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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.

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.

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

Spiritual Poverty

out of doors from one harvest to the next. Recently a pitiful letter came to hand, from a family in greatly reduced circumstances. In answer to an inquiry, a friend writes, "They are a shiftless set." It is so easy to dream over what we would do if we were rich, or if our position in life were something different from what it is, instead of setting honestly and steadily to do what we can, and to make the most of present resources. There is some encouragement to assist those who are doing what they can for themselves. The man with one talent has a good many representatives in these days. The causes of spiritual poverty rest in the heart of the man who is poor. Either he is too indolent to do that which God requires of him, or he attempts to do what God requires in such a haphazard and shiftless way that he accomplishes little or nothing. As we are encouraged when those who seek help are willing to assist themselves, God must be encouraged when we strive for spiritual riches, helping ourselves as we are able and depending on Him for that which we can not do. It will be of great benefit to the reader if he will study the causes of spiritual riches and spiritual poverty in his own life, seeking to learn how far he is responsible for the lack of those things which he needs and which God requires at his hands. Indolence and shiftlessness are a form of crime in religious life, as much as in ordinary worldly affairs.

Help Your Pastor

CHURCH members are not likely to realize how much they help or hinder a pastor by their attitude toward him and toward the work of the church. The position of the pastor, who is at once instructor and leader, demands full sympathy and co-operation on the part of all the people. Such co-operation need not be noisy, but it should be constant and effective. An important element in co-operation is sympathy with the aims and purposes of the pastor, even if his methods are not always wholly approved. Wise counsel, and suggestions kindly made, will often work wonders in strengthening the methods which a pastor may adopt. Prominent among the influences which give support to the pastor in his work is attendance upon public services, and attendance implies taking an active part in them whenever opportunity is given. The following note was sent to a pastor on a given occasion. It furnishes an excellent model and we commend it to our readers. "I am sorry another Sabbath must pass and I do not have you in the service of God's house, but the state of my health forbids. I submit cheerfully, for a quiet Sabbath at home is very like a sanctuary; indeed, I enjoy it much. My great regret is that I do not enjoy my Bible reading more, but this I know is my own fault. I hope before long to be with you. I know it must grieve you to see so many empty seats. When you glance over the congregation I hope my place will never be vacant through indifference. The spirit indeed is willing, but the flesh is weak. My prayers and interest are with you." Those who help a pastor most also do effective work in strengthening themselves and in upbuilding the church. It were better, if need be, that one should say little in the public services of the church than that he should fail in that sympathy and moral support which every member owes to the church, through the pastor. When you feel like finding fault with your pastor, take yourself to task and inquire,—compel yourself to answer as well as to inquire—whether you have done all that you ought to do to aid the

pastor. It will do you good to criticize yourself, and the more genuinely you do this the less frequently will you have occasion to criticize your pastor.

The Efficiency of Ministers

WHILE it is easy to express an off-hand judgment as to whether a minister succeeds in his work or not, on the other hand, it is extremely difficult to justly appreciate what real success is. Like every great work, the standard of success by which a minister's influence ought to be judged must deal with silent, moral, religious and spiritual influences which are not easily measured. Indeed, such results can never be wholly measured, much less completely analyzed. It goes without saying that highest efficiency in the work of a minister depends upon his character and inner life. Eloquence may attract, high social qualities may please and give an enviable reputation. These and many similar qualities are important elements in the work of ministers, but if there be lacking that nobility of life which finds expression in high and holy purposes, as well as in words, very little actual efficiency will appear. It is by no means a just standard when a man's efficiency as a minister is made to turn upon the entertaining character of his sermons. Every sermon, to accomplish the most and best results, should be entertaining, but in addition to whatever of entertainment it may furnish, there must be those qualities which teach the way of life and move men toward obedience. This is nearest the supreme standard, so far as practical results are concerned. The first and last object of the preacher's work is to lead men into larger knowledge of truth, but far more into constant and growing oneness with truth, and obedience to its requirements. In view of this fact, the number of additions which may be made to a church, at a given period, or as a whole, is not an adequate standard by which to determine the efficiency of a pastor or a preacher. Such additions ought to be part of the results of his work, and they are not an unimportant standard by which efficiency is estimated; but the largest element of efficiency is found in strengthening the spiritual life of the church, as a whole. If, under the ministration of a man who is neither eloquent nor peculiarly winning in social life, there is a constant increase of strength, permanency and power in the hearts of his hearers, his work must be considered as efficient, though it may not be attractive in the ordinary sense of that term, nor noted for brilliancy. The fruits of a preacher's influence on the lives of his congregation, seen in the light of the surrounding circumstances, and the character of the congregation, furnish a standard as to efficiency, than which few if any are greater. Should the congregation over which a man is placed be changeable, should the people come and go with frequency, so that their attachment to the church is but slight and they do not remain under the influence of a pastor long enough for his words and work to bear fruit in their lives, he must not be held responsible because they are not uplifted. If there are those in the congregation whose worldliness closes their hearts against his appeals, even though they may remain for years as listeners, it must be recognized that they listen outwardly and that their attitude toward truth prevents the work of the minister from being efficient, in their case. The same is true if for any reason people are prejudiced against a religious teacher so that his words are turned aside, or what is often worse,

are so misinterpreted and wrongly construed as to prevent beneficial results. We have not space to analyze further the question of the efficiency of men's work as pastors and preachers. Enough has been suggested to show that the ordinary superficial estimate which is likely to be placed upon a preacher's work is by no means a just standard, as to its efficiency. The RECORDER will be glad if these suggestions prove to be helpful to hearers and preachers alike. No preacher can become efficient without high ideals and an adequate conception of what he ought to aim at, and an overwhelming desire that he may be led and taught by divine wisdom, that he may teach others the way of righteousness.

An Egyptian Tomb

The Illustrated London News reports some interesting revelations in connection with a tomb uncovered in February last in the Theban district of Egypt. A flight of rock-hewn steps which had been nearly hidden by debris from the tombs of Rameses III and Rameses XVI was opened up. It was found that the steps led to a large tomb belonging to the period of Queen Tii, of the eighteenth dynasty, whose influence upon the national religion at that time produced a great disturbance among the Egyptians. The tomb was unusually rich in household furniture which had been placed there, with the mummied bodies of the father and mother of Queen Tii. This furniture included a beautiful alabaster vase trimmed with gold leaf, three beds, three chairs, boxes containing the mummied bodies of ducks, a leg of mutton and other meats, and seventy-two sealed jars of fruits, together with other specimens of household utensils and foods which the Egyptians were accustomed to place in the tombs of their dead. An alabaster pitcher was unearthed containing honey which M. Maspero, a high authority in Egyptian matters, reckoned to be at least three thousand years old. The quality of the honey was so little changed that "a wasp came buzzing up and sipped it." One of the three chairs was almost identical with the style of chair used at the time of Louis XVI of France. The furniture had many modern features. A chariot, with its yoke and pole, was found well preserved. It would bear comparison with the large jaunting cars now in use in some parts of Italy. A small embroidered box, the surface of which was tinted sky-blue, was found complete. Models of implements of daily use common among the Egyptians of three thousand years ago were found. These included hoes, water-buckets and the neck-yokes by which they were carried. Rarest among the treasures was a ventilated rush trunk and a large blue embroidered box, the latter standing high upon legs, the bottom being supported by wooden rods in the truss-like form of a steel bridge. The similarity of many things thus unearthed to those in use at the present time is so great that it scarcely seems possible that three thousand years separate the contents of the tomb from things which are common to-day. The account from the London News,—the illustrations were lately reproduced by the Philadelphia Ledger,—suggests that "some storeroom, crowded with furniture, had been emptied into the tomb." All this gives evidence that the world is closely akin, at given stages of civilization, and that neither national peculiarities nor the intervening of years can make great changes in the ordinary and fundamental necessities and desires of men. Religious peculiarities form the most striking item of difference, in most instances.

Elections in Russia

The elections held on Sunday, April 8, in Russia have resulted in an unexpected way. The first attempt at voting for a representative body to be known as the Douma,—Parliament,—shows an amount of intelligence on the part of the average Russian, touching the question of national reform, which the world has not expected. "The Constitutional Democrats" are sweeping the country. The supporters of the old aristocratic and autocratic government have almost disappeared in this election. Final results may not be prophesied, but enough is known to show that the calculations made three months ago under-rated the intelligence and power of the reformatory movement among the people of Russia. This was due in part to the meager details and the conflicting reports which were sent out concerning the situation, and in part to the fact that no similar experience in that country furnished ground for calculating what the movement for a national Parliament would develop. Voting by the people is not as direct as in the American Republic. It is evident that the autocratic party made the machinery for the new elections as intricate as possible, with a hope of confusing rather than helping the people. The election begins in numerous assemblies, local, provincial, professional and social. Delegates from these various assemblies form electoral congresses and these elect the members of Parliament. The Parliament is thus the product of at least three siftings, behind which the vote of the people stands, only as a general background. Through this complex system the elections already held,—which cover nearly half the provinces of the Empire—indicate a Parliament which will be definitely opposed to reactionary government and which will insist on permanent and substantial changes in the interests of the people. Above this Parliament will be "The Council of the Empire," which is equivalent to an Upper House. That will be created by the Czar and his chosen advisors. Above that still will be the Czar, who will have much less absolute power than he has been accustomed to exercise. Gratifying and hopeful as this first step by way of elections may be, great changes may be attempted and many serious difficulties may be encountered before anything like a permanent representative government is secured. One thing, however, is certain, "the die is cast," and the people of Russia will be heard in its government, as they have never been heard before. All hail, say we, to the promise of better things for the people of Russia.

German Seventh-day Baptists

We congratulate our readers upon the illustrated article found on another page, which recalls the history of the earliest German Seventh-day Baptists in the United States. It is worthy of note that in the RECORDER, of one week ago, we published the obituary of Rev. Timothy C. Konigsmacher, late pastor of that society, whose funeral services were celebrated in the Saal Cloister,—Public Hall,—which is shown in this RECORDER. Some years ago, in connection with efforts to secure the rights of Sabbath-keepers before the Legislature of Pennsylvania, the Editor of the RECORDER found traces of the early history of the Sunday law of 1794, as related to these German Seventh-day Baptists. As Editor of the Outlook, at that time,—he secured a valuable article from Julius Sachse, which article we hope to reproduce in the RECORDER of next week. It belongs to the history of the people of the Ephrata, but is of

more than local interest in its relation to Sunday laws and Seventh-day Baptists. From 1840 to 1860, representatives of our Brethren at Ephrata, were prominently associated with our people. Doctor Wm. H. Fanestock was a prolific and able correspondent of the RECORDER for many years.

Statistics for the Association

THE RECORDER is constrained again to call the attention of church clerks and pastors to the fact that the gathering of statistics for the coming sessions of the Associations is of more than usual importance. Those statistics will form the basis of the report of the Corresponding Secretary of the General Conference, and they will therefore be the statistics which will appear in the Year Book for 1906. Pastors and church clerks should remember, with emphasis, that the failure of any church, large or small, to give a full statistical report, vitiates the work of the entire denomination and gives much trouble to those having the publication of the Year Book in charge. Beyond that, the statistics which appear in the Year Book are used by the statisticians and historians who make up accounts of the religious progress or decline for each year. If there be in your Association churches that have not reported regularly, or which are not likely to report at this time, special efforts should be made to secure reports from them before the meeting of the Association. Letters should be sent to them repeatedly, by the Corresponding Secretary, and this should be supplemented by private letters from church clerks and pastors, or others who may know of any church which is not likely to report, or who may command facilities or influences that will aid in securing reports. Please do not let the matter rest a moment after reading this notice, if you have not already begun work in this direction. The South-Eastern and North-Western Associations have the largest number of churches which are likely to fail in sending in reports, because of isolation, or because they are pastorless. Let the Moderator of each Association consult with the Corresponding Secretary at this time concerning those churches, which, for any reason, are not likely to send their reports in time for the coming Associations. We venture to request the officers of the church at Riverside, Cal., to report concerning scattered Sabbath-keepers on the Pacific coast. All such persons who are members of any church should be reported in connection with the church to which they belong, or reported as Seventh-day Baptists by the Riverside Church, since that church is virtually in charge of the field west of the Rocky Mountains. Let every effort be put forth to secure complete statistics this year.

"Rest Awhile"

IN Mark 6: 31 are these sympathetic words: "And he said unto them, Come ye yourselves apart into a desert place, and rest a while; for there were many coming and going, and they had not leisure so much as to eat." Experiences similar to those which surrounded Christ and his disciples at that time are likely to come to every earnest and devoted worker in the cause of Christ. We talk of the strenuous life which men lead and of the many demands which command attention at their hands; but women, both as individuals and as a class, are entitled to high consideration in this direction. The resignation of Mrs. Maxson from the editorship of the Woman's Page, because of added duties and respon-

sibilities connected with the illness of her daughter, is announced on another page. It seems in place that the RECORDER should convey to its readers the fact that Mrs. George H. Babcock of Plainfield, N. J., has been seriously ill much of the time since the opening of the present year. At this writing, there is slight improvement, so that her physician and friends expect her ultimate recovery. She has not been able to leave her bed for the last eleven weeks, and rapid improvement is not promised. Since the death of her late husband, Mrs. Babcock has well sustained the memory of Mr. Babcock's work in so many ways that a large number of our readers will be glad for this bit of information concerning her health. The members of our denominational family circle, whether men or women, are so closely related, and in so many ways, that each feels a personal interest in the other. Mrs. Babcock belongs to the company of devoted women who are laboring faithfully and efficiently to further the cause of Christ, and our denominational work, in many directions. These workers are so closely akin that the continued illness of any one of them, by which the circle is broken up, even temporarily, gives double emphasis to the value of that fellowship, by which we are united in the service of Christ. From the time of Christ to the present, women have been first and foremost among his followers, and in many things, they are the most patient and efficient workers in the local churches, and in the larger fields of denominational activity. For this reason we feel sure that our readers will join to increase the wave of sympathy which comes silently to Mrs. Babcock and others, and that the prayers of the household of faith will continue to ask that such ones may be fully restored to health and to service in the Master's cause. —It is not out of place to announce in this connection that the wife of the Editor of the RECORDER remains a confirmed invalid from paralysis, as she has been since the autumn of 1900. The right half of her body is wholly paralyzed. She lies upon her back nearly all the time, being able to do no more than to turn slowly and with difficulty onto her right side. She can not change her position in any other way, and is speechless, beyond the use of three words, each of which is spoken by itself. These words are, "Come," "Yes," and "No." In spite of all this, her mental faculties are clear, her perception keen, and she is thoroughly interested in passing events. She can not read, but finds great enjoyment in listening to the reading or conversation of others. She is quickly depressed by heat and must spend the summer months in the coolest available place, upon the seashore. In making the journey from her home in New Jersey to Rhode Island, she is moved upon a stretcher, an adjustable couch or a bed. Even her food is taken at the hands of a nurse. She does not now suffer pain and is sweet-spirited and fully sustained by Christian faith.

THE terrible tragedies which have been enacted during the past week around Mt. Vesuvius have fixed the attention of the world upon it. The eruption has been the greatest since Pompeii and Herculaneum were destroyed and buried. While the loss of life, up to this date, has not been excessive,—although it probably reaches several hundreds,—the destruction of villages round about the mountain, from which the people have fled, has been great. Some of the details will be found in our news column. It seems in place

at this time to reproduce an article from the RECORDER of August 31, 1882. That article describes the visit of the Cram Club to Vesuvius, and the serious accident by which the late President Allen was injured, an accident which might easily have been fatal to him. That he thought it might be fatal is shown by the fact that some days after it occurred, he said to the writer, quietly, "Lewis, as we came back by the crater the other day, I thought it probable that I should not recover. I then decided to ask you to cremate my body. Byron cremated Shelley on the shore of the bay a few miles below Vesuvius. Had I died, you could not well have taken my body home, and so I had decided to ask that you would cremate me." His ashes now lie in the Steinheim Museum at Alfred, for the wish that he would have expressed to us in Italy, was carried out by his friends, after his death at Alfred. The following description includes many places like the Observatory, the Railroad Station, and the villages and vineyards surrounding the mountain and along its sides, which now are wholly destroyed by the present eruption:

UP VESUVIUS.

On the 24th of July, 1882, we left Rome at 6 A. M. for Naples, and reached there in time to visit the reopened grave of Pompeii, with its story of rude magnificence, semi-barbaric splendor, and not-to-be-told moral degradation. As we came back to Naples in the early evening, Vesuvius put on a crown of fire, and showed a stream of lava, which, like a thread of blood, crept down the side of the cone toward Pompeii. We retired early to be called at 2.30 A. M., for the ascent of Vesuvius. The "being called" was an unnecessary precaution. Our rooms were on the ground floor of the new "Hotel Vesuvius," on the shore of the bay, and at a point where our disturbed slumbers dreamed that all forms of Neapolitan life combined to make all forms of sound that human tongues or donkey's throats could fashion throughout the live-long night. These dreams were so real that we lay awake waiting to be called, and were glad to get out into the cool starlight of the early morning, and be off at 3 o'clock. We drove for three miles before we were out of the city; most of the way along the shore of the bay. By this time we were beginning to climb the slope of the mountain. For two or three miles the hillside is covered with vineyards and gardens; with fig and other fruit trees closely set. The richest fruits grow on the lava-covered sides, where time has pulverized and cultivation has deepened and enriched the soil. As we rise, the gardens recede, the well-kept road zigzags by sharper and shorter turns, until we are on the bare waste of lava. It is piled above, around, below, in all fantastic shapes, just as it cooled. Where we are now for some thousands of acres, we see the results of the eruption of 1872. It is as devoid of life as the heart of the African desert; a great sea of molten desolation, transfixed when all its waves and currents were at war, and yet so full of latent motion that the whole mountain side seems ready to start again, and you involuntarily hold your breath at some sharp turn lest the grinding of the slow-climbing wheels of the carriage set it flowing again, and sweep you away. At 7 o'clock we reach the foot of the cone and the railroad, eleven miles from our hotel. This railroad is a modern affair which saves the fatigue of the last mile of the ascent; and a few hours later we found great reason to be thankful for its existence. It runs by an endless chain, and stationary engine at the base of the cone. The an-

gle of ascent is about thirty degrees, or one foot rise for each two traversed. The car is wide enough for two on a seat, and sitting and standing, will contain about a dozen persons. The car sides are open, and only a light arm-rail at the end of the seat is between the passenger and the abyss. The car climbs as if by "hitches," and seems so weavy at times that you shrink into your seat for fear it will collapse, and all go to instantaneous ruin. If there were trees or aught else along the way to hide the scene a little, it would be better for uneasy nerves. You see the track underneath, the cables alongside, the station overhead, as you look up, or below you as you look down; all else is ashes, lava, sky. People with weak nerves can easily find places where they will be happier. It is too early for breakfast with these leisurely Italians at the little restaurant, so we order it to be ready an hour and a half later, mount the car, and go up.

From the upper station a zigzag path leads to the "old crater," in about twenty minutes. Look down. We are far, far above the clouds, which cover half the city and the wide-spreading plain below. The waters of the bay blend with the clouds until the ships appear absolutely to sail in the heavens. The surroundings make one's nerves tingle, and the undertone of excitement becomes exultation as we stand and take breath, 4,000 feet above the waters below. There are no expletives to do the scene justice, in words; we admire and adore in joyous silence.

From this point each man must have a guide to "pull him" over the line of loose ashes and rough lava, between us and the dead crater. It is impossible to describe the top of Vesuvius so as to give a complete idea to one who has not seen it. The lowlands and ordinary mountains furnish nothing analogous. It will approach a description to say that the old crater is like a cauldron kettle holding several acres of molten iron, cooled in an instant, just when it was boiling and bubbling into miniature mountains and whirlpools, crusted so that you can cross it, taking care to avoid holes and cracks from which steam and smoke and sulphuric gas, spurt and fizz as though the fires under the kettle were very far from being extinguished; over all is a thick incrustation of sulphur. Across and up we go toward the new and active crater. If it be difficult to describe the old crater it is doubly so to paint the active one in words. We now stand on the outer rim, the narrow, crumbling edge of a great, irregular basin, too narrow to walk on except in single file. Sloping inward precipitously twenty Niagaras. Every few minutes—something sharply fifty feet or so, lies the path to the rim of the second basin; too narrow to walk on, from where you look directly into the hot heart of the mountain from whence the steam and smoke ascend with continuous roar like the voice twenty Niagaras. Every few minutes—sometimes seconds only—sharp explosions take place, flinging stones and lava high above the rim of the crater, and often above the column of smoke. "Shall we go down?" "Yes." The sides are too steep for walking, and too loose for climbing. The moment you step over the rim everything begins to slide—sulphur, ashes, lava, guides, travelers, in one grand avalanche. Thus we go, four travelers, four special guides, one general guide, and four or five boys, who are bound to turn an honest franc by rushing over the edge of the second rim to put a penny into the soft lava, and bring it back thus imbedded, for a keepsake. Under the loose lava, and amid all the ashes lurk ten thousand jets of sulphuric gas,

waiting to rush into the faces of those who dare to invade this vestibule of hades. By the time you have reached the rim of the inner basin, you are glad to breathe through folds of your handkerchiefs, held closely over the nose, as the only means of avoiding suffocation. Vesuvius seemed disturbed by our coming, for scarcely had we gained the inner rim, where all below us was too hot and fresh to be incrustated with sulphur, and was black as the heart of an encaverned midnight, when he shouted to the hidden artillerymen, and up came two or three shots in quick succession, the blotches of red lava falling all around, some at our own feet, we dodging like playful children under a shower of apples from shaken boughs. The boys rush about and deposit the pennies, bringing the lava back on the end of a stick; the wind veers a little, the cloud of smoke and sulphurous gas from the crater threatens to envelop us. Such an embrace means quick suffocation. The chief guide cries, "Hurry! hurry!" and we rush, pulled, pushed, climbing, jumping, going, no one knows how, until we stand again on the outer rim, where a breath of pure air from below clears the vapors, and we rest, panting and exultant.

HOW THE REST HAPPENED.

"Shall we go over on the other side and see the flowing lava?" "Is it far?" "Fifteen minutes to go down to the point where we can reach the stream, and forty-five to come back." "All right." On the steep sides of Vesuvius one can go down hundreds of feet in a brief period. We went in the face of an Italian sunshine and found the heat intense. The outer edge of the lava stream was cool enough to walk on, but not to stand still on. It warmed through the soles of one's shoes as though they were pasteboard. It was irregular, rough-edged, cooled, and cooling in all fantastic shapes. It lay in ridges and lapped over in cornice-like edges, as snowdrifts do. It was full of caverns and caves. Only the "general guide" is now with us; he leads. Parson being the heaviest of the Club—avoidupois—lingers a little. It cracks under his weight; all have stopped to catch breath, and the guide is shouting to his fellows who are partly down the pass, waiting for an extra dollar for pulling us back to the summit. Full of scientific enthusiasm, Prex has pressed to the farthest point reached by the guide, for one more look, and for a moment is out of sight behind a great wart of lava. A subdued "hallo" is heard, and he appeared, hat in hand, and his head and face streaming with blood. We all are at his side instantly. The story is brief. The lava broke as he attempted to spring across a chasm, his hands were full of specimens; he plunged forward striking the sharp ridge of the freshly-cooled lava; the sharper points penetrated his thick felt hat, and the knife-like edge of lava cut an ugly gash four and one-half inches long across the left side of his head, the skull showing at the deepest point. A hasty examination shows the skull to be sound, and no large arteries severed. It bleeds profusely. We bind it with three handkerchiefs, shout to a boy to go for water, call the waiting guides, and prepare for what seems the best thing, to retrace our steps. The climb is by far the hardest of the day. Two strong guides take charge of the wounded Prex, and two more of Press, who, having once been the victim of a severe "sun-stroke," now shows strong symptoms of yielding again to the heat, which is terrific, coupled with sulphuric gas. Pundit and Parson each have a guide, and so we commence to climb, the wounded man ahead, his guides enjoined to

go slow, and let him rest often, for we fear excessive hemorrhage. He is brave, and climbs as eagerly now as before he sought the dangerous spoils. Part of the way up, Press yields still more to the fierce heat, and unfavorable symptoms increase. His guides lift him to their shoulders for a while, a favorable reaction takes place, and he takes his feet again. Just how, or in how long a time, we made the ascent, the writer does not know. Under God's blessing it was accomplished. The mountain-top brought freedom from the excessive heat and stifling vapors, and at the railroad a bucket of water reached us. After resting, and bathing the wounded and sun-stricken heads, we made the descent. Here was a new trouble: The military police who represent the Government, fearing still worse results, urged our immediate departure for Naples. We urged rest for the patients, and breakfast. At last they granted twenty minutes. We took enough, without consulting our watches, for rest, some coffee, and a little food. These brought favorable results to all the Club, and before we reached Naples both Prex and Press were "Maist as weel as new." The wounded man insisted that the Club should "treat the case," and by 3 P. M. we had the wound dressed, and the patient "resting nicely."

At 9 o'clock that night four weary men leaned back in the four corners of a "first-class compartment" on the night train for Rome, and four grateful hearts gave thanks unto Him who watcheth over his children, and gives unseen protection in the hour of danger.

Thus we saw Vesuvius. PARSON.
HEIDELBERG, Germany, Aug. 6, 1882.

EDITORIAL NEWS NOTES.

It is impossible to give anything like a full summary of the events of the week connected with the eruption of Vesuvius. The difficulties and destruction have increased steadily during the week. Fine ashes have been thrown from the volcano in such immense quantities as to make the entire region a desert, burying fields, houses and villages. Even the Island of Capri, which is nineteen miles south of Naples, and well known as a favorite resort for travelers, artists and others, is so covered with ashes that the foreigners residing on the island have abandoned it. The ashes have blockaded local traffic in the entire country, including many streets of Naples and have greatly disarranged or entirely prohibited railway traffic. Toward the close of the week it was thought that the eruption had passed the worst point and the disturbing forces had in some sense exhausted themselves. As early as Wednesday, April 11, everything in the city of Naples was seriously disarranged and there was great confusion. Shops were deserted, factories closed and business generally at a standstill. Theatres, cafés and places of amusement were closed. Sacred images, surrounded by lights, were placed in the streets or carried about by the crowds and attended by hosts of worshippers, chanting litanies and offering prayers. Many roofs of buildings were broken in and soldiers were employed to clear the other roofs of sand and ashes, while the large glass-covered galleries were closed by public orders. It was also reported that many people in the stricken districts who had not been able to leave the neighborhood of the destroyed villages were likely to perish from starvation, although strenuous efforts are being made to provide rations for them. Warships have done effective service in removing those refugees who could reach points upon the Bay of Naples. Intense dark-

ness and fierce storms of thunder and lightning have accompanied the eruption and the storm of ashes and sand. Robert Underwood Johnson, associate editor of the *Century Magazine*, being on the ground, gives the following vivid description of the situation:

"Each day it becomes more impossible to visit even at a distance the afflicted districts. The ashes have reached preposterous proportions, filter into everything, block the trains, trams, automobiles, carriages and horses. Only the soldiers seem to overcome them.

"Before the eruption I took a train for Torre Annunziata. On arriving at Torre del Greco the heavens seemed to open, and we were soon half buried in ashes and hot cinders. The train drew up in total darkness, relieved only by lightning flashes. Thus we waited events. Soon the darkness took purple and yellow tinges, the detonations became louder than the loudest thunderclap, and the ashes burned our eyes. It was a perfect picture of Dante's Inferno. The train could not proceed, the ashes were so thick on the track. Presently the train divided, but I was left behind. The poor women fugitives, thinking they were about to lose their lives, began to chant litanies for the dead, giving a last weird touch to the infernal scene.

"Caribineers came to our rescue, proposing to take us to the sea. We then found we were on a bridge, with the sea on one side and Torre del Greco on the other, thirty feet below. In the blinding darkness we descended hand in hand, a human rope, a false step meaning death. However, our troubles were not over. The port was full of ashes also. Small boats could not put in or put out. Wearily we trudged back to the station to find there was no prospect of a train. We had then been five hours in that plight, so, seeing that heroic measures were necessary, with a companion I trudged miles in two or three feet of ashes to Portici, where finally we found a cab which brought us to Naples."

Loss of property is already estimated at twenty millions of dollars, and fifty thousand persons are thought to have been rendered homeless. It is estimated that an organized body of one hundred thousand men will be necessary to restore the damages within the stricken districts. At the date of this writing, (April 12) it is hoped that the worst is passed, but it is impossible to say. So far as can be known the crest of the mountain has been destroyed until it is six or eight hundred feet lower than when the eruption began. The lava has flowed out in immense streams, from many new openings, so that the sides of the mountain have been covered to an extent unknown for centuries. Weeks must elapse before complete knowledge can be secured of the extent and terror of this most tragic upheaval of the unknown forces that form the heart of our globe. The number of lives already lost can not be accurately estimated at this time.

In the editorial columns we have spoken somewhat at length of the elections in Russia. All indications now point to the success of reform movements, although it is announced that fears on the part of the autocratic government may precipitate various reactionary measures in the near future.

The twenty-fifth anniversary of the founding of Tuskegee Institute, under the presidency of Booker T. Washington, has just been held. The results already attained justify all the money and labor that have been expended, and give promise of permanent and great good to the negro race. At its beginning, twenty-five years ago, the sup-

port of the school was only \$2,000, in the form of an annual appropriation from the state. It has made such a place for itself in the educational world that its fame and its praise are world wide. The late anniversary brought together a company of distinguished men and women, as great and as truly representative as few, if any other institution in the United States could have gathered. That the institution has been built up, developed and administered by negroes is an important feature in the history of that race. In connection with the late celebration, President Washington said that the movement has "put a new spirit into the people, a spirit that makes them feel that they have friends right about them, a spirit that has filled them with the idea that they can make progress; that they will make progress and fulfill their mission in this Republic." The negro then will "seek gradually to build himself into a glory of his own, rather than seek to be a weak imitation of others."

It seems scarcely worth noticing, as an item of news, that the immense business, and so-called religious enterprise of Alexander Dowie, Zion City, near Chicago, has fallen into ruin. Whatever may have been the purpose of Mr. Dowie at the beginning, and however honest many of his followers may have been in thinking him divinely inspired, as Elijah III, etc., etc., no other results than those which have come could be expected. The scheme is likely to end in a series of legal contests accompanied with great bitterness, which includes the breaking up of Mr. Dowie's family, mutual criminations and recriminations going on between Mr. Dowie, his wife and his son. It will be a happy relief to right minded people when the whole enterprise passes from memory as the result of its self-destructive element.

The Jewish Feast of the Passover began on April 9, continuing eight days. The general features of the feast ought to be so well known to our readers that it is not necessary to recount them at this time. It is well to remember, however, that the feast has maintained its standing and vigor through many centuries because of the intensely religious elements connected with it. The real value of "the observance of times and seasons" is seen in the Passover, and in the forms which it has taken on in the history of Christianity, to an extent greater than in connection with any other religious institution.

The New York East Conference of the Methodist church, which has been in session during the past week, took very strong grounds against ministers who smoke. The point was certainly well taken, for no man whose business it is to teach men the duty and grace of self-control, can afford to destroy his influence by remaining enslaved by a habit which is universal among men of the lower classes, who most need the uplifting and helpful influence of Christianity. The minister who is a slave to tobacco and whose practice must be known to his parishioners and friends, is like one who, attempting to build a permanent structure, lays his foundations upon the quicksand of self-indulgence.

The struggle over temperance legislation in the State of New Jersey has been unusually fierce during the past week. It now seems certain that the "Bishops' Bill," which was introduced by clergymen of the State, will be so amended and re-amended as to be valueless in the matter of temperance reform, should it become a law. On the other hand, it will be so manipulated as to aid the liquor traffic. Such are the present indications.

Missions.

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

The office and address of the Corresponding Secretary of the Seventh-day Baptist Missionary Society has been moved from Shiloh, N. J., to Ashaway, R. I. After April first please send all communications to Ashaway, R. I.; all subscriptions for the *Seventh-day Baptist Pulpit*; all quarterly reports of missionary pastors. Blanks have been sent out. If any do not receive them, please notify the Secretary. The regular meeting of the Missionary Society will be held April 17th, and all reports should be prepared and forwarded as soon after April 1st as possible that they may be prepared by the Secretary to present to the Board.

Evangelist Seager has closed the meetings at Marlboro and is holding services at Shiloh for a few evenings. Two young people, converted in these, made their offering to the Shiloh Church for baptism and membership on Sabbath morning. Some will unite with the Marlboro Church later.

Rev. D. B. Coon of Gentry, Ark., comes this week to his new field of labor; the pastorate of the Shiloh, N. J., Church. I hope his stay will be as pleasant at Shiloh as ours has been; and when he leaves, if he does, I hope his family and the church will feel as badly as parting as we feel now. May the blessing of God be and abide on the church and its new pastor.

Our car was so full of household goods it has crowded out the editorial for this week.

THE SERVING CHURCH; THE SABBATH SCHOOL.

Among the recollections of my boyhood days comes the voice of my mother as she frequently sang at the twilight hour the old, old hymn, "A charge to keep I have." I think her voice was what was called "treble," I may be mistaken, but anyhow, it was one of those voices that go up and down, all full of sweet quavers, with smiles and tears co-mingled; that somehow made you feel down in your little soul that there were angels hovering around, and that life and death, heaven and hell, God and judgment were unquestionable verities. When she sang the second stanza,

"To serve the present age,
My calling to fulfill;
O, may it all my powers engage
To do my Master's will,"

the questions would arise, "What is the present age?" and "How is it to be served?" "What are our powers?" and "How are they to be engaged?" "To do my Master's will," did not seem so difficult a solution; that was to obey God, keep his commandments, be a good boy, and not to make trouble. I suppose the subject given me, "The Serving Church," as she shall serve through the Sabbath School, is near kin, if it does not embody wholly the thought of the old hymn. The church has a charge to keep. It is to serve the present age. It has its high and holy calling to fulfill. It has its powers. It has its modes of action; and they should all be used to their full limit to establish the kingdom of God in this world. There is a general feeling, it finds its expression both inside and outside the church, that the church is not now serving the age as it should. These critics are both friendly and unfriendly. They criticise both its aims and

its methods. Largely the fault found is, that the church is not up to the "demands of the times." Its methods are antiquated, its dogmas rusty. It concerns itself too much about the world to come, and neglects the present. It should provide for all the varied needs of humanity. That it should not only minister to the soul diseased, but also to a famished body. Not only feed the soul's hunger, but the mind's craving. Not only direct the sin-burdened soul to the narrow way that leads to the foot of the cross, but also open the broad avenues to all sciences and lead the feet into the flowery meadows of social delights and harmless pleasures. That it should be "esthetic" and "athletic." Cultivate all the fine arts, music, dancing and make a means of grace of basketball and football. Be broad, be liberal; all things to all men, be popular, and what can not be gained by Gospel or song singing, may be won by the bewitching music and poetry of the dance. The unregenerate soul that can not be brought to its knees in a prayer meeting, may be slugged into the kingdom by a godly football team. I heard a pastor of one of Olean's largest churches say recently, that he was converted by a football team. How this was so I could only question; perhaps this was the way:

Slug him in the stomach; soak him in the nose.
Hit him in the solar plexus; smash and grind his toes.
Kick him in the shin bones; throw him on his back,
Pile a dozen on him, till every bone shall crack.
Rub him in the gravel, punch him on the head,
Till the breath has left him and he is like one dead.
Sprinkle water on him, lay him on the sod,
Then softly whisper in his ear, "the love of man and God."

It is a great question how shall the church come up to its high calling and give this present age, its full measure of service? We are not to condemn, but to prove all things. And be sure and hold fast that which is good. My theme is how the serving church can serve through the Sabbath School; or rather how it does serve, for the Sabbath School is no experiment.

A child should be brought up in the nurture and admonition of the Lord. We have two God-ordained institutions for this, the home, and the church. They should be closely united. Every child should be educated to feel that he has two homes, the family and the church; and that the church is an enlarged family home. The child that is deprived of a Christian home is deprived of his most important birth right. He that has not a church home has lost his share of his father's goods.

The Sabbath School is not, and should not be the church, but the church should be in an important sense the Sabbath School, that is, the Sabbath School should be a function of the church; as we have the church in Sabbath service, in prayer and business meetings, so we should have the church in its Bible service. It is well that the school should have its own organization, but it should ever be the fact, that the school is the church acting in that capacity. The superintendent should be considered the assistant pastor of the church. And the teachers of the several classes as class leaders in the church. The more simple the plan of organization the better. I think it would be best in most cases that the church should appoint the superintendents. I have known schools to elect superintendents that were utterly unfit, mentally and spiritually, to

fill the office and great harm was done thereby. The man or woman that stands before a class as its teacher should have a heart filled with the love of God, and should be possessed with a Christ-like spirit. The man or woman who stands before a class or a school should have clean hands, and no evil or questionable habits. Children are apt imitators. Every boy and girl has been influenced by some man or woman consciously or unconsciously. They have had it in their power to lead that soul to the fountain of eternal life. And that man or woman may be, and often is the superintendent or teacher in the Sabbath School.

This matter of fit officers and teachers for our Sabbath Schools is a vital one. A teacher must command the respect of the scholar in order to influence that scholar aright. The average boy wants to smoke a cigarette and this desire will not be lessened by a cigar-smoking superintendent. The gay and giddy girl teacher may talk ever so winningly of denying self and following Christ to her class, but when they know she attends the dance and plays cards her influence will be void for good and make for evil.

Very much thought, time, labor and money has been given in devising the best methods of teaching, and the best ways of conducting schools. The best talent of the world and much has been given to this work and much has been accomplished. We owe much to these men and women both of our own and other denominations. Dean Main, Prof. Whitford, and Sister Greene are deserving our praise and gratitude. What is needed now is for the church to take hold with renewed vigor and make these means and methods serve the end of their being.

Moses gave the germ idea of a Sabbath school. "Gather the people together, men and women and children, and thy stranger that is within thy gates that they may hear, and that they may learn and fear the Lord your God and observe to do all the words of this law." Deut. 31:12.
O. D. SHERMAN.

Woman's Work.

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

Life's more than breath and the quick round of blood;
It is a great spirit and a busy heart.
The coward and the small in soul scarce do live.
One generous feeling—one great thought—one deed
Of good ere night would make life longer seem
Than if each year might number a thousand days,
Spent, as is this, by nations of mankind.
We live in deeds, not years, in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most—feels the noblest—acts the best.
Life's but a means unto an end—that end
Beginning, mean, and end to all things—God.
—Bailey.

It is with a feeling of great reluctance that I say to my readers to-day that I must lay aside my work as editor of the *Woman's Page*. The words of explanation that have appeared during the last few weeks in this department have, in a measure, prepared the way for this announcement.

The work has been a pleasure to me during these five and a half years and I am laying it down now only from necessity. I have enjoyed the acquaintances that have come to me through this work and I shall miss the many friends I have made. I thank all those who have helped me in what I have tried to do and especially I thank those who have so kindly remembered me during these last few weeks of great anxiety.

It is not yet decided who will be the future

editor of the *Woman's Page*, but for her, whoever she may be, I bespeak the same kindly thought and consideration that you have always given me.

REPORT OF WOMAN'S BOARD.

The Woman's Board met in regular session Tuesday afternoon, April 5, 1906, at the home of the President, Mrs. S. J. Clarke, Milton, Wis. Members in attendance: Mrs. Clarke, Mrs. Morton, Mrs. Crandall, Mrs. Platts, Mrs. Van Horn, Mrs. Maxson, Mrs. Babcock. The meeting was opened by the reading of Psalm 25, by Mrs. Clarke, and prayer by Mrs. Van Horn. The minutes of the last meeting were read and approved. The Treasurer's report was presented and adopted.

Mrs. Platts read letters from Alfred, N. Y.; Welton, Ia.; and Chicago societies, and from Mrs. Langworthy, of Daytona, Florida; also an interesting communication from Elder Velthuysen, of Haarlem, Holland.

Mrs. H. M. Maxson wrote that owing to the long and serious illness of her daughter, she would be obliged to resign her position as editor of the *Woman's Page* of the *Recorder*.

The Board voted to ask Editor Dr. A. H. Lewis to consult with Mrs. Maxson and act on any suggestions that may lead to securing a suitable person to relieve Mrs. Maxson for the remainder of the year.

The Corresponding Secretary was instructed to solicit articles for publication.

A request was presented that prayers be offered for the recovery of the sick, and for the comfort and strengthening of the anxious ones who care for them. Mrs. Platts led in earnest prayer.

Mrs. Van Horn reported letter-heads, printed as per instruction at previous meeting, at a cost of \$2.75. The bill was allowed and an order for payment made.

Mrs. A. R. Crandall read an interesting letter from Missionary Miss Susie Burdick.

Adjourned to meet with Mrs. J. H. Babcock the first Thursday in May, 1906.

MRS. S. J. CLARKE,
President.

MRS. J. H. BABCOCK,
Recording Secretary.

FROM THE TREASURER'S PORTFOLIO.

RIVERSIDE, CAL., MARCH 20.—Our little church is fairly well filled now. New ones are coming in right along. Our country is very beautiful now, only to-day I have driven past thousands of acres of grain from two to twelve inches high. Oranges are at their best, and on many trees we see both ripe fruit and blossoms. Roses and callas are beginning to flourish everywhere; as far as these things are concerned, we enjoy life.

DAYTONA, FLA., MARCH 19.—Orange trees are white with bloom, magnolia buds coming into view, oaks putting on the new growth, and large trees looking like immense bouquets.

HAARLAM, HOLLAND, MARCH 27.—My time is always much occupied, because besides my duties as pastor I have the care for two monthlies, viz.: *De Boodschapper* and a smaller paper in behalf of temperance. I have all the care for both—editing, management, expedition, etc. Weekly I have to preside at a temperance meeting in my own town and as President of the "Dutch Christian Temperance Band," I have to give the needed time to correspondence and now and then other meetings. Non-resident members of the Haarlem church ask their pastoral care too. Well,

I thank my heavenly Father for so many ways in which he gives me the grace to serve Him in seeking the good of my neighbor. Our son Gerard is always the same in giving, by the love of Christ, all his time and strength to the rescue work.

Last week gave the fourth anniversary or yearly memorial day of the tidings from Salt Pond that our Peter went home. Though we praise the name of God because he has entered the eternal rest and glory, we daily feel the loss and mourn because he could not bring the good tidings of his Master further on among the Fantis. Strange, that notwithstanding repeated promises, we, till now, did not receive the effects Peter left at Ayan Maim. The value of it would not be great, unless we bring in account the worth that parental, especially mother love gives to such an inheritance. I surely expected that one or two other young men would have taken up his work.
G. VELTHUYSEN.

REMINDERS.

In the Circular Letter of the Woman's Board, issued as soon as practicable after Conference, it was asked that a copy for reference be kept in the Secretary's book of each of our ladies' societies. By consulting this letter it will be seen that we are no longer asking support for "Native Helpers" in China. Money so appropriated by donors has been sent to the Missionary Board designated "China Mission" as meeting the case the nearest possible.

The Board (or its Treasurer) is somewhat concerned at the slow growth of our funds for this year, keeping always in mind the fact that we are pledged to our Missionary Board for the salary of our teacher in the Girls' School, China, Miss Susie Burdick. Will not our ladies keep this in mind also, and see to it that this amount, not much of which has yet been paid in, is in the hands of the Treasurer before the close of the Conference year? We have never failed to meet this obligation promptly, and are confident that it is only necessary to call attention to it.

May we also remind our ladies that the Board is maintaining a scholarship in each of our schools, Salem, Alfred and Milton, for the use of young ladies, whose opportunities for self-help are necessarily limited while in school. It is important that these be kept available, and that, as soon as possible, the entire amount be paid for making the endowment perpetual. The Treasurer of Alfred University, whose work in this direction is eminent, says: "I only wish the Woman's Board could establish a sufficient number of scholarships in Milton, Salem and Alfred to put the schools upon a strong financial footing;" a wish that every one interested in the thorough education of all our young people will most heartily endorse.

Who will make the endorsement genuine?

MRS. L. A. PLATTS,
Treas. Woman's Board.

WOMAN'S SOCIETY AT WESTERLY, R. I.

At the annual meeting of the Woman's Aid Society of the Pawcatuck Seventh-day Baptist church, held Tuesday, April 3, the following officers were elected: President, Mrs. Albert N. Crandall; Vice-Presidents, Mrs. Howard Barber, Mrs. William H. Browning, Mrs. William Healy, Mrs. Charles Barker; Recording Secretary, Mrs. Edith Burk; Treasurer, Mrs. Charles H. Stanton; Collector, Mrs. A. R. Stillman; Directresses, Mrs. Everett E. Whipple, Mrs. J. Irving Maxson, Mrs. William Livingstone, Mrs. Abert Whitford, Mrs. I. F. Burdick, Mrs. Her-

bert Lanphear; Auditing Committee, Mrs. Walter Price, Mrs. Clarence Maxson.

The following is the Treasurer's report, which will be of interest to many, as it shows what the ladies have accomplished during 1905 and also for what purposes they have used their profits:
DR.

1906.	
April 3.—Balance on hand April 12, 1905	\$213 54
Balance for suppers	\$129 39
Received in lieu of furnishing	51 50
Received for annual fees	49 50
Received for aprons, comfortable, - fancy work	60 85
Received for foreign missionary	36 30
Received for ice cream and candy	12 18
Received contributions	3 00
Received interest on bank account	5 40
Total receipts for the year	\$342 12
Total	\$555 66
The following disbursements were made:	
Miscellaneous	\$ 17 87
Individual benevolent work	83 30
Church repairs	200 00
Missionary society	35 00
Tract society	35 00
Recorder funds	10 00
Native helpers	5 00
Woman's board	5 00
Alfred scholarship	25 00
Total disbursements	\$416 17
Industrial Trust Co. account, balance on deposit	139 49
	\$555 66

During the year past we have held eleven regular meetings and one special. Meetings were omitted during the revival services, which were being held in the different churches. Eight suppers have been served, one by the gentlemen. We have been called upon to part with five of our much loved and valued members, Rev. O. U. Whitford, Mr. George S. Greenman, Mrs. Thomas V. Stillman, Mrs. Charles H. Murphy and Mr. Louis Coon. Four of our members have withdrawn and twelve new ones added. Have sent several barrels of clothing and some money to needy ones in Berlin, N. Y., and Purdy, Mo. Notwithstanding the many sad occasions of the year past, we, as a society, feel that we have been greatly blessed.

MRS. EDITH BURK,
Recording Secretary.

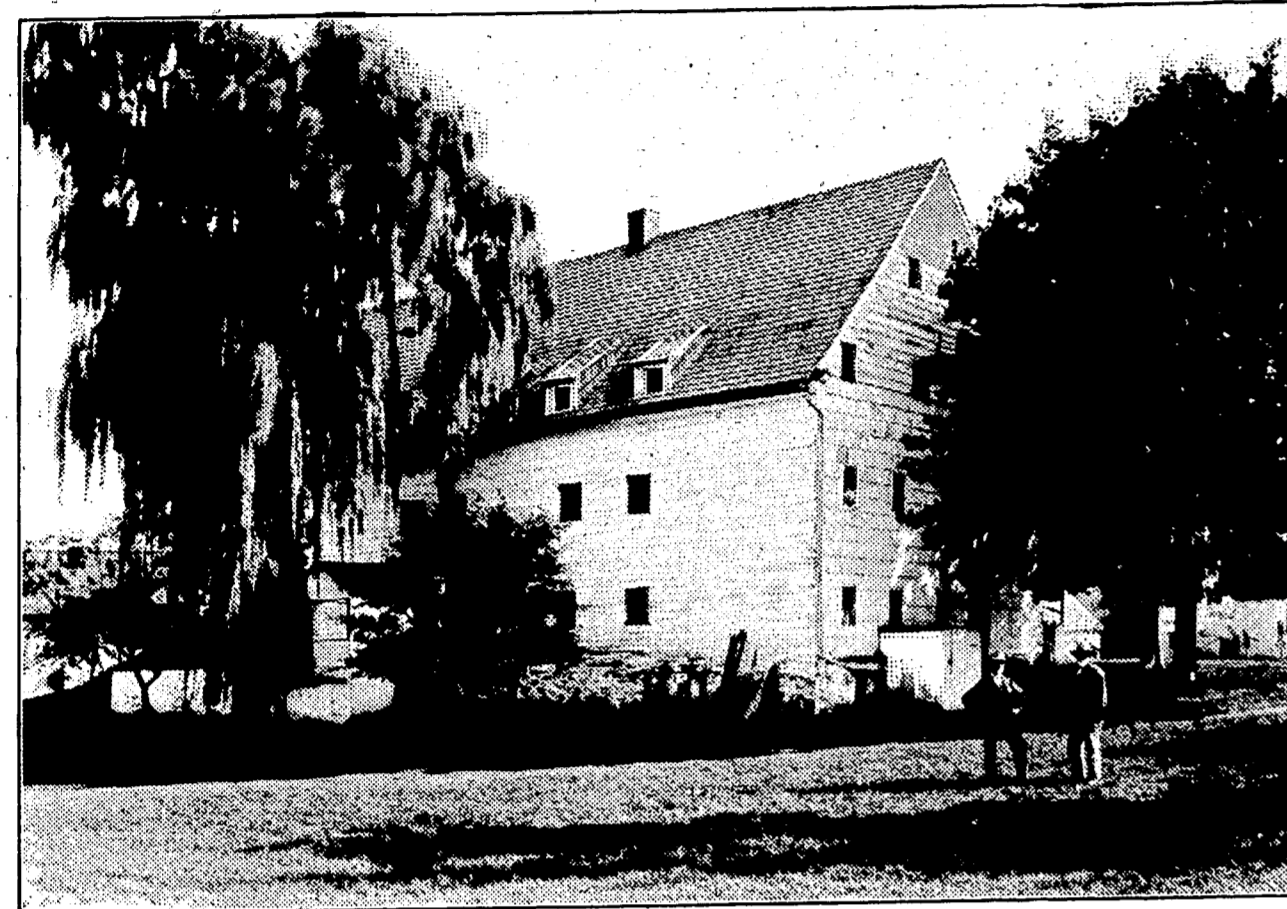
IN MEDITATION.

Who hides a sin is like a hunter who
Once warned a frozen adder with his breath,
And when he placed it next his heart it flew
With poisoned fangs and stung that heart to death.
Between the pages of this ancient missal rare
A leaf was shut to mark a favorite passage there.
That one small leaf the priceless page did all corrode
As years rolled on—'twas left forgotten there; sad
bode
Of how one secret sin may eat the priceless soul,
And then—eternal dole!
—John Boyle O'Reilly.

THE OLD CLOISTER OF EPHRATA.

R. D. VON NIEDA.

There is probably no more interesting or memorable place, so closely associated with the early history of our country, than the old cloister of the Seventh-day Baptists, located at Ephrata, Pennsylvania. Half hidden in a quiet, secluded spot, on the banks of the Cocalico, at the extreme lower limits of the borough, this little



SISTER HOUSE.

group of buildings, now crumbling and decaying, still stands as a monument of the eighteenth century. In order that you may thoroughly appreciate the antiquity of these old buildings I will give a brief history of the society and its founder.

In the year 1720, Conrad Beissel, a native of Oberbach, in the Palatinate, Germany, having fled from the persecutions of that period, arrived in America. In 1721, he and another named Stuntz built a house on Mill Creek. These were soon joined by others, and formed a nucleus of a new German Dunker society. About the year 1725 Beissel, having conceived the idea that the Dunkers were in error in the observance of the day for the Sabbath, published a tract in which he declared that the seventh day was ordained by the express command of God to be established as a day of worship and that no human power had ever been given the authority to set aside the solemn decree of the Almighty.

This document caused considerable excitement and dissent in the society, whereupon Beissel secretly retired from their midst and established himself in a cell on the banks of the Cocalico, previously occupied by a hermit named Elimelech. His place of concealment remained for a time unknown to the people he had left, but when discovered many of those who had become convinced of the truth of his statements regarding the Sabbath left their old habitations and settled around him in solitary cottages. They adopted the seventh day, the original Sabbath, as the day for public worship, in 1728, and this day is still observed by their descendants at the present time. Four years later this solitary was changed into a convenient one, and a monastic society was established in 1733. The habit of the Capuchins, or White Frairs, consisting of a shirt, trousers and vest, with a long white gown, or cowl, was

adopted by both brothers and sisters. Monastic names were conferred upon all who entered the cloister, the title of father being bestowed upon Beissel, whose monastic name was Friedsam. Israel Eckerlin was constituted prior, and was succeeded by Peter Miller.

Miller was a man of rare learning, and it has been said that he translated the Declaration of Independence into seven different languages. He



BROTHER HOUSE.

was visited by hundreds, among them some of the most notable personages of his time in all Europe. Many of the male members were men of education, and the school established by them attracted much attention abroad, many from Baltimore and Philadelphia being sent there to be educated.

The first buildings of note erected by the society were the Kedar, and Zion, a meeting house and convent, built on Mount Zion. These buildings no longer exist, the increased number of the society causing them to erect larger and more suitable quarters, and the present structures, consisting of Saaron, or sister house, to which is attached the Saal, or place of worship, and the Bethama, or brother house, of which nothing now remains, save the crumbling outer walls. These were surrounded by numerous smaller



BURYING GROUND.

buildings that were occupied as bake house, schoolhouse, paper mill, printing office, etc. In the printing office was established the first printing press used in America, and numerous tracts and books were printed, many of which have since been destroyed. On approaching these quaint old buildings, the visitor is naturally impressed by their peculiar appearance. The main

buildings are about sixty feet in length by twenty in width and four stories high. The entire structures were built of wood and joined together with wooden pins, the outer walls being covered with clap-boards and shingles, and the whole surmounted by a sharp, steep roof of wide expanse. The interior of the sister house is divided into about fifty small apartments or cells, as they were called, each about six feet long and

five feet wide, with a window eighteen by fourteen inches, and a door five feet high and twenty inches wide. In one of these is shown the first cot, or bed, which was used, but many of them still have a small bench, about eighteen inches wide, which, with a block of wood, constituted the only resting place of the earlier members.

On entering these silent and deserted cells and traversing the long, narrow passages, barely wide enough to admit one person, visitors can scarcely divest themselves of the feeling of walking the tortuous windings of some old ruined castle, and momentarily expecting to see the form of some cowed monk with piercing eyes and menacing gesture spring forth from some dark nook or cranny to resent the intrusion on his ghostly habitation. The ceilings are scarcely seven feet high, and are plastered to a thickness of five or six inches with a mixture of clay and straw. The entire upper floor is composed of sod which is firmly packed between the joists which support the building.

One of the larger rooms on the second floor contains quite a large number of old-fashioned spinning wheels and reels, one of which bears the date of 1755. In another room may be seen one of the quaint old cone-shaped fireplaces, which is about three feet high, a large, rough-hewn stone basin securely fastened in the wall, which was used in washing their tableware, and the large woven wicker clothes basket, which is too large to be removed from the room, owing to the narrow passageways.

The Saal is a large room about thirty feet square and eight feet high, supported in the center by three huge pillars of wood. The old original appearance of the tables and benches has been destroyed by the recent application of a coat of paint. The walls are hung with twelve large charts of beautiful and artistic quill pen work. These charts are each about three feet

square, and are made of paper manufactured for that purpose at their own mill. The durable quality of paper and ink used is easily seen in the remarkable preservation of many of these charts after a lapse of almost two centuries. They contain quite a number of scriptural texts and allegorical figures. One of them, representing the three heavens, is particularly worthy of mention, and although somewhat torn and faded retains much of its original beauty. In the first heaven Christ is represented as a shepherd gathering his flock. In the second, which is about a foot high and the width of the chart, an innumerable host is represented with harps in their hands, and the third is the throne, surrounded by the archangels. On the ceiling overhead are numerous imprints of the human foot, and although many attempts have been made to erase them, none has yet succeeded, and this fact has given rise to the once popular superstition that the saints had walked thereon, leaving their imprints behind.

In a small room at the rear of the Saal are a number of small closets containing linen, crockery and kitchen utensils, many of which were manufactured on the premises. The linen is in a remarkable state of preservation, notwithstanding its great age, due to the fact that the primitive method of pressing it with a large oblong block of wood is still in use. In the manufacture of crockery, copper ware and tea pots they showed wonderful skill, the work in many instances being equal to the machine-spun goods of to-day.

In a large desk are still kept quite a number of the old original volumes, written entirely with a quill pen, as are also a large number of hymn books, containing the music composed by Beissel, who was an excellent musician. One volume which is worthy of particular mention was finished in 1750 by two sisters of the order, Anatasia and Iphigenia. It contains six different styles of alphabets, the largest being twelve inches in length, and ornamented in a very beautiful and artistic manner, the borders of each page being done in imitation copper-plate style, the whole work representing in a marvelous degree the wonderful patience and perseverance of these early settlers. One other building, which has long since been destroyed, was used as a hospital shortly after the battle of the Brandywine, when four or five hundred soldiers were brought there to be cared for. Owing to their severe wounds and the rapid spread of camp fever, about two hundred of this number died and were buried on Mount Zion, where a suitable monument, dedicated May 1, 1902, now marks their last resting place.

ON YOUR KNEES.

I remember some years ago climbing the Weisshorn above Zermatt valley with two guides. There had been a series of severe storms and ours was the first ascent for some weeks, consequently we had a great deal of stepping to do up the main arate. We had left the cabin at two in the morning, and it was nearly

Of what remains of the old cloister and its relics there is still much to be seen. Its crumbling walls, upon which the winds of nearly two centuries have been blowing, render it more interesting from their antiquity; its relics call to memory the story of a life long since departed. Into the pages of its history might be woven a romance of such genuine tales of heroism, self-sacrifice and devotion to duty as to cause a thrill



THE SAAL.

of pride to swell the heart of every true American. Situated as it is, midway between Lancaster and Reading, with direct trolley and railway facilities any hour of the day, it should be a desirable point of research by all who are interested in the early history of our country.—*The Farm and Fireside*, Springfield, Ohio.

Although the German Seventh-day Baptists had no immediate connection with English-speaking Seventh-day Baptists, either in Europe or America, at the first, their loyalty to the Bible, their high character as individuals and their extensive learning, considering the times in which they lived, marked them as a people of superior intelligence and religious devotion. They were highly cultured in music.



OLD TENEMENT BUILDINGS AND BROTHER HOUSE.

nine before we reached the summit, which consisted, as on so many peaks in the Alps, of splintered rocks protruding from the snow. My leading guide stood aside to let me be first on top. And I, with the long labor of the climb over and exhilarated by the thought of the great view awaiting me, but forgetful of the high gale that was blowing on the other side of the rocks,

sprang eagerly up them and stood erect to see the view. The guide pulled me down. "On your knees, sir. You are not safe there except on your knees."

My young friends, God lifts us all to summits in life; high, splendid, perilous. But these are nowhere more splendid or more perilous than in our youth; summits of knowledge, of friendship, of love—of success. Let us, as we value our moral health, the growth of our character and of our fitness for God's service, use every one of them as an altar on which to devote ourselves once more to His will.—*George Adam Smith*.

SPRINGTIME OF THE SOUL.

The life of which spring is so full shows us something of the essential nature of all true life. The true life of man springs, like all life, from other life, born in the sacrifice of the life that goes before it. The plant bears its fruit and dies, and every loving mother gives her youth and fresh beauty for her children. Yet in a sense this is a gain—a greater gain to the mother who gives than to the child who receives, her sacrifice really the opportunity which satisfies her heart. It is the glory of a plant to give itself to the blossoms of its crown; it is the glory of a mother to give herself to the daughters in whom her womanhood is renewed and redoubled. In the truest sense her life is not lost in its multiplied sacrifices. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." It is in sacrifice that we enter into the true life. "He that will save his life shall lose it; but he that loseth his life for my sake shall find it."—*Selected*.

Dear Christian soul, bent and burdened, perhaps, beneath the weight of many years, full of hard conflicts and crowded with sorrows, take up once more your harp, though all its strings may be broken but a single one, and strike it anew on this glad day and sing again triumphantly, Christ is risen from the dead! Christ is risen, as he said! He who was dead is alive, and liveth and reigneth forevermore! What is the whole gospel but a gospel of resurrection?—a resurrection from sin to righteousness, from death to life. It comes to the soul with a voice like that which the south wind whispers into the ear of nature, and lo, all its pulses begin to beat anew! The tide of life swells again with a fuller and swifter and healthier flow—and that which was dead again pulsates with life. Christ, the mighty Lord of life and glory, victor over sin and death and hell, rose from the dead, that they who follow in his life and way shall be no less conquerors with him over all their foes.—*Ex*.

The main feature of interest to the public generally in Congressional debates during the week has been the Railroad Rate Bill. Indications are that an agreement will be reached and that the bill will pass the Senate in a form that promises real gain in connection with railroad matters.

Children's Page.

THE DEAREST DOLLS.

Miss Winifred Evelyn Constance McKee
Invited our dolls to an afternoon tea.

"But don't bring them all,
For my table is small.
Just each little girl bring her 'dearest,'" said she.

I felt in my heart it would not be polite
To take my poor Rosa—she's grown such a fright!
She's blind in one eye,
And her wig's all awry,
For she sleeps in my bed with me all through the night.

I explained to dear Rosa just why she must stay,
And I dressed Bonibelle in her finest array;
And then, do you know,
When the time came to go,
I snatched up my Rosa and ran all the way!

And—what do you think—of the six dolls that came
There were four that were blind, there were two that
were lame!

And each little mother
Explained to some other,
"She's old, but I love her the best just the same."
—*Youth's Companion.*

AN ELEPHANT AND HIS MOTHER.

Elephants dearly love a joke. When engaged in the timber trade in Burma, I observed some queer pranks played by them. On one occasion I saw a calf play a most ludicrous trick on its mother. The older animal was hauling a log, which fifty coolies could not have moved, from a river to the saw mills, quite unconscious of any guile in the bosom of her offspring. The youngster took a turn with his trunk round one of the chain traces, and pulled back with all his might. This additional weight caused the mother to stop and look behind her; but, on discovering the cause, she gravely shook her head, and prepared to resume her task of drawing the log to the mill. This was just what the little imp expected; and, before the strain was put on again, he kicked out the iron hook which fastened the long chain to the log. As the mother again began to pull, he held back with all his strength on the chain until her muscles were in full play, and then suddenly let go.

The effect was disastrous in the extreme. Down went the old elephant on her knees, and her driver described a most graceful and prolonged curve before he landed on the ground. But, like a cat, he struck on his feet, and, blurted out heavy Burmese exclamations of wrath, he whispered a few words in the ear of this amazed victim of this unfilial practical joke. She seemed to understand him at once, and there ensued one of the most exciting chases it has ever been my good fortune to witness.

The calf scented danger the moment he saw the driver whisper to his mother, and he placed a large stack of timber between the enraged animal and himself as speedily as possible.

Elephants seem too clumsy to do much running, but these two coursed up and down the yard in a manner which astonished me.

The youngster was quick in turning, but at last he was cornered. The maternal trunk smote him on the loins. He gave a shriek; at a second stroke he dropped on his knees, and took his punishment bravely and patiently. A few minutes later he walked past us to his shed; but his trunk was drooping, and the great tears were coursing silently down his India rubber cheeks.

I was sorry for the poor little fellow, and I noticed at dinner time that his mother was gently rubbing him down with her trunk, and manifesting many signs of affection.—*Chums.*

THE HOME-BUILDING OF A BIRD.

On a May-day morning, we, sitting under the branches of a maple tree, suddenly noticed a cardinal bird diligently bustling about under the hedgerow. She looked at us, then flirted the leaves about in a tremendous "pothor," pulled bark fibres, filling her mouth with material, then tossing it recklessly away; slipping up and down through the hedge, incessantly calling out, "Chip, chip," and flying ostentatiously into the maple above our heads, deporting herself in a manner that plainly betokened a wish for somebody to interest himself in her affairs. Naturally we were the ones she had in mind, as no one else was in sight; so, as I idly watched, it gradually dawned on me that she must be the last year's tenant of our garden, and, remembering old favors, was bidding for new, and I hastily ran into the house for some thread with which to test her memory.

I lightly laid the first strand of spool cotton on the grape vine trellis, when, like a flash, the bird darted to it and swept away with it down into the garden. This proved her identity. A new cardinal would have been quite ignorant of the uses to which thread could be put, but this little home-maker had sampled the material last year and the year previous and found it good. Thus, you see, she remembered, and as her nest was not even started, showed her preference at the outset, and also knew where to come. While she was gone on her journey, I pulled yards more thread from the spool, breaking it into lengths of a yard and a half or two yards, festooning it along the trellis and on the grape vine. Back she came, and, almost beneath my hand, she gathered up thread after thread, until she had a mouthful, and then off again around the corner of the house. Again and again she returned, in a positive ecstasy of delight over the thread.—*JENNIE BROOKS, in Harper's Magazine for March.*

Young People's Work.

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

THE HOLY SPIRIT NOT OPPOSED TO COMMON SENSE.

It takes common sense to be included in a complete religion, does it not? A friend of mine, in conversation one day, spoke of a brother who had need to pray for the additional grace of wisdom. It seems that one of our ministers talked with him and gave him some good advice, but, like the "blank cartridge" shot at Elder Mahoney, "it took no effect." The brother mentioned enjoyed religion very much, was not content unless he was under a deep tide of feeling, thought he had at last found people who possessed religion because they shouted in meeting. Well, that's all right, if one feels that way; I like to hear it, too; but that is not the first and last of it. It was said that he was so inconsiderate of his hostess at different homes when "boarding round the district" that finally no one would take him. He does not seem to be successful in bringing men to Christ, or helping people into a better life. His religion seems to be too largely of the introspective, ecstatic kind—and not enough linked into the common acts of the work-a-day world.

The New Testament teaches us to seek and expect to receive the Holy Spirit in a special sense after believing. There is here a grand, sacred, vital doctrine. But like other doctrines, it is liable to abuse or misunderstanding.

Elder Seager told of a man who asked some one to describe the symptoms of the experience. After carefully considering these signs as described, he decided that he "had it." It was wisely concluded that there might be doubt about the matter, if he had to have it so carefully analyzed before he could make up his mind.

For myself, I am afraid of these strange experiences which are described by such a phrase, "I've got it." Too often something happens and "I've lost it." It came and it went, and there seems to be no help for it. If the Holy Spirit has possession of the man, and he goes steadily on doing what the Spirit prompts, exhibiting the fruits of the Spirit, and winning men to the Lord summer and winter, there is an example which strikes confidence in the minds of first century or twentieth century observers.

A few things seem to be clear in regard to the giving of the Holy Spirit to the New Testament Christianity.

It was not once for all, but a repeated experience, and the most marked demonstrations were when they were facing the most difficult and trying situations. They seemed to be given the Holy Spirit very much in proportion to their needs. One could hardly expect a baptism to prepare him for the arduous task of going to church once a week and keeping out of jail. But, if he were to lay his all on the altar, and offer himself as a missionary to China, or fight his party machine at the risk of political annihilation, or decide to tell the truth at all costs in public life, or give up some indulgence that had taken root in his very life, or in some other way present himself body, soul and spirit to God's work—he could claim a power adequate to his needs.

They began to speak with tongues and spoke the word of God with boldness. They continued with one accord in fellowship, in prayer, in reading of the word of God, in service.

The whole community could not help noticing the power that was in the lives of these people.

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-THIRD 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 is the lesson of the potter's vessel?
2. What was typified by the broken bottle?
3. Describe the fate of Babylon.

The Prophets.

IX. Jeremiah (continued).

First-day. A lesson from the potter's vessel. Jer. 18: 1-23.

Second-day. Jerusalem's destruction typified. 19: 1-15.

Third-day. Jeremiah-threatens Pashur. Bewails his trials. 20: 1-18.

Fourth-day. Zedekiah's inquiry and Jeremiah's menacing reply. 21: 1-14.

Fifth-day. Judah warned. Miserable end of Shallum, Jehoiakim, and Coniah. Judah's allies to be destroyed. 22: 1-30.

Sixth-day. Wicked shepherds and the right-

cous branch. The lying prophets of Judah and Samaria denounced. 23: 1-15.

Sabbath. Prophets denounced (continued). Mockers of true prophet rebuked. Lesson of the figs. 23: 16-24: 10.

BURIAL OF POMPEII.

The present situation at Vesuvius recalls the great eruption in August, A. D., 79, when the cities of Pompeii and Herculaneum were buried in graves that were unknown and unopened until the last century. The younger Pliny, then a youth of eighteen years, wrote an account of that scene to Tacitus, the historian, in two "Letters." The first letter was as follows:

"Your request that I would send you an account of my uncle's death, in order to transmit a more exact relation of it to posterity, deserves my acknowledgments, for if this accident shall be celebrated by your pen the glory of it, I am well assured, will be rendered forever illustrious. And notwithstanding he perished by a misfortune which, as it involved at the same time a most beautiful country in ruins, and destroyed so many populous cities, seems to promise him an everlasting remembrance; notwithstanding he has himself composed many and lasting works; yet I am persuaded the mentioning of him in your immortal writings will greatly contribute to render his name immortal. Happy I esteem those to be to whom by provision of the gods has been granted the ability either to do such actions as are worthy of being related or to relate them in a manner worthy of being read; but peculiarly happy are they who are blessed with both these uncommon talents, in the number of which my uncle, as his own writings and your history will evidently prove, may justly be ranked.

"It is with extreme willingness, therefore, that I execute your commands, and should indeed have demanded the task if you had not enjoined it. He was at that time with the fleet under his command at Misenum. On the 24th of August, about 1 in the afternoon, my mother desired him to observe a cloud which appeared of a very unusual size and shape. He had just taken a turn in the sun and after bathing himself in cold water and making a light luncheon, gone back to his books; he immediately arose and went out upon a rising ground from whence he might get a better sight of this very uncommon appearance. A cloud, from which mountain was uncertain at this distance, (but it was found afterward to come from Mount Vesuvius), was ascending, the appearance of which I can not give you a more exact description of than by likening it to that of a pine tree, for it shot up to a great height in the form of a very tall trunk, which spread itself out at the top into a sort of branches, occasioned, I imagine, either by a sudden gust of air that impelled it, the force of which decreased as it advanced upward, or the cloud itself being pressed back again by its own weight, expanded in the manner I have mentioned; it appeared sometimes bright and sometimes dark and spotted, according as it was either more or less impregnated with earth and cinders.

"This phenomenon seemed to a man of such learning and research as my uncle extraordinary and worth further looking into. He ordered a light vessel to be got ready, and gave me leave, if I liked, to accompany him. I said I had rather go on with my work, and it so happened he had himself given me something to write out. As he was coming out of the house he received a note from Rectina, the wife of Bassus, who was

in the utmost alarm at the imminent danger which threatened her, for her villa lying at the foot of Mount Vesuvius, there was no way of escape but by sea; she earnestly entreated him, therefore, to come to her assistance. He accordingly changed his first intention, and what he had begun from a philosophical he now carried out in a noble and generous spirit. He ordered the galleys to put to sea, and went himself on board with an intention of assisting not only Rectina, but the several towns which lay thickly strewn along the beautiful coast.

"Hastening then to the place from whence others fled with the utmost terror, he steered his course direct to the point of danger, and with so much calmness and presence of mind as to be able to make and dictate his observations upon the motion and all the phenomena of that dreadful scene. He was now so close to the mountain that the cinders, which grew thicker and hotter the nearer he approached, fell into the ships, together with pumice stones and black pieces of burning rock; they were in danger, too, not only of being aground by the sudden retreat of the sea, but also from the vast fragments which rolled down from the mountain and obstructed all the shore.

"Here he stopped to consider whether he should turn back again, to which, the pilot advising him, "fortune," said he, "favors the brave; steer to where Pomponianus is." Pomponianus was then at Stabiae, (Castellamare), separated by a bay which the sea, after several insensible windings, forms with the shore. He had already sent his baggage on board, for though he was not at that time in actual danger, yet being within sight of it, and indeed extremely near, if it should in the least increase he was determined to put to sea as soon as the wind which was blowing dead inshore, should go down. It was favorable, however, for carrying my uncle to Pomponianus, whom he found in the greatest consternation; he embraced him tenderly, encouraging and urging him to keep up his spirits, and, the more effectually to soothe his fears by seeming unconcerned himself, ordered a bath to be got ready, and then, after having bathed, sat down to supper with great cheerfulness, or at least, (what is just as heroic), with every appearance of it.

"Meanwhile the broad flames shone out in several places from Mount Vesuvius, which the darkness of the night contributed to render still brighter and clearer. But my uncle, in order to soothe the apprehensions of his friend, assured him it was only the burning of the villages, which the country people had abandoned to the flames; after this he retired to rest, and it is most certain he was so little disquieted as to fall into a sound sleep, for his breathing, which on account of his corpulence was rather heavy and sonorous, was heard by the attendants outside. The court which led to his apartment being now almost filled with stones and ashes, if he had continued there any time longer it would have been impossible for him to have made his way out. So he was awakened and got up, and went to Pomponianus and the rest of his company, who were feeling too anxious to think of going to bed. They consulted together whether it would be most prudent to trust to the houses, which now rocked from side to side with frequent and violent concussions as though shaken from their very foundations, or fly to the open fields, where the calcined stones and cinders, though light indeed, yet fell in large showers, and threatened destruction.

"In this choice of dangers they resolved for

the fields, a resolution which, while the rest of the company were hurried into by their fears, my uncle embraced upon cool and deliberate consideration. They went out then, having pillows tied upon their heads with napkins, and this was their whole defense against the storm of stones that fell round them.

"It was now day everywhere else, but there a deeper darkness prevailed than in the thickest night, which, however, was in some degree alleviated by torches and other lights of various kinds. They thought proper to go further down upon the shore to see if they might safely put to sea, but found the waves still running extremely high and boisterous.

"There my uncle, laying himself down upon a sail cloth which was spread for him, called twice for some cold water which he drank, when immediately the flames, preceded by a strong whiff of sulphur, dispersed the rest of the party and obliged him to rise. He raised himself up with the assistance of two of his servants, and instantly fell down dead, suffocated, as I conjecture, by some gross and noxious vapor, having always had a weak throat, which was often inflamed. As soon as it was light again, which was not till the third day after this melancholy accident, his body was found entire, and without any marks of violence upon it, in the ashes in which he fell, and looking more like a man asleep than dead.

"During all this time my mother and I, who were at Misenum—but this has no connection with your history, and you did not desire any particulars besides those of my uncle's death, so I will end here, only adding that I have faithfully related to you what I was either a witness of myself or received the news of immediately after the accident happened, and before there was time to vary the truth. You will pick out of this narrative whatever is most important, for a letter is one thing, a history another; it is one thing writing to a friend, another writing to the public. Farewell."

THE MISSION OF SEVENTH-DAY BAPTISTS.

REV. S. I. LEE.

If the Seventh-day Baptists have no mission distinct from other denominations as they exist today, they are schismatics in maintaining a separate denominational existence.

The Prophet Isaiah foretold the mission of the Messiah to be to magnify the law and make it honorable. (Isa. 42: 21). The Son of God left the glory which he had with his Father, not to destroy or abrogate the law of God, but to magnify, i. e., give an enlarged conception of it. This he did by showing to his disciples that God's law can be transgressed by unholy desires, even when circumstances give no opportunity for active disobedience. This did not change the law in the least, but gave a magnified or enlarged view of its claims. In doing this Christ fulfilled, or filled full the law, with love to God and love to man as the cardinal principles of that law, and declared that the least particle of that law should not fail until all was accomplished. What law is here referred to is manifest from the reference to two of the ten commandments spoken by the voice of God, and heard by the Israelites assembled around Mt. Sinai.

That law was transgressed, therefore another law of typical sacrifices and ritual services was added, which was to continue in force until the Antitype, the promised Seed, should come. But the sacrifices and offerings of this added law could not take away sin. Therefore, in harmony

with prophecy, the Son of God, came to this earth saying, "Lo, I come to do thy will, O God, in the volume of the book it is written of me."

Having magnified the law of God he made it honorable by a perfect conformity to every precept of it, even from its magnified view. Moreover he honored that law by paying the death penalty for the transgressions of his people. He did not repeal the law, the transgression of which is sin, and thus remove the possibility of transgressing it; to have done that would have dishonored it. Neither did he pardon the guilty with no change of character, but honored the law by paying the penalty in his own person as a substitute and bestowing eternal life as a gift from God to those for whom he paid the death penalty; viz., the believing, trusting ones.

Many in these latter days deny the perpetuity of the law of God, others deny some part of it, and others deny that it is obligatory for any but the Israelites.

For this cause it appears necessary that there should be organizations of disciples of Jesus, whose special mission is to proclaim and publish to the world the binding force of the law of God as magnified in the teaching of Jesus and honored by his life of perfect obedience; a law so just and pure and holy that he declared that not one particle of it should pass from it till heaven and earth pass. And the least penalty he pronounced on those in the kingdom of heaven who break even the least of these commandments or teach others to do so is that they shall be the least in that kingdom.

I believe that Seventh-day Baptists are called of God to be that people, follow in the steps of Jesus, our example, by publishing the perpetuity of the law of God as magnified by his Son and honoring that law by a loving obedience to every precept of it. This I think is their special mission. And our ministry should be specialists in this line.

It is related that the late Varnum Hull, having exchanged pulpits with a Presbyterian minister, one of the Presbyterian sisters said she did not like to hear him because he preached the law. She was asked if her minister did not preach the law, and she replied: "Yes, but Elder Hull preaches as if he meant it." Many of our ministers need to learn to preach the binding force of the law of God as if they meant it.

As the law of God concerning the Sabbath is generally disregarded by professed Christians, and even ridiculed as an effete Jewish institution by many, some claiming that it was abolished at the death of Jesus, others that its sacredness was transferred to another day at his resurrection; but all these transgress the commandment to remember and keep holy the Sabbath day, which the voice of God and the handwriting of God ratified, by declaring "the seventh day is the Sabbath." Because of this general disregard of the Sabbath and of God's law concerning it, by the churches, it becomes a prominent feature of the mission of Seventh-day Baptists to be very aggressive in Sabbath reform. This mission, and especially this feature of our mission, faithfully performed, entitles us to a separate denominational existence.

FOUKE, ARKANSAS.

WHAT IS OUR MISSION?

MRS. N. WARDNER.

First, to give the world the highest possible type of spiritual living.

We claim that the seventh day of the week is the only day God ever sanctified and made holy; that no matter how honestly or devoutly a per-

son may observe any other day of the week, there is a blessing in keeping the seventh day that can not be obtained in keeping any other.

We who were reared in the conscientious observance of the first day of the week and were compelled by the power of God's truth to accept the seventh, know this to be a fact.

In presenting the claims of God's Sabbath; I always make that statement, and generally receive the reply that if my assertion is true our people must be more spiritually minded than any one else. This is a logical conclusion. No reason can be given to disprove it. Do the lives of our people prove the assertion true? Would to God that from the heart of every Seventh-day Baptist the prayer might ascend that He would search us and if there is anything in our lives that is hindering the onward march of the truth, He would take it from us, at whatever cost to ourselves. Those who have stood in the forefront of the battle are rapidly passing on, and it behooves us who remain to put on the whole armor of God and cry to Him mightily that His Spirit may lead us to victory. I embraced the Sabbath in 1885. What a harvest death has garnered since then.

In presenting the Sabbath question to our first-day friends, we need to do it in a very tender, charitable spirit. I was more deeply impressed with this in a conversation held the other day with a friend,—one of the noblest spirits it has ever been my lot to meet. He told me his attention had been called to the subject several years ago, but those who presented it were so harsh in their judgments that they would not even allow purity of motive to those who keep Sunday. When he told me they were not Seventh-day Baptists I devoutly thanked God. We must bear in mind that it is hard to see that what we have been taught from childhood to mature years is God's will, is not His will, after all, and when we have seen it, it is hard to accept it, especially where it demands such a radical change. It is not easy to turn your back on the sacred memories that cluster around the day which bound the family more closely together than any other day, and thus to sever the cord of unity. No one who has not had the experience, knows how the heart bleeds, nor how dark the future looks. The trial and decision come before the blessing, but thank God when that comes, we feel that if the trial had been seven times more intense, the compensation is ample reward.

TRACT SOCIETY EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday, April 8th, 1906, at 2.15 P. M., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, C. C. Chipman, A. H. Lewis, W. M. Stillman, F. J. Hubbard, J. D. Spicer, G. B. Shaw, H. N. Jordan, Corliss F. Randolph, Esle F. Randolph, Asa F. Randolph, W. C. Hubbard, E. F. Loofboro, H. H. Baker, James R. Dunham, C. L. Ford, A. L. Titsworth and Business Manager N. O. Moore, Jr. Prayer was offered by Rev. Henry N. Jordan.

Minutes of last meeting were read. The Advisory Committee reported that in relation to adjusting the salary of Dr. Lewis as Corresponding Secretary, and editor of THE SABBATH RECORDER, they deemed it equitable to charge the society \$800.00 of the salary for Corresponding Secretary, and the Publishing House

account \$1,200.00 as editor, and recommended that this division begin July 1st next.

On the question of Dr. Lewis going to Canada, the committee reported they had arranged with Dr. Lewis to go, if he can secure a favorable hearing, and if not, for him to communicate with that field through correspondence.

Report adopted.

The Supervisory Committee reported matters as usual at the Publishing House, and that our option on the purchase of the second linotype machine is about expiring.

On motion it was voted that the linotype matter be referred to the committee with power, and with the opinion of the Board, that it is advisable to purchase the machine.

The Committee on Distribution of Literature reported new editions of certain tracts published and already largely distributed.

The Treasurer presented a communication from William L. Clarke, executor of the estate of George S. Greenman, noting a bequest to the society of \$1,000.00, and also the gift of some other funds, contingent upon certain conditions.

The Treasurer presented report for the third quarter, which on motion was adopted. He also presented statement of receipts and disbursements since the last meeting.

The committee appointed to consider some embarrassments under which we labor in regard to our charter reported progress.

Voted that the Business Manager be requested to send to all our churches a copy of the booklet entitled "The Sabbath and Seventh-day Baptists," together with an estimate for a similar edition adapted to the individual churches.

Correspondence was received from Thomas Lowe, Lewis Davis, F. C. Greene, H. L. Cottrell, Sir Wilfred Laurier, W. H. Thurston, Rev. George Seelye, J. A. Davidson.

Minutes read and approved. Board adjourned.

ARTHUR L. TITSWORTH, Recording Secretary.

AMERICAN SABBATH TRACT SOCIETY. Treasurer's Receipts for March, 1906. CONTRIBUTIONS.

Table with 2 columns: Name and Amount. Includes L. F. Skaggs, Boaz, Mo. \$1 67; C. C. Chipman, Yonkers, N. Y. 5 00; J. A. Hubbard, Plainfield, N. J. 20 00; Woman's Board 4 50; Julius Theus, Bellinger, S. C. 1 50; E. M. S., Clear Lake, Wis. 1 00; A Friend, Wis. 4 50.

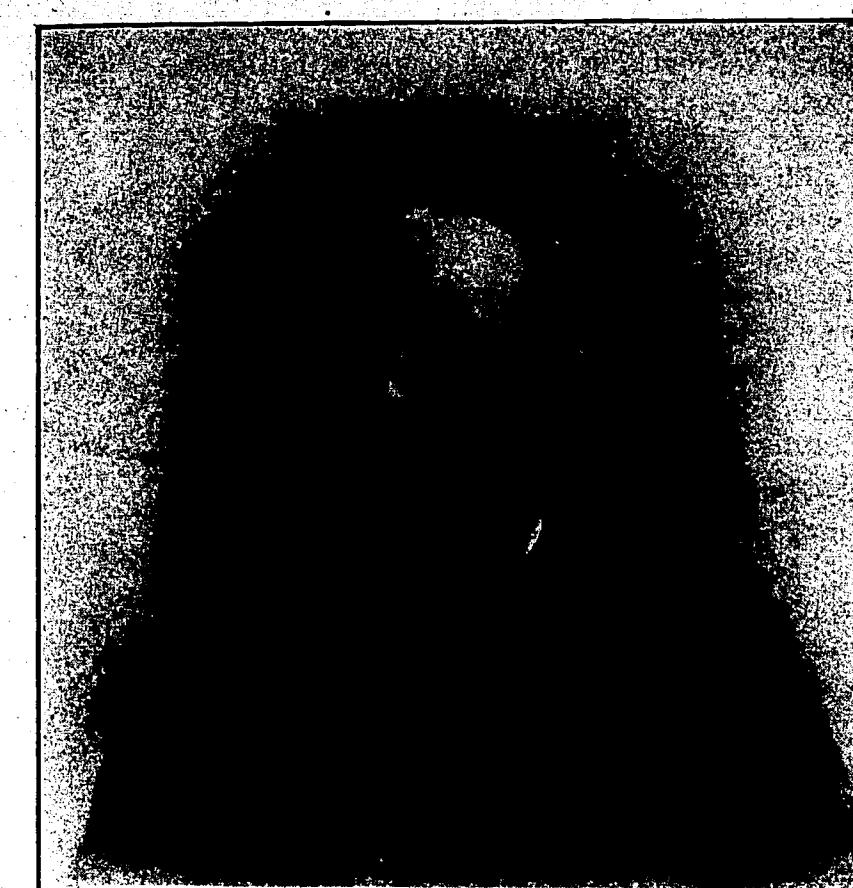
CHURCHES.

Table with 2 columns: Church Name and Amount. Includes Second Brookfield, Brookfield, N. Y. 15 00; Adams Centre, N. Y. 43 45; Plainfield, N. J. 22 97; Milton, Wis. 60 00; Chicago, Ill. 10 00; Rockville, R. I. 4 00; Plainfield, N. J., Sabbath school. 35 85; New York City, N. Y. 22 57.

Table with 2 columns: Item and Amount. Includes Income Reuben D. Ayres Bequest. 1 50; Publishing House receipts. 759 83; Total \$1,013 34.

E. & O. E. F. J. HUBBARD, Treasurer. PLAINFIELD, N. J., APRIL 3, 1906.

The decisions of the Moroccan Convention were signed on the evening of April 7, and the convention adjourned. Though long continued, this convention is fully justified since the peaceful settlement of the trouble between France and Germany, over affairs in Morocco, has been of vital interest to the nations of Europe and to the world at large. It is better to spend months in arbitration which results in a peaceful settlement, than to add the horrors of years of war without any essential gain and with untold losses.



REV. ALEXANDER McLEARN, D. D.

Alexander McLearn was the fifth son of William and Jennie McLearn. He was born at Cablehead, Prince Edward Island, March 9, 1832. He was brought up as a Presbyterian, but was not able to conscientiously accept all the doctrines of Presbyterians, so that when he was converted at the age of seventeen, he united with a Baptist church which was under the leadership of Rev. Dr. John Knox. Being anxious to secure an education, he took a "Scientific Course" at Prince of Wales College, Prince Edward Island. In 1857, he came to the United States. After further study at Pierce Academy, Middleboro, Mass., he entered Newton Theological Seminary, from which he graduated in 1861. After this he took a postgraduate course, for a year, at Middlebury, Vt. Later he was given the title of Doctor of Divinity by Prince of Wales College, his first Alma Mater. Mr. McLearn's first pastorate was in a Baptist church at Halifax, Mass., where he was ordained. He was called from there to the First Baptist Church in Middleboro, Mass. After four years there he was called to Granville, Mass., where he preached for five years. At the end of that time, because of failing health and by the advice of his physician, he went west to Manchester, Mich. He was pastor at Manchester for two years, but was compelled to give up that work because of the failing health of his wife. Afterward he was pastor for five years at Dansville, Mich. His own health failed while at Dansville, from overwork and many cares, and he went from Dansville to reside at Mason, Mich.—While residing there he embraced the Sabbath, in 1879. As a result of this he found no employment as a minister for two years. Having accepted the Sabbath in connection with the Seventh-day Adventists, he was called to the presidency of Battle Creek College, which position he occupied during the years of 1881 and 1882. In 1883 he became pastor of the Seventh-day Baptist church at Walworth, Wis., where he continued for three years, and where his first wife died. After this he went upon the mission field in Central Wisconsin, where he remained for two years, at the end of which time he became pastor at Rockville, R. I., entering upon the work there on the last Sabbath in July, 1888. The readers of the RECORDER will recall an extended notice of that successful pastorate, in the RECORDER of two weeks ago. He continued there until April 1, 1906. He was married to Harriet Coffin of St. Peter's Bay, Prince Edward Island, August 23, 1859, whose death occurred at Walworth, Wis., April 6, 1886. January 25, 1888, he was married to Evaline H.

Coon, who has been closely associated with his work as pastor from that time until now. Dr. McLearn, being in need of both mental and physical rest, desires to abstain from ministerial labors for three or four months, after which time, he will be open to any suitable ministerial work that may be offered. His address is Walworth, Wis.

Physically, intellectually and theologically, Dr. McLearn is a strong, well developed American-Scotchman. In social life he is congenial and companionable. In theology he is orthodox and always ready to give a reason for the faith he holds. We trust that the temporary rest which he now seeks will prepare him for many years of successful work in the Master's vineyard, the sacred interests of which he has fully at heart.

Business Office.

The Publishing House has just printed for the Plainfield church a little booklet that has been pronounced so valuable a contribution to denominational literature, that it has been thought best to call the attention of other churches to it in the hope that they can use the same booklet, with suitable changes, in their own localities. It is a booklet of twenty-four pages and cover, four by five inches in size, printed on a paper known as "antique laid"—a rough surface, white paper—and bound by sewing with a silk cord. It has a half-tone cut of the Plainfield church as frontispiece. The title page reads as follows: "The Sabbath and Seventh-day Baptists, together with a brief historical sketch of the Seventh-day Baptist church of Christ of Plainfield, N. J." The sections of the booklet are as follows: "What are Seventh-day Baptists?" "The Sabbath and Sunday." "Seventh-day Baptists in Great Britain." "Seventh-day Baptists in America." "Organization; general; colleges; publishing house." "The Plainfield church: articles of faith; covenant."

These heads indicate the scope of the work. It presents in a clear, concise way the what, where, when, why, of the Seventh-day Baptist denomination. It is exactly the kind of information to carry in your pocket and hand to the man who says, "Seventh-day Baptists! Never heard of them. Who are they?" etc. Dr. Lewis says it is of the greatest value as a denominational tract. The matter was prepared originally for the New York City Church, but the general information is equally good for any church in the denomination. A brief historical sketch of any church can be substituted for that of the Plainfield church, and the booklet thus made peculiarly appropriate for local use. The Publishing House has kept the matter standing and is prepared to print editions for the use of any church at the rate of \$8.00 for three hundred, \$12.00 for five hundred. This includes a historical sketch (or other local matter) of not more than two hundred and fifty words, and a half-tone insert as frontispiece. If you have no cut of your church, a cut of the pastor can be used, or if you want us to, we can get you a cut. This would add to the cost, however. By omitting the silk cord binding and stitching it with wire, in the ordinary way, the cost will be reduced one dollar on a five hundred edition and seventy-five cents on a three hundred edition. These prices are made as low as possible. The Publishing House is not trying to make a "good thing" out of this, but it believes that the booklet is an extremely valuable means of spreading information about ourselves. This is a case in which we ought not to be modest—we

ought to tell other people clearly and emphatically who and what we are and what we stand for. It is part of our mission, your business manager believes, to spread the knowledge of the Sabbath in every possible way. Here is a good way. Will you use it? Send for a sample copy of the booklet and plan to use an edition for your own church.

At the Tract Board meeting April 8 the most of the time was spent in discussing the Publishing House and its problems. It was practically decided to purchase the second linotype which had been rented for one year. This means an added burden on the Tract Society of \$2,600. More, because interest will have to be paid on the money. Are you going to help bear that burden? Why should you, do you say? We'll tell you. The Tract Society has assumed this burden because it believes it to be wise business policy to make the Publishing House as nearly self-supporting as possible. If this can be done by spending more money on it, it is wise to spend it. You know how it is yourself. If you can make \$500 by spending \$1,000 you wouldn't hesitate to spend the thousand.

The Publishing House doesn't exist for the purpose of doing a general printing business. It exists for the purpose of spreading Seventh-day Baptist literature. But it is exerting itself to the utmost to pay the expense of that denominational literature by doing a general jobbing business too. Stands to reason doesn't it, that the more profit we can make from job work, the less the denominational work is going to cost you? That's our ideal—the goal we're aiming at: to make the Publishing House "pay expenses"—and bear in mind that "expenses" means RECORDER, Visitor, tracts, etc., as well as operating expenses. The Publishing House is like a woman who has to take in washing to support the family. She would have work enough merely to care for the family. When she has to support it too, it means double work and she needs every facility for doing the work quickly and profitably.

You are going to hear a good deal about the Tract Society and its needs soon—Dr. Lewis is about to start on his round of the Associations. We want you to have a right and clear conception of the part the Publishing House plays in the Tract Society.

A TRIBUTE.

At a special business meeting of the Seventh-day Baptist Church of Gentry, Ark., held March 17, 1906, the following resolutions were adopted:

Whereas, Our esteemed pastor, Rev. D. B. Coon, feels that it is his duty to sever his relationship with this church, for a broader field of labor, therefore,

Resolved, That we express our high appreciation of his earnest efforts in behalf of this church and society and the upbuilding of God's Kingdom among us.

Resolved, That while it is with great reluctance that we grant this request, still we feel to commend him to the hearty support and co-operation of the church and society with which he is called to labor, knowing that our loss will be their gain.

R. J. SEVERANCE, Clerk.

Rev. A. McLearn requests his correspondents to address him after the 20th of the present month at Walworth, Wis., till further notice.

The settlement of the coal strike by arbitration has made some progress during the week and the probabilities are that no serious disturbances will occur and that the strike, which has already broken in several particulars, will not be long continued.

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 V.—THE PARABLE OF THE SOWER.

For Sabbath-day, April 28, 1906.

LESSON TEXT.—MARK 4: 1-20.

Golden Text.—"The seed is the word of God." Luke 8: 11.

INTRODUCTION.

With our present lesson we are introduced to a new style of teaching used by Jesus. There were a great many people attracted by Jesus' miracles of healing. A great many also listened to his teachings, charmed in some measure by the novelty of his way of presenting truth in contrast with the repetitions of the scribes. Comparatively few however of those who heard Jesus became his real disciples. Perhaps it was because they had become so accustomed to the old ways of thinking that they had difficulty to accept his plain statement of truth. We may well imagine that Jesus was disappointed that so few were won into the Kingdom of God by means of the Sermon on the Mount. But if one form of teaching will not answer he is ready to try another.

The word "parable" is used with a wide latitude of meaning, sometimes even it is practically equivalent to *proverb*; but in the expression, "parables of Jesus," there is a certain definite meaning. It is rather hard to frame a concise definition for this unique form of teaching, but we may say in general that a parable is a narrative or a description of physical life intended to teach typically a religious lesson. It differs from a fable in the character of the lesson to be taught, and also in the circumstance that the fable is usually fanciful in its presentation of nature,—for example, in making trees and animals talk. The parable is always true to life, and the lessons that it teaches as a general rule depend upon some intrinsic relation between the religious truth to be taught and the natural phenomena referred to, rather than upon mere symbolism.

TIME.—In the summer of the year 28.

PLACE.—By the Sea of Galilee, near Capernaum.

PERSONS.—Jesus; his disciples; the multitudes.

OUTLINE:

1. The Parable of the Sower. v. 1-9.
2. The Reason for the Use of Parables. v. 10-12.
3. The Explanation of the Parable of the Sower. v. 13-20.

NOTES.

1. *And again he began to teach by the sea side.* Compare ch. 3: 7-9. This time the multitude is even greater than before. Jesus for the sake of convenience in addressing the people embarks in the boat which he had asked his disciples to have in readiness for him. The people arranged themselves close by the water's edge to listen to his words.

2. *And he taught them many things in parables.* It is evident that not nearly all the parables that Jesus spoke have been recorded for us. Very likely upon this day the most of the parables that our Saviour used had the same general lesson as the great parable of the Sower.

3. *Behold, the sower went forth to sow.* Our Lord has in mind the Oriental farmer who sows the seed broad cast. Many have thought that a sower was actually in sight at his work as Jesus spoke to the people, but who could have been near

and resisted the impulse to join this great crowd that was listening to Jesus!

4. *Some seed fell by the wayside.* There were paths running through the fields, and as the sower must make use of all the ground some seed fell so near the path that it rested upon soil that had been beaten hard by passing feet. *And the birds came and devoured it.* These seeds would lie out in plain sight, and so attract the attention of the birds. Thus they would have not the slightest chance to bear fruit.

5. *And other fell on the rocky ground.* The translation of King James' version, "stony ground," is very unfortunate; for some exceedingly stony ground bears very good crops. The reference is to a very thin layer of soil covering rocks just beneath the surface. *And straightway it sprang up.* The very shallowness of the soil stimulated growth. It was soon warmed through and the seed hastened in germination.

6. *And when the sun was risen, it was scorched.* The rapid growth of the stalk did not help toward fruit bearing; for the tender shoot with no deep descending root to bring it moisture was speedily destroyed by the heat of the ascending sun.

7. *And other fell among the thorns.* Probably this means among the seeds of thorns. It was evidently good rich soil that had been plowed. *And the thorns grew up and choked it.* The thorns started earlier and were of a ranker growth, and so completely overshadowed and crowded out the stalks of grain. And it yielded no fruit. It was scarcely necessary to add this remark in the first two cases, but it comes in very appropriately here, for we may imagine that these stalks headed out and had promise of fruit, and would have given a harvest if it had not been for the thorns.

8. *And others fell into the good ground.* It is worthy of notice that we have here the word "others" in the plural instead of "some" and "other" in the singular as in the previous instances. In spite of the fact that many of the seeds were lost to the farmer, the great majority of the seeds fell into the rich mellow ground prepared for it and brought forth fruit to reward him for his labor. Even in this soil however there were found different grades of receptivity, and the harvest from the various portions of the field was in different degrees.

9. *Who hath ears to hear, let him hear.* An expression to call for special attention. It is as if Jesus had said, Now don't forget this parable, and do not think that all the truth lies on the surface; study it carefully.

10. *And when he was alone, etc.* When the multitudes are dismissed the disciples seek for the explanation which they see he is not disposed to give to the multitudes. It is distinctly noted that there were others besides the Twelve to whom Jesus could speak with more freedom than to the multitudes. *About the parables.* Doubtless Jesus had spoken many parables before the opportunity came for them to inquire about the deeper meaning.

11. *Unto you is given the mystery of the kingdom of God.* A mystery in the New Testament usage is not something hard to understand, but rather something that has been hidden and is now revealed. From the very fact of their being his disciples it must follow that they could understand his motives of action and to a certain extent his teachings. Of course not all disciples can understand all teachings of Jesus, and in this case there was need of explanation; but in general just as we give ourselves more and more completely to Jesus as his disciples, we come to more and more complete understanding of his words. *Unto them that are without.* The parable without the key to its meaning that comes from an understanding of who Jesus is and his purposes, is really a riddle. It is impossible for outsiders to understand the real teaching of the parable.

12. *That seeing they may see, and not perceive.* This verse is a quotation from Isa. 6: 9, and is best understood from its original context. The prophet is speaking of Jehovah's commission to him. He is to deliver Jehovah's message, and since the result of that message is to be a hardening of the heart and failure of coming to repentance, that result is spoken of ironically as

if it were the purpose of his preaching. So here the parabolic teaching is spoken of as if its purpose was to conceal truth, and further that the purpose of the concealment is to prevent repentance and forgiveness. This certainly can not have been our Saviour's real purpose, and it is to be noted that the statement is greatly softened in the parallel passages. Jesus spoke in parables because the people would not listen to plain teaching, and also to bring certain lessons to his disciples in a vivid way, since they had the key to the interpretation of them.

13. *And how shall ye know all the parables?* We may perhaps infer that all the parables that Jesus had been giving at that time had been on the same general theme. To express ignorance of one would therefore be to confess that they had not understood any of them.

14. *The sower soweth the word.* This is the key thought for the parable. As soon as we know what is meant by the seed, the rest of the interpretation is easy. This parable serves to express Jesus' disappointment at the very meagre results of his teaching.

15. *And these are they by the wayside.* The form of expression serves to confuse the seed and the kinds of ground into which it falls, but there is no lack of clearness in the application. This parable has been aptly called the parable of the four kinds of ground. The first class of hearers are those upon whom the word makes practically no impression. They hear but do not understand, and take no pains to investigate. Satan quickly catches away any good impression from the teaching. It is very likely that the great majority of the people to whom Jesus was speaking belonged to this class, as well as many of to-day.

16. *They that are sown upon the rocky ground.* They receive the word with readiness. They are emotional people, mentally intelligent and spiritually discerning, but altogether lacking in steadfastness.

17. *When tribulation or persecution ariseth.* This class come quickly and let go quickly. They are fair-weather Christians. *Straightway they stumble.* This is much better than the rendering of King James' version, "they are offended," which gives an altogether wrong impression.

18. *That are sown among the thorns.* This class is also large. These are they who have received the word with set purpose to cherish it. Their acceptance of Jesus has been no passing whim. There are many indications that they will bear fruit.

19. *The cares of the world.* That is, anxious thought in regard to the temporal affairs of life. The deceitfulness of riches. This phrase suggests a personification of riches who lead men astray by their enticements. There is no more effectual hindrance to spiritual life than the idea that wealth is that which is above all else to be desired in this life. *The lusts of other things.* General allusion to other hindrances. Perhaps sensual vices are particularly intended.

20. *Hear the word, and accept it.* Readiness to accept and cherish the truth is the indication that the ground is good. *Bear fruit.* The natural result of accepting the word is fruitbearing. The fruit varies with the character of the man and his opportunity.

COUNSEL.

Friend, when your heart is heavy
And you know not where to turn,
When the years lie dark behind you
And their blistering memories burn,
Arise, and fling them from you—
The thoughts that poison sleep;
And pray the Lord's good angels
Around you ward to keep.
Nay, dwell not with the sorrow
Of the fruitless might have been;
Nor waste in vain refinings,
The strength to fight with sin.
Arise and march straight forward,
And face the years to be,
And pray the Lord of angels
To send you victory.

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The oldest of festivals, with its perennial appeal to the Jewish people, is observed at the present day by more of them than at any time in the world's history, and this, notwithstanding the lukewarmness and indifference of many, the absolute recency of others. Philosophers and orators from time to time, with a greater or less degree of persuasiveness, have devoted considerable effort to decide whether the Jews are a race, a nation, or a religious community, and having proved their theory to their own satisfaction, have rested content in the belief that they have elucidated a great truth for the benefit of humanity. The ordinary, every-day observer of Judaism who realizes that life is much more important than his philosophy, that conduct counts for much more than theoretical wisdom, goes ahead and carries out the precepts in a way that answers the questions with convincing and unerring logic. Intuitively realizing that which men of greater pretensions to learning have failed to discover, i. e., that State and Nation are not equivalent terms, that the State may disappear, whilst the Nation continues to live, he believes that the Nation that was created on the Pesach night in Egypt of old will last as long as the festival commemorating that event lasts. And in so believing he yields no jot or tittle of his loyalty to the country in which he lives, nor does he in the slightest degree attenuate the patriotism that he has ever displayed in the lands that have accorded him a fair measure of justice, and even in countries that have treated him with cruelty and ignominy. A double affection, such as he feels, is only impossible to those who are small of heart and narrow in perception. He knows, too, that making all allowances for intermixture and the accretion of outside elements, the Jewish stock is still measurably pure and that if there is in all the civilized world a people entitled to be regarded as a race, the Jews can claim that distinction, because of the relatively general prevalence of racial homogeneity. He also knows that along with national and racial survival, and greater than either or both, the survival of the religious element has perpetuated the

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

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The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.
The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.
The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can. Correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Leonardville, N. Y.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.
Next session to be held at Leonardville, N. Y. August 22-27, 1906.
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THE SABBATH RECORDER.

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WHOLE No. 3,191.

THE SONG OF LIFE.
Praised be the lips of the Morn
For their musical message of Light
For their bird-chanted burden of Song
Praised be the young Earth reborn
For its freshness and glory and might,
And the thoughts of high, solemn delight
That at flash of its purity throng.

Praised be the lips of the Day
For their clarion call to the field
Where the battle of life must be fought.
Praised be the fire of the fray,
Where the soul is refined and annealed,
And the spirit heroic revealed,
And pure gold from base substance wrought.

Praised be the lips of the Night
For their numerous messages of Rest,
For their lullaby, motherly sweet;
Praised be the dreams of delight,
While tired life is asleep in love's nest,
And in harmony tender and blest
Heaven's calm and earth's loveliness meet.

—From "Blind Children," a book of poems by Israel Zangwill.

THE Tract Society represents important and vital business interests of the denomination. There can be no successful denominational life without denominational publications. In the case of a small denomination with a great work and with churches and families widely scattered and isolated, denominational publications are doubly necessary. They are like manufacturing establishments and tools for mechanics or farming implements, teams, stock and seed for farmers. These publications are now varied and ample. They are first-class as to thought and execution. They cover the field of denominational life from the catechism for children to valuable books for reference for all classes of readers. The needs of Christian Endeavor and Sabbath school work in all their departments are met by these publications, while THE SABBATH RECORDER serves too many permanent and important ends to be enumerated here. Beyond these periodicals, the books and tracts published by this society are the permanent and central agencies by which Sabbath truth is taught to each generation of our people and to the world outside. The removal of these denominational publications would leave the denomination as helpless as a man without hands, and as useless as a wagon without wheels. The ownership of all the property held by the Tract Society is vested in the people of the denomination. The Executive Board conducts the business of the society without pay, and not a penny of profit arising from its business goes into the hands of any individual. On the other hand, the members of the Executive Board are responsible personally for any debts of the denomination which the Board may incur above the

assets of the society. The excellence of the periodicals published by the Tract Society is such and the subscription lists are so small that the periodicals can not be self-supporting. The society ought to circulate millions of pages of literature every year, gratuitously. It supports an important periodical in Holland, *The Boodschapker*, without any financial returns. Under such circumstances the society must appeal to the people for large sums of money every year, that it may accomplish the great and varied work which God and the denomination call it to do. The people demand promptness and efficiency, good work and high thinking, from the Tract Board and its employes. These can not be without adequate financial support any more than a farmer can secure good results without good teams, good machinery and good acres, well tilled. The call of the Tract Board for generous and constant support is just, logical and right from every point of view. To demand from it "Bricks without straw" is as unjust as the Egyptian task-makers were to God's ancient people. That the people mean to do well for themselves through the Tract Society there can be no doubt, but too often the demand for a full tale of bricks before the day is done compels the treasurer to go into the fields and gather straw, at six per cent., with ten per cent. of anxiety because the people have been slow in gathering and forwarding the straw needed for turning out good bricks. If you have only a single handful of straw, send it on. Twenty handfuls united make quite a bundle. The bricks must be made, daily, and the straw must be found—somewhere.

DEFINITIONS are sources of power and influence. Many words are limited by their nature and history, to specific meaning. This is true of proper names. If a publisher were to put the name Longfellow on the title page of a volume of Emerson's Essays, and give it to the public, it would be an act of piracy. If John Smith were to write the name of Jay Gould on a business paper, and put it on the market, the courts would deem him a fit subject for the State prison. Proper names belong to specific individuals because the parents of those persons gave them their names. When God created the Sabbath he named it. When he gave the Decalogue he repeated the name, and described the child to which the name belonged. Speaking of the days of the week as his children, we know that "Sabbath" was the name of the seventh child. This was the Prince among the days. Each of the others was known by a simple numeral, this by a sacred name. The Bible does not give God's Son a specific name—Jesus—any more than it does His day—the Sabbath.

Other days have some things in common with the Sabbath; other men have some things in common with Jesus; but the respective names are not therefore interchangeable. Proper names are not transferable, either legally or morally. Historically, the Sabbath retained its name until the time of the Puritan Reformation. But more important is the fact that the Bible, which is the only source of authority on such a question, never applies the name Sabbath to any day except the seventh day of the week. Whenever Christ, or the writers of the Bible speak of the Sabbath, it is always by its own name. In the few cases wherein the events of history make it necessary to refer to the "first day of the week," it is always known by its own name, and *no other*. The Bible does not recognize that it has the power to change or transfer the names of the days of the week; much less does it delegate to men any such power. These simple facts of history are plain to every one who will seek for them in the Bible, and no amount of guessing, or assuming, or manufacturing of chronology to fit theories, can explain the facts away. Christ treated the Sabbath as the Fourth Commandment required, and honored the name and character which his Father had given to it. He pruned away the false elements which Judaism had gathered around it, and left the Sabbath fitted to meet the wants of his church, under the gospel. His immediate followers accepted the Sabbath thus, and no trace of any question concerning its name or observance appears in the New Testament.

It is well known that many of the choicest hymns, as well as the most helpful literature in other departments, are the direct-product of personal experience. The hymn, "Blest be the Tie That Binds," was composed by an English clergyman, who had determined to leave his people for another field. His household goods were ready for removal, but his former parishioners gathered about him, pleading so earnestly, that he yielded to their wishes and decided to remain with them. Out of that experience he wrote a hymn which yet remains first among those that express the strength and sweetness of religious brotherhood in Christ. A similar experience on the part of Henry Francis Lyte gave to the world another matchless hymn known as "Abide With Me." Mr. Lyte was pastor of a parish made up mainly of fishermen in a coast town of England. He had labored faithfully with his people, but because of failing health, his physician advised that he leave that field and spend the winter of 1847-8 in Italy. On the last Sunday of his stay in England, September 5, 1847, he preached to his little