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THE SABBATH RECORDER.

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

VOLUME 62. No. 17.

PLAINFIELD, N. J., APRIL 23, 1906.

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



flock, and the Lord's Supper was celebrated, although his friends opposed so much effort on his part, since he was scarcely able to stand during the service. Duffield's History of English Hymns reports that in words of melting tenderness he pleaded with his people to live holy lives, and when he took his leave of them there was scarcely a dry eye in the church. The day had been well-nigh perfect, and in the late afternoon, recovering somewhat from the strain of the service in the church, he walked slowly and feebly down the terraced path to the water he loved so well and which he was about to leave forever. The spell of the hour was upon him. While the bright sunset colors faded into the sober grays of twilight, he slowly made his way back to the house in prayerful silence and went to his room. When he joined his family a little later he bore in his hands the words that were destined to move thousands. His prayer had been answered. His last evening in his old home had produced that which will be a blessing so long as the heart turns to its Maker for help in times of need.—A similar fact appears in connection with a hymn which is often sung by the readers of THE RECORDER, which begins, "Another six days' work is done." This was written by Stennett, a Seventh-day Baptist, and undoubtedly referred to the beginning of the Sabbath, on sixth-day evening. The authors of these hymns illustrate the fact that the words which are most helpful to others are born in the deepest experiences of those who write. The Scriptures illustrate this truth quite as vividly as any other literature. The world has preserved the Psalms, because human hearts have constant and imperative need of them. The men of olden times who dwelt with God, communing with Him until from their deep experiences such literature was voiced forth, are the ordained guides and helpers of all other men. Literature, whether in prose or poetry, abides because it is inspired by those spiritual experiences through which men of all ages come into close and sanctifying communion with God.

ALL great attainments begin in **Practical Visions** some man's visions. Columbus was a seer, when he beheld beyond the Western ocean a great continent where others dreamed only of a waste of water. Fulton was a prophet when he saw in the dancing teakettle lid wondrous power, where others had seen only the preparation for a cup of coffee. A prophet saw telegrams flash across the continent before the click of instruments was heard, and a still greater prophet dreamed of thought-laden currents rushing around the earth along unseen paths of ether. Cyrus Field had wondrous visions when by faith he whispered across the ocean and declared that the cable should be made a success. In art and science, in literature and jurisprudence, in education and religion, it is the visionary who pioneers the way for progress and believes in the attainment of things, of which his faith has caught revealing glimpses. It is the faith of the seer that precedes the success of the practical man in things material or in the higher fields of thought. Men must dream before they can accomplish. It is not irreverent when we think that the whole creation was seen in advance by the Most High, before a single stream of creative force went out to begin its work. An ancient prophet of God makes Him say: "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams, and your

young men shall see visions." He who would render God and his fellowmen most practical service must go through life with his eyes and heart full of visions of the greatest and wisest possibilities, finding and proclaiming grander things in the Word and works of God than the world has yet beheld.

It is all too common to hear the word "practical" applauded, and the word "visionary" disparaged. If a man has the faculty for working a treadmill he is congratulated on being "practical." But if he undertakes to do what never was done before, he is likely to be condemned and set down as visionary. The truth is, one extreme is quite as impractical as the other. A man may be so practical as to sink into the earth and never see the stars and light above; or, he may be so visionary as never to see the earth. We must see both earth and sky, and one quite as much as the other. The most thoroughly practical man is he who is most visionary; and the most truly visionary man is he who is most practical. The man who accomplishes most is the man who sees most; and the man who sees most accomplishes most. The practical and successful architect is first a thorough workman, and secondly a man of quick and vivid imagination, who can see new combinations of wood and stone, both useful and beautiful. The man who possesses the first without the second of these qualifications will be able to make a livelihood at common carpenter's wages. He who possesses the second, without the first, may shoot up in his profession like a sky rocket, but will fall again like the stick.

The fourth chapter of John, twenty-third verse, says, "If a man love me, he will keep my word; and my Father will love him and we will come unto him and make our abode with him." Association and fellowship with God are the central thought in religion. That fact appears in all the higher forms of religious experience recorded in the Old Testament. The idea of Jehovah as an immediate helper and as the companion of his people, as well as their king and preserver, appears prominently in the prophecies and the Psalms. The gospel of John, from which the foregoing verse is quoted, brings out the actual companionship of men with God in a still fuller degree and clearer light. In every case, whether in the Old or the New Testament, this companionship with God is based upon obedience on the part of His children. This is not an arbitrary requirement, but a law of life. There can be no companionship of men, with God, unless men are obedient. This is not slavish, but the result of that love out of which obedience grows. Mistaken notions as to the deeper meaning of the Old Testament have prevented men from realizing how fully the idea of companionship with God appears in that book. In the gospel of John and elsewhere in the New Testament, the words of Christ and the fact that he dwelt among men as a man, make the idea of this companionship intense, immediate and real, as it had never been before. The good results of such companionship are almost endless; we do not attempt to specify them. They are the source of every good. Experience is full of illustrations of the uplifting power of pure human companionship. In every case real companionship is based on spiritual relationship and affinity. Without these men may be in closest touch with each other

without being companions. Nearness and distance between men is a matter of character, love and purposes. By the same law companionship with God is determined by spiritual relationship. It does not depend upon outward forms, much less upon intellectual conceptions or dogmatic statements of faith. It is life, oneness of soul, a heart to heart relation. Science can not tell how the souls of men come into fellowship with God. No more can science explain wireless telegraphy. How the thought-laden current rushes from one machine into trackless space and finds the companion machine among ten thousand other currents and machines, no one knows. But it does. How does prayer find God, and know His answering voice? Science cannot tell, but God's companions know the fact.

THERE are certain things which all Christians need. But faith in Christ is not complete in any individual heart until it rests in the consciousness that Christ is a specific helper for each one, according to each one's needs. Your troubles often seem greatest of the troubles which men have to meet, and peculiar to yourself. Therefore the failure of faith which does not find personal companion in Christ. No one confides his deepest troubles or sweetest hopes to a stranger. It was Burns, who, speaking of common experiences, declares that there are things "we scarcely tell to any." When you come to know Christ and believe in him as your personal friend, strength comes as it can not come through faith in general and without the consciousness that your needs are well understood by your Helper, and that he makes specific provision for you as an individual. Walking and talking with him you learn that no life can be a failure that holds to him and is guided by his counsel as to its purposes and efforts. Sometimes—and this is a most difficult lesson—we must learn that things and purposes which have been cherished are to be put aside for things which are less selfish and more in accord with the purposes of him who helps us. God's presence reveals the secrets of one's life to himself, and this is most helpful. Nothing gives the heart strength for conflict like the consciousness that help, strong enough to overcome all possible danger, is close at hand. Nothing cures the heartache of sorrow, disappointment and failure like the consciousness that we are understood by him in whom we trust and that he knows better than we how hard we have striven to carry out high purposes and to attain that spiritual state which sometimes seems so far away. The consciousness that we are thus understood by our Father in heaven brings comfort when we realize how limited our services are and how small the field is which we have tilled well in the vineyard of the Master. It will do the reader good to remember that the greatest encomium Christ ever gave concerning the gifts of men rested upon the widow who gave only a mite. That was nothing compared with the gifts of rich men, but to the Divine eye it was greatest of gifts because it represented such meager resources, but, on the other hand, such infinite wealth of love and devotion. Could we rightly understand how God looks at life we should see that the gifts, the little things and the lesser attainments that spring from our weakness are of the greater value in his sight than the great things which result from superior strength and abundance. Highest of all the good which comes to the heart through the indwelling of the Divine is the understanding of one's self.

There are few duties greater than the duty which each man owes himself, that he may know himself, his limitations and possibilities, his successes and failures. Henry Ward Beecher, in his vigorous way, described the unwillingness of men to understand themselves by saying, "It is easier to induce a superstitious person to go in the darkness of the night, alone, and drive a nail into the coffin of his dead friend than it is to induce the average Christian to look carefully into his own heart, and to examine critically his purposes in life." Whatever may be true in the common experiences of men, no one who is conscious of the all-seeing presence of God, immediately in his life, who knows that he is a companion with God, to whom nothing is unknown and from whom nothing can be hid, can hope to evade any responsibility, cover any purpose, or keep out of sight any desires which are not in keeping with the purity of God and the requirements which His presence puts upon the soul. Seen from any standpoint whatever, endless good and constant blessing come to the man with whom God and Christ abide.

In the gospel of John, the idea of **A Constant Guest** permanent companionship appears more fully than it does in the Old Testament. The Father and the Son are represented as uniting to complete Divine companionship between earth and heaven. No simile could be stronger than that which represents the Divine Presence as a constant guest in the heart of each child of God. In the Revelation, John puts the same thought when he describes Christ as waiting for admission to the hearts of his followers that he may make his abode with them. The element of constancy is the first and most important ground-work for unwavering faith. If men be left to themselves, unaided, their best purposes often fail and their highest aspirations give place to lower choices. Desiring and determining to obey, but unaided, men are likely to be turned aside until they wander hopelessly in the wilderness of disobedience. On the other hand, if the Divine Presence is constant and if men are conscious of that presence, they appeal to God as an immediate friend and helper; wisdom comes in place of ignorance, faith sustains and keeps the heart from doubting. The constant presence insures the fulfillment of Divine promises, so that our better hopes are realized and fears are forgotten when the child of God knows that the Divine hand is leading, whether in the light or in the darkness. We often lose much by thinking of God as coming to us occasionally, as being approachable now and then. We gain correspondingly when we grasp and appropriate the truth of the constant abiding, and therefore the home-making power of God's immediate presence. If it be difficult—surrounded as we are by things material—to grasp fully and at once the idea of spiritual communion and abiding, one should not be disheartened, for by the unfolding of repeated experiences our souls learn the truth of such indwelling. This is the real source of knowledge concerning Him. It is not theory about what God is, or may be, or ought to be, that helps this. We are helped when by one or many experiences—and these are often different in form—the soul learns that God is with it, that the Divine Presence does abide and that in Him we may trust.

A good marksman is first born, then made. He must be naturally endowed with good eye sight, steady nerves and a cool, calculating brain. His eye must be well

trained to quick and accurate adjustment of objects. His muscles must act with automatic precision. He must be self-possessed and have excellent judgment. Spiritual marksmanship presents no exception to these general rules. It is of first importance that he be familiar with himself. No man can accomplish the work he ought to do as a Christian, who does not hold himself well in hand. He must be prompt in action, wise in judgment, and quick in execution. A man may save himself from the power of temptation if he has himself thus in hand, who would go down in ruin for want of such self-control. A personal experience in boyhood taught the writer a valuable lesson. He was in company with an old hunter, tramping through the woods in search of game; suddenly a partridge whirred from before our feet. Surprise drove every impulse away, while my gun hung uselessly across my arm. But the next instant, with true hunter's art, my companion brought the bird down. "How could you aim so quickly?" I inquired. "I didn't wait till I got into the woods to learn how," was his reply. The incident illustrates the fact that a man of thorough training will be self-possessed, quick and accurate in the use of his powers in the time of crisis, while the man who is without this preparation will be at a loss and powerless. He who learns how to meet temptation before the tempter rushes upon him, overcomes temptation, as the old hunter overcame difficulties, but he must be prepared before hand, as the old hunter was. Preparation of soul for great duties and emergencies is a first requisite to victory when duties appear and emergency arises.

ONE of the first characteristics of **Gather up the Fragments** Christ's parables is their many-sidedness, and therefore the wide extent of their application to human experience. Notable among these is the parable of the loaves and the fishes. The value of that which is left over in the higher spiritual experiences of men can not be overestimated. Economy is as important in spiritual things as in household affairs. Many of us are poor religiously because we fail to appreciate how much help, and what wealth may be secured if we give proper attention to the residue of spiritual experiences. The greater part of all human experience deals with fragments. We learn this in seeking intellectual culture, and scholars come to know the supreme value of those slight suggestions, those minute indications by which the searcher after knowledge is directed to treasures hitherto unknown. This is equally so in spiritual experience and in connection with religious duty. All our readers remember how much wise teachers and loving parents teach children the value of passing moments and the necessity of using every opportunity as it appears. He who has learned to apply these same principles to his religious experiences and to embody them in his search for truth, gains more than the student can gain in intellectual work. We come to be at one with truth by giving careful attention to those little things which it is easy to overlook. The ways in which our lives may be strengthened and cultured in things spiritual, through little things, are numberless. One might make a catalogue of little things to be remembered, but at the best such a catalogue would be meager. The only way one can attain highest success and largest blessing is by cultivating the habit which never overlooks any phase of truth or duty. That which may seem at first comparatively unimportant, possible of no account, when taken up op-

portunately, often develops into the largest and most helpful of attainments and results. In these days of springtime the farmer flings over the surface of his fields countless thousands of tiny seeds no one of which appears to be of special value or of great importance. Each seed, however, has such value that if a single handful be lost, a barren spot will appear in the field at harvest time. If, on the other hand, each handful of seed is properly sown and each part of the field properly covered, harvest time will bring an unbroken forest of golden grain that will fill the granary of the farmer with food for his household and gold for his purse. One of the first and most important lessons taught by the parables of Christ is the value of little things, of gathering up the fragments that nothing may be lost.

#### A NOTED PIONEER.

"The Franklin Bi-Centenary," which has been observed in Philadelphia during the past week, calls to mind the fact that Benjamin Franklin was far in advance of the prevailing thought of his time. He was a pioneer in almost every sense of that word, whether as inventor and promoter, or as statesman and reformer. From various sources we have gathered the following list of things in which Franklin led his countrymen and the world toward larger and better attainments. Philadelphia, the home of Franklin, does well indeed in celebrating the bi-centenary of a man so great in so many directions.

He was the first to found a literary newspaper in America, the first editor as distinguished from the news-gatherer.

He was the first to illustrate a newspaper. This was by a rude cut to illustrate the siege of Louisburg.

He was the first to found a literary club in America—in his famous society, the Junto.

He was the first to establish an academy in Philadelphia. This, in 1779, was named the University of Pennsylvania, and is now the great institution under that title.

He was the first to found a hospital in Philadelphia, the great Pennsylvania Hospital, still standing on its original site and one of the most extensive and well-conducted hospitals in the world.

He was the first to start a fire company in Philadelphia.

He was the first to have the streets of Philadelphia paved, beginning with the muddy ground around the street markets.

He was the first to have the streets swept, beginning with the street before his own door and that of his neighbors.

He was the first Postmaster-General of the United Colonies, in 1775, and, later, of the United States, and sketched the plan upon which the post-office of this country has since been conducted.

He was the first to invent a stove which would consume its own smoke, and so get rid of the old evil of smoky chimneys. Invented in 1772, the principle was first brought into general use about 1840 in the great English factories.

He was the first to prove, by his celebrated kite experiment, that lightning is an electrical phenomenon, due to the electricity of the clouds.

He was the first to erect a lightning rod—used in his house to ring bells when the air was electrified.

He was the first to suggest the one-fluid theory of electricity, instead of the two-fluid formerly prevailing.



He was the first to discover the poisonous character of the air breathed out from the lungs.

He was the first to write effectively on need and methods of ventilation.

He was the first to discover that the Gulf Stream is warmer than the surrounding ocean, to infer that this was due to its tropical origin, and to argue that its source was the trade winds.

He was the first to discover that northeast storms begin in the southwest, and diminish in violence as they progress. Thus the science of meteorology and weather observation in America began with him.

He was the first to prove that different colors absorb the sun's heat in different quantities, and black more than any color.

He was the first American scientist to be recognized and highly honored in Europe, where he was looked upon as one of the first scientists of the age.

He was the first American writer to gain recognition in the world of literature, his autobiography being still widely read and regarded as classic.

He was the first American humorist. He was filled with the love of fun and his writings were full of merry sayings and amusing anecdotes or parables.

He was the first to issue a humorous periodical, this being his "Poor Richard's Almanac," the earliest and most popular comic almanac ever issued. Its proverbial philosophy made it a treatise on economics, but it teemed with humor throughout.

He was the first, in his celebrated examination before Parliament, to tell the British lawmakers the plain truth about America.

He was the first Ambassador from the United States, being the first choice of Congress for an imposing embassy to be sent to France. The two others elected were Jefferson and Deane.

He was the first to make a foreign treaty of alliance, by which he obtained France as an ally of the United States in the revolution.

He was the first to begin negotiations for a treaty of peace with England, and was a leading spirit in the commission that finally made the treaty.

#### EDITORIAL NEWS NOTES.

The intense interest of the world has been transferred from Vesuvius and the Bay of Naples to San Francisco and the Pacific coast. Early on the morning of April 18, San Francisco experienced an earthquake of great severity which was followed by devastating fires, until the two laid nearly half the city in ruins. The earlier reports place the number of lives lost at from two to five hundred. Probably these figures will be readjusted after investigation has been completed. The loss of property is placed at \$100,000,000. The track of the earthquake was wide, including several cities on either side of San Francisco. The disturbance was registered at Albany, N. Y.; Washington, D. C., and Pittsburg, Pa. A Foucault pendulum, which hangs from the ceiling of the laboratory at the Carnegie Technical School at Schenley Park, Pittsburg, changed "its usually easy motion caused by the movements of the earth to spasmodic vibrations, which caused the big pendulum to move violently back and forth," at 8.52 in the morning. A little later the news from San Francisco was announced. A shock was also felt in Austria at the same time. The severe shock at 5.15 continued for about two minutes. Many of the less substantial buildings collapsed during

that brief period. The water supply was cut off by the breaking of the water mains. Fires broke out in many places, but the firemen were helpless because water could not be obtained. The Western Union telegraph lines were put out of business, and only a single wire of the Postal Company remained in working order. Even that was forced to suspend about ten o'clock. Street cars, railroads and ferry boats ceased running. A second shock was felt within a few minutes, which was not severe as the first. Three hours later there was another slight shock. No warning came, and, as is usual with earthquakes, the suddenness of the catastrophe at that early hour when most people were in bed, increased the mortality and the terror.

The city was soon placed under martial law, the soldiers receiving orders to shoot any person found looting, and it is said that this order was executed in a few cases. The most serious destruction was in the business part of the city, the residential portions escaping with comparatively little harm. The greatest destruction was in that part of the city built on land reclaimed from San Francisco Bay, land which was at one time low and covered with water at high tide. Many of the most important buildings in the business section, together with some magnificent hotels, were destroyed by the shock or by fire which followed. The town of Santa Rosa, sixty miles north of San Francisco, was seriously damaged both by the collapse of buildings and by fire. Many buildings at Napa were shattered. Vallejo was damaged less than other places in the vicinity. The shock was severe at Oakland and San Jose. At Sacramento it was the severest which has been felt in many years, although there was comparatively little damage done to buildings. Most of the railroads coming into San Francisco were broken up, and large sections of the tracks of the Southern Pacific railroad, especially where the road runs over low ground, sank from the distance of a few feet, to a depth which placed them "out of sight." At Stockton, Marshfield and other places more or less damage was done.

One of the more serious results came to the buildings of the Leland Stanford, Jr., University at Palo Alto, thirty-three miles south of San Francisco. Two or three students were killed and several were seriously injured. This university has been the pride of California. It was founded by Senator Leland Stanford and his wife, Jane Lathrop, in memory of their only child, Leland Stanford, Jr., who died in 1884. It was thrown open to students in 1891. Its buildings and appurtenances were in many respects the finest of any similar institution in the United States. The endowment made by Senator Stanford consisted in part of about one hundred thousand acres of land in various parts of California. The buildings were located on the Palo Alto estate, which contained nine thousand acres.

San Francisco seems to be at a point where seismic disturbances are frequent, but usually slight. The scientific explanation of earthquakes along the Pacific coast is that the coast line of the Pacific ocean has been rising steadily for a thousand years. Geological signs indicate this. A great submarine cliff extends along the Pacific coast as far south as Chili. The water is shoal close to the shore, but deepens to many thousand fathoms within a little distance seaward. This chasm extends through the volcanic regions of Japan, the Aleutian Islands, Alaska, etc. Dr. G. F. Becker, chief of the Division of

Physical Research of the United States Geological Survey, who has lived for many years in California, expresses the opinion that the earthquake in San Francisco is not associated with the eruption at Vesuvius. He says that Vesuvius is not on the same fissure of the earth as California, and that while eruptions there have marked effect on the immediate neighborhood, from a geological standpoint, the formation of the earth at the two sections is of an entirely different character. This opinion is shared by Professor Walcott, who is director of the Geological Survey of California. The last severe shakeup in that region was in 1898. Dr. C. W. Hayes, another authority on the Geological Survey, is quoted as saying: "Such a shock as they had in San Francisco is probably due to the slipping of the surface rocks to adjust themselves to changed conditions inside the earth. The interior of the earth is probably not in a molten state, except in the region of some of the volcanoes, but after you get down a distance of sixty or seventy miles the rocks are practically in a fluid state from the immense pressure on top of them. They act like a liquid and they flow to adjust themselves to changed conditions. But when you come nearer the surface, where the strata are hard and brittle, the slipping of a part of the earth's crust along the line of a 'fault' will give just the conditions that attended the shock in San Francisco. The earth, take it as a whole, is a very uneasy body, and is in a state of constantly changing equilibrium. When the foundations, deep down, change, there has to be an adjustment of the surface, like the break-up of ice on a river, and readjustment of the blocks to each other. Evidences of such changes are found all along the Pacific coast. All through California it is quite evident that the earth's surface is continually adjusting itself to internal conditions."

This calamity in San Francisco is greatest in extent of anything of the kind in the history of the United States. Even if there is less loss of life than at Charleston, the extent of the calamity will still surpass all records. The pecuniary loss is certain to be enormous. Considering the age of San Francisco, it is one of the richest cities of the United States. The suddenness with which the disaster came made it pitiless in the extreme. There was no warning and no possibility of averting the calamity.

The foregoing was written April 19, when the first reports came from San Francisco. More ample news is at hand on the morning of the 20th—the day when this page goes to press—which shows that the extent of the catastrophe on the Pacific coast is greater, in almost every direction, than was indicated yesterday morning, while it is also evident that full details are not yet at hand. It seems certain that least one-half of the city of San Francisco is already destroyed by fire. This includes not only the main business portion, but a large number of the most costly homes in the city, which were in the section known as Nob Hill. With the destruction of these homes has come the loss of priceless treasures of art and literature, in addition to great financial loss. Present news indicates that severe effects of the earthquake extended along the coast line for at least two hundred miles, taking in a large section to the north and to the south of San Francisco. How far inland the effect was serious is not yet known. San Jose, which is practically destroyed, is thirty miles inland. When this terrible catastrophe is compar-

ed with any similar event in the United States, it already surpasses anything hitherto recorded. The great fire in Chicago approaches nearest to it as to extent and seriousness. The New York Tribune of this morning, speaking of the death rate, says: "It is permissible to hope that not more than two thousand—or three thousand deaths, all told, have resulted from the catastrophe whose other effects have made the world stand aghast." Two or three hundred thousand people are homeless, and there is great suffering for want of water, food and shelter, even though the season of the year and the favorable climate will lessen the suffering. General estimates as to the pecuniary loss place it at a minimum of \$200,000,000; probably it will be considerably greater than that. Refugees are leaving the city in every possible way and in all directions, but when this is done, the homeless crowds will be still innumerable.

The work of relief has been taken up with promptness characteristic of the American people. President Roosevelt and Congress led the van, Congress having appropriated a million dollars for relief, under the supervision of the Secretaries of War, Navy and Commerce. The Governors of many States have sent telegrams to the Mayor of San Francisco, offering aid. Subscriptions were opened in the leading cities, New York alone subscribing one-half a million dollars before the close of April 19. John D. Rockefeller headed the subscription with a hundred thousand dollars. The ruined city is under martial law and the full power of the national government, represented by General Funston, who is in command, will be brought to bear in the interest of order and for the relief of suffering. All groceries and business places having provisions are under military supervision and limited quantities only are sold for the use of any one family or individual. Probably a large relief camp will be established outside of San Francisco within the radius of twenty or thirty miles, which can be reached by transportation facilities. The railroads leading into the city are destroyed, so that competent communication is cut off. There is no telegraphic communication with San Francisco, and limited communication only by way of Oakland. Ocean cable communication is broken off with Honolulu, although some cable communication can be secured by way of Guam.

A great wave of sympathy comes from Great Britain to the stricken city. London, Paris, Berlin, Bremen, Frankfurt-on-the-Main, Rome, Vienna, St. Petersburg, Copenhagen and other cities have sent messages. Such is the situation at noon on the 20th of April when this page of THE RECORDER goes to press.

The decision of Judge Humphreys, noticed last week, concerning the immunity of members of great Meat Trusts is not likely to pass unchallenged. President Roosevelt sent a special message to Congress on April 18, which is a sharp arraignment of Judge Humphreys' decision. The text of the message is too long to repeat in full. The opening paragraphs are as follows:

"To the Senate and House of Representatives: I submit herewith a letter of the Attorney-General inclosing a statement of the proceedings by the United States against the individuals and corporations commonly known as the beef packers, and commenting upon the decision of District Judge Humphrey. The result has been a miscarriage of justice. It clearly appears from the letter of the Attorney-General that no criticism

whatever attaches to Commissioner Garfield; what he did was in strict accordance with the law and in pursuance of a duty imposed on him by Congress, which could not be avoided, and, of course, Congress, in passing the Martin resolution, could not possibly have foreseen the decision of Judge Humphrey.

"But this interpretation by Judge Humphrey of the will of Congress, as expressed in legislation, is such as to make that will absolutely abortive.

"Unfortunately, there is grave doubt whether the government has the right of appeal from this decision of the district Judge. The case well illustrates the desirability of conferring upon the government the same right of appeal in criminal cases on questions of law which the defendant now has in all cases where the defendant had not been put in jeopardy by a trial upon the merits of the charge made against him. The laws of many of the States and the law of the District of Columbia, recently enacted by the Congress, give the government the right of appeal. A general law of the character indicated should certainly be enacted."

Six persons were killed by the explosion of a "thirteen-inch turret gun" on the warship Kearsarge, April 14. The killed include Lieutenant Hutchins and five sailors. The accident occurred during target practice. A similar explosion occurred February, 1904, on board the battleship Iowa. April 13, 1904, a magazine exploded on board the battleship Missouri. December 13, 1904, an explosion occurred on the battleship Massachusetts. July 21, 1905, a boiler explosion occurred on the gunboat Bennington. The casualties in these cases aggregate seven officers and one hundred and one enlisted men killed by explosion of guns or boilers within a little more than two years. These accidents indicate that our great battleships are not wholly safe in times of peace.

The number of emigrants who have landed in New York during the week past has surpassed all previous records. Many thousands remained on shipboard during Easter Sunday, April 15, as that is the only day in the year when the officers who examine incoming emigrants do not work. As late as Tuesday night, April 17, it was said that nearly seventeen thousand slept on the steamships because it had been impossible to care for the immense numbers who had been waiting to land during the preceding days. The steamship Francesca came up from Quarantine on that day with fifteen hundred emigrants on board and it was expected that Friday would be the earliest day when her passengers could be landed. Eight ships were due on the 18th, with an aggregate passenger list of twelve thousand.

The thirty-eighth annual meeting of the Congregational Association of New Jersey commenced its session April 17 at Washington, N. J. The general theme of the meeting was "A Revival of Conscience," a theme certainly worthy of consideration at any time, and doubly so at the present time.

A far-reaching decision has been handed down by the United States Supreme Court which is likely to render many divorce proceedings illegal, since it indicates that both parties to a suit for divorce must reside within the State where the divorce is sought. The report looks in the right direction and it is hoped that it marks the beginning of other legislation which shall prevent "easy divorce while you wait" under cir-

cumstances which make the trial for divorce a farce or worse.

Among archaeological discoveries, one of the most important of modern times is just reported from Athens. This is the famous temple of Artemis, together with many statuettes of gold, silver and ivory, and many other valuable relics. The temple of Artemis (Diana of the Ephesians) was founded 600 years before the Christian Era, in Ephesus, and was rebuilt 200 years later. The temple was Ionic, with twenty-one columns on the flanks, and measured 164 by 342½ feet. The base diameter of the columns was six feet, their height fifty-five feet. The baserums of thirty-six columns of the front and rear were beautifully sculptured with figures in relief. The cella had interior ranges of columns, Ionic in the lower tier, Corinthian above.

On April 18 it was announced that David St. Charles, an engineer of San Francisco, has invented a "repeater" which will make it possible to telephone across the continent, without difficulty. Mr. St. Charles' invention was suggested by the construction of the violin. It embodies the "sounding board" principle by which sound is continued or repeated in the nature of an echo.

The bi-centenary of Benjamin Franklin opened in Philadelphia on Wednesday, April 18. The program of that day included three meetings of the American Philosophical Society. On Thursday, the 19th, special services were held by the University of Pennsylvania, in the Academy of Music. The program for the day included an immense parade, starting from the City Hall, with ceremonies at Franklin's grave and a reception for the delegates, by the American Philosophical Society. The celebration was continued on Friday, April 20, with services in the Academy of Music at ten o'clock, and closing with a banquet at seven o'clock. Representatives of the highest grade of scholarship were present in great numbers. Cables of electric lights, red, white and blue, were arranged about the City Hall, calling to mind Franklin's discoveries in connection with electricity, and showing what advances have been made since that time. The electrical display which included kites, keys, lights, etc., was visible for a long distance outside the city. The statue of Franklin at the Public Ledger building "was bathed with the glow of many electric lights" which stretched over the street to a blazing kite. From Franklin's hand swung an illuminated key. Beneath his feet was a shield of red, white and blue lights. The celebration both as to scenic effect, and the intellectual culture presented was a worthy tribute to Franklin. The Philosophical Society which led in the celebration, and the University of Pennsylvania both recognize Franklin as their founder.

April 14 President Roosevelt addressed a great company at the laying of the corner-stone of a new building for the House of Representatives. Both Houses of Congress, members of the Diplomatic Corps and thousands of people were present. The President's theme was "The Man With the Muck Rake." His address is already famous because of the plainness, earnestness and wisdom with which the President condemned the popular tendency to exaggerate, mis-state and thus traduce public men, under the pretence of exposing evil. The President's history forbids the charge that he would condone evil, but his strictures concerning certain popular magazine writers, and yellow journalism in general, were enthusiastically received and will be heartily commended by all right-thinking people.



## Missions.

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

### FOR THE SAKE OF THE CAUSE.

For the sake of the cause we love and for our own sakes, we must keep the proper relation to Japan. In the northern districts there is great destitution. Crops were short, the winter has been unusually severe, and the snow deeper than common. America has not only taken a deep interest in settling Japan's troubles with Russia, but is sending relief to her famine-stricken districts. We have taken great pride in those deeds of kindness, and well we might. We are more obligated not only to Japan, but to all of the nations of the earth than any other nation. First because they have become a part of us. Their own kith and kin are enjoying our prosperity and would naturally join us in sending relief to their native land. Second, we have a gospel light on the question of being our brother's keeper, which few, if any, of the other nations possess. For our own sakes every Seventh-day Baptist owes it to himself to feel his responsibility of sharing his abundance with his starving brother. A righteous people are especially liable to commit the terrible sin of self-righteousness. We may unconsciously credit ourselves with deeds of kindness, in which we have not actually had a personal share. The men of Christ's time who sat in Moses's seat thought that made them like Moses, when they were not law-givers, but actually law-breakers. The priest who showed us the oldest manuscript of the five books of Moses, at Samaria, was one of the most shrivelled specimens of the human race I think I ever saw. He claimed to be a descendant of Aaron. This, in his mind, discharged his whole obligation to his fellow men. Self-righteousness will destroy us as surely as it has this Samaritan family or northern kingdom of Israel.

Then let us only credit ourselves with the goodness which we personally have a share in working for and bringing about; or let us not sit in Moses's seat.

### FROM CHINA.

DEAR SECRETARY SAUNDERS: We have recently had a series of ten union meetings of more than ordinary interest, led by two brothers, the Rev. Mr. Li and Dr. Li, of Soo-Chow; the sons of Christian parents. They were educated in mission schools, the younger also taking a medical course at Tientsin. While at Tientsin in the Y. M. C. A. and under the influence of faithful Bible teachers he was greatly quickened in his spiritual life. After finishing the medical course he returned to Soo-Chow and has been teaching in the Southern Methodist University.

We do not know all the means God has used to develop this young man, but the reading of inspiring books of a spiritual character has been one. Able to read English well, he has had a long list of such books open to him and he has not hesitated to buy even those which were expensive. He has certainly been wonderfully blessed of God and many through him have been reached and led to a more spiritual life. He has finally decided to give up his position as a teacher and devote himself to the work of an evangelist and that at a pecuniary sacrifice.

The older brother, the pastor of a Methodist church in Soo-Chow, came to feel that his preaching was without power. He was proclaiming blessed doctrines, the truth of which

had not been proved in his own life. He was telling his congregation that God could do certain things for them and he came to the point where he felt that he must have the experience himself or stop preaching. There were such seasons of prayer as he had not known before and evidently the many promises to those who ask were fulfilled to him. One missionary for forty or more years in this land says of these men that he has never before heard such preaching from a Chinese. Another who knew Moody well was strongly reminded of him while listening to the Rev. Mr. Li's preaching, and still another missionary, in speaking of one of his sermons, said that it brought her to her knees and led to a faithful searching of her heart.

During the meetings in Shanghai the weather was very unfavorable—not a ray of sunshine and continual rain, but goodly audiences gathered.

The last evening was a testimony meeting. They were strange stories to which we listened. One man told of the years he had been a lawless rowdy and how on a certain afternoon he had drifted, with companions of the same sort, into a city chapel and how little by little had been brought to Christ and there followed a bright testimony to the joy and blessedness of the change in his life.

Another told of his hatred of Christians in former years and how, in an official yamen, one of his duties had been to administer punishments and, on one occasion, a Christian being brought in on some accusation, he had given him extra blows because he was a Christian. How he had undergone a change of heart we did not gather, but it was evidently a joyful change.

One dear old woman, whose consistent life and faithfulness as a worker in one of the Shanghai missions added weight to her words, told of her own and her husband's conversion; of his death and the joy they both had in the hope of reunion and of the life beyond; she told of the severe trials which came to her. There were crises when, on her knees, she decided that, come what would, she would trust God. She put herself, all her cares and her burdens, and her wayward son into God's hands. She had an only son and "the devil stole him away for twenty years." From her thirty-ninth year until she was sixty, she heard and knew nothing of him; then he came to a mission hospital in Soo-Chow. She found her son and has the joy of seeing him a redeemed man, a Christian. There is a continual song of praise in the mother's heart and on her lips and a glow which is good to see on her face.

As she sat down a man in the rear of the church rose and came forward and began by saying: "The woman who just spoke to you is my mother and I am the son." Then followed a long talk, in which he told how for more than twenty years he had been a "very faithful disciple of the devil" and of the way God had led and delivered him.

There were other wonderful experiences and one realized that there were many in the room who could have given quite as remarkable testimonies. When the time was more than gone, Dr. Li called attention to the number who had witnessed to having served the devil for years and "not one of them has a good word to say for him." Then followed a plea that all would serve the Lord Jesus Christ.

Very sincerely yours,

SUSIE M. BURDICK.

SHANGHAI, CHINA, MARCH 9, 1906.

### FROM FOUKE, ARK.

Brother G. H. F. Randolph, missionary pastor on the Southwestern field, has just closed a series of meetings at Fouke, Ark. Thirteen happy converts have found Christ, been baptized and united with the Seventh-day Baptist church. I wonder if Brother Randolph thinks that the day of revivals is past. I wish when he gets time he would write us an article on this subject. A missionary social has also been held there at which the good people raised \$6.50, for the Java mission. Not because they have lots of money there, but because they have the missionary spirit. They have evidently been exposed and caught it. I more than suspect they caught it of Mr. and Mrs. Randolph and Mr. and Mrs. Davis. I hope that others of our societies have been exposed, and will also come down in the same way, with funds for the Java and all of our missionary work. The Missionary Board like to help those fields which pass it on to those more needy than they themselves are.

### FROM ASHAWAY, R. I.

An interesting service was held Sabbath morning, April 7th, with the First Hopkinton Seventh-day Baptist church at Ashaway, R. I. For several weeks evangelist services had been going on, and the candidates who had accepted Christ had been baptized the night before. They were now to be admitted to membership to the church by prayer and laying on of hands. As they stood in a semi-circle at the altar, six in number, two gentlemen from Boston, Mass., one Mr. J. B. Tompson, M. D., whose next birthday will be his eighty-second, for over fifty years a follower of Jesus, once a member of the Tremont Temple Baptist church, of Boston, for the last few years a Sabbath-keeper and a member of the Advent church, and a Mr. James A. DeoJay, also a member of the Tremont Temple Baptist church, and a convert to the Sabbath since about two months ago, came forward and took their place with the group of young people. Dr. Thompson is a large man, not much less than six feet in height, weighing perhaps two hundred pounds. Beside him stood a boy of ten years and a sweet faced girl of twelve, slender and short of stature, and as the congregation sang with force and power, "Oh, Happy Day," how our hearts did rejoice, and Dr. Thompson and Brother DeoJay both said "This is the happiest day of our lives." Mr. DeoJay is a college graduate and is preparing for the ministry, a licentiate of the Tremont Temple Baptist church, is less than thirty-five years of age. He occupied the pulpit, and preached an interesting sermon on "The Sabbath." Both of those brethren won a warm place in our hearts, and we pray their coming may be the means of many others joining us because of "The Sabbath Truth."

C. O. N.

### THE KINGDOM OF THE MEEK.

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

### BUT—HOW?

THE REV. T. J. VAN HORN.

No doubt can remain that Seventh-day Baptists are proclaiming a truth that has a special adaptation to the needs of this generation. Hundreds of our people are asking another question, viz.: How can we impress upon this intense age its need of our message? Mr. Moody once said: "I eat, drink and sleep with one purpose—to bring the gospel to men who don't want it." Evidences are not apparent that men want us or our message.

The first indubitable necessity is intensity of conviction on our part that they need us and the truth we hold. Nothing less than that can command the eye of distracted men in this vortex of action. Jesus gave to a few men whose lives and message were to transform the world, the answer which we must accept as final and comprehensive: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5: 16.) But, how? All that follows this verse in the Sermon on the Mount, is the answer. It is worth while for every Seventh-day Baptist to re-study this teaching, to know from the lips of the Great Master, how to let our light shine. We shall learn that we are to attract and save men from error, not by our crankiness and angularities, but by a

### SYMMETRICAL, WELL-ROUNDED LIFE.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5: 48.) Now, in a life like that, it is indispensable, according to Jesus's words, that there be first a structural righteousness, a framework of character. He sets forth the commandments, in the fifth chapter, as such a framework. Then this system of righteousness must be complete. "Be ye therefore perfect," is the summary at the close of this chapter. It must be preserved without mutilation. Every part, though seemingly small, is necessary. "Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

There must be more than the perfect framework. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (v. 20.) They were cold and repellant in their legal austerity, concerned only with a formal observance of the Ten Commandments. It was a

### SKELETON RIGHTEOUSNESS.

We cannot enter the kingdom of heaven, much less share in its work, with only the bare bones of our anatomy. Essaying to do so, Christians of the Pharisaic type have aroused a strong prejudice against the law. Many are saying with a shudder, "We have no need of bones," and a strong revulsion of sentiment has sent them to the opposite extreme of teaching an invertebrate, jelly-fish sort of Christianity. But Jesus anticipates this by saying, "Think not I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." (v. 17.) "One jot or one tittle shall in no wise pass from the law." (v. 18.) To the same effect are the words of Isaiah (42: 21 R. V.), "It pleased the Lord for His righteousness' sake to magnify the law and make it honorable." To "magnify" a thing and "make it honorable," is to make it serve its purpose. We need to remember that the law is only a means to an end. It is the framework to support an otherwise flabby and characterless Christianity. It is the trellis which

holds up the foliage and luscious fruitage of the Christ life. But however perfect may be our osseous system, we repel those whom we would attract, by approaching them with the rattling bones of a skeleton righteousness. Jesus does not condemn the righteousness of the scribes and Pharisees. He does insist that this shall be exceeded—covered. "I came," He says, "to fulfill the law," making it stable points of attachment for the graces and adornments of the Holy Spirit. To fulfill the law is to bring upon the skeleton of character, the flesh of a practical christianity as a graceful covering, glowing and throbbing from a heart of love within. No human skill or ingenuity can so clothe the symbols of death with the graces and the glow of life. We let our light shine when we are thus wrought upon by the life from above, and glorify our Father in heaven whose power alone can work the transformation. We are thus clothed and in our right mind, suitably equipped to minister to the needs of those to whom He sends us. Such a symmetrical and well-rounded life must radiate its warmth and glow into the dark world of need.

The Sermon on the Mount shows in the second place, that in order to let our light shine, we must be

### CONSISTENT.

1. It must shine. A lamp is to give light, not to be put away under an opaque covering. How many nominal Sabbath-keepers have gone out from our churches into places where the truth is unknown, and have kept the light burning there? "Neither do men light a lamp and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men."

"If once all the lamps that are lighted should steadily blaze in a line  
Wide over the land and the ocean,  
What a girdle of glory would shine!  
How all the dark places would brighten!  
How the mists would roll up and away!  
How the earth would laugh out in her gladness  
To hail the millennial day!"

2. We must not contradict ourselves. "If the light that is in thee be darkness, how great is that darkness." If I insist that my eye is my most valuable member, it would not do for me to stumble against things at noonday. If I say, "Remember the Sabbath-day to keep it holy" is a commandment of first importance, and then pay more attention to selfish enjoyment and secular business on that day than to God, my statement would have no convincing force. My light would be darkness.

3. Our lives must be in harmony with the purpose of the Sabbath. We must not forget that the Sabbath, while occupying a central position among the Ten Commandments, is yet only, like the others, a means to an end. It was "made for man." He can poorly argue for its importance whose life is not made better by its observance. If fact does not warrant the claim of Seventh-day Baptists to a sturdier type of manhood, and a warmer heart of sympathy in the Divine purpose of redeeming fallen men, and a larger capacity for ministering to their deeper need, God's purpose in bestowing the Sabbath is thwarted. We can but weakly attest our right to a place on the field.

4. If, as asserted in a former article, one bone in our system of doctrine is of more value than another to twentieth century needs, the fact is not to be proven by disjointing and protruding it everywhere. The evidence that convinces the

world and satisfies ourselves is the power of that member to give nobility and power to direct the rest of the system in its ministrations to our fellows. Utility is the distinguishing feature of the Sabbath. It can say as did its Lord, "I came not to be ministered unto, but to minister." How brightly our light will shine, if the Sabbath, through us, will cast its healing glow and warmth at the point where the need is most insistent. I have tried to show that just now the forces of righteousness are in a death-grapple with the monster Greed. "I must live" is the subtle argument with which he allures from strategic points in the Seventh-day Baptist army, strong young men and women. Let that argument be met by the authoritative words of our great Commander from His hill of vantage, "Ye cannot serve God and mammon." "Be not therefore anxious, saying, 'What shall we eat?' or, 'What shall we drink?'" Never before has loyalty to God in Sabbath observance been so marked a sign between God and his people. "The Gentiles" were never more frantically seeking the material things of this life. Our opportunity was never greater to set in contrast to their frenzy for wealth, a bright example of faith in our Heavenly Father's love and care. Let the flame of our lamp burn brighter, calmly listening to His words, "If God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

The inference from this section of His teaching on the Mount is that "Solomon in all his glory" and wealth shall not exercise stronger influence than those who declare their loyalty to God by obedience under trying circumstances. Let us be grateful, if in loyalty to God, ours may be a large share of the material rewards of an industry which has glorified our Father by an example of consecrated stewardship; content, if the path of duty excludes us from the avenues of wealth; "rejoicing and exceeding glad," through divine grace if, like Paul, we may be permitted to say, "I suffered the loss of all things, and do count them but refuse, that I may gain Christ." (Phil. 3: 8.)

Christian consistency obeys the voice of God rather than yields to the subtleties of mammon. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man who built his house upon the rock."

Every such house is a light house. "Let the lower lights be burning."

### A PRAYER.

These are the gifts I ask  
Of thee, Spirit serene:  
Strength for the daily task,  
Courage to face the road,  
Good cheer to help me bear the traveler's load,  
And, for the hours of rest that come between,  
An inward joy in all things heard and seen.

These are the sins I fain  
Would have thee take away:  
Malice, and cold disdain,  
Hot anger, sullen hate,  
Scorn of the lowly, envy of the great,  
And discomfort that casts a shadow gray  
On all the brightness of the common day.

—Henry Van Dyke.

Henceforth my one desire shall be  
That He who knows me best shall choose for me;  
And so, whate'er His love sees good to send,  
I'll trust is best—because He knows the end.

—Anon.



## Woman's Work.

FROM MISS SUSIE BURDICK.

By request of the ladies of the Board, I send you for the woman's page of THE RECORDER selections from a letter from Miss Burdick, which will be of interest to her friends.

ELLEN A. CRANDALL.

MILTON, WIS., APRIL 9, 1906.

"Just now I am feeling very much alone. Dr. Palmberg, who has just been down from the China New Year, went back last Thursday to Lieu-oo. While she did not stay here all the time, but was out among her friends more or less, she made this her headquarters, and I very much enjoyed having her here.

"Last Tuesday evening it fell to us to entertain, in connection with our neighboring mission and a lady in Shanghai, the Missionary Association. We were told that we would need to prepare for two hundred, and there must have been that number there. We had to make seventy sandwiches and five cakes. We were certainly thankful that our turn came in vacation and it was quite fun to take a hand in the cake making.

"Mr. Davis has gone to Lieu-oo with the doctor to superintend the building of her house. He will doubtless have to be there the greater part of the time for several weeks.

"My school girls are coming in to-day, ready to begin work to-morrow. We have taken in two new girls, one of them a particularly bright and attractive girl. I do hope we are going to have the best time of our life, so far, in the school, this next four or five months. I am glad to find myself keener for it than was the case when school opened last fall. Trom Zie, the native teacher and matron, is unable to come back just now because of her mother's severe illness.

"One of our old girls has had the offer of a position in a school opened by a benevolent family in a town about a hundred li—three li make one mile—from Shanghai, at a wage of twenty dollars a month—more than we pay any of our teachers. Mr. Crofoot was paying that to Mr. Dong before he went away, and when I come to think about it, Sing Chung gets more than that, when what we all pay him is put together; but it is a large salary for a girl over here. It is a great thing for a Chinese girl to go away from home. I have looked this matter up to the best of my ability, and several advise that she be allowed to go. Her own family and friends are keen for it, and I presume she will go. All the possibilities in the case frighten me. If she were only more established in the faith it would be a comfort. I wish you and the ladies of the Board knew of it now and could be praying for her."

### THE POWER OF VISION.

MRS. LUTHER S. DAVIS.

"The future seems afar off. We toil toward it with slow, painful steps; our task is heavy, our means pitifully small, and there are hours in our lives when utter weariness overwhelms us." Charles Wagner truly has the power of putting into words feelings common to us all. If it is true that the future seems afar off and we toil toward it with such slow, painful steps, why do we toil, why do we struggle? Why do we not fall into that dreamy, inactive state which Tennyson so graphically depicts in his "Lotus Eaters"? Oh, but there is magic in the future and it ever beckons us on.

But how varied the visions of the future which present themselves to us! As many different visions as there are people. By them have your

lives been shaped thus far and they will determine the course of your life every day that you live.

Young man, why do you toil so faithfully day after day, early and late? Have you a vision of a successful business career—a happy home, that urges you on?

Fathers and mothers, why do you constantly sacrifice and deny yourselves for your children? Are you not sustained by the thought of the time when these little ones will be your pride, solace and stay?

The little girl patiently sits at the piano counting 1, 2, 3, 4, for her vision is of the time when she shall be able to rapidly finger the keys and evoke beautiful harmonies. Solomon says, "Where there is no vision the people cast off restraint," and let us thank God for them, then—they keep us working away.

We learned in psychology that in the field of vision which presents itself to our natural eyes there may be many objects more or less clearly visible, but the central and clearest point is always the one to which we are giving our attention.

Those of you who are giving your attention to the speaker, see her more clearly than any thing else, although you may be perfectly conscious of your neighbor, the walls of the room, the flowers.

So it is, many things enter into the visions which possess our thoughts—and rightly—but what should be the central object on which our gaze is fixed? Christ, knowing our natures, has himself pointed out. In that wonderful sixth chapter of Matthew he names the things which are likely to engross us, our persons, our food, our raiment, and ends by saying "Seek first the kingdom of God and his righteousness."

Our beloved Secretary Whitford's vision was of seeking the kingdom of God, not only for himself, but for all mankind. The influence and power of his vision we all felt. Let us shape our lives, dear friends, by Christ's blessed commandment and we, too, shall have power, power to help others who will more often read it than their Bibles, and so we shall hasten the time when His kingdom shall come and His will be done on earth as it is in heaven.

Read at the South-western Association.

A few days since Maxim Gorky, a Russian novelist, arrived in New York, claiming to represent certain reformatory interests of Russia. As a novelist, Mr. Gorky has secured quite a reputation in the world of letters, but his social relations indicate a standard of morality which is not popular in the United States. Soon after he arrived it was learned that the woman he introduced as his wife was not his wife, and that his real wife and children are living in Russia. Hotel keepers are not supposed to be the severest critics upon the character of guests whom they entertain, but it soon became apparent that Mr. Gorky had not reckoned upon a type of public opinion which soon found expression in his case. As soon as the facts became known, he was asked to leave a prominent hotel, and was unable to secure quarters anywhere in the city of New York. He disappeared, and at the present writing has not come before the eye of the public again. Whatever may be his ability as an author or as a reformer, he and all other men like him will do well to understand that although such standards of social morality may pass in some circles in Russia, they will not be recognized by the people of the United States.

## Young People's Work.

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

### THE LOVE IN GOD'S LAW.

God's laws seem to carry within themselves the power to punish those who defy them. These laws are beneficent. They work for good to those who obey them. They work for the best possible to those who disregard them, in the sense that the very penalty is a teacher of truth. The chief of a band of Indians was defending the use of the red liquor in which he sometimes indulged. Facing the missionary in the council, he declared: "You said to-day that the Great Spirit made the world, and all things in the world. If he did, he made the fire-water. Surely he will not be angry with His red children for drinking a little of what He made." The missionary answered: "My red brother is a wise chief; but wise men sometimes say foolish things. The Great Spirit did not make fire-water. If my brother can show me a brook of fire-water, I will drink of it with him. The Great Spirit made the corn and the wheat, and put into them that which makes a man strong. The devil showed the white man how to change the good food of God into what will make man crazy." All the members of the council shouted, "Ho! ho! ho!" and the chief was silenced.

The use of intoxicating beverages is a perversion of the good things of God. And the perversion carries within itself the power to inflict stinging punishment. The punishment is a warning, a red flag hung out to show danger.

Men travel on wrong roads, but there are continual guide posts to point them back into the right paths. Take it even on the lowest level of motive, and every sign post points to the love of God which is the center of all moral and spiritual truth. Super-natural law—what is it? Law just the same, only higher up and farther from our comprehension. If we could understand, we should see that the same unity runs through all. The greatest day in our experience is when, under the influence of God's providential influences, the soul comes without reserve into God's love. And any experience, however it may sting and burn, which leads us to Him is one for which the soul can be thankful through all eternity.

### 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-FOURTH 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 trouble befell Jeremiah in these chapters?
2. What was the significance of the bands and bars?
3. What was the substance of Jeremiah's letter?

The Prophets.

IX. Jeremiah (continued).

First-day. Prophecy relating to the captivity, Babylon and all other nations. Jer. 25: 1-19.

Second-day. Prophecy relating to the captivity (continued). 25: 20-38.

Third-day. Plot to murder Jeremiah. 26: 1-24.

Fourth-day. Jeremiah against false prophets and counsellors. 27: 1-22.

Fifth-day. 28: 1-17.

Sixth-day. 29: 1-16.

Sabbath. 29: 17-32. Prophecies concerning the restoration of Israel and Judah. 30: 1-24.

### "FRIGHTENED AT ITS INACTIVITY."

I have read much in THE RECORDER about the need of Seventh-day Baptist young people to study for the ministry or for evangelistic work. Is there a crying need? If so, I believe it can be met by personal contact, in one way. My heart longs to see our Seventh-day Baptist church grow. I am frightened by its inactivity, and I would like to know more of its needs. Do not be shocked at my ignorance. Together with my mother and sisters, I have always been a lone Sabbath-keeper. Only two years of my life have been spent in or near my own church. I am secretary of the Y. W. C. T. U. of the State of Minnesota. I travel a great part of the time and as I go from place to place, people are so surprised at my denominational connection. They say, "Why, we never heard of it before." This is wrong; of course I see that. I speak in all pulpits except those of the Catholics and Episcopalians.

I think I know two or three young men in two of our churches who might be encouraged to enter the ministry. As a representative of the Y. W. C. T. U., I do not work along our denominational lines, but I am letting people in Minnesota know that "we are what we are." I am a niece of Ellie Richmond, of Milton, formerly of Coloma, Wis., and am a member of the church at New Auburn, Minn.

MINNIE L. GREEN.

MORA, MINN., APRIL 8, 1906. BOX 222.

A public meeting of unusual brilliancy was held in Carnegie Hall, New York, on April 19, in the interest of the "Robert Fulton Memorial Association Fund." Mark Twain was the leading speaker of the evening. He had been asked if he would deliver an address for \$1,000. He consented to deliver the address, with the understanding that the fee should be placed as his contribution to the memorial fund. His genuine humor appears in a letter sent to the President of the Association, General Grant, who had asked him not to retire from the public platform, even if he did not accept pay for his work. The following is a portion of that letter: "I mean the pay platform. I shan't retire from the gratis platform until after I am buried and courtesy requires me to keep still, and not disturb the others. What shall I talk about? My idea is this: To instruct the audience about Robert Fulton, and—tell me—was that his real name, or was it his nom de plume? However, never mind, it is not important—I can skip it, and the house will think I knew all about it, and forgot. Could you find out for me if he was one of the signers of the Declaration, and which one? But if it is any trouble, let it alone, and I can skip it. Was he out with Paul Jones? Will you ask Horace Porter? And ask him if he brought both of them home. These will be very interesting facts, if they can be established. But never mind, don't trouble Porter, I can establish them any way. The way I look at it, they are historical gems—gems of the very first water."

finding that so large a church needed the full time of its pastor, he dropped his school work and devoted his time to pastoral work, serving that people until March 24, 1906. During this pastorate forty-four members were added to the church, thirty-two of them by baptism and two by testimony.

Mr. Sayre began his new pastorate at Dodge Center, Minn., April 1, 1906.

### TRACT SOCIETY.

F. J. HUBBARD, Treasurer,  
in account with  
THE AMERICAN SABBATH TRACT SOCIETY  
for the quarter ending March 31, 1906.

DR.  
To Balance cash on hand Jan. 1, 1906 ..... \$ 297 79  
To funds received since as follows:

Contributions as published,  
January ..... \$ 620 31  
February ..... 243 37  
March ..... 252 01  
1,115 69

Income as published,  
January ..... 916 72  
February ..... 32 00  
March ..... 1 50  
950 22

Publishing House Receipts as published,  
January ..... 1,450 46  
February ..... 1,139 21  
March ..... 759 83  
3,349 50

Payments on Life Memberships,  
January ..... 5 00  
February ..... 20 00  
25 00

By cash paid out as follows:  
Cr.  
G. Velthuisen, Sr., Appropriation ..... \$ 151 50  
A. H. Lewis, Salary ..... 500 00  
A. H. Lewis, Expenses to Wash-  
ington ..... 8 91  
George Seeley, Salary ..... 112 50  
George Seeley, Postage ..... 15 00  
J. A. Davidson, Allowance ..... 75 00  
862 91

Publishing House Expenses,  
January ..... 1,397 05  
February ..... 1,375 17  
March ..... 1,460 01  
4,232 23

Advertising,  
Sunday School Times Co., Feb. 84 26  
Homiletic Review, March ..... 8 53  
92 29  
Loan paid ..... 500 00  
\$5,687 93

Balance on hand ..... 50 27  
\$5,738 20

Addition to Permanent Fund, Reuben D. Ayres Bequest ..... \$25 00  
Life Member added, Irving A. Hunting.  
E. & O. E.

F. J. HUBBARD Treasurer.  
PLAINFIELD, N. J., April 3, 1906.  
Examined, compared with books and vouchers and found correct.

D. E. TITSWORTH,  
WILLIAM C. HUBBARD,  
Auditors.

PLAINFIELD, N. J., April 1, 1906.

The President requests Congress to consider the enactment of a law which shall determine how far immunity from punishment may be secured by individuals and corporations under circumstances like those connected with the late trial of the beef packers. This action on the part of the President indicates that the decision of Judge Humphreys will not be permitted to defeat the real purpose of the government, in such cases.



## Children's Page.

### READ THIS ALOUD.

Betty Botter bought some butter;  
"But," she said, "this butter's bitter.  
If I put it in my batter,  
It will make my batter bitter;  
But a bit of better butter  
Will but make my batter better."  
So she bought a bit of butter,  
Better than the bitter butter,  
And made her bitter batter better.  
So 'twas better Betty Botter  
Bought a bit of better butter.

—Anon.

### WHAT GRANDMA THREW.

There was a game of ball in progress in the back yard. Grandma, busy with her basket of darning, smiled as she watched the three town boys from the window.

She was not the only one who watched them, however. Out in the road were three or four boys, who, attracted by the shouting and laughing in the yard usually so quiet, were looking through the fence. "Town kids," muttered one to another, beginning to dislike the ball players at once, though they could not have told why. Presently one of them called his comment aloud: "Dudes!"

"Rag-bag!" promptly responded Guy.

"Such playing!" sneered the boys outside.

"If you don't like it you needn't watch it. Clear out!" shouted the boys inside.

Back and forth over the fence the sharp words flew, and of course, it was only a few minutes before an occasional stick or stone was flying also. Then, by an unlucky toss, the ball went over, and that ended the game; for the boys refused to give it up.

"Oh, no, we won't throw it back, sonny! You don't know how to play with it, anyhow, so 'tain't no use to you," they answered mockingly to all demands for its return. "You didn't have to throw it over, and we don't have to throw it back."

Angry, and fearful of losing their ball altogether, the young visitors hurried into the house with the story of their wrongs.

"They're spoiling all our fun, and we can't drive them away, and now they've got the ball."

"And you can't make them go away and let you alone?" asked grandma.

"No'm! We talked to 'em, and—and threw things at 'em, and everything!"

"Well, well! Maybe you didn't throw anything that hit them in the right place," said grandma, severely. "I won't have them tormenting you in any such way. I'll throw something that will send them off in a hurry!"

She marched into the pantry, and the boys looked at each other with much surprise mingling with their satisfaction. They wanted the intruders driven off; but the idea of sweet-faced grandma throwing stones! Or had she gone for bricks or hot water?

She hurried out of the door, and they followed her; but they could not distinctly see what missile she sent over the fence.

"Don't say anything to them. Wait and see what they will do," she said to the wondering boys on the step.

But after a few minutes of silence they could not resist the temptation to tiptoe over the grass and peep through into the road. There sat the enemy around a torn paper sack, eating some of grandma's delicious doughnuts.

"Humph!" said Charlie.

"Here's your ball," said a rather subdued

voice outside, and the treasure dropped at Charlie's feet. "We didn't mean to keep it, anyway. We was only foolin'. We're goin' fishin'."

"They've gone, haven't they?" inquired grandma, as the three boys came back to the house. "You can nearly always make people peaceable by throwing at them, if only you throw the right things."

The boys laughed, though they looked a little ashamed; for often afterward, when there was danger of getting into a quarrel, one or the other would say warningly, "Better throw a doughnut."—*Round Table.*

### A LITTLE GIRL WITH TWO FACES.

I heard a strange thing the other day! It was of a little girl who had two faces! When she is dressed up in her best clothes, when some friends are expected to come to tea, or when she is going out with her mother to call on her neighbors, she looks so bright and sweet and good that you would like to kiss her. With a nice white dress on, and perhaps a blue sash, and pretty little shoes, she expects her mother's friends will say: "What a little darling!" or, "What a sweet face, let me kiss it!" And so she always has a nice smile on her face, and when she is spoken to she says: "Yes, ma'am," "No, ma'am," when she ought, and "Thank you," very sweetly when anything is given her.

But do you know, when she is alone with her mother, and no company is expected, she does not look at all like the same little girl. If she cannot have what she would like, or do just what she wishes, she will pout and scream and cry, and no one would ever think of kissing her then.

So, you see, this little girl has two faces; one she uses in company, and puts it on just like her best dress, and the other she wears at home alone with her mother.

I also know a little girl who has only one face, which is always sweet as a peach, and never sweeter than when she is at home, and her mother wants her to be as useful as she can and help her. I think I need scarcely ask you which of these little girls you like best, or which of them you would most like to resemble.

### DAFFODIL AND CROCUS.

A wizard must have passed this way

Since—was it only yesterday?—

Then all was bare, and now, behold,

A hundred cups of living gold!

### TINY'S EXPLOIT.

The author of "A Hermit's Wild Friends" relates how a little red squirrel succeeded in getting at some seeds that were hidden from him in different places.

"At last I stretched a cord between two trees, and halfway suspended a box open at the top and full of tempting seeds. Tiny saw the birds eating from the box and made up his mind that he must have a share in the treat. He ran up one of the trees, and tried the limbs that hung over the box. He soon found a slender limb that would bend under his weight and let him into the box. After he had used this highway several days I cut the limb away. When Tiny found a fresh stub instead of a limb he understood what it meant, and chattered away angrily.

"His next move was to investigate the line where it was attached to the trees. When he found it he thought he could reach the box over the line, and started out. When about a foot

from the box the line turned and Tiny jumped to the ground. He tried this three times and met with failure. The fourth time when the line turned he clung to it and made his way to the box hand over hand. I thought he deserved a reward for his continued effort and intelligence, so, since then, I allow him to eat from the box whenever he feels like it."

### THE SUNDAY LAW OF 1794, AND THE SABBATH-KEEPERS IN PENNSYLVANIA.

BY JULIUS F. SACHSE, from *The Outlook*, a Sabbath Quarterly.

The close of the Revolutionary War found the several congregations of Sabbatarians, or Seventh-day Baptists, in Pennsylvania, depleted in numbers, and as an organization more or less demoralized. This state of affairs, was partly owing to the fact that the tide of war had swept in its fury over the fertile fields of Southeastern Pennsylvania, subjecting the peaceful Sabbatarians to the crush of the iron heel of the invader and before a recovery could take place, to the no less emphatic requisitions of the Quarter Master Sergeants of the patriot army. To comply with these enforced demands from friend and foe, brought ruin to many, while to all it proved a serious loss. Then again some of the younger scions took sides with one or the other of the conflicting parties, thereby estranging family and social ties; others who entered the military service, by strange and rude associations were alienated from the faith of their fathers; while the older generation who, by age, or for their faith and principle sake, refused to take an active part in the struggle for Independence, were looked upon with suspicion, as harboring sentiments favouring the enemy, and consequently suffered more or less persecution from their patriot neighbors.

The annual gatherings had to be abandoned, and even social or congregational intercourse was for a time out of the question. The tide of war even invaded the peaceful and secluded precincts of the German Sabbatarians on the Cocalico, at Ephrata; although the community voluntarily gave one of their larger buildings, "Zion," for hospital purposes, and both brethren and sisters devoted themselves to the succor of the sick and wounded soldiery that were brought there, it did not save them from the visits of the Commissary Sergeants. On several of these visits, notwithstanding the protests of the members, the hymn books and other printed matter of the congregation were seized and used for cartridges; pages intended to spread the gospel of love and peace to all mankind, thus became the medium to scatter death and destruction among God's creatures. Throughout the whole of these troublesome times, the various Sabbatarian congregations had yet been able to maintain some semblance of their organizations, although the meetings were held at irregular periods, and even the presence of a preacher on these occasions was an exception, yet the weekly services were maintained, though the Scriptural number was often lacking.

The French Creek congregation was then the only English speaking society which had a meeting-house; this was a small log building which stood within the graveyard in Nantmill; numerically this congregation was the strongest, and through the efforts of Hazeal Thomas, it was subsequently (1786) incorporated, mainly for the purpose of claiming the property in Philadelphia, left by Richard Sparks of the Pennepack

church for the uses of the denomination. During this period the Newtown congregation continued their meetings at the Thomas homestead, and with the aid of the New Jersey preachers new interest was awakened towards the close of the war; and several converts were baptized soon after the tide of strife had left our peaceful vales and hillsides. The same was true of the Nottingham church.

After the struggle was over, the years intervening until the adoption of the Federal Constitution and an organized system of government, proved another period of unrest and doubt; all religious societies were more or less under a cloud, congregations had been scattered and churches closed. The Sabbatarians, however, depleted as they were, held together and found encouragement in the hope that under the new order of affairs they would be permitted to exercise their faith to the fullest extent; in this fondly cherished hope they were doomed to disappointment, notwithstanding the much vaunted clause in the Constitution assuring liberty of conscience.

The immediate causes which led to what may be called the legislative or judicial suppression of the Sabbath-keepers in Pennsylvania were as follows: The Federal government was hardly organized and established in Philadelphia when the Revolution broke out in France in 1793. The news as it came to these shores caused a great sensation, and the arrival of the packets from Europe were eagerly looked for; and when the account arrived how the church and its teachings had there been supplanted by the "Age and Goddess of Reason," the cry against all church discipline was at once taken up by a number of Atheists and Freethinkers who abounded in the Capitol City; and when finally a "citizen" ambassador arrived from the young Republic, pandemonium for a time seemed to be let loose, and it required all of the firmness of President Washington to prevent any overt acts which would embroil our country in the turmoil. In addition to the excitement consequent to the political agitations at home and abroad, Philadelphia, the capitol city, was visited by the terrible yellow fever epidemic, which in a few short months in the eventful year of our Lord, 1793, more than decimated the fated city, leaving in its course a trail of sorrow and desolation unequalled in the history of the provinces. The epidemic had no sooner disappeared with the advent of cold weather, than questions arose as to the probable cause for the terrible visitation. Among the various reasons set forth, none was more persistently promulgated in some quarters, than that it was a punishment sent by the Almighty for the wickedness of the people; however where one of these factions argued that the chief sin of the populace was the non-observance of the Lord's day, another body publicly stated that the calamity was all due to the erection of a new theatre, while others again stated that the visitation by the scourge, was due to the lax administration of the laws respecting gaming and other immoralities, which were allowed to flourish in full sway, by the non-enforcement of the existing laws. All right-thinking persons, whether churchmen, dissenters or Quakers, irrespective of creed or denomination, however, united in the opinion that the present laws against vice and immorality, then on the statute books should be enforced; and such additional acts passed as would stamp out the vices and licentiousness, which had been introduced into our country by the foreign refugees and immigrants. In this

laudable undertaking none were more earnest than the Sabbatarians in Philadelphia, Chester and Lancaster Counties. The result of this movement was that when the Legislature of the State convened, early in December, 1793, a committee was appointed to report what laws relating to the "Suppression of Vice and Immorality," had expired by their own limitation. In a few days they made their report, with numerous suggestions, so as to meet the then existing state of affairs.

This action of the committee, from the outset, was met by a strong opposition from the outside, and when on December 9, 1793, the Society of Friends presented a lengthy petition to the Senate and Assembly, in favor of the proposed act, it seemed to rouse up the opposition worse than ever. The paper had no sooner been introduced into Legislature, and printed in the papers of the day (December 11th), than numerous scurrilous replies and burlesque petitions appeared in the not over particular papers of the day. However, on December 26, 1793, the Friends' petition was re-inforced by one of like import signed by a number of the most respected clergymen of the city, setting forth that, in their judgment it was incumbent upon them as ministers of the gospel, and as members of civic societies, to respectfully request the attention of the Legislature to the fact that it was "Peculiarly necessary to make some effectual provision for the orderly and religious observance of the Lord's-day: for the prevention and punishment of the profanation of the name of God, and every species of impious imprecation."

It also set forth that "We conceive that the solemn intimations of divine providence, in the late distressing calamity which has been experienced in this city, urge upon us in the most forcible manner the duty of reforming every thing which may be offensive to the Supreme Governor of the universe, and of doing every thing which may impress on the public mind a regard to his government, his providence, his laws and his ordinances."

This memorial was signed by the following sixteen prominent clergymen, viz.: Robert Annan, Robert Dickens, Thomas Fleeson, Ashabel Green, Freeborn Garreston, Heinrich Helmuth, William Marshall, John Meder, Joseph Pilmore, William Rodgers, William Smith, Friedrich Schmidt, John B. Smith, Joseph Turner, Thomas Ustic, and the Rt. Rev. Bishop William White.

This memorial no sooner appeared in the papers of the day than it seemed as if the vials of vituperation were unstopped against both petitions as well as their signers; some of these writers on whom the vile tenets of the French Infidelity had obtained a preponderance, went so far as to designate the reverend and respected signers in the public prints as "Snivelling hypocritical dogs the parsons, who had formed a Phalanx in the rear of the Quakers under the leadership of a bishop."

The situation was further complicated by a number of the clergy, who for some reason had not signed the clerical memorial or had refused point blank to sign the paper. The opponents to the bill at once seized on the opportunity, holding the non-signers, among whom was the venerable Colin, the eloquent Magaw, and the Revs. Andrew, Ewing, Clackwell, and Hutchings, up to the public as the most enlightened and liberal of men, while no scorn or epithet was vile enough for the endorsers of the memorial. Another curious circumstance in connection with this matter was that the Roman Catholic clergy (who

were all foreigners) to a man had refused to sign the memorial or give the effort any countenance; this fact was much commented on at the time, and it is stated that during the controversy they posed as the clergy for the masses, and thereby obtained a foothold in the State which they have maintained until the present time. As a matter of course all such intemperate effusions as noted above could not otherwise than weaken the cause of the opponents of the proposed measure.

It was during the height of this excitement that the attention of the petitioners was called to the fact that in case the Act, as proposed, became a law, it might be construed so as to adversely affect the Sabbatarians, or Seventh-day worshippers within the State; who in the meantime had also become aware of the threatening danger, but at first would not believe that any law would interfere with them in the fullest exercise of their religious liberty, according to their convictions, and the dictates of their conscience and the command of the Holy Writ. The urgency of the situation no sooner dawned upon them than a call for a general meeting of all Sabbath-keepers to be held at the Thomas homestead at Newtown, was sent abroad to all brethren of the faith east of the Susquehanna. Tradition tells us that it was on Christmas day that the Sabbatarian leaders and patriarchs assembled within the time-honored walls raised by David and Ruth (Thomas) to take council on this matter of vital import; there could be seen on this memorable occasion the broad-brimmed representative from Nantmill, with the sturdy yeoman from Nottingham, and the agriculturist of eastern Chester County, taking council from the cowed recluse from the cloister at Ephrata, or with the representatives of the scattered congregation on the Pennepack. This council resulted in a petition being drawn up and signed by all present, after which a committee was appointed to wait upon the Legislature and present the memorial.

(Concluded next week.)

### CONSENSUS ON THE ADVISORY BOARD

REV. M. HARRY.

That the powers given the Advisory Board in Articles 8, 9, 12, 13, 14, concerning the ministry, settling local church troubles, and providing for "appeals" to General Conference, are not advisory, but judicial is too evident to be denied. Indeed, the author of them admitted the same to the writer. But we do not ask any one to accept our judgment alone on the matter. Some time ago we sent out to various parties of eminence among Baptists and Congregationalists a circular, with verbatim quotations of the above named articles, asking their judgment as to whether such powers given to this Board were in harmony with New Testament church polity, or with that of denominations of Congregational polity. The following are replies wholly or in part received from them:

Professor W. C. Wilkinson, of Chicago University.—"The quoted expressions \* \* \* are so loose and vague in form that I find it difficult to give you in brief my judgment upon the meaning which they are intended to convey. The words 'passed upon.' What do they mean? That the Board may pronounce finally and authoritatively upon the credentials of the ministers referred to, making them void if they pronounce adversely? Or is the 'Board' acting like an advisory body? If the former meaning holds, then I should say that the provision destroys so far the independence of the churches. If the



latter is the meaning, I should myself make no serious objection. \* \* \* 'Appeals' are authorized to the General Conference. That language certainly has a squint toward Presbyterianism or Methodist Episcopacy."

A. H. Strong, President Rochester Theological Seminary, replies: "It seems to me that such action as you mention was un-congregational, and that it has a decidedly Presbyterian tendency. I am myself very jealous even of 'permanent councils.' The only body that has authority is the local church. To establish higher judicatures is to sell to an ecclesiastical caste the liberties of the church of God."

E. Y. Mullins, President Southern Baptist Theological Seminary, Louisville, Ky., says: "I do not believe the proposed body is in accordance with Congregationalism and the New Testament polity. From the statement you send me it would seem to possess powers in violation of the autonomy of Baptist churches. For my part I believe that, while our problems, especially in connection with ordaining men to the ministry, are serious and difficult, nevertheless they can be wrought out without constituting ecclesiastical courts of any kind."

I did not need to interrogate Henry G. Weston, President of Crozer Theological Seminary, for from his Constitution and Polity of the New Testament Church we quote the following: "In the New Testament there is no appearance of any ecclesiastical body above the church to which the local church is amenable. Each church is supreme in its own jurisdiction, subject only to Christ. There is in the Scripture no appearance of any universal organization, any ecclesiastical judicatory, holding relations to several churches. There is no outward centre of unity, no periodical assemblies. Each church performs its own duties, without reference to any foreign oversight or review." (Italics mine.)

Samuel Burnham, Dean of Hamilton Theological Seminary, of Hamilton, N. Y., replies: "In reference to the matter about which you ask my opinion in your letter, I should say that the creation of such a Board as you indicate, and its exercise of such powers as you say have been entrusted to it, would not be in harmony with the New Testament teaching, or with general Baptist policy. \* \* \* With my views about the independency of the local churches, I should consider the creation of any such Board as an exceedingly dangerous matter, and as being, at least, in the direction of destroying the powers and authority of the local church."

Dr. W. H. Faunce, President Brown University, who was quoted at the convocation at Plainfield as favoring something similar to this Board, says: "If the Seventh-day Baptists are sufficiently near, geographically, so that your Advisory Board can properly pass on every ordination, then I should think that the powers given to it are wise. It would be impossible, of course, in the regular Baptist denomination for any small Advisory Board to pass on the ordination of every man between the Atlantic and the Pacific, or to review the action of an ordinary church council. As regards the Baptists, I am in favor of an Advisory Board which shall act by its moral influence and the weight of its opinions, rather than by legally delegated power." Not much support in this for the Board, surely, for Seventh-day Baptists geographically are scattered about as much as Baptists. Any one acquainted with Baptist belief and principles must know that they are thoroughly committed to the New Testament polity of the absolute in-

dependency of the churches, without any mixture of Presbyterian or Episcopal features. Every book and tract of theirs, of which there are many, is pronounced and unequivocally committed to that view.

We now give Congregational authority: Professor George B. Stevens, Dean of Yale Theological, says: "I would say that there is a certain tendency to co-operation and centralization operative in the Congregational body, but I think not in the direction of assigning any such authority as the resolution you sent me gives to the Advisory Board described. The centralizing tendencies in Congregationalism are in the direction of fellowship and discussion rather than in the direction of centralized authority. There is no disposition anywhere, so far as I know, to limit or transfer the powers of the ordaining council. \* \* \* I should, therefore, think that the movement in your church described in your communication was on quite a different line from any thing observable among Congregationalists."

It will be remembered at the convocation at Plainfield that about the only argument for this feature of the Board was that New Testament polity was incomplete, insufficient, and needs to be supplemented or developed, and characterized as giving, "the mere outlines," "mere germs," "the mere beginnings" of church polity. Against this we will here quote from Brother A. H. Lewis in his Lectures on Church History:

"The New Testament forms the Magna Charta, the only foundation upon which the church of Christ can be built. It is supreme as to authority, and final as to standards by which to test church history, and the doctrines, practices and life of all subsequent times."

LECTURE TWENTY-FOUR. PERIOD II. PART I.  
"Each church was independent in its organization, choosing its own officers and guiding its own affairs. Each exercised its own discipline in accepting, training or expelling members. Even Paul, the great organizer, did not assume to discipline disorderly members, but calls upon the churches to do this, as there might be need." Sec. 1 of above.

"In view of this fact, it is not difficult to see that that church polity which is a practical and efficient congregationalism, approaches nearest to the New Testament model." *Ibid.*

Now note the following:  
"The government and discipline of the New Testament Church was at once so simple and natural that many have looked upon that period as one lacking in church polity and destitute of church discipline. This is a serious mistake; the simplicity and the strength are both in strong contrast with the ecclesiasticism that prevailed in later days. The efficiency is entirely in favor of the New Testament period. The polity was more simple, and discipline more earnest, love-born and effective."

LECTURE TWENTY-FIVE. SEC. 5. DISCIPLINE. HERESIES.

The above needs no comment. If any one can reconcile it with "church independency, representative government and official superintendency," he must have a skill excelling all things human.

One word more here. Replies concerning the circular mentioned, from all the ministerial brethren who have come to us from other denominations (except two whose addresses were overlooked) except one, express their great disappointment and sadness at such powers given such a Board. As a sample, one writes: "I

may say to you frankly that I deprecate any movement of our denomination toward Presbyterianism or prelacy; and this looks that way to me. I have noted this tendency with much regret and foreboding, and have spoken of it in private, but have not felt like taking any active part in the matter for several reasons. \* \* \* I came to the Seventh-day Baptists chiefly because of the Sabbath and baptism; but one great attraction to me was—their beautiful and pure form of New Testament apostolical church polity. \* \* \* I hardly think that anyone who favors the present movement would deny for a moment that it is toward Presbyterianism or episcopacy."

I wish here to give with these brethren my own testimony. I know by some years' experience the principles and practical workings of centralization of power, and had I known that the Seventh-day Baptists had such a feature of polity as this Board possesses, it is somewhat doubtful whether I should have come into their fellowship, for this Board is based upon substantially episcopal principles, viz.: that the New Testament does not indicate any particular polity, therefore, we may add to or modify as suits our ideas of propriety. The one brother who did not wholly disapprove, criticises the resolutions somewhat as Professor Wilkinson, and of one feature says: "It is exceedingly questionable."

In conclusion, is this change of policy, keeping faith with the New Testament, with the lifelong professions and practices of the denomination, and with the assurance given brethren from other denominations that we not only keep the Bible Sabbath, Bible baptism, but also New Testament church polity?

APRIL 18, 1906.

#### WHAT IS IT TO BE A CHRISTIAN?

REV. S. I. LEE.

To answer this important question aright we must first consider what we mean by the word Christian. The disciples of Jesus the Christ were first called Christians at Antioch. Acts 11: 26. By whom they were so called, whether by friends in approval, or by enemies in derision, we do not positively know. We do know that before they were called Christians they were disciples or learners of Jesus. Jesus had been a Teacher in Judea and in Galilee and after his resurrection from the dead he gave to his disciples a commission to teach and thus make disciples among all the nations of the earth; and to baptize those who became disciples. He required that the baptized disciples should be taught to observe all of his commandments. This commission is a repetend, in effect, through all generations of disciples until the end of the age, and in the execution of this commission in its fullness the presence and power of Jesus is promised.

Thus from the commission we gather some of the characteristics of those who were first called Christians. They had become students of the teachings of Jesus. They had learned that his mission was to save his people from their sins, i. e., from transgressing the laws of God. In accomplishing this he calls them to repentance or reformation, to break off their sins by righteousness and their iniquities by turning unto God; to have faith in God, believing not only that He is God, but that He is the rewarder of all those who diligently seek Him; that God is love, that His love is so great that while knowing that many would reject him, some would accept and

love him. He sent the Son of His love into the world to save sinners. The love of the Son for humanity was so great that he willingly left the glory which he had with the Father before the world was, to take upon himself humanity, from infancy to maturity, that in human form he might make the law of God honorable by a perfect obedience to all its precepts, even when he had magnified it and shown that it applied to inward desire as well as outward action.

When the individual who formerly hated God's law learns these things of the teaching of Jesus and that because of his love for the perishing he allowed the sentence of heaven's high court that "the soul that sinneth it shall die," to be transferred from believing disciples unto him, and for them, he who was without sin died a sacrifice for their sins. When these and like things are so effectively learned as to produce a responsive feeling of love for him who loved and died for them, then the learner is prepared to publish to the world that through faith in Jesus he has entered into fellowship with his death and therefore in the act of baptism says: "As Jesus died for my sins I would bury them into his death that I may leave them and all unholiness buried because dead and arising from the baptismal waters show in symbol that because after he died for our sins he rose for our justification we also because he bore our sins in his own body on the tree, or cross, that we also as his disciples through fellowship with his death have risen with him to walk in newness of life." Henceforth the disciple may be called a Christian, provided he continues to be an earnest enquirer after the mind and will of God and a faithful doer of the words of Jesus. Not a hearer only, but a doer of the word, even if, as sometimes it does, that leads to sacrifice and to suffering. "If any one has not the Spirit of Christ he is none of his." His spirit never leads individuals or nations into strife and warfare, for he came to do God's will, if we have his spirit this also will be our life's mission. Peace on earth, good will to men, was the proclamation and annunciation of the birth of Christ the Lord. To have the Spirit of Christ, then, which leads the disciple to be first pure, then peaceable; to ever be learning of Jesus and following in his steps as he has left us an example; to have the law of God written in letters of love by the Spirit of God upon the tablets of our hearts, and enshrined in our affections, as well as fastened in our minds; to have all the elements of carnality brought under subjection; to delight in the law of God after the inward man; to be made a new creature in Christ, created after God in righteousness and true holiness; to love God supremely, to show your love by keeping his commandments as an act of love, and to love those who love him, and to love his enemies, who are really our greatest enemies, and to seek their salvation; to do good to all men, especially to the household of faith, thus to have fellowship with God the Father and with his Son Jesus Christ, may entitle one to be known as a "Christian."

FOUKE, ARK.

As we go to press, the probability of an extensive strike in the coal region is much greater than it was last week. There has been some rioting near Johnstown, Pa., during the week. The leaders of the riot were promptly arrested and have been placed in the county jail at Somerset.

## Home News.

GENTRY, ARKANSAS.—Rev. D. B. Coon preached his farewell sermon at the S. D. B. church last Sabbath morning. The church was decorated with potted plants and flowers for the occasion. The attendance at the service was good, there being several from other churches present. The sermon, is spoken of as one of the best he has ever delivered in Gentry.

A farewell social was planned and held at the church in the evening, at which there was music by the male quartet and a duet, remarks by Eld. Coon, etc., and a general social time enjoyed. Eld. Coon and family left on the early morning train Sunday for their new field of labor at Shiloh, N. J. Not only will the Elder be missed, but Mrs. Coon, in Sabbath School and society work, and the little girls will be missed.—*Gentry Index.*

ASHAWAY, R. I.—Last Sabbath evening we united with the Hopkinton people in the regular prayer-meeting, which was followed by baptism. Rev. L. F. Randolph, of Hopkinton, gave a very inspiring address and Rev. L. D. Seager, who was on his way to Rockville, where he is to spend some time, sang two selections, which were very much appreciated. Rev. E. B. Saunders was present, as were also Dr. J. B. Thompson and James A. DeoJay, of Boston. Dr. Thompson has been a Seventh-day Adventist for a number of years, but wished to become connected with the Seventh-day Baptist denomination and Mr. DeoJay has come to the Sabbath within a few weeks. Quite a number from both churches took part in the conference meeting. At the close of this, Pastor Burdick baptized ten young people, all of whom were from the Y. P. S. C. E. and Junior Society. They have been led to take this step through the regular work of the societies, and have been ready for baptism for some time. It is hoped that those who took a stand for Christ during the special meetings will soon follow their example. Rev. L. F. Randolph baptized one candidate from the Hopkinton church. On Sabbath morning Mr. DeoJay preached a very strong sermon on the Sabbath question, taking for his text the words found in John v: 45-47. Following this, six of the young people who had put on Christ in baptism and Mr. DeoJay and Dr. Thompson were received into the church.

At the Y. P. S. C. E. meeting on Sabbath afternoon Mr. DeoJay gave a very helpful and inspiring talk on "Truth." On the last Sabbath in March, Rev. A. B. Cristy, of Providence, talked to the young people on "Lives That Endure." The members of the Prayer-meeting Committee are planning for a special service to be held next Sabbath afternoon, with an address and music by both the Seniors and Juniors.  
ALICE A. LARKIN.

#### WAR STORIES.

A lady asked General Bates, of Tennessee: "General, why do you never light your cigar? I see you always have one in your mouth but never smoke."

"My child," he said, "in the battle of Shiloh I was at the head of my command in the thickest of the fight. The air was full of bullets, the men were falling around me everywhere, and amid the din and roar and excitement of the strife I took a cigar from my pocket. I had no way to light it, although I was in the midst of fire. My younger brother, who was on my staff

—a young man full of youth and hope and dauntless bravery—rode up to me and handed me a cigar which was already lighted, and just as I took it in my hand to light mine from it, a ball struck my brother in the breast, and he fell bleeding and dying at my feet. From that moment," said the old warrior with tears in his eyes, "I have never lighted a cigar."

One of the party ventured to ask him another question: "General, tell us the greatest exhibition of coolness you ever saw in war." The old man's eyes sparkled and a smile was on his face. "Well," he said, "the greatest coolness I ever saw was shown by an adjutant in the battle of Chickamauga." (I think he said it was Chickamauga.) "General Bragg sent this adjutant to me in the evening, while the conflict was still raging, with an order to move to-morrow morning at daylight promptly on the firing of the first gun. My leg, which was shattered at Shiloh, had not yet healed, but I was in command of my troops. I sent the adjutant back with this message: 'Ask General Bragg if I shall move promptly at daylight or wait for the firing of the gun.' He soon returned, saluted me, and said: 'General Bragg says move to-morrow morning'—and just as he uttered these words a grape shot struck my horse, and he fell dead and rolled and I rolled with him in the dust, and finally I got up, and there stood the adjutant stolid as a post, and without a quiver of his lip or his voice finished the sentence—'promptly at daylight.'"

There are times when we are disheartened as regards the spiritual possibilities of our community or our churches or ourselves. At such times God speaks to us by his great parable of Eastertide. He calls us to believe that life is mightier than death and that it never will cease its miracles of renewal. He reminds us that the Prince of Life was slain, and man, not seeing, will walk by faith and say, in all sincerity:

"So I go on not knowing;

I would not if I might;

I would rather walk in the dark with God,

Than go alone in the light;

I would rather walk with him by faith,

Than walk alone by sight."

—*Sunday-school Times.*

#### MARRIAGES.

NAGLEY-BRYAN.—At the residence of the officiating clergyman, 511 Central Avenue, Plainfield, N. J., on April 14, 1906, by the Rev. Geo. B. Shaw, Eleanor M. Bryan and Albert G. Nagley, both of Plainfield, N. J.

#### DEATHS.

BABCOCK.—William McKinley Babcock was born near Nortonville, Kansas, September 14, 1900; died of pneumonia March 21, 1906. This was the youngest child of Mrs. Martha Babcock. "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." G. W. H.

BURTON.—Nellie May Burton was born March 12, 1881, and died in Oneida, N. Y., April 6, 1906.

She was the eldest daughter of George and Clara Burton. She had been in failing health for some time. Some months ago she was converted and expressed a desire to be baptized and to unite with the Seventh-day Baptist Church. Arrangements were being made to administer the communion to her, by her request on Sabbath day, April 7, but before the Sabbath arrived she received her summons and quietly but peacefully passed to her reward. Funeral services were conducted at her late home by the pastor of the Verona churches, April 9, 1906.  
A. L. D.



Sabbath School.

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

INTERNATIONAL LESSONS, 1906.

- 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 VI.—THE PARABLE OF THE TARES.

For Sabbath-day, May 5, 1906.

LESSON TEXT.—MATT. 13: 24-30, 36-43.

Golden Text.—"Whatsoever a man soweth that shall he also reap." Gal. 6: 7.

INTRODUCTION.

Much of our Saviour's teaching was in regard to the kingdom of God, or as Matthew calls it, the kingdom of heaven. The Sermon on the Mount was in great measure concerning the character of the citizens of that kingdom. All seven of the parables in the thirteenth chapter of Matthew's Gospel as well as the additional one in the parallel passage in Mark's Gospel have to do with this kingdom. There are also many others of the parables which Jesus spoke later in his ministry that have to do with this general subject.

The kingdom of heaven has been called a realm with three provinces, for it implies God's reign in heaven, on earth, and in the hearts of believers. The citizens of the kingdom are those who have repented of their sins and have accepted Jesus Christ as Master and Lord. It includes some who are not members of the church, and excludes some who are reckoned as within the fold of the church. It is impossible to define the kingdom of God in one concise definition, since it has so many varying characteristics and is so unlike any human organization or society.

Our present lesson emphasizes that fact that some who appear to be within the kingdom do not really belong to it.

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

PERSONS.—Jesus and his disciples, and the multitudes.

OUTLINE:

- 1. The Parable of the Tares. v. 24-30. 2. The Explanation of the Parable. v. 36-43.

NOTES.

24. The kingdom of heaven is likened unto a man that sowed good seed in a field. The comparison is not really with the man, but with the fact of sowing and the results that followed.

25. While men slept. That is, during the night. There is no implication of negligence on the part of the sower or his servants. His enemy. The devil. Tares. A kind of dandelion, a weed resembling wheat. Its seeds are black and have an injurious effect if eaten.

26. Then appeared the tares also. That is, when the grain "headed out." The blades or stalks were very similar to the wheat, but the heads could be easily distinguished.

27. The servants of the householder, etc. This is plainly a part of the setting of the parable. It is not necessary for us to suppose that any one in particular is represented by the servants. Sir, didst thou not sow good seed in thy field? They are surprised at the evil growth which is now apparent all over the field.

28. An enemy hath done this. The tares did not come from the good seed. If there had been no interference with the field there would have been nothing but wheat. Wilt thou then that we go and gather them up? They propose an immediate rooting out of the tares, a plan which is sometimes carried into effect.

29. Nay; lest haply while ye gather up the tares, etc. The roots of the tares were so entwined with the roots of the wheat that it was

impossible to take away the tares without a considerable risk to the wheat.

30. Let both grow together till the harvest. Then the roots would be no longer of use, and the tares and the wheat could be easily separated with no risk of damage to the wheat. To bind them into bundles to burn them. The careful husbandman would burn up the tares to prevent so far as possible the leaving of the evil seeds for the next year.

36. Into the house. Compare v. 1. What house we do not know; possibly the house of Peter in Capernaum. Explain unto us the parable. Even after the explanation of the parable of the sower they need an explanation of this one. The lesson here lies farther below the surface.

37. He that soweth the good seed is the Son of man. That is, Jesus, himself. His disciples also continue his work.

38. The field is the world. The place in which the seed grows is this broad world of ours. Our Saviour did not mean the world of evil as contrasted with the church. He is not speaking of the church at all. This expression like the clause, "This is my body," in the record of the institution of the Lord's Supper, has given rise to much controversy. And the good seed are the sons of the kingdom. In the parable of the sower, the seed was the word, and that meaning would be appropriate here at the beginning of the parable, but very soon our attention is turned to the men who are truly under the influence of the word, the true citizens of the kingdom of heaven. And the tares are the sons of the evil one. They yield no good fruit and so can not claim origin from God. Compare what Jesus said to the Pharisee in John 8: 44.

39. The harvest is the end of the world. That is, the consummation of the age, the time of the judgment for all men. For the sake of vividness our Lord speaks as if all men belonged to the same generation.

40. As therefore the tares are gathered up, etc. The growing together of the wheat and the tares has been emphasized; now our Saviour speaks at length of the final separation. There will be no failure or chance about this judgment.

41. All things that cause stumbling. Our Saviour speaks impersonally, and in part defines the class which he has before called the sons of the evil. And them that do iniquity. This clause is perhaps explanatory of the preceding. One way of causing stumbling is by doing evil. An evil man is sure to injure more than himself.

42. And shall cast them into the furnace of fire. Our Saviour is not speaking in literal language, but figuratively of the misfortune and misery of those who like the tares are rejected as worthless. The weeping and the gnashing of teeth. Compare ch. 8: 12 and other passages. These are expressions of great anguish.

43. Then shall the righteous shine forth. The mixture with the bad obscured the good. When the evil are cleansed away the sons of the kingdom shall show forth their virtues and shine in splendor.

A SKILLFUL ENGINEER.

During the digging of holes for New York telegraph poles not long ago the workmen noticed a mouse which had fallen into one of the cavities. For hours the tiny prisoner raced frantically around the enclosure. Then he seemed to get over his hysterics and set his wits to work. Soon he began systematically to dig a spiral groove, round and round the inner surface of the hole, which was several feet deep. Night and day the busy little captive worked away digging little pockets here and there as his improved staircase got farther from the ground, so that he might rest from his hard labors. The workmen kept him supplied with food, and after the third day the indefatigable little creature reached the top, and enthusiastic cheering welcomed his freedom.—Our Dumb Animals.

FROM DR. TORREY'S SERMONS.

(From the Baptist Commonwealth.)

That thing of which a man thinks most that is his God; and Philadelphia is full of men who have other gods beside that of the Bible.

If money is your God, you are just as much an idolator as if you were to hang a five dollar gold piece in your bed chamber and kneel before it in prayer every night.

The influence of Christ lies in the influence of the resurrection—and the Word, and that influence is as immovable as the stars. The power and the word of Christ has lasted for eighteen centuries.

The entire Bible in its growth from Genesis is like an opening plant—budding, growing, spreading until guided by the hand of God it reaches its final fruition.

Gentlemen, if you are honest, you can't get around these truths. You can't quibble over immutable facts. You are fairly driven to acknowledge that the real author of the book is God.

The entire Bible, the Old and New Testament, sets the stamp of endorsement upon Christ. His acts, His words, His influence; because the Bible is the work of one—the work of God.

Believe me, God takes an active personal interest in the daily life of every individual. Nothing that we do escapes His all-seeing eye.

Thank God—the God that speaks to me speaks from my heart. That is the whole difference between the religion of form, of memory, of belief, and the religion of reality.

If you accept Jesus Christ's authority, you must accept the authority of the apostles, and that they were divinely inspired.

It's either Christ and the whole Bible, or it's no Christ and no Bible. There is no middle ground. There is no Christ excepting the Christ of the four gospels. Any other is a mere figment and if you worship any other, you worship an idol.

The evil of the age—the evil that curses this city—is atheism and agnosticism, which simply means trying to hide, trying to get away from the Holy One.

The infidelity of the day accounts in large measure for the habitual absentees from church—the desire to hide from God. But as Adam was forced to come from his hiding place; so you must come from yours and answer to Him.

The footsteps of the devil are on the streets of this city. The liquor saloons are open doors to hell. But the devil often gets into his power those, even, who have not given way to these out-breaking vices.

You Philadelphians are polite people and consider it very bad form, you do, to talk of hell. But suppose you were to die to-night, which would it be? Honest now! Heaven or hell?

I am told that my theology is not popular. I don't want the popular theology. That is for the whitened sepulchres of this city, who sit in high places. I want the theology of Christ, in the words of Christ.

Almost every one I've run up against in this city is a church member. You consider yourself a Christian. You are only a Christian by profession. There is more profession against one square yard of truth and reality in Philadelphia than in any other city of the United States.

If I can only shake some of you church members even at the last out of your false hopes and your false belief in yourselves, I shall have accomplished something.

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PROGRAM OF SOUTH-EASTERN ASSOCIATION.

The following is the program of the South-Eastern Association, which convenes in Salem, W. Va., May 17-20, 1906. The association will be entertained by the Greenbrier people, since many of them live in Salem and the roads are so bad between Salem and Greenbrier. Program as follows:

MAY 17.

- 10.00 A. M.—Song Service, Okey W. Davis. 10.15.—Moderator's Address. 10.40.—Introductory Sermon by H. C. Van Horn, followed by Devotional Services. Appointment of Standing Committees. Communications from Churches. 12.00.—Adjournment.

AFTERNOON.

- 2.00 P. M.—Communications from Churches. Communications from Sister Associations. Report of Delegate to Sister Associations, L. D. Lowther. 3.00 P. M.—How Can We Make the Sabbath School Most Interesting, Prof. Edwin Shaw. 3.20 P. M.—Teachers' Meeting, Its Needs and Benefits, Rev. E. D. Van Horn. 8.00 P. M.—Sermon, Rev. Madison Harry.

FRIDAY.

- 9.30 A. M.—Praise Service. 9.45 A. M.—Tract Society Hour, Dr. A. H. Lewis. 11.00 A. M.—Sermon, Dr. A. C. Davis. 12.00 M.—Adjournment.

AFTERNOON.

- 2.00 P. M.—Praise Service. 2.15 P. M.—Woman's Hour, Mrs. G. H. Trainer. 3.15 P. M.—Address, Rev. E. D. Van Horn. 8.00 P. M.—Sermon, Rev. J. H. Hurley.

SABBATH.

- 10.00 A. M.—Sermon, Rev. Edwin Shaw. 11.00 A. M.—Model Sabbath School, conducted by the Associational Vice-President of the Sabbath School Board, Rev. H. C. Van Horn. 12.00.—Adjournment.

AFTERNOON.

- 2.30 P. M.—Missionary Hour, Rev. E. B. Saunders. Adjournment. 8.00 P. M.—Heroes of the Faith, an illustrated lecture by Rev. E. A. Witter.

SUNDAY.

- 9.00 A. M.—Praise Service. 9.15 A. M.—Report of Committees. 9.40 A. M.—Miscellaneous Business. 10.00 A. M.—Education Hour, Rev. T. L. Gardiner. 11.00 A. M.—Sermon, Rev. E. B. Saunders. Adjournment.

AFTERNOON.

- 2.00 P. M.—Unfinished Business. 2.30 P. M.—Young People's Hour, Dr. A. C. Davis. 8.00 P. M.—Sermon, Dr. A. H. Lewis. G. AMOS BRISSEY, Moderator. J. LEWIS DAVIS, Rec. Sec.

QUARTERLY MEETING.

The Quarterly Meeting of the Portville, Shingle House, East Hebron and Hebron churches will convene at Hebron, Pa., May 11, 12, 13. The following order of service, subject to change, has been arranged:

FRIDAY.

- 8.00 P. M.—Speaker, G. P. Kenyon.

SABBATH.

- 10.30 A. M.—Speaker, S. H. Babcock. 2.30 P. M.—Speaker, W. L. Greene. 8.00 P. M.—Speaker, S. H. Babcock.

SUNDAY.

- 10.30 A. M.—Speaker, W. L. Greene. 2.30 P. M.—Speaker, G. P. Kenyon. 8.00 P. M.—Speaker, L. C. Randolph. (Stereopticon). WILBURT DAVIS.

How poor are they that have not patience; What wound did ever heal but by degrees? —Shakespeare.

Rise! for the day is passing, And you lie dreaming on; And others have buckled their armor, And forth to the fight are gone; A place in the ranks awaits you, Each man has some part to play; The Past and the Future are nothing, In the face of the stern To-day. —Aelaide Procter.

Special Notices.

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

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

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors. ELI FORSYTHE LOOFBORO, Pastor, 260 W. 54th Street.

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

VOLUME 62. No. 18.

PLAINFIELD, N. J., APRIL 30, 1906.

WHOLE No. 3,192.

APRIL.

BY JAMES BUCKHAM.

'Tis sweet to slip 'twixt sun and rain,  
And foot it up the slope again  
To meet dear Nature on the crest,  
A posy in her russet vest.

Hepatica has found 'er place,  
And bluet lifts her Quaker face;  
And here, beneath the snow-piled wall,  
Sits brave arbutus, queen of all!

The sparrow trills his tinkling run;  
The robin's throat is toward the sun;  
And faint and sweet comes up the way  
The bluebird's liquid roundelay.

Pipe, elfin hylas, with your flutes  
Among the drowned red maple-shoots;  
And, arguing blackbirds, let your strain  
Make senates of the swamps again.

O, it is time to roam once more,  
And have my heart without the door,  
To live among the birds and flowers,  
And make my feast of April hours.

—C. E. World.

of God, not lazily nor indifferently, but with the feeling that when he has done what he can, he is to commit his path unto the Lord, without questioning as to final results. God knows what is best for us. Little children sometimes rebel because they can not go where fancy leads. Not infrequently they feel that the parental hand which restrains is not the hand of kindness, and that parental counsel is not wise. In the end they learn that it is both. This morning we witnessed a minor accident. A venturesome boy fell down a stairway. Fortunately he was not seriously injured. His mother held him in her arms, as only a mother can do, but said, "I warned you against going there. I am glad you have fallen if it will teach you to obey." Our Heavenly Father is not delighted when we wander and stumble, but he is delighted if, having stumbled, we learn wisdom and henceforth walk in His way. "Commit thy way unto the Lord and he shall bring it to pass."

**Sweet Peace** PERIODS of growth are always periods of comparative, if not absolute quiet. The tearing frosts of winter and the raging storms of March have their mission in fitting the earth for the coming of new life. But the quiet days of springtime, when sunshine envelopes the earth with loving and life-giving presence are needed for the springing of grasses, the opening of blossoms, and the preparations for harvest. Summer is filled with brooding days, and early autumn is noted for those hours of quiet in which all the forces of nature seem gathering themselves, noiselessly, for the perfecting of the year's work. The exact counterpart is seen in spiritual experiences. Souls make most rapid growth when the peace that passeth understanding takes possession of life and brings full opportunity for development. The life which is constantly agitated accomplishes something, much in certain directions, but never the most by way of personal growth. We do not judge correctly, therefore, when we think that an abundance of peace is for sake of enjoyment. That men do enjoy most when the heart is wholly at peace, may be true. Could that enjoyment be analyzed we should find that a large factor in it is the consciousness that we are growing in the right direction. An athlete under training takes daily observations as to the strength, size and contour of important muscles. In a far higher sense ought we to take observations concerning that spiritual strength without which we are never able to know or do the best in the Master's service, for ourselves or for others. If times of agitation must come,—probably every life needs them,—their great value is that new light is thus attained and the way is opened for

**Spiritual-mindedness** MANY expressions become common which men do not define accurately or carefully. "Spiritual" and "spiritual-mindedness" are such terms. These terms convey to thoughtful persons more than can be formulated in a few words. Speaking negatively, the unspiritual life is one which centers in the present world. Its purposes, aims and efforts are bounded by this life. Wealth, position and enjoyment are likely to be the leading features of such a life. If these be attained, such a life is likely to be restless and dissatisfied, or fretful and despondent. Having no definite aims nor hopes beyond this life, such an individual can not be spiritual-minded, for true spirituality deals with things that are not material, and that are more than temporary. To put it in another way, spiritual-mindedness takes into account the will of God and His purposes concerning us, as being first and superior to all other motives. The spiritually minded deal with the affairs of this life in all earnestness and diligence, but not as though they were the end of existence. Whatever of opportunity, of wealth, of power or privilege such an one has or can attain are used for the larger spiritual results that must come beyond this life, and because of what this life has been. The thought is beautifully expressed in the Scriptures which speak of the spiritual life being "hid with Christ in God." It was that larger idea of Christ, the unfolding of spiritual life because of the relation which this life sustains to eternity, that formed the center

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

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