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of God, not lazily nor indifferently, but with the times of peaceful growth which naturally fol-

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

WHOLE No. 3,192.

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 posey in her russet vest.

Hepatica has found her place, And bluet lifts her Ouaker 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 flow'rs, And make my feast of April hours. -C. E. World.

the Way."

because they can not go where fancy leads. Not is a saying that the heart of the ocean is never infrequently they feel that the parental hand disturbed, however much the surface may be which restrains is not the hand of kindness, and tormented by storms. The most abiding peace that parental counsel is not wise. In the end men know is deepest. A life may be agitated they learn that it is both. This morning we wit- outwardly, and seem to be torn by conflicting nessed a minor accident. A venturesome boy fell emotions and unfortunate surroundings, but in down a stairway. Fortunately he was not seri- the midst of such experiences there may be deepously injured. His mother held him in her arms, er and sweeter peace. Christ's life indicates as only a mother can do, but said, "I warned you that those periods in which storms were fiercagainst going there. I am glad you have fallen est, round about him, times when opposition and if it will teach you to obey." Our Heavenly persecution swept over him like tornadoes over Father is not delighted when we wander and the earth, were periods of supreme peace in his stumble, but he is delighted if, having stumbled, inner life. The surface of his experiences in we learn wisdom and henceforth walk in His the later hours in Gethsemane was ruffled, for way. "Commit thy way unto the Lord and he a moment, when he prayed that the cup might shall bring it to pass."

Periods of growth are always periods of comparative, if not ab-An important attainment in Chrissolute quiet. The tearing frosts of winter and

tian faith is made when children the raging storms of March have their mission of God feel that whatever perin fitting the earth for the coming of new life. plexities may_assail them, their pathway of life is plain before their Heavenly Father. "He But the quiet days of springtime, when sunshine edness envelopes the earth with loving and life-giving knoweth the way I take" is a comforting thought. presence are needed for the springing of grasses, The experiences of people in all ages support the the opening of blossoms, and the preparations for conclusion that one can not go widely astray if harvest. Summer is filled with brooding days, his heart is submissive and obedient, and if to this he adds that earnest purpose to learn God's quiet in which all the forces of nature seem gathwill which is a part of every Christian's duty and ering themselves, noiselessly, for the perfecting pleasure. The way which God points out is alof the year's work. The exact counterpart is ways a safe way. The similes used in the Old seen in spiritual experiences. Souls make most Testament are beautiful; for example, that which represents the path of the children of God as a standing takes possession of life and brings full highway out of which all hindrances have been gathered, over which no bird of prey dares hover constantly agitated accomplishes something, and along which no lion ever comes. It is the path of safety. The figure of a path, representing by way of personal growth. We do not judge life, abounds in the Bible. There are many pascorrectly, therefore, when we think that an sages in which the word "path" may be used, as abundance of peace is for sake of enjoyment. we now define the word, in place of the word That men do enjoy most when the heart is wholway, which was more common in earlier Engly at peace, may be true. Could that enjoyment lish. That celebrated document, a sort of supbe analyzed we should find that a large factor in plement to the New Testament which was discovered a few years since, "The Two Ways," the right direction. An athelete under training means the path of life and the path of death. The man saves much strength and conserves his energies for better work, who walks patiently higher sense ought we to take observations conin the path where God directs. Those who wander over the mountain-side trying to find another . path, gain little of good and induce great weari-Master's service, for ourselves or for others. If ness, if not destruction. However difficult the times of agitation must come,—probably every path which God points out may seem to be, it is really the path of least resistance. He is wise life needs them,—their great value is that new

feeling that when he has done what he can, he low. The reader will agree at this point that is to commit his path unto the Lord, without those persons whom he has known, who are questioning as to final results. God knows what greatest in spiritual strength, are persons whose is best for us. Little children sometimes rebel inner life at least is generally peaceful. There pass from his lips, but only for a moment, for in the next breath he said, "Not my will, but thine be done." Perfect peace reigned from that hour until from the cross his spirit went homeward. Let us seek the peace of God that passeth understanding, that we may enjoy and grow.

Spiritual-mind- 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 negativeand early autumn is noted for those hours of ly, 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 rapid growth when the peace that passeth under- life is likely to be restless and dissatisfied, or fretful and despondent. Having no definite opportunity for development. The life which is aims nor hopes beyond this life, such an individual can not be spiritual-minded, for true much in certain directions, but never the most 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 diliit is the consciousness that we are growing in gence, but not as though they were the end of existence. Whatever of opportunity, of wealth, takes daily observations as to the strength, size of power or privilege such an one has or can atand contour of important muscles. In a far tain are used for the larger spiritual results that must come beyond this life, and because of what erning that spiritual strength without which we this life has been. The thought is beautifully are never able to know or do the best in the 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 who leaves the ordering of his life in the hands light is thus attained and the way is opened for life sustains to eternity, that formed the center

APRIL 30, 1906.

to eternal, spiritual life. While martyrdom does not await the Christians of the present day, the light of the centuries ought to make spiritual they could be to the earlier Christians, although brought death. They rejoiced when the execugates to eternal life and glory. The practical crease enjoyment in material things and in all make less distinction between "worldly" and "sacred," than ordinary definitions do. It can phasis, that everything is spiritual and sacred that is done in His name and because of obeby enlarging your definition of spiritual-mindedness so that it will take in much more than ordinary emotions or ecstatic states of feeling, which, while they belong to the spiritual-minded more than to others, are only one of the minor nal destiny. Not less comforting, if not most for which we so much long in this life. With the better environments of life beyond this material body, spiritual things will be set forth in a light so much clearer than they can appear here that our entrance upon that life will be like a new sunrise, a glorious unfolding of what we have seen but dimly. Well did Paul, most spiritual-minded of men, say, now we see things as through a glass that has been smoked, but then we shall see life and duty with clearness and definiteness, as one friend sees another when they stand face to face.

Revivals ly spoken of as revivals, is one of the permanent it has been considered as a legitimate form of and prominent features of history. To say noth- doing business." But, he added, "No one thinks ing of the history of Judaism, in which this of securing a rebate now, or of travelling on a principle was frequently illustrated, the history of Christianity abounds in facts showing that a the development of social, moral and religious revival of religious thought of the beginning of life, will appreciate the force of this remark by heart with all diligence, for out of it life issues." great reforms in social and political life as well. a business man. All standards of measurement It would be safe to say that every great revival concerning character, as concerning other things, of Christianity has resulted in corresponding re- are relative. So it comes to pass that what is vival and reconstruction, social and political. In done by everybody, without thought of wrong, his history of English people, Green shows that when a certain type of moral standards prevail, the social and political corruption which attend- is rejected by all right-minded men when a highed the later days of the Feudal system was re- er standard comes to the front. The same apmoved by the religious revival in the twelfth pears in the growth of individual character and century. Out of this came "Magna Charta" in personal experience, both in religion and in and the foundations of the best elements in the business. The writer remembers when the most government of Great Britain, from that time to devout men in the border settlements were accus-

greater power in some directions than the world land followed the great revival under Wesley lands, it being considered by the moral standards had seen before. The dominant thought among and Whitefield. After the time of Wyckliff and of the community, that what belonged to the the martyrs was that martyrdom opened the gate the religious awakening through his life and government belanged to all the people, and that work, came the Peasant Revolt and permanent there was no harm in taking timber from lands changes of greater or less note throughout that had not been purchased from the govern-Europe, while the great revival known as "The ment. As higher standards of action gained things, and our entrance to heaven brighter than Reformation" came soon after the time of Tyn- ascendancy, and as the government came to be dale. Few elements of social and moral power considered more as an individual, than as an faith can never be more real to us than it was in our own country have been greater than the impersonal something which had neither rights to those who rejoiced, even though that faith founding of Pennsylvania, which was part of nor possessions, "stealing timber" took its place the revival of Quakerism, in the seventeenth with other forms of dishonesty. A wise judgtioner's sword or the lion's teeth opened the century. Without making a further catalogue ment concerning the actions of individuals must of instances, it will be easy for the reader to un- always take into account the standards of action application of this truth to our lives ought to in- derstand how the awakening of conscience to- with which those individuals are familiar. The ward God has always been a mighty influence in Bible is a fine illustration of this adjustment. worldly beauty. True spiritual conceptions the lives of men, the effect of which is permanent While standards of action laid down by the Bible and far-reaching. That period in revivals when are never lowered, it is evident that Divine judgexcitement is greatest, is by no means the ment takes into account the stage of developnot be repeated too often nor with too great em- highest expression of the power of the move- ment and the conceptions of duty with which ment. As the waves of the ocean continue after men are familiar. In one form or another, it is the sharpest period of the storm is past, so the frequently said as in the quaint translation of dient love to our Heavenly Father. It is a good waves of influence, especially those which af- Scriptures with which we are familiar, "The definition of spiritual-mindedness to say that fect social and political life, are often greatest times of this ignorance God winked at." This everyone whose mind is staid on the divine after the period of revival has seemed to end. does not mean that God commends that which is promises and guided by the teachings of Christ It is like the ripening time of late summer and wrong, but He does make allowance for the and by the Holy Spirit, is spiritual-minded in autumn, as compared with the first out-bursting weakness and ignorance of humanity; as it is the best sense of that term. You will be aided of life in springtime. A few minutes ago, we tenderly stated: "He knoweth our frame, he were talking with a business man concerning remembereth that we are dust." While, therecertain statements lately made by President fore, every man should keep the highest possible Roosevelt, and concerning the awakening of public conscience within the last year or two. While that awakening may not have been preevidences of true spiritual-mindedness. He is ceded by strongly marked revival movements, of spiritual-minded, indeed, in whom the love of a national character, the religious currents of Christ dwells and who rejoices to follow the ex- life in the United States have been quickened ample of Christ in loving obedience, whatever into great activity within the last few years. Rethat example may require. This is well called ligious revivals illustrate the law of reform by forms the central influence that creates moral spiritual-mindedness because it deals with eter- reaction. This is almost always true. As the and religious standards of action. Christianity nal things, eternal truths, eternal duties and eter- individual sinner is moved to repent when he stands related to the public conscience much as comes close to the brink of destruction, so comcomforting of all thoughts in this direction is munities and nations, where indifference often of a city, the running of street cars, and other the fact that our future life will be made up of reigns while evil grows strong, are finally awak- forms of business. Wires go out from that cenactive duties, of enlarging opportunities, of in- ened by the shock which comes when the over- ter, in every direction, carrying currents of eleccreasing strength to do and attain those things growth of evil is realized; and better life begins tricity, larger or smaller, but the source of all at that period, by the law of reaction. The fund- is found in the dynamos which, day and night, amental thought out of which this editorial note vear in and year out, keep up their incessant springs is that religious conscience and con- work. Pass the door of the great plant when nent reform, social or political.

who has been a prominent churchrailroad rates, etc., this man said, "All forms THE far-reaching influence of of business have been accustomed to rebates, digreat religious movements, usual- rectly or indirectly, and up to within a few years

of hope for the first Christians. It gave to them this. The abolition of the slave trade in Eng- tomed to cut timber freely from government standard, the right-thinking man will not be too severe upon those who, with lower standards or less opportunity than himself, fail to rise to a point, below which he himself would never think of falling. In the general estimate of society it must be recognized that the church, which is the representative and exponent of Christianity, an electric light plant is related to the lighting sciousness are the main sources of every perma- you will, night or day, summer or winter, and you will see the firemen busy at the long line of furnaces, feeding the Revivals Caused THREE days ago the writer talked fires that produce the steam which drives Higher Stand- with a business man of New York, the dynamos and sends out currents for many miles, each way. So the Bible, that which is worker for many years. Speaking of the re- taught from it, the embodiment of its truths in vival of conscience in connection with business, the lives of individuals and such individuals the effort to secure better legislation concerning united in church organizations, form the source of public conscience, of moral influences and of religious up-lifting. But the character of a given church can not rise above the average character of the individuals who compose it. Thus we come back from a world-wide generalization. as to influence, to the importance of each indipass in these days." Every one familiar with vidual life, where the words of Scripture come to mind with double meaning: "Keep thy

> THE prime element of success in religious life is a deep and acute sense concerning yourself. Men theorize, speculate and debate so much about what religion is that they are in danger of remaining in the fog of debate and the mazes of doubt concerning their personal intercourse with God, and the need of a truly obedient life. One of the marked characteristics of all that Jesus said is that he never speculated nor theorized

Him. It is not theories concerning life nor theories concerning God, nor metaphysical speculations as to the relation between Christ and God. The Gospels glow with moral grandeur and are rich with spiritual truths because they tell the story of the life of Jesus, the most most carefully drawn pictures which philosophers have attained, as to what ought to be or Christ was, and equally far below what he the Father he has entered the kingdom of heaven. If he continues obedient he remains in that kingdom forever. It was the consciousness of this eternal life in God and with God that made are valuable accessions to religious experience, but they are not the heart of religion nor are they the end to be sought by those who would be most sincerely religious. They are helps, agencies: that is all. Because the center of religious life is thus within the souls of men it may find expression in many ways, these expressions varyetc., etc. But in no case does a soul abide with God without being in the true sense religious; and such are accepted in Him. It was Paul who said: "But in every nation he that feareth him, and worketh righteousness is accepted with him."

On another page you will find an article from J. D. Spicer, who was for many years the efficient Clerk of the church at Plainfield, N. J. This article has been written in view of efforts to compile church statistics, covering a larger field. We commend it to church clerks, to pastors, to deacons, to everyhody concerned.

"THE SABBATH THEN AND NOW."

The Southern Presbyterian-April 19-publishes a centennial sermon by Rev. Dr. W. T. Hall, in which the changes of an hundred years are noted. Among these changes, the observance of Sunday is spoken of as follows:

binding all men in all ages, hath particularly appointed one day in seven for a Sabbath to be plies are at hand, and that methods of distribu-

concerning God. He had absolutely no theolo- code. In other words, that there is no Sabbath gy, in the modern sense of that term. He taught, law under this dispensation, except, as ordained and illustrated in his life the truth that religion by the Church or the State. Herein is found consists in living in accord with the will of God. the source of the lax observance of the Sabbath It is association with God and obedience with day on the continent of Europe. Nothing will bind the conscience but the authority of God. On the other hand, the reverence for the day which has characterized Presbyterians, arises necessarily out of the doctrine that the fourth commandment, like the other precepts of the decalogue, is of moral and perpetual obligation. It prominent feature of which is the evidence of has behind it the authority of God. It was made his intimate association with his Father in for man in every age. It is a blessing both to heaven. The most intricate theology and the the body and the soul. Neither the family nor the Church, nor the State can do without it.

"Here, again, the occasion calls us to inquire admitted that the Sabbath has ceased to be sanctaught his disciples to seek for in the matter of tified among us as it was in the earlier history devout and obedient living. When any one of this country. Those who planted the Americomes into such living and vital relation with can colonies were generally very religious. They came in search of religious rather than civil liberty. Particularly was this true of the Scotch-Irish and the Huguenots. The former class of immigrants brought with them the Westminster Christ teach so emphatically that those who came doctrine of the Sabbath; and they impressed it into the kingdom, came in for all time, and that upon the laws and the public sentiment of the hood in the hearts of men. such life with God is Eternal Life. He who en- country. But the vast tide of immigrants from ters into such relation is truly religious and he the continent of Europe has brought in the conwho continues thus in Christ, like the branch tinental view of the day. The two views are in which abides in the vine, develops both life and fierce conflict to-day, more especially in the fruitage, illustrating the truth announced by the North and West. The issue lies in the future. Master: "Separate from me ye can do noth- On the one side stands the authority of God and ing." "I came to do the will of Him who sent the welfare of men; on the other, unscriptural me," may be taken as Christ's own statement of views of the day, the greed of gain and the dedoctrine. It was the beginning and end of his pravity of the human heart. Christians of every theology. Whatever of form or ceremony, of denomination should unite to save the day of instruction or of action really aids men in com- holy rest. And particularly should Presbyteing into this life with God, and remaining in it, rians, both by precept and example, rally to the of devastation and the heaped ruins have cooled

The vital point in the foregoing is found in this sentence: "Nothing will bind the conscience but the authority of God." It is useless to hope for any improvement, or to expect any checking of the decline of regard for Sunday without a revival of conscience and since preing according to circumstances, personal power, vailing theories separate Sunday observance from the authority of the fourth commandment —as they must on Biblical and historical grounds and hence men will continue to write "convenience" for conscience.

EDITORIAL NEWS NOTES.

during the week. Estimates as to loss of life are still extremely variant, figures ranging from three hundred to three thousand. What seems has been, good results will appear in countless a comparatively reliable report from the Coroner's office in San Francisco places the dead at in the lives of the people, not only in San Franabout one thousand. Further information will be necessary to decide how many lives were lost, and it is probable that the exact number will never be determined. Another earthquake bonds of brotherhood have strengthened in proshock visited San Francisco on April 25. It caused considerable alarm, but did little damage. While two or three hundred thousand people are positive moral and perpetual commandment, been made with almost miraculous rapidity and fullness. It is said that all necessary food supthe other churches of Europe, either positively been cases of imposition, against which those who or by implication, is that the Sabbath law was have the matter of distributing food are obliged Levitical, and that it was abolished with that to guard. Refugees who desire to go to any damage from the earthquake. Brick and stone

other place in California are carried free of cost by the railroads. The crowd of homeless ones has been decreased in this manner. A more definite idea of the relief work is found in the statement that on April 25, 349,440 people were furnished with rations by the relief committees. At one point where this record was kept provisions were given out to six hundred and seventytwo persons an hour, on the average, for tenhours in succession. This was not at the largest station, but one which represents the average size. Most noticeable among the incidents of the situation is the great relief fund which has been announced within a week. Figures given out on April 26 show that there had been an average of \$2,953,000 contributed each day since the what is possible, fall far below what the life of as to our fidelity. It will no doubt readily be earthquake. The whole fund then announced was \$20,670,906. The largest item in this fund from any one city is \$2,723,885 from the city of New York. Few things, if any, could furnish a more satisfactory commentary upon the resources of this "commercial age," and the commentary is still more satisfactory because it reveals a depth of sympathy and of generosity which could not exist in a money-loving age if there was not a great wealth of latent brother-

> Plans are already being pushed for the rebuilding of San Francisco on a larger scale and in more permanent form than before. This fact indicates one of the highest qualities of American civilization, that is, a mental, moral and commercial power of resilience, which makes for the best things, and does it rapidly. A less resourceful people would sit by the ashes of a ruined city and mourn over their loss. But in this case,—and similar instances are not uncommon, -plans for rebuilding must wait until the fires enough to be removed. This is the more marked because the site of San Francisco is still within the danger zone, and the future city may not expect freedom from seismic disturbances. Evidently the new city will be planned to meet such disturbances and prevent such disaster as came one week ago. Every thoughtful man must admire this quality in the people of San Francisco and rejoice in it. It is part of the quality of soul which finds expression in the reformation of in--nothing is left on which to build conscience dividuals and the cleansing of great cities and nations from evil influences. It is an element which enters into all upward movements in life. It finds its highest expression in that spiritual rebirth which we define only in part when we The situation in San Francisco has improved say, "conversion," and yet a little more when we say, "regeneration," and most when we say, "oneness with God." Great as the catastrophe ways, not the least important of which will be cisco, but throughout the United States. The tides of sympathy are stronger to-day, throughout the nation, than they have been and the portion to the terribleness of this common dis-

Outside of San Francisco, the beautiful city still homeless, fortunately there is no outbreak of San Jose seems to have suffered most. This "Returning again to the Westminster As- of epidemic sickness, and provisions for housing is the county seat of Santa Clara County. It sembly, we find that God, 'in his Word, by a in tents and for feeding the multitudes have is the center of a great fruit industry, and is-"beautiful for situation," in every respect. Its population has increased rapidly within the past few years, until it now contains thirty or forty kept holy unto him.' The position taken by all tion are well advanced. eNaturally there have thousand inhabitants. It is fifty miles southwest of San Francisco. Less damage was done by fire than at San Francisco, but much greater

structures, in the best part of the city, were years later, that is in 1758, that breach was healcity is broken. Besides our business houses, many of the city and religious edifices are ruined. The \$150,000 St. Patrick's church at Ninth and Santa Clara streets is a wreck. The new High School of five stories of brick and stone is little more than a heap of junk. The old court house is badly cracked, but the Hall of Records alongside, a newer structure, was almost wholly demolished. The First Presbyterian church, with its tall spire, will have to be rebuilt."

The latest reports indicate that first estimates concerning railroad losses were exaggerated. Probably two million dollars will cover the loss of the railroads entering San Francisco. This will be made up in part by returns from insurance companies.

we wonder at the rapidity with which unexpected occurrences, colossal calamities, and recovery therefrom, can become commonplace. So much ordinary events that such immeasurable occurrences can come, be met and result in new movements before the ink has dried which records their history.

first of May. The political situation gives cause might fan the embers of political unrest and so-

Presbyterians representing different portions of the United States, Scotland and Ireland took part in a remarkable celebration in Philadelphia on April 24. This was the two hundredth anniversary of the organization of the first Presbyterian congregation in the United States. The exercises were held in the First church, Seventh street and Washington Square, a church which was founded in 1698. The men who founded Presbyterianism in America were of Scotch and English blood, with some elements from Ireland. They were men of strong character and vigorous conscience, and, although judged by present standards they were not very tolerant, considering the times, perhaps one of the speakers in Philadelphia was correct when he said, "They were broad, tolerant and liberal types of Scotch-English Presbyterianism." The Presbyterian church in the United States, in 1789, consisted of a little more than four hundred, small congregations aggregating about twenty persons. Presbyterianism in the United States to-day claims a million communicants. In 1698, there were Presbyterian congregations in Maryland, on Long Island and in the vicinity of Philadelphia. But the first home of organized Presbyterianism was in Philadelphia, where the first synod met in 1717, which embraced four Presbyteries. In 1741 the Presbyterian body was divided into Old Side and New Side Presbyterians. This resulted from different views concerning the great revival movement of 1738 to 1740. Twenty

either destroyed or so badly damaged as to re- ed. The Presbyterian General Assembly, emquire complete rebuilding. Frame buildings bracing four synods and sixteen Presbyteries, were badly shaken and will need extensive re- with one hundred and seventy-one ministers and pairs, although as a class they were not de- four hundred and nineteen churches, was organstroyed as those of stone and brick were. Nine- ized at Philadelphia in 1788. Again in 1837, teen lives were lost at San Jose, according to at a meeting held in Philadelphia, the Prespresent reports, and five or six thousand people byterians divided into Old School and New were rendered homeless. One correspondent School, on doctrinal grounds. Thirty years later writing from San Jose says: "The heart of our these doctrinal differences were readjusted and a reunion convention was held which consummated in the consolidation of the church in 1870. Through all these various changes, Presbyterianism has represented one of the most stalwart forms of the Protestant movement.

THE SABBATH RECORDER.

It has been reported during the last week that the new Constitution in Russia is hampered in so many ways that it is practically a farce, so far as securing the rights of the people is concerned Such modifications of the fundamental laws of Russia already existing, as are proposed in the new Constitution, point toward strengthening the Emperor's power rather than increasing the power of the people. After much hesitation, evidently through fear and perhaps for diplomatic reasons as well, the Czar has finally agreed Considering the situation at the end of a week, ' to go to St. Petersburg in person and open the new Parliament on the tenth of May. Involved and difficult as the problem is, we do not wonder that a new state of things comes slowly in has been accomplished that it seems a part of Russia. That it is coming there is no doubt, and that each step will increase the value of the movement is equally certain.

That universal topic of news, the weather, has presented a cool side throughout the country Great unrest appears in France in view of a during the week past. As evidence of this coolpossible "universal strike" among laborers on the ness, there have been severe snow storms in the mountain regions of Pennsylvania and in Northfor anxiety since a strike in industrial circles ern New York. In the most favorable localities springtime, especially the time of growth, is cial discord into flame. On the other hand, the coming slowly. Home News from Northern government is taking especial precaution against New York and from Arkansas, if compared at riotous disturbances, and it is hoped that May this time, would show some remarkable differ-Day will come and go without serious outbreaks. ences. One would report the maple-sugar industry, with snow on which to make delicious maple wax; the other would report strawberries in market and spring's work well advanced or

A heresy trial in the Episcopalian church was begun at Batavia, N. Y., April 25. Rev. Algernon Crapsey, rector of St. Andrew's church, Rochester, was duly arraigned for heresy. Abundant legal counsel appeared on both sides and the trial will be of considerable interest in theological circles. The charges, in general, are that Dr. Crapsey denies certain doctrines of the church. The leading items are, "The Divinity of Christ, the Virgin birth, Bodily resurrection, and the Trinity." . These specific charges result in another general charge that he has violated his ordination vows as a minister of the Episcopal church, by thus refusing to accept its doctrines. It is a little late in the history of the world for heresy trials, and outside of Episcopalian circles no very great effect will be felt through the final result of Dr. Crapsey's trial, whatever it may be.

Congress during the week. There is interest in the announcement made by Speaker Cannon, of the House of Representatives, that "Congress will adjourn sometime between the first of June and the middle of August." Considering the amount of important matter yet before the Congress, the probability of an early adjournment is very slight. The country will be better pleas-

ed to have matters in hand carefully considered and well settled, even though the session does continue to an unexpected length.

THE SUNDAY LAW OF 1794, AND THE SABBATH-KEEPERS IN PENN-SYLVANIA.

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

(Concluded from last week.)

Thursday, January 2, 1794, the committee appeared before the Assembly and respectfully presented the memorial which set forth:

"That agreeable to the dictates of their own consciences, they have set apart and keep the seventh day as their Sabbath, and by existing laws are subjected to severe penalties for working on the first day of the week (Sunday), which they conceive to be contrary to the Constitution of this Commonwealth, they therefore pray that so much of the 'act for the suppression of vice and immorality, etc., as imposes a penalty on them for working on the first day of the week, may be repealed."

This memorial was based on Section III., Article IX. of the State Constitution, which reads:

"All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; no man can, of right, be compelled to attend, erect or support any place of worship, or to maintain any ministry against his consent; no human authority can, in any case whatever, control or interfere with the rights of conscience; and no preference shall be given, by law, to any religious establishments or modes of worship.

"Constitution of the State of Pennsylvania, Done in Convention, September second, in the year of our Lord, One Thousand Seven Hundred and Ninety."

So great was the respect in which the Sabbath-keepers were held by those who knew them, that when the general meeting and its import became known throughout Chester and Delaware Counties, a petition was drawn up and largely signed by residents of the counties named. The signers to this memorial represented no sect or denomination in particular, but included churchmen, Baptists, Presbyterians and Quakers, many of the latter having "put their hands," to the first petition to the Legislature, without thinking that would eventually injure their Sabbatarian neighbors. This memorial was presented to the Assembly by William West, the member from Delaware County, "praying that the last recited petition (from the Sabbath-keepers) would be taken into consideration and the prayers of the petitioners be granted."

After both of these petitions were before the House a motion was made to lay them on the table. No further action was taken on the matter until February 5th, when Mr. McLene, from the committee on the subject of the several petitions in regard to the revival of the laws against vice and immorality, brought in two reports. One of these was on the above petition of the Seventh-day Baptists, and states that the petition of sundry inhabitants of Chester County, praying Not much of value has been consummated in to be exempted from the payment of fines incurred by breach of the Sabbath day cannot be granted, and therefore submits the following resolution, viz.:

"Resolved, That the petitioners have leave to withdraw their petition."

The act complained of was passed and finally became a law, April 22, 1794.

There is a little unwritten history connected

on them the ill will of the outlaws and evildoers with this refusal of the "Sabbath-keepers' plea with whom the valley swarmed, and who saw in for toleration" and the adverse action of the the honest and peaceful community only a standcommittee to whom the matter was referred: ing menace to their nefarious undertakings. Then James McLene, the member of the committee the fact that Germans of other denominations who was responsible for the action, represented who settled in the vicinity, also ridiculed the Franklin County, which had been established out Sabbath-keepers, naturally had an effect on even of Cumberland County, but a few years previous the well-meaning English-speaking neighbors, (1784). He was a "Scotch-Irish" Presbyterian. and led to many clashings, on account of the perand like most of his denomination of that day sistency with which the usual daily labor was took an unyielding stand against every thing that performed on the first day of the week. James savored in the least of Romanism or the Papacy, McLene for some reason had conceived an unand of which the Sabbath-keepers of his native favorable idea or opinion of these Sabbatarians county were accused, as will be shown in the senear his home, and tradition tells us that he quel. The situation of all civil affairs in the judged the Sabbath-keepers of Newtown and county, which he represented, had since the Nantmill by the Sabbatarian recluse or mystics at Revolution been in a chaotic condition. Cham-Ephrata and Snow Hill; and that nothing could bersburg prior to the struggle for Independence change the stubborn Assemblyman in his belief was merely a small frontier village, in fact it was that all Sabbatarians were anything else than a well called the outpost of civilization, being the branch or order of the Roman Church, settled last regular settlement on the Bridle or Packer's there for some sinister object. As a sequel he_ path to the Ohio; and in the times of peace, an threw his weight and influence as chairman of Indian trading station of importance. Like all the committee, with his personal influence, into similar trading posts little attention was paid to the scale against the Sabbath-keepers who merethe restraints of the law or religion, the rough ly asked for toleration, where in fact it was a frontiersmen and traders making laws to suit right assured to them by the fundamental law themselves, which included a code of morals of the commonwealth. that would not for a moment have been tolerated in the older settlements east of the Susquehanna. As the settlers were reinforced by their country-

men from the north of Ireland, determined ef-

forts were made by the Scotch-Irish clergy to

apply their rigid discipline to the settlers; but

without effect. The apparent gain offered by

the systematic freebooting, was too great for the

average frontiersman to overcome, and soon

brought forth a band of outlaws second to none

in the colonies, who did not even stop at murder

less to exterminate the existing evil, as frequent-

ly the very persons whose sworn duty it was to

uphold the law and the morals of the community

were under the suspicion of sharing in the spoils

In the year 1765, when this pandemonium was

at its worst, a small band of peaceful Germans

the South Mountain on the East Antitam creek.

These Germans were as strange in appearance

as their deportment was different from the fron-

tiersmen in whose midst they settled; their dress

consisted of a long gown secured with a girdle

around their waist, the dress of the women dif-

fering in the shape of the Cowl or hood which

was attached to their habit. Further, as to their

manners, in place of the ribald jest and maudlin

song so common at the village (Chambersburg)

but a few miles distant, here were heard hymns

of praise, while at other times an air of quiet

and peace prevailed equalled only by the silence

of the primitive forest. The thrift and industry

of the newcomers, by which the wilderness soon

became as a blooming garden, proved but an un-

From such of their neighbors as were reli-

giously inclined, they were also separated by a

great chasm, viz.: the new-comers kept the

seventh day. The settlers were in fact an out-

growth or colony of the Sabbatarian congrega-

tion on the Cocalico at Ephrata; and from their

peculiar garb they at once excited the distrust

and suspicion of the Scotch-Irish Presbyterians,

who saw in them nothing but Jesuitical emissaries

of the French government, and at once decried

them from the pulpit; making them an object of

hate and ridicule with their hearers. In addition to

heeded example to their rougher neighbors.

The church and authorities were both power-

to achieve their object.

of the outlaws.

After the act became a law, the Sabbath-keepers went on in the usual tenor of their way. "Keeping the Seventh-day and obeying the Scriptural behest: Six days shalt thou labor." Their work on the first day of the week was always done openly, but to their honor be it said, no work or labor (of which the writer has been able to find any record or tradition) was ever undertaken which in any way would disturb, annoy or interfere with the rights of their neighbors, who kept the first day of the week, from the full enjoyment of their worship.

At first the remnant of Sabbath-keepers at Newtown felt very little of the effects of the new law; the same may be said at Nantmill; yet every now and then some jealous neighbor, or over officious justice of the peace, would summon and mulct the Sabbath-keeper under the provisions of the new law. This state of affairs ing and a conference with Bible school workers; naturally had a depressing effect on the mem- answered numerous queries; visited the homes appeared on the scene, and located at the foot of bers; further, it drove many of the younger members of the Sabbatarian families within other folds; inter-marriages with members of other churches also contributed their share to estranging the younger generation, and finally the failure of the various attempts which culminated in 1817, to abrogate or alter the law so far as it applied to the Seventh-day Baptists, proved a blow from which the depleted organizations in Southeastern Pennsylvania could not rally.

Notwithstanding the efforts which were made by both the clergy and laity—brethren of the faith from New Jersey, New York and elsewhere to infuse new life in the community, the numbers gradually lessened; most all of the older be a source of inspiration to more efficient study members remaining steadfast unto death, true to their convictions, and respected by all who came into contact with them—at the present time the writer does not know of the existence of a single Sabbath-keeper within the bounds of Chester or Delaware Counties—and all that remains to tell the generations to come that such a people ever existed amidst the fertile valleys of old Chester county, are the two neglected graveyards at Newtown and Nantmill; overgrown with poisonous vines and noxious weeds, with sunken graves, fallen stones and crumbling walls: desolate and shunned as they be, they are yet important landmarks in the religious history of the State, recalling the fact that there was once an this their sterling honesty and probity, drew down

influential Christian society in Pennslyvania, now extinct only by virtue of an unjust and oppressive law passed under the pressure of great public excitement, the causes for which have long since ceased to exist.

BERWYN, PA., DEC., 1889.

ASSOCIATION RECORDS.

J. D. SPICER.

In compiling some historical facts pertaining to the pastors who have served the churches in one of our associations during quite a number of years, one finds too great a lack of connecting links, from year to year. These omissions, of course, have not been intentional on the part of churches, or their officers, but they show a lack of appreciation somewhere of what is needed in order that future generations, or future ages, may know of the present. This calls to mind the fact that very soon our associations are again to convene in annual sessions. And this question now comes to the front: will all of our churches be properly reported this year? It is earnestly hoped that they will. But if it should happen that some do not report, then this suggestion may be in order. Before the association minutes are made up for publication, let the Secretary write to the Clerk, or pastor, of all churches not reporting, and again ask for their statistics. Of course, they have the wherewith from which to make a report. It used to be said that any church which failed to make an annual report to their association, or to the General Conference was, to say the least, "not a very live church." Now, suppose we let "bygones be by-gones," and this year come to the front for an up-to-date method of making his-

SABBATH SCHOOL FIELD SECRETARY AT LITTLE GENESEE.

Our Sabbath School Field Secretary was with us at Little Genesee from April 6 to 12. preaching seven times and giving one address on Bible school work. He conducted one teacher's meetof people, as opportunity afforded, gave us many helpful suggestions and much good counsel concerning this important department of religious work. The themes for the first six evenings were along evangelistic lines, and the one on Sabbath morning on the "Importance of the Word in the Heart." All themes were of a character to awaken thought and arouse conviction, and we have reason to believe that the faithful sowing of the seed will not fail of a harvest, in due time. The weather and going were very unfavorable, so that the attendance was small.

These visits of the Field Secretary ought to result in much good to our Bible schools and to of the Word. With his careful and comprehensive study of the question, and his opportunities to come in contact with, and derive information and inspiration from the foremost Bible school workers of the times, which he has made special efforts to secure under the direction of the Sabbath School Board, he comes well prepared to suggest higher ideals and better methods of study and work. If higher ground is not taken by those schools which the Field Secretary has visited, it is the opinion of the writer that the fault will not be his. We should be glad to have him visit us again, at a time when the local conditions would be more favorable. S. H. BABCOCK.

LITTLE GENESEE, N. Y., APRIL 23, 1906.

Missions.

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

LITTLE SINS.

After writing the title of this message, "Little Sins," I find myself in the dilemma of not being able to name a single sin which I dare to call "Little." Our Great Teacher Christ never let fall from His lips such an expression, or gave any intimation that any sin was a matter of little moment. The thought that any sin or foible in the human character is little evidently comes from the enemy of all righteousness. The person who entertains this view of sin will fall an easy ary Board, so that they can do all what is to be I prey to temptation. Think of a physician's done to make this plea good and for the glory writing a treatise on the microbe, and measuring of our Lord and the salvation of our fellow men. the danger of disease by the size of the germ. And then, when you all think it wise, you can Physical disease is not parleyed with in this way: why should we trifle with spiritual maladies? I apprehend the reason is that we have help and sustain us in prayer for this aim. not yet come to realize the "death" which follows in the wake of evil. We do not yet comprehend loved his own which were (and are yet) in the the "sinfulness of sin." Christ taught very definitely about this matter. In the 18th chap- Praised be his mercy. In behalf of our dear ter of the gospel by Matthew, He gave us a so- brothers and sisters in Denmark, who are scatlution to two great problems: the relation we tered in the north part of that little beloved land, hold to ourselves, and also to our fellow-man. I would kindly ask and beseech you, dear friends There is no other settlement of those questions and brethren, if you would not remember them which will stand the test either of time or eter- in your prayers. Remember them so that there nity. They are of the greatest importance, they could come a servant of the Lord to work in his somewhat \$20 to \$25, third class fare; are the shortest, the best and in fact the only set- vineyard. For the Lord of the harvest will hear tlement of those questions. We don't often our prayers and supplications to send forth lab- might be the friends could help me somewhat hear sermons preached on them. Christ taught much on them. He taught early in His minis- lected part of the world, and to those lonesome for the Lord's sake. We are all well at motry and later even more pronounced and in detail. In the treatment of this matter Christ deals first with the relation of condition of self and gave a picture of Brother A. C. Christensen, the think and talk many times over when you and later the relation to others.

the results of the second. We shall not "see his tracts, translated. (The regular readers of clearly to cast the mote out of our brother's eye this paper will without doubt remember this.) while there is a beam in our own eye." "If thy But now Brother Christensen grows old and home, talking over many good things, and drove hand or thy foot offend thee cut them off and weak. He can not, as he used to before, visit in that carriage Sunday afternoon, and later on cast them from thee." "If thine eye offend thee our people, and serve them with the Word, to the Harwich steamer. pluck it out, and cast it from thee." We evi- praching in the different little villages, and on dently do not take Christ literally. We do not the farms where our people live in more than Christian greetings, I remain, as ever before, confront ourselves with the duty of literally con- half a dozen places, several miles distant from forming to what He says, consequently there is one another. no cure. The person who has an unruly hand, which takes things belonging to others, and terville, S. D., a native of Denmark, is a man cares enough about being cured to do as Christ full of sympathy with the Lord's work and our says, will be cured. Will be broken of stealing. people there. Perhaps some of you remember The person whose feet carry him into bad that nearly three yars ago, in 1903, Brother C. company will be cured if he does as Christ di- Swendsen came from his farm to visit us, and rects. The person who has an evil eye will re- especially Denmark, where our brethren live, as ceive cure if he is willing to do as Christ says. Brother C. Swendsen was born there, and there If you do not believe God, test the experiment. did he also spend his boyhood. And for this Employ a physician and set a time to have the same reason does he love this people and this operation in case your member does not recover land with his whole heart. I myself was with before that time. God has a cure for every sin him on that trip in 1903, and spent a few weeks the human heart, hand, foot, or eye, is subject to: there, and when I went home again, Brother A little story is told of a lady who came to Mr. Swendsen stayed there a long time helping them Moody, and said: "I have a sharp tongue which in the good work. And this seemed to weigh loses me my best friends. How can I be cured?" so heavy upon his heart that he prayed and look-Now Mr. Moody did not tell her to have it taken out, but Christ did in case all other remedies fail- found a brother, a Dane, who was willing—and ed. But Mr. Moody told her to go to the person so they thought fit for this work. Brother whom she had wronged and "make humble con- Swendsen supported him to go to Denmark, and fession, make restitution." This, she said, "she as far as I do know, all the means to carry on could never do." Then said Mr. Moody, "You the work, were provided by him. This man, cannot be cured." She was not willing to pay Brother Larsen is his name, worked very faiththe price.

only be when we want the cure sufficiently bad however, after some months' labor there, Brother to make us pay the price of the cure. Christ Larsen returned to America, much to the regret

cure for all "sin." He did say that the "wages of sin is death."

FROM HOLLAND.

ROTTERDAM, HOLLAND, MARCH 13, 1906. Rev. E. B. Saunders, Shiloh, N. J.—Dear Brother in our Lord and Saviour:

May God's peace be with you. Amen.

ter for yourself first, and then afterwards in the next meeting of our Board; and after that, I hope, it will take the notice and sympathy of our brethren, the members of our honored Missionsend it to our SABBATH RECORDER, so that all our

world, and "loved them unto the end," Amen. orers into his harvest, even into the most neg- with a few dollars. I would be very thankful ones, our dear brethren and sisters there.

Our dear Brother Christen Swendsen, of Cened out for a man to send there. And so he ful, so the brethren told me in their letters; was We can be cured, but it will only be after we a good and very earnest Christian man, visiting have stopped talking about "little sins." It will the people and preaching everywhere. But,

never talked about "little sins." He gave us a of the brotherhood there. And now the dear friends, our people in the northern part of Denmark, are, so to say, without preacher and leader very nearly a year already.

For this reason only is it, my dear brethren, that I thought it my real duty to tell it to your Board and the readers of THE SABBATH RE-CORDER to help them there in Denmark to pray for help in their lonesome condition. And if it I would very kindly ask you to read this let- be possible watch whether our God would not show us a man, "a man of his counsel," to go there to work. "In His Name" in his vineyard.

But the expenses! It do cost a lot to send a man there and support him. Well, dear brethren, I dare not say certainly, but I think most of our Scandinavian brethren who live in America, and Brother Christen Swendsen especially, will help in this way with all their hearts and means. May it be so,—after we have earnestly laid this case dear friends and readers of this, our paper, can before our God, as I have done it since long, and the right man, the man appointed us from "In His Name."—In the Name of Him who God be there ready to go "In His Name," we, even as Nehemiah may say: "The God of heaven he will prosper us; therefore we his servants will arise and build." Neh. 11.

One word more please. I have it in my mind, the Lord permits, to visit the dear brethren in Denmark this summer, perhaps in June, and stay there a few weeks to help and sustain them somewhat in their way and work. But it do cost and I can not pay all this expense of my ownment, thanks be to our Lord. With two weeks Some years ago The Sabbath Recorder I hope to send you my quarterly report. We pastor and leader of the Asaa (Denmark) Brother E. A. Witter were here, and you, dear On the proper condition of the first depends Seventh-day Baptist church, and also a few of brother, was so heavy sick. You are recovered now? Never we will forget that time when you were in our midst and we were together in our

"Our days are gliding fast." With kind yours in the service of the Master who loves

F. J. BAKKER.

REPORT FROM REV. GEO. SEELEY.

PETITCODIAC, CANADA, JAN. 8, 1906. Dear Brethren: It is now five years since I began missionary work here and during that time I have had much to thank the Lord for in opening the way for me to hold forth the gospel of his grace and mercy to men. But many hindrances have appeared from time to time which have occasioned me much inconvenience, trouble

and discomfort.

The amount of work done during the time above mentioned is as follows; and these figures are below, and it may be far below, what I have written, as I could not keep account of all done during that time.

Sermons and other services..... 254 Visits 390 Miles travelled by team......3385 By rail 500 Expenses by rail.....\$ 20

Which the Board paid. The miles travelled by horse cost me very many dollars, which I have borne without expense to the Board. I gladly bear them myself and will take nothing for it.

The extreme cold of these Canadian winters, together with the length of them, my increasing

years, being seventy, and the hardships of enduring long rides on bad roads, over frozen mud in the fall of the year and terrible snowdrifts in winter. my left side being almost paralyzed by the cold, which no amount of clothing or robes can preserve from cold. And the ill health of my wife, all these things have made life harder for me. And leaving home for missionary journeys, to say nothing of the ill treatment of some people for holding Seventh-day doctrine, calling me a Seventh-day Adventist, and declaring that was all one-Seventh-day Baptist and Seventh-day Adventists, and no difference, and stating that I was receiving a large salary for propagating such doctrine. This was done to injure me and my work. A hall for holding service in one place was taken from me by some Adventist people, who thought I should be one of their number, and felt disappointed. I fail to set forth the trials I have had to meet, but I have this satisfaction, that I have tried to do my duty, preach the truth, circulate our literature and treat every one kindly with Christian love. It is surprising the ignorance, prejudice and illfeeling that some people display towards others

APRIL 30, 1906.

and convictions.

I wish to express to all the members of the Board for their generous feelings toward me, their kindly support, their sympathy, their patience and endurance during these years-my utmost gratitude of heart, my confidence in their integrity, and thankfulness for benefits received.

who differ from them in their religious views

I feel that I cannot continue my work this winter, and ask the Board if they will be so good as to liberate me from any further work this winter. The spring may open up better things for us and brighter prospects. I hope the brethren will approve of this suggestion, for which I will be thankful. I wish to accord my high appreciation of our dear and beloved brother, the late Rev. O. U. Whitford, D. D., whom I greatly loved in the gospel of our Lord Jesus, and whose memory I cannot forget. It is deeply graven on my heart. Also my high regard for my excellent brother, Rev. E. B. Saunders, who has recently come into office. May the saintly mantle of his predecessor fall upon him, and his work be as successful in all respects. ask the prayers of my brethren for the work of tract distribution throughout all Canada. During the time I have mentioned, viz., five years, I have sent out a million pages of tracts into all parts of Canada, some places in the State of Maine, the West India Islands and New Foundland. I remain,

Yours in the work, GEORGE SEELEY. PETITCODIAC, CANADA, JAN. 8, 1906.

MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., on Wednesday, April 18, 1906, at 9.30 o'clock A. M., with President Clarke in the chair.

Members present: William L. Clarke, E. B. Saunders, A. S. Babcock, G. B. Carpenter, G. T. Collins, Horace Stillman, William L. Burdick, E. F. Stillman, L. F. Randolph, Madison Harry, Benjamin P. Langworthy 2d, P. M. Barber, J. Irving Maxson, Ira B. Crandall, Charles H.

Visitors: Rev. L. D. Seager, Mrs. O. U. Whitford, Dr. Anne Langworthy Waite. Prayer was offered by the President.

Stanton, C. A. Burdick, A. J. Potter, John Aus-

The reports of E. B. Saunders, Corresponding Secretary, and George H. Utter, Treasurer, were received and ordered recorded.

THE SABBATH RECORDER.

Correspondence was read from Rev. D. H. Davis and Susie M. Burdick, Shanghai, China, and plans of the new building at Lieu-oo, China, were presented and ordered recorded with the minutes of this meeting.

A letter from Rev. G. Velthuysen was read The sum of \$200 having been sent us from the Memorial Board for the purpose, it was voted that the Treasurer send to Rev. George Velthuysen, Haarlem, Holland, the sum of \$200, to be applied on the building fund for the Isle

A letter from Rev. F. J. Bakker, Rotterdam, Holland, calls attention to the death of the minister to our people in Denmark and their need of a helper there.

Cash received in January 2,320 97 It was voted to appropriate \$25 to meet the expenses of a visit by Rev. F. J. Bakker to our people in Denmark. The following appropriations were voted:

Hornellsville, N. Y., at rate of \$52.00 for the year 1906.

Scott, N. Y., from May 1, 1906, to December 31, 1906, \$25.00.

Shingle House, Pa., for 1906, at rate of \$75. Black Lick, Middle Island and Greenbriar, W. Va., at rate of \$200.

The committee to whom was referred contain interests in Boston, Mass., presented report, also presented letters of interest from Dr. Thompson and Brother DeoJay, of Boston, who have become members of the First Hopkinton

Upon motion the matter of giving further assistance was referred to the Corresponding Secretary, with power, and the sum of \$200, or so much thereof as shall be necessary was appropriated to meet the expense of the work.

The following report was received:

To the Seventh-day Baptist Missionary Board: Your committee to consider the advisability of changing the date of the annual meeting of the Seventh-day Baptist Missionary Society respectfully reports:

The annual meeting of the Seventh-day Baptist Missionary Society held October 1st, 1905, adjourned to meet in next annual meeting in Westerly, R. I., on the third Wednesday in October, A. D. 1906. It would not be advisable for the Board of Managers to attempt to change the date set by the society; we do, however, recommend that the officers of the society be instructed to have their annual reports in readiness to be presented to the Board for adoption at a special meeting to be called to receive such reports prior to the meeting of the General Conference of 1906.

> WILLIAM L. CLARKE, A. S. BABCOCK, G. B. CARPENTER,

> > Committee.

The report was adopted.

It was voted that the thanks of the Board be extended to George B. Carpenter for his efficient services as Acting Corresponding Secretary during several months in which he was thus engaged.

Mrs. O. U. Whitford spoke feelingly of the good will and kindliness of feeling which the Board had shown at all times toward Brother Whitford while engaged as our Corresponding Secretary, a feeling which was always heartily reciprocated by him; also expressed thanks for

the many expressions of sympathy and regard. The Corresponding Secretary's report shows: Sermons, 24; other services, 11; calls, 28; communications, 368. He has conducted revival meetings at Richburg, N. Y., and visited other churches in New York and Pennsylvania, besides directing our evangelistic work. Adjourned.

> A. S. BABCOCK, Recording Secretary.

WILLIAM L. CLARKE. President.

TREASURER'S REPORT.

For the Quarter Ending March 31, 1906. GEO. H. UTTER, Treasurer,

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY

Cash in treasury January 1, 1906 \$ 609 95

	Cash received in January	2,320	
	Cash received in February	5.31	
	Cash received in March	253	47
		Φ-	
		\$3,715	90
	CR.		
	Est. of O. U. Whitford, salary of		
	Rev. O. U. Whitford, Oct. 1905 \$ 75 00		· -
	Traveling expenses		
	E. B. Saunders, on account of salary	150	00
	G. H. Fitz Randolph, salary quarter		
	ending Dec. 31, 1905 \$150 00	0	
	Traveling expenses, same period 28 95-	- 178	95
	George Seelye, salary quarter ending Dec.		
	31, 1905 balance on calary	37	50
	R. S. Wilson, balance on salary, quarter ending Dec. 31, 1905 \$ 70 00		
	Traveling expenses, quarter ending		
	Dec. 31, 1905 6 25-	- 76	25
	Labor in Blystone field, quarter ending		-5
	Dec. 31, 1905	25	00
	First Westerly (R. I.) church, quarter end-	·	
	ing Dec. 31, 1905	50	00
	Second Westerly (R. I.) church quarter	•	- '
	ending Dec. 31, 1905	12	50
	First Hebron (Pa.) church quarter ending		
	Dec. 31, 1905	25	00
	Marlboro (N. J.) church quarter ending		
	Dec. 31, 1905	25	00
	Second Verona (N. Y.) church labor in	_	
	1905	10	66
	Richburg (N. Y.) church quarter ending	0	
	Dec. 31, 1905	10	75
	Hartsville (N. Y.) church quarter ending Dec. 31, 1905	12	50
	Cumberland (N. C.) church quarter end-	12	, 50
	ing Dec. 31, 1905	6	25.
	Welton (Iowa) church quarter ending		- J.
	Dec. 31, 1905	18	75
	Cartwright (Wis.) church quarter ending	•	
	Dec. 31, 1905	12	50
	Garwin (Iowa) church quarter ending Dec.		
	31, 1905	25	00
	Boulder (Col.) church quarter ending Dec.		
,	Dec. 31, 1905		7 50
	Farnam (Neb.) church labor in 1905		66
	Stokes (Ohio) church quarter ending Dec.	-	
	31, 1905		2 50
	Delaware (Mo.) church quarter ending		5 25
	Dec. 31, 1905		<i>z</i> 5
,	Dec. 31, 1905		5 00
	D. H. Davis, salary six months ending		
	Dec. 31, 1905) 00
	J. W. Crofoot, salary six months ending		
	Dec. 31, 1905		00
	Susie M. Burdick, salary six months ending		
	Dec. 31, 1905		00
	G. Velthuysen, salary six months ending		
	Dec. 31, 1905	. —	00
	F. J. Bakker, salary six months ending Dec.		
	31, 1905		00
	Pacific Coast Seventh-day Baptist Associa-		
	tion six months ending Dec. 31, 1905	50	00
	L. D. Seager, salary Dec. 1905,	·	
	Jan. and Feb. 1906		. Q-
	Traveling expenses	150	5 OC
	J. D. Jones, traveling expenses		5 90 5 90
	J. D. Jones, travening expenses		

DOLOROUS.

A night of calm, of peace and rest,

Like babe upon its mother's breast—

The hours of happiness prolong—

And in one moment turned to greet

A yawning grave beneath their feet.

Some unseen hand unbarred her door,

From which no earthly power could save,

And flames leaped up like breath of hell,

Not one, but hundreds, came and went,

What tongue can'tell, what pen can trace,

The ruined homes, the lives crushed out,

As following on the earthquake's path,

The flames swept on, and would not stay

And tears which well might quench the flames,

Some force above the wind or wave,

As tower and wall toppled and fell,

Before that holocaust was spent.

The awful horror of that place!

The dread, the agony and doubt,

Like swift avenger in its wrath,

For dead or living on their way!

Is there no surcease for the woe,

No light above this lurid glow?

Aye, swift across the continent,

Are waves of healing pity sent,

The brotherhood of man proclaims,

That full, strong tide of sympathy,

Help for the living, for the dead

A nation mourns her smitten sons,

A nation weeps with stricken ones.

The hour is dark, not yet can we

The end from the beginning see,

And recompense for sorrow gives.

But this we know, that God still lives,

IMAGINATION IN CHILDREN.

made a plea for the encouragement of the imagi-

native faculty in children. The paper was

thoughtful and interesting, yet it is doubtful if

parents will agree that the imaginative faculties

Early mental processes easily partake of the

fanciful. It is for this reason that many inno-

cent children lie. They cannot differentiate

truth and falsehood. They must learn by ex-

perience the distinction between reality and

dream impressions. There is a familiar story

about a woman who was seeking to teach her

little girl the value of truth. The girl had been

told the story of Ananias and Sapphira. "Don't

you know what happened to them?" asked the

instructor. "Yes," replied the child. "They fell

dead, and I saw them carried into the corner

drug store." Yet there was nothing wicked in

this youngster nor hopeless in her outlook. Still,

her imagination could not be said to need stim-

phere of make-believe. Its bruises are effective-

ly cured by the maternal kiss. When it can un-

derstand words it hears about Jack the Giant

Killer, or of the sparrow that claimed the honor

of having slain cock robin. It is told fairy

stories, or, "Pilgrim's Progress" is doled out to it.

All but a few of its heroes are mythical, and, so

far as it is able to grasp, Bluebeard is as sub-

couraged to look forward to the visit of Santa

stantial as George Washington. The child is en-

Claus, and this rotund saint is invested with a

The average baby is brought up in an atmos-

Addressing the Mothers' Club, Mrs. Cochran

Let solemn requiem be said:

April 20, 1906.

of their little ones are neglected.

Which swells a nation grand and free.

The earth in terror shook, before

A night of joy, where mirth and song

MARY B. CLARKE.

Men rose at dawn, with prayer and praise,

From dreams of many length'ning days,

\$3,715 90 GEO. H. UTTER, Treas. E. & O. E.

SABBATH SCHOOL WORK.

A paper read by Mrs. Lizzie Fuller at quarterly review of the Sabbath school at Gentry, Ark., March 17th, 1906. Subject: "How Can the Teacher Secure the Attention of Restless Boys and Girls."

With children under six years of age it is impossible for the most part, to have their attention for even a few minutes at a time; children over six years of age, are old enough to pay attention for the short time that they are in Sabbath school. They can attend the week-day school for six hours each day and it is nonsense to say that any boy or girl at six years of age is not capable of giving his attention to the Sabbath school lesson for twenty minutes, if he wants to. How can we get them to do so? you

The parents for the most part are to blame whether they pay attention in the class or not. It is a mistake to blame the teacher if they do not pay attention. The largest per cent. of children in the most of our Sabbath schools come from Christian homes. The parent when taking them there should teach them that it is God's house, and that "the Lord is in His holy temple, let all the earth keep silence before Him."

Second: If the parents would take the time or interest to ask the child what their teacher talked to them about they would know whether they did pay attention or not.

When the child has not been taught these things before entering God's house, it is the first duty of the teacher to impress upon the children's minds the sacredness of God's house; get them to realize that it is a sin to be irreverent; that talking, or inattention when one is speaking of God is irreverence and consequently a sin, and if you can awaken them to this fact you will have their attention.

Our Sabbath schools are going astray in thinking they must amuse the children, must hunt up stories, run after new fangled ideas that have not stood the test of time, and talk to and plan for the amusement of the children during the week in order to get their attention upon the lesson for a few minutes. That is just getting their minds in a condition to pay no attention to the lesson. There are no stories so good as the Bible itself. The only business of the teacher is to command the respect of the class and teach the lesson, adapting it to the class as she sees best and using such illustrations as are helpful and bearing upon the lesson, and do as much personal work with the individuals outside of the class as she may have the time and opportunity; and if she lack wisdom, ask of God who giveth liberally.

If we would set about as parents to teach reverence for God's house for the reading, singing and every act of divine worship, we would soon see great results in the way of attention on' the parts of our pupils.

form as material as grandfather's. It is a particularly lucky child if not led by the ignorance of others to have faith in ghosts. It has a fear of the dark because of dangers its imagination fancies to be lurking there.

Experience with children would seem to show the importance not of quickening the imaginative faculties, since these are spontaneous, or, at least in manifestation, inevitable, but of directing their development. Teaching along practical lines begins soon enough, and it speedily corrects the fictitious standards acceptable to infancy. The value, however, of setting up more such standards, to be relinquished later with a pang, may be questioned.—Philadelphia Public Ledger.

HER PLACE.

"There's no use, Aunt Emma, I can't think of anything that I do well enough to earn a living by it. I surely can't wash, as most of the heroines in stories do, and as surely can't teach school or tend in a store, and there are more to sew now than are needed. What I shall do is a conundrum, over which I have been puzzling these three weeks. I seem to be no nearer its solution, but I'll never give it up. Somewhere in the world there's a place for me, and I'll find it yet!"

From the look of determination on the speaker's face, one might be sure she would make good her words.

"You know you are welcome to stay here, dear, forever, if you like. We would all be glad to have you."

"I know, Aunt Emma. I feel very grateful to you for all your kindness-more grateful than I can express; but you don't need me; and, if I stayed here, it would be as a dependent on your charity, and my father's daughter could never fill that position gracefully."

There was silence for awhile, as the two ladies sewed busily, the elder with a steady, restful manner, like one who, having found her place in life, takes placid content therein; the younger, with rapid, impatient fingers and a brow clouded by thought.

At last she folded the garment on which she had been working, laid it on a pile beside her and carried them all to her aunt. That lady said, "Thank you," and looked at the neatly mended garments with a most gratified air, saying, as she

"Well, my dear, you needn't feel that you are dependent on me while you mend like that, for you are worth your weight in gold. Two or three of those garments—now as good as new, thanks to your skill-would have gone for rags; for positively I cannot find time to do all of such work that needs to be done, but do what I can and let the rest go."

Laura said she was glad she had helped her, and turned to go with the same preoccupied, thoughtful look. She had taken but a few steps when she paused, turned toward her aunt, and exclaimed:

"Does every housekeeper have as much mending as you, aunt?"

"Why, yes," that lady replied, wonderingly; "more, usually, and ever so much more where there are children."

"Then that's my business. I'll go from house to house and mend."

"What are you talking about, child?" "I'll show you in a week or two."

In the Daily Record, two days later, there appeared the following:

"Miss Laura Baldwin, No. 8 B St., will mend and repair neatly, at the houses of those who desire her services, for 15 cents per hour. Telephone connection.'

APRIL 30, 1906,

"The idea took," as the saying goes, and Laura soon had her hands full, while her aunt comically remarked that the telephone bell rang incessantly. A handsome hand-bag contained an assortment of silks and thread, scissors, thimble, etc., and with this equipment Laura went from place to place, earning a comfortable live-

She made it a rule from the start that not one word of gossip should be told her at any house, and when she went from Mrs. B.'s to Mrs. A.'s, she was "as dumb as an oyster" in response to all inquiries, were they ever so smoothly worded. People soon found this out, and she was welcome wherever she went, keeping all her old friends and making more. So daily she walked her pleasant, independent way. Her bank account grew, and her purse allowed her luxuries for herself and gifts to others, and she laughingly assured her aunt that her place, once found was vastly comfortable.—Household.

TEA TIME IN ENGLAND.

It was five o'clock when we found ourselves

in the drawing-room. There is no hour, no meal, like that of the English tea, nor the world over can the women of any nation arrange a room quite as well as the upper-class English. What they do to give their well-proportioned drawingrooms that air of well-bred cheerfulness, that look of comfort and time-proved elegance, is their English secret. I cannot describe with any detail the great drawing-room of my hostess, but there remains in my memory a picture of space and of old yet graceful furniture, of flowers everywhere, of an open piano, of just enough pictures and ornaments, and of a wicker teastand in the ingle-nook by an open, blazing fire. The sister of my hostess presided over tea, scones were buttered and on the fender, and, with a thrill, I realized that I, like a Jane Eyre, or a Dorothea Brooke, a Molly, or a Phyllis, had just arrived in a country house and was about to sample all things traditionally English. Alas, that further years abroad have made such things now familiar! But I was new to them then, and full of the novel, and my hostesses, older women, smiled openly at my ardor. But I did not care, and looking back, I think now they were well pleased.—Eva A. Madden, in Harper's Bazar.

MINUTES

Of the Sabbatarian General Conference, held at Cohansey, N. J., September 10, 11 and 12, 1807. With their circular letter.

MINUTES, ETC.

The elder messengers and brethren met agreeable to adjournment, September 10, 1807. After prayer by Brother Amos Stillman, conference proceeded to business.

VOTED, That, Elder Amos Stillman, act as Moderator, and Stephen Maxson, and Jacob West, Clerks of said Conference.

The letters from the several churches were read, from which together with sundry verbal statements from the several Messengers, the following statement was taken:

Viz.—Of the names of the Officers and Messengers; of the names of the Members added; under dealing and admonition and deceased the year past; also, the present total number of each Church.

CHURCHES AND MESSENGERS. OFFICERS. Hopkinton, Mathew Stillman. Abraham Coon, Mathew Stillman, Elders.

THE SABBATH RECORDER

Joseph Stillman, Daniel Babcock, Zaccheus Maxon, Alpheus Burdick, William Stillman, Wait Clark, Deacons.

Zaccheus Maxon, Joseph Potter, Clerks. Added, 50-Admonition, 12-Under Dealing, 5-Deceased, 10—Total No. 804.

Berlin, Stephen Maxon, Luke Maxon. William Satterly, Elder. William Greenman, John Green, Jabez Burdick, James Greenman, Deacons. Stephen Maxon, Clerk. Added, 7-Admonition, 0-Under Dealing, o—Deceased, 2—Total No. 309. Burlington.

Amos Stillman, Elder, Ethan Stillman, Deacon Elisha Covey, Clerk. Added, 23-Admonition, o-Under Dealing, o-Deceased, o-Total No. 500.

Davis Rogers, Jabez Beebe, Elders. William Westcott, Ephraim Rogers, Deacons. Added, o-Admonition, o-Under Dealing, o-Deceased, o-Total No. 49. Piscataway, Samuel Merriot, Phineas Dunn.

Henry McLafferty, Elder. David Dunn, Deacon. Lewis Titsworth, Jonathan Martin, Ruling Elders. Joel Dunn, Clerk. Added, o-Admonition, o-Under Dealing, o-Deceased,3-Total No. 68.

David Davis, Elder. Jeffe Rogers, Clerk. Added, o -Admonition, o-Under Dealing, o-Deceased, o-Total No. 31.

John Davis, Elder. Samuel Davis, Levi Hall, Jedediah Davis, Deacons. Joshua Ayers, Caleb Shepherd Evan Davis, Ruling Elders. Jacob West, Clerk. Added, 1—Admonition, o—Under Dealing, o—Deceased, 2— Total No. 87.

No Letter nor Messenger from our Sister Church at Brookfield.

No Letter nor Messenger from our Sister Church at Newport.

As the Church at Cohansey have requested the ordination of Brother John Davis, as an Evangelist Elder, and Brothers Samuel Davis, Levi Hall and Jedediah Davis, as Deacons, it is Voted, that it be performed next 2nd day, at 3 and the History itself might be made the subject o'clock. P. M.

Voted, That we have the minutes of our Proceedings, with a Circular Letter printed, and Brothers Jedediah Davis and Stephen Maxson are appointed a Committee to prepare and revise The more permanent and enduring a work is the same for the press.

Circular Letter.

prepared, and sent to our brethren in England, free to say that Mr. Randolph and the Publishand Brother Jedediah Davis is appointed to write ing House are deserving of commendation for

Voted, That this Conference be adjourned until to-morrow, nine o'clock, A. M. at the same

Conference met agreeable to adjournment.

Whereas, it was recommended by the general Conference holden at Berlin, N. Y., September, 1806, to the several churches in our Union, to have the rise and progress of the Sabbatarian Churches in North America, printed in a brief, historical manner, and as we find by the Messengers, that it meets the approbation of the Churches in general, it is Voted, That all the information, respecting such rise and progress, be forwarded to the Church at Hopkinton, and that they prepare the same for the press, and present it at our next General Conference for them for you as cheaply as possible. their inspection, approbation, &c.

Voted, That this Conference be adjourned until 2nd day, 13th instant.

Conference met agreeable to adjournment. Elder Amos Stillman presented the Circular Letter, which was read and approved.

Brother Jedediah Davis presented the Letter to open a correspondence with our Brethren in England; which was read and approved—and committed to the care of Elder Matthew Stillman, to be forwarded to the Church at Hopkin- harbor.—Addison.

ton, for them to forward to its place of destina-

Voted. That the Letter for opening a correspondence with our Brethren in the Western parts of America, be left to the care & inspection of the Church at Cohansey.

Voted. That this Conference be adjourned until 3 o'clock, P. M.

Conference met agreeable to adjournment, and after a well adapted discourse on the subiect by Brother Amos Stillman, proceeded to the ordination of Brother John Davis, as an Evangelist Elder, and Brothers Samuel Davis, Jedediah Davis and Levi Hall, as Deacons of the Church at Cohansey; which being performed, it is Voted, that this Conference be adjourned until the 5th day before the 2nd Sabbath in September, 1808, at the lower Meeting-House in Hop-· kinton, Rhode-Island.

> Amos Stillman, Moderator. STEPHEN MAXSON; JACOB WEST, Conference Clerks.

Business Office.

Mr. Corliss F. Randolph, in a letter to the Manager, says that the delivery of his book, "Seventh-day Baptists in West Virginia" has begun and that he hopes to complete it in two or three weeks. Subscribers to this book who have been wait-

ing patiently or otherwise for the appearance of the long expected volumes will be pleased at this announcement. The work has been an arduous undertaking for author, printer and binder alike, of a history of considerable size—history which would not be fully understood nor appreciated except by those who have undertaken similar work. Great works are not to be done hastily. designed to be, if it be a work of any value, the Voted. That Elder Amos Stillman write the longer the time necessary to perfect it. The Manager has had nothing to do Voted, That a Letter of Correspondence be with the history personally; therefore he feels their efforts rather than criticism for their slowness in getting the history out.

> We want to call your attention to the halftone cuts that appear occasionally in THE RE-CORDER. These are usually of persons or buildings of interest to many in the denomination. These cuts can be used for printing extra copies of the pictures, on heavy, coated paper, suitable for preserving, if anyone desires such copies. The proofs we make from these cuts are equal to the average photograph and we can supply you with them at a cost considerably less than that of photographs.

> So if at any time you see a cut in THE RE-CORDER that you would like to have a number of copies of, send for them and we will print

It takes great strength to live where you belong When other people think that you are wrong; People you love, and who love you, and whose Approval is a pleasure you would choose. To bear this pressure and succeed at length In living your belief—well, it takes strength. Charlotte Perkins Gilman.—

The tossing of a tempest does not discompose a man who is sure it will bring him to a joyful

Young People's Work.

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

"AND THE LORD DID HELP."

One thing! Our Seventh-day Baptists are right

on the temperance question. A great many of

our Minnesota Seventh-day Baptists are strong-

ly opposed to W. C. T. U. work on account of

"Sabbath observance." If it read "Sunday ob-

servance" it would be different. I am glad I am

in the W. C. T. U. to oppose any legislation

which would tend to injure us. Last summer I

attended a W. C. T. U. meeting in one of our

towns. We were to have the regular meeting,

then I was to speak a time. To my horror it

was a meeting on "Sabbath Observance."

said, "Now, Lord, help me to do just the right

thing." The Superintendent led the meeting,

read, spoke, etc., then the meeting was opened

for discussion. All the time I was silent, I felt

like a Peter, but the time was not ripe. Finally

the Superintendent turned to me and said

"Now. Miss Green will give us something help-

ful I'm sure." I arose and started out by say-

ing that I was a Seventh-day Baptist. I told

them why and how legislation had hurt and

would hurt us. It was a matter of conscience to

us. I gave them to understand I thought more of

people who kept their day as they should, but

on account of the vast army of Seventh-day peo-

It does mean much just to stand in this day.

Children's Page.

THE PICTURE. BY JOHN LEA.

"I'll paint a pretty picture," said the Spring, "The best and brightest picture ever seen, And the colors in my view Shall be white and pink and blue, With a carefully manipulated green."

But searcely was the work of beauty wrought By fingers so miraculously deft, When the artist flew away On a tender April day, - And summer took the brushes she had left.

"A-little splash of crimson should be here," Said Summer as she looked with critic's eyes; And 'neath her magic hand I beheld the sketch expand: A world of bloom with warmly colored skies.

But maybe growing weary of the task, She laid the brushes down and strolled from view; And scarcely had she gone, When brown Autumn, like a faun, Tripped lightly up to see the picture too.

"No, no," said he, "we want more umber here, A flood of brown across this wavering grove: The fields well stocked with sheaves. And the ditches crammed with leaves, There! that's a scene no fancy could improve."

But even while he laid the colors on, The brushes from his frozen fingers fell, And turning briskly round, At his side old Winter found. For he had come to view the scene as well.

"Ho! ho!" he cried, "how wasteful of the paint! Brown, yellow, red, with lots and lots of blues! 'Tis prodigal, I say, For a black and white and grey

Are all the colors I would ever use." Then taking up the brushes with a swing,

He washed the picture over in a thrice, And ere he turned to go All the world was white with snow, And every stream of water turned to ice.

But never mind! It won't be very long Before a gentle artist will be seen, And she'll paint it all anew With her lovely pink and blue, And the carefully manipulated green.

A SOUTHERN STORY.

"Johnny!" called Mrs.Truman. John turned his sun-burned face upon the pillow and dreamed that a magnificent chariot, to which he was driving six coal black steeds, had suddenly stop-

"Johnny," repeated Mrs. Truman, "get up. The wagon's ready.'

"I am too," replied John, rubbing his eyes and tumbling out of bed and into his clothes in less time than it takes to tell it.

Ordinarily John had to be called half a dozen times, he slept so soundly; but this morning Uncle Peter, the colored man who took care of Mrs. Truman's garden and orchard, was going into town to carry a wagon load of fruit, and John was to go with him to hold the horses while Peter went into the houses to deliver the fruit.

Still rubbing his eyes with one hand while he buttoned his jacket with the other, John tore down to the gate like a shot, where stood the wagon filled with boxes and baskets. Dobbin and Joe, the two horses, were munching the hay spread in front of them and Peter stood by eating his breakfast from his hands. In his eagerness to be off John had forgotten his until his be not as much." mother called him back to the house. While he hastily swallowed his food she smoothed his hair just half dead with heat and thirst."

and straightened his collar. Soon he was on the wagon seat by Peter's side, a basket of lunch nicely packed under the seat, and a roll of hay in the back part of the wagon for Dobbin and Joe. Mrs. Truman was merciful to every beast and taught John to be also.

THE SABBATH RECORDER.

"Don't let Peter forget that the jelly apples are for Mrs. Jones and the preserving pears are for Mrs. Smith, Johnny," called Mrs. Truman as they drove off.

"No'm," answered John, holding tight to the reins and guiding the horses skilfully through the gate. For, to his great delight, Peter allowed him to drive every step of the way, only watching the wheels closely as they drove over the narrow plantation bridges.

. After they had gotten into town and all the fruit had been disposed of except the pears for Mrs. Smith, Peter stopped the wagon under the shade of a great tree.

"Now, Johnny," he said, "while I take this bucket of pears into Mrs. Smith, you put the hay in front of Dobbin and Joe, so they can eat, and I'll bring a bucket of water back for 'em."

John scattered the hay and, climbing back into the wagon, was about to open the lunch basket when he heard a great hurrah up the street. Cries of "Kill him, kill him!" were heard and a crowd of white and colored boys came tearing down the street, pelting with stones and brickbats a poor, miserable dog which ran as fast as his tired legs would carry him. His head drooped, his tail hung hopelessly down, and he panted as if he would fall at every step. A big boy who led the crowd threw a brick which struck him on the head, when, with a weak howl, the poor creature fled under the wagon for refuge and for hiding.

"Let the poor dog alone-won't you?" begged John of the boy who threw the brick, and who was stooping to throw again.

"It's my dog," angrily answered the boy, "and I'll do what I please with him."

The other boys crowded around, ready with sticks and stones to strike the dog as soon as the big boy should drive him from under the wagon. John dropped the basket, leaped to the ground, and, creeping close to the terrified dog, said to the boys:

"You'll have to hit me first."

The poor creature cowered close to him, as if feeling he had found a friend and protector in his extremity.

A shout arose among the boys, "Knock him over, if he won't get out of the way," and hands were raised threateningly. But John stood his ground manfully. In the midst of the uproar Peter returned with the bucket of water.

"What's the matter here?" he asked.

"He wants to keep me from my dog," answered the big boy, pointing to John.

"They are beating the poor thing to death, Uncle Peter!" called John from under the wagon, putting his arm over the dog to show he would not desert him.

"Now all you boys tell me what this trouble is about," demanded Peter.

"That's my dog Ponto, and he's been behaving so strange lately I believe he's mad; and I got these boys to help me kill him," answered the big boy, poising a brick in his hand.

Peter stooped by the side of the wagon, examined the dog carefully, then got up and said, "That dog ain't no more mad than you is-may-

"That's so, Uncle Peter," called John; "he's

Peter reached under the wagon, lifted the poor dog out gently, while John followed.

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"Now, boys," he said, "I'm just a po' colored man, but I'm going to stop this fuss. The first boy that hits that dog and begins a racket, I'm going to call the police on him."

At this threat the crowd of boys began to melt away, the big boy saying tauntingly to John, "If you are so fond of curs I'll make you a present of Ponto, and much good may he do you." And, shying a brick dangerously near John's head, he ran around the corner.

"Thank you," replied John, busy with pouring some water into an empty pan, which he set before the dog, the famished creature lapping it eagerly. Then he put into the pan some meat and bread from the basket.

When John and Uncle Peter had finished their lunch, and Dobbin and Joe had eaten the last wisp of hay, and the dog had licked the pan dry, the horses were hitched to the wagon for the homeward drive.

"Good-bye, doggie; I am sorry to leave you," said John, patting the grateful dog on the head. But Ponto had no idea of being left to the cruelty of any boy who might chance to come along. So he whined, even wagged his poor, limp tail, and, when the wagon started, *trotted after it with all his might.

"Uncle Peter," said John, after vainly telling Ponto that he must go back, "the boy gave him to me. _ Can't I take him home?"

"I don't believe that boy had any claim on him. It's my 'pinion that dog ain't got nobody to take care of him, and he's a orphan. But I don't know what your ma will say 'bout your making a 'sylum of her house," replied Peter, gravely.

John was not afraid of his mother's objecting to any act of mercy, so, while Peter stopped the wagon, he got out and lifted the dog in. The dog stretched his tired limbs upon the straw with a deep breath of satisfaction.

Ponto evidently thought a great deal was due John. He fattened and became so sleek and handsome that no one would have been ashamed of him. He made himself generally useful, driving the chickens from the garden and the hogs out of the fields.

In the fall the negroes carried every evening the cotton they had picked during the day to the gin-house to have it weighed by Uncle Peter. John and Ponto were always on hand-John to write down the weights and Ponto to stand by, wagging his now strong tail in general approbation of everything.

One night John and his mother were suddenly aroused from sleep by Ponto's furious barking and bounding against the door, to find that the gin-house which stood near by was on fire. Peter was called and other negroes aroused in time to put out the flames with buckets of water. But for Ponto's watchfulness and timely warning the fruits of a whole year's toil would have been destroyed.—Sunday-school Times.

"Be thine own soul's law; learn to live. And if men thwart thee, take no heed; And if men hate thee, take no care; Sing thou thy song, and do thy deed.' -Margaret A. Farrington.

The Christian life consists of a very few precepts and a great deal of prayer.—Rev. Atwood

Christ must not only be on us as a robe, but in us as a life, if we are to have the hope of glory. -William Milligan, D. D.

good deal of trouble, but he was at last instructed in his duty and it is now in our hands properly stamped, which to me is quite a relief.

My work seems in quite a flourishing condition since China New Year. I have eight English pupils besides my student girl, and a goodly number of patients in the afternoon, many of them from long distances, and most of them coming because some friend who has received help, recommended my treatment, which I feel is the best kind of advertising. To-day a country woman promised to bring me some seeds to plant in our garden—how nice that sounds.

Our little day school is as full as it can be. health has been very good. The people generally seem very friendly, in spite of the spirit of unrest that seems to be abroad. It is sad, indeed, to hear of the riots and massacres in different places, and we pray the time may not be far off, when all such things shall belong to the dark past, and when the eyes of the people shall be opened to see the light of the heart is oppressed so often, when I see how quickly they accept every evil that comes from Western lands, while the truths of Christianity and spiritual blessings are rejected and fought her big kitchen apron on, cooking a fine Thanksagainst. Surely "they know not what they do." You may be surprised to hear that I am in-

before, my teacher had heard me say that I would

be willing to take care of him, letting him stay in

and as his people were delighted at the prospect,

ple it would mean persecution. They were so sweet, could see how it was and the Superintendent said, "It's the first time I ever thought of it in that way." All was peace and harmony and the Lord did help. Indeed, we are blest as a church even though we do not grow as we might wish. MINNIE L. GREEN. MORA. MINN.

And Miss Green may add next time that Sun day legislation, being religious in purpose and effect, is not right in principle. I hope we shall never ask for legislation to make people keep the Sabbath, even when we grow strong enough to make our request effectual.

A LETTER FROM DR. PALMBORG. Lieu-00, China, March 27, 1906.

Our Dear Editor: I suppose you think it is

time I wrote something for the Young People's page, and so it is. I am so busy these days, however, that it seems hard to find much time him in, they would share evenly in the expenses, sage.

If I can get a few moments of spare time in he was brought here. After staying ten or the afternoon, I feel that I must go over and see eleven days and nights in our fuel house, we how the new house is getting on, although I am were so worn out by his continual shouting and THE READING AND STUDY COURSE IN not at all needed there, as Mr. Davis is there other annoying ways, that we felt some change most of the time to superintend the work. The must be made, and for a couple of days he was foundation work is done and they began last put in the court of a temple. There the people Friday to lay the walls of the residence build- treated him so badly that we couldn't bear it, ing, so I can now have the pleasure of stepping and eventually our landlady let us have the use over the walls from one room to another and of an empty room in front, where he is now domimagining how it will be when finished, and en- iciled. He is much quieter than he was and joying in anticipation the pleasure I will take in shows some signs of improvement, but still tears it. By the time this reaches you I have no doubt his clothes all to pieces, and has broken six locks the walls will have advanced to such a stage so far. We are compelled to keep him chained, that it would take something of a giant to step or he would tear the house down—he needs the over them. The walls of the Chinese building constant watch care and attention of at least one are not yet begun.

We are confronted by the possibility of delay I hope he may get well. The condition of the in getting, the necessary brick, but hope it is a insane is such a terrible one in China, where no false alarm. I am hoping that by the last of provision is made for them at all, and if the peo-June at least we may be moving in. The of- ple are poor they are usually chained out, and ficial who was to sign the deed for the land was in many cases left to die. I have known of either ignorant or obstructive, and made us a seven or eight insane men in this place since I

have lived here. The young man who took so much of my thought and care last year is now seemingly well, but will not go out of his home and has a dread of meeting people, seeming to be overcome with shame because of his former condition. He tried to commit suicide in my place last October, and after being taken home from here then, has only been out of his-home once or twice. Just after that I had a sharp, though short, illness, which necessitated my going to Shanghai, and it was almost a month before I was able to come back to my work, on account of weakness. Since then, however, my

One of the pleasant things I look back uponwas a visit from Miss Burdick on Thanksgiving Day of last year. I had invited my Chinese people here to take supper with me that evening, and then found it necessary to go twelve miles away to see the official about our deed. As I was nearing home about five o'clock that evengospel, and its blessings for all mankind. My ing I made up my mind we would have our supper anyway, if it wasn't ready before nine o'clock. What was my delight, on arriving, to find Miss Burdick here. There she was with giving supper, most of which she had brought with her from Shanghai! terested in another crazy man, but such is the

Didn't we have a happy time! The little case. He is a poor wheelbarrow man, the only Chinese tots, my little girl and the teacher's little support of his mother and wife and child, though boy, were as interested as any American childsince his trouble a cousin, another wheelbarrow ren are in those proceedings.

man, has been helping to care for his family. At China New Year's I enjoyed a visit of a This poor fellow had been wandering the streets couple of weeks in Shanghai. Since work has in the cold and rain, and was at last chained to commenced on our place, Mr. Davis has been a log out in the country by a grave. He knew here a good deal, so I have not had a chance to us because we had sometimes given him food, get lonesome. I am very glad to have him here and when my Chinese teacher and two of my on Sabbath days to preach, as I am sure our peo-English pupils happened to pass by the place, he ple must get tired of my continual instructions. begged them to give him something to eat. Last fall I was greatly touched by the gift of They inquired at his home near by and found fifty dollars gold from the ladies at Conference, that the people had been compelled to chain him contributed at a service at Dr. Swinney's grave. up because he did so much mischief on the One of them wrote me an account of that service, streets, and their home was in a miserable little which was such a beautiful and fitting tribute to hovel which they rented, so they could not keep the love they bore her. Their gift I put into the him there. His cousin wanted to starve him, medical fund, but it may yet be put into the as they had no way of providing for him, but his building fund, if needed there. Wherever it is, mother could not bear to do that, and had been I hope it may be instrumental in the salvation taking him enough food to live on. Some time

Please help the work here with your prayers. Pray that the workers may be faithful, and fillour fuel house, if I were sure it was the right ed with the spirit of Christ, and that the hearts thing to do. My two pupils said if I would take of the people may be opened to receive the mes-

> Your sister in Christ. ROSA PALMBORG.

BIBLE STUDY.

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-FIFTH 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.)

- person, which we are not prepared to give him. I. What promise was made to Israel and
 - 2. For what reason was Jeremiah imprisoned by Zedekiah?
 - 3. What promise was made to the captivity? The Prophets (continued).

IX. Jeremiah (continued).

Prophecies concerning the restoration of Israel and Judah.

First-day. Jer. 31: 1-20. Second-day. 31: 21-40. Third-day. 32: 1-22. Fourth-day. 32: 23-44 Fifth-day. 33: 1-26.

Historical portions, with mingled warning and exhortation.

Sixth-day. 34: 1-22. Sabbath. 35: 1-36: 32.

SUNDAY LAW IN CANADA.

William Clemie, B. A., editor of The Listowel (Ont.) Banner, holds well developed views on the subject of religious liberty, as the following editorial from his paper will show:

persuade and some frighten; but true religion comes to no man by coercion. Some men prefer religion because of their training, some because of intelligent choice and conviction, none by compulsion. To be worth anything it must come by intelligent choice, not by force. That is why there should be no connection between Church and State, that is why the State has no right to attempt to force religion in any shape, manner, or guise on the people. The battle of absolute freedom of conscience is one that was won at a terrible cost, and the victory is one of too much value to the progress of mankind to be thoughtlessly put into jeopardy again.

"And yet all this continual attempt to force by law the observance of the Sabbath on the people of Canada is at bottom but a form of coercion on the part of the State in matters of religion. A Sabbath observed because people believe it is a holy day becomes sacred indeed to occur. them; attempt to force any one to keep it sacred and it becomes but a farce and a parody. It is claimed that the Lord's Day Act now before the be met by a law insuring permissive and protect-Dominion Parliament has nothing to do with the sacred or religious character of the day, that an outline: it is intended only to safeguard its status as a day of rest to ensure for the people one day's shall be entitled to one day of rest each week. respite out of the seven. The Sabbath day is The claiming of this right shall not prejudice, selected, it is claimed, merely because it agrees with the habits of a large majority of the people. But if this be so, why not give the people an option, and more especially as the selection of another day is a mafter of conscience with so many

"Some people there are who work too hard, of 5th inst., I remain, and some who work too little. Is the government going to attempt to regulate this? That surely would be paternalism run mad. Yet if the Lord's Day Act is to be defended solely on the ground of providing a day of rest it is nothing more or iess than an attempt to regulate the amount of labor to be done by all, and there is just as good reason for prescribing the number of days of hourly labor and the number of secular holidays in the year, and to make it a crime, punishable by law, for exceeding in any way the prescribed limit. Everybody knows that as a matter of fact it is really the religious character of the day which it is hoped to preserve by law. It is an attempt which has often been made before, and failed, just as this attempt will fail. If there is no better reason for Sabbath observance than that, prescribed by in a secular law, the observance will be of a very perfunctory charac-

The Rev. Robert Saint Clair, who had previously addressed The Banner a letter on enforced Sunday observance, which was published by The

Banner and afterwards appeared in THE SAB-BATH RECORDER, sent Editor Clemie the following commendatory comment:

RELIGIOUS LEGISLATION.

"Allow me to express my appreciation of your editorial in issue of April 5th, regarding religious legislation.

"It appears to me that you have correctly summed up the present situation at Ottawa. I am opposed to the principle of religious legislation by civil authorities. I believe that it has always resulted in persecution. As persecution does not form a part of my creed, I endeavor in various ways to advance the cause of civil and religious

"The answer of the "Lord's Day Alliance" representatives to the Premier of Canada that those who observed another day of the week as Sab-"Some men you can coax to be religious, some bath were but a small minority, was unworthy of professing Christians.

"Sir Wilfrid administered a stinging and a deserved rebuke to them when he replied that the fact of these Seventh-day Sabbatarians (Christians) and Jews being in the minority made it all the more incumbent upon him to be their champion

"As Mr. H. Donly, editor of the Simcoe Reformer, recently remarked, 'The answer of Messrs. Shearer and Moore, of the Lord's Day Alliance, to the petitions presented to Parliament by the Seventh-day Adventists, does not raise Messrs. Shearer and Moore very much in our estimation.'

"Rev. Dr. W. F. Crafts, of Washington, D. C., the head and front of the National Reformers (the L. D. A. of the U. S. A.) has remarked that it is only in the backward States where the persecution of Christian Seventh-day Sabbatarians

"It appears in my humble opinion that every demand of religion and the dominion also will ed rest, of which the following might serve as

"'Be it enacted that every employed person injure nor interefere with any engagement, position, employment or remuneration as between employed persons and those by whom they are employed.'

"Again thanking you for the kind service you have rendered to the community in your issue

"Sincerely yours,

"ROBERT SAINT CLAIR. "Pastor Church of the United Brethren in Christ."

It will be noticed that Pastor Saint Clair has come out in favor of the draft-bill presented to the Right Hon. Sir Wilfrid Laurier, Prime Minister of British North America, by the Editor of THE RECORDER, in his protest against legislation of a religious nature.

> THANKS. "Lord, for the erring thought Not into evil wrought: Lord, for the wicked will Betrayed and baffled still: For the heart from itself kept, Our thanksgiving accept.

"For ignorant hopes that were Broken to our blind prayer: For pain, death, sorrow, sent Unto our chastisement: For all loss of seeming good, Quicken our gratitude.' William Dear Howells. Home News.

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WALWORTH, WIS .- It is strange to see how like a city we have become. Almost as soon as any robin dares to sing on our leafless trees, some daring grocer imports a few little pint boxes of red and white strawberries. I ask the man, "Are they a dollar apiece?" Then I leave them and buy New York State or Michigan apples, affirming that they are cheaper than pie, even at 75 cents a peck.—Our Ladies' Benevolent Society has been on the strenuous move for some months past, and only week before last had a general round up of aprons, chicken pie and many other practical articles in the Woodman's Hall, and made an Easter sale, netting about \$106. We have had such a time, three times in three years, and each time some of the workers who get the most of the panting say they don't want it again, but they partially forget the hard grade and in another year, up they go again. We shall see.—Our church building now lights up quick as lightning without a scratch. The seventy-five dollars cost was mostly paid by subscription and it is certainly a pleasant arrangement. Our next problem is to learn how to get a fire without smoke, but we have some more serious problems.—On April 18 several of us were in Milton Junction, for if you look backward in THE RECORDER file for just 25 years there is an item about as follows:

MARRIED.

CRANDALL-CRANDALL.—At the home of F. O. Burdick, Utica, Wis., April 18, 1881, by the Rev. George W. Burdick, Mr. Orville G. Crandall, of Utica, and Miss Cora Crandall, of Walworth.

My file of RECORDERS can not verify this, but

I mean to keep the pile growing, even if an earthquake comes to its total destruction all at once, for there is quite as much wisdom in such a pile of Recorders as you could find in half the Congressional Library, covered by the magnificent eight million building, especially to any who is in some ways like myself. As to that wedding, wife and I were living in the basement of Mil-College at the time. The railroad train dropped us in the mud and snow banks before we were half way to Utica, but we got the use of a reliable old farm team and I never have heard that any one ever regretted his presence at that pleasant time, although the pastor (sorry to say) fell in the mud on his way home. He suffered very little harm, for he was back to this anniversary and conducted the program and enjoyed this meeting with about sixty friends and relatives. Pastor F. O. Burdick, of Boulder, Col., being also in the family, sent up pleasant words in verse. These were read by Mrs. Anise Coon, and pertained especially to some experiences of the bride and groom. Pastor Lewis made appropriate remarks and offered prayer. Then another member of the family was called up for some remarks, and he undertook to say that this is a larger occasion than the first happy event, because we could then only see through a glass darkly as to whether it would be really a genuine union of hearts, but now we have not a shadow of doubt. Also, there seemed to be more people present than before. Twenty-five years had brought courage to meet the gaze of a larger company without trembling. The occasion seemed larger also from the thought that most of the people present had been growing for these twenty-five years. Now if four persons grow as much in twenty-five years as one can grow in one hundred years, why not say that

this company of sixty (since 4 is in sixty 15 times) has grown in twenty-five years as much as a bridegroom can grow in 1,500 years? What a wild conceit! But then, really, did not the late General Wallace, in his great fiction of "Prince of India," put up as wild a notion, even founding upon Scripture? But who can logically mix mathematics and love? Let me close at once with the one more venture that Brother Crandall and I both see no reason why we should not like to live with our first choice for 1,500 years.

DERUYTER, N. Y.—The empty tenements in our village are nearly all occupied now. The going and coming this spring has been of more than usual interest. We noted, with pleasure, the presence in our congregation on Sabbath morning, of Mrs. Ira Ordway, from Chicago, Ill. Mrs. Annis, of Geneva, is greeting her kindred and the friends of her youth. It is a pleasure to meet those who have shed light on our path in early life. Brother Dennis Coon and family are soon to return from Nortonville, Kan., having been absent for about two years. It will be a joyful meeting to greet their kindred and neighbors, with whom they have associated during the changes and trials of a long life. Mrs. Libbie Hays and her daughter are returning with them. Rev. J. J. White arrived April 20. His appointment for the service that evening had heen previously announced. There were about thirty present. The church has been looking forward to his coming with a good degree of anxiety. His success as an evangelist is highly appreciated. Brother Howland, who has supplied the pulpit of late, is with us in the meetings. Sabbath morning a large congregation listened attentively to the sermon. The meetings will continue every evening. Sunday evening the congregation was much larger. Notice was sent to the other churches of the village, inviting them to attend the services during this special effort. The sermon last evening, "The Power of God in Us," was listened to with good attention. The interest is increasing. Pray for us

Fouke, Ark.—On April 9 occurred our annual church covenant and communion service. A large per cent. of the non-resident members were represented by letter, and the attendance of resident members was very good.—The Christian Endeavor social and business meeting was held on the night after the last Sabbath in March. It was well attended and six dollars were contributed for the Java mission.—On the night of March 28 Mr. Fenner Lee gave a moving picture entertainment for the benefit of the Ladies' Aid Society. The ladies, in connection with this, gave a literary and musical program. The Juniors enjoyed an "egg hunt" on Easter afternoon. Nearly all the Juniors were present, and after the eggs were found they played games the remainder of the day. We are having a backward spring this year. Crops are not all planted vet. The trees are covered with green leaves. Strawberries are ripe and we have a good prospect for peaches.

APRIL 20, 1906.

Where there is joy in the Lord there is power in doing God's service.—Rev. J. F. Carson.

Character is the divinest thing on earth.— Phillip Brooks, D. D.

Popular Science. H. H. BAKER.

Deep Places on the Earth's Surface. When we speak of the depth of water, or of the height of a mountain, that is determined by the distance below the ocean's level, to the earth below, or from the level of the ocean to the tary effect He caused immense great rivers to height above. Moses, in his prayer refers to a time when the level of the ocean had not been keeping them constantly in motion as an exhibiestablished, when he said: "Before the mountion of an almighty power, where its benefit lasting to everlasting thou art God."

thus creating valleys on the surface, then we are told that the "waters stood above the mounhasted away, they go up by the mountains; they go down by the valleys unto the place which thou hast founded for them, thou hast set a bound that they may not pass over, that they turn not again to cover the earth."

Were we asked to point to the lowest place on the earth where a person could stand on natural ground, we would refer to a spot on the shore of the Dead Sea, about a mile from where the river Jordan enters. Why there? because the Dea Sea level is several feet lower than the Mediterranean, and the Mediterranean is some lower than the Atlantic ocean. showing a current of water setting inward continuously through the Straits of Gibraltar.

On the other hand geographers tell us that there are places in the Pacific ocean where the water is more than twenty-nine thousand feet deep. Near to the Tonga Islands, in the Pacific, a few years ago, a fish net was let down twenty-three thousand feet, the deepest haul ever made being over four miles, life was found even at that great depth.

The pressure was found to be 9,000 pounds to the square inch, and the temperature just above

The greatest depth below the earth's surface where men have ever been known to work is 4,200 feet; about three-fourths of a mile, at a gold mine in Australia.

The loftiest mountain on the globe is Mount Everett, one of the Himalayan range, situated in Nepol, in latitude 27 degrees and 58 minutes north, and longitude 86 degrees and 55 minutes east; its height above sea level is twenty-nine thousand and sixty-two feet.

The distance between the greatest depression on the earth's surface yet known, and its greatest elevation is over eight miles between the extremes. Our opinion is that if the water on the earth's surface were drained away, we would find such a rugged surface as to preclude the possibility of transporting passengers from New York to Liverpool in the time now employed; or from San Francisco to the Philippines via Sandwich Islands, in consequence of the mountainous character of the ocean's bed for nearly the whole distance.

A most magnificent exhibition of wisdom is seen in the collection and arrangement of the waters, covering as they do, about three-fifths of the entire surface of the globe, giving to each the laws of travel, on land, by its own apparent weight, the particles as being out of balance and round, rolling over each other, thus forming rivers, cascades, falls, etc., all to find a level and rest in the great oceans.

When once arrived at the great level, it being evidently for sanitary purposes, was directed by III John 4.

by the great law giver to move in a body along the shores about 36 miles and then return to the place from whence it started, and to continue this motion regularly, varying it a trifle from the motion of the earth, that all water might have the effect of light and heat for its purification to benefit others; then to further secure the saniflow through the midst of the great oceans, thus tains were brought forth, or ever thou hadst could be realized and felt every day. The formed the earth and the world, even from ever- strangest thing in all history is, that any sensible person should have ever thought of giving But when the mountains were brought forth, credit for this magnificent arrangement and power to a satellite, Moon, as a feeder to the world, God having created what is now called tains," but at the "voice of thy thunder they the tides acting as purifiers of water for the life of the fishes and the inhabitants, and everything that hath life upon the earth.

"Full many a gem, of purest ray serene,

The dark, unfathomed caves of ocean bear; Full many a flower is born to blush unseen, And waste its sweetness on the desert air.'

DEATHS.

Kelly. Henrietta L. Kelly, second daughter of Robert and Sarah Lewis, was born September 18, 1854, and died April 3, 1906.

She was married to Dr. I. H. Kelly, April 25, 1878 At a meeting held in the Autumn of 1879, conducted by Elder M. B. Kelly, Sr., and others, she was converted and united soon after with the Seventh-day Baptist church at Stone Fort. Ill., in which connection she , remained a constant member until called away by death She with her husband, spent some years in Idaho, California, and Arizona, principally on account of her health, which was never very robust. The rest of her life was spent in southern Illinois, chiefly in the vicinity of Stone Fort. They never had any children. She died in her fifty-second year in hope of a blessed immortality, leaving the husband and a large number of relatives and friends to mourn their loss. But we feel that our loss is her unspeakable gain. The sermon was preached by Elder F. F. Johnson.

MAXON.—In Walworth, Wis., Apr. 2, 1906, Olive Marie Maxon, aged 3 years, 7 months and 11 days.

She was the daughter of Asa Lewis, and Mary E Summerbell Maxon. It was their only child. Funeral services at the home on Apr. 4 and burial in Walworth cemetery. Funeral services conducted by Pastor Still man. Casket and flowers were borne by cousins of the child. The grandparents, Mr. and Mrs. Frank Summerbell, were present from their home near Milton, also Prof. J. F. Whitford and wife of William's Bay, Wis., and many friends of the place with deep sympathy for the bereaved parents.

SMITH.—Fred Eugene Smith was born in the town of Ward, April 26, 1872, the youngest of three sons born to Ralph and Margaret Gardner Smith. One brother, Alva, survives him.

He was married Nov. 1, 1894 to Grace Niles. To them were born six children, two boys and four girls, all of whom remain to be, we trust, a comfort and help and honor to their mother. He was baptized by Elder L. C. Rogers June 17, 1893, his wife having been baptized one week previous, and joined the Second Alfred Seventh-day Baptist Church. Mr. and Mrs. Smith were among the converts of the great revival under Evangelists Saunders and Shaw in which about one hundred were added to the church. He was quiet, industrious and kind, considerate of those who worked with him and loved by them in return. He was highly regarded for his manly qualities. He labored hard to provide for his family and bring his children up in the right way. The death bed scene where he laid the solemn charge upon others to care for the children and to give them the teaching, example and training which they need, will never be forgotten by those who were present. His own faith was calm and unwavering as he declared his trust in God. "Who else is there to trust in?" he asked in a clear voice, and added: "Jesus can make a dying bed as soft as downy pillows are." He died of appendicitis and cancer April 13, 1906. Services were held from Second Alfred Church April 16, attended by a large congregation. Pastor Randolph's text was Ps. 23, and

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD. Edited by

REV WILLIAM C. WHITFORD, Professor of Bib lical Languages and Literature in Alfred University.

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LESSOON VII.—A FIERCE DEMONIAC HEALED.

For Sabbath, May 12, 1906.

LESSON TEXT.—Mark 5: 1-20.

Golden Text.—"Go home to thy friends, and tell them how great things the Lord hath done for thee." Mark 5: 19.

INTRODUCTION.

It was apparently upon the very next day after our Saviour taught by so many parables that the incident of our present lesson occurred. After Jesus had completed his teaching he asked his disciples to sail across to the eastern side of the lake. His motive was evidently to avoid the multitudes and find opportunity for rest for his disciples as well as for himself.

On the way across the lake as Jesus slept great storm arose, and the little boat with its crew was in danger. When the disciples in fear aroused Jesus he calmed the storm by a word. This miracle occasioned great wonder on the part of the disciples who were familiar with his power over disease, but did not seem to realize that he could as easily control the elements.

Our present lesson records another illustration of Jesus' power to restore demoniacs to their normal condition. Some students have found considerable trouble in this section of the Gospel narrative in view of the fact that in the parallel passage in Matthew two demoniacs are mentioned. This is however an unimportant variation. We could not expect three independent narratives to be just alike. If they were identical, they would be of no more value than one.

TIME.—On the next day after last week's lesson, in the summer of the year 28.

PLACE.—On the eastern side of the lake of Gal-

PERSONS .- Jesus; the fierce demoniac; the people of that region.

OUTLINE:

- 1. The Demoniac is Described. v. 1-5. 2. The Demoniac Meets Jesus. v. 6-12.
- 3. Jesus Heals the Demoniac. v. 13-16.
- 4. The Effects of the Miracle. v. 17-20.

NOTES.

i. And they came to other side of the sea. The eastern side. Jesus had been teaching by parables near Capernaum. The country of the Gerasenes. Matthew has Gadarenes. There is a great variety of readings in the various manuscripts of the three Synoptic Gospels. Some manuscripts of Luke's Gospel read Gergesenes. The true reference is almost certainly to a little village on the shore of the lake, (whether named Gerasa or Gergesa way be a matter of doubt); and not to Gerasa of Gilead nor to Gadara ordinarily shown upon the maps, for both of these places are too

2. There met him out of the tombs a man with an unclean spirit. The tombs here referred to are artificial caves cut in the side of a cliff. As to what is meant by "unclean spirit" compare note on Mark 1: 23, in Lesson 7 of last quarter. For all practical purposes we may say that an evil spirit or spirits had usurped the control of the man in the place of his own will, or we may say that the man was insane.

3. Who had his dwelling in the tombs. He had fled from association with his fellow men.

Many attempts had been made to restrain him, as Jesus to go. but they were all in vain. The man had extraordinary strength.

4. And no man had strength to tame him. Not only was_it impossible to restrain him, but also no one was found who could in any way charm or persuade him into an appropriate man-

5. He was crying and cutting himself with stones. Our author gives a very vivid picture of the frenzy of this man, and thus makes us feel the greatness of the miracle. Not only in the day but also in the night when most men seek rest, he was manifesting the misery of his condition.

6. And when he saw Jesus from afar. The presence of Jesus even at a distance had its effect upon him. This untamable man is at once quieted. He bows before the One who has calmed the sea. We have to be in doubt here, as in Matt. 2: 7, 11, (Lesson-2 of last quarter) whether the word "worship" means reverence as to man or adoration as to God.

7. What have I to do with thee? Compare Mark 1: 24 and note in Lesson 7 of last quarter. The evil spirit does not willingly submit to Jesus. He is not exactly defiant, but still resisting. Thon Son of the Most High God. The evil spirit recognizes Jesus as the Messiah.

8. Come forth, thou unclean spirit, out of the It is difficult to determine at precisely what point in the conversation Jesus gave this command. It is possible that the demoniac perceived that Jesus was just about to speak these words and therefore interrupted with the plea,

9. And he asked him, What is thy name? In the case of physical cure, Jesus often stopped for a few moments' conversation before restoring to health. Perhaps he asked this question to calm the demoniac. We can only guess. My name is Legion; for we are many. It is interesting to notice the double personality of the man and the evil influence that controlled him. The evil influence also seems now one, and now many. "Legion" was the name of a division of the Roman army, containing when full six thousand

10. And he besought much that he would not send them away out of the country. The demoniac no longer protests against his cleansing, but intercedes for the demons, with which he still associates himself in thought. Probably he imagined that Jesus was about to exclude him from his haunts by the shore of the lake.

11. A great herd of swine. We are to infer that the population of this section was in great measure Gentile; for among the Jews there would be no use for swine.

-12. Send us into the swine. Now the demons are speaking through the man instead of the man for the demons. It is hard to explain why the evil spirits should desire to enter the swine.

13. And he gave them leave. Many have wondered that Jesus should thus be a party to the destruction of so much property; but does not every calamity that happens come through the providence of God? Some one has suggested that Jesus allowed the demons to go into the herd in order that the man might have faith to believe that he was cleansed when he saw the swine running into the lake. And they were drowned in the sea. It is useless to ask what became of the evil spirits.

14. And they that fed them fled. The herdmen went telling the news all about. Of course they had not seen the demons go into the swine, but the man was healed and the swine dead.

15. Sitting, clothed and in his right mind. Not moving around in frenzy, half clothed or naked. The demoniac was unmistakably restored to his normal condition. And they were afraid. They feared the power that had wrought such a

16. And they that saw it, etc. The witnesses of the incident gave a full account to the people

17. And they began to beseech him to depart. .Their first thought is not of the man restored to perfect soundness, but of the two thousand swine

Tombs were considered unclean by the Jews. lost. They therefore ask such a dangerous man

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18. And as he was entering into the boat. Jesus immediately granted their request. Apparently he had intended to spend some time on the eastern side of the lake. Besought him that he might be with him. He wanted to be a constant companion of Jesus like the Twelve.

19. And he suffered him not. Jesus had another work for him to do: namely, to proclaim abroad the blessing that he had received, thus turning the thought of the people toward Jesus. Some have wondered that Jesus should forbid others to speak of their healing, but command this man to proclaim abroad his cure. The circumstances are however very different. In this region where Jesus was not present, one could speak of his deeds without causing him hindrance to his work through crowds of curiosity seek-

20. Began to publish in Decapolis. This man obeyed Jesus. Decapolis is a region to the south and east of the lake of Galilee. It is so named from ten cities liberated from Jewish rule by Pompey, and united in alliance.

DUTIES WELL DONE.

We should not forget that no one everdid anything of great value to others without cost. A quaint old proverb says: "One cannot have an omelette without breaking eggs." If we should do anything really worth while, that will be a blessing in the world, we must put into it not merely easy effort, languid sympathies, conventional good wishes and courtesies that cost nothing-we must put into it thought, time, patience, self-denial, sleepless nights, exhausting toil. There is a legend of an artist who had found a wonderful red, which no other artist could imitate. The secret of this color died with him; but after his death an old wound was discovered over his heart. This revealed the source of the matchless hues of his pictures. The legend teaches that no great achievement can be made, no lofty attainment reached, nothing of much value to the world done, save at the cost of heart's blood.—J. A. Froude.

THE WORST OF IT.

A boy came to the door of a lady's house and asked if she did not wish some berries, for he had been out all day gathering them. "Yes," said the lady, "I will take them." So she took the basket and stepped into the house, the boy remaining outside, whistling to some canary birds hanging in their cages on the porch. "Why don't you come in and see that I measure your berries right?" said the lady. "How do you know but I may cheat you?" "I am not afraid," said the boy, "for you would get the worst of it." "Get the worst of it?" said the lady. "What do you mean by that?" "Why, ma'am," said the boy, "I should only lose my berries, and you would make yourself a thief. Don't you think that would be getting the worst of it?" The boy was right. The one who does a wrong to another always gets the worst of it.

"Now, who can tell me what the highest form of animal life is?"

A little girl in a front seat raised her hand.

"The highest form of animal life is a

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THE SEVEN AGES. A little laugh, A little fun: A blossom bordered Way to run.

A getting tall, And serious, too; And fhen the school To labor through.

Then blossom bordered Ways of love-Just two on earth And stars above.

Then to the altar: Then away To homely cares Of every day,

Then joys untold, Then new delight! A baby crying In the night,

Then something more Than parent's glee-A gran'child Climbing on your knee.

And then to sleep; Green sod above; But life's worth living, For the love.

-From the Houston Post.

ENFORCING THE SUNDAY LAWS.

Another attempt is being made to enforce the odious Blue Laws which were put on the statute books in 1794, and have conferred on Pennsylvania an unenviable distinction. Mayor Weaver was asked to enforce the law by a delegation of meddlesome busybodies, headed by several distinguished citizens who are known to be large holders of corporation securities, and are not known to have ever refused to accept that part of the dividend or interest payable thereon that was earned "on the first day of the week commonly called Sunday." If the police power is to be invoked to enforce obedience to these antiquated laws, no discrimination of any kind should be made, and the law should be carried out in accordance with the intention of those who passed it more than a century ago. The Supreme Court of Massachusetts has recently decided that in construing the Sunday law only those things should be considered necessary which were so regarded when the act was passed. If that doctrine were accepted in this State, it would soon mean the repeal of the Blue Laws. Theoretically we have no sympathy with the man who insists on working or doing business seven-days of the week. But those who observe the seventh day are distinctly discriminated against by the law which compels them to observe Sunday. Apart from this is the most potent objection that Sunday legislation is a recognition of a particular religion and therefore in derogation of the rights of those who are not adherents of that religion. An administration that is confronted with the law is placed in a delicate position, from which, however, it could readily extricate itself by enforcing it impartially and according to the strict letter. Then its very advocates would be among the first to insist on its abrogation. If, however, the breach of the law is to be winked at in some directions it certainly is neither fair nor consistent to impose its penalties only on those who are the least able to pay them.—The Jewish Exponent.

Character is the prize of life.—M. D. Babcock,

PROGRAM OF SOUTH-EASTERN ASSO CIATION.

The following is the program of the South-Eastern Association, which convenes in Salem, W. Va., May 17-20, 1906. The association will be entertatined 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.

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 Bene-

fits. 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.

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.

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. I. LEWIS DAVIS. Rec. Sec. **OUARTERLY MEETING.**

10.00 A. M.—Sermon, Rev. Edwin Shaw.

Board, Rev. H. C. Van Horn.

12.00.—Adjournment.

ture by Rev. E. A. Witter.

11.00 A. M.—Model Sabbath School, conducted by

the Associational Vice-President of the Sabbath School

2.30 P. M.—Missionary Hour, Rev. E. B. Saunders.

8.00 P. M.—Heroes of the Faith, an illustrated lec-

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:

8.00 P. M.—Speaker, G. P. Kenyon.

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

8.00 P. M.— Speaker, S. H. Babcock. 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.

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 cor-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. H. LEWIS, D. D., LL. D., Editor. N. O. Moore, Jr., Business Manager.

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IEB SABBAIT

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VOLUME 62. No. 19.

PLAINFIELD, N. J., MAY 7, 1906.

WHOLE No. 3,193.

"Boys flying kites haul in their them to be of some account in the world. Did ure." Continuing the discussion with the eviwhite-winged birds;

flying words.

'Careful with fire' is good advice, we know; 'Careful with words' is ten times doubly so. Thoughts unexpressed may sometimes fall back

Thus does the poet put a pertinent truth sharply and with deserved warning. Sometimes it scems that it would be better if half of us were tongue-tied, or speechless. The pitiful thing is that words can not be recalled. A large share of the remorse, not to say the bitterness of life. comes because people wish that their words had never been spoken. Right words have divine, helpful, healing and instructive power, while wrong words are cruel, relentless, unrecallable and murderous. The lesson here suggested is much needed. We all know that, and few men will read these lines who have not felt something of the bitterness of repentance concerning words their lips have spoken. The Proverb says, "A word fitly spoken is like apples of gold in picpicture whose ugliness, repulsiveness, and evil influence are in sad contrast with that picture dewrite much upon a theme like this to convey the "cheerfulness of her manner helped me, although warning which the reader needs, and since unfitting words are usually the flame of a wrong spirit, let us remember that Proverb which says:

"He that is slow to anger is better than the

mighty; and he that ruleth his spirit than he that

taketh a city."

HE who will search deep enough Making the Best will find the truth of that Scripture, of Misfortune which declares that all things work together for good to those who love God. He loses much who magnifies his hindrances, or the meagerness of his wealth, or of any other thing which is supposed to be desirable. A physician, whose life was full of good works, although he was partially crippled, explained his desire to help others in the following incident: "One day, standing on a ball field, I was watching the other boys with bitterness and envy. They were strong, well-clothed, and well-fed. I looked at them, angry and sick at heart. A young man standing near me, and seeing the discontent in my face, touched arm. 'Say, bub! you wish you were in the place of those boys? he said. 'Yes, I do,' I broke out, 'why should they have everything and I nothing?' He nodded gravely. 'I reckon God gave them money and education and health to help be lost out of the week day's business or pleas- the afternoon and evening of April 29. The

that which can not be cured into a blessing and of our dead selves."

PERHAPS good men do not mean to be deceptive when they write as the Ephrata, editor of one of our exchanges did Pa.

concerning the late Sunday-school lesson, the topic of which was "Jesus and the of an illustrated article describing scenes in Sabbath." The writer showed in detail how

it never strike you that He gave you your lame dent purpose of transferring the thought of You can't do that when you are leg for the same reason—to make a man of you?' Iewish observance of the Sabbath to the present I never saw him again. But I could not get his observance of Sunday, the writer said: "This words out of my mind. My crippled leg—God's reference will make quite clear to all readers how gift—to teach me patience and strength, to make the apostles kept the Sabbath. Acts 20: 7, with a man of me! I did not believe it. But I was other familiar references, will show how the first a thoughtful boy, taught to reverence God, and day took the place of the Jewish Sabbath." Re-But God himself can't kill them when they're the more I thought of it, the more it seemed to ferring to Acts 20: 7, and adding "other familme that the stranger told the truth. I did be- iar references, etc," the writer perverts truth. lieve God pitied me, and at last I came to feel Acts 20: 7 is the only place in the Book of Acts that it would please Him if I rose above my de- in which the first day of the week is mentioned formity, and by it be made more manly and true. in any way. It is mentioned but once in all the It worked on my temper, my thoughts, and at Epistles. When, therefore, this writer intimates last upon my actions. Gradually it influenced that "there are other familiar texts," which show my whole life. Whatever came to me I looked how the first day of the week took the place of upon as God's gift for some special purpose." the Jewish Sabbath," he misleads the uninform-What that physician accomplished, you may ac- ed reader, thus perverting the real facts in the complish, although the experiences may come case. If he has studied the Bible, even in a to you in a different way. The difference be- slight degree, he knows that there are no other tween a life which accepts what can not be avoid- familiar references and that the New Testament ed, thus turning apparent misfortune into bless- nowhere even suggests, much less states, that the ing, and the life which moans itself into weak- first day of the week took the place of the Sabness and inefficiency by complaining of that bath, in either the teachings or practices of which can not be avoided, is like the difference Christ or his Apostles. It is a matter for sorbetween noontime and blackest midnight. Ear- row, and of condemnation when good men thus tures of silver." Words unfitly spoken make a liest among my recollections is this incident. I lead their readers astray and thereby weaken was crying piteously because of an injured fin- themselves and the cause of truth and righteousger. My grandmother being present, said, ness. If there be good ground for the observ-"What can not be cured must be endured." The ance of Sunday rather than the Sabbath let that ground be plainly set forth. To assume that it still seemed hard that I must "endure" the there are "similar references" which one writing pain. As the years of life have come and gone, upon so important a question does not take time I have learned that it is not "dumb endurance" to quote, thus giving the general reader the imwe need so much as the determination to change pression that authority exists where it is not comes close to handling the word of God deceita means of success, because we make it a step- fully. Such perversion of a record in a Court ping stone to something better. Highest life of Justice would subject a witness to punishment comes in proportion as "we make stepping-stones. Are not Christian writers morally under oath to tell "nothing but the truth?"

> Two or three coincident events have occurred within the last few weeks, as though by prearrangement. These were the appearance

Ephrata, Pa., the obituary notice of Rev. Jacob Jesus kept the Sabbath, quoting here and there Konigmacher-late pastor at Ephrata, and an from the New Testament, and discussing what urgent invitation from the present pastor, Rev. acts and duties constitute Sabbath observance. Samuel G. Zerfass, to the Editor of THE RE-He used the words Sabbath, Sunday and Lord's CORDER to visit Ephrata. The editor began to in-Day as equivalents, confounding them and lead- dite an answer saying that he could not do so ing his readers to think of them as one and the because of pressure from other demands. At same. Among other things he said: "We have the moment he began such a letter, the convicnot, however, any right to defer such work to tion came that he ought to accept the invitation, the Lord's day if it can be done during the week. though it might involve unusual overwork. The In many instances works of charity are deferred result was that the editor went to Ephrata on until the Lord's day because no time will then Sixth-day, April 27, returning to Plainfield on