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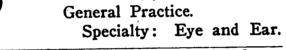
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THR SABATH RRCORDRR A Seventh-day Baptist Weekly, Published By The American Sabbath Tract Society, Plainfield, N. J.

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white-winged birds; Watch Your Words flying words.

'Careful with fire' is good advice, we know; 'Careful with words' is ten times doubly so.

Thoughts unexpressed may sometimes fall back dead:

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 described by the Proverb. One does not need to 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 my 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

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

"Boys flying kites haul in their them to be of some account in the world. Did ure." Continuing the discussion with the eviit 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?' Jewish 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 write much upon a theme like this to convey the ^a cheerfulness of her manner helped me, although 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 that which can not be cured into a blessing and 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?" of our dead selves."

Deceptive Statements

Two or three coincident events PERHAPS good men do not mean to have occurred within the last few be deceptive when they write as the Ephrata, editor of one of our exchanges did Pa. weeks, as though by prearrangeconcerning the late Sunday-school ment. These were the appearance lesson, the topic of which was "Jesus and the of an illustrated article describing scenes in Sabbath." The writer showed in detail how 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 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

WHOLE NO. 3,193.

union of events just spoken of, and the decision mother tongue in their public services. At the of the editor to make the visit, against what seemed to be his better judgment as to time and strength were rather unusual experiences. The results have justified the wisdom of the visit and have given much satisfaction from the standpoint of personal experience and religious duty. The largest public service was at a regular appointment of the church, at the beginning of Sabbath, April 27. About one hundred and twentyfive people assembled, an audience of more than ordinary intelligence and thoughtfulness. There were in the audience Seventh-day Baptists, Seventh-day Adventists, Lutherans, German history and of its deeper meaning. -Baptists (Dunkers), Reformed Germans, United Evangelical Germans, Salvation Army, United Brethren and Mennonites and those not connected with any church. Two or three clergymen from local churches in the village of Ephrata were in the audience. The theme for the evening was the prominent and immediate source of the develop-"Perpetuity of God's Law," from Christ's words in the fifth chapter of Matthew; by an old-time custom no service was held on Sabbath morning. After Sabbath school, at two P. M., the writer of the Scriptures, as the result of which the quesspoke to a congregation made up almost entirely of Sabbath-keepers, from the words of Christ, "Fear not, little flock," etc. On First-day morning, April 29, the service opened promptly. bidden to promulgate their views, although those at half past nine. The theme for that morning accepting such views included many learned men was "Religious Liberty;" text, Matt. 22: 21, the and others who were among the most substantial discussion of which was listened to with deep citizens. In the year 1708, a group of those attention by an audience almost as large as that who had become convinced through the study of which gathered at the first session, on Sixth- the New Testament, that they ought to be bapday evening. The pressure of home duties re- tized by immersion formed the nucleus of the quired that the editor leave Ephrata at twelve Dunkers, or First-day German Baptists. Perseo'clock on First-day. A trolley ride of twenty cuted in Germany, they were driven to Holland miles across the country to Reading, a quick and other places, and finally a group emigrated train to Philadelphia and another to Plainfield, to America in 1719. They naturally drifted to brought the writer home at early evening, April Philadelphia, where religious freedom was more a monastic name. There were no written articles 29. This brief outline gives little indication nearly possible than in any other colony, and of faith, no formal covenant, recorded. The of the deeper meaning of the visit. Those minor dispersed through different parts of Pennsyl- New Testament was declared and accepted as differences which separated the early German vania. A church was formed at Germantown, their confession of faith, their code of laws and Seventh-day Baptists from their English speak- near Philadelphia, in 1723, under the charge of their rule for discipline. Then, as now, they ing brethren, seem trivial when one meets those Peter Becker. This church grew rapidly and were "evangelical," and pre-eminently loyal to who are still at Ephrata, and finds in them such included many influential Germans in Lancaster the Bible and to Christ. Their close adherence community of spirit, similarity of faith, and County, where a church was soon after estab- to the letter of the New Testament is the basis strength of purpose to maintain the cause of lished at Muehlbach-Mill Creek. Conrad Beis- of the Love Feast and "feet-washing" which truth, as makes them one with our ancestors sel, who was a native of the Palatinate, Gerof like precious faith. It is a matter many, and had been a Presbyterian, was a memof regret that the German and English ber of this church. Being deeply religious, Seventh-day Baptists have not known more of scholarly and morally brave, Beissel continued cach other and been brought into closer touch his investigation of the New Testament and soon with each other many years ago. From 1845-50, decided that in addition to immersion, Christians largely through William M. Fahnestock, M. D., were bound to observe the Sabbath. He pub- Acts 20: 7. Steadfastness of purpose and the who resided at Bordentown, N. J., the readers lished a tract in 1725 setting forth these views, determination to "stand, and having done all, to of THE RECORDER were made more familiar with which created no little disturbance in the society stand," was preached as a cardinal duty, from the German Seventh-day Baptists and with their at Mill Creek. Being a man of peaceful spirit the first. That spirit abounds in the hearts of history than the readers of the present day are. and deeply anxious to grow in spiritual life, he those who remain to this day. Though the faith By Dr. Fahnestock's invitation, Rev. W. B. Gil- withdrew from Mill Creek, retired to a cave in and practices of the Ephrata Sabbath-keepers lette visited Ephrata, attending one of the quar- the wilderness on the banks of the Cocalico have been both misunderstood and misinterpreted terly communion-"love feast" meetings. A full Creek, in the same county. His place of retire- by writers and reporters, the facts show that they account of that visit was given by Elder Gillette ment was unknown for some time. Meanwhile have always been social, hospitable, abundant in in THE RECORDER of July 5, 1844. A second others at Mill Creek, being convinced of the good works, and in genuine Christian faith. colony of German Seventh-day Baptists was es- truth which he had taught concerning the observtablished by emigration from Ephrata, at Snow ance of Sabbath, began that observance; Hill, Pa. The late Rev. L. R. Swinney was when they learned of his home, where he dwelt Peaceful and teaching school at Snow Hill during the late as a hermit, they followed him, settling around Thrifty Civil War, his school being broken up by mili- him in "solitary cottages." This group of Sabtary operations in that section. A third colony bath-keepers began public Sabbath worship in other hand, their sense of brotherhood and of of German Seventh-day Baptists located, many the year 1728. This was the origin of the years ago, at Salemville, Pa. In this way cer- Seventh-day Baptist church at Ephrata, and the tain information and intercourse has been secured worship of God upon the Sabbath, except as infrom time to time, but as a whole too little has terrupted by the fortunes of war, has continued been known of the other, by these representatives there unbroken, to the present time. The visit buildings, including the chapel and other public of Sabbath truth. One important reason for this of which we write was like shaking hands across has been that until within one or two generations more than one hundred and seventy-five years, settlements of all that region, who were threatour German brethren continued the use of their with the God-fearing heroes of those early days. ened or injured by hostile Indians. Numbers of

present time a few of the older people do not understand English sufficiently to attend public services when the preaching is in English. On that account occasional services are conducted in the German language at Ephrata, for the sake of these older people, but those in active life now are thoroughly familiar with English and most of their services are conducted in that tongue. The situation at Ephrata can not be understood without some historical review and the editor feels sure that the readers of THE RECORDER will be glad to catch the following glimpses of that

THE spirit of loyalty to truth, of A Deeply Re- consecration to duty and willingligious Origin ness to suffer, if need be, for the

ment of German Seventh-day Baptists. As the larger number of brothers and sisters reearly as 1694, the reformatory movement in Germany and Holland gave rise to a careful study tion of baptism by immersion became prominent in many places in Germany and Holland. Those prominent feature of the settlement. Those who who adopted the doctrine of immersion were for-

"Kloster."

THE religious spirit which charac-The Cloister- terized Beissel and his companions had much in common with the Piețistic movement in Germany, and with the German Pietists of America. It was akin to the Quaker movement in England and America. The English Seventh-day Baptists had much of the same spirit. Loyalty to, the Bible, deep and strong conscientiousness and corresponding consecration to duty and to good works were prominent characteristics of these three movements. The Germans inclined more to Mysticism, in the best sense of that word. That spirit developed into a "community," and in-the year 1732, a monastic order was established, the first buildings for which were finished in 1733. This communal movement was not identical with monasticism as it existed in sake of truth and duty were the Europe. The members took no vows. Entrance into the community was voluntary and, while mained unmarried, celebacy was not enforced. It was a communal republic. Many Sabbathkeeping Germans established homes in and around the communal homes, which formed the joined the brotherhood or sisterhood adopted a form of dress known as the Capuchin, or White Friar's. Monastic names were given to those who entered the Cloister. The first leader, or spiritual father, was Beissel, whose monastic. name was Friedsam. So highly was he esteemed by his associates that they added to his name "Gottrecht," thus making his name, Peaceable God-right. As early as 1740, thirty-six men had entered into the brotherhood, and thirty-five women; later the society numbered nearly or quite three hundred members. Each member took form their communion services. They practiced "trine immersion" with laying on of hands and prayer while the candidate remains kneeling in the water. The Lord's Supper is celebrated in the evening after Sabbath, following Christ's example and also imitating the meeting at Troas-THE early German Seventh-day Baptists, like the Quakers, did not

believe in carnal warfare and were opposed to bearing arms. On the Christian duty toward the government under which they lived were strong, and found frequent and abundant expression. During the French war-1756-the doors of the cloister rooms, were opened to refugees from the frontier

such refugees from Tulpenhoken and Paxton ings for the furtherance of its great object. Its to protect Ephrata. Later, when the representatives of King George learned the character of the society and the excellent work it had done in caring for refugees, the commissioners sent to visit the place offered to reimburse the society with money. This was refused, the only gift which they would take being a "pair of large glass communion goblets." At a still earlier period, the settlement at Ephrata attracted especial attention from William Penn and his family. A woman of that family, Juliana Penn, living in England, opened correspondence with the people at Ephrata. A letter to them from her may be found in the "Memoirs of Daniel Rittenhouse," LL. D., F. R. S. Governor William Penn himself visited Ephrata frequently, and as an evidence of his interest and confidence in the people, proposed the gift of a tract of 5,000 acres of land surrounding Ephrata, to be known as the "Seventh-day Baptist Manor." They refused to accept this magnificent gift, believing that such a large possession would be greater temptation to wordliness, and would turn the people away from their duty and place as "pilgrims and sojourners." The land which they did secure by purchase, some of the ancient deeds from King George being still in possession of the society, never amounted to more than threehundred acres, we believe, the present land belonging to the church being one hundred and ten acres. This is in an excellent state of cultivation and is now assessed at the rate of \$100 per acre. While the people were notably industrious and frugal, severely simple in their tastes and habits, there was an entire absence of indolence and of that pernicious doctrine of modern times, "The world owes me a living," which is characteristic of too many communistic theories of the present day. With their intellectual and physical ability, their habits of thrift and economy, had they been avaricious, they might have secured possessions in that early time which would have made them abundantly wealthy at the present day.

**** "RELIGIOUS EDUCATION."

Such is the title of a new magazine, the first number of which appeared in April, 1906. It is "The Journal of the Religious Education Association," which was organized a few years agowith headquarters in Chicago. The magazine is to be issued "six times per annum," at-\$1.50, single copies, 35c., 153 La Salle St., Chicago, Ill. The purpose of "Religious Education" and the general character of the magazine are announced by it in the following:

"Religious Education has no academic problem. There are plenty of philosophers who will take care of the theoretical aspects of the sub-The Religious Education Association ject. stands for practice rather than theory, experience rather than speculation. During the past three years it has grown from a nebulous hope to an efficient reality. It has unified religious workers of all classes and has made itself a clearing house for their ideas. It numbers among its members university presidents, clergymen, Sunday-school teachers, kindergartners, business men, artists and plain parents. It has held great conventions whose programs have contributed to the lasting literature in this field. All over the Anti-Saloon League. The fate of the bill the country its members have held local gather- in the Senate was death

THE SABBATH RECORDER.

Several hundred "Raines Law Hotels," which were received and cared for by the society dur- purposes are better understood every year. It have been temporarily closed under an act ing periods of alarm and danger. When a re- has no Lesson Helps to publish, no scheme to ex- known as the "Prentice Law," opened their doors port of this reached the British government, a ploit, no enemies to make. Its hand is stretched on Sunday, May 6, with the avowed purpose of company of infantry was sent from Philadelphia out to every sincere effort to make education testing the constitutionality of the law by which more religious and to make religion more educathey have been closed. tional. As an organization it seeks to unify The retirement of Count Witte from the Russcattered workers and to be an exchange for the sian Premiership has been announced during the results of honest experiments. It has already week. The unsettled state of affairs in Russia given evidence of large influence, and the new may account for this, although some of his enevear opens before it with ever enlarging oppormies maintain that Count Witte had no ability tunities

> "The first number of its newly established engineering the Portsmouth Treaty, in behalf of Journal is but another evidence of its determi-Russia, and the general opinion held concerning nation to be of practical use to the religious him in America, have placed him first among the world. A prospectus is easily written; but in wise advisers and competent statesmen of Rusthe case of the present publication it can be resia. His retirement is a temporary victory for duced to a few sentences. Religious Education, the Reactionists, and therefore a defeat for those like the association by which it is issued, the who seek a more liberal government. M. Goreproblems or the realization of the purposes of mykian succeeds him as Premier. If agitation religious education. Its field is as broad as the and uncertainty are taken as evidence of reform, association itself. As it grows in years, it is ex-Russia is certainly in a reformatory epoch. pected it will increase in size. The problem of The Smoot case in the United States Senate training boys and girls in the fundamentals of has nearly reached a final decision. Discussion religion and morality is one of ever-growing during the week has turned upon the constitucomplexity, and can be satisfactorily answered tionality of whatever action may be taken. "Exonly through tempering ideals and theories with pulsion or exclusion" is really the question before patience and experience. In this way Religious the final committee. Education is intended to help. In its pages will be found the best thought of educational experts It was announced on the second of May that business upon the Great Lakes had been tied and the descriptions of practical experience in every department of the association's activities. up by the strike of about twenty thousand men,

"For its policy Religious Education adopts no educational panacea or religious philosophy. It is a journal of an association, not an organ of any particular man or group of men. Its mission, clear and imperative, is to be read in its name. Its service will be limited only by its contribution to the cause the Religious Education Association represents."

EDITORIAL NEWS NOTES.

More or less disturbance has occurred in the coal mining regions of Pennsylvania, during the past week, by way of rioting and minor disturbances. Whether there is to be a permanent coal strike is not yet settled. Troops are on the ground in many places and strike-breakers are being put to work. The supply of coal in the hands of operators is so great that they do not seem anxious to push work at the present time. The latest feature in the negotiations between operators and miners was the rejection of "final proposals from the miners," by the operators. Negotiations are still going forward and probably some form of settlement will be secured without a long continued strike.

Several ships of the French Naval service are in New York Harbor. The usual courtesies are being extended to the representatives of France. On the evening of May 2 the French Consul General of New York gave a dinner to the naval officers. It was an elaborate affair.

The closing days of the session of the Legisfowl, small animals and two horses. Houselature of the State of New York, during the week tops were torn off and the Seaboard Air Line just past, have been marked by some bitter strug-Railroad's Sheet Iron Roofing was ruined. Veggles over legislative matters. One of these cenetation and crops were almost completely killed." tered around the Page-Dowling Bill, repealing The storm lasted about forty-five minutes. certain mortgage taxes. The bill was passed. Latest reports from Congress concerning rail-An intense struggle, in which much bitterness road rate legislation give promise that some appeared, took place in the Lower House on the agreement will be reached, and it is hoped that second of May, when the Tully-Wainwright Lothis will be done at an early day. cal Option Bill was passed by the Assembly, A movement is being agitated in Rochester, eighty-one to sixty. This bill has the support of N. Y., and to some extent in other cities, which has considerable bearing upon public health.

as a leader. On the other hand, his success in

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on the first of May. The strikers are mainly longshoremen who refuse to load or unload orecarrying vessels. Should the strike continue. many furnaces will be obliged to close and the freight handling capacity of railroads will be also affected. It is prophesied that the strike will be long continued.

May Day passed without very serious rioting in France, owing to the strength of the military forces and the excellent arrangements for preventing disorder, by the Prefect of Police, M. Lepine. It is said that the workmen respect M. Lepine, personally, which may influence them quite as much as their fear of 60,000 soldiers and policemen who are on duty. The average French laborer is happiest when some form of political, social and business disturbance is at hand.

The call for help continues to come from San Francisco. During the week it has been announced that the banks of that city can not furnish funds for the revival of business. On the first of May a definite offer was sent to San Francisco, from New York, for furnishing all funds needful, by New York capitalists. Offers from capitalists in foreign countries are also being made. With the amount of wealth which exists, it will not be difficult to secure everything necessary for the rebuilding of San Francisco.

On May I a dispatch from Branchville, Va., reports that "large hail stones fell, killing many

Rochester has strict ordinances "against the uncovering in the street of articles intended for food." These ordinances touch the sale of fruit of all kinds, and of vegetables which are exposed, without protection from the dust of the street. While all vegetables and fruit which are eaten raw are carefully washed, in homes where intelligence presides, there is much fruit eaten upon the streets, without peeling or cleansing, and no doubt many cases of illness are brought about in this way, which would be avoided if the fruit were not unhygienically exposed.

The Fifteenth Annual Convention of the Daughters of the American Revolution was opened in Philadelphia on the last day of April. Two hundred delegates, representing eighteen States, were present. The meeting was held in Philadelphia because that city has so many interests, and prominent mementoes of the Revolutionary period. While such gatherings are in no small dégree "social affairs," there is value in cultivating familiarity with great historic events and thus laying permanent foundations for future patriotism, and for the development of those higher interests of the nation which are secured primarily through the influence of organizations which are non-political and non-partisan.

The Torrey-Alexander Mission in Philadelphia closed on the 29th of April. The Public Ledger reports that sixty-five hundred men attended the closing meeting. One hundred converts were reported in connection, with that meeting.

The celebration of the centenary of the Catholic Cathedral in Baltimore occurred on April 29. It was a notable gathering. Twelve Archbishops, including Cardinal Gibbons and the apostolic delegate, forty-seven bishops and their chaplains, ten mitred Abbotts, ten Monsignors, and many hundreds of priests were present. The sermon was preached by Archbishop Ryan, of Philadelphia.

summer days approach. Just now it seems probable that a sharp issue will be made between the playing of golf on Sunday and the playing of base-ball. Agitation is going forward, but final results do not yet appear.

The trial of Rev. Dr. Crepsey at Rochester, N. Y., for heresy, was concluded on Sabbath, April 28. The decision of the judges is not yet announced, but since the court goes out of existence on May 15 the verdict must be rendered before that time.

The great catastrophe at San Francisco may be summarized in the following statements: The area devastated by fire approximates ten thousand acres, or about fifteen square, miles. Within this territory were nearly one hundred banks, some of the finest buildings in the world,. thousands of mercantile and manufacturing establishments and more than two hundred and thirty thousand inhabitants, besides forty thousand transients. The homes of one hundred and fifty thousand people are still standing. There still remain the great ship yards, the Pacific Mail docks and the stock yards at South San Francisco, the docks and manufactories along the water front from Mission Creek to Hunter's Point, the mint, post-offices and a large retail district in Fillmore and Devisadero streets are but slightly injured.

willing to work for them.

THE SABBATH RECORDER.

"THE SABBATH."

Under the foregoing title the Courtland (N. Y.) Democrat—April 20, 1906, publishes an article of more than usual interest. THE RE-CORDER is under obligations to the correspondent at Scott, N. Y., for a copy of the article, which is reproduced here:

"The Bible school Scripture lesson last Sabbath, and Sunday also, as the selection was made by the International committee, was 'Jesus and the Sabbath.' In many minds the question naturally arose, 'Why do some keep the Seventhday as the Sabbath, while others keep Sunday?' In Gen. 2: 1-3, we learn that God rested the seventh-day from His work and blessed and sanctified it. That this day was thenceforth known as the Sabbath of the Lord is shown by the giving of a double portion of manna on the sixth-day, and the withholding it on the Seventhday. Also by the word "remember" which begins_the Fourth Commandment. Also it is necessary to obey the command concerning the particular day as well as the manner in which it shall be kept. Both the On and New Testaments are full of references to the Sabbath which can only refer to the Seventh-day. All Jehovah says about His Sabbath is plainly said concerning the Seventh-day. Christ kept the Seventhday. He also said He is 'not come to destroy the law or the prophets, but to fulfill.' Nowhere in any portion of the Bible is there the slightest hint, much less a command from either the Father or the Son of any change in the day of the Sabbath, nor is there any command to cease to observe it. As to Christ having risen from the dead on Sunday, Mat. 28: 1, says, 'In the end of the Sabbath as it began to dawn toward the First-day of the week,' etc. When these two Marys reached the tomb, Christ was gone. The Bible always uses the reckoning of time which God gave in the beginning. Night precedes day, hence 'In the end of the Sabbath' must have been at sunset, the word dawn as The question of Sunday sports in and about used there meaning twilight, not the beginning New Haven, Conn., becomes more prominent as of the light of the rising sun. Therefore the test represents, came into their present denomidisciples could not have looked upon Sunday as national organization in the first stage of the sacred time because of Christ's rising that day. Puritan movement in England. They stood then, tists. As Christ went down into, and came up out of the water, and the Greek word translated baptize, means to immerse, no more need be said on that point. It is plain that Christ, His disciples and their followers were in fact Seventhday Baptists. Certain it is there have always heen some who kept the Seventh-day Sabbath. From 'A Protest' sent March 27, 1906, to the Premier of Canada by A. H. Lewis, D. D. LL. D., Corresponding Secretary of the American Sabbath Tract Society, we quote concerning man's change of the Sabbath from the Seventh to the First-day.

"'Christ, Lord of the Sabbath, created the true "Christian Sabbath" by rejecting the Rabinical traditions which the Scribes and Pharisees had heaped upon the Sabbath of Jehovah, the Seventh-day of the week, now commonly called "Saturday." Neither Christ nor His dis-We must have faith in God's promises and be ciples sought aid from civil government in the establishment of Christianity, nor for the en-

forcement of any of its requirements.' 'Sunday legislation was the direct product of the Pagan State-Church. The first Sunday law appeared in 321 A. D. under Constantine. It ran as follows: "Let all judges and all city people and all tradesmen rest upon the venerable day of the sun. But let those dwelling in the country freely and with full liberty attend to the culture of their fields; since it frequently happens that noother day is so fit for the sowing of grain or of planting of vines; hence, the favorable time should not be allowed to pass lest the provisions of heaven be lost." Christians neither request ed nor desired this legislation. It was purely pagan, and was like many other laws which already existed concerning other Pagan festivals. There was no legislation concerning Sunday for the next sixty-five years. In a law of 386 A. D., the first trace of Christian ideas appeared in the use of the term, "Lord's Day," but this was coupled with the several Pagan festivals named in the same law, Justinian, who reigned before 527 to 565, codified the Roman laws which had appeared for a thousand years preceding his time. In that codification Sunday laws appear bearing combined Pagan and Christian features, the political element being most prominent. But as early as 538 tendency to add the Jewish conception of Sabbath observance as it appears in the book of Leviticus, came to the front, and by the close of the sixth century, Sunday legislation was extremely Judaistic, although still resting on the original Pagan, political basis. This sectype of Sunday legislation continued ond throughout the Middle Ages. It became dominant all over Europe. The observance of the Sabbath (Saturday) continued for several centuries, in spite of the exaltation of Sunday through civil law. Liberal laws concerning its observance were enacted as early as 214, and as late as 409 A. D. Sunday legislation was renewed with great vigor under the Puritan movement in England. "'The Seventh-day Baptists, whom this Pro-

As to when Christ was crucified, the reader is as they do now, for a return to the true Chrisreferred to a little book written by Dr. R. A. tian Sabbath, established by Christ and observed Torrey, 'Hard Problems of Scripture,' which is by New Testament Christians. Most Puritans published by 'The Ram's Horn' Company, Chi- adopted the position and arguments of the cago, and can be had for 25 cents. From the Seventh-day Baptists, with the single exception Bible we first hear of baptism as a religious rite, of the Compromise, which assumed to transfer at the time of the preaching of John. Christ the Fourth Commandment from the Seventh to was baptized. Christ said, Repent, believe, and the First-day of the week. They also sought to be baptized.' Hence His followers were Bap- exalt Sunday by calling it the "Christian Sabbath," a name it had never borne before. The Seventh-day Baptists of the sixteenth and seventeenth centuries were among the most loyal and able Englishmen. Peter Chamberlain, M. D., a Seventh-day Baptist, was physician to the Royal Household. Nathaniel Bailey, a Seventh-day Baptist, was author of the earliest English dictionary, published in 1770. Many of the ablest writers of the Puritan Period were Seventh-day Baptists. They also furnished their full quota of martyrs who found death in prison and on the gallows. Such were the noble men and women of English blood, who were the denominational ancestors of the people who offer this Protest." (The reason why the change of Sabbath from the Seventh to the First-day of the week was made is explained in the following extract from a sermon delivered by Rev. H. B. Roberts, of Scott, two weeks ago. We give this in connec-

tion with the article above, which was written

the argument may be understood,-Ed.)

was afterward placed among the commandments. He then proceeded to tell how the Sab-Sabbath or Seventh-day gradually fell out, and ed who have an idea that we are holding to a de-Sunday took its place as Sabbath inasmuch as it funct law, or even to the moral law of God for was not so much the particular time as it was the way it was observed and the spirit in which it carrying out in practice what all orthodox dewas kept. He deplored the falling away of the proper observance of the Sunday, especially among the young people.

OUR MISSION.

Our mission, if we are what we should be, is to live for God and teach his revealed truth to the world. God's religion is intensely doctrinal, experimental, and practical. If we possessed only doctrinal religion, it would lead to antinomianism, if only experimental to fanaticism, if only practical to Phariseeism. True religion combines these three great elements, as one and inseparable system of God's revelation to man. Abraham believed God and his faith was counted unto him for righteousness, and obeying God he was called his friend and the father of the faithful. We should believe God, and that he is a rewarder of them who diligently seek him, his revealed truth, redemption through Christ, provisions of salvation and promises all. Through Christ we must have spiritual union with God, being delivered from sin, born of God, new creatures, saved by the washing and renewing of the Holy Spirit. Being adopted of God church and by our stubbornness, born of the old we are made partakers of the divine nature and man, and helped on by the devil, keep brethren God himself comes into our heart-life, when away from the church and others from joining fully surrendered to Him, in the baptism of the How many of us are jealous of our brethren and Holy Spirit, that we may have power to live and act as though we had rather our souls would go work for Him. Our enthusiam of self-surren- to destruction than to be on good terms with a der may be a disturbing element to those of our brother, co-operate with him and assist him? neighbors, whose religion never rises many de- How many slanderers' are there with tongue and grees above the freezing point, and they may pen expressing themselves from an exparte statecall us "peculiar people" and even "fools," but ment of men, who may be sensual, having not charity beareth and endureth all things. Hav- the Spirit? Are there, any Judases among us? ing union and communion with God and being What manner of people ought we to be in all filled with the Spirit, we are prepared to speak holy conversation and godliness? A minister of for Him and whatsoever we do, do to His glory. Tennessee, who is now dead, used to say pub-We can do all things God requires, through licly if any of his people owed money and would Christ strengthening us. Our mission is to not pay it, let the creditor call on him. He was teach a whole law and a whole gospel. The law worth about twenty thousand dollars, I heard, to convict souls, I would not have known sin and wanted to be responsible for his church. except by the law, for sin is the transgression This made a great impression as to the honesty gressing the law of God. The law could not that a man went into a store and wanted to open purpose, but it sent me to Christ, and my giving an Old Baptist and learning he was a member up my sins to Him and trusting Him, he made said he could buy anything on time from him. me whole. I was handling sweet potatoes and If we are dishonest with God or men we can not which left juice that soon turned black. I came we must be honest. If God should call the mabefore a mirror and was astonished to see my jority of professed Christians to a strict account chin blackened, and it sent me directly to the now, their heart conditions, as well as their saymoral law includes all of its parts, not one tittle those justifying themselves, saying we are rich, tor.

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expressly for The Democrat, that both sides of or jot is to be omitted. We don't teach it as a increased with goods and have need of nothing, means of justifying sinners in trying to observe knowing not that we are poor, blind, and naked: Mr. Roberts said the Seventh-day was set it, but to give them a knowledge of their sins and there is awful danger of God's spewing us out apart at the creation as the Sabbath. That it to send them to Christ. Some claim to believe entirely. God says buy of me gold tried in the and teach the moral law, but live in constant fire, inward purity, that ye may be rich, and white weekly disobedience of one of its commands. raiment, outward righteousness, that ye may be bath came to be changed from the Seventh-day The latest dodge with some down here is that clothed and anoint your eyes with eye salve, that to the First-day. He said it was generally con- only nine of the ten are moral, and are binding ye may see. If we buy gold of God it's going ceded that Christ arose on Sunday. That His as the moral law, therefore they can give God a to cost us something. It will cost heart pangs followers were so overjoyed at the fact of His substitute for the Fourth Commandment in a to crucify the old man and put him off with his resurrection that they looked upon that day as common working day (Ez. 46: 1), of which corrupt deeds, and put on the new man, which sacred, and they afterward so observed it, and there is not a hint of its binding force in all is created in righteousness and true holiness. at the same time continued to observe the God's word. Thus they teach for doctrine a May God awaken us all to our condition and a Seventh-day as Sabbath also, observing two days commandment of men. Our mission is to spread sense of our needs, that all who are out of the which they continued to do for over three hun- the gospel with the power of the Holy Spirit way may be healed; and that we may not only dred vears. but finding it very inconvenient and sent down from heaven and so clearly and righthold fast that which is committed to us, but be · burdensome to keep two days every week the ly divide the word, that people may be undeceivaggressive in Sabbath reform. D. W. LEATH. salvation. We should show them that we are A RARE POEM. Brooklyn Borough, N. Y. City, March 16, 1906. Editor Christian Work and Evangelist: nominations believe in theory concerning God's I send you herewith an unpublished poem of Harriet law. While our confession of faith is much Beecher Stowe. The original, in her own handwriting, abridged it is comprehensive enough to cover the is framed and hangs beneath a painted bunch of wildflowers in my back parlor. You can therefore infer whole law and gospel, and is not in conflict with who was the fortunate recipient. It was accompanied any requirement of God, nor example and inby the above-mentioned gift of a fine water-color paintjunction of Christ and the apostles. Our reliing of wild-flowers, executed by the great authoress. gion should be intensely practical. The word of and presented to Mrs. King on her wedding day, June every Seventh-day Baptist should be as good as 14, 1866. Yours cordially, any man's bond, and a note on a church as good HORATIO C. KING. as a check on any bank. The Acts of the Apostles is one of the greatest books in the Bible. Each A WEDDING GIFT. Seventh-day Baptist is a living letter seen and Dear child, these meadow flowers of June read of all men. Many don't read the Bible, but That mark thy marriage eve, Homely and true as household love they read us. If any of us go inside of saloons Are all I have to give. they might read that we like whiskey. Do they read that we are unequally yoked together with And yet these meadow flowers of June, unbelievers in secret orders? Do they read that My charming friend, believe me, we have not cleansed ourselves of the filthiness Are images of precious gifts That wedding fairies give thee. of tobacco, though we've had the opportunity of learning God's will and word for years? Do The grass is homely household thrift, they read that we owe money and will not pay Good humor sweet the clover. it, and are injuring the cause that we are pro-The daisy home born calm content That would not be a rover. fessing to uphold and giving the enemy much occasion to blaspheme? Are we dividers in the The wild rose is the constant love That fears nor pain nor sorrow, The buttercup the cheerfulness That gilds each coming morrow. And year by year when these bright flowers Look out on winter past, May they return to bring the days More joyous than the last. And when the grass and flowers shall fade. And all earth's joys shall leave thee, Our God, whose word forever stands, Shall to his love receive thee. Your loving friend, Brooklyn, N. Y., June 14, 1866. H. B. Stowe. PAST FINDING OUT. What is the law which makes it possible for a bee carried five or six miles from her home, blind in a dark box, to find her way back to the hive? What is the sense exercised by the antennae of of the law, and the Spirit convicted me of trans- of the old Baptists. A friend of mine told me the virgin moth which, set out in a muslin box on a lawn, attracts suitors from woodlands scatsave me though, for it was not given for that an account, the merchant asked him if he was tered away in all the country round? What is the attraction felt or choice decided upon by the tendril of the climbing plant which turns aside from the smooth wall to catch at and wrap unconsciously touched a bruised one to my chin, expect God to bless us. If we walk with God around the nail or the ledge or the projection which is to help it upward? All that is unknown, hardly even guessed at, and if there is so great an ignorance of what can be seen, is it water. The mirror showed me the black spot, ings and doings would make a hell for them. If logically to be argued that there is not a greater but it took water to wash it away. The whole any of us are like the Laodiceans, just persons ignorance of what is unseen?-London Specta-اين. المحالة المسيد ما يوسد الذي والله من أعمال إلى أو الناس الذي الما الم أو الاي الما الم الم الم الم الم الم

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Missions.

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

THE WORK OF THE QUARTER.

of the quarter ending March 31st, I am sure you would feel that your contributions had been well expended. Twenty missionary pastors have been at work on the field. Religious services have been held in 34 different localities; the greater share of them are regular weekly preaching stations and where we have small churches located. The labor of the quarter just on the late letter: home field, amounts to five years of time for one man. The number of sermons and addresses reported are 577, with an average attendance of 40 people. This means 23,080 gospel hearings. In addition to this, over 500 prayer-meetings ately after my arrival there and has continued have been held and 831 calls or visits made in doing religious work. Several of the workers report as many as 80 and 87 sermons preached, almost one a day. Some of those sermons are pleasant weather and I am planning if the \$10.00 sermons, and they are not getting a \$1.00 apiece for them. Between four and five thousand tracts have been distributed; besides other books and papers. This is saying nothing about the school at Fouke, Ark., which has in training the young people of that place, free of charge needed by boat or float. I am in hopes that when to us. God bless all of those self-sacrificing the work at Lieu-oo is really commenced it will workers.

Out of this work directly over twenty have united with our churches, and indirectly, several times as many more. Those missionary pastors and evangelists have assisted the pastors of other churches in guite a number of cases, revivals have followed, people converted and added to the churches. In most cases credit has been given by the pastor, but on the part of some there is a tendency to belittle the work of those men who are doing more hard work and receiving very much less remuneration than the pastor. God cannot bless a church with a selfish pastor as He would otherwise do. Brethren, we can be greatful to those men even if we cannot it would seem that if posted documents was all pay them as we should. Four Sabbath schools that was needed we shall have no trouble. The have been organized for the study of the Bible in new localities. The greatest ingathering in any one place among the missionary churches is at Fouke, Ark. We understand that numbers do not always determine the success of a series of meetings. Conditions over which the evangelist has no control have everything to do with results. Results are not always apparent in the kingdom which is not of this world. God has kept our workers in health and blessed the labors of the winter. In many of the churches there has been a gathering in; and a host of people decided to live and work for Christ. Converts to the Sabbath have come in more than usual numbers. Among them some prominent men. Our prayers are being answered. God will put His seal on the work if it is acceptable.

Just before us lie new opportunities. The Associations are to commence at Salem, W. Va., the 17th of this month. Five weeks of meetings to follow in succession, in as many places. Thousands of people will hear the gospel, some of them for the last time. Those meetings will be just what we make them. Shall we attempt "big meetings" and big sermons? Or shall we be very humble, very close to God and to each other? and carry on our hearts the burden of souls for Christ and His Sabbath?

It is not ours to worry and do evil, but to trust and do good.-Spurgeon.

THE SABBATH RECORDER.

FROM CHINA.

in China to know of the interest for their welfare which the people at home feel. Many people have said to me, "I am glad that Mrs. Davis If we could actually lay before you the work and Mrs. Crofoot are in this country." While there have been some troubles and even deaths, they have been local like the troubles in our own country, and in most cases they have been more or less provoked. It appears from letters written by all of our missionaries in China that they do not have serious fears of trouble.

"I made a trip to Lieu-oo in the early part of February, for the purpose of having the fence built and getting the ground ready for building operations, but it began to rain almost immedito rain for three weeks, so that it has been impossible to do anything, consequently I returned to Shanghai. We have now had one day of weather continues good to go back to Lieu-oo on Sunday. The masons are in Shanghai and are to go on Monday. The doors and windows, venetians, etc., are now being made in Shanghai, and will be taken out to Lieu-oo when move, on very rapidly.

"While at Lieu-oo the last time, one of the of ficials issued a proclamation informing the people that we had bought land and were about to build. Just after the issuing of this document I called on a deputy official sent from Ta-tsong, a departmental city of that region. This deputy official was very friendly, with whom I spent a long time in conversing. He advised that we secure a proclamation from his superiors at Tatsong and also one from the district magistrate and then he himself would also issue a proclamation. I do not know how many more will be asked to issue such an imposing document, but people have been sufficiently informed of wha is in progress and have been warned not to make ony disturbance.

"The following is an extract from the Tatsong deputy's proclamation: 'All men have their life from heaven and earth. Chinese and foreigners are of the same family and have the same principles of right. Notice the Ten Commandments of the True God and see that they are not different from the doctrine of the holy men and sages and the laws of the Emperor. Truly, if men honor God and shun idols, call Heaven (God) holy, honor their parents, do not kill, do not commit adultery, do not steal, do not bear false witness, do not covet, why should they not be able to escape punishment and obtain blessing?

"It is very evident that this portion of his proclamation was taken from the Sabbath calendar, which had been recently sent him, but it is a little wonderful that he should incorporate it into a document of this kind, endorsing thereby some of the principle doctrines of our Christian religion. There is the apparent effort to make people feel that our teaching is the same as their own, which is true in many respects and this may well be made the point of contact with them in order to bring them the high spiritual truth which is not found in their ethical teachings. This deputy official stands very high in the estimation of the people of that region. He does

not receive any fees from the people nor does It will be a great comfort to our missionaries he allow any of his assistants to receive anything from them. This is a very unusual thing in China. Generally the court fees are so numerous and exorbitant that the people prefer to endure injustice than to appeal to the Chinese courts.

"You have ere this heard of the sad news of the massacre of the missionaries at Nanchang. Rev. H. C. Kingham and wife and three children and six French priests. This sad tragedy was provoked by the French priests in making their demands for indemnity on some property, The following is an extract from Elder Davis's as I understand it; and in the discussion that occurred the priests and official came to blows and then followed the scene of bloodshed and the destruction of mission property.

"The Kingham family were of the English United Brethren and as their mission was very near the French, were the unfortunate sufferers. It is quite likely that the French are not altogether excusable in this matter. There is a very widespread ill feeling among the Chinese against the Catholic church.

My Dear Brethren: Perhaps the readers of THE SABBATH RECORDER would be interested in a letter from your little sister church at Shingle House, Pa. It would help us to know that you have an interest in us; we need your prayers. God may have given you the keys to open to us needed treasures. I came here to the pastorate of this little church one year ago. Our church was nearly extinct at that time. We had a very good church building and the Memorial Board out of their fund for this purpose have very kindly assisted us in repairing it. Six people have been added to the church during the year. There is a dearth of churches and religious privileges in this town of twelve hundred people and we feel we have a mission here.

We have purchased a parsonage, but in order to do so have had to put a mortgage on it of nearly a thousand dollars. I believe we have brethren and sisters who would assist us to lift this mortgage if they knew the struggles we are having. As a church we are few in numbers and financially in close circumstances. The poor find a home and a welcome among us; which is not always the case, especially in the cities. We are strengthening the things which remain. Removals and death during the past twelve years have nearly broken up this church. Two deacons and one missionary pastor, the Rev. H. P. Burdick, have been called to the church triumphant. Last year the First-day people very kindly assisted us, but this year an effort is being made to build a church of their own and employ a pastor; this reduces the support which they have so kindly given us. We need your help and prayers.

THE CALL OF THE WEST. A breath of breeze that bears a scent of rose;-A wreath of wind that wafts from spruce and pine; An airy messenger the spirit knows, And leaps to hold communion with the sign. A melody of fruit and fields of wheat; A piercing cry of snow on mountain-crest; A sea-waves' chant that cataracts repeat-The wild, unsilenced calling of the West. A bloom of red that mingles with the gold; A coolness of impenetrable green; A froth of white, in madness, ocean rolled-And in the midst a spirit moves unseen. Unseen, but not unheard. The clarion note Flings echoing and answering breast to breast; A brotherhoo of yearning wakens, smote By the wild, unsilenced calling of the West. -Pacific Monthly.

FROM REV. G. P. KENYON.

Woman's Work.

ETHEL A. HAVEN, Leonardsville, N. Y.

The Woman's Board has secured Miss Ethel A. Haven, of Leonardsville, N. Y., as editor of this page until the next General Conference. Miss Haven will make her appearance in due form next week, and no doubt the readers of THE RECORDER will give her such welcome and support as they gave Mrs. Maxson, who was sons already published. We are certain that such a welcome will be well deserved.

"Flower in the crannied wall,

I pluck you out of the crannies; Hold you here, root and all, in my hand Little flower-but if I could understand What you are, root and all, and all in all I should know what God and man is."

-Tennvson

THE IDEAL.

MRS. CORTEZ R. CLAWSON.

The wind of heaven moving upon the surface of the pool causes the ripple that moves outward in ever-widening circles; so God's thoughts move upon our thoughts and they travel outward toward an unknown, an ideal world, in circles that reach to the very shores of the finite and come in touch with the infinite.

This power to come in conscious touch with the Creator was bestowed when God made man in his own image as the crowning work of creation. In proportion as it is recognized and developed man rises to a clearer conception of his relation to the divine life of the universe; as it is neglected he descends toward the level of the brute, knowing himself only in relation to his , material existence.

Too many there are whose souls never respond to the harmonies that stir in and beyond Nature. Having eyes and ears they neither see nor hear, so absorbed are they in the great struggle for success, which, in common parlance, too often means the acquisition of money and position. He who has amassed a great fortune is applauded as a practical man, one who has wisely prepared for the future. This is well, if he has not forgotten the greater future in which he who has spent this life in closest touch with the ideal world which pervades the material, with the divine mind as revealed in a visible creation, will be able to receive the greatest measure of joy.

While it is true that the fullest development of our two-fold being necessitates working with some definite end in view, are we not prone to make too much of that end? We set our eyes upon some far-off peak clothed in the enchantment which distance lends, and we bend every energy toward gaining that summit. So dazzled are we by the bright future that we pay little heed to the sweet influences of the present. Perhaps, after weary climbing, we at length stand on the summit toward which we have toiled. Above and beyond are other heights toward which we again strive with feverish haste. It is doubtful if there is a place in human ambition where one can halt and say, "I am satisfied." The world is full of Alexanders, sighing for conquest. Since the earth was first peopled human nature has been ever the same. Ambitious monarchs have created great empires, valiant generals have won renown, statesmen and legistors have gained honor and fame; but where are they to-day? Time in its onward course has swept them all away. History has snatched a few of the great names from oblivion, but those Constitutes Success?"

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who exert a marked influence on the present, "He has achieved success who has lived well, whom the world reveres and loves, are those who laughed often, and loved much; who has gained appealed not to the ambitions of men, but to their the respect of intelligent men and the love of aesthetic and spiritual natures; who live to-day little children; who has filled his niche and acin the poetry, music, or art, or in the great complished his task; who has left the world bettruths they gave to the world. ter than he found it whether by an improved pop-Then let us ever bear in mind the thought that py, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or whose life was an inspiration; whose memory a

our life is two-fold. Side by side with the actual stands the possible; beyond the fact lies failed to express it; who has always looked for the fancy; beyond the substance the dream; be- the best in others and given the best he had; compelled to lay down the editorial pen for rea- youd the real the thought that clothes reality with its only enduring beauty. We cherish the benediction."—Ex. delicate flower not alone because of its appeal to the senses but because it speaks so eloquently A SERMON. of that immortal life of which it is a part and a SABBATH RECORDER: On Sabbath morning, symbol. Nature is full of such subtle agencies April 21, 1906, Pastor William L. Burdick, of speaking to the heart of man. Let us pause now the First Seventh-day Baptist church, of Hopand then in our busy careers to listen to the kinton, gave to his church the accompanying tongues of the trees, to read the books in the sermon, and at a regular business meeting of the running brooks, to hear the sermons in the church held on the evening after the Sabbath, it stones, and, above all, to find good in everything. was voted: That Pastor Burdick be asked to It will keep the thoughts pure, the heart young, furnish his sermon of to-day for publication; the joy of living undiminished to the very end and the church' clerk is instructed to ask THE of life. The soul that has thus lived has already SABBATH RECORDER to publish it, together with tasted some of the joys of immortality; to such this action of the church. an one death is, indeed, but "the unfettering of WM. L. CLARKE, Clerk. the soul." WESTERLY, R. I., APRIL 27, 1906.

- Adams Center, N. Y., Ladies' Aid
- DeRuyter, N. Y., Ladies' Aid Society.
- Jane Lew, W. Va., Lost Creek Ladies'
- Milton, Wis., Ladies' Benevolent So-
- Society: Tract Society, \$10.00; Miss Palmborg's Work, special, \$6.17; scholarships: Alfred, \$3.00, Milton, \$3.00, Salem, \$3.00; Board
- Plainfield, N. J., Woman's Society for Christian Work: Tract Society,
- Plainfield, N. J., Mrs. Geo. H. Babcock: Miss Palmborg's work, spec-
- Salem, W. Va., Ladies' Aid Society: West Edmeston, N. Y., Ladies' Aid
- Westerly, R. I., Women's Aid Society: Tract Society, \$35.00; Recorder, \$10.00; Missionary Society, \$35.00; China Mission, \$5.00; Board expenses, \$5.00; Alfred Uni-

WOMAN'S BOARD. Receipts for April. Alfred, N. Y., Women's Evangelical Society: Tract Society, \$2.50; Missionary Society, \$2.50; Palmborg Home, \$5.00; Evangelistic, \$5.00; A. 'A. Allen Scholarship, Alfred, \$15.00; S. G. Davis Scholarship, Salem, \$10.00\$ 40 00 Alfred Station, N. Y., Women's Evangelical Society: Tract Society, \$1.84; Missionary Society, \$1.84; Miss Burdick, salary, \$1.00 4 68 Society: Board expense 5 00 Albion, Wis., Ladies' Benevolent and Missionary Society:-Miss Burdick, salary 10 00 per Mrs. S. Marie Williams: Palmborg Home, \$4.00; Fouke School, \$1.00; Java, \$1.00 Society: unappropriated, \$5.00; Fouke School, \$5.00 10 00 ciety: Miss Burdick, salary 5 00 New York City, Women's Auxiliary expense, \$5.00; Fouke School, \$3.64 33 81 \$25.00; Missionary Society, \$25.00,. 50 00 ial 75 00 Palmborg Home 10 00 society: unappropriated 20 00versity scholarship, \$25.00 115 00- 384 49 Previously reported 1,122 91 Total for nine months\$1,507 40 MRS. L. A. PLATTS, Treas. MILTON, WIS., May 1, 1906.

for the following answer to the question, "What

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Theme.—The Church, Its Origin, Nature and Mission.

Owing to the recent reception of members, our minds are being turned anew to the church and I wish to speak to you this morning regarding the church of our Lord and Master, its origin nature and mission. On future occasions perhaps we can speak of the officers, government, ordinances and discipline of the church and the history and problems of our own church, for it has a great history and the solution of its problems is fraught with momentous consequences. The views any one holds regarding any institution determine in a large measure his actions

toward said institution. Prejudice and environment play a part, but after giving due allowance for these, one's opinions are the chief factors. People's conduct toward Dowie has been governed by their views concerning him. The same is true regarding our conduct toward the church of Christ, who loved us and died for us.

The text is found in Mat. 16: 18, and reads, "And I say unto thee that thou art Peter and upon this rock I will build my church and the gates of Hades shall not prevail against it." This verse has been a battle ground for centuries. The point of dispute is to what does Christ refer when he says, "Upon this rock I will build my church." The Romanist view is that Christ refers to Peter, that the Popes of Rome are his successors, and that Peter and his supposed successors are the infallible governors of the church. It can not be satisfactorily proven that Peter was ever at Rome, much less that he was bishop of the church located there. While Christ evidently addressed these words to Peter, as well as the words in the following verse, where it is said, "And I will give unto thee the keys of the kingdom of heaven and whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever thou shalt loose on earth shall be loosed in heaven," we must remember that similar words were addressed to all the disciples in Mat. 18: 18, and in John 20: 23, the eleven, after the resurrection, are told that "whosesoever sins ye remit they are remitted unto them and whosesoever sins ye retain they are retained." We find, also, that in A Kansas woman has been awarded a prize the apostolic church Peter was not recognized as having any pre-eminence over the other apostles, for Paul tells us that he "Withstood Peter

to the face because he (Peter) was to be blamed." Gal. 2: 11.

and his confession of personal faith. Peter with it sustains to Christ. Among these is the one as well as the rich, the ignorant as well as the his faith in Christ was a representative of the material out of which he was to build his church in all ages. Though to the apostles were given special powers, yet all his followers have the privilege of being instruments in God's hands of remitting sins. This church and the individual Christians hold the keys of the kingdom of heaven to this community. Fathers and mothers are opening or shutting the doors of heaven to their children and their neighbors' children.

This text introduces us to the subject of the church and leads us to make three inquiries: 1. The Origin of the Church.

stitutions are of divine origin in that they are organizations are asking for your attention, but Soldiers are bound together for a common counwell-pleasing to God, but the Christian church is of divine origin in a truer and holier way. It holy origin, such an exalted place? Sometimes children of a family by love for a common parwas founded by the divine One himself. Only you hear people berate the church. I would be entage and members of Christ's church by a two institutions known among men have thus very careful about criticizing the bride of the bond many times stronger than all others, their church of Christ. The state is sometimes class- denounce in a wholesale manner even the Catho- other day by a man whom I had seen only two or ed with the family and church in this respect, lic church, thinking there may still be some re- three times before. From the beginning he made but it does not stand on the same basis. It is an semblance to the body of Christ left in it. Let a very unfavorable impression. When it was institution which man has been allowed to develope for himself as the ages passed by. Not Christ if they must, but let not such a thing be he had been in the University of Chicago, my so with the family and church. Beyond a doubt thought of by those who profess to be his fol- feelings commenced to change in spite of my--God, if he had thus willed, could have created a sufficient number of people at creation to form love. a state, but he did not. At the advent of the first Adam God established the family, and at the advent of the second Adam he founded his tation of the kingdom of heaven on earth. John church.

sacrifice, suffer, and die and leave no organization to carry on the great work commenced organization to continue the work.

therein, and on the day of Pentecost we find a universal. church already to receive the multitude of converts. The church was founded, but as yet full instructions had not been given as to its nature, We read: "And hath made of one blood all work, government and doctrine. Owing to their nations of men." "And there shall be one fold false conception it had been impossible for the and one shepherd." "Suffer the little children apostles to understand these matters up to this to come unto me and forbid them not for of such "I have yet many things to say unto you, but ye the text indicates, that the church be composed can not hear them now." He did not leave the of those who profess a personal faith in him. perfecting of the organization to ordinary hu- When Peter on the day of Pentecost preached man agencies, but created the apostolic office, the people were pricked in the heart and asked the organization of the church. We take what of Jesus Christ for the remission of sins." In the apostles said and did as the words and deeds the same connection it is said, "And the Lord of Christ himself. When they died the work added to them day by day those that were saved." tions and in all ages was given to humanity.

chapter it is said that "The Spirit and the bride dozen church rolls. (which is the church) say come." In another body, the church." Gal. I : 16.

himself; its organization was completed under ter, which in turn, gives them love for each other his immediate direction; and is represented as and his work. The church is a brotherhood The church is of divine origin. All good in- being his bride and his own precious body. Many bound together by love for the Savior of men. what other one can lay claim to such a high and try, alumni by love for a common Alma Mater, infidels throw stones and mud at the body of brought out in the discussion of the address that lowers or who have ever tasted his forgiving self, and when I went to him after the adjourn-

II. Nature of the Church.

The church is the visible organized representhe Baptist came preaching, "Repent ye for the This feebly illustrates the tie that binds believers Would we expect Christ to come to earth, toil, kingdom of heaven is at hand." A few months together in the church. "For you, therefore, later Christ commenced to proclaim the same that believe, is the preciousness." I would not message. His parables were regarding the kingamong ruined men? No, we would not! In dom of heaven. He likened it to a grain of only by by-laws, rolls and a ritual. Without this such a case his work on earth would have been mustard seed, to leaven, to treasure hid in the undying love for a common Saviour, begetting largely lost to the world. From the standpoint field, to a merchant seeking goodly pearls, and a similar love for each other and the Master's of reason we would expect him to establish an to a net. After the day of Pentecost we do not work, an organization is not a church to say the hear much about the kingdom of heaven. That This the record shows he did. In the text, he about which we read in the Acts and the epistles said, "Upon this rock I will build my church." is the church, the same institution with another association. Being such, people are not born In this he does not say whether the work was al- name. Though the term church is generally used into it, and can not be legislated into it. They ready commenced or not, but he does declare his with a narrower application than the kingdom can not, in truth, come into it before they reach purpose thus to do. The gospel record shows of heaven, yet in both the Scriptures and other the years of self-consciousness. All such perthat he had already founded it. After spending religious literature it includes in its broader use formances are, farcial. Throughout the New a night in prayer he calls the company of disciples the redeemed of both heaven and earth, the Testament no one was ever forced into the together and chooses twelve from among them. church triumphant and the church militant. In church. It was "whosoever will." Being a vol-These formed the nucleus of the Christian this use of the term it is co-extensive with the untary association there should be no compulsion church. In Mat. 18: 18 he again makes mention kingdom of heaven. We to-day, however, have about any one's remaining when he is determinof the church, giving directions as to discipline primary reference to a local branch of the church ed to withdraw. Such a course only embitters

up from any one race, nation, sex, age, or class. effort to reclaim and to show that we care for especially directed by himself for this work. The what they should do. His reply was, "Repent chief purpose of the apostolate was to complete and be baptized every one of you in the name was completed and the office ceased. The offices Those received into the church on the day of he guides, upholds, judges and legislates. He of pastor and deacon were continued, but not the Pentecost were repentant, forgiven and baptized has appointed no one on earth or in heaven to apostolate. Its work was accomplished, an in- souls. They were those who "were saved," re- take his place or to stand between him and the stitution adapted to all classes under all condi- deemed. This is in accordance with the entire the church, his body, or between him and the in-New Testament teaching. Membership in dividual believer. All such attempts are usur-

There are several classes of passages which Christ's church rests primarily upon the condiserve as corroborative evidence of the divine ori- tion of the heart, not upon any caste, age or race The correct view is that Christ refers to Peter gin of the church by showing the relation which line. It was instituted for all classes, the poor which represents the church as the bride of learned, the low as well as the high, for all ages, Christ. In Rev. 21: 2, John saw the "New the children, youth, middle-aged, and aged, and Jerusalem," which is the church universal and for all races of men that dwell on the face of the triumphant, "coming down out of heaven as a earth. If one's heart is not right he is not in bride adorned for her husband," and in the next Christ's church, though his name may be on a

The chord that binds members together into a class of passages Christ is called the head and church is not an elaborate ritual, by-laws, conthe church his body. "And he is the head of the stitution, roll, or covenant, as valuable as these may be. The tie that unites the followers of The church, therefore, was founded by Christ Christ into a church is love for a common Masbeen divinely constituted, the family and the Lamb of God. I never have felt at liberty to love for Christ. I listened to an address the ment and we compared dates and found that we were there at the same time, he in one department and I in another, my feelings were entirely changed and our hearts were knit together. give a flip of the finger for a church held together best.

The New Testament church was a voluntary feelings. This is not saying that we should let The church as to its composition is not made one leave the faith without a kind and loving him. As loose an organization as the Christian Endeavor does this much. But when it is settled that entreaties are of no avail one should be permitted to go with as little friction as possible, time. With pathos Christ had said unto them, is the kingdom of heaven." Christ intends, as and given to understand that the prayers of the church will follow him to the ends of the earth. In one sense the church is a pure democracy, in another it is an absolute monarchy. In its relation to Christ it is an absolute monarchy with Christ as king, loving, lovable, and adorable. "And he put all things in subjection under his feet and gave him to be head over all things to the church, which is his body the fulness of him that filleth all in all." As head of the church

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pation. "Neither be ye called masters, for one is your Master, even Christ."

It is the duty as well as the privilege of the church to know the mind of Christ and be guided by that and not by men, or men's wisdom, If in the affairs of the church members would take all things direct to him, seek his direction and help, instead of following their own ways, fancies, whims, and prejudices, the church would "rejoice and blossom as the rose." Viewed from the standpoint of the relation of member to member the apostolic church, as well as Baptist churches, which have clung closest to the New Testament idea, was a democracy. Thomas Jefferson said that Baptist churches were the purest form of democracy known on earth and One wiser than he said, "Be not ye called Rabbi, for one is your Master and all ye are brethren." When some one was to be appointed to fill the vacancy caused by the death of Judas the apostles called upon the body of disciples to make the choice, and when the seven deacons were needed the church chose them. Peter in his first epistle and fifth chapter calls himself a "fellow-elder" and charges the elders not to act "as being lords over God's heritage." From these and many other passages it appears that the New Testament church was a self-governed body accountable to no one except its Lord and Master.

III. Mission of the Church.

We have seen that the church is made up of redeemed men united together into a brotherhood. Its work in a general way is the establishment of a universal brotherhood completely good. The burden of Christ's prayer was, "That they may be one even as we are one." A universal brotherhood, not one bounded by the lines of caste, age, race, or any one continent or world, but one embracing all castes, ages, races, continents, and both worlds. A brotherhood made completely good by the perfecting of personal character. There are many brotherhoods, but they are marred by many imperfections and much selfishness. The one Christ wishes to establish among men is one freed from all these. He said, "Ye, therefore, shall be perfect as your heavenly Father is perfect." It is his purpose to perfect men. Men live in relations, not in isolation. God's purpose is to perfect them not in isolation, but as members of a universal brotherhood completely good, and made so by love for a common Master. The church was instituted for this purpose. "For the perfecting of the saints unto the work of ministering unto the building up of the body of Christ; till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man unto the measure of the stature of the fullness of Christ." In the perfecting of this brotherhood there arises a great conflict at every point, and hence, Christ says, as in the last of the text, "The gates of Hades shall not prevail against it."

Considering this question more in detail we note that it is the mission of the church to help those who have been born into the kingdom to lead a Christian life. When people enter the Christian journey they are yet imperfect and liable to commit grevious sins and make mistakes as bitter as gall. The forces of evil within one, about him, and in the realms of lost spirits conspire together to drag every believing soul down. The forces of evil in Ashaway will ruin every young convert if possible. He, therefore, imperatively needs the help of his fellow-Chris- for glory. The farmer does not cut down his

THE SABBATH RECORDER.

297 nanted together to help, not to hinder and dis-Home News. courage. "Teaching and admonishing one another in Psalms and hymns and spiritual songs." "If a brother be overtaken in a fault ye which RIVERSIDE, CAL.—We have heard that the Eastern papers are reporting that all of Califorare spiritual restore such a one in the spirit of meekness, considering thyself lest ye also be nia shared, to a certain extent, the San Francisco disaster, but I am glad to state that such is tempted." Many evidently have entirely misnot the case. We have felt several slight shocks, understood the mission of the church, supposing but no damage has come from them. Everyone it is intended only for perfect beings. The perfect do not need a church. It is the one who is is rising to fill the need of our Northern sufferers and ship and train loads of supplies have gone spiritually weak and sick who needs it most. from the southern part of the State. Women The church was intended to be a spiritual hospital, a place for the cure of souls. If one is of all classes are making garments, preparing wilfully and persistently wicked he has no place food of all kinds, and doing everything in their power to help and men are collecting money, in the church, but for those who are weak and struggling it is a God-appointed refuge. The loading cars and giving their time free to the cause. Railroads donate cars and services, so church is clubbed because it has imperfect people in it. One might as well curse a hospital be- everything is being done that can be done. In cause it has sick people as to criticize the church addition to this, the different towns and cities because its members are not full fledged saints, are responding to the appeal to take refugees and for its mission is the cure of souls. If any one our own city has offered to take five hundred to is so strong as not to need the help of other care for for the present. In our 'church our members have been in-Christians then he may safely rest outside the creased of late by Mr. and Mrs. C. C. Babcock church, but never till then.

Its mission goes farther than to those who are and Deacon Joshua Babcock, of Farnam, Nebraska; Mr. and Mrs. Walker and Miss Chamin the church. It reaches out its hands to all plain, of Alfred, and last Sabbath we had Mr. men and labors to bring them into fellowship and Mrs. Gail and daughter, Miss Irene, of Alwith Christ and into the brotherhood perfectly fred, and Mrs. Burdick, of Richburg, with us. good. The heart of him who instituted the Professor Babcock filled our pulpit for a short church yearns to save all men, the worst as well time, but gave it up for lack of time on account as the best. This is seen in his forgiving the of work. Now the members take turns in readthief on the cross, in the parables of the prodiing from "The Putpit," and this will probably be gal's father, and the shepherd seeking the lost sheep, in his forgiving without a word of re- kept up until we secure a pastor. The interest of the church is very good and proach the woman who was a sinner, as recorded in to-day's Sabbath school lesson. His deour weekly cottage prayer-meeting is usually well attended. - T. sire to save lost men is measured only by his suffering and death on the cross for them. He has April 22, 1906. laid this work on his church and it is never ful-NEW MARKET, N. J.—Interesting services filling its mission unless it is engaged in the were held April 1, 1906, with the New Market precious and priceless harvest. I do not think church, when they met for the annual church I underestimate the value of holding a church meeting. Letters of invitation had been sent to together, but I have thought scores of times, and all non-resident members. Early in the aftersaid a few, that I never could be satisfied with simply holding a church together. A church is noon the lecture room was well filled, and it was pleasant to note that many of the young people never up to its duty till it is seeking the lost whom Christ said he "came to seek and to save." were in attendance. Much interest was mani-What an institution! The only one among fested in the reports, all of which seemed to indicate a favorable condition of the church. Afmen standing on an equality with the family; ter the business session the parsonage was founded by Christ himself; the visible representation of the kingdom of heaven; composed of thrown open and supper was served by the redeemed humanity with hearts knit together Ladies' Aid Society, and the Young People's Society of Christian Endeavor. In the evening a into a brotherhood by virtue of devotion to a program was given consisting of music, reports common adorable master, the body of Christ and and papers representing the various interests loved as his own body; free and subject to none, of the church, and letters from absent members. save its loving and lovable Lord; having as its The occasion was one of enjoyment and benefit mission a universal brotherhood perfectly good, a spiritual hospital for the cure of souls, and its to all, and the wish was heartily expressed that such meetings might become established as one hands stretched out to save from death the utterof the customs of the church. most parts of the earth. Other organizations may claim some of your service, but, in the name E. C. R. of Christ, I bid you give to his church the best of your time, strength, and heart's affections, for NORTH LOUP, NEB.—In the letter from North

Loup, published in THE RECORDER of April 2, he died for you.

A desire after complete holiness is the truest mark of being born again. It is a mark that been "sixteen by baptism," instead of "seventy-God has made us meet for the inheritance of the saints in life. If a nobleman were to adopt a ANGELINE ABBEY. beggar boy he would not only feed and clothe NOTRH LOUP, NEB., APRIL 27, 1906. him, but educate him, and fit him to move in the sphere into which he was afterwards to be What time is there to gather manna for the brought; and if you saw this boy filled with a soul, unless, like the Israelites, we do it before noble spirit you would say he is meet to be put the sunrise?—Walter Searle. among the children. So you may be made meet One hour spent in work after prolonged feltians. The church is where men join together corn till it is ripe. So does the Lord Jesus. He lowship with Christ will pay better than twelve to give each other such aid. They are cove- first ripens the soul, then gathers it into his barn. hours spent in unbroken toil.-Rev. F. B. Meyer.

1906, the report of the number of additions to the church during the past year, should have

THE SABBATH RECORDER.

Children's Page.

A TRUE FAIRY TALE. Do you know of the house Where ginger snaps grow?

Where tarts for us children

March out in a row? Where wishing is having? Where—isn't it grand?

Just up in the garret Is real Fairyland!

Where youngsters can caper And romp and halloo,

For they always do right.

Whatever they do?

You don't know the house?

Then, oh, deary me, I'm sorry for you!

Why, it's grandma's, you see!

-Unidentified.

THE COMING OF SPRING. BY BESSIE H. THOMPSON.

Out in the woods it was very evident that something was happening. There was a whispering and rustling among the trees and bushes where for so long the silence of winter had been unbroken.

Jack Frost came early that season and left his touch upon every growing thing, returning later with a warm blanket of snow to keep all cozy until it was wake-up time.

That time was now near at hand, for South Wind and the Sun were about to-day, peering into every nook and crevice of the woods, stirring the branches of tree and bush, melting the snow and ice, and turning them into pools and streams of water, which were later to sink into the ground and tell the sleepy ones down there to "Wake up, for Jack Frost is gone and spring is coming, coming, coming."

The little brook, which Jack Frost had kept covered with ice all winter so that, it, too, had slept, was now running merrily along over the stones, singing the same old tune of last year, but the words were "Jack Frost is gone and spring is coming, coming, coming."

On the bank of the brook the slender brown stems of the alder were showing their pretty brown and yellow tassels, which the south wind loved to shake until the yellow powder fell all around them. They said with each shake, "Jack Frost is gone and spring is coming, coming, coming."

Close by the alders stood the sturdy willows, The good old pump by the orchard path, where all through the cold of the winter under the coating of snow might have been seen tiny brown knobs. Now from out each of these knobs could be seen a gray furry head which purred in softest pussy fashion, "Jack Frost is gone and spring is coming, coming, coming."

Down close to the ground some reddish brown pointed hoods were lifting themselves from the swamp-heralds of the green army soon to follow—and they, too, were announcing, "Jack Frost is gone and spring is coming, coming, milk, and the hen has given me a new-laid egg coming."

Up in the branches of the tallest maple tree red apple?" And the tree was willing. there sat a gay little fellow in a coat of dark gray, with a brilliant red waistcoat. There could be no mistake about his song, for he was telling it to his cousin who sat on a big stone near by and wore a bright blue coat and rusty vest. It was just thus, "Jack Frost is gone and spring is coming, coming, coming."

On a bush by the stream swung a black coated fellow whose shoulder cape of red and yellow shone brightly when the sun struck it, and he was Gave nice, clean water for the baby's bath. telling his story to a little brown bird with a The clean, white chips from the pile of wood speckled vest, who, when he heard it, sang the Were glad to warm it and cook his food.

sweetest song of all and told all the woodland world about it for days and days, in sunshine or in rain, "Jack Frost is gone and spring is coming, coming, coming."

Very soon the news had spread from the top of the trees to the very roots, and every one knew the song by heart, and could tell you all about it, if only you brought with you the right kind of eyes and ears to really understand.-Kindergarten Review.

THE WAKE-UP STORY.

The sun was up and the breeze-was blowing, and the five chicks and four geese and the three rabbits and two kitties and one little dog were just as noisy and lively as they knew how to be.

They were all watching for Baby Ray to appear at the window, but he was still fast asleep in the little white bed, while mamma was making ready the things he would need when he should wake up.

First, she went along the orchard path as far as the old wooden pump, and said: "Good Pump, will you give me some nice, clear water for the baby's bath?" And the pump was willing.

The good old pump by the orchard path

Gave nice, clear water for the baby's bath. Then she went a little farther on the path, and stopped at the wood-pile and said, "Good Chips, the pump has given me nice, clear water for dear little Ray; will you come and warm the water and cook his food?" And the chips were willing.

The good old pump by the orchard path, Gave nice, clear water for the baby's bath. And the clean, white chips from the pile of wood Were glad to warm it and cook his food.

So mamma went on till she came to the barn, and then said, "Good Cow, the pump has given me nice, clear water, and the wood-pile has given me clean, white chips for dear little Ray; will you give me some warm, rich milk?" And the cow was willing.

Then she said to the top-knot hen that was scratching in the straw, "Good Biddy, the pump has given me nice, clear water, and the wood pile has given me clean, white chips, and the cow has given me warm, rich milk for dear little Ray; will you give me a new-laid egg?" And the hen was willing.

Gave nice, clear water for the baby's bath. And the clean, white chips from the pile of wood

Were glad to warm it and cook his food. The cow gave milk in the milk-pail bright,

And the top-knot Biddy an egg new and white. Then mamma went on till she came to the orchard, and said to a Red June apple tree, "Good Tree, the pump has given me nice, clear water, and the wood-pile has given me clean, white chips, and the cow has given me warm, rich for dear little Ray; will you give me a pretty

So mamma took the apple and the egg and the milk and the chips and the water to the house, and there was Baby Ray in his nightgown looking out of the window.

And she kissed him, and bathed him, and dressed him, and while she brushed and curled his soft, brown hair, she told him the wake-up story that I am telling you.

The good old-pump by the orchard path

How cats are enabled to turn themselves round in mid-air is a problem that has long baffled scientists. It makes absolutely no difference atwhat angle a cat is launched into space, or how powerful a rotary motion may be imparted to it at the start, its feet are down in the orthodox position before it reaches the ground

Man knows less about falling than any of the animals. The human body is well equipped for withstanding the shock of landing, yet when a man realizes that he is falling, he instantly does 'the wrong thing. He tries to recover himself, and makes every part of his body tense and rigid and thereby generally gets a serious bruise; whereas if he were to fall naturally, without any effort to regain his feet, he would suffer less .--The Boys' World.

The town of Shawmut, Me., shipped 4,000,000 pie plates on one day last week. Of these 2,000,-000 went to Providence, R. I., and 2,000,000 to Baltimore, Md. Now pie! Pie, the survival of the honey of Hymettus, has been considered peculiar to New England, whereas Baltimore is not New England and Providence is so far over the border that it is almost in Philadelphia, says the Lewiston Journal. Yet, here we see the land of terrapin and oysters calling for pie; pie the exotic; pie the imported article, or if not pie then the receptacle of pie, the undercrust of pie, the foundation of pie, indicating the growth and development of the pie industry south of Boston. Now pie has long been held by philosophers to be the real brain food of Maine and certain other New England States. Especially has pie been the substratum of the national eminence of Maine men. On pie they have reared the fabric of their greatness-mince pie, for endurance; custard pie for sympathetic tenderness; apple pie for philosophy; blueberry pie for rhythm; squash pie for eloquence and flow of words; pumpkin pie for old-fashioned common sense, and strawberry pie for polish and the graces of society. All of these come from pie. • Baltimore and Providence have evidently discovered the fact and emulous of our greatness have decided to build on pie and wrest the supremacy of intellect, statesmanship and art away 'from Maine. But they will never do it. For here we build not only the pie but also the mothers who make them. No pie factory can compete; no trust made goods can approach those made here in the homes of the folks. Shawmut may sell plates for pie, but Maine hangs on to the woman with the apron who moulds and fashions with infinite nicety that gift of the gods passed down from Olympus and flattened in its fall into pie.

We long to leave something behind us which shall last, some influence of good which shall be transmitted through our children, some impress of character or action which shall endure and perpetuate itself. There is only one way in which we can do this, only one way in which our lives can receive any lasting beauty and dignity; and that is by being taken up into the great plan of God. Then the fragments of broken glass glow with an immortal meaning in the design of his grand mosaic. Then our work is established, because it becomes part of his work.

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The cow gave milk in the milk-pail bright, And the top-knot Biddy an egg new and white. And the tree gave an apple so round and so red, For dear little Ray who was just out of bed. -Eudora Bumstead.

THE ART OF FALLING.

PIE; MORE PIE.

MAY 7, 1906.

Young People's Work. LESTER C. RANDOLPH, Editor, Alfred, N. Y.

PRAYERS ANSWERED.

For years our denomination has been praying for more men, more pastors, more evangelists, more mission workers. From time to time the Lord hears and answers these prayers, and when he does, let us not act surprised but treat the Lord as though we expected it. Another evangelist, the Rev. J. J. White, has now come to work among us. The Lord has certainly been in this movement. The Rev. I. L. Cottrell invited Brother White to hold meetings in Leonardsville, N: Y. He did so, which resulted in about twenty converts and the quickening of the churches in that village. The work spread toward West Edmeston, N. Y., and Brother White was then invited to hold meetings here, which resulted in about ten conversions. It seemed evident that the Lord wanted Brother White to continue right along this line, working among our churches.

The Young People's Board then made arrangements with the evangelist to do this. He will begin a series of meetings in DeRuyter, N. Y., about the 20th of April. The Rev. A. L. Davis has invited him to hold meetings in Verona, immediately following the Central Association, which is to be held with the Verona church. And now we invite other churches that wish special services, to open up correspondence, either with Brother White, wherever you may catch him on the field, or with some member of the Young People's Board.

THE MAN.

A-few words about the evangelist may be in order as our young people and many of our older ones do not know him. He is a Spiritfilled man. He sticks to the Bible. Some thirty to forty years' experience in evangelistic work have given him a knowledge of men. He gets people to singing. He carries an eighteenstringed instrument (something like a guitar) with him and sings the gospel as well as preaches it. He says some very plain things-don't let it hurt your feelings. They say "you can not hurt the feelings of a real Christian." Remember this when he is talking to you. And now some of you will ask as others have done in these communities, "Does he keep the Sabbath?" To this let us answer once for all, "Yes, he does."

FINANCES.

The Young People's Board is not a monied Board. We wish we did have more means at our command. In taking up this new work we are not laying aside any of our former. We believe that the Lord can use us to do all the workwe have previously done, and this added to it. In Leonardsville and West Edmeston, the free will offerings for Brother White, from the communities were sufficient to meet all expenses and that which would have been equal to a salary. There is nothing that opens up the pocketbook p'int. like a good work of grace in the heart. This, as a rule, will doubtless be the same in other places.

CO-OPERATION.

And now, dear people, young and old, just give Brother White your co-operation. When he comes to labor with you. join with him, heart and hand. It is a soul-saving work. God is in it. God needs you. You can do much toward winning souls for the Master. Praypray earnestly. Work-work diligently. May in' it up with some satisfaction, when Huldy jest the Lord bless and use you in this cause.—A. C. Davis, Jr., in Seventh-day Baptist Endeavorer.

THE SABBATH RECORDER

THE READING AND STUDY COURSE IN BIBLE HISTORY.

"Bless my soul!" says I, a wrigglin' an' twist-You may begin this course any time and anyin', "that will be sixty dollars; I can't stan' that." where. Do it now. Send your name and ad-She didn't say anything, but set a watchin' me, dress to Mrs. Walter L. Greene, Dunellen, N. J., an' I knew it warn't no use a dodgin' her, so I and so identify yourself fully with the movement took six ten-dollar bills, all crisp an' laid 'em in and give inspiration to those who are following a pile. the course.

Total enrollment, 187.

FIFTY-SIXTH 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.) I. What did Zedekiah ask of Jeremiah? 2. Why was Jeremiah cast into the dungeon? 3. For what did Jeremiah reprove the peo-

- ple of Judah?
- The Prophets (continued). IX. Jeremiah (continued) Historical portions, with mingled warning and exhortation.
- First-day. Jer. 37: 1-21. Second-day. 38: 1-28. Third-day. 39: 1-18. Fourth-day. 40: 1-16. Fifth-day. 41: 1-18. Sixth-day. 42: 1-22. Sabbath. 43: 1-44: 30.

As I harvested my crops an' sold 'em, I was astonished to see how the Lord's pile grew, an' I had to think it over middlin' sharp to know where to invest it so 'twould do most good, an' THE DEACON'S TENTH. I was gettin' over the wrench a little until my in-MARY S. CHAPMAN, in The Examiner. terest became due. The year before old Uncle Ye see, the elder had preached a most power-Nat had died, an' most onexpectedly had left me ful sermon on Christian givin' in which he took five thousand dollars. If the legacy had dropped what I called purty strong ground. Among down from the skies I couldn't have been more other things, he said we'd ought to do as much surprised. Now I had three hundred a comin' in from it, an' it most killed me to take thirty for our religion as the old Jews did for their's, an' while it was all right to lay up for a rainy on't an' put it aside for the Lord. I couldn't day, an' get ahead if we honestly could, we help whinin'. should set apart at least one-tenth of our income "Now, Huldy," says I, "don't ye believe the as the Lord's money. old Jews deducted their taxes afore they laid "Now, I think the elder went a leetle too far," by their tenth?"

says I to my wife, Huldy, as she was a drivin' home from meetin'. "Givin' is well enough, but dingin' about it."

"Bless my soul, Huldy," says I, "I'd rather pay the whole thirty dollars than wade through "Waal, Lyman," says Huldy, "why don't you all them dull books. "An' then," says I, a think-"My,!" says I, "as if I didn't give mor'n that come around beggin' say, I s'pose it would be a ed in their basket an' in their store that bestow "Then, I'm sure," says Huldy, with that queer their goods on the poor. Anyhow, I've made up

I get a'most tired a hearin' these ministers a try givin' a tenth-try it for one year, anyhow." ing hard, "accordin' to what these agents that now; it's two shillings and fifty cents, every time good pecooniary speckerlation to give to the l turned around, to say nothin' o' the contribu- Lord. They tell about throwin' out crackers an' tions to big objects. If I get home with a dol- coming back loaves, an' show how them is blesslar in my pocket I think I'm a lucky fellow." little smile o' hern that she sometimes has, "it'll my mind to try it."

be a real savin' to ve to go into systematically "Now, Lyman Tubbs, don't ye go into this a givin' ver tenth." tenth business with so much worldly motives. Now, I hadn't any idea of doin' it, an' keepin' If ye do ye'll be worse than Ananias and Sapphira, who was struck dead at once. Not but a reconin' of what I contribute—in fact. I that the Lord has said, 'I will never leave thee thought that verse about lettin' yer right hand know what yer left was a doin' was rather again nor forsake thee,' an' 'prove me now herewith,' it, but somehow Huldy has a cool way o' takin' but if ye undertake to drive a sharp bargain with things for granted, an' though the mildest of all Him, ye'll find out that He'll git ahead of ye women, she ginerally manages to carry her every time. No, He's given us all we have, an' I'm thinkin' He'll ask us some mighty close questions about the way we have used it." Next mornin' I see her a makin' a book out o'

Huldy didn't very often preach, but when she some sheets o' paper, an' rulin' 'em off, stitchin' on to 'em a pasteboard kiver an' on the did her sermons were what I called p'inted. outside she writ in big letters that was as plain Times passed on, an' I got used to givin' my to read as printin', "The Lord's money." This tenth. I didn't squirm over it as I did; in fact, I got kinder raised, an' to feelin' liberal. she handed to me an' said nothin'. That very week I got pay for my wheat; it didn't sell so much as a turkey without puttin' aside tithes of it.

was an uncommon good crop; it come to six hundred dollars. I was a settin' by the fire a countstuck under my nose that book, "The Lord's Money."

"What's that for, Huldy?" says I. "Why, for the tenth," says she.

"Yis, yis," says I, a tryin' to screw my face into a smile, an' act as if I'd been a calkerlatin' all the way through to give 'em.

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Ye see there was an awful sight o' old Adam in me. I jest set there a begrudgin' that money. I most wished that the wheat han't come to so much. Then I happened to remember what the elder had said in his sermon-that it would be a mighty hard' wrench on us at first to give a tenth---that when the fingers had got crooked up a graspin' this world's goods, 'twas hard to get 'em straightened out, but that when we'd become used to this way o' givin', we'd enjoy it an' be blessed in it) as much as in pravin' an' readin' the Scriptures. A thinkin' on that sermon, I made up my mind I'd double my subscrip-tion for the elder's support, an' that would just take the sixty dollars.

"I dunno," says she; "we might read up Leviticus an' Numbers an' Deuteronomy an' see."

It happened in the summer that my wife's cousin Silas an' his family came to see us, an' I was a braggin' about givin' my tenth, an' I supposed he'd never heerd o' sech a thing; but Silas says, says he, "I've done it ever since I was converted. I airn two dollars a day, an' every Saturday night I jest lay aside one dollar and twenty cents, an' I pray over it; it's sacred; it's the Lord's money.'

"Don't yer take yer livin' out o' it first?"

"Yer what?" says Silas, amazed. "It's jest so much I airn, an' the ability to airn it comes from the Lord, an' I joyfully give back to him the little part.

should be a little fearsome."

shall supply all your needs,' an' 'Lo, I am with you.' They are all yea an' amen."

simply given a tenth of all I'd sold and grumbled over it at that, an' there were all those broad acres that had fed us, an' those big trees in the woods that had kept us warm-blessin's upon blessin's that I hadn't counted, an' here was Silas with nothin' but his hands, an' yet so willin' hearted an' doin' so much. When I carried him an' his folks back to the city I jest filled my wagon box full o' things, an' felt as if I was givin' directly to the Lord.

our house, an' we was talkin'. His son, Fred, was a playin' with my Thomas—they was awful much money as you have, Deacon Tubbs, I'd in' the Lord for His goodness to me an' mine, send Thomas to school, an' ask the Lord to make an' I knew that givin' my tenth, though it had a minister o' him."

thing I want him to be." Ye see I had other afore. things for my boy, but I said nothin'.

My next neighbor, old Mr. Hodges, had a son who went to the city an' studied law, an' got to be a judge, an' comes home in his big carriage once in awhile to visit the old folks, his wife an' children dressed to fits, an' seeing them I had a natural hankerin' for Thomas to turn out like that, I was a sayin' this to Huldy when the elder's folks was gone.

me with them great, earnest eyes o' hern, "would you really like to have our Thomas jest like old Mr. Hodges' son—a breakin' the Sabbath, he an his boys, a shootin' ducks an' a drinkin' an' playin' cards? Be you a deacon an' a member of the church an' not feel as if 'twas bigger business to persuade men to forsake their sins an' love the Lord Jesus Christ?"

Ever since Silas was here my mind has been dreadfully took up with somethin' he was a tellin' me. He said some good Christian men had hired rooms in the worst part o' the city an' made them bright an' attractive, an' was a singin' hymns an' preachin' to the folks, all without money, an' without price, an' some sech work as this is what I'd been a wishin' my boy could do, an' jest then Thomas came in an' stood be side his mother. He had the same hair as her's an' the same brown eyes, an' somethin' told me that if he took to preachin', he'd be one of the conviction sort, for I must say that nobody's words ever took hold of an old sinner like me as Huldy's does.

Well, my tenth money grew; half the time I didn't know what to do with it. I was over to the elder's one day an' he was tellin' me of a school near by which he thought would be a good place to send our Thomas-he'd noticed how crazy the boy was for books an' learnin', an' the minister said he'd a cousin livin' jest out of the village that would take good care o' Thomas, an' well known to THE RECORDER family:

board him, an' he'd be under good Christian influence.

"What do you say, Huldy?" says I, as soon as I'd got home.

"I'd like him to go," says she, "an' for the elder's boy to go with him.'

Sure enough he should, an' that would be a use for the rest o' my tenth, an' Thomas an' Fred was awful good friends; they was like David an' Jonathan, an' what do you think, there "But," says I, "ain't that kinder risky? Ye was a revival that, jest like a big wave, struck might be took sick, or yer work give out; I -- that school, an' in fact, the whole community, an' both the boys was converted, an' you can't "These are the promises," says Silas: 'My God think how I felt, so glad about it, an' kinder streaked, too, for I knew it warn't none o' my doin'; I'd been sech a poor, good-for-nothin' Waal, if I didn't feel small after that. I had Christian all my life, it was enough to set my Thomas again' the Lord.

We got the good news on Saturday mornin' an' in the afternoon was the covenant meetin'. It was jest about a year from that time that Huldy handed me the "Lord's Money Book." I remember how 1 got up in the meetin' then an' talked, not because I'd anything to say, but bein' deacon, I felt as if I ought to, an' told the brethren I hadn't made no progress, an' all that-jest what I commonly said. How could I talk that One day the elder an' his family was over to way now when I'd had a year o' sech oncommon blessin', an' with Huldy beside me a cryin' for joy because our Thomas had been converted. No, good friends—an' says the elder, "If I had as I couldn't keep from breakin' down, an' thankcome so begrudgingly, had been a help to me. "Bless my soul!" thought I, "that's the last I warn't sech a small, waspish critter as I was

The next year I was man enough to divide my tenth with Huldy, an' sech good times as we had investin' it. Now, Huldy was great on what we call the "Inasmuch charities"---"Inasmuch as ye have done it unto one o' the least o' these," etc. She was always findin' some bed-ridden old woman to help, or crippled child, or some other case o' need, while I couldn't hardly sleep o' night a thinkin' o' the great West, with the "Now, Lyman Tubbs," says she, a lookin' at foreigners a comin' into it, an' of the poor freedmen of the South, or of the great heathen world that so needs the Gospel. We'd spend hours an' hours a talkin' it over, an' as we did so we'd get nearer to each other an' trust near to the Lord.

It's been a good many years that we've been a tryin' this tenth business, an' I wouldn't go back to the old helter-skelter way o' givin' for anythin'.

Huldy has jest been to the city to see the children, an' she came home with her face all aglow. Our Thomas an' the minister's Fred, who married our Mary, have gone into business together, an' are doin' first rate; but that isn't the best of it; they've started a mission in the wickedest part c' the city, an' Huldy said it did her old soul good to hear those young voices a tellin' them poor, ignorant ones of the love of Jesus, an' to see 'em listenin' an' a comin' into the kingdom.

As I'm a closin', I've got this much to tell you; if you want to be a happy Christian you must let your prayin' and praisin' an' givin' go together, an' I will say that Huldy never did a better thing for me than when she gave me "The Lord's Money" book.

FROM AN EYE-WITNESS.

We clip from the North Loup Loyalist the following account of the earthquake which will be of double interest to the readers because Rev. M. B. Kelly, late pastor at North Loup, is so

When the shock first struck us, my thought was that a terrible wreck had happened at our very doors, as our house is near the main line of the Southern Pacific Railroad. But the next instant came the realization that it was a severe earthquake. That dreadful, sickening trembling has to be felt to be realized.

We live on the east shore of San Francisco Bay and can look right across the bay into the city. It was therefore only a short time after the shock that we discovered a terrific fire over there, which increased in magnitude every min-About the same time, reports began to ute. reach us of the appalling destruction all about us. Already a gigantic column of smoke had mounted high into the heavens, and leaping, glaring tongues of fire were rapidly multiplying and signaling to the inhabitants of surrounding towns and villages the dire calamity that had fallen without any warning upon the beautiful western metropolis. We fain would have rushed to the assistance of suffering, dying humanity. But no. The shock had paralyzed every car line and the cars all stopped helpless in their respective places where nature's convulsions had overtaken them. Besides this, martial law had already been proclaimed and while all who wished were allowed to leave the city, none were permitted to enter

Those who have fled, tell of the avful condition prevailing there. In places the ground lies in folds and in other places there are great yawning cracks, while the mainland on the shore line sank from one to five feet. This titanic twisting of the earth had two exceedingly detrimental effects: first, it caused the collapse of many buildings with much attendant loss of life, the victims being incinerated in the ruins, and secend, it broke the water mains, letting the water out, thereby leaving the firemen helpless in their efforts to extinguish the many flames starting up from the collapsed buildings. No blame can be attached to the daring firemen because the fire soon leaped, like an enraged monster, beyond their control. As the pillar of smoke mounted higher and higher (a university professor computed the height yesterday and found it to be three miles) ominous forebodings filled the bravest hearts. The gravest apprehensions for the city are being realized. It was a roaring furnace all day yesterday, last night, and to-day, and to-night at this writing (midnight) the huge column of smoke is still ascending, though not quite so high, and spreading its great pall over the sight of devastation and death. This cloud mass is still made lurid by the fiendish, leaping flames below, casts a ghastly blood-like reflection on the peaceful waves of the bay till every ripple can be distinctly seen.

Still the deep intonations of terrific explosions are heard and their tremendous impact shakes

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SAN FRANCISCO 'QUAKE. The last two days have been terrible days to the thousands of people on the western coast, particularly in the vicinity of San Francisco. The awful experiences began yesterday morning at a few minutes past five o'clock when we were startled from our beds by the violent shaking of the house; windows clattering and furniture rocking. Words are inadequate to describe the sensation as one feels the very earth oscillating beneath him. All animate nature seems to be filled with terror. The chickens went scurrying across the yard and the cows rushed to the hilltops from which they would not return till late in the morning. The accompaning distant rumbling was terrifying.

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the earth here, nearly ten miles distant, telling us so plainly that the soldiers and firemen are dynamiting buildings in their desperate efforts to stop the destruction of the devouring flames.

But San Francisco is practically wiped out. Her dot upon the map can be erased. At this time all the business portion is gone and the main resident portion is in ashes, and now, as though the holacaust were not terrible enough, the unsatisfied flames are licking out their forked tongues to devour the residue on the outskirts.

While we are profoundly grateful to God for our own deliverance our hearts ache every time we look toward the doomed city. And to-day in the cities of Oakland and Berkeley as we beheld the thousands who were fleeing for their lives, some with scant clothing, some with all their remaining possessions in bundles upon their backs, frantic mothers with anxious children clinging to them, the motley throngs com-• posed of all nationalities, surging and clamoring. I could not restrain the tears. It is a terrible time. Many are very uneasy lest the earthquake be repeated. This feeling is intensified by the fact that later distinct shocks were heard yesterday. All the sleep we had last night was with our clothing on.

The destruction is not confined to San Francisco, but San Jose, Santa Rosa, Palo Alto and other cities and villages are reported to be in ruins. Considerable loss of life occurred in Oakland and much destruction of property both in Oakland and Berkeley. Chimneys are down in every direction, some having crashed through the roof. Sights of brick walls thrown out, and tile roofs shaken to bits are common. An acquaintance of ours, sleeping on the fourth floor of a brick hotel in San Jose, was aroused from sound slumber by the outer wall, which stood about eighteen inches from his bed, falling out and the roof tumbling in. No one will censure him because he, after a frantic effort, succeeded in wrenching open the twisted door and rushed in his night clothes to the street below, for his was one of many similar occurrences.

timated to be more than three million dollars.

We hope the worst is past, but if it is not we feel that it is all right. The 46th Psalm has been a great comfort to us, as well as many of God's sure promises. God's hand is in this. What is he saving to the world through these terrible calamities? "We know not what one day may bring forth." "All flesh is grass. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth." "Here we have no continuing city, but we seek one to come." May we all hear God's voice and having heard vield him our helpless lives.

M. B. Kelly. BERKELEY, CAL., APRIL 19, 1906.

FOR DELEGATES TO EASTERN ASSOCIATION. The seventieth session of the Eastern Seventh-day Baptist Association will convene with the church at Berlin, N. Y., May 24-27, 1906. The Committee appointed by the church to look after delegates will be pleased to have names sent in at as early date as possible, so that when delegates arrive places will be waiting for their acceptance. We are looking for a large company. How to reach Berlin via rail from 42nd street depot, New York City: Train leaves 9.05 a. m., via Chatham, leaves Chatham 2 p. m. (Rutland railroad) arrives at Berlin 4.25 p. m. Via Citizen's Line, boat. to Troy, and via 'B. & M. R. R., arrive at Berlin 10.11 a. m. Albany boat, via Chatham, arrive at Berlin 9.35 a. m. via Rutland railroad. The Committee will be pleased to give any further information you may desire. P. O. LAMPHIER, Chairman.

BERLIN. N. Y., May 2, 1906.

THE SABBATH RECORDER.

History and Biography.

CIRCULAR LETTER.

The Elders, Messengers and Brethren, composing the Sabbatarian General Conference. holden at Cohansey, in the county of Cumberland, state of New-Jersey, September 10, 1807; to our well-beloved Brethren and Sisters of the same faith, and order of the Gospel, who are scattered up and down in the United States of America, Greeting:-

DEAR BRETHREN :--- When we take into considthem who are sanctified. And may the grace of eration the many blessings and privileges, which our Lord Jesus Christ be with you all, Amen. God Almighty has bestowed upon our venerable Signed, by order and in behalf of the Gen-¹ forefathers, and on us their children and succescral Conference, September 14, 1807. sors, from generation to generation, we desire Amos STILLMAN, Moderator, to call upon our own hearts and all our Brethren STEPH. MAXSON. to magnify and praise his holy name, for the **JACOB** WEST. manifold blessings conferred on us from time to Conference Clerks. time, and for that agreeable interview with each You know how a surgeon, in practising his other and that mutual harmony, which has preprofession, is not only obliged to keep his hands vailed in our General Conference the present year ;---and when we are informed of the late and linen free from dirt, but he must keep himoutpouring of the spirit of God, in so many self aseptically clean as well. Now, in my profession I have to be even more careful about churches of our order, and that many have been brought by the power of the truth to embrace the things that might do harm in even the most indirect ways.—Maltbie D. Babcock. Sabbath of the Lord our God; we can but hope the truth will prevail more and more, until thou-WANTED. sands and thousands shall be brought to know the Position by a Seventh-day young man, married, as Lord, and to the practical observation of the Law office manager, bookkeeper or stenographer; ten years of God, and the ordinances of the Gospel of our experience; best of references. Address, Employment, THE SABBATH RECORDER. Lord and Saviour Jesus Christ.

As the observation of the Sabbath is our distinguishing principle among Christians, permit DEATHS. us to address you with a few words on that important subject; not because we suspect you to BURDICK.—Charles M. Burdick was born in Brookfield, he wavering in your minds, but would in the N. Y., June 3, 1852, and died in West Edmeston, N. Y., March 11, 1906. bonds of love, exhort you with ourselves, to be He was the son of Benjamin and Mary Lovd Burzealous in the cause of truth; and stand up as dick. His father was born in Rhode Island and his children of the light and of the day; contend mother in West Edmeston, N. Y. Mr. Burdick was a earnestly for the faith once delivered to the genial man and a good neighbor. A. C. D., JR. saints.—We thank God we have nothing to fear HUMMELL.-Lewis Hummell was born March 2, 1847, from man, since the veil of persecution and suand died suddenly of apoplexy, in Salem, N. J. March 21, 1906. Funeral service in Shiloh Church perstition is already rent, and by the Constituconducted by the Marlboro pastor, assisted by the The loss to Leland Stanford University is es- tion of these United States we are entitled to the pastor of Salem Baptist Church, and Evangelist pure worship of God and all the privileges of L. D. Seager, March 26. Burial in Shiloh cemethe Gospel; then-let us, dear Brethren, give up tery. our hearts to God, without reserve, and endeavor Bro. Hummell was married to Mary Hall, March 15, 1870, who, with 3 children, survives him. He and his with all our might to promote the declarative twin brother were the youngest of twelve children. glory of God, and the mutual happiness of each The twin brother, E. E. Hummell, died about four years other. To this end we would suggest the proago. Seven remain: John, William, George, and four priety of being more diligent and zealous in pursisters. When about 18 years old he gave his heart to suing our present mode of corresponding by let-Christ, and united with the Shiloh Church March 25. 1865. He continued loyal and faithful to the church 41 ter and messengers to the yearly Conference. years till death. Thank God for this victory. Thank We assure you, dear Brethren, that notwith-God for the life of this brother. "Be thou faithful unto death and I will give thee a crown of life."

standing God, in his wise providence, has deprived us of the company of some of our worthy S. R. W. Elders and Fathers in the Gospel, yet the Lord MAXSON.-Mary Brand Maxson was born in Brookfield, N. Y., June 7, 1833, and died in Brookfield, has been present to comfort and refresh our N. Y., March 28, 1006. souls and bind our hearts together in the most She was the daughter of Barton and Charlotte Brand endearing love and mutual harmony, and we de-On Jan. 15, 1856, she was married to Eli S. B. Maxson. who was born on the same day. On Jan. 15, they celesire to give glory to God for the favorable prosbrated their fiftieth wedding anniversary, and none pect which at present appears among our present seemed to enter more into the pleasure of the Brethren in this place; three new members have occasion than did the bride and groom. While attendbeen added to this Church, and one restored ing the DeRuyter Academy, when about 20 years of since the commencement of the present Conferage, she was converted, baptized and became a member ence, and from the attention and countenance of the DeRuyter church. Those surviving are her husband and several nephews and cousins. She had felt of the congregation, we have reason to hope and from the first that her illness would terminate fatally believe that our God has great blessings to beand the only regret that she expressed was in behalf of stow on this people, and we have no doubt, her husband who needed her so much in his declining Brethren, but that God is able and willing to years. In a few conscious moments before her death grant us all much greater blessings than ever she said, "I am trusting in God," "Thy will O Lord be done." Strength, generosity and hospitality formed the we have yet experienced.—Then let us all arise keynote of her life and not one who knew her but has and shake ourselves from the dust and without received inspiration from her ready sympathy and nodelay harness ourselves with the Christian arbility of soul. Sermon from 1 Thess. 4: 13 on "Hope mour and rally round the standard of gospel libof the Great Reunion." A: C: Di, JRi

erty and fight valiantly under the Captain of our salvation, for as yet we have not resisted unto blood striving against sin. Therefore be of good courage and wield manfully the sword of the spirit and we shall soon be conquerors, and more than conquerors, through Christ our King, and then shall we sit down with him in his throne, and be crowned kings and priests to live and reign with him forever and ever.

Now dear Brethren, we commend you to God, and the word of his Grace, which is able to make you wise and give you an inheritance among

Sabbath School. CONDUCTED BY SABBATH-SCHOOL BOARD,

Edited by REV WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1906.

Apr.	31, The Two Foundations
- ⁻ - ,	Luke 7: 1-17.
Apr.	21. Jesus the Sinner's FriendLuke 7: 36-50. 28. The Parable of the SowerMark 4: 1-20.
May	5. The Parable of the Tares,
-	Matt. 13: 24-30, 36-43.
May	12. A Fierce Demoniac HealedMark 5: 1-20. 19. Death of John the BaptistMark 6: 14-29.
May	26. The Feeding of the Five Thousand,
T	Mark 6: 30-44.
June	2. The Gentile Woman's FaithMark 7: 24-30. 9. Peter's Great ConfessionMatt. 16: 13-28.
June	16. The TransfigurationLuke 9: 28-36.
	23. Review.

. LESSON VIII. DEATH OF JOHN THE BAPTIST.

For Sabbath, May 19, 1906.

Lesson Text.--Mark 6: 14-29.

Golden Text.-""Be not drunk with wine, wherein is excess." Eph. 5: 18.

INTRODUCTION.

After the healing of the fierce demoniac Jesus returned immediately to the western shore of the lake. Here he perforemed two remarkable miracles which are closely joined in the narrative in all three of the synoptic Gospels: the healing of the woman who touched his garment in the crowd, and the raising to life of Jairus' daughter.

Jesus sent out his disciples to preach throughout Galilee, and to heal the sick in his name. It is at the time of the return of the disciples to Jesus that our present lesson has its place.

It is to be noted that our lesson refers to events that occurred at three different times: the discussion of Herod with his officers in view of what they heard about Jesus' doings (say, about March of the year 20); the banquet of Herod and the murder of John the Baptist, a few months earlier; the arrest and imprisonment of John the Baptist a vear and a half before, in the fall of the year

The disciples of Jesus had helped to spread abroad his fame, and now at length Herod the tetrarch takes note of the remarkable_work that is going on in the region over which he is exercising authority.

TIME.—Probably in March of the year 29. See Introduction above.

PLACE.—The place of the early part of the lesson is in Galilee. According to Josephus, John was beheaded at the castle of Macherus, a few miles to the eastward of the Dead Sea.

PERSONS .- Jesus; John the Baptist and his disciples; Herod Antipas, a son of Herod the Great; Herodias, and her daughter; courtiers and officers of Herod. OUTLINE:

I. Herod's Thought Concerning Jesus. v. 14-16.

2. The Imprisonment of John the Baptist. v. 17-20.

3. The Wicked Scheme of Herodias. v. 21-2б.

4. The Death of John the Baptist. v. 27-29.

14. And King Herod heard thereof. He was called king in a popular way, but had no real right to the name. His official title was tetrarch. literally the ruler of the fourth part. The term came to be used of a subordinate ruler of a portion of a province. For his name had become known. The fame of Jesus was spread more widely by the work of his disciples till at last it was heard in the palace of Herod, who as a general rule took little note of what was going on in his province. John the Baptizer is risen from the dead. We need not suppose that Herod was a believer in the transmigration of souls. To the conscience-stricken murderer this conclusion is the rough and ready explanation of the wonderful things that he hears about Jesus. He knew that The American Revised Version is careful to show John was a man of God.

be the forerunner of the Messiah mentioned in Mal. 3: 1. Doubtless they did not think of the actual Elijah as living again, but rather of one like him in character and work. Even the Pharisees sent to ask John if he were Elijah. A er by the readiness with which she prefers this

prophets even as one of the prophets. Opinion was divided, but all would agree that Jesus was an extraordinary man, and probably sent, from God.

16. John whom I beheaded, he is risen. Others hold speculative opinions, but Herod with his guilty conscience is positive. Compare in contrast Luke 7: 9, where Herod appears to be in doubt.

17. For Herod himself had sent forth and laid hold upon John. Our Evangelist now enters into a long explanation to show how Herod happened to execute John. In the first place Herod took the wife of his elder brother Philip (not Philip the tetrarch); then John reproved him for his adulterous marriage. Whereupon Herod seized John and put him in prison. At first thought we wonder that this tyrant did not kill John at once. Different reasons are assigned for this hesitation on the part of Herod. It was apparently because he stood in awe of John as a prophet, v. 20; and also because he feared to displease the people who were all friendly to John, Matt. 12: 5.

18. For John had said unto Herod. John the Baptist had preached unto all the necessity of repentance. He was bold even to condemn the religious leaders, the scribes and Pharisees, and as we see in this case, the highest in political author-

19. And Herodias set herself against him. She was not restrained in her vindictiveness by any scruple of conscience or fear of the people. John had criticised her, and she would be satisfied with no revenge short of the death of this bold preacher.

20. For Herod feared John. Compare his superstitious thought about John's resurrection mentioned at the beginning of the lesson. By whatever motive Herod was moved he certainly stood in the way of the vengeance which Herodias desired. He was much perplexed. This is the better reading instead of "he did many things" of King James' version, following the Received Text. And he heard him gladly. We see that there are good impulses even in the worst of men. Herod was moved by conflicting motives.

21. And when a convenient day was come. That is, a favorable day for the purpose of Herodias. She had doubtless planned for weeks to make such a use of this festival occasion as is described in the following verses. Made a supper to his lords, etc. To this birthday festival he invited the civil and military officers and those high in social standing. The word "estates" in King James' version is used in a sense now practically obsolete.

22. The daughter of Herodias herself came in, etc. The emphasis is on the fact that is was not an ordinary dancing girl that came in to please the revelers by the graceful movements of her limbs and body, but the step-daughter of their host, a great-granddaughter of Herod the Great. Ask of me whatsoever thou wilt. The half-drunken Herod is so pleased that he thinks no reward too magnificent for such a treat.

23. And he sware unto her. In his eagerness Herod confirmed his promise by an oath. Very likely the girl seemed to hesitate as if overcome by the generosity of the offer. The king wishes her to realize that she can have anything that she wants. Unto the half of my kingdom. The very promise that Ahasuerus made to Queen Esther. Under the influence of the wine the tetrarch very likely had a more than usually exalted idea of his own greatness and power.

24. Said unto her mother, What shall I ask? It is possible that her courage failed for the moment and that she went to secure moral support from her mother before making her request, but rather more probable that her mother had not till this time revealed to her daughter the boon for which she was seeking. The expression "being before instructed" in King James' version of Matt. 14: 8 is better rendered, "being urged on" or "persuaded." The head of John the Baptizer. us that there are two forms in the Greek for 15. It is Elijah. They suggest that Jesus may John's surname. That the difference is slight is seen from the fact that the two forms are used interchangeably. Compare the end of next verse. 25. I will that thou give me forthwith, etc. Sa-

lome shows herself the true daughter of her moth-

request. King James' Version has "by and by" instead of "forthwith," and later in the verse "charger" instead of "plate" or "platter." These are not mistakes in translation. but rather evidences of a change in the usage of words in English in the course of three hundred years. Herodias showed her shrewdness in demanding the immediate fulfilment of Herod's promise. On the next day and in the absence of his guests he might easily refuse to keep his word.

26. And the king was exceeding sorry. He did not desire to kill John, and doubtless also he disliked to be tricked into doing something that he had not planned to do. It is likely that he expected that Salome would ask for gold or jewels. For the sake of his oaths, and of them that sat at meat. He felt constrained by his oaths, and also he did not wish to be discredited in the eyes of his guests by failing to give what he had promised to the girl with such a parade of lavish generosity

27. And straightway the king sent, etc. The execution is immediate. If Josephus is correct in his statement that John was killed at Macherus, we may infer that the banquet occurred at the same place.

28. And gave it to the damsel. What hardihood of wickedness for a girl to be able to receive such a present! We do not know how old Salome was, but very likely she was about twenty. She afterwards became the wife of her great uncle. Philip the tetrarch.

20. And when his disciples heard. Some of them had probably lived nearby during the time of their master's imprisonment.

ring up the fire?"

reply. going?" we asked.

"To keep up steam," said he. "But why keep up steam?"

"Why, man," he said with ill-concealed disgust at our apparent ignorance, "the steam is the power that runs all the machinery in this great factory. Were I to let the fire die out, the steam would go down, not a wheel would turn, the factory would be lifeless, there would be no output, no money to pay labor, and all the capital invested would become dead stock."

When God created you He invested a certain amount of capital in you. (See Matt. 25: 14, 15.) But that capital, to be productive, to do good work for God in this world, must be moved with the power of His Holy Spirit. The engine must be kept "fired up," or the steam will go down.

Dr. Joseph Le Conte was an authority recognized by the world at large, on the science of vision. One day, says the New York Tribune, he was showing a class how to detect the blind spot in the human eye. He took two coins and held them, one in each hand, before him on the table.

"Look at both of these steadily," said he, "and gradually move them in opposite directions. Presently they will pass beyond the range of vision. This is due to the blind spot. Continue the movement, and the coins will again emerge to view."

Then the philosopher and naturalist had his little joke. "You can experiment for yourself at home," said he. "But if you are unsuccessful, try some other object instead of a coin. Some people have no blind spot for money."

WHY KEEP FIRING UP?

We asked an engineer, "Why do you continue all day shoveling in coal and stir-

"To keep the fire going," was his prompt

"But why do you want to keep the fire

A COMMON WEAKNESS.



MAY 7, 1906.



ROYAL BAKING POWDER CO., NEW YORK.

LOOKING FOR THE HANDFULS THEODORE L. CUYLER, D. D., in The Christian Work and Evangelist.

of Boaz the generous farmer commanded his young men to "let fall some of the handfuls of the child of sorrow, who turned out to be a man purpose for her." They were told to "leave of many virtues. I once heard Mr. Moody talk them, that she might glean them;" and they were for half an hour to a mission school, and the not to rebuke her for gathering them up. So children were delighted. But he picked up his she gleaned in the field until the evening, and handful of fresh truth in the fence corners of a beat out what she had gleaned, and it was near- chapter in the "Proverbs." It was a talk about Jy a bushel of barley. Happy, honest toiler! the ant, the spider, the cony and the locust. She received her reward. Instead of consulting Happy is that Sunday-school class and happy is a false pride and loitering the day in idleness, that congregation whose teacher understands her brave industry brought her more than the ephah of grain. It made her the wife of lordly God's great field. He always lets fall such hand-Boaz, the mistress of his mansion, and the an- fuls to the patient, prayerful gleaner. cestress of the promised Messiah. So they who humble themselves are often exalted.

from this beautiful incident in the pastoral of a field over which the sharp sickle of adversity "Ruth." Just as the liberal heart of Boaz com- has passed with keen and cutting afflictions. manded his men to let fall the handfuls for the Your hopes have been laid low. Has that stubin doing his will. No true workman works in you be so blind and foolish as to prick your finvain. Sometimes in the heat of the long day a` gers with Satan's briers? My afflicted friend, Christian pastor is tempted to discouragement. the God of love will let fall some precious hand-He sees but few results. But presently God lets fuls of comfort, if you will only search for them fall a handful of golden stalks, to cheer his heart. with the eye of patient humility. In fact, there Some souls are converted. Some fallow-ground, are scores of golden passages in God's Word hearers begin to show signs of a crop. His that were only intended for such as thee. They prayer-meetings begin to give token of a revival. are as truly designed for thee as is the letter left Perhaps a project that lay very near his heart by the postman with thy own name on the envelis taken up by willing hands and open purses. ope. These passages of comfort are Christ's Or it may be that the conscientious toiler gets a love letters to thee. Never wouldst thou have marvelous blessing into his own soul; a new received them if thou hadst not gone through comforter; a new incoming of the Holy Spirit. Our Heavenly Father knoweth both what to be- let fall for thy gleaning. "My grace is sufficient stow and when to bestow. There are thousands for thee." "As thy day, so shall thy strength of pastors and Sunday-school workers who, af- be." "I will be with thee in trouble, and will ter their summer vacations, are just entering on deliver thee." "All things work together for a new season of gleaning. Let us give them the good to them who love God." "They that sow inspiring hint that just at the right time and in in tears shall reap in joy." "Weeping may enthe right way the Master of the field will let fall dure for a night, but joy cometh in the morning." the handful. Be not weary in well-doing. In Here are but specimens of the treasures of "due season" (which always means God's time, strength and comfort which God droppeth in and not ours) ye shall gather the precious bless- the path of his chastisements, for his own to ing. It may not come in the way you look for gather up. In the closing verses of the ninetyor be of just the kind you expected; but it will first Psalm is a whole handful of divine promfill your basket. You and I do not serve a stingy ises, as sweet as honey and the honeycomb. Master.

THE SABBATH RECORDER.

This incident in Boaz's barley field has a beau-stubble-fields of affliction! Abraham found tiful application to Bible study. Too many there the noble condemnation that he was "the Christians never practice a careful gleaning of friend of God." Daniel won his crown there. the inspired Word. In fact, to such careless Job came out of that field, which the scythe had readers a large and precious portion of the Word apparently swept clean, with a whole armful of is as utterly unknown territory as the headwaters spiritual blessings. Paul never would have been of the Nile. They never search the Scriptures. the man that he was if the first crop of his selfish But when we patiently go through the wonder- aims and ambitions had not been cut away. Then ful domain of truth with open eye bent down he turned gleaner for the Lord, and went home humbly to seek for the hid treasures, oh! what to heaven more richly laden than Ruth came handfuls of fresh promises, and fertile sugges- home from the barley field. To everyone of us tions, and marvelous teachings are dropped in the Master appointeth his or her field of toil or our path. We pick up a truth never dreamed of trial. He hath the handful for each, if we of in many an out-of-the-way passage. In some have but the faith to look for it. At the final historical incident, or some neglected verse of hour of judgment the question to each of us will prophecy; or some dry chapter about Jewish be: "Where hast thou gleaned to-day?" rites and ceremonies we find a whole sheaf of divine teaching. God never put one page in his THE MASTER'S VOICE. Book without a purpose. There is more than a Many centuries ago. As the people gathered around the bushel of barley in the Book of Leviticus. Many By the wayside where they found him persons pass by this portion of the Word as a Said the Master to them all. mere upholstery shop of priestly robes and Jew-"Will ye then obey my call? ish ritualities. But to him who can discern the If a man would follow me. things of the Spirit the book is full of most rich If he would my servant be, He must follow on unshrinking, and rare instructiveness. It typifies the Chris-Not of ease or pleasure thinking; tian life most wonderfully. Even that long Let him daily take his cross. catalogue of names in the fourth chapter of the Sign of earthly change and loss, When Ruth was gleaning in the barley field First Book of Chronicles furnishes a text for a Hardship, sorrow, self-denial. Loneliness and bitter trial; capital sermon in that single name of "Jabez," Such their lot in life must be Who would truly follow me." Many centuries ago Thus he spake, as well we know. -Young People. 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 where to find the handfuls of fresh truth in South Salina street. All are cordially invited. THE Seventh-day Baptist Church of Chicago holds

In every field which Providence opens up to on Randolph street between State street and Wabash us there is precious grain to reward our gleaning. avenue, at 2 o'clock P. M. Strangers are most cor-But there is a rich spiritual truth to be gleaned Some of my readers may even now be treading dially welcomed. W. D. WILCOX, Pastor, 5606 Ellis Ave. THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, nimble fingers of the maiden, so God is wont to ble-field nothing left for you but the thorns of Washington Square South. The Sabbath-school meets let fall his blessings for those who are diligent discontent and the brambles of unbelief? Will 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. WORLD'S FAIR SIIOISmanifestation of Jesus as his personal guest and the mown field of bitter disappointment or be-WEBSTER'S reavement. Here is one handful of consolation NTERNATIONAL DICTIONARY 🐲 RECENTLY ENLARGED 25.000 New Words and Phrases New Gazetteer of the World New Biographical Dictionary Edited by W. T. Harris, Ph.D., LL.D., United States Commissioner of Education. 2380 Quarto Pages. 5000 Illustrations. Also Webster's Collegiate Dictionary 1116 Pages. 1400 Illustrations. 1116 Pages. 1400 Illustrations. Regular Edition 7 x 10 x 254 inches. 3 bindings. De Luxe Edition 53/x85/x11/ in. Printed from mane plates, on bible paper. 2 beautiful bindings. REE, "Dictionary Wrinkles." Illustrated pamphi G. & C. MERRIAM CO. Publishers, Springfield, Mass. GET THE BEST What graces, too, are to be gathered in those

regular Sabbath services in the Le Moyne Building

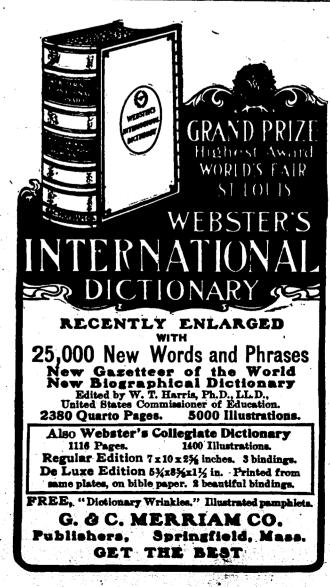


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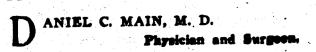
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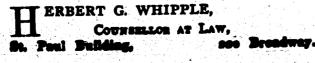
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Volume 62. No. 20.

SOME OTHER DAY.

There are wonderful things we are going to do Some other day. And harbors we hope to drift into

Some other day.

With folded hands and oars that trail We watch and wait for a favoring gale To fill the folds of an idle sail

Some other day.

We know we must toil if ever we win Some other day.

But we say to ourselves there's time to begin Some other day.

And so, deferring, we loiter on,

Until at last we find withdrawn

The strength of the hope we leaned upon Some other day.

And when we are old and our race is run, Some other day.

We fret for the things that might have been done Some other day.

We trace the path that leads us where The beckoning hand of grim despair

Leads us yonder, out of the here,

Some other day.

Rain?

-Alfred Ellison.

THIS morning I was awaked by the Who Sends the gentle sound of rain pattering upon the roof, plashing in the leaves

spout, dribbling among the leaves and grass outside my open window. And a grateful sense that God was blessing tree and Ephrata shrub and tender flower while men slept, brought to mind the inquiry of one of old, which needs no answer: "Who hath divided a watercourse for the overflowing of waters, . . . to cause it to rain on the earth, where no man is: on the wilderness, wherein there is no man; to satisfy the desolate and the waste ground; and to cause the bud of the tender herb to spring forth?" It is easy to turn from the gift to the Giver. How, women, there being two parts in the bass. A then, like to the rain is divine grace! Who ment of firing explosives to cause the clouds to yield their treasure seems to be abandoned, and who but God sendeth grace? He is the sole author of it. "He hath divided a watercourse for the overflowing of waters." He hath preheart of flower and leaf. He directs each drop, his portion of grace. God sends the rain when men are awake to observe, and when men sleep, and take no note; when men are busy in the field, or it descends "on the wilderness, wherein there is no man." So grace waits no man's observation. It comes in answer to prayer and earnest expectation, or it descends upon men as rain upon

PLAINFIELD, N. J., MAY 14, 1906.

the grass, which calls not for it, but only shows countenances solemn and dejected, their faces its need by withering blade. "I am found of pale and emaciated from their manner of living, them that sought me not,"-where the need is the clothing exceedingly white and quite picturthe only plea which rose to heaven. The rain esque, and their music such as thrilled to the falls "on the wilderness," "to satisfy the desolate very soul; I-almost began to think myself in the and waste ground." Where there is no trace of world of spirits and that the objects before me former showers; where the sands are dry and were ethereal. In short, the impression this burning; where there appears to be no roots to singing made upon my mind continued strong spring into life—nothing to repay the boon; for many days and I believe will never be wholly where need seems insatiable. And thus it is obliterated."-Many of the members of the sowith grace. It enters hearts hitherto unblessed ciety were specialists in beautiful pen work, us--as barren as the desert-where burning passion ing quill pens. We saw beautiful books of contains no root of promise; to satisfy whose records and history written in German, the text needs requires an ocean of grace. The rain is of which is now as clear, accurate and beautiful efficient. It causes "the bud of the tender herb as a "copper plate." Great books of music, havto spring forth." "My grace is sufficient." The ing the words and music, together with finely tenderest bud starts into new life with the rain. illuminated texts and initials, are still in existence The feeblest soul revives under God's grace. and well preserved. Months and years were Buds of hope grow into strong faith. Buds of spent at such work, some of the sisters being desire rise to resolves. Buds of purpose come noted for the beauty and rarity of their pen to fruits of service. Buds of divinely implanted work. love come to blossoms of peace and purity and THE German Seventh-day Baptists. charity-colored with the heavenly, scented with like their English brethren, were Ephrata and the Christly-pleasing in the sight of God, inamong the first in educational work Education spiring to man. And still the gentle, blessed rain and in scholarship. Their printing is falling.

press at Ephrata produced one of the most notable and rare books, before 1750. We saw a ured relics in the old Saal. It is "The Menonite printing was ornate and beautiful in every respect. It, will compare well with similar books of the present day. It is said that this was the earliest and most valuable history of the Christian martyrs ever published, it having been issued were printed in that country, but many of the cutors. Some copies were brought to America. namented and protected with brass mountings making this book, preparing both the material and doing the work. These fifteen men worked copies were printed and it is said that in 1754,

MUSIC was highly cultivated, and copy of that massive volume among the treassinging was carried to an extent quite beyond the ordinary attain- Martyr's Mirror by Von Braght." The style of ments of that period, and in many respects beyond the average attainments of the present day. Beissel was an excellent musician and a composer. The style of his music was modelled from Nature. the tones of the Aeolian harp being his primary inspiration and standard. in Holland in 1562. At least twelve editions This music was written in four, six and eight parts, all the parts except the bass being sung by books, like their owners, were burned by persesoft falsetto was the prevailing tone, minor These were printed in Dutch. The Menonites, causeth it to rain but God? Even the experi- strains being prominent. An ancient writer who were neighbors of the Seventh-day Baptists (see Rupp's History Lancaster Co.) describes it at Ephrata, applied to the society at Ephrata to in these words: "The whole is sung on the undertake the task of translating and reproducfalsetto voice, the singers scarcely opening their ing the book. Miller did the translating. The mouths, or moving their lips, which throws the type was set by four of his assistants, while anvoice up to the ceiling, which is not high, and other group of four men operated the press, the pared a channel through which his overflowing the tones, which seem to be more than human, paper being furnished by a paper-mill already love may reach our earth. The Lord Jesus at least so far from common church singing, ap- established by the Seventh-day Baptists. The Christ makes a way for grace to flow into the pear to be entering from above and hovering book contained fifteen hundred pages. It is hearts of men, as the rain descends into the over the heads of the assembly." An account hound in heavy boards, covered with leather, orof that music written by an English tourist, giving to each blade its own-to every believer while William Penn was Governor of Pennsyl- and clasps. Fifteen men, were set aside by vania, described it in these words: "The treble, prayer, and especially consecrated to the work of tenor and bass were all sung by women with sweet shrill and small voices, but with truth and exactness in time and intonation that was ad- three years upon that volume. Twelve hundred mirable. It is impossible to describe to your Lordship my feelings upon this occasion. The five hundred copies were still unsold. The price performers sat with their heads reclined, their was a mere trifle, "twenty-two shillings," about

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