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The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., Editor. JOHN HISCOX, Business Manager.

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DEDICATION HYMN.*

BY E. H. LEWIS, PH. D.
God of the vanished days!
And voices lingering still,
We lift the song of praise
For men who did Thy will.
As unto the farther shore
The ripple's ring is spread,
So widen evermore
The good deeds of the dead.

God of the human heart
And of the human mind,
Thou dost the love impart
Of man for all mankind.
Dearer than the gift of flame,
Wider than tribe or clan,
Straight from Thy heart it came,
The love of man for man!

God of the ordered law
And of the punctual star,
Thou fill'st the soul with awe,
Thou hid'st Thyself afar.
Vast but opens under vast,
Wearing the eyes that scan,
Yet thou art found at last
In love of man for man!

Save Thou dost build the house
We labor but in vain.
Empty are solemn vows
Except Thy smile they gain.
Therefore would we dedicate
All that we are or can,
All that is man's estate,
To love of man for man!

*Sung at the dedication of the Engineering Building, Lewis Institute, Chicago, Feb. 10, 1906.

The Association for 1906.

FIRST in the list comes the South-Eastern Association. The session of that Association for 1906 will be begun at Greenbriar on May 17, 1906. The Moderator is The delegate of the Southeastern Association to the Eastern, Central, Western and Northwestern is Rev. E. A. Witter. O. Austin Bond, alternate. The Eastern Association holds its next session at Berlin, N. Y., commencing May 24, 1906. Frank J. Greene, Center Berlin, is the Moderator. The delegate of the Eastern Association to the Southeastern Association for 1906 is Rev. Madison Harry, alternate, Rev. Henry N. Jordan. The next session of the Central Association begins May 31, 1906, at Verona Mills, N. Y. The Moderator of that Association is H. L. Cottrell, Brookfield, N. Y. Its delegate to the Southeastern and Eastern Associations for 1906 is A. C. Davis, M. D., alternate, Rev. A. L. Davis. Its delegate to the Western and Northwestern Associations is H. L. Cottrell, alternate, Rev. E. H. Socwell. The next session of the Western Association will be held at Alfred Station, N. Y., commencing June 7, 1906.

The Moderator of that Association is Rev. E. D. Van Horn, of Alfred, N. Y. The delegate of that Association to the Southeastern, Eastern and Central Associations for 1906 is Rev. C. S. Sayer, alternate, Starr Burdick. The Northwestern Association meets with the church at Jackson Centre, O., June 14, 1906. The Moderator of that Association is Rev. F. E. Peterson, Edelstine, Ill. The delegate of the Northwestern Association to the Southeastern, Eastern, Central and Western Associations for 1906 is Professor Edwin Shaw, alternate, Rev. M. B. Kelly. THE RECORDER makes this announcement at an early date that those who have charge of the programs and other arrangements at the coming Associations may be fully informed. We have not at hand the name of the Moderator of the Southeastern Association. Any one desiring to communicate with that body can doubtless secure prompt response by writing to Rev. E. A. Witter or to Deacon F. J. Ehre, of Salem, W. Va. While the Associations are local in a degree larger than they ought to be, they are still important meetings, and the themes considered by them ought to have a direct bearing upon the larger religious and denominational interests. It is possible to combine the consideration of local interests with the consideration of larger and denominational interests, so that each will be made stronger. This result should be sought in making up the programs for the coming sessions. The writer has been familiar with the work of the Associations for the last quarter of a century, and in the light of their history we do not hesitate to urge those who have the programs in charge to secure careful and earnest consideration of questions pertaining to the work and the life of Seventh-day Baptists. Such consideration is needed, and in some respects the Association gives more favorable opportunity for the discussion of such questions than the Conference does. However much opportunity the Conference may give, it is not sufficient to meet all the demands. The Associations will be made stronger and more attractive if the scope of themes considered is enlarged and intensified. One reason why the Associations have become so nearly local and why attendance upon them is comparatively small, is because vital questions are not sufficiently considered, although it must be granted that the attendance would be larger if the various churches gave more attention to the interests of the Associations. It is probably true that most people in the churches have come to feel that the meetings of the Associations are not important and that they are not especially attractive because vital denominational questions are not made prominent in the programs. There is always an adequate cause for such results as

have come in the history of our Associations. One potent cause, in this connection, is found in the growth of interest and in the increasing attendance upon the General Conference. On the other hand, if the same interest in large and vital questions connected with Christian life and denominational work were kept to the front in Associational meetings, greater good would be obtained. Hundreds of persons in each Association can attend the meetings of the Association who can not attend the Conference. If the Associations do not discuss large and vital questions, the mass of the people will never hear them discussed outside their own immediate circle. Here again, the fact appears that denominational themes are not sufficiently discussed in the individual churches, otherwise greater interest would be felt in the meetings of each Association. In that case, those having the programs for Associations in charge would feel that influence and the meetings of the Associations would be stronger and more attractive through the combined influence of the churches. People soon grow weary of commonplaceness. Such weariness appears quite as prominently in religious matters as elsewhere. THE RECORDER urges that the sessions of the Associations for 1906 be made stronger than usual by the introduction of vital questions relating to Christian life and to denominational work. We are suffering from stagnation in the deeper currents of religious and denominational life.

WHATEVER influence or custom may obtain in any given Association, in the appointing of delegates to sister Associations, it is at once an honor and a grave responsibility to be such a delegate. The men who are to represent the various Associations in other Associations during the coming year ought to spur themselves in thought, in heart and in preparation, as though one of the great missions of their lives was at hand. It is not enough that a delegate report ordinary facts concerning the Association he represents, and its doings. No such appointment is well filled unless the delegate brings the best of his thoughts, the best of his spiritual experiences and THE BEST OF HIS DENOMINATIONAL FAITH AND PURPOSES. It is as though an army, widely scattered, each part of which has its own trials and work, should send representatives to each other portion of the army in order that the whole army may be strengthened, united, encouraged and helped forward. No man should undertake such a mission without well-prepared sermons and addresses upon themes that are of large and abiding interest. Each delegate should go upon his mission prepared to contri-

bute something permanent to the interests of those whom he is commissioned to visit and help. The interchange of delegates between Associations ought to be much more than a commonplace social, or semi-social and semi-religious event. To be a delegate is a more serious business than to have "an outing," "a good time," "a pleasant experience," etc., etc. On the other hand, no man can do his best who does not feel that the best is demanded of him. Comparative indolence is so common an experience that each man needs to be spurred and strengthened by the consciousness that something much more than usual is demanded, on any given occasion. The surroundings of men and the demands put upon them from outside are a large factor in success or failure. Let the programs of each Association be made up in such a way as to demand from each one taking part in the Association something definitely above the ordinary course of things. Let each person who is to appear upon a program know, in ample time, what will be expected of him. Give those who are to appear upon the programs something worth doing, and so aid them in doing something that will be worth having.

....

In addition to the unsolved problem connected with God's plans **Sacrifice of Parental Love.** and promises, Abraham's deep parental love forbade the sacrifice of Isaac. Ishmael, his first born, had been cast out. The deepest fountains of parental love had been opened when Isaac came to cheer the old age of Abraham and Sarah, the wife of his youth. Well did God say, "Take thy son, thine only son, Isaac, whom thou lovest." Even this pure love, it seemed, must be sacrificed and buried, that he might obey God. Few things in literature equal the simple pathos of the scene between the father and the son as they approach the altar of sacrifice. The boy, in eager innocence, talks about the materials for the sacrifice, but notes the absence of the victim. "Behold the wood and the fire, but where is the lamb?" he said. Struggling with the dreadful secret, too soon to be forced from his lips, Abraham answers, tenderly: "My son, God will provide himself a lamb," knowing while he spoke, that this child of his heart, just budding into manhood, the object of God's promises and the center of his parental love, was the appointed victim. From the human standpoint, unaided by faith, the whole scene is forbidding, dark and cruel. But the faith which had led Abraham thus far, grasped God's hand in the darkness, and led the old man on, sobbing in soul, yet obedient. There is nothing in history comparable with it, unless it be the scene in Gethsemane, and the prayer, "If it be possible, let this cup pass from me." Abraham proceeded until the unresisting Isaac lay bound upon the altar, and the keen-edged knife moved to do its duty, poised and waiting as if searching for the surest way to the boy's heart. Then, when obedience in Abraham's heart was complete, when all doubt, all hope and all love were put away, that he might obey God, then swift deliverance came. A heavenly voice called back the hand, accepting the sacrifice of Abraham's heart. The scene is not simply dramatic. It is the picture of an obedient soul putting all of self, of love, of hope and of parental desire on the altar, willing to do even a seeming wrong that it might complete obedience to God, whom Abraham could not understand, but whom he did trust. That experience was prophetic. It foretold how God will deliver His trusting and obedient child-

ren in every hour of trial. It also foretold that deeper self-sacrifice and devotion to God can never fail to find a rich regard. God's love for us as children is not less than the love of earthly parents for their children, but far greater.

SOMETIMES we get a helpful view

Does it Pay? of a given question by looking at it negatively. Every person, most of all every young person, ought to write the fact down in his notebook where it will be read every day, that it does not pay to attempt to seem what one is not. Experience and the mature judgment of the world combine to secure a just estimate of what people are, and that in a brief period. It is possible to appear better, wiser and richer than one really is, for a little time, but such efforts are like bubbles that break with the breath, or at the prick of a pin. It is equally important that each person should understand that it does not pay to try to get a living without work, hard work and plenty of it. Only the unfortunate ones who inherit abundant wealth may attempt this and they must suffer corresponding loss. In a few cases inherited wealth does not spoil men; in most cases it does. It does not pay to attempt to get anything good without paying for it. Indeed, some one must pay for everything good and all who do not pay for that which they get, put corresponding burdens upon some one else. There is an old adage which says, "There's no use crying over spilled milk." That may be a homely adage, but it is an expressive one. The benefit which spilled milk is able to give comes from the education and warning that combine to teach a man not to spill his milk a second time. It is not always the direct fault of the milkman, but it usually is. It does not pay to be careless. It is wasteful to be inefficient. It is destructive to be thoughtless. On the other hand, it does pay to develop the very best results possible in connection with yourself. This includes your body, your mind, your soul. Without making something of yourself worth while, on the spiritual side, no permanent good will come, however much you may make of your physical or intellectual powers. It does not pay to think lightly of the higher spiritual interests of your life, the moral and religious interests, those considerations which make for manliness, ability and purity. Transient good is not real good. Transient treasures sparkle like frost in the sunshine, but they melt while they sparkle. Real diamonds endure; when compared with ordinary earthly things, they are immortal. Whenever you turn your attention toward any proposition which requires action or thought on your part, or which involves any principle of right or wrong, ask yourself, "Will it pay?" Ask that question many times and accept as final the answer which your best self, the Bible and the Spirit of God combine to give you.

....

A Temperance Magazine. The *Lincoln Magazine*, a journal of social and civic freedom, published monthly by the Anti-Saloon League, from Dansville, N. Y., Editor, Howard H. Russell; Associate Editors, Samuel H. Davis and Thomas H. Reed, has just come to our table. The tone of the magazine is clear and vigorous, as becomes a herald of righteousness and temperance, and an active foe of the saloon. THE RECORDER has frequently called attention to the wise methods of the Anti-Saloon League and its work. The cause is honored by the name of

Lincoln, our martyred President. Our readers will be interested in the following item concerning one of the editors of this magazine, who is now Superintendent of the League for Massachusetts. "Superintendent Davis was pastor of the Seventh-day Baptist Church in Westery, R. I., several years, and then took charge of the League for Greater New York. He had frequently spoken for the Massachusetts League while at Westery and was therefore wisely chosen to succeed Superintendent Fanning."

....

SUNDAY LEGISLATION IN WASHINGTON, D. C.

Two new Sunday law bills are before Congress. The most important of these was placed before our readers last week in connection with the announcement that the Editor was in Washington attending a hearing on the bill. That hearing was before the Commissioners of the District of Columbia, since, in the regular order, bills relating to the government of the District come before its Commissioners. Having been considered by the Commissioners, a report, favorable or unfavorable as the case may be, is sent back to Congress. The proper committee of Congress then continues to consider such bills, according to circumstances. Although the Editor was already "booked" for a hearing before the Congressional Committee, it seemed wise to take part in the hearing before the Commissioners. The large room of the Commissioners was crowded, and the hearing, which continued for one hour and a half, was full of interest. At the opening, the President of the Commissioners announced that the statement made in the preamble that the bill had been commended by the Commissioners on two previous occasions, was erroneous. Such a bill had never been before the Commission, and had never been commended by it. When the hearing opened, the fact was brought out by Rev. Dr. McKim that the bill originated with the Episcopal ministers of the District of Columbia. It was also said that Mr. W. F. Crafts claimed to be the author of the bill. Mr. McKim said: "This bill expresses the mind of the Episcopal Church and, while I have no right to speak for other denominations, I am sure it expresses their sentiments as well. It aims at two things, the protection of laborers so that the workmen may observe the First-day of rest, and it is further contemplated that the day be protected against merchandising. For the Lord's day to be turned into a day of business is certainly unfortunate." Rev. J. C. Nickolson said: "I represent the Methodist Preachers' League, and in doing so, I think it can be safely said that I represent fully 25,000 residents of the Capital. This bill does not specify how the Sabbath shall be observed. Just as we have an eight-hour law to specify the hours of labor, so this might be called a six-day law."

These were the two advocates of the bill who represented religious organizations.

Mr. D. F. Manning, who appeared for the Retail Clerks' Association, of Washington, urged the passage of the bill, in order that those whom he represented might have Sunday as a day of leisure from their business. He declared that a large number of places of business were opened on Sunday and that many clerks who desired to have the day for leisure were unable to secure it. He thought there might be from two to four thousand clerks who are now employed on Sunday.

Mr. C. A. Ford announced himself as a "walk-

ing delegate" representing the Grocer's Clerks' Association. He urged the passage of the bill and declared that "a majority of grocer's clerks in the District of Columbia are working one hundred hours a week," and that they are kept at their tasks, "until midnight on Saturday and from six A. M. until two or three P. M. on Sunday." These four persons were the representative speakers in favor of the bill.

Three representatives of the Seventh-day Adventists, Mr. Russell, Mr. Prescott, and Mr. Colcord, spoke against the bill because it interferes with religious liberty and is unjust in seeking legislation upon a purely religious question. Mr. Colcord outlined the history of Sunday legislation. Their opposition was logical, vigorous, effective.

Two Jews, Rabbi Simon and Rabbi Storm, spoke against the bill because it is opposed to religious liberty and because the first day of the week is not the Sabbath, and no attempt should be made to exalt it to that position through civil legislation. Rabbi Simon showed the bill to be inconsistent in exempting tobacco and similar articles and in prohibiting things of more value of which people have great need.

The Editor of THE RECORDER called attention to the fact that Congress had discussed the real points involved in the bill, exhaustively between 1810 and 1830, and had decided, after long and careful consideration, that the Constitution of the United States forbids any legislation concerning Sunday, because such legislation would be religious. He also emphasized the fact that enforced idleness promotes crime and disorder. He said that the advocates of the bill seek to secure for Sunday, through national legislation, such support as they can not secure on religious grounds, because religious people hold Sunday in such slight regard. Since the time of all speakers was limited to five minutes, the Editor of THE RECORDER prepared the following Brief which was placed in the hands of the Commissioners, who gave assurance that it would receive full attention in connection with their further consideration of the question.

BRIEF

POSITION OF THE NATIONAL GOVERNMENT.

In the earlier years of the National Government, Congress assumed a definite and important attitude in the matter of Sunday legislation, which is often overlooked. In 1810 a law was passed requiring the postal service, including the opening of post-offices, to go forward on all days of the week. The State-Church element, represented first by the Presbytery of Pittsburgh, Pa., and later by a similar element from New England, began vigorous protest against this requirement, and demanded that Congress recede from the position thus taken. The question was discussed with vigor from 1810 until 1830. Final reports touching the matter were made in 1829 and 1830, by Senator Richard M. Johnson, who was also Vice-President under Martin Van Buren. Congress maintained, during all this discussion, that it could not yield to the request of the State-Church element, without infringing upon that provision of the Constitution which forbids Congress to undertake any form of religious legislation. It was shown that the granting of the petitions in favor of Sunday would be unconstitutional legislation because of the religious character of Sunday laws, and because such recognition would declare the first day of the week to be the Sabbath, thus giving it spe-

cial distinction over and above other days, on religious grounds. Thus, after a discussion of twenty years, the highest law-making power in the nation decided that Sunday legislation is so essentially religious that under the national Constitution Congress is forbidden to grant it any recognition. Indirect recognition, which was given to Sunday under the direction of the Postmaster-General, by allowing post-offices to remain closed during the greater part of that day, was announced as a concession to the general regard of the people for Sunday, although Postmaster-General Granger stated, officially, his doubts as to the legality of refusing to deliver mail at any hour on any day of the week. A new element thus appeared in the evolution of Sunday legislation, in that the national government officially refused any legal recognition of the day, as requested by the friends of Sunday.

POSITION OF THE STATES.

It is sometimes said that Congress has given the States power to legislate on religious questions. That is not true. While the national Constitution—which is the supreme law of the land—and the action of Congress, cited above, are in accordance with the fundamental principles of religious freedom, and of the separation of Church and State, the various States have continued to retain the principles of the State-Church, and to disregard the fundamental demands of liberty, as set forth in the national Constitution. We have, therefore, almost all grades of religious legislation, from the extreme Sunday law of Pennsylvania, to the absence of any Sunday law, as in California. These State laws have passed through various modifications, and are far less rigid than the Colonial laws were. But in no case has the right of the State to continue such legislation under the national Constitution been fully or fairly discussed, and no case has gone to the Court of last resort. As to the constitutionality of State Sunday laws, the decisions of minor Courts, and of the higher State Courts as well, have been extremely varied and contradictory. It therefore remains to consider what the fundamental relation of State Sunday law is to the national Constitution, and to the still higher question of natural rights and personal liberty. Without entering upon a detailed discussion, we lay down the following principles:

First. In the State, as in the nation, the natural rights of men, as individuals, arising from their relations to God, form the basis of all just legislation.

Second. Whatever is demanded under the national government, in view of these natural rights is also demanded under State government. If the nation may not contravene a natural right, and may not infringe upon religious liberty, neither may a State do so. This needs but statement, to find acceptance.

Third. Since the national Constitution is the supreme law of the land, and since it forbids Sunday legislation by Congress, all State laws concerning Sunday violate that supreme law, because they have all sprung from a religious basis. Justice and religious liberty, therefore, demand that our State laws be brought into accord with the fundamental law of the nation; that they should cease to designate any day of the week as the "Lord's Day," as the "Christian Sabbath," as the "Jewish Sabbath," or in any other way to declare any distinction concerning any day of the week, either as a "religious Sabbath," or a "civil Sabbath." This last phrase, "a civil Sabbath," is a modern subter-

fuge, introduced by the friends of Sunday law to evade the fact that Sunday laws rest on religious grounds. The phrase is contradictory and self-destructive. Historically and lexicographically, the word "Sabbath" designates a religious institution. It is meaningless from any standpoint but that of religion. A civil Sabbath is as much a contradiction, and as fully a part of the State-Church system, as would be a "civil baptism," or a "civil Lord's supper."

ENFORCED IDLENESS PROMOTES CRIME.

Are there good and sufficient reasons for enforcing universal idleness on any one day in the week, "as a police regulation?" The answer to this question must take into account several things, among which is the important fact that the liquor traffic has become an immense element of social and political power and corruption, and that one of the strong supports of that power is the enforced idleness which is created by Sunday law. It is assumed that the good of society requires all men to rest one day in each week. If such resting be done from religious motives, and conscientiously, that assumption will be sustained. The only collated facts bearing upon that question; thus far, were gathered by the State of Massachusetts, through its Bureau of Statistics, and reported in 1884. Those facts showed that there is neither loss of wages nor deterioration of health through Sunday labor. If enforced idleness upon Sunday, or on any other day of the week is to be continued upon a scientific rather than a religious basis, a wide range of facts must be taken into consideration and final results must be tabulated as they have not been, before any adequate basis for such legislation can be secured.

PERMISSIVE AND PROTECTED REST.

Following the course of results as they appear in the evolution of Sunday legislation, and in the evolution of religious opinion concerning Sunday observance, up to the present time, we are forced to the conclusion that the only province of civil legislation is to secure to each employed person one day of rest in each week, providing such rest is desired. The right to rest will be fully protected by an enactment like the following:

"Be it enacted, That every employed person shall be entitled to one day of rest each week. The claiming of this right shall not prejudice, injure nor interfere with any engagement, position, employment or remuneration as between employed persons and those by whom they are employed."

Future legislation must be for permissive rest, not compulsory idleness, or the entire system now known as Sunday legislation will gradually disappear. Sunday laws will continue to decline and pass into oblivion, by common consent; or, if efforts are made to enforce them, they will be modified by the decisions of Courts, or action of Legislatures, until they pass into oblivion. Judging by the tendencies of the last twenty-five years, they will gradually disappear, by common consent, and because public opinion refuses to support their enforcement. Congress will take a long step backward and contradict itself by enacting any new Sunday law.

SUMMARY OF NEWS.

A result has come in connection with irrigation in Southern California which was little expected and which involves many important interests. An irrigating canal was led off from the Colorado river in such a way that the river soon became uncontrollable, making a new chan-

nel and overwhelming a large desert region. This has come about through one of the largest canals ever undertaken by a private company for the development of worthless land, the land being partly in New Mexico and partly in Southern California. The company has been operating since 1896. Through imperfect engineering, it is said, the water from the Colorado river forming a new channel by the irrigating canal, has filled a depression in the desert including a little town known as Salton. That depression was two hundred and eighty-seven feet below sea level, and from it salt was being secured in good quantities. Seeking the lowest ground, the water has covered the entire region, making an inland sea out of a desert tract. Seven hundred square miles are now covered. This new lake is from ten to eighteen miles wide, about forty-five miles long and between twenty-three and twenty-four feet in depth at the deepest sounding. Since last May the water has been steadily gaining at the rate of about three-fourths of an inch a day, under the combined inflow from the Colorado and the Gila rivers. The bed of the Colorado river, from a point twelve miles west of the irrigating ditch, is now "a dusty sandy waste and is five or more feet higher than the present channel of the new river." The original irrigating ditch is now a river six hundred feet wide and thirty feet deep, near where it leaves the Colorado. Strenuous efforts are still in progress to check the out-flow, but at present the natural forces are laughing at all efforts on the part of men to hold them in check. The interests of the Southern Pacific railroad are closely connected with this section and it has united with the irrigating companies in attempting to overcome the new flood. The low region which is being filled was originally an inland sea, the outlines of which can be traced easily. There is ground to believe that if the flow from the rivers can be checked, it will in time fill the entire basin to the sea level, which would give a depth of nearly three hundred feet of water.

"France Aflame With Religious War," is a headline which describes the situation brought about by efforts to enforce the new law that withdraws State support from the Roman Catholic Church. The law provides for making an inventory of the property of the Church, as the first step in separation. Efforts to take such inventory have aroused a storm of protest and brought about rioting in many cases. The government however, has secured "a vote of confidence"—three hundred and eighty-four to one hundred and sixty-six, and has announced its determination to enforce the law at whatever cost. State-Church systems do not die easily.

The Imperial Chinese Commission now visiting this country is receiving marked attention in both religious and business circles. Missionary Associations and business organizations vie with each other in seeking its good-will, and in creating a favorable impression upon the Commission. Still more notable is the fact that on February 13, President Caroline Hazard, of Wellesley College, announced that the Trustees had voted to establish three scholarships for Chinese women. Directed by the Empress Dowager, the Commissioners visited Wellesley, that they might learn by direct observation the character of the school which is thus providing for the higher education of Chinese women. On February 3 the Commissioners visited Columbia University, where they made special inquiry concerning the physical training and instruction of

women, and the training of teachers. On that occasion, tea was served by Miss Laura Gill, dean of Barnard College. A day or two later the Commissioners visited Yale University.

The Torrey-Alexander Mission—revival services—in Philadelphia opened on January 4. The first service was in the afternoon and, although the Armory in which it was held will seat 5,500 persons, provisions were made for over-flow meetings. Dr. Torrey's first text was Proverbs 11:30. Reports indicate that ten thousand people or more attended the services on the afternoon and evening of that first Sunday. The secular press of Philadelphia has given unusual amount of space to reports concerning the meetings up to the present time. The proposed campaign is along the following plan: For the first three weeks, the meetings will be held in the Second Regiment Armory in Broad street. The entire city of Philadelphia has been districted and union prayer-meetings have been established in forty-three different wards. The present mission, it is expected, will continue for three months. Meetings will be held in different sections of the city after the first three weeks have been given to meetings in the Armory, which is situated in one of the best residential districts of the city. The *Philadelphia Public Ledger* of February 14—date of the present writing—reports "that hundreds of persons were standing in the Second Regiment Armory last night. Not a seat was vacant at seven forty-five, when the main entrance to the Armory was closed. Several hundred persons, unable to enter, remained in front of the armory a great part of the time of the service, seeming to derive considerable satisfaction in listening to the waves of melody that reached them at intervals from within."

The numbers at the evening service have not been exceeded on a week-day since the revival began, and were only equaled on Monday night.

There was abundant evidence of deep and fervid feeling on the part of the evening congregation, and about sixty persons signified their conversion to Christ. Much the same scenes that have been heretofore described were enacted. Doctor Torrey's sermon dealt with the requirement to accept the Saviour. He produced a highly dramatic effect when, speaking of Jesus seeking entrance to the heart of the sinner, he stooped and knocked sharply three times on the bare floor of the platform.

"Who is it?" he demanded. "It is Jesus, knocking, knocking, knocking at your heart and mine."

Then with that directness of appeal characteristic of him he pressed the question:

"Will you throw your heart wide open, and say, 'come in, Lord Jesus?' Or will you bolt and bar your heart, and say, 'Stay out, Lord Jesus?'" Since the mission is to be continued for so long a time, it is too early to indicate anything like final results.

It has just been announced that geologists report new and extremely rich gold fields in Alaska. These are on Snake River, near the tracks of the Nome Arctic Railroad, about three miles from the city of Nome. Gold is found through all the gravel for a distance of fifty feet, above bed-rock. It is thought that the entire distance from the surface to the bed-rock will furnish "pay-gravel." These discoveries indicate that geological science is, and is to be, an important aid in gold mining.

The representatives of various nations attend-

ing the Conference on Moroccan Reform, at Algeciras, were entertained on Sunday, February 4, at a brilliant bull-fight. Celebrated bull-fighters were furnished, two magnificent bulls were slain, and five horses were killed. All this was loudly cheered by the immense crowd which had gathered to enjoy the Sunday show. The reports announce that "Americans and British, alone," were absent from the gay throng. Meanwhile, the affairs of the Conference are at a standstill, if not a dead-lock, since France on the one side and Germany on the other, fails to agree as to who shall control the police arrangements in the readjustment of affairs in Morocco.

News of continued disturbance, not to say of an alarming character, continues to appear in connection with reports from China. As *THE RECORDER* said in a recent issue, the readjustment of affairs in China and the relation of that empire to the rest of the world must hasten. It is evident that, first of all, the nations should give China sufficient time to act in her own behalf and on her own initiative. She has the right to redeem herself and to indicate what position she will seek to obtain among the nations. Until she has had full opportunity thus to act, the attitude of the nations should be non-interference, although each nation must protect its citizens who may be in China, and their interests. The situation calls for wisdom, prudence and high-toned statesmanship. If commercial and political interests, especially of the lower sort, crowd to the front and interfere the situation will be rendered more grave and best results will not be hastened. The disturbance in Canton and Southern China is more grave than at any other point. Meanwhile our mission interests at Shanghai must feel the disturbance, and all our readers will devoutly hope and pray that the mission there may find the protection it deserves.

An extensive coal strike is again at hand. Negotiations are going forward and final results are awaited with interest. Many of the operators have prepared for this by storing vast quantities of coal.

Much interest has been developed during the past few days over the Local Option bill now before the Legislature of New Jersey. A final decision has not been announced, but at this writing there are reasons to fear that the bill, in its present form, will not become a law. Such a result will be unfortunate unless the failure spurs the friends of temperance to new activity. Doubtless the most potent influence would be something that would frighten politicians into supporting such a bill. It is well known that the passage of reformatory laws, in most of our Legislatures, depends more upon "political fences" than upon moral convictions. Meanwhile gratifying news comes from Trenton, N. J., that a great temperance revival has taken place among the clay workers, of whom there are many in that city. This is due in no small degree to better methods introduced by the owners of potteries to protect workmen against "potter's asthma," "lead colic," and "lead poisoning," three diseases which have been common as the result of poisons used in clay work. Whatever influence leads to reform in matters of intemperance should be welcomed, and, without doubt, the influence of business, especially among men of the lower classes, is more powerful than moral or hygienic considerations. In the present instance, better hygienic surroundings have worked for good.

An almost unheard of rise has taken place in the price of hogs. It is said that the packers of

Chicago are likely to lose thirty to fifty millions of dollars, if the price of hogs, which is now six and one-half, shall go above seven dollars a hundred.

The central question before Congress for the last two weeks has been Railroad Rate Legislation. On February 8, the House of Representatives passed the Hepburn Railway Rate Bill by the astonishing vote of three hundred and forty-six to seven. Such a vote shows an almost unknown unity of opinion and the disappearance of party lines, in the lower House of Congress. Up to the present writing, the bill has been sharply considered by the Senate and it now appears likely to pass that body with the added provision that such rates as may be made by the Railroad Commission shall be subject to review by the proper Courts. Should such a result come in the Senate, there is little doubt but that the bill thus amended will become law. All this indicates that Congress is feeling the power of public opinion as well as the dominating influence of President Roosevelt.

Experiments at Fordham Hospital, New York, in the treatment of pneumonia by the fresh air cure, have been attended with such favorable results that the treatment of that dread disease is likely to undergo rapid modification. The success which has attended the "outdoor treatment" of tuberculosis has led to a similar treatment of pneumonia. If the experiments which have been made in connection with these two scourges shall lead to still more favorable results, both the medical profession and people in general will be devoutly thankful. It seems as though the value of pure air not simply in connection with hygiene, but as a positive remedial agent, must be placed among the most efficient and valuable of remedies.

A new British battleship, the *Drednought*, was launched on February 10 at Portsmouth, England. This is the largest warship ever built. When finished it will represent a cost of seven and one-half million dollars. King Edward pressed the button which set the ship in motion.

A serious railroad wreck occurred on the Illinois Central near Chapmansborough, Tenn., on February 13. Several were injured, though full details are not at hand.

The merchant bark, *Robert Besnard*, of Nova Scotia, was brought into New York in a crippled condition a few days since. On Christmas day, when off the Bermuda Islands, she was struck by a water-spout. Thousands of tons of water fell upon the vessel. Her rigging was wrecked and she barely escaped sinking at once. She was finally picked up and towed to Charleston, N. C., and later brought to New York. In this connection it is well to note that an immense dry-dock, named Dewey, is being towed to the Philippines. Reports from the dry-dock and the tugs having it in tow have not been received since January 22, but little anxiety is felt concerning their safe arrival in due time. The dock was due at Gibraltar February 11.

The observance of Lincoln's birthday, February 12, was much in evidence throughout the country. The greatness of his work, the nobility and strength of his character have given him a permanent place in history, one which is likely to gain higher standing and deeper respect as the years go by.

Political reform in the city of Philadelphia has reached such success that sixty thousand bogus names were stricken from the voting list last November. It is now reported that the police have made further revision, and that 23,772

names of persons are found on the assessor's roll who are not voters. If the good work goes on the right of suffrage will not be so great a farce in the City of Brotherly Love as it has been for several years past.

IS THE FOURTH COMMANDMENT A PART OF THE MORAL LAW?

REV. H. H. HINMAN.

(Concluded from last week.)

However remiss the world has been in the observance of the Sabbath, it has always recognized its beneficence. The three great theistic religions, Jewish, Mohammedan and Christian, have each maintained their separate Sabbath; and even the atheists of the French Revolution decreed that every tenth day should be a day of rest. Our Puritan fathers specially honored the Sabbath; and in spite of some unreasonable applications and unwarranted enforcements, were greatly blessed in so doing. The Shorter Catechism, in answer to the question, "What is required by the Fourth Commandment?" says that "from the creation of the world to the resurrection of Christ, the Fourth Commandment required of all mankind that they keep the seventh day of the week. Since then, it requires us to keep the first day." Dissenting entirely from the latter part of this statement of the divine law as unwarranted by any just interpretation of the New Testament Scriptures, it is good to know, nevertheless, that among the most faithful of protestant Christians God's law of the Sabbath is honored and maintained. The transfer of the Sabbath law from the seventh to the first day of the week is now generally believed to be unwarranted; and hence, in their desire to get rid of the Sabbath law, some have repudiated the whole Sinaitic code.

The seventh reason for retaining the observance of the seventh day is the example of our Lord and his apostles. Manifestly, our Lord kept the Sabbath of the Fourth Commandment. He indeed pruned it of some of the absurdities that pharisaical usages had fastened upon it, but the law itself remained the same. He gave it his implicit obedience. As the gospel dispensation did not change man's moral or physical nature, it made no difference in man's need of a Sabbath. It only made more binding our obligation to "follow in His steps."

If we turn to the example of the apostles, we find that with all the animosity of the Jews and their great desire to find some occasion against them, they never accused the apostles of any violation of the Sabbath. Paul repeatedly affirmed that he had never taught anything contrary to the doctrine of the Jews or the customs of their fathers. Acts 26:8; 28:7. This could not have been true if he had sought either to abrogate or change the Sabbath. The apostles are on record as keeping the Sabbath by public worship at least eighty-four times, including seventy-eight times in Corinth; and there is only a single instance of their using the first day of the week as a time of worship. It is lawful and appropriate to worship God on any day of the week; but the meeting at Troas, as recorded in Acts 20, was not an ordinary Sunday meeting. The meeting must have been on Saturday night. It was a farewell meeting after the close of the Sabbath. Had it been on Sunday night, it would not, by Jewish reckoning, have been on the first day of the week, but on the second day. The meeting continued all night, and Paul and his companions left in the (Sunday) morning, Paul walking across the isthmus to Assos (19 miles) and

his companions going round the cape in their vessel. This was not keeping it as a Sabbath. Such is the description given of this meeting by Conybeare and Howson, in their "Life and Letters of Saint Paul." This meeting simply proves nothing in reference to any change in the Sabbath law. That in the post-apostolic period the first day of the week came to be spoken of as the Lord's day, may be admitted. It was the day in which it was made known that he had risen from the dead, though the actual resurrection was "in the end of the Sabbath." It was doubtless observed as a day of joy, but was never called the Sabbath, and only after a great decline in spiritual life was it generally adopted in its place.

The Lord's day is only mentioned once in the New Testament (Rev. 1:10). There is no proof that John referred to the first day of the week. The context seems to forbid it. He was not writing of Sabbaths but of the coming of the Lord. It should be remembered that his gospel, which was doubtless written after the Apocalypse, always speaks of the first day of the week, not as the Lord's day, but simply as the first day of the week.

When Constantine, as the *Pontifex Maximus* of heathenism, decreed that people should keep "the venerable day of the sun," it became a widespread custom to observe Sunday, but even then it was not called the Sabbath. At the time of the promulgation of the Sunday edict, Constantine had not renounced his heathenism, had not been baptized, and he never became more than a blot on the Christian name. We need higher authority for a change in the divine law.

That the keeping of the first day of the week by those who have kept it "as unto the Lord," has been blest of him, is readily conceded; but it is no proof that it is God's appointed day. With equally good conscience men have worshiped the holy virgin and made confession to priests instead of to God. It is doubtless better that men should have some form of worship, though it is largely mingled with error. It is better still that we should "walk in his testimonies and keep his precepts."

There is a growing disregard of all Sabbath laws, an immense drift towards the practice of heathenism, to regard all days alike and all to be given to selfish gratification. The secular press is constantly telling the people that there is no command in the Scripture to keep Sunday. This is but a half truth. They fail to tell us that God's law of the Sabbath is eternal and can never be discarded without immense loss to humanity. The hypothesis that the Sabbath belongs to the Jewish law is shown to be absurd, in that it left the great mass of mankind for more than four thousand years without a Sabbath or anything to take its place. There can never be a true reverence for the Sabbath until it has a well established Scriptural basis and is regarded as part of the moral law. No civil enactments will maintain it. Unless it is supported by the moral sense of the people, it will fall.

PREPARE FOR THE KING.

I am very much pleased with Elder Wheeler's article. It accords with the work of Evan Roberts in Wales and with Doctor Torrey's statements when beginning the work at Philadelphia. I fully believe that, as Seventh-day Baptists, we shall see the King just as soon as the highway is prepared for Him. I am praying and longing to see that day. Surely there must come a revival that will fill our whole people with His glory. L. D. SEAGER.

COUDERSPORT, PA., FEB. 7, 1906.

Missions.

REV. EDWARD B. SAUNDERS, Corresponding Secretary
Shiloh, N. J.

"COUNT IT ALL JOY."

When I wrote the headlines of last week's article, I thought the step after "prayer," which was "going forward," would reach the climax; but after taking the second thought I realize more that the spirit in which we act, has everything to do with the final effect. The advance we make this week, is more up than forward. "My brethren, count it all joy when ye fall into divers temptations," James 1:2. James was writing to the scattered Christians. So am I. He was exhorting them to be faithful, and to endure cheerfully persecutions. Some of our people to-day suffer inconvenience and hardships on account of religious principles. Some are very brave and count it a joy, others do not. We who are older may remain faithful to the letter of the law, and carry a spirit of murmuring; but it is not likely that our children will do this. They will in most cases, either rejoice in this truth or they will leave it. An unwilling obedience is not a genuine obedience. At least the next step down is to disobey it. The next step upward is joy, strength and victory.

Before me lies a letter from a Sabbath-keeper residing in the State of Massachusetts, from it I clip the following. "I must have my prayers and alms go together. Where shall I send money to help those brave sisters in Java?" I answered this question last week. This letter has the right ring in it. The forward step with joy. Whoever is looking for a way to help, a place to take hold and lift is progressing. One who seeks to avoid helping carry the load is going back. This is a personal question with each one of us. We can easily determine which way the part of the denomination we represent is going.

Another letter written by a physician, an entire stranger, from a large city, to a pastor of one of our churches, says, "There are three Sabbath-keepers here in this city; will you direct us about organizing a Seventh-day Baptist Church." There are at least four other Sabbath-keepers in the same city. This makes seven in all. We are so very modest, if it is modesty, about the truth we hold, that converts to the Sabbath have to look us up, in the place of our looking for those who are interested to hear of it. Does not this throw a ray of light on our position, that we are not sufficiently aggressive.

Do I hear some one say, do not organize any more small churches? This depends. If they are self-sustaining, the more the better. It is not so much the numbers, as it is the spirit in the membership. Paul organized at least one church of three members. This was a growing Seventh-day Baptist Church. He organized it in the home of his host, Philemon, his wife Apphia, and their son and a soldier, Archippus. On the conversion of their runaway slave, Onesimus, he evidently returned to his home converted, brought this letter from Paul to his former master, was forgiven, set free and became a member of that little church. I have received letters from Sabbath converts repeatedly, asking for tracts. Four have been baptized and united with the Shiloh Church during the past six months. The truth is going forward. Every week brings new converts and to their lives great joy.

THE SABBATH RECORDER.

EXTRACTS FROM A LETTER RECEIVED FROM CHINA.
In a letter from Brother D. H. Davis, from Shanghai, China, to the Missionary Board Secretary, there are so many good things I think he will not care if I give you some of them. First his routine of work.

"I usually spend the forenoon of each day in study and preparatory work. Sunday afternoon we have our meeting for the study of the Sabbath school lesson. Monday afternoon I attend a missionary prayer-meeting, and to any necessary business in the Settlement. Tuesday afternoon I preach in the city chapel. Wednesday afternoon we have our church prayer-meeting. Thursday afternoon I am at the Bible translation work, being the chairman of the committee. Friday I spend in preparation for Sabbath service. I supply as teacher in the schools in cases of sickness and when teachers are absent, have charge of repairs on buildings, have been called to Lieou-Oo several times of late, have let the contract for preparing the lot purchased by Dr. Palmberg, also the contract for the building, which is to be finished in May.

"The proof reading of all the printing of the Bible in the Old Testament during the past year has come upon me. I have also been asked to review quite a number of Chinese books for the Y. M. C. A. I have, during the past few weeks, gone over ten of these books, making notes. But have not yet written my review. A few days ago I received a tract, from a missionary in Shanghai, 'Hard Nuts for Seventh Dayists.' The tract is published by Charles C. Cook, 41 Broad street, New York, N. Y. This missionary says the Bible means just what it says, to which I agreed, and then wrote him asking if the Bible means just what it says when it says, 'The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work.' I also quoted several passages to him in the Old Testament and in the New Testament. I asked him if Christ meant what he said in saying, 'The Sabbath was made for man.' Also referring to the women who after the interment of Christ's body, returned and kept the Sabbath according to the commandment.' The tract was sent to me as an answer to my questions, which it does not do. It is composed of seventeen assumptions and asks proof that these assumptions are not true. The writer thinks that they are unanswerable and so calls them 'Hard Nuts.' They are not nuts at all. They have no kernel in them and the shell is so thin that they would not stand the first blow from the hammer of truth. As soon as I can find time I want to reply to the tract. With many kind regards to you and the members of the Board, I am,

Fraternally yours,
D. H. DAVIS.
(Signed)

RESOLUTIONS FROM THE MISSION.

SHANGHAI, CHINA, DEC. 20, 1905.—Resolutions of regard and sympathy on the death of Rev. O. U. Whitford, D. D., passed by the Seventh-day Baptist Missionary Association of Shanghai.

Whereas, It has pleased the Heavenly Father to suddenly remove our beloved brother, Rev. O. U. Whitford, D. D., from the active service of the church below, to the higher service above, therefore,

Resolved, That we, the members of the Seventh-day Baptist Missionary Association in China, bow our heads in sorrowful submission to this dispensation of His divine providence. We desire to express to the Missionary Board our appreciation of Brother Whitford's Chris-

tian character and kind spirit, which he manifested during the years of his secretaryship. His letters to us have always indicated a heart warm with Christian love, and a lively interest in foreign mission work.

Amid the frequent discouragements that have arisen in connection with our work, his unabated interest has been a continued source of cheer and inspiration.

We feel that in his death we have lost a personal friend, and the foreign mission, as well as every other Christian and philanthropic work, an earnest supporter and advocate.

We have prayed that Divine wisdom may guide the Board in the selection of a successor. We furthermore desire to express, through the Board, our tenderest Christian sympathy to Mrs. Whitford and her bereaved family and pray that the infinite love of God, the All-wise Father; the sweet fellowship of Jesus, the sympathizing Saviour; and the abundant presence of the Holy Spirit, the consoling Comforter, may be graciously vouchsafed to these bereaved friends.

D. H. DAVIS,
SUSIE M. BURDICK,
ROSA W. PALMBORG,
J. W. CROFOOT.

THE WILL! THE WILL!

Christian Endeavor Anniversary Hymn.

Around the world the chorus rings,
And hands are joined with hands;
A Brotherhood of Service sings
In all the happy lands;
And blithe they sound the watchword still
That ever has sufficed:
"The will! the will! the blessed will!
The will of Jesus Christ!"

In crowded town or lonely plain,
Mid many friends or few,
With man's applause or man's disdain,
To one allegiance true,
That sole desire their hearts could fill
Though all the earth enticed:
The will! the will! the precious will!
The will of Jesus Christ!

When proud Ambition gilds her goal,
When Ease to slumber calls,
When silken Mammon lures the soul
To rainbow-tinted halls,
The Brotherhood of Service still
Exalts the Pearl unpriced:
The will! the will! the holy will!
The will of Jesus Christ!

And when at last the golden years
Have brought the crowning day,
When toil and trial, pain and fears,
Forever pass away,
Upon the summit of the hill
Is One that keepeth trust:
'Tis He, the Will! the living Will!
Our Master, Jesus Christ!

—Amos R. Wells.

DE SOTO RECORD FOUND.

After more than three centuries a record of the De Soto expedition has been found on the shore of Lake Itasca under a huge boulder, where it has lain undisturbed.

The record, written on the skin of an antelope, was found by Chester Gray, a farmer, living on the shore of Lake Itasca, which is the source of the Mississippi river. He will send the record to the Smithsonian Institution at Washington.

The record, which is hardly legible, is dated August 9, 1547, and signed by Ferdinand Vilena and Sancho Cueva, members of De Soto's exploring party, who in the letter say they have named the lake whence arises the great river, in which De Soto had been buried six years before, "Lake De Soto."

Woman's Work.

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

OUR GUIDING LIGHT.

ANNIE L. HOLBERTON.

'Tis ours to seek the light
To which God's word is leading,
To learn and do the right
For which his love is pleading.

We con those pages o'er
Wisdom divine revealing,
And feel yet more and more
Its sacred power appealing.

Those earnest precepts speak
Peace to the sad and lowly,
Hope to sustain the weak,
To all a purpose holy.

Amid our daily cares
That word must bring a blessing,
And mingle in our prayers
Its heavenly source confessing.

The privilege is ours,
Grasping His hand to guide us,
To know the trustful hours
When Jesus is beside us.

NOSTRUMS FILL GRAVES.

Dr. W. H. Wiley, chief of the Bureau of Chemistry of the Agriculture Department at Washington, addressed a large gathering recently on the unwise use of medicine. Giving and taking medicine without the advice of a physician is undoubtedly the cause of serious trouble. Without the least reservation Dr. Wiley says, "More babies have been killed by soothing syrup in the last fifty years than have been men in battle in all the wars the United States has engaged in." This is hard to believe, at first thought, but Dr. Wiley is in a position to know whereof he speaks and is not expected to speak without sufficient proof to substantiate his words.

"It is safe to say," added Dr. Wiley, "that in this time more than one million headstones mark the graves of infants who have succumbed to the poison contained in these sleep producing drugs administered by unthinking mothers, contrary to the advice of reliable physicians. But," he continued, "there has been more than twice this number killed by impure milk. We do not know anything about the milk we have left at our homes, or the condition under which it is produced. There are a thousand and one possibilities which might have combined to make what nature intended for a food the most virulent poison that chemistry can produce.

"We read about some wonderful remedy which has been vouched for apparently by thousands who have been cured and who willingly transmit the preparation to other sufferers. The medicine does not cure, it deadens the sensibilities to pain, and the only relief to be had is from the constant use of the nerve deadener. The use of alcoholics in patent medicines is so extensive that the sale is heightened by the intoxicating effects of the medicine.

"A farmer wrote to me and asked if I would please continue my opposition to the misrepresenting advertisements of patent medicines. He said that a farm journal which came to his home was more than two-thirds filled with medical advertisements, and that his wife, who was an invalid, had caused him to sell almost everything he possessed that she might buy patent medicines. He said he was nearly destitute simply because his wife was misled by advertisements, believing that everything she took would cure her, but found that, after a summing up,

she was a hopeless invalid and beyond recovery. "If you want medicine, go to a doctor—a good one—and let him prescribe. Then you'll know what you are taking, even if he does write it in Latin. I have found that the foods we daily consume are so fraught with germ life of a harmful nature that I am almost afraid to go to the table. The butter is tainted—there is little other to be found anywhere. Canned goods are kept years and sold for the genuine article. I speak particularly of condensed milk. If we know nothing of the fresh milk we get, surely, our knowledge is more limited as to the product that is put up in cans. The Lord intended us to resort to cans only to tide us over one season, until green fruits could be had again, but the canneries don't know this. There is no law requiring them to stamp the date on their goods; if they did, it would kill the sale. It is against the law to make a dollar of half lead and half silver. Then why is it not unlawful to make foods half pure and half poison?"

REPORT OF WOMAN'S BOARD.

The Woman's Board met at the home of Mrs. A. S. Maxson, Milton Junction, Wis., February 6, 1906.

The meeting was opened at 2.30 P. M. with Scripture reading and prayer. The minutes of the last meeting were read and approved. The Treasurer's report for January was presented, and adopted; \$200.65 had been received during the month.

Correspondence from Mr. Carpenter and Secretary E. B. Saunders, of the Missionary Board, was read by Mrs. Van Horn. Quite naturally, the letters received by the Board form an interesting and important feature of the business transactions of the hour of meeting. Several items of interest will be noted at this time.

Motion was carried to accept the offer of Miss Anna Davis, of Alfred, N. Y., who wrote consenting to act as assistant to Miss Agnes Rogers as Secretary of the Western Association.

Mrs. Platts read a letter from G. H. F. Randolph, of Fouke, Ark., in which he acknowledged a remittance, and wrote of the school at that place as being in good condition, evidently under divine guidance.

One sister, who wrote of her fifty years of rich Christian experience as her "golden wedding with Christ," asked for prayers that she may be enabled to patiently submit to the affliction through which she is now called to pass.

A letter from Miss Ethel Davis, Secretary of the Pacific Coast Association, reported forty-two letters sent to Sabbath-keeping women in California.

The Secretary of the Eastern Association asked advice concerning her work. How she could best interest the societies in the work of the denomination.

Another member of the Plainfield, N. J., society wrote reporting an increase in the membership of that society. Mrs. Van Horn reported recent additions to the society at Albion, Wis.

Through personal correspondence we learn that the societies of Walworth, Wis., and of Boulder, Col., have each been encouraged recently by additions to their working force.

A letter from Purdy, Mo., asking for a barrel of clothing, was referred to the Albion society.

Preliminary arrangements for the program of Woman's Hour at Conference were made.

Members present: Mrs. Clarke, Mrs. Cran-

dall, Mrs. Van Horn, Mrs. Platts, Mrs. Maxson, Mrs. Babcock.

Board adjourned.

MRS. S. J. CLARKE, Pres.
MRS. J. H. BABCOCK, Rec. Sec.

STRAY LEAVES FROM THE CORRESPONDING SECRETARY'S DESK.

"Have just finished writing my forty-two letters" (to the scattered Sabbath-keeping women of the Pacific Coast Association)—Miss Ethelyn M. Davis.

"In February I can be at liberty to visit the societies in two, three, or more places," This is from Miss Anna S. Davis, of Alfred, N. Y., who is assisting the Associational Secretary, Miss Agnes L. Rogers. Miss Rogers, who is teaching, is not able to leave her work to make the desired visits.

The little society at Edelstein, Ill., is being depleted by removals and deaths, but their zeal and earnestness are as keen as ever. The pastor's wife, Mrs. F. E. Peterson, writes: "I believe that you can depend on this society to do the best we can in assisting the Woman's Board in carrying forward its work. Under the leadership of our Missionary Society a gathering was held Thanksgiving Day at the church, in which both church and society were well represented. A dinner was served, a short program was given, closing with the Junior Christian Endeavor mite-box opening, and birth-day offerings for Dr. Palmberg's home in China, and nearly \$30.00 was raised for that object."

Miss Phoebe S. Coon is the Secretary of the Ladies' Benevolent Society of Walworth, Wis., an officer whose efficient services are so appreciated that "the society affirms each year that their Secretary is elected for life." She writes in a recent letter, "I added seven new members to our list last week and think will have more later. We have a committee to solicit RECORDER subscriptions." Pretty good. We shall want to hear again from that society, soon.

The society at Plainfield, N. J., reports additions to membership.

Two new members at Albion, Wis., since January 1 have joined the Missionary and Benevolent Society.

A MODERN DELILAH.

BY FANNIE DAY HURST.

Loving caresses she showers upon me;
Tenderly pleads that my weary head rest
There on her knee, while a love tale she'll con me—
She whom I love in the whole world the best.

Shall my proud head yield to her, the deceiver?
Soft is her voice and her eyes are a snare.
Nay! 'Twere less sorrow to suffer than grieve her—
Baby has won, but alas for my hair!

—American Mother.

HOME LIFE OF MEXICAN WOMEN.

As the Moors practically controlled the commerce and education of Spain for over a hundred years, the Spaniards acquired, to a great extent, the same ideas held by them of the education and treatment of women. And they, in their turn, carried these ideas to Mexico. In fact, the Mexican women of the upper classes were much freer under the Aztecs than they were afterward under Spanish rule. And, until quite lately, this condition of affairs has prevailed in Mexico since its freedom from the Spanish Crown.

Not so many years ago when a Mexican woman went shopping she remained in her carriage in the street and sent her servant into the store to call one of the clerks to wait upon her.

He came out and received her orders and brought the goods to her for examination. This peculiar method of shopping was due to the old Moorish idea that a lady of good family should be exclusive and should shield herself from the gaze of the public, and in fact from everyone except her own immediate relatives and most intimate friends. This idea has been dying hard for over a century and it is still far from being completely buried in some parts of the republic.

The Mexican woman is naturally a home lover. She has no clubs to take her away from her home, and she has few outside interests. Even when she is philanthropically inclined, which she very often is, her ideas of life tend to make her place her charitable contributions in the hands of sister superiors of convents or directors of charitable institutions and works for use in the cause she has at heart.

The Mexican women of the middle and upper classes have never been athletic, at least since the Spanish Conquest. This, of course, was due to the secluded life they led. But the women of the lower classes have ever been stout and muscular, for much work of a heavy kind has always been their lot. On account of her quieter disposition it is not probable that, for years at least, the Mexican woman will take the interest in athletics that is now being shown by her American sister. Another reason is that the sympathy of the Mexican people is all against her doing so.

In the Mexican schools the girl is taught many things in the way of needlework, painting, embroidering, drawing and designing, and these later serve to fill in her peaceful, uneventful life after leaving school. To this must be added music. For here, as in Spain and other Latin countries, most women of the middle and upper classes receive an excellent musical education.

In their homes and in their own way the Mexican women are delightful entertainers, and their knowledge of music aids not a little in their entertainings.

The piano always forms a very important factor in the entertainment at a Mexican house. No matter how small the gathering of friends, there is always someone who can play well, and his or her services are requested, and always cheerfully given, for a Mexican not only likes to help entertain his friends and his friends' friends, but he looks upon it as his duty to do so. With the piano also goes singing of the popular songs of the day.—*Mexican Herald.*

JAPANESE HOT WEATHER.

Mr. Sato, of the Japanese Peace Commission, praised the cool and stimulating weather at Portsmouth, and was told that in St. Louis the summer weather was quite unbearable.

"We have hot summers in Japan," said Mr. Sato. "We have hot-weather stories there, too. For instance:

"A philanthropic Japanese rode through the streets one scorching day, when a beggar woman accosted him, holding a baby in her arms.

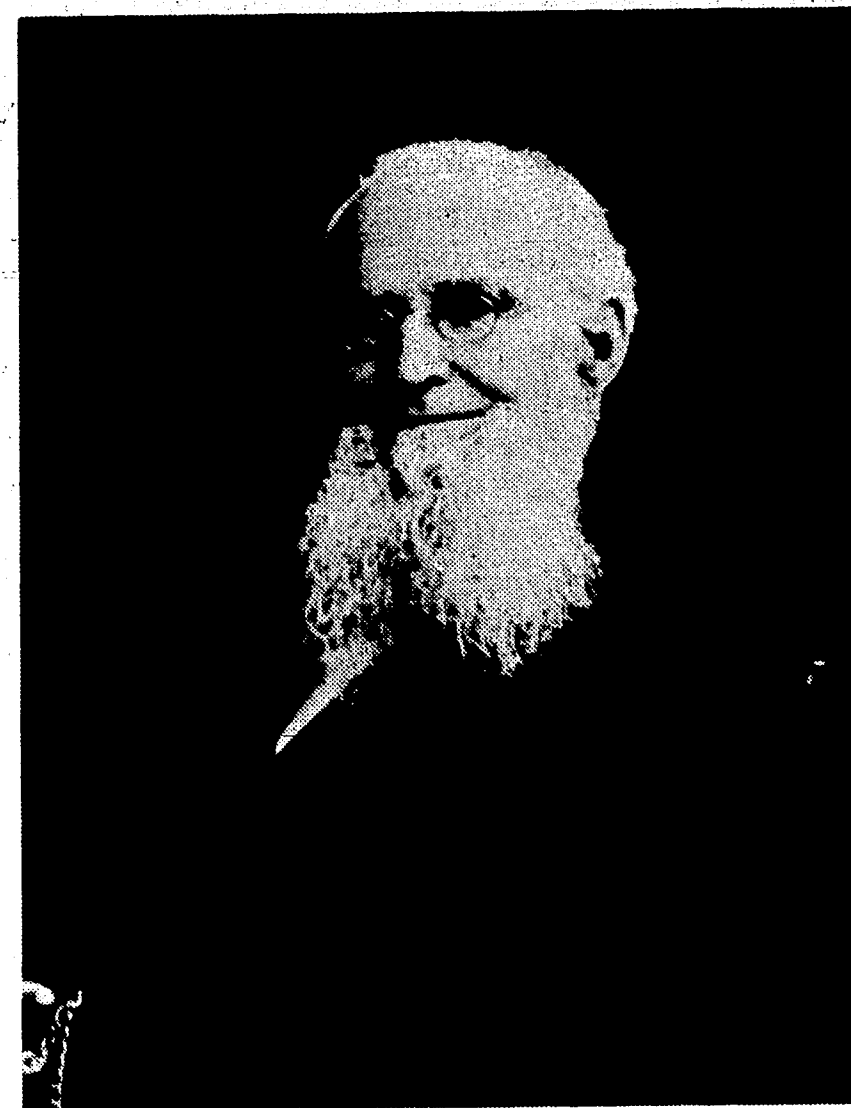
"Kind sir," she said, "will you not give a copper coin to your servant, who is in sore need?"

"Yes, gladly," said the gentleman, and he took out a handful of small change.

"But just as he was about to give this to the woman, he chanced to look closely at her baby, and behold, it was only a great doll.

"Why," he cried, "that baby is a fraud, a sham."

"Yes, your honor," said the woman humbly. "It was so hot I left the real one home to-day."



REV. STEPHEN BURDICK.

TRACT SOCIETY EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday, February 11, 1906, at 2.15 P. M.

President Stephen Babcock in the chair. Members present: Stephen Babcock, J. A. Hubbard, D. E. Titsworth, C. C. Chipman, A. H. Lewis, W. M. Stillman, F. J. Hubbard, J. D. Spicer, G. B. Shaw, W. C. Hubbard, H. H. Baker, O. S. Rogers, E. F. Loofboro, H. N. Jordan, Asa F. Randolph, H. M. Maxson, A. L. Titsworth.

Visitors: Ellis J. Dunn, N. O. Moore, Jr. Prayer was offered by Rev. Eli F. Loofboro. Minutes of last meeting were read.

The Advisory Committee presented the following report:

WHEREAS, Conference at its last session, recommended "that its Board of Systematic Benevolence be advised to continue the work as begun by the Associational agents and representatives," and, "that those who present the plans of Systematic giving, be urged to present at the same time the needs of our various denominational interests," and

WHEREAS, The General Advisory Board of Conference has recommended that the Missionary, Tract, Education, and Sabbath School Boards unite in providing funds to be used by the Board of Systematic Benevolence in introducing in the churches, its plans of raising funds for all denominational purposes, which plan has been adopted by the Conference and approved by the three societies, and

WHEREAS, The Missionary Board could not see its way clear to unite with others named, and

WHEREAS, The Education and Sabbath School Boards are ready to co-operate with the Tract Board in providing funds to be used as above described, therefore,

Resolved, That the Tract Board unite with the Education and Sabbath School Boards in this work, by providing ten-twelfths of the amount needed, provided the total amount does not exceed twelve hundred dollars and that in the opinion of this Board, by engaging agents near the churches where the work is required, it can be done for much less than the amount named.

W. M. STILLMAN,
J. D. SPICER,
J. A. HUBBARD,
C. C. CHIPMAN,

Committee.

Correspondence was read from A. S. Maxson, W. H. Ingham and A. E. Main, touching upon the above question, and after very general discussion the report of the committee was adopted.

The committee also reported that circumstances did not seem to make it favorable for Dr. Lewis to visit Battle Creek at this time. They also reported that advertisements had been placed in accordance with the action of the Board at the last meeting.

The Supervisory Committee reported that they had arranged with Mr. N. O. Moore, Jr., to act as Business Manager of the Publishing House till January 1, 1907, at a salary of \$100.00 per month, he to assume charge on February 12th.

The following tribute to the memory of Rev. Stephen Burdick was presented and adopted, and ordered published in THE SABBATH RECORDER in connection with the minutes, and a copy sent to the family:

WHEREAS, In the providence of God, our brother, Rev. Stephen Burdick, has been called from the labors of earth and time to the rewards of heaven and eternity; therefore,

Resolved, That the Executive Board of the American Sabbath Tract Society takes this occasion to give expression to its appreciation of his valuable services for this society.

As Vice-President, Corresponding Secretary, Recording Secretary, Treasurer and Director, Stephen Burdick was for many years a tower of strength to the Tract Society.

Wise and cautious in counsel, he was prompt and vigorous in action. At the time of his death he was a Vice-President of the Corporation. Another of the Old Guard has fallen. "Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest."

Geo. B. Shaw,
Eli F. Loofboro,

Committee.

The committee on leaflet for the Canadian field reported that the same had been published and forwarded.

Voted that the request of J. A. Davidson to publish an article in THE SABBATH RECORDER and in leaflets be granted.

The Treasurer presented statement of receipts and disbursements since the last meeting, and also reported a letter of appreciation from Rev. George Seeley for the action taken by the Board at the last meeting.

The matter of additional editions of certain tracts and the disposal of some on hand was referred to the committee on distribution of literature.

Correspondence was received from Charles D. Coon, J. A. Davidson and John M. Mosher. The latter was referred to the Corresponding Secretary with power.

The Corresponding Secretary reported on his attendance and address at a hearing in Washington, D. C., on a bill relating to the further protection of Sunday in the District of Columbia.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

REV. STEPHEN BURDICK.

The obituary notice of Brother Burdick, which appeared in the columns of THE RECORDER for January 1, 1906, will be recalled by our readers. The action of the Tract Society given herewith calls attention to the long, able and devoted service of Brother Burdick in the cause of Christ and in the work of our denomination. He was a man, earnest, strong, conscientious and deeply loyal to all his convictions, touching truth and duty. His connection with the Tract Society as Treasurer, marks his longest period of official relation. Mr. Burdick was careful, syste-

matic and accurate in all his work. He was Corresponding Secretary of the Tract Society for the year 1863. The following quotation from his report of that year illustrates the clearness and soundness of his convictions:

"In conclusion, the Board are happy to believe that during the past year the objects of the society have in a measure been answered, in the success of the means employed for the distribution of the society's publications, and through them calling the attention of men, in various parts of our country, to the truth respecting the claims of God's holy Sabbath. Though many will doubtless resist and reject it, we can not doubt that some, at least, will receive and embrace it. Whether that number be few or many, is not a question by which we can determine the validity of God's claim upon us to labor with unflinching faithfulness for the promotion of this important Bible truth. It is ours to proclaim the truth of God's Word to this time-serving generation; theirs to answer for its reception or rejection. We freely concede to all men the God-given privilege of exercising freedom of choice, but we can no more concede to any the moral right of being undisturbed while breaking or teaching men to break the commandment of God respecting the keeping of his Sabbath, than when worshipping or teaching men to worship images or idols as a Christian duty; for the right of action and doctrine pertaining to the modes of fulfilling all duties—originating in the sanctions of divine volition, is not determined by men's choice or practices, or even by the supposed importance of one event above another, but by the specifications of divine law and requirements."

While he was a student in the Theological Seminary at Rochester, N. Y., in 1887, Mr. Burdick presented a paper before his class upon "The Primitive Sabbath of the Christian Church." That paper was issued as one of the publications of the Tract Society and was a prominent and able representative of that feature of our literature for many years. An article furnished by him for Jubilee Papers, published in 1892, upon "Seventh-day Baptist Publications," ought to be recalled at this time. That article was so extensive and accurate that it will remain a valuable source of information, as a matter of history touching our publications. The introductory paragraph of that article belongs here, since the readers will gain through it an excellent view of Brother Burdick's conception of the value of the printed page as a means of disseminating truth. He said:

"Essential truth, accepted as the law of life, becomes the bond of union among those of like convictions, and the cause of the desire for its publication. Its mission is to reconcile men to God and to righteous living. Its commission is 'go teach all nations.' It makes men missionaries. All genuine missionary work must necessarily depend upon the influence of the living teacher; nevertheless, the spirit which inspires the work of missions has been quick to employ every other available means for sending out, far and wide, God's message of truth to men. Hence, since the days of Faust (died 1460) and the invention of the art of printing, the press has been used as an efficient agency for the dissemination of truth and the promotion of reforms. Seventh-day Baptists early learned the important lesson that truth is the divinely authorized gospel message, and have conscientiously accepted the mission to teach all things whatsoever the Lord has commanded. They have doubtless felt more keenly than others the necessity for using

the press as a means of publishing abroad certain important Bible truths, because rejected by others. They therefore emphasize, in their publications and otherwise, the Bible doctrine of the Sabbath, while they have also been evangelical in thought, catholic in spirit, earnest and progressive in purpose, and loyal to God and his Word."

MR. BURDICK'S VIEW OF SUNDAY LEGISLATION.

The question of Sunday legislation has been so intimately connected with the Sabbath question for centuries, and is likely to hold such a place of importance and influence for years to come, that the opinions of thoughtful men concerning it are always valuable. In *The Outlook* for April, 1891, writing from his home in West Hallock, Ill., Mr. Burdick gave to the readers of that paper a valuable article on "Sunday Law Movement." The closing part of that article was as follows:

"RELIGIOUS PRINCIPLES INVOLVED."

"The effort, on the part of certain religious people, to make the day religiously observed by them a civil rest day does not eliminate the religious principle involved, nor avoid, as the practical result, the union of Church and State, to the extent, at least, of establishing a 'National Sabbath' by national law. It matters very little what the law may be called, it is in its logical relations a law inseparably connected with religion and religious observances. It is desirable that Christ shall reign king of nations as he now reigns king of saints; nevertheless Christ's kingdom is not of this world. It is not the result of human government, nor is it in any essential sense dependent upon civil law. If it asks any thing of civil government it is to be left alone. Every attempt by civil government to promote Christ's kingdom has resulted in the perversion of its principles, and to a very large extent the dissipation of its spiritual life and power. The Sabbath originates in man's relation to God as Creator, Sustainer, and Benefactor, and is designed to remind man of his abiding obligation to God, as such. It is a definite and clearly defined institution of religion. It is of God because he has chosen and consecrated it as *His holy day*. The fact that many Christian believers worship on the same day, even in the spirit of sincere devotion, does not make the day of worship a Sabbath or holy day; since in matters of religion nothing can be holy or sacred to religious uses which God has not himself consecrated to such uses. Sincere worship at any time is no doubt acceptable to God, but worship is not necessarily Sabbath-keeping. They who worship on Sunday and demand its general observance through the agency and application of civil law, owe it to those whom they should teach, and to the nation as a whole, that they, like Nehemiah of old, assemble the people together and read them the law of God, especially that precept which forbids men to work and commands them to rest on Sunday (the first day of the week) as the Lord's Sabbath. If needed revival and reform cannot be accomplished through the public convocation of the people, all that God has said in his Word respecting the day and claims of his Sabbath may be published without note or comment, and sent broadcast among the people to quicken the conscience and beget religious motives. But if, as relating to the Sunday Sabbath, there is no such law, no such precept, the religious life of the nation must be hindered rather than helped by the enforcement of a traditional religious observance, under civil law. In the absence of any divine authority, it

is no trifling responsibility to apply the hallowed name "Sabbath," to a day which God, in His Word, has never called or recognized as such! Nor is it an insignificant assumption of religious prerogative to arraign and publically condemn men as "Sabbath desecrators" and sinners against God because they may choose to open and attend public expositions, run or ride on steamboats, railroads and street cars, receive and distribute United States mails, publish newspapers, and pursue other branches of legitimate business on Sunday. It certainly must be obvious to those who think that that which God has not required as a religious duty, no man has the right to require, or to judge another for not doing. To do this is to teach for doctrine the commandments of men. That which the world needs to-day is not Sunday laws, but a conscientious and universal conformity, in all things, to the letter and spirit of God's Word, on the part of his professed children."

Now that Brother Burdick has gone forward into the larger life of the Redeemed, these various glimpses of him and his work will teach us the value of such men, and help us to realize the loss, on the earthly side, when they are called hence. But the fact that each who will, may leave thoughts and examples that help and strengthen those who come after them, robs this consciousness of loss, of the sorrow and sense of failure that would come otherwise. It must needs be that we go hence one by one, but each life that has fulfilled its mission worthily, leaves behind more of real value than can be obscured by the clouds of sorrow or dissipated by the fact that those who have wrought among us are called away.

Business Office.

The business office has been silent a long time. It is not because the business came to a standstill at the death of Mr. Hiscox, but because those who were left to carry on his work needed all their energies to keep the business moving along properly. There is little time for talk when every moment is needed for work. Now, although the office is just as busy as ever, the new Business Manager feels that he would like to stop a moment in his work of getting acquainted with the Publishing House, and say, "How do you do" to THE RECORDER family. With most of you he is unacquainted, except as he meets you on the subscription list. Most of you do not know him except as you read his name in THE RECORDER and you may wonder what sort of man the Supervisory Committee have put in charge of your Publishing House. Well—never mind what sort of fellow he is, but be assured of one thing—he is doing the best he knows how for your interests and your Publishing House. He will be glad to hear from any or all of you. Send in your criticisms or suggestions. What would you do if you were manager? Nobody knows it all. You may have a bright idea or a hint that will be a help to us. Send them along. We want the benefit of your brains in managing your business. Write to us anyway, even if you haven't any bright ideas. A bright new two dollar bill will do as well.

Yours fraternally,
THE NEW MANAGER.

To stand by the side of Jesus Christ and look upon life and its possibilities is to behold a vision of marvelous beauty.

Children's Page.

WHITE FIELDS.

I love the days in winter
When snow falls all around,
And like a soft, white blanket
Is spread upon the ground.

I love the days in summer
When daisies are in bloom,
And cover all the meadow
Like a carpet on a room.

And which I think the prettiest
I really do not know—
When the fields are white with daisies,
Or when they're white with snow.
—Carolyn Wells, in St. Nicholas.

THE BEAVER ENGINEER.

Recent heavy rains which did harm to the dams erected by the beavers in the beaver valley of the Zoological Gardens in New York cause the little animals much work to save their homes. At the same time the beavers gave a lesson that might be beneficial to the city when another break occurs in any of the water mains.

In the beaver valley in the park the beavers have their exclusive home in what is known as the beaver dam. There their cunning in building is an all-the-year-round source of curiosity. As a rule, floods do not bother them, for they guard carefully against that and protect their walls and homes as surely as any big builder might.

The other day, while the rain was coming down in torrents and it seemed to the keepers that too much water was being drained into the valley, one of the keepers made an opening in the breastwork of the little dam which holds the waters of what is really a small lake. It was the idea of the keeper that it would be better to let some of the stagnant water off while plenty of good, fresh rain was coming in.

The water had hardly started to rush from the opening before the little beaver, at the present time the only occupant of the lake, came out from his seclusion and viewed with evident alarm the possibility of his losing his happy home. He sat up in the water, pondering his future action. Then he went right to work, and was soon much busier than an emergency crew called out for hurried action. First he swam to the upper end of the lake and gathered in his grip a bundle of straw and weeds almost as large as himself, swimming back in an upright position and holding his burden clear from the water. The bundle he hurled into the break, and then sat up to watch the result. That was not all that was desired, for the swiftly rushing water carried the weeds right along with it.

Again the beaver went through the same procedure, only this time coming back with a bigger load of weeds. These, too, went away quickly, like the rest. Then the wise little animal surveyed the hole and decided on another plan of work. Again he swam away, but soon returned with two large branches of a tree which he had cut off with his sharp teeth. One of these he allowed to float crosswise to the hole in the dam, being certain that it was big enough not to float through while in that position. The other he calmly took and pushed deep into the mud at one side of the wall. When that had been sent to its proper position, he took the other from the center of the break and did the same thing at the other side, allowing the ends to lap over, but being assured that the end in the mud had been made secure enough not to be washed away by the water.

THE SABBATH RECORDER.

Then another limb of a tree was floated down by the wise little animal, and this was strick into the bottom of the lake, so as to act as a brace for the center of the repair work. In this way the beaver made a foundation for further operation.

Never once did he tire of his work, but occasionally would sit upright and survey what he had done with evident satisfaction. When the crosswork had all been formed with the pieces of wood the animal then began to carry loads of mud and deposit it in front of the new breastwork. At least a dozen trips of this kind had to be made before the flow of water had been stopped to any great extent.

When the water had been partially shut off, he again started to bring straw and weeds, which were carefully stuck into small openings and cracks. When they had been all plugged up, another supply of mud was carried down and plastered over the newly made wall, and thus, after about two hours of the hardest kind of work, the dam had been once more made safe and the home of the beaver was no more in danger.

The clever work of this little animal was watched with more than ordinary interest by a crowd of spectators. As a rule the beavers in the park will not do any building when spectators are about, but this seemed clearly to be a hurry-up job, and the little worker never once paid any attention to the lookers on.

When the work had been finally completed to the satisfaction of the builder, he disappeared from view.—San Francisco Bulletin.

THE HAND WE HOLD.

One night, my little child
While fever-tossed and wild
With sudden fear,
Reached out his hand to me,
Sure, though he could not see,
That I was near.

"O Papa, hold my hand!"
Was his low, sweet command
From out the night.
And with his hand in mine
Held for a little time,
Fear took its flight.

Religion's soul is here,
Freedom from every fear
Is in our grasp.
I would the lesson learn,
For childlike trust I yearn—
More faith, I ask.

"Father Divine," I pray,
"Hold thou my hand each day
And make me bold.
Oh, guide me, as thou must,
And let me ever trust
The hand I hold."

—The Interior.

THE ESSENTIALS OF A GREAT REVIVAL.

The great awakening in Wales and England has stirred many hearts in our own land, and there seems to be a desire for a great revival this winter. A feeling of need and even of expectancy is very evident in some quarters. In many places, extensive plans are being laid for a great work. It is to be feared that there are some that have more zeal than wisdom. There is a danger lest we limit God. Certain conditions are absolutely essential to any great awakening. These conditions must obtain or God will not, I may say can not, save sinners. Since God uses men in His work, we need to know these conditions and do our part toward securing them.

The first great need is a deep sense of sin.

Among the vast majority there is no real conception of either the nature of sin or of its consequences for time and eternity. Even among Christians, it is not infrequently treated as though it were an unfortunate condition for which no one in particular is to blame. Among some, there seems to be a feeling that in some way God and not man is responsible for the present condition. So long as much of that feeling maintains, there is little hope of results from efforts to reach the unsaved. Until men realize that sin is the awful thing God hates and that as sinners there is no escape from the consequences for those who are out of Christ, there will be no great turning away from the world unto God. This conviction must take a strong hold on the entire community and deeply affect both the saved and the unsaved. The Great Physician will not be called till men realize that their sin means eternal death and that there is no hope except in an immediate appeal to Christ.

The next great essential is a strong sense of personal responsibility. Men must forget to find fault with others or to place blame on another for the present conditions. There must be a clear view of their own relation to sin and a live realization of their personal obligation to God and man. This feeling must so pervade the community that a majority feel that something must be done and that they must have some part in the doing. In the lives of Christians, it must amount to a *woe is me* if I do not my part. The unsaved must feel a great concern for their own souls as well as some for the safety of those who are their companions in sin. Without these conditions, it will be impossible to secure the interest, co-operation, work and prayer which will avail in the salvation of souls.

There must also be great concern for the unsaved. This will naturally grow out of the *deep sense of sin* and the *sense of personal responsibility* which have been mentioned. These to be effective must move the servants of Christ to greater concern for the unsaved. We refer to no ordinary interest but to a concern that is all-absorbing and will command every power of mind and heart in an effort to save the lost. A concern that will stir the churches to the very core, that will arouse from the lethargy and death-stupor of the present and secure a thoughtful and self-sacrificing effort to rescue the perishing.

Added to these there must be earnest supplication. If the other conditions maintain, the thoughtful are going to be aroused to the fact that no merely human power is sufficient and that their efforts will only avail if God be with them. This should lead to a realization of the fact that God is able and willing to save and that in answer to the prayer of faith He will pour out a blessing. The prayer of faith must also be a prayer of agonizing intensity. No one who really sees the condition of the sinner, realizes his own responsibility and the power and willingness of Christ to save, can pray without being intensely in earnest. When God's children travail in anguish of heart for the lost, there will soon be heard the joyous cry of the newborn children of God. It is needful for us to remember that "it is not by might nor by power but by My Spirit" and it is equally as essential to remember that God works through his servants. Thus will the world, who cannot receive the Spirit (John 14: 17), be "convicted of sin, of righteousness and of judgment" and turned to the Lord who alone can save.—Baptist Commonwealth.

Young People's Work.

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

FEAR OF PUNISHMENT.

Of all the reasons given for being a Christian, probably the least attractive and the most unpopular generally would be that of the fear of punishment. The motive is said not to appeal to this generation, and the general address is to higher ones.

A skepticism is often expressed, too, about the world of punishment beyond the grave. This skepticism, however, is rather regarding the form of punishment than regarding its reality. A rough fellow once told me that one thing he had against the preachers was that they preached hell, and he did not believe any such doctrine. "Do you believe there is any hell in this world?" I asked him. "Yes," with a sudden seriousness and conviction of tone, "I've been in it." One incident of his life, as told to me afterward, will throw light on his thoughtfulness when confronted with that question. He was lying drunk on the railroad track one night when the train severed one of his feet from his body. I said to him: "The hell of the other world will be much like the hell of this world. So long as the soul continues to exist in rebellion against God how can there be anything else?"

No one appeals to our unselfish aspirations as does Jesus as he calls us to service. But it is the same Saviour who cries out: "And if thine eye cause thee to stumble, cast it out; it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell; where their worm dieth not, and the fire is not quenched."

THE VALLEY OF HINNOM.

The word hell is used in the New Testament eleven times, nine of these being on the lips of Christ. This does not include the use of the word "Hades," which signifies the unseen world or the grave. The word "Hell" is "Gehenna." It will help us to feel the force of this word, as his hearers felt it, if we go back and trace its meaning.

In every direction from the walls of Jerusalem there are places of intense historic interest. To the south and southwest lies the valley of Hinnom. The Hebrew word for valley is "Ge," and this, with Hinnom, soon became "Gehenna." This valley was used sometimes in the Old Testament to designate a boundary line. A picturesque one it is, too, as one views it even to-day from the southern wall of the capital. In time it became a place of abomination, as it was made a seat of idolatry. The hideous god Molech was worshiped here by the awful rites of human sacrifice. Living children were put into his arms, from which they rolled into the fire. To put a stop to this Josiah had the valley strewn with bones in order that the Jews might be kept from the place by fear of the dead. But the idolatry ceased only for a short time. The valley became known as the place of fire, because it was the seat of burning human sacrifice.

Then this valley with its steep, rocky sides, had become in the time of Christ "The common cesspool of the city, into which its sewage was conducted, to be carried off by the waters of the Kedron," as well as the spot where combustible refuse of various kinds was gathered to be burnt. Jesus' words are in part a quotation from the last chapter of Isaiah: "And they shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and

THE SABBATH RECORDER.

they shall be an abhorring unto all flesh." The worm was, of course, the maggot which feeds upon decaying bodies. The fire was to burn up the filth. "Gehenna was the state of moral unwholesomeness, of corruption, to which they would invariably reduce themselves, who refused to give up what they felt to be perilous, or prejudicial to their interests as moral creatures."

TO PURIFY AND SAVE.

Now the worm and the fire wrought to purify and bring to wholeness again. Were it not for these repulsive little creatures upon which we can scarcely look without a shudder, the world and its atmosphere would become charged with poison. The worms bring the decaying animal substance back to the original earth again. The fire burns the impurities out, leaving only the mineral ashes.

Let me draw my illustrations from things with which you are familiar. Leaving the question of punishment beyond the grave, the purpose here in this world is evidently remedial. The penalties which we suffer turn us toward God and reverence for His laws. Our highest forms of human government, modeled as they are after the divine, are directed to check the transgression and save the transgressor.

A St. Louis Judge has for some time followed the policy of suspending sentence on a drunken man when it is his first offence. He must sign the pledge and report to him twice a month in company with his wife. Only about one per cent. of lapses have been reported so far in the list of those who accepted the conditions. The Judge used his power to save the man.

THE FIRE OF CONSCIENCE.

Life is full of punishments which tend to make us think and repent. And how like these, punishments are to the worm that dieth not and the fire which is not quenched. A gentleman who was present in the House of Commons on an historic night, told me of the never-to-be-forgotten scene enacted when four of the younger members conspired to tantalize and harass Gladstone. Neither of them or all of them were a match for him in debate when the fires of his convictions were burning as they were that night; but they evidently thought that by nettling him and perhaps making him lose his temper they could break the force of his influence. The thrusts of one of them in particular were so unworthy and malicious that finally the "Grand Old Man" paused and quietly fixed his eyes upon him. The House, attentive before, became still as death. There was no anger in the Premier's tone—only sorrow and wounded love. Calling his young opponent by name, he said: "Your father would never have done a thing like that. He was a noble man. I knew him well and loved him. It grieves me to see his son taking this course." As he went on in that tone of majestic pathos, the young member's face dropped lower and lower. He seemed to shrivel up until there was no spirit left in him or his comrades. His own consciousness as well as the consciousness of the assembly condemned him, and there was no answer to be made.

O, that gnawing of conscience, accusing of having been unworthy, of having been unfaithful to the stewardship! O, that shame which burns like a fire in the bones! And it is in the inner recesses of the heart that happiness abides, if it abide at all—or despair makes its nest. The glow of gladness and satisfaction which comes only with the performance of duty is worth more than all the kingdoms of the earth without it.

HOW SORRY ARE YOU?

"How sorry are you?" said Louis Albert Banks to a poor fellow who came to him one night. He had become a drunkard, and his lovely wife and two children had to get along the best way they could. He ended by saying: "I can not tell you how sorry I am that I have acted in this way. I have no words to explain the anguish of my heart that I have sinned so against God and my wife and children." "Are you sorry enough," said the pastor, "that, by the help of God you will never taste another drop of strong drink?" He had been in the burning fires of punishment long enough to be effectually taught. "By the grace of God I will," he cried, springing to his feet.

THE READING AND STUDY COURSE IN BIBLE HISTORY.

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

Total enrollment, 187.

FORTY-FIFTH WEEK'S READING.

(Note these questions and answer them as you follow each day's reading. We suggest that you keep a permanent note book and answer them in writing at the close of the week's work.)

1. What two elements characterize Isaiah's first prophecies?
2. Show in what particulars Isaiah's prophecies concerning Christ have been fulfilled.
3. What did he prophesy should be the nature of Christ's kingdom?

The Prophets.

III. Hosea (continued).

First-day. Jehovah's unrequited love, and the consequences. Hosea 13: 1-16. An appeal to return to Jehovah for pardon and healing. 14: 1-9.

IV. Isaiah.

Prophecies concerning Judah and Israel, chiefly.

Second-day. Isaiah 1: 1-31.

Third-day. Isaiah 2: 1-22.

Fourth-day. Isaiah 3: 1-26.

Fifth-day. Isaiah 4: 1-6.

Sixth-day. Isaiah 5: 1-30.

Sabbath. Isaiah 1-7: 25.

FOUKE, ARK.—The following were elected to serve as officers of the Fouke Christian Endeavor Society for the first six months of 1906: President, Mrs. Luther F. Davis; Vice-President, Stephen Davis; Secretary, Vida Booty; Treasurer, Mrs. Elias G. Scouten; Organist, Velma Davis.

The society consists of seventeen members. As a rule these members are always present and promptly take an active part. To-day, in connection with the topic of "New Work," the members handed in written slips containing suggestions as to ways of increasing the interests and usefulness of the society. Perhaps these may be helpful to some other society, so I send some of them. Let Christian Endeavor members report how many minutes and hours are spent in studying God's Word each week and the benefit derived therefrom. Each member do what is asked of him—also try to find something to do. Have a large map drawn showing the location of our churches and giving name of pastor of each church. Let each member of the Christian Endeavor Society become a regular, not necessarily a frequent, correspondent of some lone

Sabbath-keeper. Once in three months, at consecration meeting, tell which one of the pastor's sermons helped you most, and why. Let the Missionary Committee call the attention of new members to articles on missions, in THE RECORDER, and also bring to their notice such articles gathered from other sources.

ELIZABETH FISHER DAVIS.

FEB. —, 1906.

EDUCATION SOCIETY.

The Executive Board of the Seventh-day Baptist Education Society met in regular session at Alfred, N. Y., February 2, 1906, at 3.15 P. M. Present: Professor E. M. Tomlinson, Dean A. E. Main, Professor A. B. Kenyon, President B. C. Davis, Professor F. S. Place, Mrs. W. C. Burdick, Mrs. A. B. Cottrell, E. E. Hamilton, V. A. Baggs.

The meeting was called to order by the President, Professor E. M. Tomlinson, and Dean A. E. Main offered prayer.

The Treasurer, Professor A. B. Kenyon, presented his report for the second quarter, 51st year, November 1st, 1905, to February 1st, 1906, which was adopted.

Voted that we pay to the Theological Seminary \$675.00.

Voted that we pay to the general fund of Alfred University \$275.00, being income from permanent funds held in trust for Alfred University.

The Corresponding Secretary reported communication that the Missionary Society had decided not to adopt the recommendation of the General Advisory Board relative to assisting the Board of Systematic Benevolence in sending representatives to the different churches.

In view of the failure of the Missionary Society to adopt the recommendation of the General Advisory Board.

Resolved, That the Education Society express its willingness to co-operate with the Tract Society and the Sabbath School Board in maintaining a canvass of our churches by representatives of the Board of Systematic Benevolence under its direction. The Education Society agreeing to meet one-twelfth of the expense, such total expense of the three boards not to exceed \$1,200.00.

V. A. BAGGS, Sec.

EDUCATION SOCIETY.

TREASURER'S REPORT.

Second Quarter—51st Year—November 1, 1905, to February 1, 1906.

I. REVENUE AND EXPENDITURE.

DR.	
Balance on hand November 1, 1905	.....
Seminary Fund	.....\$379 04
General Fund	.....260 53
	.....\$ 639 57

Interest on Bonds and Mortgages:	
Alfred University	.....16 50
Mrs. S. D. Burdick	.....3 00
H. M. Davis	.....45 00
O. P. Fairfield	.....60 00
Mayfield Heights Realty Company	.....90 00
M. L. B. Merrill	.....27 09
Fred W. Mundt	.....75 00
G. W. Rosebush	.....19 75
Della M. Sullivan	.....10 25
Charles R. Voorhees	.....9 00
Edith B. Wheaton	.....15 00
Jay J. Wilcox	.....90 00
James A. Witter Administrator	.....13 50
	.....474 09

Interest on Notes:	
Alfred Mutual Loan Association	.....17 50
Alfred University	.....28 00
	.....45 50

Interest on Theological Endowment Notes:	
W. H. Crandall	.....5 00

E. E. Hamilton	.....3 75
Henry M. Maxson	.....4 75
Henrietta L. Maxson	.....4 75
Norwood, Stevens & Clarke	.....5 00
O. D. Sherman	.....5 00
William E. Witter	.....25 00
	.....53 25

Contribution for Salem College:
Esle F. Randolph 15 00

Contributions for Theological Seminary:

(a) From S. D. B. Memorial Fund 150 00

(b) From Western Association:
Collection at Semi-Annual Meeting 1 06

(c) From Churches:

Albion, Wis.	.....\$ 6 98
First Alfred, N. Y.	.....11 45
Chicago, Ill.	.....20 00
Cumberland, Manchester, N. C.	.....1 75
Dodge Center, Minn.	.....3 90
Farnam, Neb.	.....5 20
Fouke, Ark.	.....6 10
Hartsville, N. Y.	.....3 12
First Hopkinton, Ashaway, R. I.	.....22 71
Little Genesee, N. Y.	.....4 76
Milton, Wis.	.....4 42
New York City	.....40 44
North Loup, Neb.	.....5 70
Nortonville, Kan.	.....46 28
Pawcatuck, Westerly, R. I.	.....29 82
Plainfield, N. J.	.....24 09
Richburg, N. Y.	.....85
Salem, W. Va.	.....5 60
Waterford, Conn.	.....6 25
Welton, Iowa	.....3 36
	.....252 78

(d) From Individuals:	
Sands C. Maxson, Utica, N. Y.	.....2 00
Martha H. Wardner, LaPorte, Ind.	.....25 00
C. C. VanHorn, Gentry, Ark.	.....1 00
	.....28 00

Total \$1,659 25

CR.

Alfred Theological Seminary \$375 00

Alfred University, General Fund 250 00

Salem College 15 00

Salary of Treasurer 25 00

Balance on hand February 1, 1906:

Seminary Fund 695 09

General Fund 299 16

Total 994 25

Total \$1,659 25

II. PRINCIPAL.

DR.

Balance on hand November 1, 1905 \$ 471 29

Payment on Mortgages:

James A. Witter, Administrator 500 00

Payment on Note:

Alfred Mutual Loan Association 500 00

Payments on Theological Endowment Notes:

Samuel F. Bates \$25 00

Henry M. Maxson 5 00

Henrietta L. Maxson 5 00

Total 35 00

Total \$1,506 29

CR.

Invested in Bond and Mortgage:

Della M. Sullivan \$1,000 00

Invested in Stock:

Alfred Mutual Loan Association 75 00

Balance on hand February 1, 1906 431 29

Total \$1,506 29

III. CONDITION OF ENDOWMENT.

(a) Productive:

Bonds and Mortgages \$33,600 00

Stock 2,903 14

Notes Receivable 3,175 00

Theological Endowment Notes 5,935 00

Cash 431 29

Total \$46,044 43

(b) Non-productive:

Old Endowment Notes 10,944 43

Pledges 237 50

Total 11,181 93

Total \$57,226 36

IV. LIFE MEMBERS ADDED.
Mrs. Samuel F. Bates, New York N. Y.
Esle F. Randolph, Great Kills, N. Y.
Respectfully submitted,
A. B. KENYON, Treasurer
ALFRED, N. Y., February 1, 1906.

Examined, compared with vouchers, and found correct.
E. E. HAMILTON, Auditor.

WHAT THINK YOU?

If the Sabbath of the Fourth Commandment is binding upon the children of God, or important to a proper following after God, as is held by Seventh-day Baptists, what should be their attitude toward the promulgation of that doctrine either by word of mouth, or by the printed page?

Should we expect to hear it said often, "We should find more of interest in THE RECORDER, and the preaching of certain individuals, if it was not that they are so continually harping upon the question of the Sabbath?"

In the midst of a "revival meeting" a certain pastor thought it his duty to call attention to the Fourth Commandment as one of the things necessary for a child of God to consider, that he might come into a condition of full surrender to God. Because of this reference to the teachings of the Fourth Commandment, the look of disapproval was seen upon the faces of many of the congregation, and the pastor was made to feel that he was unsupported in such teachings. Brethren, is this becoming in a Sabbath-keeping people? Ought this to be so? Is there not need that we come closer to the truth which makes us a peculiar people? What think you?

INQUIRER.

Home News.

ASHAWAY, R. I.—Rev. Walter L. Greene, the Field Secretary of the Sabbath School Board, has been spending a few weeks in this vicinity in the interest of that work. Last Sunday afternoon and evening he conducted a Sabbath school convention in our church. The attendance was very good, visitors being present from all the surrounding villages. W. H. Wilson, Secretary of the Rhode Island Sunday-school Association, gave two inspiring addresses. Addresses on different phases of the "Sabbath School and Its Organization" were given by Rev. Madison Harry, Harvey C. Burdick, Abert Whitford and Mrs. William L. Clarke and on the "Teacher and the Book" by Albert S. Babcock, John Austin and Mrs. Hannah Osborne. Special music was rendered at both services.

The Sabbath school has recently purchased new hymn books and an orchestra of seven pieces has been organized to assist in the music. —At the semi-annual business meeting of the Young People's Society of Christian Endeavor the following officers were chosen for the ensuing six months: President, Sylvia A. Wells; Vice-President, Annie-Lamb; Recording Secretary, Mary Hill; Corresponding Secretary, Amy Larkin; Treasurer, Harris Taylor. The Christian Endeavor meetings are increasing in interest and attendance. Six new members have been received into the society since last report. A special missionary meeting was held on Sabbath afternoon, January 13th, when a very interesting talk on missions was given by George B. Carpenter, who has been acting as Corresponding Secretary of the Missionary Society. On the evening after Sabbath, February 3, the members of the Young People's Society, Christian Endeavor,

Hot-Breads
Light and
Sweet
are made with

ROYAL
BAKING
POWDER

Absolutely Pure
Anti-dyspeptic; may be eaten
without inconvenience
even by persons
with delicate
digestion

ROYAL BAKING POWDER CO., NEW YORK.

entertained the Potter Hill Society at a geographical social, in the church parlors. Each one present represented the name of a city in the United States. A program consisting of music and a farce entitled "An Interrupted Proposal," was rendered, followed by games. Refreshments of ice cream and cake were served. It is hoped that much good may come from such a gathering, where two societies unite, and that the friendly feeling that now exists may be kept up. —On the evening after the Sabbath, January 13, the Junior Society of Christian Endeavor held a social in the church parlors, to which the parents and friends were invited. A program was rendered, after which the time was passed in playing games. Refreshments were served. Two weeks later the program was repeated, admission being charged, by which the sum of ten dollars was cleared. On Sabbath afternoon, January 13, Rev. Walter Greene gave the Juniors a very interesting talk on "The Boy Jesus." —The Sabbath evening prayer-meetings are quite well attended and the interest is good.—Rev. Alexander McLearn, of Rockville, preached at the Sabbath morning service one week ago, in exchange with Pastor Burdick.

ALICE A. LARKIN.

NEW AUBURN, WIS.—The Cartwright church is still alive and, though small in numbers, is unfurling the gospel banner. It is an united church, not in name only, but in deed and in truth. We are using the systematic benevolence pledge cards and envelopes. Last year we sent \$14 to the Tract Society and an equal amount to the Missionary Society. The Ladies' Society sent \$10 to the Woman's Board. A monthly collection is taken in the Sabbath school for the Field Secretary. We have put in new windows and made other improvements in our meeting house. The church also paid \$150 toward their pastor's salary. For a church of only eighteen resident members, most of whom are women, and all of whom are poor, this speaks well. At the annual covenant meeting in January, letters were read from several absent members, which helped to make that meeting memor-

able. Our house of worship is large enough to hold more Seventh-day Baptists and this is a good country in which to live. Brother Warren and family, from Fouke, Ark., have located here and we would be glad to welcome others. We greatly miss Aunt Martha Cartwright, who has gone to Milton, to live with her daughter, and also Sister Rosa Williams, who is spending the winter in Nebraska. Brethren, pray for this little church and its pastor.

PERIE R. BURDICK.

SALEM, W. VA.—Sabbath day, February 10, 1906, was a day not soon to be forgotten in the history of the Salem Church. At the close of the services that morning the ordinance of baptism was administered to nine of the children, who had recently come into the Christian life. It was an imposing sight to see these young soldiers of the cross, as one after another they enrolled themselves in the army of the Lord by following him in the type of his burial. It is to be hoped that having been buried in the likeness of his death all will henceforth live in newness of his resurrection. Two others were received into the church upon profession of their faith, making eleven received that day. There are about as many more who are considering the matter and should be baptized in the near future. Surely the Lord has blessed His Zion and the church is enjoying a quickened life:

PASTOR.

Popular Science.

H. H. BAKER.

A New Method for Propelling Boats.

An invention is springing into existence for propelling vessels of all sizes and shapes and at any rate of speed desired.

The principle upon which the inventor, Mr. Robert E. Rider, of New York, bases his calculations, is that the power should be applied direct to the water, which is a solid and cannot be compressed, thus avoiding the use of shafting, pulleys, journals and other paraphernalia, thus saving large quantities of power by overcoming friction.

Mr. Rider for receiving and applying the power uses simply a tube in size proportioned to the size of the boat, vessel or ship to be propelled. This tube is placed in the vessel below the water line, or as near the keel as may be, and securely attached, the tube being open at both ends for receiving and discharging the water.

Along this tube are fitted elbows like explosive chambers, to receive and explode gas that is made from kerosene oil which has been vaporized to be used in the same manner as gasoline is used and exploded in the cylinders of automobiles, with this difference; in the automobiles the power acts on a yielding piston, while here the explosion acts direct on the water, which is a solid, thus applying the full force to shoot the boat ahead and discharge the water from the rear end of the tube, with a powerful force.

While the boat is being forced ahead with great velocity it causes a strong suction at the bow, the boat really is pulled at the bow, and pushed from the stern.

The amount of power to be used is graded by the size and number of the chambers placed along the tube, and the frequency of the explosions taking place in those chambers.

The experiments were tried with a four-inch

galvanized pipe, the gas was fired by an electric sparking apparatus, and the power exerted was tremendous.

The experiments also showed that for a twenty-foot boat, for regular service, an inch and a half pipe would be large enough for what might be seen as fast going on water.

This invention, if the explosion chambers are constructed right, appears to be practical, and would make a very cheap fixture for propelling boats.

The Simplon tunnel under the Alps mountains is now open for the transmission of passengers.

In a previous number of THE RECORDER we gave quite a succinct account of this great engineering event, which now, being completed, stands on record as the longest tunnel in the world.

The next to match it, we think, will be put through under the Andes, at or nearly opposite Rio de Janeiro, South America.

RESOLUTIONS.

WHEREAS, Our Heavenly Father, in His infinite love, has taken unto Himself our beloved sister in Christ, Mrs. Lewis Dunn, who for so many years has been a faithful and consecrated worker in the New Market Sabbath School, we think it most fitting that we, as a Sabbath School, should record the following resolutions in her memory:

Resolved, That we extend to the family, who so deeply mourn for her, our most heartfelt sympathy in their great loss, which has deprived us all of a true and loyal friend and a devoted Christian worker.

Resolved, That copies of these resolutions be sent to the SABBATH RECORDER and be spread upon the records of the Sabbath School.

In behalf of the School.

H. N. JORDAN,
C. E. ROGERS,
MIZPAH S. GREENE,
Committee.

FEB. 10, 1906.

MARRIAGES.

SEGER-TARBOX.—In Independence, N. Y., February 11, 1906, by Elder Jared Kenyon, Miss Lena B. Tarbox of Bingham, Pa., and Albert D. Seger, of Whitesville, N. Y.

DAVIS-MCKINNON.—At the home of the bride's parents, Dec. 20, 1905, by the Rev. F. S. Higdon, Miss Annie Ella McKinnon of De Funiac Springs, Fla., and Mr. William Guy Davis of Thomasville, Ga.

DEATHS.

BROWN.—C. J. Brown was born Oct. 28, 1822, in Warren County, New York, and died in Dodge Center, Minn., Feb. 5, 1906.

He was married to Emily Chapin in 1848. They came to Green County, Wis., in 1854, to Cherry Grove, Goodhue County, Minn., in 1860, and to Dodge Center, in 1874. Seven years ago they celebrated their golden wedding. Mr. Brown leaves a large circle of relatives to mourn their loss. Besides his aged widow, there remain one sister, five children, twelve grandchildren, and eight great-grandchildren. Funeral services were held at his late home in Dodge Center. A sermon was preached by the writer from the last verse in the book of Job; "So Job died, being old and full of days." It is a rare opportunity to live to such an age as our friend and neighbor did. May we all live so that our last days will be our best days!

W. H. E.

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Edited by

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

INTERNATIONAL LESSONS, 1906.

Jan. 6.	The Shepherds Find Jesus	..... Luke 2: 1-20
Jan. 13.	The Wise Men Find Jesus	..... Matt. 2: 1-12
Jan. 20.	The Boy Jesus	..... Luke 2: 40-52
Jan. 27.	The Baptism of Jesus	..... Mark 1: 1-11
Feb. 3.	The Temptation of Jesus	..... Matt. 4: 1-11
Feb. 10.	Jesus Calling the Fishermen	..... Luke 5: 1-11
Feb. 17.	A Day of Miracles in Capernaum	..... Mark 1: 21-34
Feb. 24.	Jesus' Power to Forgive	..... Matt. 9: 1-13
Mar. 3.	Jesus Tells Who Are Blessed	..... Matt. 5: 1-16
Mar. 10.	The Tongue and the Temper	..... Matt. 5: 33-48
Mar. 17.	Review	.....
Mar. 24.	Temperance Lesson	..... Prov. 23: 29-35

LESSON IX.—JESUS TELLS WHO ARE BLESSED.

LESSON TEXT.—Matt. 5: 1-16.

For Sabbath-day, March 3, 1906.

Golden Text: "Blessed are the pure in heart, for they shall see God."—Matt. 5: 8.

INTRODUCTION.

This lesson gives us a glimpse of that incomparable discourse which we call the Sermon on the Mount. Our Saviour sets forth an ideal of life and conduct which appeals to that which is noblest within us.

We may perhaps without irreverence compare this discourse to an inaugural address. To his early followers in Galilee Jesus speaks about the fundamental principles of his kingdom. The general theme of all his early preaching was about the kingdom of God, and this discourse forms no exception. He first speaks of the character of the citizens of the Kingdom, and then goes on to give various exhortations and warnings.

We are to note in particular that Jesus affirms that he has not come to abolish the teachings of the Old Testament law. He aims to give life to the precepts already known by most of his hearers, and points out defects in the letter of the law as it was commonly understood.

It is probable that Jesus taught often with the same expression, so it is not to be wondered at that we find passages in various parts of Luke's Gospel parallel to parts of this sermon. Luke 6: 20 and following is evidently another report of this same discourse in spite of the fact that there is a paragraph of woes to correspond with the blessings. The difference in location is only apparent, for the level place, (not "plain" as in King James' Version) mentioned in Luke 6: 17 may easily have been some distance up the mountain.

TIME.—In the early summer of the year 28.

PLACE.—Upon some high ground not very far from Capernaum. The traditional sight upon the hill called the Horns of Hattin is not an unlikely place, although the tradition is not early.

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

OUTLINE:

1. The Introduction. v. 1, 2.
2. The Seven Beatitudes. v. 2-9.
3. Other Beatitudes. v. 10-12.
4. Timely Warnings. v. 13-16.

NOTES.

1. *And seeing the multitudes*, etc. It is possible that Jesus went up into the mountain simply to find a place where he might be seen and heard better, but more likely that he withdrew from the crowd eager only for physical healing in order that he might be heard without distraction by his disciples and those who wanted to listen to his teachings. *When he had sat down*. It was customary for teachers to teach sitting. *His disciples came unto him*. This is by no means to be limited to the Twelve. There were also present others besides disciples, but we are to understand the words of this sermon as particularly directed to those who were his followers.
2. *He opened his mouth*. A formal expression to introduce teaching of more than usual moment.
3. *Blessed*. This word is used elsewhere of

temporal as well as of spiritual prosperity and happiness. In this passage it is used to express the real felicity of those who would be esteemed miserable by the men of the world. *The poor in spirit* are those who realize their own spiritual destitution. They will be ready to accept the promises of God. *For theirs is the kingdom of heaven*. The blessing that is appropriate to the poor in spirit is the privilege of citizenship in the kingdom of heaven. This means that they are to be partakers of the Messianic salvation. All other blessings are to be included within this blessing, just as the six beatitudes that follow are grouped between verses 3 and 10, both of which end with the refrain, "For theirs is the kingdom of heaven."

These beatitudes are descriptive of one class of individuals who are characterized in different ways. Their chief characterization is mentioned in verse 3.

4. *Blessed are they that mourn*. The context shows that the meaning is those who mourn for the lack of some good. Such mourning is indeed its own solace, for the desire for the good that is lacking puts one in the state of mind to appreciate the value of his sufferings.

5. *The meek* are those who are willing to suffer rather than to do violence to others, and who have no bitterness or revenge in their hearts. *They shall inherit the earth*. Compare Psa. 37: 11. Paradoxical as it may seem to those who are boldly aggressive for their rights the meek shall certainly have a rich enjoyment of the things of this world to say nothing of the spiritual blessings to which our Saviour probably had more especial reference. The language used here is an allusion to the repeated promises of God in the Old Testament that the children of Israel should surely obtain the land of Canaan.

6. *They that hunger and thirst after righteousness*. The figure is that of longing desire. This longing naturally carries its own fulfillment, for the desire for the good is in itself good.

7. *The merciful*. The compassionate not only abstain from cruelty and revenge, but also have a tender regard for those in distress. These shall not fail of a reward in kind.

8. *The pure in heart* are those of blameless inner life, those who with simplicity of motive are bent upon the establishment of the kingdom of heaven. *Shall see God*. Only with such an element of character shall any one attain to a vision of God. With this right foundation we may go on to become acquainted with God, be truly in accord with His plans. A wicked man can not begin to comprehend God. Compare Psa. 24: 3, 4.

9. *The peacemakers* are not simply peaceable men, but those who work for peace and are eager for a reign of peace in this world of strife. These are appropriately recognized as the children of God, who is a God of peace.

10. *Blessed are they that have been persecuted for righteousness' sake*. It is just because their suffering has been for their right doing that they have developed a character that brings to them the blessing of citizenship in the kingdom of heaven. After the seven beatitudes the eighth paves the way for a particular statement in regard to persecution.

11. *Blessed are ye*. Here our Saviour gives his teaching in a still more definite application by using the pronoun of the second person. *Reproach you and persecute you*, etc. The fact that Christians owe allegiance to the Holy One is the very reason why wicked men are moved to cast reproaches upon them, to ill-treat them, and to lie about them. All this is not an absolute ill-fortune. Those who are thus persecuted for Jesus' sake will be drawn closer to him and obtain blessings of which they had not dreamed.

12. *Great is your reward in heaven*. For the follower of Christ there is a sure reward beyond the blessings that he receives in this life. *For so persecuted they the prophets which were before you*. In suffering persecution the followers of Jesus will certainly be in very good company. The prophets as men of God had great rewards; there can be no doubt that other sufferers for righteousness' sake will share in their glory.

13. *Ye are the salt of the earth*. The followers of Jesus are to exercise a purifying and pre-

serving influence upon the world. If they lose their power for good through degeneracy of character, they are like the salt which has lost the principle that distinguishes it as salt, and become good for nothing. That they are practically good for nothing is most vividly portrayed by noticing that the salt that has lost its savor is good for footpaths. What a downfall! A most valuable article of food, and now no better than gravel. (The reference is to a kind of salt not familiar to us, salt mixed with impurities that resemble it, so that the appearance would remain when the real salt was gone through action of the weather.)

14. *Ye are the light of the world*. The disciples of Christ in the world of sin is like the sun giving light in the midst of darkness. The natural function of light is to shine. The only warning necessary is to beware lest one hinder the shining. *A city set on a hill*, etc. The point of this illustration is to suggest a warning. If there is a light it must shine unless something extraordinary happens. This is just as sure as that a city on a hill must be in sight.

15. *And put it under a bushel*. Our Saviour would have his disciples see the utter absurdity of failing to let their light shine. When the lamp is lighted who would think of putting it under an earthenware measure? He might as well not light it.

16. *And glorify your Father*. The annual result of faithfulness on the part of the Christian is honor to God. It is to be noticed that Jesus speaks of God as Father in his relation to men. In the Old Testament God is sometimes referred to as Father of the nation, but it was a part of Jesus' work to show him as the Father of each individual.

THEY HAD FORGOTTEN ONE.

Two of the members of the Rev. Dr. Snow's congregation became involved in a controversy as to the commandments. Brother Mills, who, curiously enough, had confused the commandments with the twelve tribes, contended that there was an even dozen of them, while Brother Skiles, who knew them by heart, impatiently recited them, and checked them off on his fingers.

But Brother Mills was unconvinced.

"I'll tell you what I'll do," he said. "I'll leave it to the pastor."

"All right," replied Brother Skiles. "That will be the only way to convince you, I suppose, if you won't take my word for it."

They found Doctor Snow and stated the case.

"Well, brethren," said the doctor, "the fact is, you are both wrong. There were ten of them originally, but at a later period another one was added. It runs like this: 'A new commandment I give unto you, that ye love one another.'"

The condemnation of a minister for not believing that Moses literally wrote down the record of his own death suggests memories of that classic heresy case in which a minister was accused of not believing in the devil. He pleaded guilty of such a lack of belief. "Then, what do you believe in?" was demanded. "I believe," he replied, "in the Lord Jesus Christ!" But some of them stuck to it that he was a heretic, all the same, and declared him to be anathema maranatha.

A New Yorker was visiting in Boston. Seeing a parrot in a cage, he asked: "Does Polly want a cracker?" "I require no sustenance from you whatever," replied the Back Bay bird, with hauteur.

OLD AGE.

"Few people," said La Rochefoucauld, "know how to be old." If true, "the more's the pity," because the only escape from age is through the gates of the tomb. "I make no pretense of loving old age," said a venerable friend to us recently, "nor can I think any man sincere who professes to find it satisfying." Perhaps it is not expected by our Heavenly Father that we should love it, but it certainly is not beyond the power of grace to help us carry it cheerfully.

No age, no condition of life, is without its trials; but, God be thanked, no age, no condition, is without its available compensations. Resilient though it be, youth is not without its restraints, its tasks, its tears; nor is manhood free from care-full days and troubled nights. There are more suicides upon the avenues than in the slums, and more broken hearts are ured in porphyry than buried in pine coffins. Only in our memory does "the light of other days" differ from the light of this. The child goes sobbing to his bed oftener than does his grandsire, and the young girl whose face is as unfurrowed and unclouded as the face of a pictured angel, bears in her heart of hearts emotions too tender and tearful to expose to the gaze of nearest friends. Granted that age has its peculiar disabilities, vexations and pains, suffering is not peculiar to any period of life but is the common lot of the universal race.

Nothing can seem more contradictory at first glance than what the poets have told us of old age. And that is because they have now spoken of its disadvantages and now its compensations. It is to one a dark November day, dismal with cold gusts of wind and sodden with rain; and to another an Indian summer, warm and still, filled with golden sunshine and framed by purple hills. He who would see it truly must see it wholly; and it is as unwise to spurn its consolations as it is foolish to deny its shadow, weakness and pain.

The specific consolations of old age are its memories and its hopes. We do not mean by this to imply that every patriarch in Judah, every mother in Israel, "lags superfluous on the stage." The world could ill afford to spare its aged residents who give dignity to its existence and supply to its otherwise rash energies balance wheel and governor. Legislatures set a minimum of years for their constituent members, but no maximum. The ship of state would soon be amid the breakers were it to throw overboard all its weather-beaten sailors. The church would not long survive were it to cast out of its councils "such a one as Paul the aged." The world could as little spare its grandsires as its grandsons, and age is as essential to the safety of Church and State as youth to their progress. Let no man think that he has outlived his usefulness who has not outlived his sanity and his faith.

But no man in the thick of the fight has such consolation for his woundings as he who from the safe height of a veteran's years can look back upon the field at will and give thanks for safety and victory. Every life which is not wholly misspent, gathers as it advances experiences which become to it "a joy forever." Just in proportion to life's growth in grace do past sorrows lose their sting and past delights retain their perfume. Sin entails only remorse and vain regrets, but service remembered loses all its weight and is transmuted into song. It is a Macbeth who, as he draws near the close of his selfish career, confesses:

"I am sick at heart; my way of life

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THE SABBATH RECORDER.

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THE BORDER OF HIS GARMENT.

I was alone that day, Alone, though in a throng; I had no voice to pray, No heart for song.

The blessed Christ drew near; I crept a little space; But, ah! the day was drear; I found no place

To make my wistful plea; I did not raise my eyes. Would he have grace for me? Attend my cries?

One trembling hand I thrust Forth from my woful need; I touched because I must— Ah, would he heed

That finger on the hem Of his long, seamless robe? His was the diadem Of all the globe.

Immediate, swift, a thrill Came from his life to mine; He owned my fainting will! "Lord, I am thine!"

And thus upon my way I walk in utmost peace. From sin, from fear, this day I've found release. —Margaret E. Sangster, in The Standard.

A CORRESPONDENT, C. S. S., presents some views concerning the mission of Seventh-day Baptists, on another page, which we hope will mark the beginning of a group of communications upon this theme, from many other correspondents. It will be well if one correspondent, or more, shall speak upon this theme in every issue of THE RECORDER for the next twelve months. The theme is many-sided, and every phase of it has practical value. The surroundings of the present time, together with certain strong tendencies of thought in the religious world, make the discussion of this theme doubly important among the duties which Seventh-day Baptists owe to themselves. The larger field of thought touching Protestant denominations, the necessity for their existence, the strength and weakness of the Protestant movement up to the present time, and many similar themes, call for a reconsideration of all fundamental issues connected with denominations and denominationalism. That such discussions must start with Protestants goes without saying, for while there are various schools of thought in the two great Catholic branches of Christianity, Roman and Greek, the Protestant movement gave birth to denominationalism and to denominations, in the modern sense of that term. For the last quarter

of a century, or more, the larger Protestant denominations have been considering the necessity, the duty and the right to continue divisions along denominational lines. That discussion is ripening rapidly, in events. An extensive and important union of denominations in Canada is already announced, and notice of a similar movement in the United States appears in this issue of THE RECORDER. Looking at the general situation outside of themselves, Seventh-day Baptists must see that the question of their place and mission, as one of the small denominations, takes on new emphasis at this time. In our relation to the Christian world, and to ourselves, and to the peculiar truth which has created our denomination, the question of our place and mission is important, pertinent, and fraught with vital considerations. Reasons pressing from the outside and from within demand such considerations of the theme as THE RECORDER ventures to hope for. We hope that these themes will find such consideration as will supplement the symposium of last year, touching "Aggressive Sabbath Reform Work."

MORE important than any consideration from without is the necessity that Seventh-day Baptists inquire into the reasons for their existence for sake of the strength such inquiries will bring. Large denominations which are carried along in their work by commonplaceness and popular tendencies have little reason for such inquiries, so far as their own strength is concerned. A minority—"an insignificant minority" as the world describes us—has every reason for considering and reconsidering the object for which it exists and the fundamental principles on which existence can be continued, and through the operation of which a great work can be accomplished. We know of no minority to whom this fact applies with greater force than to Seventh-day Baptists. If they were the product of yesterday, if their existence had been brought about under the influence of one man of marked peculiarities and special power as a leader, the case would be different. But when a minority like ourselves measures its history by centuries—through its various groups of representatives back to the time of Christ himself—every thoughtful man is compelled to ask why such a minority began to be, why it has continued to be, and what its mission is in view of the past, as well as in view of the present. There is a general law under which God preserves nothing which is not of some definite value in the development of truth and the kingdom of Christ. It is comparatively easy to find reasons, many reasons, why the Sabbath and baptism, based upon loyalty for the Bible in contradistinction to the

loyalty for the Roman Catholic Church, should have had groups of representatives and thus a chain of witnesses from the time of the first great apostasy until the Protestant movement. Distance clarifies vision as one looks over that field and we easily recognize the necessity for the preservation of representatives of the Sabbath during the long night of the Middle Ages. A careful consideration of the history of the earlier Seventh-day Baptists in England, seen from the standpoint of the twentieth century, if seen in its true light, will intensify and emphasize the reasons for our present existence. In order to apprehend those reasons more clearly than we do, much more serious and critical study of our early history is demanded. We are weak in knowledge of our own history and of its deeper meaning. That weakness is increased because we do not apprehend, as we ought to, that in the larger tide of affairs, history is the result of Divine guidance and of pruning by the hand of God. He studies the Bible to little account who does not see the Divine Presence in the book, historically illustrated. The Bible is only a brief outline history of God's dealings with the world, which dealings indicate His purpose, and also the line of action which men ought to follow. In view of such truths, any study of the mission of Seventh-day Baptists which does not take into careful account what we have been and why we have been, will be imperfect, incomplete and wanting in best results. Why we have been and what we have been form half of the answer, to why we are and what we ought to be.

A STUDENT of the situation is in danger of being confused, if not blinded, by immediate surroundings. These are like noises upon the street, which force themselves through an open window and interfere with conversation and thought, which are dealing with things far away and infinitely more important than the clamor from the street. At such a time, the speaker or thinker must ignore the momentary clamor and hold to the larger and important theme under consideration. Immediate demands, surrounding difficulties and superficial allurements will assail everyone who attempts to think or write upon the mission of Seventh-day Baptists at this time. Each locality and each individual will be assailed by the immediateness of affairs touching himself, his church, his business and his social relations. More unfortunate still will be the immediateness and the power of opinions already held, into which men have drifted without adequate consideration. THE RECORDER raises a note of warning at this point, and while it hopes for hundreds of communications touching the mission of Seventh-day Baptists, it seeks

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

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