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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 opened 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."

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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.

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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



from its correspondents considerations and discussions that will be clarified from immediate hindrances and will rise above the previous conclusions of writers, unless they have given much thought to the theme heretofore. On the other hand, immediate surroundings and immediate demands will occupy an important place in the discussion. The communication on another page is an illustration of the importance of immediate surroundings and of their relation to the larger questions involved. C. S. S. touches a vital point in the mission of Seventh-day Baptists when he suggests that their mission is to so educate themselves that intelligent conscience, and corresponding action will be illustrated and developed in their churches. Education concerning the value of the Sabbath is the first and most important element in church discipline concerning its observance. Probably most of the people described by C. S. S. have never been taught the intrinsic value of Sabbath-keeping, nor its relation to spiritual life and Christian development. While knowledge can never take the place of conscience, it is an important element in developing conscience. THE RECORDER does not hesitate to say that lack of information concerning the deeper meaning of the Sabbath is a large factor in producing weak consciences concerning Sabbath observance. Probably our correspondent had this in mind in writing what appears on another page. Whether he did or not, we must urge that the largest and most valuable element in church discipline is education, such education as promotes conscientious action. With such education many of the results that require judicial action, at a later period, will be avoided. Men never have high regard for that which is not placed before them as having great value. Sabbath observance as a means of physical rest, or as a tradition from one's grandparents does not appeal to conscience.

#### The Sabbath and Spiritual Life.

AN adequate consideration of the mission of Seventh-day Baptists must begin with a high conception of the Sabbath as related to spiritual life and Christian attainments. Much is said in these days concerning "higher life." The definition of that phrase is often superficial and in many cases seems to be equivalent to temporary emotion. Men who rightly apprehend the purpose of the Sabbath, find in it and its observance the primary and essential source of spiritual life and of high Christian attainments. Defined in few words, spiritual living is that type of life which places truth and duty—that is spiritual obligations and their relation to the next life, as first and foremost in all plans and all doing. There can be no such entering into spiritual truth without communion with God. There can be little or no communion with God unless men are frequently or constantly led to consider their relations to Him and His relations to human affairs. The vital consideration of the meaning and purpose of the Sabbath begins at this point. First and always, the Sabbath is God's sacred representative among days. Sacredness is an intrinsic element in objects, times and places, because of what they stand for. This higher definition of the Sabbath must not be lost sight of. When it is forgotten, superficial notions, holidayism and Sabbath-breaking soon come. The mission of the Sabbath is to bring God before men, constantly, and into the affairs of human life continually. The Sabbath is related to other days as the Bible is related to other books, and as Jesus, the Christ, is related to other men. This coming of God into human life by way of the

Sabbath, brings a long train of blessings. Theological inheritance, by way of mistaken notions from the Middle Ages is still too common; notions which push God away from human life and create unfeeling antagonism between Him and His children. God's purpose is to dwell in close communion with men at all times. That beautiful figure in the Revelation, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me," indicates God's desire and purpose to abide with men in the intimate relations of a family. It is Father coming in to take supper with His children, to be one with them, that they may be one with Him. Such a permanent abiding of God with men awakens love and secures obedience. It nourishes hope and strengthens faith. It protects from temptations and sustains in trial. Coming thus, God brings comfort for sorrow and wisdom for ignorance. His presence in the heart leads us to repentance and strengthens us for obedience. Such common love for God and communion with Him draws men together, secures fellowship, worship, and instruction in ways of righteousness. The Sabbath, as God's day, leads men to the house of God, to the book of God and to faith in the Son of God. From this high standpoint of the meaning and mission of the Sabbath, the true conception of our mission as Seventh-day Baptists must start. Anything less than this makes our position a meaningless peculiarity, an unauthorized separation from other men. A less fundamental conception of the Sabbath and its place as God's representative makes our attitude an unjust schism, an unworthy division. To stand by oneself and hence in more or less opposition to other men for a mere notion or for sake of some traditional faith, is foolish, unjust, and to be condemned. To stand alone for the sake of a great and fundamental religious truth, truth in which highest spiritual interests center and with the development of which great functions of the Christian church are closely associated, is to stand in the place of a moral hero. To forego any personal interest for the sake of such a place and such a truth, is a type of glorious martyrdom, if that may be called martyrdom which brings back to him who does it the highest of blessings. These high and holy conceptions of the Sabbath are the starting point from which our mission as Seventh-day Baptists ought to be considered.

#### Religious Education.

THE Religious Education Association held a meeting at Cleveland, O., February 13-15, 1906. The writer was much disappointed that he could not attend that meeting. Dean Main, of the Theological Seminary, was in attendance, and we hope that our readers will receive the benefit of his thoughts concerning that meeting. The books upon religious education, of which we have given notice from time to time, issued by that Association are the most valuable publications on that theme, within the reach of our readers. The importance of proper education concerning all religious questions as a direct aid in religious development, and in the strengthening of conscience as well as the formation of opinions, deserves consideration. Abstract theology asks, "What ought I to believe?" Practical religion asks, "What ought I to be and do?" This latter question is the really important one.

Religion is above all circumstances, and should lift us above them.

#### Church Union Again.

THE RECORDER of February 12 gave the long creed of the newly organized "United Church of Canada." We are now able to announce a similar movement practically consummated in the United States. The Congregationalist, the United Brethren and the Methodist Protestant churches have been considering the matter of organic union for the last six years. A commission made up of about two hundred representatives of these denominations met at Dayton, O., a few days since, and consummated the action necessary to the union of these three bodies. Some questions must be referred to the original national organizations of these different denominations before all details of the new organization can be completed. Prominent among these is the adjustment of "vested interests." The creed adopted by the council may be called "distinctly evangelical." The principal statements are as follows: "1. Our bond of union consists in that inward and personal faith in Jesus Christ as our Divine Saviour and Lord on which all our churches are founded; also in our acceptance of the Holy Scriptures as the inspired source of our faith and the supreme standard of Christian truth; and, further, in our consent to the teaching of the ancient symbols of the undivided church, and to that substance of Christian doctrine which is common to the creeds and confessions which we have inherited from the past. But we humbly depend, as did our fathers, on the continued guidance of the Holy Spirit to lead us into all truth.

"2. We believe that God, the Father and Lord of all, did send his Son Jesus Christ to redeem us from sin and death by the perfect obedience of his holy will in life; by the sacrifice of himself on the Cross, and by his glorious resurrection from the dead.

"6. We believe that according to Christ's law men of the Christian faith exist for the service of man, not only in holding forth the word of life, but in the support of works and institutions of pity and charity, in the maintenance of human freedom, in the deliverance of all those that are oppressed, in the enforcement of civic justice, and the rebuke of all unrighteousness. Possessed of these convictions, both as truths which we do most firmly hold, and acts of faith which spring from our hearts, we do, therefore, in the happy consummation of this union, and in the name of all the churches which we represent, commit ourselves, body, soul, and spirit, to the faith, love, and service of Him who made us and saved us, the Everlasting God, our Father, Redeemer, and Lord. To him be ascribed all praise and dominion, and glory, world without end, Amen."

#### Great Possibilities Involved.

IN this case, as in the union by which the United Church of Canada has been created, the differences between the denominations represented do not involve important doctrinal questions. On the other hand, they are such differences as ought not to have divided the representatives of these peoples, at the first. It remains to be seen what results, favorable, or unfavorable, will come from the formation of such newly organized bodies among Protestants. At such times it is natural for men to prophesy concerning results, and, in a general way probable results can be foretold. That Christians who differ from each other but slightly ought not to remain separated by denominational lines, is a plain fact. How rapidly adjustment and readjustment will go

forward in the case of such union as we are now considering, remains to be seen. Taking into view the history of the denominations which have united thus and the comparatively superficial nature of the things which have kept them apart heretofore, adjustment ought to be rapid and the ability of each denomination to do effective work, ought to be increased at once. While it is true that there are something like one hundred and fifty denominations among Protestants, if the groups most closely allied to each other should follow the example that is being established, most of the divisions would disappear. At first thought, it would seem most probable that the Presbyterian families, the Methodist families and the Baptist families would be first to come together, and that such unions would be easiest to attain. In the case now under consideration, the union has been attained in spite of strong differences touching polity. In this case, the spirit of brotherhood and the tendency to unite on doctrinal lines which are fundamental in the faith of each denomination, has been the basis of union. It may be found that the slight differences between various branches of the same family—Presbyterians for example—may be more difficult to overcome than are those larger differences which have given better reasons for denominational distinctions. Whatever reasons may have kept Protestant denominations apart in former centuries, the present movement will challenge thought and hold the attention of the students of history with increasing power. Congregationalists bring to this new organization 650 to 700,000 members; United Brethren 260,000, and Methodist Protestants 200,000. Congregationalists were the product of independence in England. The United Brethren were a split from the German Reformed Church, and the Methodist Protestants from the Methodist Episcopal Church. Both these churches are in methods and polity much like the Methodist Episcopal church, but both make much of the liberty of the local church. The United Brethren have bishops, but they are only superintendents chosen to serve four years. The United Brethren give up the bishopric and the Methodist Protestants yield their name and the itinerancy and all that is peculiar in their polity, and the Congregationalists yield some measure of their church independence. There is to be a national Conference with a President who shall devote his whole time to planning for the welfare of the churches and their work. There are to be annual district conferences with one or more superintendents who shall give their whole time to the work, and with committees also who shall see that the churches are kept supplied with pastors. This plan is a return to the practice of the primitive Christian churches with both local and district pastors or bishops to care for the interests of the churches, but without authority.

#### Pure Food.

IT seems like a pun as well as a commonplace saying to say that the question of pure food is vital and that everyone should have a vital interest in it. The extent to which injurious food products and drinks are put upon the market is a form of criminality that is the more dangerous because it is so difficult to detect these frauds and to punish those who perpetrate them. New interest is given to this question of pure food in the fact that Professor Thomas B. Stillman, M. Sc., Ph. D., who is a member of the Chemical Society of Paris and director of the chemical laboratory of Stevens Institute of Technology,

Hoboken, N. J., gave a "synthetic dinner" on February 21 at Hotel Astor, New York City. Two guests of honor were present, Mr. Goodrich and Mr. Howell. Professor Stillman's purpose was to demonstrate the methods by which foods and drinks may be created in the chemical laboratory with little or no actual elements which the genuine foods and drinks contain. The food for the dinner, "with the exception of meats and cigars," contained no natural products. Soups, sauces, wines, butter and salads were prepared chemically, most, if not all, of them by the professor himself. Special attention was given to drinks such as "Martini Cocktail" and "Oyster Cocktail." The "Sauterne Wine" served with the oyster cocktail was a chemical compound of malic acid, tartar, alcohol, acetic ether, glucin, artificial quince essence, distilled water and naphthol yellow S. The green turtle-soup was made of "aqueous turtle extract," flavored with artificial sherry, salt and capsin. Fish sauce, current jelly, breast of ptarmigan, "salade de la aguacata," artificial eggs, artificial vinegar, "sherbet," "vanilla ice cream," "coffee" and "creme de menthe" were among the artificial products of the dinner. The purpose of the professor in giving this dinner was to show how easily spurious foods are put upon the market and how absolutely fraudulent they are. It is said also that the professor claims that some, if not all, of these products are harmless in themselves. The constituents of the "sherbet" used at the dinner were nitrous ether, aldehyde, acetic ether, formic ether, butyric ether, benzoic ether, methyl salicylic ether, alcohol, ice and ducen. Some scientists are dreaming that foods and drinks, both palatable and nourishing, can be created in the chemical laboratory. Whatever such dreams may produce or claim to secure, it will remain true that the earth, God's great laboratory, which He created that it might produce food for man, will always remain the one and only reliable supply of sustenance. Professor Stillman does well to show his friends and report to the world what chemistry can accomplish, and thus to set forth clearly the importance of facts connected with the adulteration of foods and drinks. After our readers have become familiar with the analysis of sherbet and oyster cocktail, given in the foregoing, it seems scarcely necessary to advise them not to indulge in those luxuries. However wonderful the attainments are which chemists have made already, and however curious inquiring minds may be concerning what that science of mysteries may yet produce, the best that men can do only illustrates the narrow limits of human knowledge and scientific attainments. The one great fact of the universe is God. The one great mystery of the universe is life. Those who gain most in scientific research do little more than children from the kindergarten could do in the laboratory of Professor Stillman. To change the simile, the efforts of science to measure and master the mysteries of creation, the qualities of force, the elements of motion and the characteristics of that supreme mystery, LIFE, remind us of the untaught fingers of a child playing with the keys of a piano. An occasional harmonious combination results from the touch of those untrained fingers. At the most, the child demonstrates that the best it can do is to suggest the possibility of a great Oratorio, such as Mendelssohn might create from the world of harmonies which awaits the touch of a master to combine them in transcendent music. It is well when men strive to know the mysteries of the universe and to test the equally

great mysteries of their own powers. Perhaps it will remain—it must be more than "perhaps"—that farther on in life, in the clearer light that lies beyond this material universe, Professor Stillman and his compeers, with holier touch and greater wisdom than earth can know, being taught in the more immediate presence of the great source of knowledge, may tabulate ten thousand results of which the greatest scientific dreamers have not yet conceived. He must be dull and undevout, indeed, who can know even a little of the mysteries which science unfolds and not come closer to Him who is at once the great Fact and the great Mystery of the universe.

THE marriage of the eldest daughter of President Roosevelt on February 17 created so much interest in the United States and throughout the world that it is worthy of more than passing notice. That a young woman in such a social circle may marry a man of her choice is one of the favorable features of life in the United States. President Roosevelt's family have become a part of the larger family of the American people and of the world, to an unusual degree. There have been few instances in which a man standing at the head of a great nation as President, King or Emperor, has been so closely allied to all classes of people or has had in so large a degree the sympathy of all classes. Miss Roosevelt, evidently having many of the characteristics of her father, had become the daughter of the nation as no other young woman has ever been. Mr. Longworth, as a member of Congress, was also a part of the national family as he would not have been in a less prominent position. THE RECORDER calls attention to this wedding and the popular feeling concerning it, not as an item of idle curiosity, but to emphasize the beauty and blessedness of marriage under such circumstances and the supreme value and importance of individual homes, in the life of the nation and in the development of the highest and best interests of society and of the world. Far above and beyond whatever of gorgeousness there may have been in connection with the ceremonies, or of value in the unprecedented wedding gifts sent by the various rulers of nations, is the fact that the institution of marriage—all too frequently assailed and degraded in these years—has been on trial in the Senate of the United States for many months past; a trial not yet ended. If the interest which the United States and the nations of the world have had in this pure and wholesome wedding at the White House, can double the moral and political influence against Mormonism and the prevalent divorce evil, as well as against low notions of expediency in connection with marriage, Miss Roosevelt's wedding will be a blessing to the nation.

THE condition of Northern Japan appeals to the sympathy of the whole civilized world. It is usually one of the finest granaries of the nation, but for a month or more letters from interested foreigners have told of the extreme destitution in the three northern provinces of Fukushima, Iwate and Miyagi. More than one-third of the population of three millions are struggling desperately to keep soul and body together. In the early autumn of last year, it was evident that the crops had failed, but this news was carefully concealed while the war went on, lest it should give the enemy renewed



courage and prove disadvantageous to the interests of Japan. Now, however, the necessity for silence as to the famine no longer exists. The government officials frankly admit that conditions in the provinces named are so serious as to demand not only all the aid the government can render, but that outside aid will be gladly welcomed. In Fukushima, the horror of the calamity may be gathered from the statistics, which show that 300,000 unhappy people are seeking to assuage the pangs of hunger by eating little cakes made of seventy-five per cent. chopped straw and twenty-five per cent. foreign rice, no domestic rice being available. With a population of over a million, the rice crop is less than one-fourth of its usual yield, and in some districts it is only six per cent. of what the farmers reasonably looked for. Rice is the staple food of the Japanese, and a shipload of rice, wheat flour, or both, would mean life and hope to thousands upon thousands now in dire extremity. Every pound of flour might mean the saving of a life. Whatever is done to help these people must be done quickly in order to be available. One of the local Japanese papers puts the situation effectively in a single sentence, when it says: "Unless help comes, more people will die of famine in these three provinces than perished on all the battlefields of the Manchurian War, counting the wounded and the missing as dead." An official dispatch from the United States Consul in Tokio, is followed closely by an appeal from President Roosevelt for aid for the starving people of Japan. On the same day this appeal is issued, *The Christian Herald* is cabling \$10,000 to the Japanese Red Cross Society, which will work in conjunction with committees appointed for the purpose of administering the distribution of all supplies. Send all contributions to the Japan Famine Relief Fund (under the auspices of *The Christian Herald*), 93 to 114 Bible House, New York City.

## SUMMARY OF NEWS.

After two or three years of litigation, another officer who was involved in the Postal Service frauds, has been lodged in the penitentiary. G. W. Beavers, who was at the head of the Salary and Allowance Bureau, plead guilty February 13, 1906. The charge was conspiracy to defraud the government. He was sent to prison at Mounsville, W. Va. The charges concerning this defrauding were first made in 1902. Politicians then ridiculed the charges as being manufactured, but President Roosevelt was not deceived by the cry of persecution, and through Postmaster-General Barstow the investigation was pressed with results which are gratifying to every lover of justice.

On Wednesday, February 14, the American Cannery and Packers' Association, at a meeting at Atlantic City, N. J., passed a resolution asking Congress to enact a pure-food law. It is to be hoped that honest dealers in all departments of business where impure food is likely to be put upon the market will join to protect themselves, as well as the public, against frauds. There is a growing distrust of all forms of package goods, and honest dealers will do well to support such national legislation as will increase the confidence of the public and so strengthen legitimate business in those departments. It is well known that in the manufacture of candy and other forms of confection, adulteration, including the use of harmful substances and poisons, is much too common.

Although Russia seems more at rest for the present than she has been, such news as is sent abroad from St. Petersburg, Moscow, Odessa, etc., shows that much severity is being exercised by the government, and that agitation and revolution, although they may be suppressed, temporarily, are by no means removed. Meanwhile conflicting reports fill the papers as to the unrest in China, and concerning the probable or possible dangers which threaten foreign missionaries and other foreign interests in that empire.

The large Leyland Line steamer, *Devonian*, from Liverpool, went ashore at Scituate Beach, ten miles south of Boston, on February 16. The surf was high and for a number of hours the vessel seemed to be in great danger. Later in the afternoon of that day, she was floated, with the aid of powerful tugs. She sailed from Liverpool February 5, with a few cabin passengers and a cargo of freight valued at one million dollars. She reached Boston without serious injury.

Daily papers of Philadelphia for February 16 reported that Dr. Torrey was much disappointed at that time with the inactivity of Christians and with the fact that they crowded the services to the exclusion of those who are not Christians, but made little effort to forward the work of securing converts. Friday, February 16, Dr. Torrey preached with great earnestness on "The Dangers of Delay in Accepting Christ." On Sunday, February 18, according to the daily papers, the mission "won the greatest victory of the campaign." Two hundred and fifty-nine persons "went forward" and one hundred and seventy-three of the converts were men.

The special session of the Legislature of Pennsylvania, which was called under the demand for reform legislation, closed on February 15. Much was gained by way of advanced and desirable legislation. The contrast between the subservency of the Legislature of 1905 and the bravery of the Legislature in the late special session was strongly marked and correspondingly gratifying. Both Philadelphia and the State of Pennsylvania are illustrating the power of reaction in favor of reform.

We have spoken editorially, in another column, concerning the larger meaning of the late wedding at the White House. Our readers have seen the details of the affair in the daily papers and this news column does not need to introduce a description of costumes, presents, etc. It is not inopportune to recall the fact that this was the twelfth wedding which has taken place at the White House. George Washington did not occupy that building. President John Adams occupied the White House first, in 1800. In 1811—March 11—Mrs. Lucy Payne Washington, sister-in-law of President Madison, was married to Justice Todd, of the Supreme Court, in the White House. During the second term of President Madison, Anna Todd, of Philadelphia, also a relative of Mrs. Madison, was married at the White House to John G. Jackson, member of Congress from Virginia. The first White House was burned by the British in 1814. The rebuilt building was occupied by President Monroe in 1818. His daughter, Maria Hester Monroe, was married there on March 9, 1820, to Samuel Gouverneur, of New York. President John Quincy Adams had a son married at the White House, the bride being Mary Hellen. This was February 10, 1820. During the eight years that Andrew Jackson was President, there were three weddings in the White House. The first bride was Delia Lewis, of Nashville, Tenn., who

was married to Alphonse Pageot, of Martinique, secretary of the French Legation at that time. Mary Easton, a niece of Mrs. Jackson, was married to Lucian Polk at the White House, and Emily Martin, another relative of President Jackson, was married there to Lewis Randolph, who was a grandson of President Jefferson. During the administration of President Van Buren, his son, Major Abraham Van Buren, was married there to Angelica Singleton, of South Carolina. This was in November, 1838. In January, 1842, Elizabeth, the third daughter of President Tyler, was married in the White House to William Waller, of Williamsburg, Va. There were no weddings in the Presidential mansion between 1842 and 1874. On May 21 of that year, it being during the second term of President Grant, his daughter Nellie was married to Algernon Sartoris. While President Hayes occupied the White House, his niece, Emily Platt, whose home was with her uncle, became the bride of General Russell Hastings, June 19, 1878. Grover Cleveland was the only President married at the White House. His wedding with Frances Folsom took place June 2, 1886. President John Tyler was married during his term of office in 1844, but not at the White House. His first wife died at the White House after he became President.

Our readers who are farmers will be interested in some opinions announced in an address by Dr. W. H. Jordan, before the State Dairy Convention, of New York. He discussed the influence of feed and feeding on the sanitary quality of milk. The doctor defended the use of by-products from cereals and roots which have been treated by mechanical processes only. He also commended, in general, the use of those products which come through processes of mal-tation. He acknowledged that some questions might be raised concerning the use of silage; but he thought that with proper care as to times and methods of feeding, there would be no deterioration in the quality of milk or butter, when silage is used. He said that feeds which were entirely harmless, when fed in too great quantities were likely to produce abnormal and diseased conditions. In closing the doctor said: "In selecting a herd of cows for the production of sanitary milk, it would be reasonable to reject all those which have been subjected to forced feeding, and those who expect to maintain a high standard will do well to consider carefully the quantity of ration, as well as the kind."

The *Public Ledger*, of Philadelphia, February 18, quotes Professor John Fryer, who is well known to many of our readers, and who is now at the head of the department of Oriental languages in the State University of California, as saying that "a copy of a Chinese newspaper which has just reached here says that the Chinese government has ordered one million small arms and one hundred cannon from manufacturers in Germany in preparation for the threatened war with foreign powers." The *Ledger* goes on to say that Professor Fryer "believes that the present trouble in China is undoubtedly the most serious that the nations have had to deal with since relations with the Chinese kingdom were established." THE RECORDER places high value upon any statement which Professor Fryer makes concerning affairs in China. His long residence, and the high position he occupied among educators in that empire make him doubly competent to judge concerning those affairs and concerning the disturbances which are now at the front in China.

On February 17, reports from the Island of Martinique say that the most violent earthquake shock which that island has experienced during the last sixty years, occurred on the previous day. Mt. Pelee, however, remains inactive, but damages in the West Indies and at various points on the coast of South America were included in this severe seismic disturbance. Submarine cables have been interfered with by these disturbances.

As the struggle for a Local Option law in the State of New Jersey goes forward, there is evidence that the saloon men are raising a big fund for the overthrow of the movement.

The disturbances in France, to which we have already referred, in connection with the new law which destroys the old relation between the State and the Roman Catholic Church, continue. Catholics will contest the law at length in the Courts.

The first session of the second Parliament under King Edward VII., of England, and the twenty-seventh Parliament of the United Kingdom, was opened by King Edward on February 20 with the usual ceremonies. "Home Rule" is likely to be a prominent subject in this Parliament.

John A. McCall, ex-President of the New York Life Insurance Company, whose retirement from that company resulted from the late investigations, died at Lakewood, N. J., February 18. His death seems to have been hastened by the revelations concerning dishonesty in connection with his administration.

On February 19, news was received by way of the Canary Islands that the drydock, Dewey, which left for the Philippines on December 28, was reported to be five hundred miles west of the Canary Islands. All were well on board, and, although progress had been slower than was expected, there seemed no reason to believe that the great dock would not complete the voyage successfully.

President Roosevelt transmitted a report to Congress on February 19, together with other documents, in which he announced his opinion that the canal at Panama should be a "lock" canal. Probably this will end the discussion which has been going on for several months, as to whether the canal should be "lock" or "sea-level." Strong opinions have been expressed by engineers and others in favor of both propositions.

The speech of King Edward at the convening of Parliament a few days since suggested the probability that "home rule" for Ireland and of some form of home rule for the Transvaal will be prominent questions in the present Parliament.

The attitude of Japan in connection with the trouble in China has not been well defined. On February 20, the Japanese Government sent a warning to the Chinese Government advising against any "anti-foreign" rising. This seems to indicate that Japan would unite, if necessary, to oppose anti-foreign sentiment and action on the part of the Chinese. Meanwhile the situation in China does not improve. February 23, it was reported that the guard about the German Legation in Peking had been doubled. Such information as seems reliable, up to the present time, indicates the probability of unrest if not of direct trouble for some time to come. No doubt that there is an increasing anti-foreign sentiment in China, and Christian missions are a prominent object against which this feeling is directed, but with the unknown quantity which exists in Chi-

nese affairs, and with the limited knowledge we possess, it is better to wait developments than to attempt writing the history of them in advance.

February 21, Senator Armstrong, in behalf of his committee, presented a report of the insurance investigations to the Legislature at Albany. Accompanying that report were eight bills embodying the recommendations in the report, which bills were commended to the consideration of the Legislature. Mr. Armstrong's committee have been investigating insurance matters in the state of New York, for many months. The investigation has been marked by great thoroughness and equally marked by the absence of "boss rule" and of perversion by political influence. Our readers have been informed as the investigations went forward, concerning many of the salient features which the inquiries brought out. It is sufficient to say, in general, that the report shows that fraud, favoritism, imperfect methods and want of accuracy, from the business standpoint, have prevailed in the management of the great life insurance companies. The Armstrong report covers more than three hundred closely printed pages. If the recommendations of the committee are made operative by action of the Legislature, great good will come. It is apparent that many of the wrongs revealed by this report have come because insurance business has been overdone, profits have been unjustifiably large, and much entanglement has been inevitable, although not through designed dishonesty. Such a state of things has created both the desire and the opportunity for dishonesty and for such immense personal interests as are likely to bury conscience, in even the best of men. The revelations have been the cause of death and dishonor to a number of men of ability, and of recognized good character outside of the insurance business. For example, J. A. McCall, ex-president of the New York Life, is dead, and his fortune is gone. John A. Nicholas is dead. James W. Alexander, ex-president of the Equitable Life, has been forced into retirement and seems near to death at the present writing. Judge Andrew Hamilton has chosen to exile himself in Europe. James H. Hyde is likely to follow his example; while R. A. McCurdy and his family are under suit for the restitution of funds to the Mutual Life Insurance Company. The report is not only able, but the measures recommended in it and provided for by it will initiate, if they do not complete, many important reforms in life insurance matters. Above all that has been gained in this direction, the investigation has great moral value, while it illustrates the truth that no form of evil or of dishonesty in business or in politics can go on unchecked forever.

The conference on Moroccan matters at Algeciras, Spain, is still in session and hope is entertained that the deadlock between Germany and France may be overcome in some way. It would seem to on-lookers that both countries would seek peaceful adjustment of affairs from selfish interests connected with their own resources, if for no other reason.

On February 19 the Supreme Court of the United States handed down certain decisions which are far reaching and reformatory, in the matter of railroad rates. Told in brief, the decision declared that railroads, as owners of coal mines, or engaging in any business which produces material for transportation, can not transport their own property at less than the usual rates. This decision appears to settle one great issue which has appeared in connection with the "Coal Roads," that is, those railroads which have

secured great coal mine interests and have thus dominated the coal trade. The decision is so important that it removes many of the points involved in the new railroad-rate legislation question now before Congress. This decision also favors the idea that the rate-legislation question now before Congress should make adequate provision for a final revision of rates by the higher Courts.—Few decisions by the Supreme Court have been made that will be hailed by the public more thankfully than this decision is hailed.

After a struggle of ten to fifteen years the Pure Food question in the United States Congress gained a victory on February 21, by the passage of a Pure Food bill in the Senate, sixty-three to four. The fight against foods improperly labeled and improperly compounded, has been long and bitter. This vote gives hope that better days are at hand and that the public may find some protection against impure foods through national legislation.

A meteorite weighing fifteen tons, which was found in Clackamas County, Oregon, has been sold to a New York scientist for the sum of \$20,600. It is reported that this beautiful specimen of pure ore from some neighboring planet will be presented to the American Museum of Natural History.

Local elections in Philadelphia and Pittsburg, Pa., together with the general political tendencies in that great State, give increasing cause for gratitude because of the success of reformatory measures.

Without going into details as to figures, it gives us pleasure to report that the number of lynchings in the United States, especially in the South, for the year 1905, was much less than during any previous year since 1885. Even at this, the best showing for so long a time, sixty-seven crimes of illegal murder were committed in the Southern States during 1905. Either through improved legislation or the growth of wholesome public opinion, murder by mobs in the North and in the South, seems to be decreasing.

A measureless project concerning railroads is being planned, with a fair prospect of successful execution. This is no less than railroad communication from Cape Horn, South America, to the Cape of Good Hope, at the south end of Africa. It is said that more than half of such a line is already built. The entire distance is about twenty-five thousand miles. The line suggested starts at the southern tip of South America, follows the Andes, crosses Panama, Central America, Mexico, United States and Canada, and reaches Siberia by tunnel under Behring Straits. From thence by various routes the line goes on southward, until it unites with the line coming northward from the Cape of Good Hope. The consummation of such a dream—and the possibilities of such a consummation are not too flimsy—would place each great city of the world in touch. We do not prophesy—but wait.

The only preparation for the morrow is the right use of to-day.

All the sunshine does not come out of the sky; the best kind comes out of the heart.

When God gives us a duty, he is ready also to give the grace needed for the doing of it.

I have lived to thank God that all my prayers have not been answered.

That is an incomplete day in which you have done nothing to brighten the lives of others.



## Missions.

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

### DO WE TAKE LIFE SERIOUSLY ENOUGH?

I know of no surer way of making life successful than by identifying yourself with a good cause and then living for it. A cause or a truth which is not of sufficient value to die for is not worth living for. The more unpopular the truth is the more it needs a friend; and the greater the opportunity for the one who embraces it. A truth wisely lived for, will make its followers useful if not great. If abandoned for an easier way, it will result in a cheap life. Cheap lives are a menace to society. It is not true that every man has his price. Though many a person like Pilate has flippantly said, "What is truth?" and bartered away the opportunity of his life. Many of us imagine we have discovered a wonderful truth; we follow it only to find that it is a mirage, but even that may direct us above the lower level of life and keep us from drifting, or from espousing a bad cause. He who would be truly great or useful must aim higher than self interest.

Take life seriously, but not fretfully. When I stood by the pyramids and temples of the old world, I was impressed by the permanency of Egyptian civilization and with the lack of it in our own. They certainly built the best they knew. Though their ideals were material, they fought for a lasting type of life. Even the bodies of their dead were prepared before burial to withstand the ravages of time and decay. We stood by the mummified bodies of the long line of Pharaoh kings, and looked upon their well-preserved faces and features. One of them was evidently once the playmate of the boy Moses.

The very paintings upon which we looked seemed made to live and not decay. As we stood in the presence of such lasting wonders the overwhelming thought came to me, What would be the outcome of our civilization if we wrought with a view to the future as the older nations have done? What are we building that shall stand the test of time? Our pyramids and statues will not be of stone; unless it be the "stone cut out of the mountain without hands," which is to fill the whole earth. If the traveler of later times shall come to witness the workmanship of our hands, it will be deeds of human kindness made lasting by Christ-like love. While they can never look upon our well-preserved faces, they may see that our characters have been made transcendent.

Some one has said that the Church of Christ is not taking its mission seriously enough. That is true. Christ rebuked the men of his time for trifling and likened them to children playing, when He said, "Wherefore then shall I liken the men of this generation, and to what are they like? They are like unto children sitting in the market-place, and calling one to another and saying, We have piped unto you and ye have not danced; we have mourned to you and ye have not wept." Take life seriously. Many men have grown not only to great usefulness, but to greatness with the good cause which they have espoused early in life. While many more have dwarfed with a cause not worthy of any man. I thank God for the privilege of being a reformer, with an unpopular truth to live for. We are not children playing at life, but men and women actually living. We live this life but once. Let us take life seriously.

## THE SABBATH RECORDER.

AN ARTIST'S PICTURE OF A DYING CHURCH.  
An artist was once asked to paint a picture of a dying church. Instead of putting on canvass a small, feeble, poor congregation in an old building, he painted a stately, modern edifice, through the open portals of which could be seen the richly carved pulpit, the magnificent organ and the beautiful stained-glass windows. Just within the entrance, guarded on either side by a "pillar of the church," in spotless apparel, was a contribution plate of goodly workmanship, for the "offerings" of fashionable worshippers. But, right above the plate, suspended from a nail in the wall, there hung a small box, bearing the legend, "Collection for Foreign Missions," and over the slot, through which certain contributions should have gone, was a huge cobweb.—*Missionary Review.*

"Those serve truth best who to themselves are true.  
And what they dare to dream of dare to do."

"Only one life will soon be past.  
Only what is done for Christ will last."

### THE SPIRIT AND LIFE.

GEORGE B. CARPENTER.

To be a Christian is to be more than a good natured man or woman. Paul teaches that one is in the Spirit, within whom the Spirit of God dwells; and that one who has not within himself that Spirit, or the Life which Christ imparts, is not one of His. This must mean more than a feeling of benevolence or good will toward one's neighbor: that is the effect, for it is this Spirit of Christ in the Christian which works itself out in every day living. Jesus taught Nicodemus a truth, too often lost sight of.

### RESOLUTIONS.

The following resolutions were adopted by the Second Alfred Church at a regular church meeting held February 11, 1906. It was voted that a copy of the same be presented to Pastor C. S. Sayre and his wife, that a copy be sent to the Dodge Center Church, and that the resolutions be sent to THE SABBATH RECORDER for publication.

Whereas, Our beloved Pastor, C. S. Sayre, and his wife deem it their duty to sever their connection with this church,

Resolved, That we express high appreciation of the arduous labor of both Mr. Sayre and his wife for the upbuilding and strengthening of the church, and for their untiring zeal for the salvation of souls in this community. Be it further

Resolved, That, notwithstanding our reluctance at severing the ties which bind pastor and people so closely, yet we do heartily commend Mr. and Mrs. Sayre to the Dodge Center Church and bid them "God-speed," praying that our gracious heavenly Father may always bestow rich blessings upon them, and that they may obtain the reward which is promised to the faithful.

A. H. CLARK,  
Church Clerk.

### AN INVITATION.

The next semi-annual meeting of the Seventh-day Baptist Churches of the Western Association is to convene with the first Genesee Church, at Little Genesee, N. Y., March 9-11, 1906, beginning on Sixth-day at 2.30 p. m. A cordial invitation is extended to all to "come and see what the Lord will do for us." We are anxious for an outpouring of the Holy Spirit. Come to the beginning and stay till the close.

S. H. BABCOCK,  
LITTLE GENESÉE, N. Y., FEB. 19, 1906.

## Woman's Work.

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

### THE FIRST SUSPENDERS.

Just see that small boy walking down the street;  
He feels he's a man from his head to his feet;  
He's no time to notice those other small lads  
Except condescendingly call, "Hello Tads!"  
He's wearing his first suspenders.

His hands in his pockets, his hat's on one side,  
His head is thrown back with an air of high pride;  
He can feel the red stripes where the braces divide;  
He's forgotten he ever played marbles or cried,  
He has on his first suspenders.

Papa observes him with nod and with smile,  
Remembering old "by-gones," he muses awhile,

On his barefooted days,  
And the old-fashioned ways,  
And the joy of his first suspenders.

—Rose Henderson, in Advance.

### RELIGIOUS TEACHING AT SCHOOL.

FROM THE GERMAN BY REV. CHAS. W. WENDTE.

In a recent German publication is related the following touching story, which ought to provoke reflection in all who are charged with the religious instruction of children, whether this be imparted, as in Germany, in the public day school or in Sabbath schools maintained by the church.

"Children, I have now explained to you thoroughly the Fourth Commandment. Vogler, repeat the commandment for us."

"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

"Right! And now do you also, Dumler, tell us what is the Fourth Commandment."

"Thou shalt not bow down, nor serve, nor show mercy, nor remember the Sabbath!"

"Was there ever such a blunderhead! The fellow has been asleep again, but I'll wake you up. Once more, the Fourth Commandment."

"Remember the Sabbath Day!"

"No, the Fourth, concerning father and mother."

"We are to have no other gods before them, nor to covet our neighbor, nor do any work, nor hold them guiltless that—are within our gates."

"Take your seat. This is disgraceful! For your laziness and inattention you will stay after school an hour and study the Ten Commandments. I shall report you to the head-master."

The culprit, a short, thick-set little chap, sat down, and dug his small red fists into his eyes. Tears as big as peas pressed through his fingers. But I was not done with him yet. The boy's studies were really shockingly neglected. Both as his religious teacher and his pastor I determined to take the matter in hand and call that very day upon his parents, and urge them to keep him more industriously at his books. For how can children be made to fulfill their duties to their father and mother if they will not even take the trouble to learn in what those duties consist?

I entered the humble home of the Dumler family. It lay in the forest, quite out of town. The door leading to the front hall was open. I entered and sought for some occupant of the house.

"Is anybody there?" The voice came from a little chamber close by. The door was open, and I looked through it. The mother of the boy, emaciated and weak, lay in bed, weeping.

"What ails you, Mrs. Dumler, are you ill? How is it that I know nothing of this?"

"Alas! your reverence, I have been confined to my bed for two weeks past, so sick I feared I must die. When I try to get up, I fall right over. The doctor says it is poverty of blood. Where,

indeed, should I get new blood from? The few spoonfuls of coffee won't give it to me."

"Are you all alone here in the house? Where are your daughters? Where is your husband?"

"Alas! your reverence, you know what is the matter with my man. Every day he goes into the forest and works as a wood-chopper. I see very little of him, and he does nothing for us."

The paternal Dumler was a worthless drunkard. Whatever he earned went for drink. For his unfortunate wife and children he cared nothing.

"But why are not your daughters with you?"

"What could they do for me? The big one has gone to the city as shop-girl, because the young man she keeps company with is there. She cares nothing for her poor, sick mother. As for Rosalie, O my God! your reverence, I have wanted to come to see you about her; but I am too weak, too weak. It is enough to break my heart!"

And those two girls were once the best pupils I had in my religious classes. None memorized the Scriptures more thoroughly or comprehended it more readily.

"But who looks after you in your sickness?"

"The little one, my Richard."

"What, the one who is still attending school?"

"Yes, your reverence. If it were not for him, I should not be alive to-day. In the morning at four o'clock he gets up, cuts grass for the cow, milks her, and fetches straw for her bed. Then he gets breakfast for me. When he is let out of school at noon, he looks after the milk and does the chores and cooks our dinner. In the afternoon he goes berrying, or collects resin from the trees and sells it in the town. Sometimes he earns as much as twenty pennies in a day. That is about all we have to live on. In the evening he attends to everything, and gets the supper for his father and me. Then he sits down to study his lessons. But it is a great sorrow to me to see how dull he is with his books. He seems to have no mind for them at all, and is so tired and sleepy that often he spends two hours in trying to commit a sentence or a verse of a hymn, and yet does not succeed in remembering it. All our children have been such good scholars except this one. I suppose he didn't know his lesson again to-day, and that is why he had to stay after school. Who will cook my dinner to-day and I so weak I could faint! Just before you came I had a bad turn and thought my end had come. I guess it was only hunger. It makes such a long time for me to wait if he is kept at school till one o'clock."

"And I had been the cause of this! How ashamed I felt! I thrust my hand rapidly into my coat pocket and brought forth a small package of chocolate. I happened to have with me. This I gave her. I then went into the kitchen, and, despite the protest of the invalid, I made a fire on the hearth and prepared a hot milk soup. I sprinkled salt in it, cut a slice of bread, and brought it to the sick woman, who was almost beside herself that I should have to render her such services. I shook up her pillows, fetched fresh drinking water, and aired the room. Presently I heard the hasty steps of a child approaching the house. In full gallop little Dumler came rushing into the room, his school books in their leather strap beating a tattoo on his back. When he discovered me, he grew white as a sheet and trembled all over; for he guessed the cause of my visit. I somewhat hastily extended my hand to him. He drew back and put his arms over his head as if to ward off a blow. Again, as at the school, tears fell from his eyes.

## THE SABBATH RECORDER.

"Don't be afraid, Richard, I will not hurt you. Come here, you dear, dear boy! I have done you an injustice, and I want to make amends for it."

I softly took his round, plump cheeks between my hands, bent down, and pressed a kiss upon the forehead of the amazed little fellow. In doing so I observed, for the first time, what a clear, honest eye the boy had.

"Come in now to your mother."

I sat down on a chest and drew the lad to my knee. "You cannot memorize the Ten Commandments of the catechism?"

A flood of tears was the answer.

"Never mind, my lad. Blessed are they that have the word of God and keep it. But still more blessed are they that do it. You, dear boy, are one who does it; for you have shown that you are a good and dutiful son. Remain such, and God will surely reward you for it. Honor your father and mother in word and in deed that— What is the rest of it, Richard?"

And again the boy didn't know!

"Well, don't take it to heart, my child. God will reward you, perhaps here on this earth, but certainly in his bright mansions above. Be faithful and good, Richard, that is the main thing; and may our heavenly Father bless you!"

I was able so to aid the poor mother that soon, through good nourishment and kindly service, we had her on her feet again. Little Dumler remained, as before, quite impervious to the Ten Commandments and the creed, but he was not compelled to remain any more after school because of this.

To-day he is porter in a large sanitarium, and sends his mother from his considerable wages, and still more liberal fees, a handsome sum every month. She no longer suffers from hunger or poverty. On his holidays he always comes to see her, and always makes me a little visit as well. And always he is my mute preacher of repentance and my best teacher in the science of religious pedagogics.

So runs the pastor's story. May we also take it to heart, and learn from it anew that not to make our pupils understand religion, but to make them feel and practice it, is the great matter.—*The Christian Register.*

### MAKE THE CHILDREN HAPPY.

If, instead of saying: "You may not do that now; wait until you are a man," we would say: "You may do something else now, while you are young; later, you cannot do it," we would give children a certain valued sense of prerogative and take away much of the envy which they feel toward adults. It is surprising how many occasions a mother finds daily for saying: "Wait until you are larger," or, "When you are older you will understand."

In looking back upon childhood, many fail to see it as the happiest time of life, for, standing distinct forever, are thoughtless words which stabbed far deeper than they could to-day and times of disgrace which seemed more than we could bear; also, the feeling that we were really of little importance until we had full growth was not encouraging. We were always stuffing ourselves with oatmeal because we were told that it would make us grow, and submitting to twilight bedtime for the same reason.

Realizing all this, it is surely worth the effort to impress upon our children the beauty and the privileges of their golden days, that, whatever later life may hold for them, they can say: "Never mind; I have had a beautiful childhood with its happiness pressed down and running

over." The early life of the child will then have received its proper value and the whole character will be enriched in consequence. Besides, we know well that some little lives are only with us through the golden days.—*Gertrude Sherman Trowbridge in Good Housekeeping.*

### LATE FLOWERS.

What simple sights give comfort  
On a bare, brown winter day—  
A little bird by our window,  
A little child over the way,  
A lift of blue twixt roof and roof,  
Where the sunshine flashes clear,  
A rose that blooms serenely  
Despite the time of year.

What little things give pleasure  
When sorrow hath her way,  
And life bereft of gladness  
Is but a winter's day!  
A word with accent tender,  
A softly dropping tear,  
Love's roses blooming brightly  
Despite the time of year.

—Mary Frances Butts.

### A SISTER'S INFLUENCE.

"If I only had a sister, Cousin Helen, but I am so lonely. You know that since mama died, I have no one but papa and Hugh."

The speaker was a young girl only eighteen years of age, but her earnest face was expressive of strong character.

"Why not let Hugh take a sister's place?" suggested Cousin Helen.

"How?" and Margie's eyes really sparkled. "Talk with him about the many things that interest you, great and small. Our brothers like to feel that their sisters can trust them."

"Margie," continued Cousin Helen, with a troubled look in her eyes, "there has recently been opened down town an elegant saloon, which is called the 'Gilded Palace,' and last evening I overheard a conversation between Hugh and his friend, Chester Winthrop, concerning it. Hugh evidently thought it an improper place for moral young men to frequent, but Chester tried to overcome his scruples by informing him that there are rooms connected with the main saloon, where moral men can assemble without coming into contact with anything objectionable, and that many of the best young men in town spend their evenings there. Pardon me, dear, but have you made home attractive to Hugh of late?"

"I am afraid not, Cousin Helen, for I have fallen into the selfish habit of spending much time in my own room. Thank you for your suggestion."

That evening, as Hugh Nelson was passing through the hall, hat in hand, he was surprised to hear his sister call out from the parlor:

"Are you going out, Hugh?"

"Ye-es," he answered, with hesitancy, for a glance into the pretty parlor, with its glowing firegrate and open piano, made him almost wish that he were going to spend the evening at home.

"Come in a little while, please, and help me select my new suit," pleaded Margie.

"Your new suit!" echoed Hugh, with astonishment. "What do I know about girls' suits?"

"I believe you can help me," urged Margie, "for you have good taste in selecting your own clothes. You know, Hugh, I have not been used to choose for myself, and I miss mama so much." There was a quiver in the voice that Hugh could not resist, and after hanging his hat on the rack, he walked into the parlor, and was soon as deeply interested in the examination of dress sam-



ples and fashion-plates as his little sister could wish.

From that time Margie followed her cousin's suggestions to the very letter. She laid her plans before Hugh as she would have done before an older sister, always asking his opinion concerning them, thereby making him feel that she needed his companionship and counsel. By this means there was gradually formed between this brother and sister a bond of love which was truly beautiful.

Years passed, and one evening, while Hugh and Margie Nelson were enjoying the quiet of their cozy parlor, Margie was startled by an exclamation of horror from her brother, and, on turning toward him, she saw that he had dropped the evening paper, and had buried his face in his hands. Catching up the paper, she anxiously glanced down the column until she came to this item:

"A young man named Chester Winthrop was fatally wounded last evening at the Gilded Palace Saloon, with a pistol-shot fired by David Holmes. Doubtless, both of the young men were under the influence of liquor."

"Was Chester Winthrop once your friend?" asked Margie.

"Yes," answered Hugh, as he raised a pale face from his hands, "and but for the influence of my precious little sister, I might be as he is to-night."

Margie looked incredulous, for Hugh had so many years been an earnest Christian that she could not imagine him as having sunk to such depths of degradation.

"After mother died," resumed Hugh with emotion, "I was sad and lonely. Father was absorbed in business, you spent much time by yourself, and I longed for some attractive place in which to spend my evenings. Chester asked me to go to the 'Gilded Palace Saloon,' which, he said, had every attraction heart could wish. After much urging, I consented; but, on the appointed evening, you wished me to help you select your new suit. As I looked into the parlor, which you had made bright and pretty, I thought some other night would do for my visit to the 'Gilded Palace,' so I yielded to your persuasions, and spent the evening at home. But after that, I found every evening the same, for you always had some pleasant entertainment in store for me, and I finally came to the conclusion that our parlor was good enough for me, and that it would be difficult to find more attractive company than that of my own sweet sister.

"Margie," he continued, while a soft light came into his eyes, "although I was not a Christian, you talked so freely with me about your religious experiences, that I could not fail to see the deep satisfaction you found in the religion of Jesus Christ: I soon came to yearn for the peace and rest that you evidently enjoyed, and so I was led to yield my heart to the Saviour. Ah, little Margie, if all sisters were as good and wise as mine has been, the saloonkeepers would find few victims among our young men!"

While Margie Nelson listened to this candid confession, her heart was raised to God in gratitude for the blessed assurance of having been the instrument through which He saved her brother.—*Christian Intelligencer.*

#### DIDN'T HAVE TO STICK TO TEXT.

Thomas Nelson Page brought a good example of the negro's peculiar and particular theological bent to town with him, and retailed it the other night at the Southern Society dinner. There was an old darky preacher who would

never become ordained, he said, but was content to remain just as an exhorter. This seemed rather strange to some of his congregation, and one day they asked him about it.

"Well, it's dis way," said he. "When you's a preacher, you's gotter have a text, an' stick right close to it, but if you's only a exhorter, you kin branch."—*New York Tribune.*

#### THE CULTURE OF THE SPIRITUAL LIFE IN THE SABBATH SCHOOL.

Read before the Bible School Institute held at Ashaway, February 11, 1906, by Mary B. Clarke.

Aside from the Christian home, no influence for the development and culture of individual spiritual life compares in magnitude and power for good with the Sabbath school.

To many children the first dim consciousness of the possibility, of the existence of spirit apart from matter, dawns on them in the infant class of the Sabbath school. The first realization of an unseen, Infinite Power, which controls all things, and to whom as Creator and Ruler we owe allegiance—the first knowledge of God, as a kind and loving Father, to whom our desires may be made known, comes to many a young child, through the earnest words of the faithful Sabbath school teacher.

To children of a larger growth, the lines between right and wrong become more clearly defined, the sense of personal responsibility is deepened, the conscience quickened, and the human soul, ever-reaching toward the light, finds the solution of many of life's strange problems, in the fuller knowledge of God, and human duty, gained in the Sabbath school.

To the mature mind and consecrated heart, the regular and systematic study of God's Word, and the class discussion of the great truths revealed, opens one of the widest possible fields, for the culture of spiritual life, to those engaged therein.

Spiritual life is fed by spiritual food, by "the bread which cometh down from heaven," which it is the especial privilege of the Sabbath school to dispense.

Perhaps you will say, this is the ideal Sabbath school, and these are ideal scholars. This is true, but if our schools are not ideal, let us make them so. If our scholars are not ideal, let us encourage them to become so.

When we consider the value of spiritual as compared with natural life, the one existing, on and on, through all eternity, with wonderful capacities for acquiring knowledge, with super-human powers for doing as well as knowing—the other occupying but a few short years, with all human limitations and weaknesses, which make the life so circumscribed, the power for good so slight, we can not fail to realize the value of all which tends to develop and culture the life of the soul. Thus the Sabbath school becomes worthy of our highest regard, and earnest effort to make it productive of the greatest good to the greatest number in the culture of spiritual life.

To too many young persons, it is the only place where spiritual instruction adapted to their needs, is ever given. First of all, then, the Superintendent of the Sabbath school must be one, who in daily life, exhibits the saving power of the Christian religion—the every-day Christian graces, which tend to right living in the home, in society, in business. He must bring to the Sabbath school a consecrated heart, and an earnest purpose to work for the saving of souls, and the glory of God. He must be practical and tactful as well as spiritual and prayerful.

Because of the closer, personal touch in class relations, the responsibility of the teacher is even greater than that of the Superintendent. He comes closer to the heart of the child, reads his thoughts, perceives his intentions, and the motives which actuate his conduct. To the teacher is given the opportunity, and the necessity of adapting the spiritual food proffered in the lesson to the needs and adaptability of the spiritual life of the person who is to receive it. We are told in the natural life not what we eat, but what we assimilate of food, tends to build up and strengthen the physical nature. The rule holds good in spiritual life and food. The grains of truth may be scattered bountifully on the heart of the child, but only those which germinate and take root, produce the harvest of spiritual growth. The best result of good teaching is that the truths taught become a part of the life.

To this end the teacher must bring from life's storehouse treasures new and old, to explain, illustrate and impress the truths revealed. Must present truth reverently, yet in an attractive form. The heart of a child is like a bee among flowers, sipping only the sweet, gathering and treasuring only the honey for future use. Let no one imagine that the growth and culture of the spiritual life of the teacher is not commensurate with the effort made to impart instruction. The Scripture precept, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, yet it tendeth to poverty," is nowhere more applicable than in the Sabbath School. "To him that hath shall be given and he shall have more abundantly," provided he uses that which he has. These are the Divine laws of spiritual life, from which there is no escape. "The liberal soul shall be made fat, and he that watereth, shall be watered also himself." Give, then, of the best obtainable, and the power to obtain will increase. Strive for the attainment of the highest possible ideal, and an ever-widening vista lies before you.

Lack of interest in Sabbath school work greatly retards spiritual culture, not only in teacher and scholar, but still more in the great body of professed Christians who never attend the Sabbath school and know little of its work—who seem to think it is only a place to amuse and interest children, for a little while, but otherwise of no practical value. Could all these be induced to drink from this life-giving stream—to eat of this heavenly manna—what advance might we not expect for the church and for the world!

Spiritual life in its development becomes eternal life, which is the gift of God, embracing in its growth and culture all the possibilities of Heaven and the duration of eternity.

#### GRANDMA'S SILVER HAIR.

She wears no royal robes of silken splendor,  
No coronet above her brow so fair,  
But, fitting crown for face so sweet and tender,  
The shining radiance of her silver hair.

She wields no scepter, save of love and duty—  
Our household saint before whose shrine we kneel—  
But at her touch earth's common things gain beauty,  
And on her head God sets His shining seal.  
'Round each silver thread is twined a blessing;  
Each tiny wrinkle cradles love's embrace;  
Time's restless hand has traced, with soft caressing,  
Life's holy record on the well-loved face.

O diadem of priceless worth and splendor,  
Pure emblem of a noble life well spent,  
With thoughts of thee, in retrospection tender,  
Our dearest hopes and memories are blent.

—*Christian Advocate.*

## Young People's Work.

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

### PRESIDENT'S LETTER.

OVER THE PHONE.

Hello. Is this Miss Eda Coon, Treasurer of the Young People's Board?

Yes.

Well, this is A. C. Davis, Jr. Is there anything new?

Oh, yes. I have just received \$11.00 from the Brookfield Christian Endeavor Society, for evangelistic work.

Good.

And \$5.00 from the Welton Christian Endeavor for the general work.

Good again.

And \$5.00 from Marquette, Wis., for evangelistic work.

Well, well.

And \$6.25 from Milton Junction, Wis., Christian Endeavor for general work.

Yes, yes.

And \$6.25 from the Woman's Board for evangelistic work.

Hurrah for the women.

And \$5.00 from Lyle E. Maxson, of Ingersoll, Okla., for the Dr. Palmberg house.

Good for Mr. Maxson.

And \$8.00 from Fouke, Ark. \$5.00 of this was from the Christian Endeavor and \$3.00 from the Juniors.

Excellent for Fouke.

Is there anything new at West Edmeston?

Yes, I have received \$20.00 more from the Chicago church for evangelistic work. I will forward it to you, as Treasurer.

Well, that is fine.

And now, young people, you see what others are doing. Let all of us get busy, very busy.

A. C. DAVIS, JR.

### A SENSIBLE METHOD OF HEALING.

I met a woman the other day who had a glad, free, happy look on her face which I had not seen for years. "I am myself again," she said. "I feel as I did when I was young, better than for a long, long time." She has been troubled by a disease which not only hampered her activities, but also caused her much pain and apprehension for the future—and now she was free, well and strong.

A few days later I met the superintendent of the sanitarium in which my friend had been cured. I asked him how they did it. Suppose you guess.

"Well, I have an idea that a remedy has been discovered, some combination of searching elements which, when taken into the system, go right to the seat of disease and cure it."

That sounds well in patent medicine advertisements, but disease is not cured in this magical way. You will have to guess again.

"Of course not!" cries another eager listener. "Medicine can not do much. It was nourishing food that the patient needed. Build up her strength and vitality, and the rest will take care of itself."

I am not denying that they gave the patient nourishing food, but this was not the primary means by which the cure was wrought. The woman was healed—not by taking things in, but by throwing things out. The superintendent said the secret of their success was—elimination. The average man, said the doctor, secretes enough poison in his system every day to kill him. These diseases which we treat are caused by the clogging of the system so that the poison

is not thrown off. There are three sets of organs through which this elimination goes on. Besides the two of which we commonly think, the whole outside covering of the body is itself a very important agent for throwing off waste matter. Our main work is to get all these functions into active, healthy operation. We use baths, exercises and other simple means. We give very little medicine. We provide nourishing food, but restrict the patient's diet so that he will not have too much of those elements which are dangerous to him. In Bright's disease the local organs are overtaxed and fail to do their duty. Then they become clogged and poisoned. Simply by toning up these functions of elimination we are very successful in the treatment of the disease. We cure rheumatism in the same way.

Months, perhaps years ago, you came into the place of surrender and consecration. It was a happy day to you. Great blessing flowed into your life. Then, gradually, for some strange reason, you began to drop back. It was the natural decay of the spiritual life—when neglected.

There are no two ways about it friends, there must be the constant process of elimination, if we are to be in spiritual health. We must be continually throwing off the poison which is in the society about us, which is generated within our own human hearts. While we feed our souls with the bread of life and carefully exclude from our bill of mental fare the things which clog and hinder let us keep in vigorous healthy operation every moment the functions which cleanse the soul and keep it cleansed. What a luxury to feel clean, strong and happy. It is a joy then to live.

The church is not an asylum, nor a poor house. It is a sanitarium where those who are healed become in turn the helpers for the healing of others that they, too, may be prepared for service. Engage, I beg of you in spiritual exercise vigorous enough, hard enough, to send the blood tingling through your veins, and awaken to a new sense of your liberty in Christ Jesus.

### MARRIED LOVERS.

Those of us who have not already founded a home, have dreams of one that is to come in the rosy dawn of a bright to-morrow. Life will be prosaic, but our ideals can be none too high. I found the following quotation copied by hand into an old man's note book, and read it with deep interest after he was gone. I know several of his descendants who have happy homes. I do not doubt that the bit of prose poetry which follows helped just a little to shape these homes.

"They were old lovers and married lovers, too, whom our modern analysis of the human heart count only worthy of sneers and jests; but it was really beautiful to the angel eyes that looked down and saw the wife cast herself into her husband's arms, kiss the pale, worn face, fondle the gray whiskers tenderly and declare how she had been blessed above all other women in his fervent devotion. She was a silly old woman, he a weak, feeble old man whose step still betrayed the touch of disease; yet, methinks, it were a prettier picture and better to look upon than if love had not been there." Tourgee, in "Hot Plowshares."

"Is not that firm in human nature which stands under the title of 'My Wife and I' the oldest and most venerable form of Christian union on record? Where, I ask, will you find a better one? A wiser, a stronger, a more universally popular and agreeable one? To be sure, there have been times and seasons when this ancient and

respectable firm has been attacked as a piece of old fogyism and various substitutes for it proposed. It has been said that 'My Wife and I' denoted a selfish, close corporation inconsistent with a general, all-sided, diffusive, universal benevolence; that 'My Wife and I' in a millennial community, had no particular rights in each other more than any of the thousands of the brethren and sisters of the human race. They have said, too, that 'My Wife and I' instead of being an indissoluble unity, were only temporary partners, engaged on time, with the liberty of giving three months' notice and starting off to a new firm. It was not thus that we understood the matter. 'My Wife and I,' as we understood it, was the sign and symbol of more than an earthly partnership or union—of something sacred as religion, indissoluble as the soul, endless as eternity—the symbol chosen by Almighty Love to represent His eternal union with the soul of man. A fountain of eternal youth gushes near the hearth of every household. Each man and woman that have loved truly have had their romance in life—their poetry in existence. \* \* \* The old story—old as the first chapter of Genesis—of Adam desolate and lonely without Eve."

HARRIET B. STOWE.

### 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 those who are following the course.

Total enrollment, 187.

FORTY-SIXTH WEEK'S READING.

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

1. What punishment is declared against Israel and Judah for their infidelity?
2. What cause of joy in the midst of affliction is promised by Isaiah?
3. Describe the condition of Babylon as given by Isaiah.

The Prophets.  
IV. Isaiah (continued.)  
Prophecies concerning Judah and Israel, chiefly.  
First-day. Isaiah 13: 1-22.  
Second-day. Isaiah 14: 1-32.  
Third-day. Isaiah 15: 1-16: 14.  
Prophecies relating, for the most part, to foreign nations.  
Fourth-day. Isaiah 17: 1-18: 7.  
Fifth-day. Isaiah 19: 1-25.  
Sixth-day. Isaiah 20: 1-21: 17.  
Sabbath. Isaiah 22: 1-23: 18.

### IN OLD AGE.

J. G. WHITTIER.  
My autumn time and Nature's hold  
A dreamy tryst together;  
And both grown old about us fold,  
The golden-tissued weather.

I lean my heart against the day  
To feel its bland caressing;  
I will not let it pass away  
Before it leaves its blessing.

God's angels come not as of old  
The Syrian shepherds knew them!  
In reddening dawns, in sunset gold,  
And warm noon lights I view them.

Nor need there be, in times like this,  
When heaven to earth draws nearer,  
Of wing or song as witnesses  
To make their presence clearer.



REV. MADISON HARRY.

There are two things that make the subject of church polity (church government) of especial interest to us at this time. First, the subject seems not to have much engaged the attention of our people, as there is neither book nor tract upon the subject among our publications, nor has there been even an occasional article in our papers upon it. The second is, the unprecedented and hasty action of the last General Conference in appointing an Advisory Board, which in addition to advisory powers on various matters, was also invested with judicial authority over the ordination, recognition, and deposition of ministers into and from the ministry among our people, a procedure unknown to denominations of the congregational polity.

There are two extreme views upon this subject. High church men insist that Scripture and tradition absolutely settle church polity as episcopal in form (government by bishops), Catholics and Episcopalians are the chief exponents of this view. The other is a denial that the Scriptures prescribe any particular form. Methodists, United Brethren, Presbyterians and some others espouse this view. This is very convenient for those who have adopted forms without any warrant from Scripture. By denying that the Scriptures prescribe any form, or give only "the merest germs," "the merest outline," etc., they insist that the form of church government is left to the church to suit itself in the matter, and hence infer that theirs is just as Scriptural as any other form can be. This is no less an extreme than the high church position, as it will equally justify any system from the most extreme independency to the most absolute popery. We need not now combat the high church position, but attend to the question: Do the Scriptures indicate any particular form of church polity? They undoubtedly do, for the following reasons:

1. The form or character of church government, as well as the form of civil government, has a decided effect upon the character of the people. Illustrations of this are seen in the contrast of the Russians and Americans, both politically and religiously. All governments that concentrate authority in the hands of a few, beget blind and ignorant submission on the part of the governed. On the other hand, when governments derive their just powers from the consent of thee governed, there is, in other things being equal, corresponding elevation of character in the people.

2. As already intimated, if no form is outlined in Scripture and churches are permitted to prescribe their own polity, then we shall have endless variety and conflict of polity among Christians, and thus defeat Christ's prayer, and Paul's admonitions to be one, in mind, speech and judgment; for remember that church government divides Christians, as well as different views upon baptism and the Sabbath. If no form is indicated in Scripture, then why is not the Episcopacy of Methodists and Episcopalians and even the despotism of Catholicism, just as legitimate as Presbyterianism, or Congregationalism? This position is full of absurdities, contradictions and mischief and can not be espoused by any consistent believer in the Bible.

3. To suppose that the Scriptures do not outline the form of church polity is to suppose that God is indifferent upon this vital matter, or could not prescribe a form—too ignorant, and had to leave the matter to the judgment of fallible and capricious men to supplement his indir-

ference and ignorance. Some people may believe in that kind of a God, but I believe in a God who knows all things, even the end from the beginning. He prescribed a polity for ancient Israel, and unless he has changed, he has surely not forgotten to do, as much for Spiritual Israel, since it requires so much less of machinery and complication for the latter than the former.

4. If no particular form of polity is made known, then the Scriptures are not a complete guide of faith and practice according to 2 Tim. 3: 16, 17, and hence man's wisdom and skill must supplement the forgetfulness and incompetency of an omniscient and almighty God! By the way, those men who feel able and called upon to counsel the almighty are not all dead yet.

5. Some urge that there is no formulated statement of church polity found in the New Testament. Neither is there a formulated statement or system of theology laid down in it. But who doubts that the Scriptures clearly teach the sovereignty and holiness of God, the fall of man, the vicarious suffering of Christ, salvation by grace, justification by faith, the new birth, Sanctification, future state and future judgment? In both cases, we ascertain these teachings by comparing Scripture with Scripture. But the first is more easily found than the latter, because simpler and less Scriptures determine it.

6. Another fact proves that a definite form of polity is taught in the New Testament. There was no difference in polity among them. There was no controversy about polity whatever. There was, apparently, absolute harmony and delightful uniformity in practice among New Testament churches. Another confirmation of this is the fact that the simple polity shown in the New Testament continued unbroken for nearly two centuries. Watson says: "Through the greatest part of the second century, the Christian churches were independent of each other." (*Dictionary Art Church*). Mosheim, Kurtz and many historians, and writers in even Episcopal, Lutheran and Methodist communions admit the congregational form of polity in early times, and their continuance far into the second century, and also note the departure therefrom as coincident with the introduction of heathenism and state churchism. Now, how could there be such uniformity in church polity among early Christians for so long a period, if no particular form of church polity is outlined in the New Testament? The only answer to this question possible, is, *the New Testament does teach by precept and example a form of church polity.*

7. As anticipating New Testament polity, two things may be assumed, first, that it must be simple and natural in order to be down to the comprehension of common people, "for the common people heard him gladly." "Not many mighty, not many wise are called." It would be entirely unlike the elaborate, intricate and complicated systems so common among various religious bodies we know, that it requires carefully selected committees, or a board of bishops to decide what is, or is not denominational law. It must, therefore, be a system adapted to, and operative in all climes and among all people. Second, it must be a perpetual system. Otherwise who shall say when it ceases to be so, and what modifications, or what other system shall take its place? If not perpetual, God's wisdom and power must be supplemented by the wisdom and might of man!

WHAT SYSTEM?

We are now prepared to inquire, what system

could they have had one. They could not have existed without one. Moreover it must have been simple and uniform, for there was no controversy or difference of view or practice about it. Before announcing or naming the form of church polity offered in the New Testament, whether independent or otherwise, we shall use the inductive method, or inquiry: what was taught by precept, what and how New Testament Christians did in the matter of polity, and give the name afterward.

1. The laity and ministry were on precisely the same terms. This is proved from Acts 15: 4, 15, 22. "And when they were come to Jerusalem, they were received of the church and apostles and elders, and they declared all things that God had done with them. Then all the multitude kept silence and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. Then pleased it the apostles and elders, with the whole church to send chosen men of their own company to Antioch with Paul and Barnabas, namely Judas surnamed Barsabas, and Silas, chief men among the brethren." This passage is so clear, it hardly needs comment. Every member of the church as well as the elders and apostles had equal privilege by voice and vote to hear and advise. "It was a free council and not a mere meeting of office bearers."—Bishop Cotterill.

OFFICERS WERE CHOSEN BY THE PEOPLE OR MEMBERSHIP.

An apostle was so chosen. Acts 1: 21-23.

"Wherefore, of these men which have accompanied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias." The whole company of men and women voted in this election for Peter at verse 16, addresses them, "Men and brethren," and in verse 15 we are told that the whole number of men and women was "one hundred and twenty." Here we see that in so important a matter as the appointment of an apostle to fill the vacancy made by the fall of Judas Iscariot, both men and women exercised the right to hear, judge and vote.

DEACONS WERE CHOSEN BY THE PEOPLE.

When there arose a murmuring among the Grecians because their widows were neglected in the daily ministrations, "Then the twelve called the multitude of the disciples unto them and said, It is not meet that we should have the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost, whom we may appoint over this business \* \* \* and the saying pleased the whole multitude; and they chose Stephen, and Philip and Phociones, and Niconor, and Timore, and Parmenas, and Nicolas \* \* \* whom they set before the apostles; and when they had prayed, they laid their hands on them." Acts 6: 1-16. Schaff says of this: "After the popular election, they were ordained by the apostles." Neander: "It is evident that the first deacons, \* \* \* were chosen by the general body." Mosheim says: "The example of the church at Jerusalem was followed by all the other churches, in obedience to the injunctions of the apostles; and of course they likewise appointed deacons." *Church of Christ*, p. 401.

THE PEOPLE CHOSE THEIR OWN ELDERS OR PRESBYTERS.

We desire especial attention to this feature of New Testament polity. Acts 14: 23. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed." Titus 1: 5. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city as I had appointed thee." The word "ordained," in these passages means that Paul and Barnabas took the suffrages of the people as to whom they would have for their elders. The Greek word is defined by Thayer: "To vote by stretching out the hand." Meyer says on this: "Paul and Barnabas chose by vote presbyters for them." Bible scholars agree on this exegesis and interpretation, that elders were ordained by authority of each church in particular. As to who should assist in these ordinations, whether one or more brethren from sister churches was evidently a matter of detail. In this case Paul and Barnabas were the only visiting brethren mentioned and Titus in the other. A very important fact to be observed is, there is not the slightest intimation of any appeal from such actions of any church to any higher council, or court, or the assumption of authority over such action by any church, churches or council. The so-called council of Acts, 15th chapter, was composed of the members of one local church, and was only advisory. Mosheim says: "It is commonly said that the meeting of the church in Jerusalem, which is described, Acts 15, was the first Christian council. But this is a perversion of the import of the term council. For that meeting was the conference of only a single church called together for deliberation and, if such meetings may be called ecclesiastical councils, a multitude of them were held in those primitive times. An ecclesiastical council is a meeting of delegates from a number of confederate churches." *Ecc. Hist.*, vol. 1, p. 69. Dr. William Smith makes similar and quite as definite remarks. Remember that, Mosheim, Smith and other ecclesiastical writers who agree with them upon the independency and equality of the churches in those times are members of centralized and episcopal denominations. But it will be asked, were not local churches sometimes in doubt about important matters, and liable to make mistakes and do wrong? Yes. But are not delegated and self-assumed councils and boards liable to the same? Yes, and more so. 1. Because not on the ground and incapable of judging at first hand, and 2. Because God never appointed them to deal with such matters, but did appoint and ordain local churches to deal with them, and hence, when any body of men are invested with power not clearly God-given, though they may be the best of men with best of intentions, their exercise of such authority can not but be more or less pernicious and dangerous. Historians agree that the Roman Hierarchy had its inception in the assumption by certain parties of powers unknown to the New Testament.

MISSIONARIES WERE SO CHOSEN.

The Lord said to the church at Antioch, "Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away." Acts 13: 2, 3. Again, "I robbed other churches, taking wages of them to do your service." 2 Cor. 11: 8. These two Scriptures are sufficient authority for any one

church by itself if it can and chooses, or in conjunction with others to send forth missionaries. How many churches may unite in such work is a matter of detail and circumstance.

MISSIONARY SECRETARIES, OR FINANCIAL AGENTS, WERE SO CHOSEN.

"And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord and declaration of your ready mind." 2 Cor. 8: 19. This, Paul says, of Titus, and "the brother whose praise was in all the churches," as agents of the churches to carry their gifts to the needy saints in Judea. The number of churches contributing to such cause is a matter of circumstance. *Discipline was wholly in the hands of the local church.* Jesus directs, after seeing the offending brother alone, and then in the presence of one or two witnesses, if he will not hear, then to "tell it to the church, and if he will not hear the church let him be unto thee as an heathen man." Matt. 18: 15-18. In 1 Cor. 5: 11, 13, Paul directs the church at Corinth "Not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one, no, not to eat. \* \* \* Therefore put away from among yourselves that wicked person." And in 2 Cor. 2: 6, having heard of their obedience in this matter, he says: "Sufficient to such an one is this punishment which was inflicted of the many." In fact, all directions about discipline were to local churches. So also Rom. 14: 1. 3 John 9, 10. Rev. 2: 14-24. And especially 2 Thess. 3: 6. But special mention must be made of offending teachers and elders. "A man that is an heretic after the first and second admonition reject." Tit. 3: 10. "Against an elder receive not an accusation except at the mouth of two or three witnesses." 1 Tim. 5: 19.

Observe, these directions were to the local churches and their members, not to popes, bishops, presbyters, or advisory boards, to hear such matters, and even assume "the initiative," to compel them to appear, or account before their lofty prerogatives. That the local church was the only, and highest authority, on all matters of discipline is the testimony of all candid and reliable historians. A few only are given. Lyman Coleman writes: "The right to administer ecclesiastical discipline was guaranteed to the churches under the apostles; but finally lost by usurpation of the priesthood under the Episcopal hierarchy." *Primitive Church*, p. 87. Dean Stanley says: "It is as sure that nothing like modern episcopacy existed before the close of the first century, as that nothing like modern Presbyterianism existed after the beginning of the second." *Christian Institutions*, p. 172. Millman declares: "Each church was essentially independent of every other." Mosheim: "It is clear as the noonday that all Christian churches had equal rights and were in all respects on a footing of equality." *Ecc. Hist.*, vol. 1, p. 72. How, then, was this simple, efficient and divine form of church polity gradually perverted and developed into the papacy, and transmitted to our times in the various forms we now see?

"From the beginning of the second century the episcopal constitution was gradually built up, and the superiority of one bishop over the whole body of the other presbyters won by degrees universal acceptance. The hierarchical tendency in it gained fresh impetus from two causes: (1) from the gradual disappearance of charismatic endowments (spiritual endowments), which had

been continued from the apostolic age far down into past apostolic times, and the disposition of ecclesiastical leaders more and more to monopolize the function of teaching; and (2) from the reassertion of the idea of a special priesthood as a divine institution and the adoption of Old Testament conception of church officers." *Church Hist.*, vol. 1, p. 184. In short, he says the change of primitive church polity was due to the loss of spiritual guidance, and the natural or carnal disposition of men in high places to want more authority, or as one brother inaptly expresses it, they want "power with authority." Is not the same disposition and tendency manifest in these days? But of one thing we are sure, that it is neither according to the letter nor the spirit of Christianity. Let us now resume. What have we found? There was a distinct system of church polity in early times for more than a century. That polity was what may be most pertinently described as independent, or congregational churches were independent and equal. Pastors in like manner were equal and independent. Neither pastors nor churches had any assumed or delegated authority over any other churches or pastors in matters of faith and practice. The only power they had was moral and advisory. Yet we have seen that churches could singly or unitedly send out missionaries, and missionary secretaries and treasurers. Churches chose all of their own officers without any delegated or other authority to veto or approve their action. There is absolutely not the slightest hint of any higher or superior court to sit in approval or censure of these God-given prerogatives of any and every church of God in Christ. *So let it be unto the end.*

We will now ask, is this the best form of church polity? Yes. 1. Because of divine appointment. God doesn't make mistakes. He knows what is best and has revealed it clearly. God gave ancient Israel a democratic government, under judges and prophets. But they wanted a king like other nations. God gave them Saul in wrath. They paid dearly for their vanity and rebellion. So God gave the first churches a simple but most effective form of polity, but like ancient Israel, they wanted metropolitans, chief bishops, councils ecclesiastical, "power with authority," that is, strong church government, and God in like manner also permitted all that developed into "the man of sin" of 2 Thess. 2: 2-4, "who sits in the temple of God, \* \* \* exalting himself above all that is called God, or worshipped."

2. Experience has shown that the polity of the New Testament is the most effective and successful. For at no period since churches existed were God's people so mighty in word and deed, and bound together in so mighty bonds of love, and efficient in saving men as during the presence and continuance of the simple primitive church polity. This is matter of history. And since that time, all other things being equal, those churches adhering to the early polity are the most evangelical and successful. As illustrated, for several years in succession the Baptist missions had more converts in the foreign field than five of the leading denominations together. The philosophy of this is easily seen. The more that authority is taken away from the people—no matter how taken away, whether willingly or unwillingly, and centered in the hands of a few, it necessarily begets, respect of persons, regard for leaders, reverence for high dignitaries that belongs to God. This is seen in the eagerness with which men like to be called



Rabbi, and Father, anciently, and now, by certain official and honorary titles I need not mention, but familiar to all. And when men get authority they do not of their own accord give it up, but invariably want more. But some one said: "Ye are brethren." "Be not as the heathen who exercise authority over them." "He that would be great let him be servant of all."

In the next, we shall consider the Advisory Board and its powers in the light of Scripture and practicability. Will be pleased for all to hear. Come.

#### SPECIAL MEETING OF THE SABBATH SCHOOL BOARD.

The Sabbath School Board of the Seventh-day Baptist General Conference met in special session on February 21, 1906, at 5 o'clock P. M., at 220 Broadway, New York City, with the President, Rev. George B. Shaw, in the chair.

The following members were present:—Stephen Babcock, Rev. George B. Shaw, Charles C. Chipman, Edward E. Whitford, Esle F. Randolph, Frank L. Greené, and Corliss F. Randolph.

Prayer was offered by Charles C. Chipman.

The Recording Secretary reported that notice of the meeting had been sent to all members of the Board.

Correspondence was received from Rev. Arthur E. Main.

*Voted*, That this Board co-operate with the Tract Board and the Education Board in providing funds to be used by the Board of Systematic Benevolence in promoting their plan of work, and that we bear one-twelfth of a maximum expense of \$1,200.00.

*Voted*, That we instruct the Field Secretary to proceed to the Western Association upon the completion of his work in the Eastern Association.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH,  
Recording Secretary.

#### THE MISSION OF SEVENTH-DAY BAPTISTS.

C. S. S.

All Christian denominations have one mission in common, and that is teaching the world about Jesus Christ. But each denomination has one mission that is specific. The specific mission of the Seventh-day Baptist denomination is the spread of this doctrine: The observance of the seventh day of the week as the Sabbath is enjoined upon all men by Jehovah. But we have gone about our work in such a way as to give the impression to many of our young people, and to the outside world, that God requires true Sabbath keeping of us, but He does not care so much whether they keep it or not, just so they are pretty good people in other respects. Also if there is much money in your job, yours will be classed as a work of necessity; or if you can get a job where great business interests are involved, "go ahead, it's a work of necessity." But the farmer who drives out into his fields on the Sabbath day and draws in a load of hay, worth six or eight dollars, has broken the Sabbath, his is not a work of necessity—not enough money involved. Our young people are growing up in this atmosphere of inconsistent practice. They are imbibing a vile poison that stunts their regard for the Sabbath of God, and many of them are drifting away. It is not so much the attractions of the outside world, as it is a want of good wholesome Sabbathkeeping and teaching in

their own circle. Many of our churches are corrupt with Sabbath breakers, and the cry is, "Oh, keep them in fellowship; they'll fetch around some of these days."

No, Brother Lewis, we have not fulfilled our mission; indeed we have hardly begun it. And I am at a loss to see how we are ever going to fulfill that mission while we continue so inconsistent. My Bible is very clear in its teaching that God is no respecter of persons. If that be true, and if it be true that God requires me to keep the Sabbath, with eternal darkness for my portion if I fail, but will save the other fellow who had a good paying job and worked every Sabbath day, how can you reconcile it? If God will save the people who keep Sunday, then we are the biggest set of fanatics on earth; and had better take down our shingle and go out of business. If the Sabbath is not necessary to salvation, then we had better quit this awful fight; for it is always best to go in the direction of the least resistance if there is no principle of righteousness involved.

But every loyal Seventh-day Baptist will agree that there is a vital principle of righteousness involved, and that it is "fearfully involved" in the careless kind of Sabbath keeping allowed by our churches, with scarcely a word of warning, and actually defended by men of influence. I am impressed that our mission is now, not so much spreading the Sabbath doctrine among Sunday people, as it is spreading a simple gospel kind of Sabbath keeping in our own ranks. Our own people have become badly tainted with the doctrine of "the liberty of the gospel," so curiously used by Sunday people. Just as if the "gospel of liberty" makes it right to do wrong; just as if the New Dispensation were less exacting than the Old; trying to make it appear that it is right to do business on the Sabbath, if enough dollars are to be saved by it. Brethren, let us clean up our own door yard, and then we shall be able to do better work for others.

#### FANCIFUL NAMES.

One of our exchanges prints the following satire on the misspelling of names:

"After a few weeks at boarding school Alice wrote home as follows:

"DEAR FATHER: Thought I was homesick at first, now that I am getting acquainted, I like the school very much. Last Evening Grayce and Kathryn (my room-mates) and I had a nice little chafing-dish party, and we invited three other girls, Mayme and Carrye Miller and Edyth Kent. I hope you are all well at home. I can't write any more now, for I have a lot of studying to do. With lots of love to all,

"Your affectionate daughter,  
"ALYSS."

"To which she received the following reply: "MY DEAR DAUGHTER ALYSS: I was glad to receive your letter and to know that you are enjoying yourself. Uncle Jaymes came the other day, bringing Charls and Albyrt with him. Your brother Henrie was delighted, for he has been lonely without you. I have bought a new gray horse whose name is Bylye. He matches nicely with old Fredde. With much love from us all, I am,

"Your affectionate father,  
"WILLYAM JONES."

"The absent daughter, in the next letter from her, signed herself 'Alice.'"

God is so great that he communicates greatness to the least thing that is done for his service.

#### CHEERING THE MINISTER.

A young woman, residing in a certain town, recently wrote to her minister these appreciative and cheering words:

"Your faithful preaching of God's Word has done much for me in making the Lord Jesus very real to me. That is what makes all life so beautiful. My heart is unspeakably grateful for His many blessings to me."

No one but the pastor himself knows the inspiration given to more earnest effort and deeper consecration, by such words. But this quotation, beautiful as it is, seems but ordinary when read in the light of the following taken from the same letter:

"I want to show my gratitude by a life of service. If you know of anyone who is strange and lonely, poor or neglected in any way, I should be glad to make friends with just such an one."

What would be the effect upon our world if all the members of our churches possessed the spirit expressed in the words written by this young woman?

#### Home News.

COUDERSPORT, PA.—Rev. L. D. Seager closed his work here Feb. 6. Although none were converted, some have determined to live better lives. Mr. Seager did a good work here and it was not a failure on his part that none came to Christ. Nearly everyone enjoyed his soul-stirring sermons, and his beautiful songs touched all hearts. We hope that seed was sown which will fall on good ground and that all these efforts are not in vain. The weather is very changeable and there is not enough snow for sleighing. To-day has been a very sad day for our community. Two young mothers, Mrs. C. L. Rennells and Mrs. Omer Baker, were buried here to-day, Mrs. Rennells leaving four small children and Mrs. Baker two. Quite a number from this place expect to attend the Quarterly Meeting at Shingle House. The church there is to be rededicated. COR. FEB. 15, 1906.

ADAMS CENTER, N. Y.—At our regular fall election, the town of Adams voted "no license" by a majority of fourteen, but the whiskey element, through some legal technicality, secured another special election upon the license question, which was recently held, and which scored a majority of forty-four in favor of no-license. This is a victory over which we feel proud. Since the death of his wife, Mr. Henry Coon, has been making his home with his son, Clifford, in Brooklyn, N. Y. Our pastor has favored us with a course of four lectures, a collection being taken at the close of each lecture to secure money with which to purchase books for our Sabbath School library. The lectures have been well attended, and a neat sum of money was realized. Pastor Socwell, Clarke Stoodley and Miss Bertha Williams were named by the Sabbath School as the committee to purchase the new books. We have had an unusually mild winter, so much so that plowing was done during the month of January. This has not occurred for many years before. One of the men who followed the plow during the month of January was our aged deacon, N. G. Whitford, who has passed his eighty-sixth birthday, and who is still "hale and hearty." Our Ladies' Aid Society recently held its regular "quarterly tea" in the church parlors. Tea was served to each person who desired it, for the sum of ten cents, and this was followed by a literary programme. The Society received about \$17 as the net proceeds. The attendance at church is very good in-

deed this winter, and the church prayer meeting is not only well attended, but is a source of spiritual growth.

FEB. 16, 1906.

ALBION, WIS.—The Quarterly Meeting with its feast of unusually good things for our spiritual pleasure and profit has recently been enjoyed by the people of Albion. From the opening sermon on Sabbath evening, by Prof. Shaw, in a striking way teaching us the law of love in "bearing one another's burdens," to the closing meeting on Sunday afternoon by the Christian Endeavorers, who talked enthusiastically about "New Work for Christ and the Church," the sessions were instructive and uplifting. Pastor Lewis of Milton Junction, on Sabbath morning, exhorted us earnestly to a wise use of the rapidly passing days, from Eph. 5: 14-16.

Albion Juniors, under the leadership of their Superintendent, Miss Lillian Babcock, assisted by Miss Esther Rood of Milton, presented an interesting exercise on the regular topic and the "Catechism." President Daland always has a large hearing at Albion, and on the evening after the Sabbath he gave us an interesting and instructive sermon on "Prejudice," using as a text Luke 5: 39.

In the ministerial conference held Sunday morning, Dr. Platts presented a paper of thrilling interest on the "Great Evangelistic Movements of Our Day." Pastor M. G. Stillman related some personal experiences with pastors of other denominations in evangelistic work, which suggested doubts as to the advisability of "union efforts" in this branch of Christian work. President Daland was drafted by the Moderator to treat the next topic, "Ideals in Evangelistic Work." In a clear and graphic way he presented an approximately exhaustive analysis of the ideal method of conducting such work. Mr. C. B. Hull, representing the Conference Board of Systematic Benevolence, gave in a concise way the plan of this committee to raise funds for the Lord's work.

Mrs. Nettie West ably presided at the meeting of the Local Union of Y. P. S. C. E. in the afternoon; and C. A. Nelson conducted the consecration service.

The Albion people gratefully acknowledge their debt to Dr. Platts and Prof. A. E. Whitford of Milton College for the stereopticon presentation of "Our Denominational Heroes" on Sunday night. It was bringing one of the rich treats of our late Conference to our own doors. The after comments upon this lecture indicate the great pleasure which it gave to the people. We are grateful to the men whose generosity makes it possible for so many of our churches to look upon the faces of men and women whose lives of devotion have made our history as a people a source of inspiration. A few items which may be of general interest are appended to this account of a meeting whose impression will be a permanent source of help.

The Christian Endeavor Society is becoming a bee hive of activity. They have recently managed a lecture given by Prof. H. W. Rood, Custodian of the G. A. R. Memorial Hall, Madison, Wis. He held his audience in rapt attention as he told us what "The Women and Girls of the Rebellion Did to Help Save the Union." It was too bad that so small an audience should have listened to such an excellent lecture. The Music Committee have just succeeded by a series of "Singing Instruction Socials" in supplying our Christian Endeavor room with three dozen new song books. They are following their success

by a continuance of the socials to re-carpet the meeting room. The Good Literature Committee once a month are distributing in connection with the morning service Sabbath and other tracts, each member of the congregation receiving a copy. Last Sabbath they received "Her Wedding Ring," at the hand of the committee. Best of all, as already intimated to your readers, seven young people, through the work of the Sabbath School, the Junior Society and the Church, have come into active fellowship with the Church. They give promise of great usefulness to the body of Christ in this place. The pastor and family have once more to record their grateful appreciation of the generosity and cordiality of this great-hearted people. The pastor intends to be watchful and solicitous for his flock, but after all they sometimes do things without his knowledge or consent. An instance of this, which we shall always remember, occurred on the night of Feb. 8, when a kindly host of seventy-five people, taking advantage of his temporary absence from the house, entered, overpowered his wife, and when the head of the home returned he found them in complete possession. Resistance was useless and the family surrendered themselves to the kindnesses with which the people overcame them. May the abundance of their liberality in material things be changed by the Divine Spirit into richer spiritual blessings.

T. J. V.

FEB. 14, 1906.

#### A HOME FOR SALE IN ALFRED.

A good home in Alfred, N. Y., in a desirable location near the University Campus, is offered for sale on reasonable terms.

Having occupied this home for eight years, and having found it necessary to have a larger house, I have purchased the Darwin E. Maxson homestead on Main Street, and must sell the house on Terrace Street.

Address or call on,  
BOOTHE C. DAVIS, Alfred, N. Y.

#### MARRIAGES.

HOLMES-FOGG.—At the parsonage, Shiloh, N. J., Dec. 23, 1905, by the Rev. E. B. Saunders, Miss Anna R. Fogg, of Shiloh, N. J., and Mr. John T. Holmes, of Greenwich, N. J.

RAINEAR-ACHUFF.—At Shiloh, N. J., Dec. 23, 1905, by Rev. E. B. Saunders, Miss Anna Achuff, of Roadstown, N. J., and Benjamin J. Rainear, of Shiloh, N. J.

ROGERS-HUBBARD.—At the home of Mr. and Mrs. Daniel H. Burdick, near Lockport, N. Y., December 27, 1905, Elma B. Hubbard, and Orra S. Rogers, of Plainfield, N. J.

JONES-ADAMS.—February 18, 1906, by Elder J. Kenyon, at his home, in Independence, N. Y., Cora E. Adams, and George J. Jones, both of Elm Valley, N. Y.

#### DEATHS.

AUSTIN.—Mrs. Laura Story Austin, daughter of Asa and Johannah Thornton Story, was born in Bridge-water, N. Y., July 27, 1822, and died in Leonardsville, N. Y., Jan. 23, 1906.

The greater part of Mrs. Austin's life was spent near Leonardsville. She was married to Horace Austin of Plainfield, N. Y., Nov. 17, 1851. To them were born two daughters and two sons. Twenty-four years ago, she and her sons went to Michigan to live, where they endured the hardships of frontier life. Mrs. Austin returned from Michigan three years ago, and has since lived with family friends in Leonardsville. She was always a strong and hard-working woman, who preferred thrift to idleness. Acquaintance with her resulted in love and admiration. She not only loved to work, but found her greatest pleasure in doing something to help others. Religion was a life of service to her, and not a fine-spun theory. She worshipped at the shrine of practical Christianity. During her last illness of three weeks, many times she would repeat, "Oh,

Lord, take me," and her last words were, "I am coming." She had received the enviable title, "Good and Faithful Servant," and the welcome, "Enter thou into the joy of thy Lord." Funeral services, conducted by Herbert L. Cottrell, were held, Friday, Jan. 26, 1906, at the residence of her nephew, Morton Burdick, Leonardsville, N. Y.

DAVIS.—At Shiloh, N. J., Feb. 2d, 1906, Mrs. Caroline M. Davis, aged 90 years, 2 months, and 14 days.

She was the seventh of thirteen children born to Margaret and Isaac Titsworth. She was the last of her own family and also the last of twenty-two, who were her own cousins. She possessed the sterling qualities of the remarkable Titsworth family. She was united in marriage to Horace B. Davis, January 13, 1844. Three children were born to them; Clarkson, who is not living; Mattie, the wife of Professor James Estee, of Gloversville, N. Y.; and Miss Julia, who for years has devoted herself exclusively to her aged parents. May 28, 1899, Mr. Davis was called to his home above, since which time Mrs. Davis and Julia have continued to live together. One of the sorrows of her later life has been that she did not yield her heart to Christ until middle life. During a revival held at Shiloh, by Rev. L. C. Rogers, she was converted, baptized, and united with the Shiloh Church. Since that time she has been untiring in her devotion to Christ, to her Church and to those about her who were unsaved. Nearly a score of homeless people, old and young, have enjoyed the hospitality of her home, some of them for years at a time. She retained her faculties to the last; even after the second paralytic stroke, she was about the house, and able to sit in her chair much of the time, until within a few days of the end. Her home has been a "Bethel" to us all. As her pastor, I have been taught the lesson of cheerfulness. Some of my best sermons came from her. A social call, without reading the Bible and prayer, was not satisfactory to her. Thank God for "Aunt Carrie." The end was as peaceful as her life had been. Services at the home, conducted by her pastor, assisted by Rev. S. R. Wheeler, of Marlboro. The lesson was her favorite fourteenth chapter of the Gospel of John. Her last words were, "I am going home," spoken while her face was radiant.

E. B. S.

MILLARD.—Jabez B. Millard died at his home in West Edmeston, N. Y., January 12, 1906, in the eighty-fourth year of his age.

Mr. Millard was born in Plainfield, N. Y., March 30, 1822. He was married to Eunice Maxson, November 9, 1846. About the year 1848, he was converted and was baptized by Elder Samuel Crandall, after which he united with the West Edmeston Seventh-day Baptist Church. Mr. Millard was a staunch Christian, a kind neighbor, and a hospitable man. Funeral services were held January 16, conducted by the pastor. The text, "Be thou faithful unto death, and I will give thee a crown of life," was fitting for the man. Let us stop and thank God for the life of such a father, such a husband, such a neighbor, and such a Christian.

A. C. D., JR.

RICHARDS.—In Shiloh, N. J., January 16th, 1906, Mrs. Catharine Altham Richards, of heart failure.

She was born in Germany, Nov. 26th, 1826. When she was a young woman, she came to this country. April 7, 1856, she was united in marriage to John Richards, a prosperous farmer of Dutch Neck, in Cumberland County, N. J. Eight children were born to them. Mr. Richards died, January 31, 1873, leaving Mrs. Richards with a family of small children, and a debt on the farm. She reared the children, gave them a common school education, and cleared the farm of encumbrance. For the past twelve years Mrs. Richards has lived at Shiloh, N. J., with her daughter, Anna C., wife of S. V. Davis. She was a woman of more than ordinary executive ability, a Christian of sweet and mild spirit, alive to benevolence and every good cause. She was a member of the German Lutheran Church at Bridgeton, N. J.; but a faithful attendant at the services of the Seventh-day Baptist Church in Shiloh, N. J. She was prepared for the great change. She will be greatly missed by the bereaved family, and large circle of friends. The funeral was conducted by her pastor and the Rev. E. R. Tilton, of Roadstown.

E. B. S.

VOLLMER.—Alfred Martin Vollmer was born at Marshfield, Wis., Feb. 23, 1876, and died, of tuberculosis, in Milton, Wis., Feb. 15, 1906.

He was graduated from Milton College in 1898, and from the American Medical Missionary College of Chicago, Ill., in 1902. He, with his wife, was a missionary at Apia, Samoa Islands, for two years, where he was United States Vice Consul to the German Government. "Blessed are the dead who die in the Lord." E. S.



## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

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

### INTERNATIONAL LESSONS, 1906.

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 ..... Mark 2: 1-12  
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 10.—THE TONGUE AND THE TEMPTER.

For Sabbath-day, Mar. 10, 1906.

LESSON TEXT.—MATT. 5: 33-48.

Golden Text: "Keep the door of my lips."—Ps. 141: 3.

#### INTRODUCTION.

The great fault with the religious Jews of our Lord's time was that they satisfied their consciences with the letter of the law. The scribes and Pharisees taught that the law should be obeyed, but they taught that formal obedience was complete obedience. They cared little for the spirit of the command in comparison to external conformity. Our Saviour would teach them that obedience is from the heart, else it is no obedience at all.

In studying the Sermon on the Mount we must not lose sight of the fact that our Saviour is teaching principles rather than giving specific instruction for definite cases. We are falling into the same error that he was guarding his hearers against if we interpret his sayings with bald literalness. Jesus did not come to give the scribes another multitude of minute precepts to be substituted in place of those that they were following.

Our Saviour does not stop to mention limitations to the general principles that he states. We need to study to find the spirit of his teaching in order that we may not fall into error. A man must render allegiance to Jesus in order to be able to keep these sayings of his in their real meaning.

We need not despair of knowing just what we ought to do, for our heavenly Father has promised wisdom to those who ask.

TIME, PLACE AND PERSONS, same as in last week's lesson.

#### OUTLINE:

1. Concerning Oaths. v. 33-37.
2. Concerning Retaliation. v. 38-42.
3. Concerning Brotherly Love. v. 43-47.
4. Conclusion. v. 48.

#### NOTES.

33. *Ye have heard that it was said to them of old time.* By this formula our Saviour refers to the current teaching of the day, that which the scribes set forth as the teaching which their ancestors had received. Sometimes our Saviour criticises the form of teaching that the scribes had shaped, and sometimes as in this instance the form as it appeared in the Scriptures. That does not matter. In every case he is looking for the spirit back of the formal expression. *Thou shalt not forswear thyself.* Compare Lev. 19: 12 and other passages. There was nothing wrong about this teaching, but the trouble was that the scribes amplified this precept by telling what a man could swear by and what he could not swear by, rather than by teaching that it is our duty to cherish the truth and to speak it.

34. *Swear not at all.* Don't have so little regard for the truth that you hold it back for the time when you have taken a solemn oath. Our Saviour's prohibition of oaths here is to be understood as a general statement, and not covering the times when an oath is required upon suitable occasion under the forms of law. Jesus himself did not decline to take the oath with which the high priest adjured him. Matt.

26: 63. *Neither by the heaven.* The scribes maintained through their casuistical distinctions that a man could swear by heaven, or earth, or Jerusalem, etc., rather than by the Lord and so make an oath and still not have it binding. Jesus showed them that oaths mentioning other things were really the same as the oath that used the name of God; for the suggestion of the divine was really what made the oath.

36. *Neither shalt thou swear by thy head.* This form of oath is excluded on the same principle as the others; for a man's head is also a creation of God's. A man can not make himself old nor young.

37. *But let your speech be Yea, yea, etc.* If you wish to make an affirmative statement it is enough to say, Yes; and if you wish to make a negative statement it is enough to say, No. Don't go to trying to emphasize your words with oaths.

38. *An eye for an eye, and a tooth for a tooth.* Compare Exod. 21: 24 and other passages. Our Lord does not say that this is an unjust law, or that a judge ought not to inflict an appropriate sentence when a culprit comes before him.

39. *Resist not him that is evil.* Our Saviour teaches that we should not only not exact the penalty that the law provides for the injury, but also that we should not resist the one that would injure us. He gives three illustrations. If a man strikes you, you are to let him hit you again rather than to strike back.

40. *Take away thy coat, let him have thy cloak also.* "Coat" and "cloak" are not very accurate renderings of the Greek words, but they give the sense fairly well. If a man takes thy inner garment of no great value, do not resist the injustice, but give him also thy outer and more valuable garment.

41. *Compel thee to go one mile.* The reference is to enforced service as a courier or as a burden bearer. If you are thus compelled to work for nothing, do not give a grudging service, but do what is required and even more. We are not to understand that Jesus would teach his followers to have a cringing and abject spirit, but rather that they should have a brotherly regard even for the one who inflicts injury.

42. *Give to him that asketh thee.* With this verse there is a slight change of the subject. Jesus has been speaking of non-resistance to injury, and now gives instruction for his disciples to part with their possession voluntarily upon the request of others. It should be borne in mind that all these sayings of Jesus are to be interpreted in accordance with the law of love. A Christian should be generous toward every one, but he should not through generosity give to him what will certainly do more harm than good.

43. *Thou shalt love thy neighbor.* Compare Lev. 19: 18. *And hate thine enemy.* This expression is not found in the Old Testament. We have even, in Exod. 23: 4, kindness enjoined toward an enemy. But from what we see elsewhere in the Gospels of the attitude of the scribes and Pharisees toward publicans and sinners and from the allusions which we have to Jewish contempt for foreigners, we do not feel it necessary to present any argument to show that our Saviour was not misrepresenting the scribes.

44. *Love your enemies.* Our Master teaches love for all, whether the despised of our own race, or foreigners; and especially we are to love those whom it is hardest to love, namely, those that persecute us.

45. *That ye may be sons of your Father who is in heaven.* That is, show yourselves like him, and so be appropriately called his sons. God behaves kindly toward his enemies. In many ways he treats them as well as his friends. Jesus gives two examples. The heavenly Father gives the blessed sunshine to the good and bad alike, and also gives the necessary rains for the development of crops.

46. *For if ye love them that love you, etc.* If you stop to think of it there is no particular merit in loving your friends. A man will naturally be kindly disposed toward them that do him favors. Even the publicans of whom we expect little have kindly intercourse among the members of their own class. The publicans were those who collected the taxes. They were despised beyond their deserts because they were the representatives of

the foreign government to which the Jews rendered an unwilling obedience.

47. *And if ye salute your brethren only.* Jesus is teaching that his disciples should not be narrow in their kindness. If the Jew is courteous towards those who are with him members of the chosen people, he is really not doing a whit more than the Gentile whom he despises. The Gentiles are courteous towards their friends.

48. *Ye therefore shall be perfect, as your heavenly Father is perfect.* This verse is to be regarded as the summing of the thought so far in the Sermon on the Mount. The verb at the beginning might be possibly translated as an imperative, but the rendering of the Revised Version seems to give the better sense. The followers of Jesus are in every case to strive toward the better things looking for their goal toward the well-rounded character that is set forth in the ideals which our heavenly Father presents.

It is interesting to notice that in the parallel passage in Luke's Gospel we have the word "merciful" instead of "perfect." We are to show tender mercy in all our relations with our fellow men. We may not hope for the same degree of mercy or perfection as that which God shows, but we are to have the same in kind.

### THE WOUNDED BIRD.

SELECTED BY AZINA SAUNDERS.

It lay by the dusty roadside,  
Where the people came and went,  
But not one looked down on the panting bird  
Whose life was nearly spent.

One woman did—but she hurried on  
With a sigh of helpless pain,  
For she said, "Poor lark with broken wing,  
You can never fly again."

It fluttered in hopeless anguish  
All day, till the sun was set,  
And the night came down in silence  
On the slopes of Olivet.

But the Master who lay on the sod that night,  
'Neath the tree and open sky,  
Could not rest for the sound that pierced His heart,  
Of the dying birdling's cry.

As the glory of the morning  
Was touching the eastern hills,  
He came to where the weary bird  
Lay, faint and cold and still.

He bent His face with compassion  
Over the shattered thing;  
It was bruised and broken and dying;  
It could never soar nor sing.

He drew it from the tangled grass  
With the hand of healing and power,  
And He said, "You shall soar and sing for Me,  
As lark never sang before."

He lifted it high on His blessed palm,  
And it spread its wings to fly,  
And it filled the blue Judean sky  
With a flood of melody

That echoed o'er plain and hill  
With such triumphant strain  
That men stood still to drink their fill  
And turned to drink again.

On wings that were strong and tireless  
As an eagle on his way,  
It mounted up to the Throne of God  
Past the gates of earthly day.

And it sang its song of liberty  
While the angels stood in amaze,  
Till they took up the song as it swept along  
And all heaven rang with the praise.

The song of the bird with the broken wing  
Is the song my heart is singing;  
The victory of this matchless Grace  
Through all my life is ringing.

Up out of the tangle of sin and shame,  
His love has lifted my soul,  
And the healing touch of the Son of God  
Has freed me and made me whole.

From pain and death and sore defeat  
I rise to the heaven above,  
And come back to the earth to repeat the song  
Of the power of Redeeming Love.

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A. S. BABCOCK.

ROCKVILLE, R. I., FEB., 1906.

### VICTORY.

Children of the Heavenly King,  
As ye journey, sweetly sing;  
Sing your Saviour's worthy praise,  
Glorious in His works and ways.

### CHORUS.

Victory, Victory, when we've gained the victory,  
Oh, how happy we shall be, when we've gained the victory.

Ye are trav'ling home to God,  
In the way the fathers trod;  
They are happy now, and ye  
Soon their happiness shall see.

Shout, ye little flock, and blest!  
You on Jesus' throne shall rest;  
There your seat is now prepared—  
There your kingdom and reward.

Fear not, brethren, joyful stand  
On the borders of your land;  
Jesus Christ, your Father's Son;  
Bids you undismayed go on.

Lord! submissive make us go,  
Gladly leaving all below;  
Only Thou our Leader be,  
And we still will follow Thee!

### WESTERN ASSOCIATION.

The Semi-Annual Convention of the Western Association will meet with the Little Genesee Church, March 9, 10, 11, 1906.

### PROGRAM.

General Theme—*The Serving Church*:—"Not to be ministered unto, but to minister."  
Friday Afternoon, 2.30.

Introductory Sermon—Miss Emma Cartwright.  
Paper, "Preparation of the Individual for Work in the Serving Church." Rev. E. D. Van Horn.

Evangelistic Sermon and Conference Meeting—Mr. H. Eugene Davis.  
Sabbath Morning, 11 o'clock.

Sermon—Pres. B. C. Davis.  
Sabbath School—Conducted by Superintendent of the Little Genesee Sabbath School.

## THE SABBATH RECORDER.

Young People's Hour—Conducted by Mr. A. E. Webster.

Evening, 7.30.

Paper, "The Church's Duty to the Children."—Rev. A. J. C. Bond.  
Paper, "Systematic Benevolence."—Dr. A. E. Main.  
Sunday Morning, 10 o'clock.  
Paper, "The Serving Church, The Sabbath School."—Rev. O. D. Sherman.  
Sermon, "The Serving Church, The Sabbath."—Rev. C. S. Sayre.

Afternoon, 2.30.

Paper, "Woman's Place in the Serving Church."—Mrs. Edgar Van Horn.  
Sermon—Rev. G. P. Kenyon.  
Evening, 7.30.  
Sermon, "The Serving Church in Evangelism."—Rev. L. C. Randolph.  
Musical Director—Dr. O. E. Burdick.  
Mrs. A. J. C. BOND, Corresponding Secretary.

### Special Notices.

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

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

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

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## Sabbath Recorder,

PLAINFIELD, N. J.



# THE SABBATH RECORDER.

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VOLUME 62. No. 10.

PLAINFIELD, N. J., MARCH 5, 1906.

WHOLE No. 3,184.

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**Amount needed to complete fund** \$95,350-50

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### A LIVING CHRIST.

A living Christ! not far away, but near;  
 To Emmaus, with Him, we journey here;  
 The hidden mysteries He doth open still,  
 Himself reveal to all who do His will.

A Christ who suffers with each Christian soul,  
 Who bids us all press onward to the goal;  
 Who widens Magdalene, nor ever spurns  
 The vilest sinner who, repentant, turns.

The hands and feet once marred by cruel nail  
 He still doth show when darkest doubts assail;  
 He turns to look when Peters still deny,  
 And, sorrows, when He meets a traitor's eye.

A living Christ who still Himself doth give;  
 By faith in Whom we each of us may live;  
 To Whom "Rabboni" some, adoring, cry,  
 Whilst others shout the cruel "Crucify!"

—New York Observer.

### THAT was not exactly the way the

**A Gray Haired** preacher announced his theme, but his theme might have been put in those words, for it was the story of the life of Paul founded on the words he wrote to Timothy, when he lay in the Marmor-time prison, waiting for that glorious release which came when the sword of the headsman ended his life on earth. Many things appeal to one when he considers the history of a man like Paul, the great apostle to the Gentiles. If we attempt to analyze such a life, one of the strongest elements which appears is that of conscience: that element of character which commands what the man believes he ought to do under the guidance of God. It was conscientiousness which made Saul the persecutor. To one of less conscience, God could not have appealed as he did on the road to Damascus. One less conscientious, blinded by that divine appeal, would not have risen repentant and praying for guidance. One less conscientious could not have gone forth as the defender of that which he had once opposed and the champion of that faith against which he had been bitterest of persecutors. It was conscience that formed the foundations of Paul's strong, God-fearing manhood. Being thus conscientious, Paul was the embodiment of moral bravery, of unflinching courage, of unshrinking persistence, of undoubting faith. Whatever came to him by way of disappointment, or opposition, or trial, or suffering, or danger, was food for conscience and faith, and incentive to effort. Imprisoned, he converted the jail-keeper chained to him, and bound him to Christ in vital bonds of faith. Standing at the bar, as a prisoner, he made that bar a pulpit from which he preached Christ and defended the faith for which he was on trial. "Bonds cause they described a form of service through and imprisonments" became favorite terms be-

### which this conscientious, God-fearing man

wrought in behalf of truth and righteousness. Years went on, the young man passed the meridian of life, and old age came in at the door, turning his hair to silver, lessening the strength of his body, but adding strength to his dauntless spirit. The sweet peace of ripening faith came with advancing years. His last letter to Timothy, written from prison, is a strange combination of pathos on the earthly side, and of glorious victory on the heavenly. One trusted friend after another had deserted him; only Luke remained, hasten, bringing his cloak that his body, weakened by age, might be shielded somewhat from the dampness and cold of that dungeon. He begs, too, for his books that in the dim light of those last days, more words might be written and left behind for the instruction and cheering of men. Paul, though bravest of the brave, was human. He longed for human sympathy, the presence of his brethren, the cheering of their words and the comfort of their friendship. But the weakness and pathos of the earthly side are pushed aside by the triumph of faith which declared that though men were not with him in the hour of sharpest trial, God stood by him. When the walls of that dungeon shut out the light of earth, it grew luminous with the Light from above. Paul's work was done, and as calmly as the setting sun sends back its message of good-bye, but as triumphantly as the most victorious soul can be, he said: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith;" and, without stopping, the view changed from earth to heaven, and he shouts, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day;" then, as though such rejoicing in his own triumph might seem selfish, he adds, "and not to me only, but unto all them also that love his appearing." Other men have died triumphantly; other men have been glorious victors; but while the history of the world remains, the death of Jesus on Calvary, and Paul's words in sight of death will remain the two great glory points of victory in the face of death. What meaning has this to us? Much every way. We are heirs of the same promises, partakers of the same faith and within our reach is the same victory, even though we do not go hence from a dungeon, and the words we speak or write go not down through the centuries as the words of Paul have come down to us. Nevertheless, the victory is the same. No life can be so burdened, no death so untimely—as men count untimeliness—as not to be gloriously triumphant in God. If it be an old man who has reached triumph in

### spite of age, or a young man who has gained it

in the strength of early life, or even a babe who has come to it as a half-opened blossom, it is victory, glorious and complete in divine love.

**Wireless Telegraphy and Religion.**  
 THE RECORDER must repeat a thought already expressed, at various times, that the revelations made by wireless telegraphy have a far greater value and deeper meaning than mere additions to science could have. What has been attained by wireless communication suggests explanations that reveal mysteries on one hand and involve proofs on the other, which must deepen religious faith and make clearer the fact of the Divine Presence and Power in the ordinary working of great laws. Such revelations have come in all history, through scientific facts, but nowhere do they appear so clearly as in wireless telegraphy. Nowhere else are there such combinations of mysteries unexplained and of that which has been heretofore mysterious but which is now made plain and simple. The most important fact is the transmission of thought without anything we have hitherto called material. All this suggests so many things pertaining to faith in spiritual experiences, and especially our faith in the future life. In view of what is being done, each day, by wireless telegraphy, in transmitting thought, there is no ground left for objecting to the idea of spiritual existence in the future life, without the need or the intervention of material bodies, or of any material things. If any proof were needed, these revelations also furnish substantial ground for faith in that which we call communion with God, communion with each other, the work of the Holy Spirit, etc., etc. Devout men who believe in the superiority of spirit over matter, in God, as the one great Fact and Father of the Universe, as the one Source of Life, the one Fountain of wisdom, "in whom we live and move and have our being," and in whose strength we live, will become more trustful and devout in the light of what science has already accomplished in the communication of thought without material agencies. For many years the writer has believed that the ultimate purpose of God, through science, is to draw men to Himself and to enlighten them concerning religious and spiritual things. The mysteries of chemistry, the mystery which attends the development of electricity, the mysteries of science whenever and wherever found, point toward religious and spiritual experiences as being in clearer light than science can attain. Scientists may not appreciate it while they search for facts, and the higher truth may not appear to them, but their discoveries do reveal abundant truth to him who sees God in all and over all. We are sure that