"For, lo, the winter is past . . . the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell."—Song 2:11-13.

"Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side.
The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing."—Psalm 65:11-13.
Voices of Springtime.

"Thou renewest the face of the earth," and we behold the marvelous resurrection of nature. All creation rejoices. "Joyous life-throbbings, is responding to the divine behest, and in the unlettered poetry and eloquence of spring, she pours forth her sweetest strains. Who can look upon the face of earth today, without feeling the thrill of a new life, and catching inspirations from the glad voices of nature that speak to the soul? The very hills clap their hands in exuberant joy, while they fling out showy banners of welcome to this auspicious vernal season. Bud and leaf and flower join in offerings of sweetest incense to Him who calls them forth; the clouds drop baptismal blessings upon the reviving earth, and all the world goes outward expression of God's infinite heart of love. The bliss of the Divine Mind is overflowing in these cheerful creations of his hand; while countless voices from each grove, and mountain, and plain, and from the very galaxies of heaven join in the chorus. "Day unto day uttereth speech, and night unto night showeth knowledge." I pity the man whose ear cannot catch these strains of this heavenly music, and touch his soul and the love-tints of the Divine Artist. Such a one misses the uplift of soul that comes to him whose ear is attuned to the harmonies of the universe, and whose eye is trained to catch the glories of nature's open canvas.

I love the heavenly music of vale and hill, of ocean and stream, of mountain and glen, of cloud and sky—harmonies of divine cadence than ever fell from human lips, and second only to the angelic song proclaiming the Prince of Peace. Why should not the eye, as Bunyan's land of Beulah, become the gateway to heaven for him who sees God's ideals of beauty in sculptured hills and painted valleys, and in all the glorious scenes of earth.

In every form of beauty, in every passing zephyr, in all the lovely things of land or sea, the soul may recognize things that existed as patterns in God's mind before they were brought into being. Thus God speaks to the trusting soul "who, in the love of nature, holds communion with his visible forms," until all these springtime renewals of life and beauty seem like the poetry of earth set to heavenly music. Thus the soul, attuned to nature's harmonies, is softly listening to the voice of God. He will be able to say with the poet: "A spirit of beauty walks the hills, A spirit of love the plains; The shadows are bright, and the sunshine fills The air with song, and the gale doth blow.

"Is it the spring that shines as never before, The tremulous hills above, Or the heart within me awake once more To the dawning light of love?"

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They Are Consecrated Preachers.

Men go around the world on pilgrimages to holy places, and love to linger where saints of old spoke of heavenly things and stood for God and truth. But there is no holy shrine to which I would rather make a pilgrimage than to the home of the birds and flowers. They speak more eloquently of the purity of the great and the deep-sheltered mountain springs, and the noble and swaddled saint or cloistered monk. No pilgrimage to the world's Meccas of religious antiquity could be more ennobling than to approach the shrine of nature, and "God's first temple," with the devotion to His ideals that they represent. I am not alone in the thought that nature's voices speak of heavenly things. At almost every turn in the Master's work,
we find him referring to the scenes about him, to illustrate principles of his kingdom, and to teach the duties of life; and he stands exemplary through all times as the teacher sent from God. Whenever he felt the need of special communion with the Father, he withdrew from the multitudes, and from the hordes of men, into the mountains and fields and gardens, where alone with nature and nature’s God he found special help. And when he taught the multitudes, he made vines and trees and birds preach sermons; the lily of the field, the grass that is cast into the oven, grain fields and the mustard seed,—everything in nature was made to speak forth truths of love, contentment, and hope.

Again, I can the more confidently “go forth under the open sky and list to nature’s teachings,” when I remember that most of the life-scenes in the Book of books were enacted under open sky. There, its precious teachings were thought, felt, and spoken; there its commandments were given and there its writings were made. The reader of our Bible is called to go forth under the open sky, and dwell with prophets and patriarchs in tabernacles and in deserts; and to walk with Jesus and the Apostles through the wheat-fields and by the seashore, over hills and on mountain sides, where they communed with God, and taught by symbols from nature. The Bible poets also communed with the earth and sky, until they felt that “the heavens declare the glory of God,” and that “the earth is the Lord’s, and the fulness thereof.” In nature, all have found their imagination and much of their inspiration.

Now I insist that he who would most fully enter into the spirit of those men, and drink most deeply of the life-giving teachings of Jesus, must either literally or in imagination follow them afield, and listen to their sermons by the seaside and on the mountain; behold men scattering seed by the wayside, and witness in open air, amid thronging men, the glorious miracles of healing, and the cures of compassion. Let your Bible studies “smell of the dew of herbs and of the breath of morning,” if you would correspond more closely with the great teachers of old, and see truths in the same light and circumstances under which they were given.

Connecting Links With the Sacred Past.

As we listen to these “Voices of Springtime,” I am sure the devout soul will find many things that make connecting links between himself and the dearest associations in sacred history, and he will feel the attraction of divine ideals. I trust it will not be considered extravagant to think of the heavens and the earth as filled with reminders of the glorious men of old, and even of the scenes in Eden. The same sun gladdens our hearts these spring days that gave joy to those in Paradise. We look upon the same moon that regulated the wilderness festivals of Moses and his followers, and that lighted the tabernacle homes of Abraham and Sarah. We guard carefully the star that peeps through your own window tonight shone over the home of Jesus and must have lighted his midnight solitudes.

The breezes of this springtime fan your cheeks exactly as he did the cheeks of David, as he watched his flocks by Bethlehem, and the heavens speak to you of God’s glory as certainly and as clearly as they spoke to him. Thus, if we listen to nature’s voices with hearts open to catch the teachings of Jesus, we must either be more childlike than the children of Eden, and find the lessons that come to us in these passing days.

It is only through the realization of the hopes of spring, when promising blossoms days shall have given place to days of fruitful growth, that the real glory of the year is reached. So our blossom-days are filled with hopes and promises of fruitful days to come. In our springtime, visions of Eden’s joys fill us with confidence that blessings await us further on. But we need to learn that life’s glory, like that of the year, is to be found only in perfected fruit; and that paradise is never restored to him who wastes his springtime.

There is not a fruit-bud in all the rounds of nature but that suggests God’s purpose to look for fruit therefrom, and he will surely expect fruit and substantial growths by and by, as the outcome of our springtime buildlings. There is not a golden opportunity, not a God-given talent, not a ray of celestial sunshine, that does not suggest some future good expected of us.

Again, in these days of advancing spring, as we watch the tender shoots, and see how near they are to bring frosts and blighting winds, with a foreboding of anxiety lest they be destroyed. We guard carefully our tender plants while the lingering breath of winter is so near. This is natural, so long as we know how easily they are destroyed.

If these are matters of so much solicitude, how much more should we guard the fruit-promises of tender years, where the blighting frosts of sin threaten destruction to budding souls! If these are ruined, they must either be fruitless toward an eternal winter, where spring can never come.

The saddest lessons of earth come from the blasted hopes and fruitless lives of those who have wasted their springtime.

Spring’s Call to Seed Sowing.

The farmer realizes that spring’s opportunity for seed-sowing must be improved before he can even hope for a harvest. Spring teaches, in well-known language, the lesson that children must be sown, and that will yield. These grow without any sowing, but good seed must be sown if grain and fruits shall replace the troublesome growths, and yield a desirable harvest. He is suggestive to all who are now in life’s springtime! Nature gives them gracious hints of duties that are inevitable before their hopes can be realized in growths of godly character and useful lives.

The “fallow ground” must be broken up, good seed must be sown, and watchful care attend, if souls are to be garnered for the skies.

Youth is God’s own appointed time for seed-sowing. Eternal interests are at stake. Weeds of sin and vice are sure to grow in hearts left fallow and uncered for.

A Reminder of God’s Promises.

This wonderful renewal of earth is an annual voucher for the certainty of God’s promises. “While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.” He who “renews the face of the earth” teaches “the outgoings of the morning and evening to rejoice.”

This perpetual renewal of earth is the evidence of a provident hand and controlling mind as certainly as was the creation itself. I do not see how any man can walk thoughtfully amid such evidences without a deep sense of the nearness of God and the wisdom of his plans. Outward nature cannot be regarded as something separate from his all-controlling mind. And this progressive march of spring, God-sent to bless us, should so quicken our spiritual vision as to reveal the presence of angels come to minister unto human wants. God’s hand is seen in every tree clothed in beauty and laden with promises of fruit to supply our needs. Indeed, the face of the whole earth today seems like a faithful hand in love extended with gifts for his children. Morning and evening are his messengers, assuring us that his promises cannot fail.

He who hath measured the waters in the hallow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance, is able to fulfil all his promises. “The Creator of the ends of the earth, faileth not, neither is weary.” “He giveth power to the faint; and to them that have no might he increaseth strength.”

This covenant-keeping God is pledged to uphold the righteous while the earth shall stand, and to comfort in the valley and the shadow of death. He assures them that they have another and better home beyond this vale of tears, the glories of which are only foreshadowed by this beautiful springtime.

“There everlasting spring abides, and everlasting life. Death, like a narrow sea, divides This, heaven's land from ours.”
Teaches God's Love for the Beautiful.

If visible forms are the expressions of God's invisible thoughts, then as he turns this vernal page in nature's open book, we must see that the one who "stretches out the heavens as a curtain, and spreadeth them out as a tent to dwell in," who hath painted the scenery of earth, and studded the sky with golden gems, and who hath draped the clouds with his bow of promise, must be a supreme lover of the beautiful.

If this be true, he must admire the same qualities in those created in his image. Every glance at his handiwork shows that God would have each individual cultivate this divine characteristic. If this be not so, why has he shown his love for beauty as unmistakably as he has shown his solicitude for men? Why has he implanted within us that quality of mind and soul that responds to the beautiful in form, tone, and color? And why has he surrounded us by every object calculated to awaken and develop such qualities?

Indeed, love of the beautiful must be a good breeding-ground for an important ally of piety. It is always a refiner of the faculties, an intensifier of the affections, and should help us to be arrayed in "the beauty of holiness." Sometimes the voices of these spring days, filling our souls with adoration, ought to teach us the value of the beautiful in the culture of our children. It is one of the surest safeguards against vice, an emphatic protest against the low and the sensual, and a magnet-like power to draw them toward God.

Make your homes as beautiful for your children as you possibly can. Surround them with those gems of art and means of music that call out the better qualities of soul, and you will thus aid them in their efforts to develop the beautiful in character.

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Spring's Lesson on Charity.

These blossom-days, casting their beautiful mantle over the sharp rugged mountain sides, softening the severity of earth's outlines, and concealing its ugly forms, are teaching God's own lesson of Christian charity.

We have watched from my high window every step in this wonderful transformation. Only a little time ago, the face of nature was marred by the unpleasant outcroppings of cold, rugged rocks along the mountain bluffs. These remind me always of scenes about my New England home years ago, where the rocks were so conspicuous as to attract attention, and cause more remarks than all the beauties of the landscape. It would seem that all eyes were fixed upon the defects. So it has been here since the day of those stripped of her mantle, showed all her defects. If we walked in the woodlands the angelic softness of naked trees was conspicuous, Every crooked deformity attracted attention. Every old wall or dilapidated barn, richly encircled or ragged field became an object of remark.

But look again! Spring has come. There is a revival in nature; and she has thrown this beautiful mantle of leaves and flowers over all these blemishes. They are softened and modified by this new life, and many of them have entirely disappeared. Blossom-days have filled the orchards with beauty and sent forth the sweet incense of flowers, until all are happy, and it seems as if some of the fleecy clouds had fallen to earth in patches of bloom! The once bare landscape seems as full as it can be of beauty. It is a good sight, and all the cold rigidity of winter is now forgotten.

Thus, the serenity of these spring days, filling our souls with adoration, ought to teach us the value of the beautiful in the culture of our children. It is one of the surest safeguards against vice, an emphatic protest against the low and the sensual, and a magnet-like power to draw them toward God.

Make your homes as beautiful for your children as you possibly can. Surround them with those gems of art and means of music that call out the better qualities of soul, and you will thus aid them in their efforts to develop the beautiful in character.

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Who is Unwise?

We clip the following item from the Christian Endeavor World:

"The Jews would be indeed unwise if they push the bill which is before the New York legislature permitting those whose religion requires them to observe another day than Sunday to work on that day. The best interests of the Jew would lead him to adopt the Sabbath of the Christian majority, and not persist in a harmful isolation."

The Endeavor World is a union paper to all intents and purposes. It has among its patrons many people who are as much interested in the Sabbath of the Bible as are the Jews. Many Seventh-day Endeavor societies own allegiance to the United Society of Christian Endeavor, whose "religion requires them to keep another day than Sunday."

We are all anxious to avoid oppressive laws that interfere with conscience as are the Jews, and we also object to laws compelling us to observe a day which we cannot recognize as the Sabbath. The Constitution of our Government recognizes full freedom of conscience in matters of religion. Under it, both Christians and Jews have a good right to keep the Sabbath Christ kept as other Christians have to keep Sunday, which was established by the Roman Church. Under the Constitution we all have a right to worship God according to the dictates of our own consciences, and the state should not interfere in pure cases of conscience such as Sabbath-keeping.

Now, there are "unwise:" those who deliberately scheme to pass laws against those who keep the Bible Sabbath, and fill the lobbyists to push them through, or the ones who petition governments not to pass such laws? Is it more unwise for either the Jew or the Sovereignty of the state or of Christian governments to coerce or to resist unjust laws than it was for First-day people to petition for their enactment?

Again, what would the Christian Endeavor World think of the principles advocated in this item, if pressed to their ultimate conclusions? It says, "The best interests of the Jew would lead him to adopt the Sabbath of the majority." They persist in all their faults. May our heavenly Father send such a renewal to all the churches.

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The Debt.

In the Recorder of April 27, the $5.00 credited to Mrs. F. H. Hubbard could have been credited to Mrs. J. Frank Hubbard. The credit was made correctly in the treasurer's book, but the initial letters got mixed in the proof.

The circular letter sent to the churches have been received, and we feel quite encouraged about the debt. One pastor in the East says: "The church here at its last session voted to take up the Tract Society's debt and put it vigorously, with the hope that your largest expectations may be realized."

Another pastor writes: "I am happy to say that the trustees have already commenced a canvass of our church for funds to apply on the Tract Society's debt. I assure you of our support, and hope that the debt may soon be wiped out."

Another writes: "I am sorry for you men who are trying to carry this load, made far heavier by the debtors, and good words from the East; and the following messages come from the West: "We have been working slowly for weeks on the Tract Society's debt. Great bodies move slowly. And the will be heard from in some humble way. Take courage: others will do the same, and the debt will be lifted."

A lone Sabbath-keeper and his wife, in
Oklahoma, who cannot claim much of this world's goods, and who are making a struggle for a home on the frontier, write as follows: "Enclosed find check for $10 for Tract Society's debt. I wish we could make it ten times as much; and you must every effort to sow. We were waiting for our hogs to get fat enough to sell, to get the money. I do not understand why our wealthy members and churches do not respond to this call in such time of need. I beg of you to pray that it may all be paid. It would be easy to pay the balance if all would pay a little. May God put it into the heart of each Seventh-day Baptist, to pay what he can, is the prayer of your brother and friend, a 'Sabbath-keeper.'" These are all good words from friends in the East, and friends in the great West. Thus do the East and the West join in helping to lift our burden. All through this effort, the great interest taken by the "lone Sabbath-keepers," has been remarkable. Among the churches thus far heard from, the church and people of North Loup, Nebraska, stand first, as having given the largest amount; with Nortonville, Kansas, and Bethlehem, Brooklyn, to churches, each giving equal amounts, third. These churches were among the first to respond. Several of the churches have had special buffets of the kind, and which had to be disposed of before they could do their best for the debt. These felt that they could make a more satisfactory effort to help the Tract Society, after first completing the work at home, and it was therefore possible for them to save being. They thus hope to do better in the end by working one thing at a time. This is undoubtedly the best way. And their seeming delay is not due to indifference, but comes from a desire to do the most they are able to do. These churches will all be heard from in due time, and we believe it will all come out right in the end.

We have not many weeks now before the annual reports must be made up, but the money will surely come. We cannot believe our people will allow their Board to report a debt at Conference this year. The account now stands as follows:

<table>
<thead>
<tr>
<th>Church</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wm. M. Stillman, Plainfield, New Jersey</td>
<td>$25.00</td>
</tr>
<tr>
<td>Mrs. C. H. West, Farina, Illinois</td>
<td>$4.00</td>
</tr>
<tr>
<td>Church, Wellesville, N. Y.</td>
<td>$15.00</td>
</tr>
<tr>
<td>Mrs. W. K. B. Sunderland, Wick- ford, R. I.</td>
<td>$1.00</td>
</tr>
<tr>
<td>Total received</td>
<td>$29.29</td>
</tr>
<tr>
<td>Still unpaid</td>
<td>$10.70</td>
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</tbody>
</table>

**DENOMINATIONAL NEWS**

Elder James Hurley is going to work on the Southwestern field under the direction of the Missionary Board, with Gentry as a centre. This will be a good help to the Gentry church even though he can be with them only a part of the time.

We are glad indeed that Brother Hurley is so rapidly regaining his health, and hope he may be able to do good work on that needy field.

Dr. A. H. Lewis spent the last Sabbath of April with the church in New Market, and the first Sabbath in May he visited the churches at Shiloh and Marlboro, preaching twice in the Shiloh church, where a union service filled the house full with people from both churches.

**The Stone at the Door of the Tomb.**

Matthew 27:60. He rolled a great stone to the door of the tomb, and departed. Everybody thought it was all over. The incredible and impossible had happened. The Messiah who was to redeem Israel was dead. He who would not taste of death, but die as the Son of God, died. He rolled a great stone to the door of the tomb, and departed. Everybody thought it was all over. He slowly wended his way to the bazaar and gave an order. He asked for a mixture of myrrh and aloes, about a hundred pounds weight. That much he could do for his dead friend.

Along towards evening another distinguished man, the counselor Joseph, made up his mind to do something for the love of Jesus. He went to the Roman procurator and said that he had seen the body, received proper interment. It took some courage to ask for the "revolutionists'" body. Very likely Joseph would be accused of being a conspirator. But he went, saying nothing to his Jewish friends. He bought a great quantity of it, for a whirling hand, and with the women wended his way in the evening to the hill of execution. At the cross he met Nicodemus, who had brought the bale of aloes and myrrh. We do not know who else were there, except Mary Magdalen and Mary the mother of Jesus. But Joseph was the man in charge. He had received Pilate's consent, and he proceeded to prepare the body for the grave and to lay it in his own new tomb near by. And then Joseph rolled a great stone against the door of the tomb. He meant well. He had acted promptly, saving, as he thought, a great deal of anxiety for the heart-broken mother. He and Nicodemus represented the wisest Jews of the day. They were men of practical and practical judgment. And to them it seemed the only thing to do; to bury the mistaken young idealist, the dreamer of divine dreams, and roll a great stone against the door of his sepulcher. Such is the story. Such were the literal facts of history. But it is only as a parable that I call your attention to them today. There is a spiritual sense in which Counselor Joseph and Dr. Nicodemus are alive today, and with the best intentions in the world are engaged in rolling a great stone against the door of the tomb. The new Josephs are those scientific men who have abandoned their faith in the immortality of the soul. The new Nicodemuses are men like Professor Haeckel. It would be mere pedantry to give a list of the men who agree with Haeckel that a belief in personal immortality is impossible, but such a list would include many distinguished Jews. It would include the great chemist Ostwald, the physiologist Loeb, the reformer Tolstoi, the poet Swinburne, the sociologist Frederic Harrison, and the philosopher-poet Santa-vana. It would include many eminent physicians. I could name several who live in Chicago. It would include all Marxian socialists who accept the teachings of Kautsky and Dietzgen. It would include many distinguished men who have won a high place in China, India, Japan, and Ceylon, as well as in Europe and America. I do not know how many of you are familiar with the writings of such men, but I do know that every medical and philosophical student finds it necessary to come in contact with them. Professor Haeckel says: "Among thoughtful physicians the conviction that the existence of the soul came to an end at death has become common for centuries. Generally, however, they have refrained from giving expression to this conviction." If Professor Haeckel is right, or only half right, it behooves
young men who expect to study medicine or philosophy to be prepared to meet such views. Not only is this true, but every young man and woman who attends a university must expect it to be true.

I tell you, dear friends, that we little dream of the amount of sad scepticism that there is on this matter among intellectual leaders. We little dream how strong their arguments are. And for the next few minutes I will place before you a few facts which prove this assertion. I will sketch the outlines, the shape, the weight of the great stone which materialistic science is attempting, with the very best intentions and with all heart, to roll before the door of the tomb.

Some of the arguments are as follows:

1. "Every known physical fact," Ostwald says, "leads to the conclusion that diffusion of energy is the general aim of all happenings. No change whatever seems to have occurred, and probably none ever will occur, resulting in a concentration greater than the dissipation of energy." From this Ostwald argues that nothing individual persists can be eternal. The only thing that is eternal is change. "The most individualized thing imaginable is the present moment; it is quite unique, and never will return." What we call the individuality of a man consists only in the continuities of his changes. So far as science can see, this continuity of changes is dependant entirely on the body, and when the body is dissolved, all continuity of living changes ceases.

2. Life is merely the sum total, as Spencean says, to those forces that resist death. So far as science can judge, the forces involved are chemical, and at death life ceases for chemical reasons. Physical science cannot imagine life distinct from the body, for to physical science life is merely the sum of the functions of protein. Even psychologysthe science of the soul, no longer has much use for the word "soul," since in the proportion as it becomes an exact science it uses the formulas of chemistry. The more science can determine, the closer it approaches the mechanics of the atom.

3. Future life cannot be imagined in any way that is dignified. The Indian expects heaven to be a hunting ground; the Eskimo expects it to be like the arctic region; the Chinesse looks forward to an eternity of idleness and rice and curry; the Mohammedan believes it that will be a garden where dark-eyed girls will bring him cooling drinks.

5. We cannot logically look forward to meeting the beloved dead unless we also look forward to meeting all the disagreeable people we ever knew. If heaven were to mean this, would it be worth having?

6. We can imagine no noble action for ourselves dissociated from the body. All the righteousness we have attained has come by struggle with earthly conditions. Remove these and the possibility of righteousness is removed at a single stroke.

5. The more we become, the less they desire to be immortal. Even a nation like China has no belief in immortality. The Buddhists—who outnumber Christians overwhelmingly—long for extinction. They believe that reincarnation is the penalty they pay for sin. But apart from the Chinese and the Buddhists, it is argued that the truly spiritual man does not care for personal continuance. Professor Santanya, of Harvard College, has drawn back the man who has overcome the selfish longing to be immortal, and who contemplates his approaching extinction with heroic calm.

7. If immortality is granted to men, it must be granted to all life. Biology no longer makes any fundamental distinction between the life of man and that of an ape, or dog, or fish, or tree. Therefore Paradise would have to include not merely immortal trees of life, but the immortal soul of every fish, mollusc, reptile, and insect that has appeared upon the earth in the past million years.

Such are some of the arguments. Doubtless every one of them has crossed the mind of every one of us. The more important of them have been the subject of elaborate discussion, and are being debated more and more openly. Even a man like Dr. Osler, one of the most admirable and learned of physicians, the professor of medicine at Oxford, has recently expressed himself as very much afraid. He says that if he were to take his patient's life, it would be like the patient's death, but his argument is only half-hearted. He says, "It makes us falter where we firmly trod to feel that man comes within the sweep of these profound and inviolate laws, but it explains why nature is so lavish with the human beads, and so haphazard in their moral arrangement, snapping them and cracking them at her will, caring nothing if the precious cord on which they are strung remains unbroken—i.e., caring nothing for the individual so long as the race, the germplasm, remains. Science minimizes to the vanishing point the importance of the individual man, and claims that the cosmic laws which control his destiny are wholly inconsistent with the special-providence view in which we were educated—that beneficent, fatherly provision which cares for the sparrows." In these words of Dr. Osler we have the issue fairly before us. Science, he says, contradicts the notion of a providence which cares for the sparrows. It is a sentence to give us pause. Here is a great physician, who uses science to alleviate human ills, telling us that science minimizes the individual life to the vanishing point. Think what we owe to science—anti-toxin; the antiseptics which make modern surgery possible; a thousand things for which we must rise up and call science blessed. It has saved the lives of our children for us, and yet we are told that it minimizes the individual life to the vanishing point. There is some mistake here. There are two different things masking under the name of science.

We have here science as a method of investigation and science as a means of human service. What is more, we have the first kind of science elevated into a philosophy. Dr. Osler is apparently speaking of pure physical science as an interpretation of the place of life in the universe. But if he means that, he should go no step further. Instead of merely declaring that pure physical science reduces the importance of the individual man to the vanishing point, he should declare that it utterly eliminates the idea of importance from the world. To a purely physical or mechanical view of the world, the race is of no more importance than the individual. Pure physical science can recognize no "importance," no values, no worth, for the individual. Pure physical science pays no heed to the，kinds of life of earth; it has nothing to do with these things. It looks to a pure equal interest on food and poison, life and death. Its field is strictly impersonal.

But will pure physical science be arrogant enough to deny that there floats above the material world a world of needs, hunger, aspirations, ideals? Every act, every word, takes us out of the realm of physical science and into a realm quite incommensurable with the physical. We are on difficult ground here, the debatable ground of all philosophy, and it would be childish to try to enter into technical phases of the question at this time. The true relation of ideals to physical law is the subject which divides thinkers into two great schools. But one thing is certain. Whenever a moral science has allowed itself to be guided by the categories of pure physical science there has always been trouble. The distinction between right and wrong, good and bad, has evaporated. The distinction between God and the world has disappeared. That is the trouble with the great Hindu religions. Hindu thinkers have tried to make a religion out of physics. They are so philosophical that they have turned their religion into a sort of poetic natural science—not a very good one, but a sort of natural science. They see God in what is bad as easily as in what is good. They are pantheists, and pantheism is merely a beautiful name for pure physical science treated as a philosophy.

Contrast all this with the Christian point of view. To the Christian the most valuable thing in the world is the individual. The true Christian makes use of the indifferent laws of chemistry to help the individual. Those laws are neither good nor bad, but he uses them in such a way as to make them good. In his use of these means he creates value where there was none. What was it that Jesus of Nazareth came preaching? Was it not the infinite worth of the individual?

Our scientific friends will never see life steadily and see it whole till they grasp the scale of values that Jesus died for. For many of them that will mean a complete change of basis, a complete regeneration. I tell you that a single cry of a wounded child, a single groan uttered under the slaver's lash, is more important in the universe than all the gold in earth's mountains, or all the suns in the whirling sky. The unbeliever would answer that no heaven could make amends for the sorrows of earth, that man has suffered here, he has suffered, and that damage is done. And there are times when we feel the force of
the argument. There are people who have endured such torture, undeserved and unmitigated, that we can imagine no consolation great enough for them, and besides we can see no reason in their having to suffer before they die.

But it is a righteous instinct which makes us desire to see the unfortunate get justice, if not in this world, then in another. And it is human and sweet to receive and give consolation. There is a sentence in the Apocalypse of John that rings true to every human hope. It is this: "And God shall wipe away all tears from their eyes." It would be a sorry world if we were forced to make that read, "Death and extinction shall wipe away all tears from their eyes."

Of all possible unreasonable worlds, that would seem to me the most unreasonable.

Speaking of what is reasonable, I received the other day from Europe a recent address delivered by Professor Haeckel at the University of Berlin. One sentence I will translate: "Considered impartially, in the light of pure reason, the question of immortality is manifestly irreconcilable with the facts of evolution and of physiology." When I read that I laughed. "Considered impartially, in the light of pure reason." Does Professor Haeckel expect an animal like man to be capable of "pure" reason? a hopelessly biased animal like man, of whose blind and groping instincts Professor Haeckel thinks so badly? Put the question fairly. Let us suppose ourselves to be creatures of pure reasonableness, looking at human life impartially. Suppose we were not on earth at all, but enthroned somewhere near the earth, where we could look down on it and see it as it really is. Then suppose some angel came and told us that on that earth there existed a creature like man. Would it seem reasonable? Would it seem credible that the dust of the planet had gathered itself into such creatures as men, filled with science and poetry, and dreams of God and destiny? No, the proposition would be beyond belief. If man did not exist, he would be incredible and inconceivable from the point of view of "pure" reason. Suppose then that the angel informed us that on this planet there were thousands of children working in factories like slaves, and that as these children walked home at night they could look off into space and see blazing suns far away that their light had been traveling for 10,000 years at the rate of 186,000 miles a second before it reached the eyes of those poor drudges. Would such a thing be credible? Could we believe tomorrow, that all this pathos was chemical and illusory. I think "pure" reason would reject such a system of values. I think it would turn to the remark of Jesus about "eternal mansions in his Father's house. The sweet reasonableness of the words of Jesus about heaven springs from the divine scale of values which they embody. And in that scale the highest value is that of the individual.

Doubtless we may easily misunderstand what is meant by individuality. It certainly does not mean eccentricity or selfishness. Jesus found his true self by sacrificing himself. On the cross he came to his own; he made himself one with all men; his individuality became as wide as human nature. The love of Jesus for his disciples is genuine individuality, for he did not mean all that is little and petty and selfishly peculiar in them. Yet such is the mystery of personality that the more impersonal it becomes the deeper is its joy.

Shall we know our friends in heaven? How often that old childish question has been asked, and how often into all the problems of science and philosophy. If our friends change and grow in the eternal life, shall we not miss the old familiar individuality? Was it not just the little touches of imperfection that made them dear to us? When General Grant became president, Mrs. Grant wanted to go to a surgeon and have certain muscles of her eye cut, that a slight cast in the left eye might be removed. But the President said no; he preferred her just as she was. Well, I have great difficulty in picturing heaven as all one way. Sometimes I think that the most foolish thing in the world is to try to imagine heaven, except that a still more foolish thing is to deny heaven. But it shows very little faith and very little modesty in man to doubt that we shall know our friends. God has ways enough of keeping the faces of his saints recognizable while they grow fairer and brighter in the sunshine of his face. Know our friends? Of course we shall know them. And we need not flatter ourselves that we shall escape serving them either. More remains for us to do for others in heaven than we ever could do on earth. Your boy there will need you as much as ever he needed you here, and you shall yet help to guide him into the joys of the blessed. Those to whom you ministered on earth you shall minister unto in heaven. Have we ever said to ourselves, besides an open grave: "It is all over?" Let us rather say: "It has all just begun."

My dear friends, do we realize what a change was wrought in the world's thoughts when Jesus announced that heaven is a home? Up to that time heaven had been a glimmering field or a dusky cave, the place of pale and unhappy shades. It was Jesus who turned heaven into home, and the graveyard into the cemetery, or "sleeping chamber." And on this Passover Sabbath, this Easter Sabbath, let us believe that science will in due time see this fact, and cease its sad and sincere attempts to imprison the Lord of life. Let us hope that science will one day be able to make the universe an alien void, and render man homeless in it. In proportion as physical science seeks to save that which was lost, seeks to save and develop the individual, it will be coming to its own glorious function, and be doing the will of God.

But we must not ask or tempt science to give answers that she is unable to give. For answers to our tenderest ideals we must turn to religion. We must learn what it is to be spiritually minded. The Recorder has lately been full of articles appealing for the need of greater spirituality. It is not an easy word to define. It does not mean greater attention to what is merely formal, to save and develop the individuality? Was it not just the little touches of imperfection that made them dear to us? When General Grant became president, Mrs. Grant wanted to go to a surgeon and have certain muscles of her eye cut, that a slight cast in the left eye might be removed. But the President said no; he preferred her just as she was. Well, I have great difficulty in picturing heaven as all one way. Sometimes I think that the most foolish thing in the world is to try to imagine heaven, except that a still more foolish thing is to deny heaven. But it shows very little faith and very little modesty in man to doubt that we shall know our friends. God has ways enough of keeping...
Missions

Treasurer’s Report.

For the month of April, 1908.

Geo. H. Utter, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Available cash in the treasury, April 1, 1908...

Church...........

$2,646.49

Farina, Ill. 14.93
Shingle House, Pa. 7.00
Brookfield, N. J. 8.57
Leonardsville, N. Y. 8.00
Riverside, Cal. 7.38
Milton Junction, Wis. 10.15
Barker salary 19.00
Plainfield, N. J. 21.61
Alfred, N. Y. 33.75
Richburg, N. Y. 21.86
Attalla, Ala. 4.62
Elmira, N. Y. 2.30
Hammond, LA. 4.50
Macon, N. J. 20.00
Gentry, Ark. 2.50
Seventh-day Baptist Mission, Syracuse, N. Y. 1.52
Francis Davis, Pira, Cal., Shanghai 3.00
Seventh-day Baptist Memorial Fund, Income Missionary Society funds 25.82
One-half D. C. Burdick bequests 96.47
Youse People’s Executive Board, General Fund contributions 33.00
Dr. Palmboe’s salary 2.00
Joseph Theus, Beliner, N. C. 5.00
Theodore L. Gardiner, Plainfield, N. J. 1.50
H. Coo., Milton, Wis. 10.00
Sarah S., New, Atarina, Ill. 8.72
R. G. Davis, Scott, N. Y. 2.50
Mary, Canocnet, R. I. 1.00
Mrs. Fuller, Peoria, Ill. 15.00
Mrs. D. B. Babcock, Edgerton, N. Y. 1.00
“Publish expenses 5.00
C. W. Taylor, Tampa, Florida 2.00
Subscription for “Publish 2.00
Income from Permanent Fund 355.89
$3,347.22

F. R. Saunders.

Salary for April, 1908...770.00

R. S. Williams, 80.00

R. S. Wilson, Attalla, Ala., Salary quarter ending March 31, 1908 93.85

Quarterly ending March 31, 1908, Church

at

To the

Whitney, R. N., Plainfield, N. J. 18.75
Salemville, Pa. 18.75
Marlboro, N. J. 25.00
Shingle House, Pa. 25.00

THE SABBATH RECORDER.

588

THE SABBATH RECORDER.

589

Scott, N. Y. 25.00

Second Verona, N. Y. 12.50

Richburg, N. Y. 18.75

Hartsville, N. Y. 25.00

Cumberland, N. C. 6.25

Winston-Salem, N. C. 10.00

Garwin, Iowa 25.00

Boulder, Colo. 37.50

Farmer, Mebo. 12.50

Hammond, La. 25.00

Riverside, Cal. 37.50

Alfred Davis, Alfred, N. Y., account of salary of D. H. Davis

Benjamin F. Langworthy, Chicago, Ill. 50.00

Treasurer...

J. H. Hurst, traveling expenses, account, per E. B. Saunders 100.00

Available cash in treasury, April 30, 1908 2,495.79

F. & O. F.

Geo. H. Utter, Treasurer.

Dear Secretary Saunders:

Some time ago you asked me to write you with reference to financial matters in the schools under my care. You wished me to show more in detail than is possible in the regular annual report, what extent a willingness to help ourselves, on the part of the Chinese, is taking the place of the dependence of former days.

One hesitates a little to take up the subject, because conditions in China are not settled and the pen often seem on the point of swinging back. I must believe, however, that there is some progress all the time, and that we will never quite revert to the old ways.

You will remember that in former days, in the girls’ boarding school, we furnished everything, bedding, clothing, food, books, ricksha fares and all, the girls even coming for a few cash to put in the basket whenever a collection was to be taken. This was not as bad as it might have been, for in schools under the Chinese Government pupils were, and still are, not only furnished everything but also paid a monthly stipend, called “candle money,” sometimes amounting to several dollars. Some missions give the children the day schools a few cash a day for attending but in our Mission that custom was never practised. It would have seemed a wild idea to expect the children to pay even a small school fee.

All this has been gradually changing. You will not care to have me take up these changes, step by step,
but tell you of present conditions.

Last semester there were, in the girls' boarding school, sixteen and one day-pupil. Of this number all furnished their own clothing but three little girls who were altogether dependent upon us, two of them being supported by friends in America. A few of the girls brought their bedding. The girls also bring their own rice-bowl, chopsticks, washi-basins, towels, most of their books, pay their room-sha both going and coming, and put their own money in the contribution box.

Seven of the six paid nothing for their board. Of the other nine, five paid the full fee of twenty-five dollars a semester, while four paid less and the one day-pupil gave two dollars a month. To this number three have been added this year, all paying the full twenty-five dollars. Since sending our annual report to the end of May, 1907, we have taken in $473.00. This includes nearly all the income for this six months, as most of the girls pay in advance. I think it is safe to say this will pay half of the expenses for the year.

This improvement in our finances is certainly gratifying, but it introduces an unpleasant feature of uncertainty as to the length of time the girls will remain in our boarding school. I am convinced that it will be better to take in some girls who can come for definitely longer periods, even if they are more dependent upon us. It is advisable to take some provident thought for the teachers in days to come.

The day school has shown improvement, too. The children in the school here at Zia Jaw, made up of country boys, and the boys in one of the city schools have for some time been paying ten cents each a month. During the last semester Mr. Asa F. Bartholomew, who has taught the latter school for several years, became practically blind and was obliged to retire. We were able to open this term with one of the boys from the boarding school as teacher, and to introduce a new order of things. Better instruction is offered and the boys pay two dollars a semester, with a little reduction where more than one pupil is from the same family. The teacher, has already handed me forty-four dollars which is not quite all that is due.

The other city school has for two or three years been run on more advanced lines and with better school fees, but the number has kept small. Last August new life appeared and this year there are thirty-three pupils, twenty-two girls and eleven little brothers. All of these children have paid in advance. Miss Su, the teacher, has given me sixty dollars and that will pay the wages in that school for a little more than five out of the six. That is the best record we have ever made.

All of these schools are held in buildings belonging to the Mission, so are rent free. There is, from time to time, some expense for window glass, whitewashing and other slight repairs. The children furnish the school's own books save the Christian books. The teacher at Zia Jaw is paid eight dollars a month; Miss Su, who is one of the boarding-school girls, also has eight dollars, but we also pay her as in that school three dollars a month. Mr. Li has twelve dollars and lives in the boys' school where he does a little teaching in the evening. If he were to remain in this school another year we would have to increase his wages. Even then he might not be able to compete successfully with what he could do in a mercantile position.

We have been much pleased with the manner in which these schools have been opened up. They are full now—ninety-seven children and, adding to this the twenty-six girls at the boarding school and Mr. Crofoot's something more than forty, we have in about one hundred and sixty in the schools and that is not including Dr. Palmberg's school. We have never done so well financially. Last semester we had from the day-school $76.60. This semester we already have $104 with some $25 more due. In other ways the schools seem to be doing well, and we have been greatly cheered by it all as we do not doubt that it is in answer to prayer and an evidence of God's favor, his seal upon that line of work. Of course we long to see results in Christian lives and additions to the church, and in the hope that we are to have a new church building which will be large enough to allow of our welcoming these children to come to the Sabbath services if they are inclined to do so, and many of them are often so inclined.

Very sincerely yours,

SUSIE M. JURDICK.

West Gate, Shanghai, China,
March 13, 1908.

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**Our Church in its Organized Work.**

In place of separate reports from the various departments of our church work this year, it has been decided to present a summary without going into the details which will appear in other places in our records.

First, what is our church? It is an incorporated body of Christian believers, organized in February, 1856, to carry on the work of the Master and to uphold the tenets of the Seventh-Day Baptist faith and doctrine. It had originally 57 members, all of whom save one have gone to their reward: this one, our beloved sister, Ann Rogers, still retains her membership with us though her residence is elsewhere.

Inasmuch as this is a summary of the work of the year just closed, and is not in any way a historical paper, we shall not deal with the church in the seventy years of its past, but look at it as it is today. We have a membership of 237, of which 198 are resident 39 non-resident. 92 are male and 145 are female.

The directorate of the church is as follows:

- **Pastor Elect**, Rev. Edwin Shaw, pastor-elect begins July 1, 1908.
- **Clerk**, Asa F. Randolph.
- **Treasurer**, Wm. M. Stillman.
- **Asst. Treasurer**, Geo. E. Stillman.
- **Trustees**: Joseph A. Hubbard, President, Henry M. Maxson, Secretary, Wm. M. Stillman, David E. Titzworth, Geo. E. Stillman.
- **Organist**, Miss Jessie M. Utter.
- **Chorister**, David E. Titzworth.
- **Chairman of Ushers**, Arthur J. Wheeler.
- **Organist**, Miss Jessie M. Utter.
- **Chorister**, David E. Titzworth.
- **Secretary**, Nathan S. Wardner.
- **Treasurer**, Ernestine C. Smith.
- **Librarian**, Rollin Williams.
- **Planter**, Eva Rogers.
- **Chorister**, David E. Titzworth.
- **Miss Ida L. Spicer is Superintendent of Primary Department, and Miss Nancy Randolph of the Home Department, both of whom are doing splendid work.**

The expenses of the school are borne by the church.

2. **Women's Society for Christian Work**: This is composed of the women of the church, and is the most efficient organization, full of good work and of wide-spread influence. It numbers 67 members. Its officers are:

- **Pres.**, Mrs. Jas. Everett Kimball.
- **Vice Pres.**, Mrs. Sarah Wardner.
- **Secretary**, Mrs. Orra S. Rogers.
- **Treasurer**, Mrs. F. A. Dunham.

The warm hearts and willing hands of this body of consecrated Christian workers find many avenues of usefulness in tender sympathy and helpfulness.

3. **Young People's Society of Christian Endeavor**: This society, with two branches, the Senior and Junior Departments, is now in its 17th year and unites the younger members of the church in organized effort. It now has a membership of 120 including both active and honorary members. The society, while striving by study and contributions to keep alive active interest in...
our denominational work, is interested in local and outside charities. Five of the Juniors have this year united with the church.

4. Men's Club.

This is a comparatively new branch of our work, and was organized December, 1906, its object being to "act as an auxiliary of the church in developing and using the powers and influence of its members for Christ and the Church."

It now has 45 active members. Dues are nominal. All men of the church and congregation over 17 years of age are eligible and welcome. Meetings are held the third Sunday in each month, from October to May.

The club has five committees, whose duties are indicated by their names: membership, program, reception, refreshment, and religious work. Starr A. Burdick was the first president. Dr. O. B. Whittord is the present incumbent.

Becoming better acquainted and emphasizing the social side, we are endeavoring to work together for good. For entertainment it is not necessary to go outside its membership. A little search developed the fact that many are expert in professional and business lines, able and willing to give the club a delightful and profitable evening.

EXPENDITURES.

<table>
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<th>Category</th>
<th>Amount</th>
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<tr>
<td>Conference and Associations</td>
<td>$91.48</td>
</tr>
<tr>
<td>Denominational objects</td>
<td>1,582.38</td>
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<tr>
<td>Outside objects</td>
<td>359.07</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$2,042.93</strong></td>
</tr>
</tbody>
</table>

The objects to which we have given money outside of our church and denominational work are:

- Muhlenberg Hospital, Children's Home, Day Nursery, State & County S. S. Work, Loyal Temperance Legion, Chinese Famine Fund, Fresh Air Camp, Mrs. Steele's Home, School of Studies, and Salem, and assisting a young lady to go through Salem College.

The church has an income producing investment of $9,800.00, besides two apartment houses which were devised to the church, having a value of about $15,000.

The church is represented in the following lines of work in our city:

- Muhlenberg Hospital Board, Charity Organization Society, Children's Home, Woman's Christian Temperance Union.
- McAll Auxiliary, Young Men's Christian Association, Y. M. C. A. Auxiliary, Young Woman's Christian Association, King's Daughters, Needlework Guild, etc.

Thus we have tried briefly to set before you a comprehensive view of our church in its activities.

What we have done should encourage us to greater effort, and this church is worthy of our profoundest love, our highest endeavor.

We are hoping excellent things from our new pastor and all should cooperate with him in lifting our beloved church to a higher plane than we have yet reached.

On behalf of the Committee,

D. E. Titworth, Chairman.

From Alfred to Chicago.

If any of our ministers are expecting to go from Alfred to Chicago after the meeting of the Western Association, and have made no other arrangements, the under-sign can be of service to them in the matter of reduced railroad rates if informed in good time as to what is desired.

A. E. Main.

Alfred, N. Y.

Canst thou not suffer then, one hour—or two? If He should call thee from thy cross today, Saying, "It is finished! that hard cross of thine From which thou prayest for deliverance," Thou wouldst not ask the Lord's Church Would overcome thee? Thou wouldst say, "So soon?"

Let me go back, and suffer yet awhile. More patiently,—I have not yet praised God." And He might answer to thee,—"Never more, All pain is done with." Whoseeer it comes, That summons that we look for, it will seem Soon, yea, too soon. Let us take heed in time That God may now be glorified in us;

And while we suffer, let us set our souls To suffer perfectly; since this alone, The suffering, with this, is this world's special grace, May here be perfected and left behind.

—O'g. Basili.

The woman's page this week is filled with clippings—some longer, some shorter, but each with a kernel of helpful or suggestive thought. May each of you, as you read, find just the word that shall cheer, encourage, illuminate or fortify your heart for your daily living.

Too many of our members think that their responsibility ceases when they have paid their dollar dues. To each one of such comes the message, "It is not only your gifts the Master wants, but you"—your time, thought, and talent. This includes you busy mothers who are so shut in with the daily routine of life. Is not yours the greatest opportunity, as you minister to the little ones, mold and direct their thoughts and character? They will be the leaders—the workers—of a few years from among them the future missionaries will be chosen.

The Church of to-morrow will go out from your firesides. What its conception of its relation to God and the world will be, depends upon you. Each family should be a missionary society in itself. The needs of the world, the progress of the kingdom, and each one's personal relation to it, should be discussed just as freely among its members, guests, and neighbors, as are other subjects. Prayer for the work should be heard daily at the family altar, and proportionate giving to the Lord's work should be practiced and taught by that example. Whatever will be our opportunity this year in giving this work a larger place in the hearts of others, let it be grasped with great earnestness, for if this work is worth doing at all, it is worth doing with all our might. Then let each woman give this work a larger place in prayer. We must each one first confide in touch with God before we may expect to touch others, and the woman who will spend much time in prayer before she attempts to work, will have in her life that resistless power of God which will break down all barriers, and accomplish that which appeared impossible. This evil spirit of indifference in the Church today "can come out by nothing save by prayer." And now, having stood for a great advance this year, and for more earnest work on the part of each woman, let us expect great things from God. A great many of the failures in our lives and work are due to a lack of faith in God. Let each woman be sure that she is in the place where God wants her to be, that she is obedient to all his commands, and then go forward, believing that he will lead to victory,—and he will.—Woman's Evangel.

The touch of a master hand may not be possible to every one. To be an executive is often the combination of native gift and opportunity. But what we are is infinitely more than anything we can do; and being God's noblewoman through grace is possible to any soul. The exhalation of the most fragrant flower is not more permeating, more full of suggestiveness, than simply living the God-life in everyday walks.

—Mary Hewett Telford.

To know one's self is the true: to strive with one's self is the good; to conquer one's self is the beautiful.—Joseph Roux.

It is easier to embody fine thinking, or delicate sentiment, or lofty aspiration in a book, than in a life.—Lowell.

Love cannot be hid any more than light, and least of all when it shines forth in action.—John Wesley.
Above the city of Munich, above its ball of glory where the great men of the nation are honored by memorial portraits, stands a statute. It is the heroic statue of "Mother Country." A marvelous form and face it has, and a truly marvelous history stands back of the molding of that form and face of exquisite beauty. It was the result of an earnest, life-giving, self-sacrificing research. The mold in which the mighty work should be cast required greater masses of metal than foundry fires had ever yet subdued and held: and to achieve this design.

Day after day, the master applied the fires, watching the melting and the relapses into hardness of the more remote portions. Still he devised new distribution of the heat, and greater fires to overcome the disturbing resistance. After several days of anxious working came the weariness which compels sleep. His wife sat ready to awake him if any new question should come from the foundry. As, from his bedside she watched the glare of the fires, she saw them join against the darkness and mound swiftly upward. The foundry was being burned. For the great event, the great spirit arose in instant readiness. Now or never the metal must flow into the mold. His own hand opened wide the vents, the glowing stream rushed forth; there was no stopping now. The old foundry in which so many noble forms had been cast, burned and fell above the mold. And when at last the molding was completed beneath the hot ruins, and the day of the uplifting came, the nation saw the face of "Mother Country" as it had been the face of an angel.—Selected.

Would that the soul could gratefully recognize her own rainy days; could droop, like Nature, with patient acquiescence, with wise passivity, till the wells of strength and freshness are stored!—A. C. Benson.

"God put me among these scenes, these people, these opportunities, these duties. He is neither absent-minded nor vacillating. He has given me a capital, and says: 'Use it! Use it! Use it!'"—Washington Gladden.

The richest experiences of life never come to those who try to win them selfishly, but all blessings are in the way of him who, forgetful of self, tries to be helpful to the world, and who spends his life in loving deeds."

Few persons realize how much of their happiness, such as it is, is dependent upon their work, upon the fact that they are kept busy and not left to feed upon themselves. Happiness comes most to persons who seek her least, and think least about her. It is not an object to be sought; it is a state to be induced. It must follow, and not lead. It must overtake you, and not you it. How important is health to happiness, yet the best promoter of health is something to do.—Burroughs' Literary Values (Houghton-Mifflin).

"Somehow, I never feel like good things b'long to me till I pass 'em on to somebody else."

When some one said to Lincoln, "Well, God is on our side," he replied that his anxiety was to be sure he was on God's side. That need be our only anxiety.

You will find as you look back upon your life that the moments that stand out, the moments when you have really lived, are the moments when you have done things in a spirit of love.—Henry Drummond.

If you want to be miserable, think about yourself—about what you want, what you like, what respect people ought to pay to you, and what people think of you.—Kingsley.

"For good ye are, and bad, and like to coins, some true, some bad, but all of ye stamped with the image of the King."

It is a beautiful art—the art of living well in poverty. It calls for an alert intelligence, and a cultivated taste, and a ready invention. It is not the vocation of a duluard. Brains must be mixed with it. One who takes it up with courage and good will, finds in it culture for all the finer faculties.—Washington Gladden.

The power of going out of one's self and seeing and appreciating whatever is noble and loving in another is one of God's best gifts.—Thomas Hughes.

"When one is growing in grace he will be found trying to be gracious."

Three Gates.

If you are tempted to reveal
A tale some one to you has told,
About another, make it pass,
Before you speak, three gates of gold.

These narrow gates: First, "Is it true?"
Then, "Is it needful?" in your mind
Give truthful answer. And the next
Is the last and narrowest—"Is it kind?"

And if to reach your lips at last,
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

—The Pilgrim.

"It hasn't no use to grumble and complain;
It's jest as cheap and easy to rejoice,
When God sorts out the weather and sends rain,
Wy rain's my choice."

"The highest duties are found
Living on the lowest ground,
In hidden and unnoticed ways,
In household work on common days;
What'er is done for God alone,
'Thy God acceptable will own."

"There's many a trouble
Willy-nilly, b'long to me;
And into the waters of Lethe depart;
Did not we rehearse it,
And tenderly number it,
And give it a permanent place in the heart."

The inner side of every cloud
Is bright beneath the rain;
I therefore turn my clouds about,
And always wear them inside out,
To show the lining. —Malby Babcock.

Sabbath Study.

REV. L. M. COTRELL.

The effort of some leaders in Washington to commit the National Government to the defense of the Sunday Festival makes the Sabbath a subject of more than common interest.

It seems that it would be well for the young people to study the origin of Sabbath observance, and be familiar with the arguments used in the defense of the Sunday Festival.

It is a subject for study. The Sabbath was given to the human family in the garden of Eden, before man's fall by reason of transgression. God rested from his work.—Gen 2:2. God sanctified and blessed the Sabbath, and made it holy. We cannot make a Sabbath. He did for it all that was necessary to make it a day of rest and worship for all men, in all conditions of society.

It is not for Jew or Greek, for saints or sinners, but for the human race as scattered among the nations of the earth.

We cannot change the day; if we do, we change the divine order. We rob God of his authority as the Creator of the heavens and the earth. We change the reason for Sabbath observance. This reason will stand the test of time. For four thousand years it was the dividing line between the idolatrous practices of the world and the worship of the true God.

It will stand as the divinely appointed Sabbath while the world stands. But, it is said, we live under a new dispensation. True, indeed, but does this new dispensation change the law of God? Certainly not.

Under the gospel we have the same God, the same Christ, the same Holy Spirit, and the same Sabbath.

The new dispensation is not a change of the law, but a change in the administration. The Sabbath precept is the central thought in the law of God. Like a golden cord it binds in beautiful harmony the two dispensations together, giving us the experiences of past ages and the rule of duty for the families of the earth. The gospel law is more persuasive, more affectionate, and appeals to our spiritual nature. It secures obedience by the power of divine love. We love the Sabbath and observe it as a standing memorial of God's creative power. Our weekly observance draws us near to God. Under the Cross we lay hold of the hope set before us, and rejoice in redeeming love.

The teaching that we honor Christ by observing the Sunday Festival is a popular error of tremendous magnitude. It puts the teaching of Christ and his disciples in conflict, with the teachings of God, our Heavenly Father.

A devout study of the Sabbath will give our young people dignity, independence, and a noble character among their fellow men. The Lord will bless them.

A Helpful Example.

In the lesson for Sabbath day, April 25, the Saviour said to the disciples, "For I have given you an example." At the quarterly meeting held at Albion, Brother Hurley gave us some most impressive thoughts
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upon the text, "Gather up the fragments that remain." These thoughts were warm from the anvil of prayerful devotion, and they were dripping with the dew of divine life. We were all made thoughtful and to wonder about this kind of gathering up in our own lives. I presume it is safe to say that every one thought of some way in which he might help to carry out the Master's command. To help in some way to answer the question, How may I help to gather up of the fragments that remain? I wish to relate the following story:

It is said that a Japanese, who was traveling, had procured a portion of the Bible. He read it eagerly, and when it was finished he said, "That is a fine thing in theory, but I wonder how it would work in practice." He was told that a certain lady on the train with him was a Christian. He watched closely to see how she would act, and said, "If I can see anything in her conduct like this book I will believe it." Before the day was over he had seen so many brilliant and thoughtful attention to the comfort of others, that it deeply impressed him and he went home determined to make the Bible the guide of his whole life. "Ye are epistles, known and read of all men." The thing that is most noticeable is this, the world to God is to his children to live more than to profess.

E. A. WITTE.

The Help We Need.

A good lady of unusual intelligence once said to me, "I seldom get what I need when I go to church. I hear good sermons, telling me my duties, and urging me to engage in Christian love work. But I know my duties well enough. They are so many and so hard, that I often get discouraged. What I need more than anything else in the world is to feel that there is a divine power which I may call upon to help me, to give me strength and enthusiasm for the daily round. And this the preacher seldom gives me." If this testimony be true, surely religion is not yet obsolete. To enable men to find the living God is to render them the greatest possible service.

When I was a small boy on the farm, my father used to set me the task of weeding long rows of vegetables in the garden. How slowly and painfully the work went! Occasionally, however, father would come back from his work, and seeing me drudging away without spirit, would set to work himself, saying cheerily, "Come on, now, let's see how fast you can both do this." What a power was lent to me by the presence of father! To know that he was interested in what I was doing, nay, more, was actually working at it himself, saying, "Come on with me"—this utterly transformed the task. Have we a similar Father who is toiling with us at our tasks, who cares whether purity and truth and honor and love prevail here on earth? The man who believes this with all his heart has a power for spiritual achievement which nothing else can supply.—Gerald B. Smith.

Sabbath Song.

REV. L. M. COTTRELL.

In Eden's pure and sacred shade
The holy Sabbath day was given,
The first highway divinely made
To lead our souls from earth to heaven.

By Sinai's high and holy hill
We bowed before our Father's face;
We learned in peace to do his will
And bind in one the human race.

The day was sanctified and blest
With hymn and prayer and reverent praise,
And truly made a day of rest,
Like that of saints in endless days.

The blest from earth have gone before;
We long to reach that happy place,
To praise with angels evermore,
And see our Saviour's blessed face.

The Great Revival in Philadelphia.

The Chapman-Alexander revival campaign is arousing and stirring Philadelphia in a remarkable manner. Probably never before in the city's history have so many people been converted night after night as is now the case. It is estimated that 25,000 to 40,000 attend the meetings daily, and hundreds daily confess Christ in the churches, in theatres, factories, workshops, and on the streets. In addition to the interior meetings, numerous open-air services are held in the streets. Rev. William Wilkinson in the City Hall plaza, before Independence Hall, or in some public thoroughfare in the heart of the city. This afternoon his meeting is held on the steps of the United States Mint.

Beside the public meetings, the city is being honeycombed with personal workers, who are pleading with people on street cars, in the homes, and everywhere, to accept Christ; and no one can estimate how many are won daily by this personal hand to hand work. Two street car conductors on one line told one worker that they would accept Christ, and two waiters in a hotel were led clearly into the Light by the same worker. Such cases are so striking that the universal concern in the minds of the people for their eternal welfare.

The whole city seems to be filled with the revival fervor. Even in districts of the city where meetings have not been held, Christians have caught the revival fire and the harvest is being reaped. I was recently given a striking example of this fact. In a part of the city where no Chapman-Alexander meetings had been held, they recently held a communion service. The people were present in such great numbers there was not sufficient of the Sacreds to give to all, and the pastor and deacons had to go without. The church is 150 years old, and it is the history of its history that such a thing has occurred.

That the movement is proving to be a genuine revival is shown by the fact that public confession of wrongdoing and restitution of stolen money is being made by those who have gone to the chapels. One man who had once been a粒. and Mr. Alexander are conducting the meetings conducted by Dr. Chapman and Mr. Alexander at the Baptist Temple, the largest church in the city, and it accommodates over 3,000 people. Last Sunday night in the afternoon meeting at the close of the services, a beautiful scene was presented when two men and their wives stood with those at the front who were accepting and confessing Christ as their Saviour. At the same service, Dr. Chapman called upon a tall, fine looking, well dressed man to give his testimony. Before he spoke, the evangelist told how his wife and two children had been converted in their recent Providence meetings. The father was in Philadelphia on business, and had attended the theatre meetings for men only that afternoon. Dr. Chapman's attention was drawn to him when he saw him in the audience weeping. The newly saved man told how he had been stirred by a meeting the night previous, and how at the theatre he had definitely surrendered to God. After his conversion, he went out and sent the following telegram to the pastor and children in Providence:

"Re-united in Christ. Saved this afternoon."

The case is the more remarkable, as the man was formerly an evangelist singer, and had been superintendent of a Sunday school.

The following night Dr. Chapman preached a powerful sermon on the Unpardonable Sin. In the course of it, he portrayed in a deeply impressive manner the sufferings and death of Christ on the cross. At the conclusion of the meeting among those who went to the front was a blind boy who had been living under Unitarian influences, but had been brought to the meetings in the hope that he might find salvation. Dr. Chapman called upon him, and taking him by the hand, and the sightless young man said, "I never saw Jesus till tonight. Now my eyes have been opened and I am going to tell everybody." Many eyes were wet with tears as they bowed in prayer for the testimony of the blind young man, and saw his enthusiasm for his new found Saviour.

Dr. Chapman and Mr. Alexander are
Young People's Work

REV. EDGAR D. VAN HORN, Alfred Station, N. Y.
Contribution Editor.

The Sabbath School as an Evangelistic Force.

EUGENE E. HYDE.

Paper read before the Sabbath School Institute at Andover, New York.

I do not wish in this paper to offer any criticisms upon modern Sabbath school methods, but rather to point out some of the needs and, perhaps, the remedies for existing conditions.

This has been called the Sunday school age. Children are taught or are supposed to be taught the divine Word as never before. But does this truly represent the facts in the case? Let us consider the result of tests that have been applied to college students. These represent a choice class; and in larger proportion than in the rank and file of youth, a class that has grown up in religious homes, under church and Bible school influences. Contrary, however, to what we should naturally expect from such a class, we find among college students a great ignorance of the Bible. These things show that the Sabbath school, though a mighty force for good, is not fulfilling its mission and needs to be raised to a higher plane of usefulness.

It is not necessary to speak of the importance of Sabbath school work. We expect proper home training and early attendance at Sabbath school to result in church membership and religious life. But these things do not always follow. There are forces outside which, in a measure, counteract the influence of home and school. Some one has said, "We send the child to school, and the scholars educate him." So the best training and discipline may be rendered useless by contact with evil forces.

The first great essential is, I believe, to awaken interest in the mind of the child. In order to do this, we must have the best possible teachers. Now, I would not say one word against our Sabbath school teachers. They are doing grand work; but I believe that we shall never reach the desired end until we have a class of teachers especially trained for Sabbath school work. In secular teaching, utmost pains are taken to train young people for these positions, and proper tests are applied to prove their fitness. The teacher is also obliged to give satisfaction to parents, trustees, and educational authorities. Why not so in Sabbath school? Now, in Sabbath school, all this is different. Fitness or unfitness does not enter largely into the case. With no training, with, it may be, no settled religious convictions, and perhaps with very little education, the Sabbath school teacher is called from the rank and file of the school to fill one of the most important places in this world. Is it any wonder that the results are not encouraging, and that few are really added to such as will be saved?

I believe that the church or denomination ought to set apart a fund to be applied to the training of Sabbath school teachers. These young people need the same kind of training that the schools of the prophets gave to Aaron. His knowledge of Jewish literature and history was added to the most radical teaching in the Mosaic law.

The teacher needs also to be trained along the lines of soul culture. Another need, I believe, is interest in the part of adults, or parents. You have doubtless heard the story, told by Mr. Moody, of the man who was so very anxious that his boy should attend Sunday school. Mr. Moody said to him, "Do you attend the school?" "No," the man replied, "I am not interested." Mr. Moody said, "You go, and your son will come." The next Sunday some one told the boy that his father had gone to Sunday school. The boy was interested at once. "My dad went to Sunday school," said my dad gone to Sunday school! I guess it's time I went too." And maybe our own presence will influence some one else to go.

Another need, I believe, is early home training of children. Some one has said, that we sow the seeds of discord in the mind of the child while it is still in our laps. Perhaps it would be as easy to sow seeds of truth and right living. Be this as it may, our best teachers and preachers have come to realize as never before that the child, if reached at all, must be reached in early life. Mr. St. John, in his lecture...
The old dam by the stream has long since broken away, and lizards and snakes slide into the remains of the dam wall at our approach. The gate that once hung at the entrance to the small burying ground has fallen from its swaying hinges and rotted, and only the iron work remains. In the home graveyard, which is enclosed with a stone wall, are a few tottering grave-stones, grey with age, and almost hidden amongst a rank growth of balm of Gilead trees and sumacs; and long-dead wild grasses twine about the headstones.

Nature is closing in on the works of the hardy settler, and will eventually blot out even his tottering grave-stones; and the forest once felled by his ax will, in the second growth, entomb him and his works from view forever, and toss his branches in triumph over his unmarked grave.

What was the cause of all this desolation and ruin? Did the farmer find some better and easier land to till, some summer chime, some more congenial surroundings? Or, did the old folks die and their descendents go to the cities, tired of the strenuous life of mowing brush and carting stones? Or, did the Civil War rob the farm of its primest men, who left never to return?

Whatever the cause, the fact remains that hundreds of such farms exist today, not only in Connecticut, but more or less throughout all New England.—Farm Journal.

The chief duty of a Christian lies in the quiet, unseen life of his own home, and if he does not learn there to practise that noble virtue of unselfishness—that highest type of charity which consists in daily and hourly consideration of the feelings of others,—he will have lost one of the strongest resources and one of the most healing memories for all his future life.—F. W. Farrar.
The Work That Wins.

The story is told of two boys who were preparing a lesson in Latin. It was the first memory they had studied together. They read it through as if it were a considerable care; then one grabbed his hat to leave for some other duties. The other stopped him by saying they must read the lesson again. Though expressing some surprise, the first yielded, and they went through the text carefully, with grammar, notes, and lexicon. Then the visitor rose the second time, and reached for his hat; but the other replied that they must go over the lesson a third time. Though somewhat impatient, the companion remained to put the finishing touch to the lesson, saying that he did not understand, before, why the studious young man always got an "A." 

"We must go through the lesson once to learn it," was the reply; "we must read it a second time to know that we have learned it, and the third time to know that we will not forget it."

The rule of this boy is the rule of life, that is, the kind of life that is called success. The step, step, and jump method may be all in the character of the work and the capability of the student permit it; but that is usually at the expense of thoroughness, and at the still greater expense of an honest reputation for doing things as they ought to be done. There is no rule which demands going over a thing a third time, but there is a rule for the mastery of anything that is undertaken. It may require persistence and repetition, but the attainment is worth the cost.—Lutheran Evangelist.

The Battle of Manila Bay.

"What was it like, that battle, do you ask?"

The thunders of heaven would have been lost in its din. It was fierce and fast, like the rolling of all the drums in the world, or like bolts of heavy sailcloth torn into shreds by the wind.

What a picture it would make—that battle, the last of the Spanish fleet, the Don Antonio de Ulloa. She fought, sinking a foot a minute! Gun after gun went under, and when the last one was made, only her hull remained. Its crew, waist deep in the water, fought as though victory was crowning them. It was their to fire the last gun upon that eventful day, and they cheered them as they sank.

These are the things men will write about; but memory alone can paint a picture so terrible that the moon, that old night-watch of the universe, hid behind friendly vamps that she might not see the embers of war as they glared through the portholes and spoutings of half-sunken ships, while ever and anon exploding magazines would tear the waters, and flames of yellow and red flaint above all that was left of Spain's wreckage.

So, Wellington was a Solomon when he wrote: "Nothing except a battle lost can be half so melancholy as a battle won."—May St. Nicholls.

Be Kind Today.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be thrilled and made happier by them; the kind you mean to say when they are gone.

The flowers you mean to send for their coffins send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which I intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flowered funeral without an eulogy, than a life without the sweetness of love and sympathy.

Let us learn to anoint our friends beforehand for their burial. Postmortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.—Amher.

No whisky town lives to itself. Vote for license and you vote an unmitigated curse, not only upon your immediate village, but upon the entire surrounding country.

"I have come a hundred miles," said a minister, "to get some of Mr. Moody's spirit." "You don't want my spirit," was the reply. "What you want is the Spirit of God."—Burning Words.
MARRIAGES

CLARKE-CARLSON—At Santa Ana, California, April 6, 1908, by Rev. J. A. Stephenson, Mr. Dayton C. Clarke and Miss Alma Carlson, both of Los Angeles, California.

DAVIS-CRUMB—In Milton, Wis., April 25, 1908, by L. A. Platt, D. D., Mr. Grant W. Davis, of Adams Centre, N. Y., and Miss Charlotte Louise Crumb, of Milton.

DEATHS

VAN HORN—Paul Whitney, infant son of C. C. and Laura Van Horn, was born February 29, and passed away April 23, 1908. A short and impressive service was conducted at the home of the parents by the writer. His little ray of sunlight, shining through the rift, will be missed not only by the family but by many others.

S. C. HENRY, Milton.

A FANCY

I like to imagine that there is an invisible telephone line stretching between my Father's house and me.

As early as possible in the morning, I like to turn on the receiver and after saying, "Dear Father in heaven," wait until the assurance of his presence at the other end of the line fills my heart and soul with peace. Then, waiting in the hushed joy of the silent communion, I gather strength for the day and do not feel the necessity of much further prayer than this, for I am persuaded that he knows my needs most perfectly—my needs for just this day, and he has the work and the blessing already prepared. Or, if it be that it is sorrow and burdens that wait rather than gladness and ease, none of it matters, when all through the hours I can reach him at any second if faith fails or courage turn to weakness.—Harriet B. Wharton.

The Plowboy

A rattle of chains and a tramore of oxen sounds, and the plowboy and horses, so gentle, then out in the barnyard appear. He snaps them and straps them together; he smiles and his ruddy face glows; he speaks and they quickly obey him; then off over the green field he goes. All day long in the furrow he sings and his whistles, or dreams; perhaps all the day he is planning his future, and working his schemes. Few are the sorrows that find him, life is to him but a charm; what can be nearer and better than the life of the boy on the farm?

—George R. Harrison.

His Choice

One of the noblest of human utterances is certainly the following, from an article by Booker T. Washington in Putnam's Monthly:

"I cannot regard it as a misfortune to be identified with a people that has its place to make in the world. I know my people and believe in them, and am glad to have my share in the great task of building up the race to which I belong. I was never more proud of being a negro than I am today. If I had the privilege of re-entering the world, and the Great Spirit should ask me to choose the people and the race to which I should belong, I would answer, 'Make me an American negro.' "—Christian Endeavor World.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

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

June 20. Review.
June 27. Temperance Lesson . . . . Eph. 5:26-33.

LESSON VIII.—May 23, 1908.

JESUS' DEATH AND BURIAL

John 19:17-42.

Golden Text.—"Christ died for our sins according to the scriptures." 1 Cor. 15:3.

DAILY READINGS.

Second-day, Matt. 27:27-61.
Fifth-day, Mark 15:1-47.
Sixth-day, John 18:28-19:16.
Sabbath-day, John 19, 17-42.

INTRODUCTION.

After Jesus was examined before Annas he was taken before Caiphas and the Sanhedrin informally convened; and then at daybreak condemned before the Sanhedrin especially assembled for that purpose, and hastened before Pilate for his confirmation of their sentence in order that Jesus might be executed before his well-wishers should really have any idea of what was going on.

The trial of Jesus at every stage is noteworthy for its irregularity and unfairness. It was for example, illegal to conduct a trial on a capital charge at night; it was illegal to pass sentence of condemnation on the same day as the trial; it was illegal to require the accused to testify against himself. But the enemies of Jesus had determined upon his death long before they had him arrested, and they were not to be balked now by any considerations of justice. They had false witnesses ready to testify against Jesus although that did not help them much since there was not time for the witnesses to arrange to tell the same story.

The power of inflicting the death-penalty had been taken from the Sanhedrin by their Roman masters. The Jews therefore had to take Jesus before the Roman authorities in order to have the sentence of death pronounced and executed.

The trial before Pilate is especially interesting in view of the fact that Pilate himself was really the one on trial. He wanted to do justice to the accused man before him, and at the same time he wanted to do that which was most expedient for himself. He made repeated attempts to release Jesus, but he did not have the strength to stand the absolute justice with no regard to pleasing or displeasing the people and the leaders. He tried to get the people to claim Jesus as the prisoner to be released at the time of the feast, but the chief priests were too strong for him and persuaded the people to choose Barabbas. The accusers of Jesus also played upon the fears of Pilate by saying that they would accuse him to the Emperor if he allowed Jesus to go free. Pilate made the mistake also of yielding somewhat to their will in commanding that Jesus be scourged. If a man begins to compromise with his conscience, he soon will be choosing the wrong altogether.

TIME—The traditional date is upon Friday, the first night of Nisan. Very likely April 7th of the year.

PLACE—Hill of Golgotha, a little way outside of the city of Jerusalem, probably to the northward.

PERSONS—Jesus and his executioners; the chief priests and many other Jews; the mother of Our Lord and the other women; John the beloved disciple.

OUTLINE:

3. Jesus' Death is Assured. v. 31-37.
4. Jesus' Body is Buried. v. 38-42.

NOTES.

17. The place of a skull. Some writers have guessed that this name arose from the unburied skulls of executed criminals, but this is very unlikely. It is probable that the skull somewhat resembled a skull in shape. The name Calvary is derived from the Latin translation, and appears in King James' Version of Luke 23:33.

22. What I have written, I have written. Pilate had felt himself forced to yield to the demand of the chief priests to crucify Jesus, but in the details connected with the crucifixion they could hold no whip over him. It was customary to signify by an inscription upon the cross the crime for which a man was executed; if the high priests felt insisted by what Pilate had written for the cross of Jesus, he was so much better pleased.
25. But there were standing by the cross, etc. The soldiers evidently watched to see that no one interfered with the condemned ones, but did not try to prevent the crowd from pressing close. Thus the friends of Jesus could approach within a few feet. Some have thought that only three women are mentioned in this verse, taking the phrase, "Mary the wife of Cleopas," as explanatory of the expression, "his mother's sister;" but it would be hardly probable that two sisters should have the same name. His mother's sister is almost certainly Salome, the wife of Zebedee and mother of James and John.

26. The disciple standing by whom he loved. This can mean no other than John, who is never mentioned by name in this Gospel. "Woman, behold thy son!" We are to suppose that Joseph had died long since. Many have wondered that Jesus should thus commend his mother to John when she had four sons living; but there was a unity in spiritual interest which she had with her sister Salome, and her nephew John, which she did not have with her own sons.

27. And from that hour the disciple took her unto his own home. This expression has been understood to mean that they did not remain till Jesus died, and that John had a home in Jerusalem. Both of these conclusions are possible, but need not be inferred from this general statement.

28. That the scripture might be fulfilled,asmith, I thirst. We are not to infer that Jesus was thirsty and spoke of it just for the sake of acting in accordance with scripture; but rather John sees in this word of Jesus and the response to it the fulfillment of Psa. 69:21.

29. There was set there a vessel full of vinegar. This drink should not be confused with the stupefying potion which was offered him just before the crucifixion. See Matt. 27:34. That he refused because he did not wish to have his sensibilities deadened, but this he accepted as something to quench his thirst. The Roman, soldier.

30. It is finished. He had now completed all that he had come to accomplish as the Godman. This is his cry of triumph.And he gave up his spirit. That is, he died. It is absurd to infer from the active verb, gave, that Jesus put an end to his own physical existence. His death was directly caused by the agony upon the cross.

31. Because it was the Preparation. This is probably best understood as meaning because it was Friday. Those who were executed might die in the evening, and then their dead bodies would defile the land. They especially dreaded this defilement in view of the fact that the next day was the Sabbath of the passover week, and therefore a day demanding special care in its observance. (Some hold that this was the 15th of Nisan, the passover day as well as the weekly Sabbath.) That their legs might be broken. Those who were crucified sometimes lived thirty-six hours or longer. It was not unusual therefore for the soldiers to hasten the end. Upon this occasion Pilate readily grants the requests of those who were so anxious about the proper observance of the Sabbath.

33. They broke not his legs. They fulfilled the spirit of the command given them. There was no reason for breaking the legs of the crucified except to hasten death.

34. With a spear pierced his side. That is, to make sure that he was dead. There came out blood and water. Many have magnified the importance of this statement, some in the direction of its symbolic significance, and others as an indication of the exact physical cause of Jesus' death. It is best considered as the mere added touch of the eye-witness who records what he saw, intending no hidden application.

35. And he that hath seen hath borne witness. It is quite in accordance with John's custom to speak of himself in the third person. This is an emphatic statement of the truth and the value of the testimony that he gives. This verse refers not particularly to the flowing of the water and the blood, but rather to the fact of Jesus' real death. John is going on to speak of the resurrection, and wishes it understood that there is no doubt about the death of Jesus. That ye also might believe. Compare ch. 20:

36. That the scripture also might be fulfilled. Our author again calls special attention to the fulfillment of scripture. Compare Psa. 34:20; and in regard to the piercing of his side, Zech. 12:10.

38. Asked of Pilate that he might take away the body of Jesus. It took some courage to make this request. This wealthy man, a member of the Sanhedrin, a secret disciple of Jesus, at length aroused himself to the courage of his convictions and asked for the body of his Lord which might otherwise have been thrown into some refuse heap by the soldiers.

39. He that at the first came to him by night. Joseph of Arimathea was aided by another member of the Sanhedrin who had also been a secret disciple of Jesus. A hundred pounds. An enormous quantity for the purpose.

40. Bound it in linen clothes with the spices. They followed the Jewish methods of burial with elaborate care as time would permit.

41. A new tomb. Very likely Joseph had intended this tomb for himself, but he freely devotes it for the Master.

42. For the tomb was nigh at hand. The nearness of the Sabbath prevented their going far to look for a burying place even if they had desired to do so.

SUGGESTIONS.
The real humanity of Jesus is vividly shown in this Lesson not only from the fact of his bodily suffering, but even while he bore the sins of the world as he hung upon the cross, he realized himself as son of Mary with a duty to provide for her future.

Jesus was not simply one of the vast company of martyrs. He was the Son of God, and the whole history of the world centers about his death upon Calvary.

The saying, "Night brings out the stars," is illustrated by the conduct of Joseph of Arimathea and Nicodemus. They did not think now of what there was to be gained by declaring themselves disciples of Jesus. In fact there seemed to be nothing to be gained. They thought only of the need, and threw discretion to the winds.
THE SABBATH RECORDER.

INFLUENCE OF AN ACT OF LOVE.

It is said that the fuchsia was introduced into England by a sailor boy who brought it home from a foreign clime as a present to his mother; she exposed it in her modest window, it became an attraction, and that plant pioneered all the fuchsias in the country. Thoughtful, self-sacrificing acts of love in one home always tend to the propagation of themselves in the other homes of a neighborhood. —Christian Endeavor World.

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