

# THE SABBATH RECORDER.

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

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

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

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

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

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

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

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

Wireless Telegraphy and Religion.



the highest and most nearly final results which science can attain will clarify and strengthen religious faith. That is the highest commission of science. God gives it that commission. The conflict between science and religion, which has too often appeared and been too much exploited by those who would oppose religion, or by the religious who oppose science, lest religion be injured, can only come when men fail to understand that God in the realm of religion and God in science is always and only one. If conflict seems to exist, it is because of our ignorance. Knowing too little and fearing too much creates opposition where there is none, for God can neither oppose Himself nor be contradictory in any of His revelations. Religion has nothing to fear from science, and science can find no greater friend than true religion. They are sisters. Whatever unfolds any mystery in the world, unfolds something desirable of knowledge, and something helpful to faith and religious experiences. Let it be remembered, once and always, that between religion and science, between facts as they appear in material things and facts and experiences as they appear in religious and spiritual things, there never can be antagonism. If there seems to be, let us wait patiently until tomorrow, or some to-morrow farther down in time, shall show that harmony is the one great truth of the universe, for God is harmonious in all revelations of His love, or power, or justice, or redeeming grace.

....

#### Unearthed Beginings.

INTEREST in the revelations which are coming from the ruins of the Old World is far more than curiosity. It is more than instruction in history. It is of deep religious import. The coming of Abraham out from Ur of Chaldea gave birth to Biblical history. The greatness of his character, religiously, and the strength of his faith in God, compel us to ask how and when and where he learned to know the Most High, the one only God. Those plains of Babylonia, which lie between the Tigris and the Euphrates, once the scene of high culture and civilization, but for long centuries the home of ruins, hide precious treasures. The University of Chicago, represented by Edgar J. Banks, has lately reported many things of great interest from that field. It is now claimed that explorations under the direction of the university have uncovered the ruins of the oldest city in the world, Bismayia. As evidence of this, a platform of brick has been found inscribed with the name of a king who ruled something like a thousand years before the birth of Abraham; and beneath this another platform another thousand years older. Still lower have been found the ruins of yet earlier civilization, statues, vases, objects of bronze and ivory, until the excavators have touched the records of civilization ten thousand years ago. He must be a superficial and careless student of religion who is not strengthened in his own faith, while he is made eager to know more of that earliest faith by which monotheism was developed and which gave to history the matchless story of Abraham, his faith and life, his wanderings and triumphant death. Such investigation enlarges our conception of God's dealings with men, as few other things can do. They emphasize the oneness of the great family of God, children of all names and all times. They give new meaning to the words of Paul in that suggestive sentence, "Who hath made of one blood all nations of men for to dwell on all the face of the earth." While investigation and explora-

tions may have been undertaken from lower motives, religion and faith in God have abundant reason for thanksgiving that the unearthing of the past in Babylonia, Egypt and Palestine has added, and promises yet to add, evidences, not simply of the truthfulness of the Bible narrative and the realness of the men of whom it tells, but of that larger record of the divine dealings, and of religious faith and religious practices, through which knowledge our own faith is made more intelligent and our own hopes are clarified.

....

A COMMUNICATION from Brother S. H. Babcock, found on another page, recalls the attention of the readers of THE RECORDER to an important question. So far as the Editor is aware, there was no discussion at the late Conference concerning the sending of delegates to the meeting in New York, referred to by our correspondent. When the writer found that he was named as one of the delegates to that meeting, he felt under obligation to perform the duty thus asked for by Conference. Having studied the tendencies toward federation of churches, and their cooperation, for many years, he had a double interest in knowing what that first meeting, which was a preparatory step, might develop. The report given editorially in November last, intended to lay before the readers of THE RECORDER, in brief outline, the general situation and to call their attention to the fact that further consideration of the relation of Seventh-day Baptists to the movement for federation would come before the General Conference at its next session, and later if necessary, and that final decisions must rest with the Conference. The delegates appointed by the late Conference, in common with all others appointed by different denominations, had no power beyond that of general consultation and of making recommendations concerning permanent organization. It rests with each denomination to consider the desirability of entering the Federation or of taking part in any work that may be suggested, or which may be brought out for future consideration. That this may appear plainly, we give on another page the call under which the Federal Council in New York convened and acted. It will be well if our readers give this careful consideration. Should any one desire to secure a copy or copies of the leaflet which is reproduced on another page, they can do so by addressing "Inter-Church Conference on Federation, 90 Bible House, New York." In writing, refer to the fact that your request is sent upon the suggestion of THE SABBATH RECORDER. These statements will throw light upon some of the inquiries made in the letter of Brother Babcock. They also suggest that if other correspondents of THE RECORDER can give information concerning the reasons why the late Conference appointed representatives to the Federal Council, or the channels of action which led up to that, it may be well that they give such information through our columns. Reference to pages eighty-seven and eighty-eight of the Year Book will show that the appointment of delegates to the meeting in New York came through the report of the Committee on Petitions. The fourth item of their report is as follows, which item indicates that a communication from those having charge of the Federation movement had been sent to the General Conference and referred to the Committee on Petitions:

"In reference to the communication from the National Federation of Churches and Christian

Workers, asking that this Conference appoint five representatives to meet with the representatives of other churches in Carnegie Hall, New York City, November 15-20, 1905, for the purpose of organizing a federation of denominations, we recommend that Conference appoint five delegates to represent the Seventh-day Baptist denomination in said meeting."

"Consistent with item four of the report of the Committee on Petitions, Stephen Babcock, Eli F. Loofboro, A. H. Lewis, George B. Shaw and Henry N. Jordan were appointed delegates from this body to the National Federation of Churches and Christian Workers."

Having these facts in hand, our readers will understand the situation and be prepared for such consideration of the matter as will come in connection with the report of the delegates, at the session of Conference, in August next.

....

#### Ericson's Journal.

AN article of unusual and permanent interest will be found on another page, concerning the discovery of America, by the Norsemen, several centuries before the time of Christopher Columbus. The address of the author of the article accompanies it, so that any reader who desires to do so can pursue the investigations which it suggests. The value of the article justifies its length.

....

REV. MADISON HARRY sends the following as bearing on the contents of his article published in THE RECORDER last week.

"Inasmuch as we have neither book nor tract on this subject, would it not be well for our people, especially ministers, to avail themselves of some of the books and tracts published by the American Baptist Publication Society, 1420 Chestnut street, Philadelphia, or at any of its branch houses? The following are cheap and cover the ground fairly well: The Constitution and Polity of the New Testament Church, by Henry G. Weston, President Crozer Theological Seminary. Price 50 cents. The following tracts are excellent: Apostolical Church Polity, and, The Four Theories of Church Government. The latter is especially vigorous. Price, each, 5 cents."

#### EDITORIAL NEWS NOTES

On March first, seven conductors and engineers of the Baltimore & Ohio railroad were fined four dollars and costs, each, by Justice Boyle, of Uniontown, Pa., for violating the Sunday law by running trains through Uniontown. It is reported that warrants are to be served on eleven other railroad men. This is an unusual effort to apply the Sunday laws of Pennsylvania, but it is logical and to be commended on the part of those who believe in Sunday law. There is almost universal inconsistency on the part of those who attempt to enforce Sunday laws, in that large business interests, like railroads, are left entirely free to disregard the law as much as they choose. We congratulate the authorities of Uniontown in their bravery, for they are undoubtedly honest in the matter, in calling a great railroad to account. If there be reasons for enforcing the Sunday laws of Pennsylvania against any form of business, those reasons find full application in the case of railroads. We think the whole question of Sunday observance and the larger question of Sabbath Reform will be benefited, if each town in the State of Pennsylvania shall follow the lead of Uniontown. If the law is

just and right, it should be enforced, without fear or favor. If it is not just and right it should be amended or repealed. The best way to test the law is to enforce it, in every case.

On the last day of February, a new style of electric-gasoline car started on a trial trip across the continent by way of the West Shore railroad. It carried a group of representative railroad men and the trip is designed to complete a line of tests concerning cars which provide their own motive power. Frequent stops will be made to allow railroad officials to inspect this car and it is scheduled to make two hundred and twenty miles a day. The purpose of this new car is to do away with over-head trolley wires and with the "deadly third-rail." It combines the gasoline engine, the dynamo and storage battery. The engine furnishes power to run the dynamo, thus generating electricity for the motor that operates the car. A storage battery receives the surplus power from the generator when the load is light and thus furnishes excess power for steep grades or more rapid motion. The maximum speed of the car is fifty miles. It is said that kerosene, alcohol or even crude oil may be used instead of gasoline, by slight changes in the vaporizer. Trial trips by this car have been made heretofore between Philadelphia and Wilmington and at other places.

On February 28 a new departure in the use of alternating currents for electric railroad operation was announced in Milwaukee, Wis. This looks in the direction of operating cars separately, or in trains, and it is thought that great advantage will be secured by this new system. These two announcements coming at the same time are the culmination of experiments which have been going forward for some time. Much will be gained when the over-head trolley wire and the "third rail" are successfully eliminated. Equally great advantage seems probable when the use of electricity and gasoline as motive powers are fully applied to the covering of long distances, with heavy trains.

The scientific world has suffered great loss during the last week by the death of Professor Langley, late secretary of Smithsonian Institute, Washington. While Professor Langley was best known as an astronomer, he was a man of wide learning and much experience in many other departments of science. At the time of his death, he was giving special attention to the air-ship problem. His experiments were with the aeroplane, a type of air-ship which seems to promise several advantages over any other type which has been developed up to this time. The death of Professor Langley is a national loss, for his connection with Smithsonian Institute made him a representative of the best interests of the nation, in scientific circles. He possessed broad culture and more than ordinary administrative ability. His personal character gave him a high standing among men. The scientist and the man were united in him, to an unusual degree. He died at Aiken, S. C., whither he had gone under the advice of his physician. He was seventy-two years of age.

As the week closes it seems that negotiations and mutual concessions between the miners of soft coal and the mining interests will prevent a strike, which has seemed imminent for several weeks. President Roosevelt has intervened again, as a peace-maker between the miners and operators, and the more hopeful outcome is due in part or in whole to his intervention.

Winter closed and spring opened, according to the calendar, with the characteristics of a lion.

A blizzard swept the southern portion of the Atlantic coast on February 28, and snow blocked the railroads in Virginia and farther south after the extreme fashion of winter. The peculiarities of the weather for the past few months have been such that people will await developments as to spring without relying upon the statements which weather prophets may venture.

The clergymen of Philadelphia are again urging Mayor Weaver of that city to enforce the Sunday laws. The daily papers report that when a communication from the Sabbath Association of Philadelphia was presented to the Baptist Ministers' Meeting, several members of the meeting objected to a strict enforcement of Sunday law, "because of the inconvenience to which it would subject citizens." Whatever may be attained in the enforcement of existing laws, or whatever failures may come in connection with efforts to enforce them, a certain amount of good is attained by way of education whenever and wherever there is candid and intelligent agitation of the Sunday-law question. Sooner or later, religious leaders will be compelled to transfer their efforts from the comparatively unimportant field of Sunday law to the fundamentally important field of religion. Perhaps such consideration can not be secured without repeated failures to obtain relief through the futile agency of Sunday laws.

Startling reports of trouble in China and of the breaking up of missions at Nan-chang in the province of Kiang-Si, appeared early in the week. The reports which have followed are considerably confused and it is doubtful whether all the facts are now at hand. Probably six missionaries have been killed and one child of English missionaries wounded. The trouble seems to have arisen from repeated disputes between Catholic priests and a Chinese magistrate at Nan-chang, over the payment of an indemnity for the destruction of certain Catholic mission property. Protestant missionaries escaped and no American Protestants were killed, so far as known at the present time. Fourteen American Protestant missionaries were in the group who escaped. It is said that the mission buildings of the Plymouth Brethren were destroyed. The American gunboat, El Cano, which was lying at Nan-king, was ordered to proceed immediately to Kiu-Kiang, which is not far from the scene of trouble. Nan-chang, where the rioting occurred, is on a branch of the Yangtze-Kiang river, at the mouth of which is Shanghai. It was reported at the British Legation in Peking that four English missionaries, a man, his wife and their two children, were slain. It seems that this trouble was local and that it does not indicate a general up-rising against Christian missionaries.

Reports from Seattle say that the natives of Alaska in the Kuskokwin district are dying by scores from an epidemic of diphtheria. Famine and zero weather add to the horror of the situation. Little relief seems possible until the warm weather of spring-time permits relief expeditions.

The question of railroad legislation took a new and somewhat sudden turn in the Senate a few days since. Probably political purposes, or the desire on the part of some of the committee having the Rate Bill in charge, to avoid responsibility, led to action which placed it in the hands of Senator Tillman, a Democrat, who is well known as a bitter opponent of President Roose-

velt. Up to the present writing the result has strengthened the probability of the passage of the bill, with little or no change. This presents the unusual political situation in which the minor and opposing party becomes the advocate and support of the President. The central point at issue is whether rules which may be laid down by the Railroad Commission shall be subject to revision by the Courts. All our readers will be interested in this situation, since the question involved is much larger than ordinary issues between political parties are. Real value may be attained, in that the subject will be decided more upon its merits, as the result of the present situation, than it would if it were considered only as a party measure.

Rev. Dr. Joseph Silverman, Rabbi at Temple Emanu-El, New York, made a sharp attack upon a book lately written by Justice Brewer, of the United States Supreme Court, in his sermon on February 25. Justice Brewer's book attempts to prove that "this is a Christian nation and that there is no necessity for amending the Constitution," as the National Reform Party contend. Rabbi Silverman, who is a scholarly man and forceful speaker, among other things, said: "Our government is only a development of the original Hebraic republic. We might claim that this was a Jewish government, but we make no such claim. Our government is founded on the laws of Moses. Those were God's laws, and they were not given to the Jews alone, but to the whole world, to all the people for their observance. Those laws form the groundwork of our government." In speaking thus Mr. Silverman suggests important facts. The relations between Judaism and Christianity from the religious and the political standpoints are more vital and definite than the ordinary reader is likely to understand. The evolution of history along those lines ought to be better understood and more generally recognized than it is.

Hon. David B. Henderson, former Speaker of the House of Representatives, a man of marked ability and well known throughout the nation, died at Dubuque, Ia., on February 25. He had been ill some months, from paresis. He was among the last representatives of the Civil War veterans. He was born in Scotland in 1840. He retired from public life three years ago by declining his eleventh nomination as a member of Congress. Had he not been born outside the United States, he would have been a strong possibility for the Presidency.

Exports of leather from the United States, manufactured or unmanufactured, for the year 1905 were larger than those of any other year. They amounted to over thirty-eight million dollars, while the amount for 1904 was somewhat more than thirty-five million dollars. Sole leather exported from the United States goes to England, Japan, Belgium, Netherlands, Denmark and Canada; at least these are the main markets. Although we export such an amount of leather, we continue to import leather and manufactured articles in large quantities. In 1905, twelve million dollars' worth were imported. Gloves of various grades represent between five and six million of these imports. The bulk of gloves thus imported comes from France and Germany. Morocco—the little country over which France and Germany are now at loggerheads—furnishes most of the prepared leather that we import.

The Lenten season began February 28. The religious features of that period are more strong-



ly emphasized by Episcopalians, Catholics and Lutherans, in the United States, each succeeding year. That the season is one of genuine repentance with the more devout members of these denominations, coupled with such efforts toward reformation of life as are part of repentance, no one can doubt. In so far as Lent is a social affair only it has little meaning. The gaiety and dissipation are put aside by many who have no real religious care for Lent. It would not be just to say that no good comes, even to such persons, by abstaining from social dissipation during the forty days of Lent, but the fact that social gaiety flashes up like an oil-fed flame during the few days preceding Lent and that it flashes again the moment the calendar marks the close of Lent, indicate how nearly a social fad such people make the Lenten season. Many Protestants in discarding Lent have failed to give due recognition to the fact that it has always been productive of good to those who have devoutly recognized it as a time for repentance and humiliation.

SUNDAY LEGISLATION IN CANADA.

The question of additional Sunday legislation in Canada is at the front sharply. The Lord's Day Alliance is conducting a campaign for new legislation. The Canadian Parliament is asked to enact a law which is elaborate as to details and provides for a strict observance of Sunday, much after the manner of early Puritan laws of New England. The petitions which have been circulated in favor of the law are as follows:

"To the Honorable the Senate of the Dominion of Canada, in Parliament Assembled: The petition of the undersigned electors humbly sheweth that: In view of the decisions of the Supreme Court of Canada and of the Judicial Committee of the Privy Council on the question of Sunday legislation, and in view of the paramount importance of securing to every one the rights and privileges of the national day of rest,

"We respectfully pray that such legislation be enacted at the ensuing session of Parliament as will adequately protect everyone in the enjoyment of the Lord's Day, commonly called Sunday, and prevent the doing on that day of labor, business or work, except work of necessity or mercy."

Counter-petitions in favor of religious liberty according to the New Testament, have been circulated in many places, with unusual success. The reader will note that the petitions call for "National Day of Rest." The Legislation Committee of the Alliance recommended "that the Provincial Government be urged to legislate upon the subject of Sunday rest, by enacting legislation, which shall by title and preamble clearly show the object to be of a civil character, and which shall restrict to the other six days, employment upon electric railways, etc." To carry out the assumption that the legislation sought is not religious, article first of the proposed law defines the term "Lord's Day," as follows:

"The expression 'The Lord's Day' shall be deemed to mean the period of time which begins at twelve o'clock on Saturday afternoon and ends at twelve on the following afternoon."

Thus the law begins by declaring that the ordinary affairs of life which are neither criminal nor sinful, in any way, but which, on the other hand, are commendable and desirable, shall be made criminal and sinful, in the sight of civil law, for a specific twenty-four hours in each week. The general statement as to what is thus criminal and sinful is set forth in the second clause as follows:

"It shall not be lawful for any person on the Lord's Day to sell or offer for sale or purchase any goods, chattels, or other personal property, or any real estate, or to carry on or transact any business, or do or employ any other person to do on that day any work, business, or labor except as herein provided."

Little thought is necessary to show that such legislation is essentially and intensely religious, and that the attempt to evade that fact by claiming that the law is only a civil regulation is destroyed by itself. There can be no reason why an act becomes criminal at twelve o'clock, midnight, on a given day of the week and ceases to be criminal twenty-four hours later, unless that those specific twenty-four hours are inherently sacred because of Divine authority set forth in the Bible, or because God has invested the Parliament of Canada with power to declare that certain twenty-four hours are sacred and that to pursue the ordinary affairs of life is criminal during that period. The logic of the situation needs nothing beyond this statement.

APPEALING TO ROME.

Conscious of its need of help, the Lord's Day Alliance has made direct and eager appeal for aid from the Roman Catholic Church—the strength of the Roman Catholic Church in Canada is well known to our readers. A paper sent by the Archbishops of Canada to the Minister of Justice, in October last, occupies the first place in the February number of the Lord's Day Advocate, published by the Alliance. In that article, the Archbishops recommend such legislation as the Alliance is now seeking. At the close of the article by the Archbishops the Lord's Day Advocate says:

"It gives us great pleasure to give our readers an opportunity to look upon the features of his Grace Archbishop O'Brien, of Halifax, the senior of the eight Roman Catholic Archbishops of Canada, who has, in various ways, rendered invaluable service to the cause for which the L. D. A. exists, in the form of both advice and practical aid."

Such an appeal to Rome for aid is logical and legitimate, although it is wholly un-Protestant and un-Presbyterian. The Roman Catholic State-Church system gave birth to Sunday legislation, and for more than one thousand years Roman Catholicism has been the best, most logical and most consistent representative of that legislation. If the influence of Roman Catholicism in the Canadian Parliament is sufficient, the proposed bill will be enacted into law and Protestant Canada will thus be placed under renewed obligation to her ancient theological enemy, while the Archbishops will have double cause to congratulate themselves upon their victory.

Good men, in Canada and elsewhere, who are trying to secure Sabbath Reform by building on the "Sinking Sand" of human legislation, will be aided in understanding the reasons for their repeated failures by studying the following "deadly contrast."

GOD'S LAW.

"From evening unto evening shall ye celebrate your Sabbath." Lev. 23: 32.

"The Seventh day is the Sabbath of the Lord thy God; in it thou shalt do no work," etc. Exodus 20: 16.

"The Sabbath was made for man, and not man for the Sabbath; so that the Son of Man is Lord even of the Sabbath day." Mark 2: 27-28.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, and the holy of

the Lord, honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will make thee to ride on the high places of the earth; and I will feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isaiah 58: 13, 14.

(PROPOSED) CANADIAN SUNDAY LAW

"The First day is the National Sabbath of Canada, and ye shall observe it from midnight to midnight, as the statute saith.

"Ye shall not keep the seventh day, as God has commanded, neither shall ye follow the example of the Lord of the Sabbath, and observe that day as He did—unless Parliament thus permiteth, under proper restrictions.

"Ye shall not call the Sabbath a delight, neither shall ye honor it; but we shall call it "Saturday" and shall surname it "Jewish."

"When Parliament demands, take heed that ye obey." Compare, Daniel Third Chapter.

TAKING REFUGE WITH GOD.

On the main street of the town of Deerfield, Massachusetts, there long stood a palisaded blockhouse which escaped the conflagration that destroyed the town on a dreadful night in the winter of 1703. Into that house had fled all those of the inhabitants who escaped massacre or captivity at the hands of the savages, and there they held the enemy at bay until he found it wisest to retreat toward Canada. We of quieter days, who have not been in peril of a human enemy for an hour of our lives, find it hard to realize what life was under conditions like those. But the Psalmist, when he wrote "God is our refuge," knew it, for life in most periods of Jewish history was as much exposed as on an American frontier in colonial times. They knew, as we do not, what gracious associations clung to that word "refuge," and when they used it as a name of God himself, it was with a thankfulness and a joy beyond utterance.

That God was, in the first place, a source of safety from outward perils, there is no doubt was their meaning. But they had got farther than the sense of merely outward perils when the Psalms were written. They had come to perceive that life had deadlier foes than the Bedweens or the Philistine—that there were enemies who struck at their truest life, disturbing their peace, undermining their faith, obscuring their vision of God, and paralyzing their wills for good. More important to them than the hill fort, to which they fled when danger from without came upon the land, was the unseen refuge to which they might escape from their sins and temptations and distresses of the spirit, finding safety in God. So they uttered their song of trust, which Luther re-sang in his battle hymn, "Ein, feste Burg ist unser Gott:"

"A fast-set hill-fort is our God,  
A goodly shield and weapon,  
He helps us out of every need  
That hath His folk o'ertaken."

The Moslems have a beautiful expression, which they use in common conversation, "I take refuge with God!" That is the Christian's privilege with regard to everything that oppresses his life within or without. It should be our first impulse in the presence of what brings disturbance. The Christian realizes it with regard to the great things of the Christian life. He knows it of his sins, although it cost him something to overcome the idea which sin fosters in

our hearts, that it is a refuge from God that we need. He knows it of his temptations, which search out his weak places and drive him to a better help than his own strength. But even Christians are slow to take refuge with God in the lesser troubles which vex and distress them, and take from the peace in which they grow likeliest to their Father. They are too apt to think that these are beneath the notice of one who has to take care of all the world, and they are prone to suppose that they can deal with them without his help. But God's greatness lies in his setting no limit to his interest in whatever concerns his children, and even his creatures below the human level. He clothes the lilies, feeds the noisy ravens, and watches the sparrow on its errands for food and nest-lining. As for his children of mankind, he knows the number of the hairs on their heads, and nothing can be of greater importance than the life of the spirit in one of his own.

Our relations with others, for instance, are sometimes out of order. Friction arises, and grudges seem to grow between us which lower our tone of feeling. The only sure escape is to take refuge with God. Not that we are to go to him in a critical or censorious frame, as if to tell him how unjust and unreasonable our former friends have become. We are to remember that in all human history there has been but one case where the right was all on one side and the wrong all on the other, and that in every other case there is something of wrong adhering to the best cause, and something of right to the worst. We are to take refuge with him as the only just judge of human acts and motives, and ask him to show us our wrong and the right of those who differ from us, that we may come into harmony and mutual respect.

So again, it is not unusual for even Christians to draw a line across life, sundering the sacred things from the secular, and to treat the latter as matters which excite no especial interest in the divine mind. They do not take refuge with God from the cares and the worries of their work and business, but leave these to wrinkle their brows and whiten their hair as if no release from anxiety could be found. They reason that as these are the things which they are required to lay aside on his day, and especially to shut out of their thoughts in his house, they are alien to his mind and outside his concern. It is true that these are excluded from right observance of the day of rest, in order that they may not enslave men; but all the days of the week belong to God, who has not more distinctly commanded us to rest on his Sabbath than to work on the other six days of the week. All honest work is a part of his order of human life; and the frets and cares which arise out of it, it is his purpose to lift from us, that we may serve him in peace and contentment. In all such work a man has a right to take God into partnership, to turn over to him the worries and uncertainties which attach to it, and to count every day a success by itself if he has done his best.

To take refuge with God is the escape out of the things which "will not matter a hundred years hence," as we say, into the sure and steadfast realities of the life that is eternal through its living communion with God. It is to know God as the way of escape from life's distresses, small and great, and the abounding joy, of those who put their trust in him.—The Sunday-school Times.

"Who blesses others in his daily deeds  
Will find the healing that his spirit needs."

EDITOR SABBATH RECORDER:

In a book recently published by The Ram's Horn Company, entitled "Hard Problems," is a problem, page 39 to 49, solved by Rev. Dr. Torrey. He affirms of it the same as you did many years before. The interest in Dr. Torrey's great revival work now in progress in Philadelphia will add to the interest in what both you and he have said about this question, counted by some a hard problem.

WAS CHRIST IN THE GRAVE THREE DAYS AND THREE NIGHTS?

The current explanation does not satisfy the inquiring critical man. From Friday evening till Sunday morning, is not three days and three nights. The readings shown by you, twenty-two years ago, or more, that the burial was on Wednesday evening, and the resurrection late in the Sabbath as stated by Matthew, seems clear to me. This takes it out of the category of hard problems. The fact that so many still stumble at it, is my reason for referring to it. So much of a scholar as Rev. Dr. Lyman Abbott is among those who have stumbled over it. If the current supposition respecting it is cause for such doubts as Dr. Lyman Abbott has expressed, it is of large value to have the truth about it spread, as it has been shown by your writing, and several others, later, and now by Rev. Dr. Torrey. Let me now, through THE SABBATH RECORDER, call for a large reading of the facts. Send for tract by Rev. Dr. A. H. Lewis, entitled "The Time of Christ's Resurrection," published by the American Sabbath Tract Society, Plainfield, N. J., or to The Ram's Horn Company, Chicago, Ill., for "Hard Problems," 25 cents.

It was about 1896-7 that the Christian world was much exercised by a view expressed by Lyman Abbott that the story of Jonah, in the Bible, is a fable. Answer was made to him that Jesus himself gave recognition to Jonah, and that he was "three days and three nights in the sea monster." Dr. Abbott replied, "I know that Matthew quotes Jesus as saying: 'For as Jonah was three days and three nights in the whale's belly so shall the son of man be three days and three nights in the heart of the earth.' (Matt. 12: 40.)" "This," says Dr. Abbott, "must be a mistake, for Christ was not three days and three nights in the grave, but one day and two nights." What shall we say to Dr. Abbott? What shall we say to many others who, by the ordinary construing of that passage, are made skeptical concerning the Bible, and of that culminating event in the Bible, Christ's testimony concerning himself. What Christ affirmed as the only sign is discredited. Christ said "The only sign that shall be given is the sign of the prophet Jonah." Matt. 12: 39. The doctrine of the resurrection is the acme of the teachings of Christ and the apostles. The resurrection of Christ, the resurrection of man to a new birth, the resurrection to a life beyond the grave, are all discredited, if the only sign given is a fable. But that sign is not a fable. Much about Sunday outside the Bible is fable. The words of Jesus were verified. Very manifestly, the errors respecting Sunday have developed the fog that made the foregoing a hard problem. They have involved more hard problems than this one. The largely recognized fallacies connected with it, probably have been, and are yet the occasion of more skepticism in the world, and in the church, than any errors that can be found in the Bible.

MT. JEWETT, PA., FEB. 25, 1906.

At a recent meeting of the officers of the Convocation, who constitute the executive committee, it was decided to hold the next session with the church at West Edmeston, N. Y. This vote was in accordance with an invitation from the pastor of the West Edmeston Church, and is in keeping with a provision of the constitution that the meeting shall be at a place "not too far distant" from the place of meeting of the General Conference.

With this announcement we wish to make an urgent request. Let all who have any reasonable expectation of attending the Convocation next August, please send their names to the undersigned, at an early date. This information is needed by the committee in order that they may arrange the program, to which task they wish to set themselves soon, to the end that the result may be as satisfactory as possible. All names will be forwarded in due time to West Edmeston, which will insure your entertainment during Convocation week. In complying with this request at this time, without waiting for a personal notice, you will save us both time and expense.

We trust your interest in the matter will insure an early response.

A. J. C. BOND,  
Corresponding Secretary.

ALFRED, N. Y., FEB. 26, 1906.

DECISION DAY AGAIN.

Sabbath schools that are expecting to observe Decision Day may be interested in the following "Census and Decision Day" card which may be had on application to Rev. Walter L. Greene, Field Secretary, Dunellen, N. J., at cost of fifty cents per hundred.

S. S. CENSUS AND DECISION DAY.

"He that is not with me is against me."  
Matt. 12: 30.

WHERE ART THOU?

"The Master calleth for thee."

2 Peter 3: 9—"Not willing that any should PERISH, but that ALL should come to REPENTANCE."

"For all have sinned."—Rom. 3: 23.

"Choose YOU this day whom ye will serve."  
Joshua 24: 15.

1. Professing Christian and Church member.

Name and Church .....  
2. Professing Christian, but not a Church member.

Name .....  
3. Not a professing Christian.

Name .....  
4. God helping me, I choose henceforth to lead a Christian life.

Name .....  
5. I am willing to unite with the Church.

Name .....  
A choice made in a moment may cause you joy or sorrow forever. God loves you and will help you as you trust and obey.

How long halt ye between two opinions.—1 Kings 18: 21.

HOW TO BECOME A CHRISTIAN.

- 1. "Repent ye." Acts 2: 38. Luke 13: 3.
- 2. "Believe on the Lord Jesus." Acts 16: 31. John 5: 24.
- 3. "Confess Me." Matt. 10: 32. Rom. 10: 9.
- 4. "Call on the Lord." Acts 2: 21.
- 5. "Do His Will." John 7: 17. Acts 26: 19.

Address .....  
Class No. .... Date .....

Christianity is the sunlight of truth to man.  
All our acts are religious acts if properly done.



## Missions.

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

### ON THE FIELD.

Evangelist L. D. Saeger is conducting a series of revival meetings at the First Hebron, Pa., Church. According to latest accounts the interest was growing. Let us give this work our prayers. It is expected that he will be in New Jersey conducting special meetings with the church at Marlboro as soon as his engagements will permit.

### THE TORREY AND ALEXANDER MEETINGS.

I am pleased to know that Brother Alva L. Davis, the new pastor at Verona, N. Y., in his RECORDER article of February 5th, raised the question of the Philadelphia mission meetings. Yes we nearly all would like to receive the benefit of this movement. I would like the missionary page of THE RECORDER to carry its readers good tidings of such movements each week. We read the accounts of those meetings in the secular papers, but they are as loose and indefinite in reporting this as other matters. I judge that the criticisms made on the meetings come largely from people obtaining their information through this source. I was permitted to enjoy them one afternoon and evening. The Armory building, where they are held, seats some six thousand people. At the afternoon session it was perhaps two-thirds filled. In the evening it was estimated that two thousand people could not be accommodated, so attended overflow meetings held in two of the large churches. The doors are opened at 7 o'clock and at a quarter of 8 the congregation, led by a choir of five hundred voices, commence the song service. The old hymns are the principal ones used. The meetings so far as I could judge are well handled and not of a sensational kind, unless it be regarded as such when there is sufficient point and power to persuade men to abandon a life of sin and accept Christ. The good results of the meetings, I apprehend, are not so much due to great preaching as to other conditions. The leaders adapt themselves to the people and surroundings. The appearances are that the primary object is to save souls. The people who attend seem to leave the world behind, and put themselves under the influence of the meetings, they evidently go, expecting something, and are not disappointed. The people do not crowd into the back seats church fashion, but push forward, until the passage in front of the platform is almost blocked. When I saw the conductor standing more than ten feet above the floor of the audience room, and people looking straight up to see his face, I found myself wondering what Seventh-day Baptists would do who complain of lame necks from sitting on the front seats in church, with a pulpit only two feet high. I saw none there, however. On one side of the room is written in very large letters, "Get right with God," and on the other, "Call upon the Lord while He may be found." People are cordially met at the door, and ushered to seats. The whole movement seems well organized, and moves off with perfect quietness. A hospital room is provided with nurses to care for cases of emergency. Executive ability consecrated to God and led of the Holy Spirit is apparent. The singer, Mr. Charles Alexander, is a wonderful man. His endowments are good, but his consecration to God and love for lost men are more. He carries a smile which is not man made. The

peace which passeth all understanding is written indelibly on his face. Every move he makes bears the same mark of his Master. He sings to the glory of God, and conducts the congregational singing for the good of the people. At one time he asked the Baptists to sing a verse of a hymn, then the Methodists, after this the Presbyterians, all sent up a chorus of voices until he called on the Congregationalists, there being so few voices he thought it a quartette. People forget their troubles and wonder what will come next. Mr. Alexander manifests great faith and resources. His skill in changing the order of exercises prevents the people from tiring. Some sessions last for nearly or quite three hours. A strange condition of things when people stay as long and enjoy a gospel meeting as some do the theatre. Why is this? There are at least two reasons. They are not many of them the class of theatre-going people. And second, the services are so unlike the ordinary religious meeting. There is nothing formal or general, but everything is cordial and personal. It is a hand to hand work. Little would come of them but for the personal work. The singing is from the heart. Every word can be understood, has a meaning and an appropriateness. All prayers are for a definite object, are short and usually follow the requests for prayer either made by those present or from letters read publicly. Requests come from all quarters. A letter from a mother in Scotland was read, asking prayers for an only son, who was dissipated. The hardest hearts were moved. The testimony meeting is skillfully conducted by Mr. Alexander. At the one I attended he said "do not go back of two weeks for experiences," this shut out the professional talkers and the fossil element. Then followed an army of witnesses which testified to what they and others had experienced. This was indeed refreshing. I wish to write more of the details of this work later.

### QUARTERLY REPORT FROM AYANMAIM, AFRICA.

Ayanmaim, via Saltpond, 28th December, 1905.—George B. Carpenter, Westerly, R. I., U. S. America.—Dear Sir and Brother in Christ: Yours on the tenth ultimo, November, has been received with much displeasure, because it brought us the sad intelligence of the late Rev. Dr. Whitford's unexpected and sudden death, who was an active member of the Missionary Board and one of the faithful leaders of our denomination, as Seventh-day Baptist mission. You may faithfully convey and take our worthy sympathetic and comfortable greetings to all members of the Board and especially the bereaved family (to say) Mrs. Whitford and every one of the whole relatives. Oh double will be the reward of his helpers in the Lord while the soul and body were struggling for the mutual separation and departure and the former to the eternal bliss when he was at the point of death. May the eternal and all gracious God prosper and bless the course of the Rev. Simeon, H. Babcock and family. For Christ said, "Whosoever shall do and manifest kindness to any of these my brethren in the hour of trouble great will be the reward. I beg to close honestly in love and sympathy. Yours very feelingly,

E. G. A. AMMOKOO.

For the Rev. Joseph Ammookoo, and all the church members.

TO THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Report for the quarter ending December 31, 1905:

Name, Ayanmaim (P. O.), Saltpond.  
Weeks of labor, 11.  
Other preaching stations, 4, Esikuma, Oboocole, Awanfeeah, and Saltpond.  
Number of sermons, 12.  
Average congregations, 30 to 40.  
Prayer-meetings, 82.  
Visits or calls, 20.  
Pages of tracts distributed. Always in lack of them.  
Papers distributed, about 20.  
Added to the church, 3 members.  
Blessings conferred on 4 children.  
A Sabbath school being organized at Awanfeeah, Gomeeah District.

We need to state again as much as oftener that we need two missionaries with their wives. We need a frequent supply of pages of tracts and papers.  
We also need a fine bell, which may sound very agreeable.  
The following books wanted, "Why Do the Seventh-day Baptists Exist?" "The Seventh-day Handbook," "Biblical Teaching Concerning Sabbath and Sunday," "Complete Sabbath Commentary."

If you can manage you will send us some different publications from your publishing house. (Signed) REV. JOSEPH AMMOKOO.

### NEEDY FIELDS.

Perhaps it requires as much self-denial to go to an obscure country place as to a foreign field. Some localities seem a veritable wilderness, but Christ, whom we are following, came from the glory of heaven to work in this earth—a wilderness.

In some of the needy fields there are a few Sabbath-keepers who need encouraging; and some about half convinced of the Sabbath truth who need teaching. There are other fields where the Sabbath truth has never been heard, where there are honest hearts who will believe and receive it if it can be presented. How many are willing to go? How many are willing to send their pastor to work these fields for a part of the year? This, also, requires self-denial. We are following One who came into the world, "Not to do mine own will, but the will of Him that sent me." It is not God's will that any should perish. "Go ye into all the world and preach the gospel to every creature."

If a number of Sabbath reform evangelists could be sent out armed with the Sword of the Spirit, could not one chase a thousand, and two put ten thousand to flight? Where are the seed sowers and the reapers? There are some anxious to give their lives to the home and the foreign work, who are as yet unknown. God is striving with others who are yet halting. Let us encourage them in every way.

I wish more of us had the self-sacrificing spirit of Pastor Hurley! In a letter to the Endeavor Society of North Loup he said:

"The people have treated me with the greatest of kindness, until I fear I had grown selfish. It never dawned upon me until last summer at the Northwestern Association, when Dr. O. U. Whitford, of blessed memory, took me out under the shade of the trees and said:

"Hurley, you don't know how much the Lord needs you in West Virginia." I replied in a moment: 'I can't go, because Gentry needs me; and then they are so kind to me!' He placed his hand upon my shoulder and said: 'It is not Gentry's needs, nor the kindness of her people; but it is the life or death of three little churches.' In a moment that dear old pledge

came before me: 'Trusting in the Lord Jesus Christ for strength, I will strive to do whatever he would like to have me do.' And then the words of Jesus, 'If any man will come after me, let him deny himself, and take up his cross, and follow me.' So to be true as an Endeavorer, for Christ and the Church I am here to-day. I am finding it a blessed privilege to serve these little churches in their need. These souls are precious in God's sight."

ANGELINE ABBEY.

### SOMEBODY, NOT EVERYBODY.

GEO. B. CARPENTER.

Not all to whom the gospel of Jesus comes are saved by it; but the gospel does get hold of the best in every community and in every land. One who seeks after righteousness, one who wants it, finds it. In the building of His kingdom, here and now, God uses somebody, not everybody, and poor timber is as worthless in things spiritual as in other affairs. The gospel invitation will savingly affect only such as have within them that which can respond to a call to higher things: there are such, and of such is the Kingdom of God.

### DECISION DAY.

One of very many pleasant memories connected with my pastorate at Plainfield centres in the observance of Decision Day by the Sabbath school. It is true that every day ought to be a decision day, and every day a turning point, in one's moral and religious life. But there is nothing contrary to the laws of psychology or the principles of religion in the idea of giving particular emphasis at special times to the matter of choices and decision with regard to spiritual things. For four successive weeks the teachers took more than the usual pains to present to the members of their classes the claims of Jesus and his gospel, and the reasons for entering upon the Christian life, or for renewed loyalty to the Saviour. On the fourth Sabbath before the assembling of the school the superintendent, pastor and teachers met for prayer. There was humble, earnest, and fervent pleading for the blessings of salvation. Our hearts were moved and warmed, and the meeting was one of real spiritual power. From bended knees the consecrated teachers went to their classes. After the class hour Superintendent David E. Titsworth, I think, called for an expression of religious desire and purpose. In one instance, if my memory is correct, the teacher and her entire class rose to their feet. I do not recollect the number of conversions; but the results were most encouraging, and gave us grateful hearts. It is the writer's deepening conviction that we should depend more and more upon the home, the Sabbath school, and the pulpit messages, as agencies for bringing boys and girls, youth, and young people, into the kingdom and church of Christ; and upon the organized, regular, year-round ministries of pastor and fellow-workers, as agencies for reaching the non-church-going members of the community.

A. E. MAIN.

ALFRED, N. Y., FEBRUARY, 1906.

Decision Day for Seventh-day Baptist Sabbath schools the third Sabbath in March. Remember the date.

W. L. G.

Good manners may be said to be the small change of Christian effort.

Be so much occupied with Christ-like service that sin cannot be entertained.

## Woman's Work.

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

### CHRISTUS CONSOLATOR.

The way is long behind thee, and the lands  
Barren with flinty shards and burnin' sands;  
What matter? Thou hast reached My clasping hands.

Far hast thou come to Me, through loss and fear;  
Far hast thou left the land thy heart held dear;  
What matter? Thou hast found love's fullness here.

Thou hast braved baffling storms, and suns that beat  
Upon thy head with blinding, parching heat;  
What matter? Thou art here beside My feet.

There were a thousand pitfalls in the way;  
Hunger, and thirst, and lures to lead astray;  
What matter? Thou hast seen My face to-day.

On either side thy foes lurked near, to start  
Fierce on thy steps with fiery spear and dart;  
What matter? Thou art safe upon My heart.

Thy feet have slipped and bled with bruising pain;  
Thy robes are rent, and soiled with many a stain;  
What matter? Love shall make them whole again.

Far hast thou come since early matin-call;  
Far shalt thou go before the evening fall.  
What matter? I have been with thee through all.

The way is long before thee; and the sod  
Sharp with its thorns, steep with its slopes untrod;  
What matter? Thou shalt walk thy way with God.

—Mabel Earle, in C. E. World.

THE readers of this page will miss the touch of a woman's pen and the thoughts of a woman's heart this week. The serious illness of her only daughter, Ruth, has absorbed the time and thoughts of Mrs. Maxson for several days; hence the Editor of THE RECORDER puts pen to paper for the contents of this column. The occasion suggests both the trials and the joys that come to a woman's life. Service in behalf of those whom they love and live for is the keynote of a woman's existence. Such service blossoms fullest in the home and with motherhood. The needs of her child are the supreme command of life to a woman. Such commands are imperative, whether they come in faint cries from the cradle, where babyhood lies helpless, or from the couch of pain, where young womanhood waits, stricken with disease. Mother turns from everything else when the baby calls, and not less does motherhood respond when the babe has grown to maturer years, years in which mother and daughter are companions, quite as much as parent and child. All this is as it should be. True motherhood and real womanhood always respond to such calls for love-prompted service. The women who read this page will be first to forgive the absence of Mrs. Maxson's pen this week and they will be swift to send sympathy and prayers into her shadowed home. This occasion is a type of woman's work, always and everywhere. The world calls unceasingly for helpful and loving service—service which none but women can give; and often such service as only mothers can give. The touch of a woman's hand, guided by a woman's heart, can do what a man's hand may not attempt. This applies to the care of souls, as well as of bodies, to the unfolding of minds, as well as the enfolding with bandages. Woman is queen in the world of love, and service, and mothers are the queenliest of queens. Women rule in home-circles, in church-circles, in school rooms, on mission fields, in hospitals, even on blood-stained battlefields, "sown with bullets and reaped with blades," where human life is the harvest.

Mother's voice teaches the first prayer and catches the last faint whisper when disease has finished its work and those whom she loves are about to go forward into larger life. Even then it is a mother's faith that sees through blinding tears and hears above the moans on the earthward side, the songs that burst from lips retouched by immortality. Women, you who read these words, take new hope and find new meaning in your work, because you are women. The world demands much of you, and that unceasingly. "Woman's work is never done," is an adage which may sometimes describe the drudgery of life, but in it is the higher truth that woman's work is never done because the world can never cease to need and call for the blessedness which nothing but woman's service can bring.

At Last. WHAT shall be the end of woman's work, of mothers' duties? What shall be the final results gathered from homes and churches, and mission fields, and school rooms and hospitals? No one may say; but this we know, that the results thus gathered will be highest and holiest among the harvests of time for eternity. The development of character and the determining of destiny depend on woman's work more than on any other earthly influence. That work pours countless streams of influence into character-building; and character-building is destiny. One scarcely knows what field of woman's work has greatest influence over final destiny, but doubtless the influence of mothers is greatest, although close to this is the influence of teachers. The one great eternal thing in human experience is character, and hence the final result of woman's tireless work will be found first among eternal things. We soon learn not to expect final results in this life. Nothing that touches character building and determines destiny can end in this life. Weary women, burdened mothers, disheartened teachers, discouraged wives, take new hope. Believe and wait. Men, and children, and the world will never stop calling for service from you. Sometimes the world will ask from you what it ought not to ask, and will put burdens on you which you ought not to bear. But even then your faithful service, done in love, will not be in vain, neither will God let it go unrewarded. At last—and long after that which we call "last"—the reward of woman's work in the common walks of life will grow richer and brighter and more glorious. Men may be careless and thankless, children may sometimes be forgetful, and the world, served by woman's hand, may cast that hand aside without even thanks, but God never forgets.

Greatness in Little Things. A WOMAN'S work is the highest illustration of the greatness and glory of little things, of slight service performed with patience and fidelity. Theoretically, we all know that greatness is the sum of littleness. Mountains are only rock-crystals multiplied and grains of sand heaped up. Continent-covering forests are only the combined result of countless millions of rootlets and branchlets. Oceans are only water drops gathered into one, and the peerless noon-day is woven from rays of light so tiny that nothing can analyze them, much less, separate them. The countless stitches and threads and seams and foldings, and the endless variety of shadings and colors which unite to make up the wardrobe of the babe born yesterday, illustrate the beauty of the sum of little



things, things accomplished by numberless touches of love. Thus women and mothers do their work. Ten thousand words of counsel turned into the heart of a child develop manhood in a mother's boy and adorn womanhood in her girl, until that mother's work outruns itself, surpasses her highest hopes and buries her fears. When these countless acts of service, of teaching and training—service which brought sleepless nights and days of watching—have borne their fruitage, the true nature of woman's work is seen, in part. The ministry of the sick room which at last culminates in the returning glow of health, flushing cheeks that have been ashen—oh, so ashen, and death-touched—illustates the greatness of little services. Outside the home, in the realm of teaching, woman fills a place of incomparable greatness in the world's destiny. It is a long way from the kindergarten to the university. Months of repetition lie between the meaningless blows of a baby hand on piano keys, such as I heard but a moment ago; but when lovers of music come to listen to the finished result, when voice and fingers combine, or when either alone, awakens the harmonies that sleep on every hand, pleading to be called forth that the world may rejoice in music, then and not until then, do mothers and teachers know the greatness of little things and the need of numberless repetitions. To-day I heard a mother say of her boy who is nearing his third birthday anniversary, "When he speaks all his words plainly, I shall feel that my baby is almost lost." What if, bye and bye, that mother shall listen, while her boy, an orator grown, sways thousands by his eloquence, with words as rich in wisdom and as beautiful in form as golden coin newly struck from the mint. Then her baby boy will not be lost but changed, gloriously changed, into the honored orator, on whose words thousands wait. These are only hints of the surpassing value and greatness of little things, as they come to the hands and hearts of women, pleading to be done, and done again, and yet again, until weariness hangs leaden weights on every nerve, and weaves blinding films in front of sleepless eyes.

#### IN EVERYTHING GIVE THANKS.

"A true Thanksgiving should include not only gratitude for what we have received, but for what we have been able to bestow."

"Thanksgiving is a good thing; thanks-living is better. The one may die in words, the other lives in acts."—*Spurgeon*.

"Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self control, diligence, strength of will, content and a hundred virtues which the idle will never know."—*Charles Kingsley*.

Shall we, can we, thank God for His mercies, standing upon our feet and rejoicing that we are men, thoroughly grateful for the real joy of life? Back of all the special causes for thanksgiving which our hearts recognize, is there a thankfulness for that on which they rest and in which they are sown like jewels in a cloth of gold; for the mere fact of human life, for the mere privilege and honor of being men and women?

Heaven is not far. We are like phials of water in the midst of the ocean. Eternity, heaven, God, are all around us, and we are full of God. Let the thin crystal break and it is all one.

#### MISSION OF SEVENTH-DAY BAPTISTS.

REV. S. H. BABCOCK.

In reference to the questions raised in your "printed" letter, I would reply:

I. Our "Mission" as "Seventh-day Baptists," in common with all other disciples of our Lord, is to carry out to the best of our ability the command of Jesus to "Make disciples of all the nations," "Teaching them to observe all things whatsoever" he has commanded. In speaking of his own mission Jesus said: "The Son of Man is come to seek and to save that which was lost." "I came that they might have life, and might have it abundantly." "For I am come down from heaven, not to do mine own will, but the will of him that sent me." When he called his first disciples, "He saith unto them come ye after me, and I will make you fishers of men." After his resurrection he said to the ten, as they were together: "As the Father hath sent me, even so send I you." These statements of Jesus seem to make it clear that his disciples were to continue the work he had begun, and by virtue of our claim to discipleship; to persuade men to forsake sin by accepting Christ and his salvation, to train them in the way of obedience unto eternal life; is thereby assumed as our work.

In the second place, our distinctive duty as Seventh-day Baptists is the publishing abroad, both by precept and example, the claims of God's down-trodden Sabbath. I cannot see any reason for a separate existence, if it is not found here. And the very fact that we do exist as a denomination, bearing a distinctive name, presupposes what our distinctive mission is, else we are sailing under false colors.

2. "Has that mission been fulfilled?" No! and it will not be as long as there is a soul, whom we may be the means of saving, and not until the claims of the Sabbath are known and recognized everywhere.

By our disloyalty or unfaithfulness we may forfeit our right to Divine recognition, and lose our place among the forces God is raising for the accomplishment of His purposes among men. In that event it will not be because our mission has been fulfilled, but because, having proven unfaithful to the work entrusted to us, God has been compelled to take it from us, and "give it to another, who will bring forth the fruits thereof."

LITTLE GENESEE, N. Y., FEB. 19, 1906.

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

PROF. EDWIN SEAW.

DEAR BROTHER EDITOR: The question is sometimes asked, "What is the mission of Seventh-day Baptists, and is that mission fulfilled?" Of course it is pleasant as we go about our work day by day to have a clear, definite idea of what we are here for and how long we are to stay; but I fancy that a good many of us, as individuals, are not entirely certain as to what our mission in this world is, and whether or not that mission is yet accomplished. Yet we go on in our work, following the best light that we have, believing that when our work is accomplished God will let us know it in some way.

Are denominations, and nations, and various other organizations like men? Do they arise to meet some need in God's plans, and then like men do they sometimes die when, to human vision, their work has just begun? Do they sometimes grow old and decrepit and seemingly lose all their usefulness a long long time before they die? It is a good thing for us, as individuals, to understand ourselves, our surroundings,

and our relation to those surroundings; for our changing surroundings may change, if not our mission in life, at least the methods by which we fulfill that mission. So as a people our mission in the world may be nearly over, possibly we are now in our dotage, who knows?—God may be nearly through with us, who can tell? But listen! It is not the part of men to sit idly down and wait for the end. Men die in the harness, if there be any strength at all left; men go down with the ship if it must go down; men never see defeat. They can not. Our mission, every one of us, is to do the best we can, bravely and courageously. "Oh, but," you say, "that is not definite. Just what is our business as a denomination?" Well! let me have time to think it out. But I feel sure that we yet have a work to do, not just as our fathers had in the manner and method of its accomplishment, but practically the same mission: the Bible Sabbath and the gospel of Christ, one and inseparable. Yours, now, and possibly again.

MILTON COLLEGE, FEB. 20, 1906.

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

REV. WILLIAM C. WHITFORD.

Every man has his mission. For Martin Luther it was to stand firmly against the Pope and proclaim the doctrine of justification by faith; for William Tyndale it was to translate the Bible into English and to publish that translation so that the common people could have the Sacred Book to read. The same doctrine is true also of denominations of Christians as well as of individuals. Each has had a mission as the excuse for its existence. The Friends teach that God can be worshiped without forms. The Congregationalists have stood as a protest against a too highly centralized church government. The Seventh-day Baptist denomination stands for the permanence of God's law, and the observance of the seventh day as the Sabbath. Its mission is to bring all Christians to a proper sense of their duties and privileges in regard to the Sabbath.

When we speak of our mission we are not to forget that first of all, our obligation is to our Master. If we direct our efforts to any particular line of service, it must be because we have felt a call from Jesus Christ to labor in this direction. We are Christians before we are Sabbatharians. We are individual Christians before we are members of a denomination. It is to be expected therefore that we will be exhibiting diversities of gifts in our various fields of activity. One Seventh-day Baptist may be an enthusiast upon foreign missions, and none the less a Sabbatharian. Another may devote his special activities to home missions, another to temperance work, another to social betterment. The opportunities for the followers of Jesus are manifold. In all these special missions Seventh-day Baptists may be engaged and still be Seventh-day Baptists.

The Sabbath mission is, however, our special work. With all our other interests we are not to lose sight of this. There is something more for each of us to do for the Sabbath than merely to obey the Fourth Commandment. If this were not so, we had better give up our church organization at once, and join other churches. Scarcely a church would refuse to allow us to observe the Sabbath.

Some may make activity for the Sabbath a more prominent part of their general work than others, but every one ought to have a deep interest in the distinctive work of the denomina-

tion. There are many ways in which this may be manifest. In the first place we ought to live consistently; we ought to keep the Sabbath consistently. If we do not observe the Sabbath better than most people observe Sunday, no one will think our position worth investigating. If we are not living consistent Christian lives, some people may think that our holding to the Sabbath makes us narrow and particularly liable to fall under temptation.

In the second place we ought to be reading THE SABBATH RECORDER and studying about the Sabbath in the Bible and elsewhere. It is hard to maintain interest in anything concerning which we are not often studying. A man will soon lose interest even in the great work of foreign missions if he does not keep reading about it.

In the third place we ought to be talking about the Sabbath. This is one of the greatest blessings that God has given to his children. We should not take it as a matter of course, and we should not assume that it makes no difference how we observe it.

Lastly we ought every one to be giving regularly—if it be no more than a cent a week—to the support of the American Sabbath Tract Society, whose chief work is to spread abroad a knowledge of the true Sabbath. In order to be truly loyal to our mission as Seventh-day Baptists we must be ever giving according to our ability that the day of triumph of Jehovah's Sabbath may be hastened.

ALFRED, N. Y., FEB. 26, 1906.

#### Young People's Work.

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

#### THE READING AND STUDY COURSE IN BIBLE HISTORY.

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

Total enrollment, 187.

FORTY-SEVENTH WEEK'S READING.

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

1. How shall God advance his kingdom?
2. For what does the prophet praise God?
3. What is said about the church of Jews and Gentiles?

IV. Isaiah (continued).

Prophecies of a world judgment.

First-day. Isaiah 24: 1-23.

Second-day. Isaiah 25: 1-12.

Third-day. Isaiah 26: 1-21.

Fourth-day. Isaiah 27: 1-13.

Prophecies concerning Judah and Assyria, mainly.

Fifth-day. Isaiah 28: 1-29.

Sixth-day. Isaiah 29: 1-24.

Sabbath. Isaiah 30: 1-31: 9.

#### SHALL WE FEDERATE?

REV. S. H. BABCOCK.

Although the following letter came to the Editor of THE RECORDER as a "personal," the writer of it consents to its publication—see editorial note.

DEAR BROTHER LEWIS: I have been reading again your editorials of November 27, 1905, on "Inter-Church Federation," and although I know your time and strength must be taxed to

the full, I am constrained to write you, first, because of your frequent requests for free expression on all questions vital to our interests as a people and the especial truth for which we stand; and second, because of some doubt in my mind as to the propriety of our people joining in the proposed movement.

Does not the injunction of Paul in 2 Cor. 6: 14-18, apply in this case? Does not the attitude of the leaders among our First-day brethren, on the Sabbath question, warrant the application of Eph. 6: 12, to the federation movement? Does not the persistency, with which they (some of them) have pushed the "Sunday question," and the fact that some of the speakers at the Conference in New York attempted to bring that question in, suggest the possibility, if not the probability, of an attempt to commit the federation to that issue? Does not the example of Nehemiah in his attitude toward Sanballat, and Tobiah, at the time of the rebuilding of the wall of Jerusalem, and God's specific directions to Israel concerning the nations, furnish illustrations as to what our attitude should be on this subject? And does not Israel's disobedience and consequent disasters, suggest a possibly, if not an actually, similar result to us in becoming partners in this movement? I see that the basis of representation, as proposed, is "Four members" for each denomination and one additional member "for every 50,000 of its communicants or major fraction thereof," which would mean only four to us, at most; this would mean but an insignificant protest, in case we should dissent from the action of the body; and besides would it not, by virtue of our membership, commit us to the action of the body despite our protest?

I think our record as a denomination will sustain the assertion, that we have taken the front rank in every reform movement that has claimed the attention of all good men. But should we ally ourselves to any movement that may close our mouths, or weaken our influence upon the one great question of reform, to which our existence as a denomination commits us? In view of such a possibility, would it not be the wiser policy, and would not our influence be more weighty on other reform movements, if we should continue our position as an independent organization?

I was called home, in the midst of our late General Conference, to attend the funeral of Deacon Coon, and was not aware that any action had been taken concerning the New York Conference, until I saw the statement in THE RECORDER of November 27. I have not written this in a spirit of criticism, nor to take issue with my brethren, but to express an honest doubt as to the propriety of our entering such a movement, and to elicit further light.

LITTLE GENESEE, N. Y., FEB. 13, 1906.

WHEN GOD SHINES IN MEN'S FACES.

O all wide places, far from feverous towns!  
Great shining seas! pine forests! mountains wild!  
Rock-bosomed shores! rough heaths and sheep-cropt downs!  
Vast pallid clouds! blue spaces undefiled!  
Room! give me room! give loneliness and air!  
Free things and plenteous in your plenty fair!

O God of mountains, stars, and boundless spaces!  
O God of freedom and of joyous hearts!  
When thy face looketh forth from all men's faces,  
There will be room enough in crowded marts:  
Brood Thou around me and the noise is o'er,  
Thy universe my closet with shut door.

—George Macdonald.

There is no better excess in the world than the excess of gratitude.

#### Popular Science.

H. H. BAKER.

#### Arctic and Antarctic Geography.

We know of no geographical or geological researches that demand scientific attention equaling those sections that lie between 70 degrees and 80 degrees of north and south latitudes, which surrounds the poles of the earth. Both the Arctic and the Antarctic fields are receiving very special attention at the present time.

Sir Clements Markham told the Royal Geographical Society, in London, a few days ago, that the one field in which exploration is really desirable is the Beaufort Sea; which stretches westward from the Parry Archipelago.

Mr. Elnar Mikklesen, a Danish gentleman, who intends visiting that quarter of the globe the present year, was present, and his plans were outlined.

It now appears that another explorer, a Mr. A. H. Harrison, had previously formed the same intention as Captain Mikklesen, which would give Mr. Harrison priority, for a special claim on the interest of the Royal Society. However, there is to be no unpleasant rivalry.

After getting away from home, the two men are to follow different routes. Captain Mikklesen proposes to establish his winter quarters at the southwestern corner of Banks Land; and Mr. Harrison intends making his base on Prince Patrick's Island, further north.

Sir Clements Markham visited the Parry Archipelago himself, some forty or more years ago, and since then has watched all Arctic explorations with deep interest.

For many years he has been President of the Royal Geographical Society, which gives him a standing high in authority on exploration in those regions.

There is a large body of water between Spitzbergen and Franz Josef Land on the Eastern Continent, yet the water between them is very shallow. There are islands near what appears to be the edge of a shelf that terminates in a more northern latitude.

Mr. Nansen, in his expedition, while floating across this expanse of water, made soundings, and found the water was shallow, but fell off suddenly as it bore northward into an ocean, of over two thousand fathoms; or more than two miles deep. From these soundings and the way the ice floes trend, Mr. Markham thinks that the shoal water, or rather the rocky "shelf" may extend westward, as well as northward, even to the Beaufort Sea and that islands may be found on its border much nearer the pole than any yet discovered that could be used as a base.

By sailing or sledding a few hundred miles north of Alaska will show the extent of the great subterranean "shelf" and chain of islands, like those of Parry's Archipelago, which, if they are found, will greatly assist in reaching the pole.

To reach and explore the Beaufort Sea is the task now committed to Colonel Harrison and Captain Mikklesen.

Progress is the watchword of our day, and the keynote of the nineteenth century.

What you call hindrances, obstacles, discouragements, are probably God's opportunities.

The reward of one duty is the power to fulfill another.

Whatever your circumstances may be, God stands inside those circumstances.



## Children's Page.

### FAY-FOLK.

Some nights I try to keep awake  
To see how fairies really look;  
(You have to watch so sharp and still—  
So says my mama's Fairy-Book!)

I squint my eyes a tiny way  
And then I see them one, by one,  
Come trooping in from fairyland  
With funny little hop and run.

They nod and whisper to themselves—  
Then scamper off across the floor  
As if they'd never, never seen  
A little boy like me before!

But if you ask me how they look,  
Somehow I can not seem to tell;  
For pretty soon they've slipped away,  
And—I hear the breakfast bell!

—Laura Simondson, in Lippincott's.

### THE MUSKRAT'S WINTER HOME.

All summer Mitty Muskrat had lived in a big cave in the bank just above the pond. One day in October she was delighted to hear that it was time for the family to build their winter house.

Soon after sunset one night she started out with her mother; they crossed the pond swimming with their forefeet tucked up under their throats, and using their broad flat tails as rudders. Mitty, indeed, was in such a hurry that she wriggled her tail from side to side like a tadpole.

They entered the ditch which led into the swamp, but soon left it, and, making their way through mud and grass for a short distance, suddenly came upon several muskrats building a platform of sticks upon some alder roots.

The house itself was begun by weaving green twigs, flags, and reeds into a kind of fence around a circular enclosure. Mitty helped fetch reeds from the swamp all night. She slept all the next day, and did not awaken until after sundown. With several companions she went out to get food. Some dug yellow lily roots, towed them ashore, and feasted on their crisp white centres. Mitty fancied a rush-banana. Diving to the bottom of the pond, she bit off a big rush, carried it to her usual eating-place, sat up on her hind legs, and began to peel it, holding it in her paws and biting off the end of the soft white pith, as if it were really a banana.

Suddenly one of her companions plunged noisily into the pond. This was a signal that danger was near. Although Mitty could see nothing, she dropped her supper and dived into the pond. An instant later Slyfoot, the weasel, appeared on the bank, disgusted that his prey had escaped. Swimming under water, Mitty, with a few swift strokes, reached home.

That night the rain fell in torrents, and no one worked on the new house. Muskrats are not afraid of rain, their coats being quite waterproof; but the heavy clouds made the night pitch-dark, and they preferred to wait for moonlight.

When the weather was again pleasant, the house progressed rapidly. A dome-shaped structure was formed of interlaced reeds, and plastered on the outside with mud which the builders mixed in their paws and smoothed with their tails. On the top the reeds were more loosely woven and not so thickly covered with plaster, so that air might enter. There was no door above water; a passageway led from the upper into the lower one, and this room opened directly into the water.

One night it began to rain, and the children

## THE SABBATH RECORDER.

said gayly, "This will make a pond of the meadow." And, indeed, it did. A neighbor's house was swept away. Their own soon followed. The children mourned; but the elders said: "How fortunate that the flood came early in the season! Now we have time to build again before winter!"

Then it suddenly grew cold. The ground froze and ice formed on the pond.

"How can we build a house now?" wailed the children.

"Wait a little," replied the elders, "it is too early for winter yet; we shall have another warm spell."

Sure enough, Indian summer soon came, with mild days and clear moonlight nights. How fast the muskrats worked on a new house! Every one did as much as he was able.

The new house was larger than the old one, and had another chamber on top, quite high above water. When it was completed, the muskrats moved in. Then the water froze over, and their only escape from the pond was through the brook.

One day there was a great noise overhead. All the muskrats rushed downstairs into the water. Through the ice they could see figures moving swiftly about. They were boys skating on the pond. Now two of them were pounding on the muskrat house. It was frozen so hard that after a time they went away. The next day they came back with sharp instruments, and tore away the earth and reeds of the roof. Then they put a queer iron thing in the chamber, and went off. Three-toes called it a trap the moment he saw it, and said a similar one had once stolen his other toes.

So all the muskrats fled from the house, and, as it was impossible to build another, they were obliged to live in their summer caves on the shore.

"How fortunate for us," remarked Mitty's mother cheerfully, "that our old home is so high up in that bank that it is not flooded! We can keep quite comfortable there until spring."—*Holiday Magazine.*

### A STORY FOR WILLIE WINKLE.

One winter night old North Wind and little Jack Frost had a talk which I happened to overhear.

North Wind called Jack Frost to see a snow-drift which he had blown into a fence corner, and, with his gray wing, swept into curves as pretty as one ever sees anywhere except in a little child's face. Jack Frost looked and laughed, saying, "I can make things quite as pretty, but I must work in the water."

North Wind wrapped his cloak of clouds about him, and went to see Jack Frost work in a stream of water not far away.

As they flew with clouds and snow before them, Jack Frost peeped in a window, and saw a little boy sleeping. "Let's do something for Willie Winkle," whispered Jack Frost.

"Agreed," shouted North Wind. To work they went, North Wind puffing little starry gems of snow against the windowpane outside, while Jack Frost fastened them on, and at the same time drew pictures of trees and vines on the inside which were so pretty that North Wind fairly shook the house trying to get in to see them. Jack Frost, fearing all the noise of North Wind would wake Willie Winkle, hurriedly tasted the water in Willie's silver cup, which turned the water into ice, and crept out at the keyhole.

When North Wind and Jack Frost reached the brooklet, they were talking about the children

they had seen that night, and the little brook stopped to listen, for she had missed the visits from the children for many a day. And, as she listened, every drop, ripple and dimple of the brooklet turned to crystal and stood still there, waiting until spring for the children.

When North Wind and Jack Frost passed a tiny pond, old North Wind fairly held his breath a moment with delight; then he, being the older, said, "Let's work together this winter."

"Agreed," laughed Jack Frost from the turret of an ice palace which he was finishing.

"Will you ripple the top of this water while I freeze it?"

"That I will," answered old North Wind. "It will spoil the skating for the big boys, but we'll work for the little folks to-night."

So North Wind blew across the water till it wrinkled and waved like a broad field of wheat under the wing of South Wind in summer. Jack Frost followed close upon the breath of North Wind, kissed the ripples and wrinkles, and there they stood.

The waters were all curled and frozen over little caves, shining grottos and glittering palaces of ice.

As North Wind and Jack Frost were going home next morning, they saw Willie Winkle looking at the pretty pictures on his window.

"Let us speak to him," said North Wind. But at his voice the window rattled and shook so noisily that Willie Winkle ran away to sit by the warm fire.

After breakfast, Willie Winkle went again to the window, and seeing the beautiful drifts and wreaths and banks and puffs of snow in corners, on gate-posts and in treetops, he begged to go outside.

He was no sooner in the yard than Jack Frost came creeping, and North Wind came shouting; and one pinched his ears, the other blew off his hat. And such a wrestling-match as Willie Winkle had with them made even his mamma laugh.

When he went in the house, his cheeks were as red as roses, and his fingers as purple as Jack Frost could make them with his kisses and pinches.—*Kindergarten Stories.*

### TO WILLIAM RAINEY HARPER.

Bravest of hearts beneath the shining sun,  
Thou servant of the living God, well done.  
Jehovah's law within thee young was writ  
For fifty years thou hast been living it.  
'Twas Moses first who caught thy listening ear  
And lighted thee with visions of a seer.  
Then David sang his lyric soul to thine  
And rapt Isaiah his inspired line;  
While Amos' wrath enkindled wrath in thee  
For sin and every form of infamy.  
'Twas Job who chiefly taught thee how to bear  
The suffering sent of God and not despair;  
While Paul's great labors stirred thee through and through  
With that untiring zeal was thine to do;  
But more than all the Master's toil and strife  
We see both in thy labors and thy life.  
A battle planner thou hast planned a war  
'Gainst ignorance as prophet did of yore;  
A battle fighter thou hast conquered sin  
Unyielding hero trusting God within.  
A high-souled courage thine to do, to bear,  
To die, and dying still to do, to dare.  
Thy will hath triumphed and thy crown is won,  
Thou servant of the living God, well done.  
—*Lincoln Hully in The Baptist Commonwealth.*

The measure of our praying is the measure of our growth.

We grow because God is constantly revealing deeper and deeper things to us.

## THE FINDING OF LIEF ERICSON'S JOURNAL.

BY GILBERT PATTEN BROWN.  
(Genealogist and Historian.)

While the pages of history say but little as to the Norsemen and their work in exploring along the North Atlantic coast, few facts are of more interest to the curious student of early American history than this. Their discovery of America was nearly 500 years before Columbus was born, their first landing was at Scarboro Beach, Maine, in the year 1,000. A few years ago a part of this beach, called Pine Point, was washed away by a severe storm. A resident discovered after the storm an oblong shaped stone, which the sea had washed out of the bank. In the autumn of 1903 the stone was accidentally broken. It was then discovered that it was not a stone, but rather a shell of wax which had in years become petrified. Several neighbors were called in to examine the unique treasure, which enclosed a package of parchment leaves written over with strange characters, similar to some few of the ancient marks of Freemasonry. The man who found the stone thought he detected a resemblance to the Danish language and showed the manuscript to a Danish friend who lives in Westbrook, who is an accomplished linguist, having spent three years in Reikiavik, Iceland, studying the old Norse language.

Antiquarians and relic hunters called to see the new discovery, and the linguists soon became weary with their foolish fancies. After studying this manuscript he decided that it was the journal of Lief Ericson, and written by his own skilled hand. It appeared to him that it was Ericson's habit to write up the incidents of his voyage, and he believed it likely that another journal might be found, and, as he had an uncle in Reikiavik, a literary man of leisure, he decided to communicate with him and ask him to search up some old records, hoping to take up the thread of the story found at Pine Point. This friend did so, and recently sent a package to the Westbrook man containing a vivid account of an awful storm which terminated Lief's stay in America, 900 years ago.

This gave new life to the subject in question. The manuscripts sent the Westbrook gentleman state that what is now called Scarboro Beach was known by the discoverer as Vineland. The fact that he found grapes growing all over the region between what are now Kittery and Cape Elizabeth indicates that a more genial climate than the present prevailed at that date. On the present site of Georges Bank there was at that time an island 200 miles across from west to east and fifty feet above the sea level.

Browns and LaHave Banks were also islands, stretching away to the eastward toward Sable Island, which was then more than 200 miles long. There was a chain of large-islands running from ten miles east of Cape Cod to sixty degrees east longitude, some 600 miles, and making the gulf of Maine almost an enclosed sea.

Not only would we naturally think it was a warmer climate in those interesting days, but we are persuaded to believe that earthquakes have since those times visited the pretty coast of "Pine Point." The most interesting theory, and that which can scarcely be questioned, is that a branch of the Gulf Stream poured its warm waters through a deep channel and flowed along the coast, creating climatic conditions in which most tropical plants flourished, and grew in abundance. Oysters were abundant in these waters, and their shells may still be found scattered around the islands of Casco Bay and in the shell

## THE SABBATH RECORDER.

heaps of Damariscotta and vicinity. Some small islands off the mouth of the Kennebec contained coal mines, and since they have been washed away fragments of coal from these sunken coal beds have been brought ashore at Popham Beach by every storm.

Lief anchored between Stratton Island, and Prout's Neck; Stratton Island, now only twenty feet above the sea level, was then 100 feet higher and united to Bluff Island. It was a high hill of sand, and helped to make an excellent shelter for two ships. The true outline of the coast was not materially different from what it is at present, though great hills of sand made most of the ridge from Pine Point to Old Orchard 100 feet higher than its present elevation. It is the sand from these hills that now covers the Scarboro marshes. Lief found here a small tribe of Indians.

But an Indian is not to be found there to-day. Our so-called "Anglo-Saxon civilization" has forced the Redman from the land of his nativity. In that location the Indians seem to have been at a high type of mental development. The explorer noticed gold worn by these people as ornaments, and inferred that there were once gold mines in the vicinity. It was this that induced him to prolong his stay, as his journal shows that he was here from midsummer until autumnal equinox. Deep ponds of salt water were then where now are the Scarboro marshes.

There were many mineral springs all over the bottom of the ponds from which mineral waters welled up from a great depth. We do not know the compositions of these waters, we do not know much about radium, yet we do know that they had a powerful chemical affinity for chlorine and were capable of decomposing all of the chlorides. It is a fact well known to science that sea water holds in solution all of the known elements that exist in the earth. Sonnenstadt found fourteen grains of gold in every ton of sea water, a dollar to less than two tons. Now as the sea water flowed in and out of the ponds and mingled with the mineral waters chemical action was set up and the gold was set free from its combination with chlorine and fell to the bottom of the pond. This deposit of gold went on almost continually, from the time of the breaking up of the ice age till the year 100 A. D. Call it 80,000 years and we find it not hard to believe that the richest deposit of gold on earth may be that beneath the sand and gravel of the Scarboro marshes.

Ericson's expedition consisted of two ships; he commanded one and his brother Thorwald commanded the other. Ericson's "chief" or first mate was a younger brother, Olf. Olf was about twenty-three years of age, of magnificent physique, but a fiery, headstrong fellow. It was his misfortune to fall in love with a beautiful Indian maiden, daughter of the chief. When he proposed to marry her he learned that in order to do so he must be adopted into the tribe, and before this could be done there must be a council at which all the leading men of the tribe must be present and give consent. A great council was called and the entire tribe assembled and camped round the council house of the long house on the promontory now known as Prout's Neck. The scene was a beautiful one, the heart of a young Norseman had been touched by a daughter of the New World. The bright morning sun looked across the dark blue waters of the Atlantic, seeming to say "May the blessings of God rest upon the efforts of the day."

Several days were passed in solemn rites and ceremonies before Olf's fate was decided. Sacred dances were held each day, with offerings to va-

rious deities, who were asked to inspire these old men with wisdom to direct them in their deliberations. While these preparatory ceremonies were going on the Norsemen mingled freely with the Indians. Lief and Thorwald had no desire to see their brother raised to such a position of influence as the union with the daughter of the tribe was likely to give him. They acted the part of the politicians of our day and worked quietly to influence the Indians against Olf. The day of final decision at length arrived and with the rising of the sun about 100 old men of the tribe entered the council house to deliberate. A curtain of skins was hung over the entrance, with a space left open at the top to admit light, but so as to prevent anyone without looking in during the deliberations. The sun rose that morning on a sea of glass. The two ships lay at their anchorage southerly from the promontory and a little to the westward of Stratton Island.

Later in the day the Norsemen landed and drew their boats out upon the beach in front of the council house. As the sun neared the meridian a thick smoke rose through the opening of the roof, a sign that the important work of the council was ended and that the Indians were burning either the black or the white feathers with which they had been provided, and would soon come out to announce their decision. It had been a half day of agony for Olf. He suspected his brethren of treachery to himself, and feared that through their influence he would be rejected. The covering was removed from the door and with a solemn chant the old men came out, all of them wearing a black feather in their headdress, a signal that the candidate was not accepted.

A mad frenzy of despair fired Olf and an overmastering desire for revenge took possession of his whole soul. He cast a glance at the exposed anchorage of the ships and then at the sky, which had become lowering. There was a superstition among the Norseman that suicide is always followed by a storm. Before anyone was aware of his purpose he had taken a rope from one of the boats and sprung into a giant tree near the landing. This was centuries old, and its great branches spread many feet over the beach and rose 200 feet in the air. In speechless amazement the Norsemen and Indians saw him walk out on a great limb, 100 feet above them, and fasten one end of the rope to the limb and the other end he fastened around his neck. Then with an unearthly yell he leaped into the air and shot down the length of the rope, where he hung, dangling in the air seventy-five feet above their heads.

The Redmen knelt in prayer; the decision of the council had driven mad the young Norseman. In a few moments they were startled by a peal of thunder and became aware that a storm was upon them. Lief and his men hurriedly manned the boats and succeeded in reaching the nearest vessel just as the full force of the hurricane struck the ship further east off shore. She was torn from her anchorage and driven past them and on the beach, where she became a wreck and all on board perished. The other vessel rode at her anchors till a sudden shifting of the wind, when she also dragged. The wind had now changed from a southerly to a northerly direction and she was driven southward along the coast and by another change forced into Portsmouth harbor and out of the storm.

The nature of the hurricane appears to have been similar to those of to-day in the West Indies. The surface swept by them is a circle



varying from 100 to 800 miles in diameter, and some have exceeded this.

Lief, by being in the outer edge of the storm, was forced out of danger by centrifugal action. The gale increased in fury to the most terrific hurricane that ever visited the American continent. A succession of tidal waves swept the shores, sweeping away the Long house and the giant oak. The entire tribe of Indians perished in the flood. The three great islands crumbled away and disappeared beneath the sun. George's Bank and LaHave Banks remain to mark these sites. Sable Island was greatly reduced in size, and has been slowly washing away ever since. Immense beds of sand were carried into the ponds and buried with them their gold deposits at least twenty-five feet beneath the sand and debris. Part of a cable-chain was dug up a few years ago by a resident and was used as a fence around his cottage on Prout's Neck.

The portion of the coast of Maine mentioned in this article is familiar to the writer, he having been born there. He also spent a few years as an officer in the merchant marine on that part of the Atlantic. At the time of the great washout which unearthed this manuscript, the wrecked hull of a strange looking craft was also washed out with buried trees and driftwood. This was probably one of the vessels of the Norsemen's fleet which was swallowed up by the convulsion chronicled.

84 Belvidere street, Boston, Mass.

—The Christian Work and Evangelist.

#### CHURCH FEDERATION.

The following is the statement referred to in an editorial note, "Shall We Federate?"

Plan of federation to be recommended for approval by the constituent Christian bodies.

#### PREAMBLE.

Whereas, in the providence of God, the time has come when it seems fitting, more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service and co-operation among them, the delegates to the Inter-Church Conference on Federation assembled in New York City, do hereby recommend the following Plan of Federation to the Christian bodies represented in this Conference for their approval.

#### PLAN OF FEDERATION.

1. For the prosecution of work that can be better done in union than in separation a Council is hereby established whose name shall be the Federal Council of the Churches of Christ in America.

2. The following Christian bodies shall be entitled to representation in this Federal Council on their approval of the purpose and plan of the organization:

The Baptist Churches of the United States.  
The Free Baptist General Conference.  
The Christians (The Christian Connection).  
The Congregational Churches.  
The Disciples of Christ.  
The Evangelical Association.  
The Evangelical Synod of North America.  
The Friends.  
The Evangelical Lutheran Church, General Synod.

The Methodist Episcopal Church.  
The Methodist Episcopal Church, South.  
The Primitive Methodist Church.  
The Colored Methodist Episcopal Church in America.  
The Methodist Protestant Church.  
The African Methodist Episcopal Church.

The African Methodist Episcopal Zion Church.

The General Conference of the Mennonite Church of North America.

The Moravian Church.

The Presbyterian Church in the U. S. A.

The Cumberland Presbyterian Church.

The Welsh Calvinistic Methodist or Presbyterian Church.

The Reformed Presbyterian Church.

The United Presbyterian Church.

The Protestant Episcopal Church.

The Reformed Church in America.

The Reformed Church in the U. S. A.

The Reformed Episcopal Church.

The Seventh-day Baptist Churches.

The United Brethren in Christ.

The United Evangelical Church.

3. The object of this Federal Council shall be  
I. To express the fellowship and catholic unity of the Christian Church.

II. To bring the Christian bodies of America into united service for Christ and the world.

III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

IV. To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

4. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils and individual Christians.

It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

5. Members of this Federal Council shall be appointed as follows:

Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled to one member for every 50,000 of its communicants or major fraction thereof. The question of representation of local councils shall be referred to the several constituent bodies, and to the first meeting of the Federal Council.

6. Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one-third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote, not only of a majority of the members voting, but also of the bodies represented.

7. Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by a vote of two-thirds of the members voting at a session of this council, and of two-thirds of the bodies represented, the representatives of each body voting separately.

8. The Federal Council shall meet in December, 1908, and thereafter once in every four years.

9. The officers of this Federal Council shall be a President, one Vice-President from each of its constituent bodies, a Corresponding Secretary, a Recording Secretary, a Treasurer, and

an executive committee, who shall perform the duties usually assigned to such officers.

The Corresponding Secretary shall aid in organizing and assisting local councils and shall represent the Federal Council in its work, under the direction of the Executive Committee.

The Executive Committee shall consist of seven ministers and seven laymen, together with the President, all ex-Presidents, the Corresponding Secretary, the Recording Secretary and the Treasurer. The Executive Committee shall have authority to attend to all business of the Federal Council in the intervals of its meetings and to fill any vacancies.

All officers shall be chosen at the quadrennial meetings of the Council, and shall hold their office until their successors take office.

The President, Vice-Presidents, the Corresponding Secretary, the Recording Secretary and the Treasurer shall be elected by the Federal Council on nomination by the Executive Committee.

The Executive Committee shall be elected by ballot after nomination by a Nominating Committee.

10. This plan of Federation may be altered or amended by a majority vote of the members, followed by a majority vote of the representatives of the several constituent bodies, each body voting separately.

11. The expenses of the Federal Council shall be provided for by the several constituent bodies.

This Plan of Federation shall become operative when it shall have been approved by two-thirds of the above-bodies to which it shall be presented.

It shall be the duty of each delegation to this Conference to present this plan of Federation to its national body, and ask its consideration and proper action.

In case this plan of Federation is approved by two-thirds of the proposed constituent bodies the Executive Committee of the National Federation of Churches and Christian workers, which has called this Conference, is requested to call the Federal Council to meet at a fitting place in December, 1908.

#### FORTY-FIFTH ANNIVERSARY.

There are surprises, and surprises, and the good people of Little Genesee know how to make them a success. The evening of February 21, being the forty-fifth wedding anniversary of the pastor and his wife, members of the church and community, to the number of eighty or more, without previous notice or intimation, took possession of the parsonage (which they had a perfect right to do) and proceeded to make the occasion a happy one, especially to the pastor and his good wife. A short program of recitations, readings, and original poems prepared for the occasion, and music by a quartet, was rendered. After which Mr. O. M. Burdick, in behalf of the company, presented the bride and groom of forty-five years with a neat sum of money, together with the congratulations of many friends, both present and absent. Refreshments were then served, and a good social time was enjoyed until about 10.30 p. m., when, with wishes for "many returns of the happy day," the company dispersed, leaving behind them the halo of pleasant recollections. Such occasions are sources of encouragement and strength to the hearts and hands of pastors and wives, who sometimes become not a little weary with the burdens and anxieties which they must carry. May their loyalty and faithfulness prove them

worthy of the confidence such tokens express.

As a church we are endeavoring to keep the banner of our King aloft, by maintaining the regular appointments of the church each week; and there seem to be some evidences of a growing interest. A Bible School Institute is to be held here on Tuesday of this week—February 27—and the semi-annual meeting of the Western Association on March 9-11, and we are hoping and praying that much good will result from these meetings. Our winter has been unusually mild; said by the oldest inhabitants to be unprecedented. The general health has been excellent, and from a material standpoint, the past year has been an exceptionally prosperous one.

S. H. B.

LITTLE GENESEE, N. Y., FEB. 26, 1906.

#### ANNIVERSARY POEMS.

MARY A. LACKEY.

To Pastor and Mrs. S. H. Babcock on their forty-fifth wedding anniversary, February 21, 1906:

"Sometimes 'tis neither kind nor wise  
To spring on others a surprise.  
But our invasion bodes no ill,  
We've gathered here in pure good will;  
That we may help you celebrate  
Your youthful choosing of a mate;  
Knowing full well you'll not withhold  
Shelter, one night, for all your fold.

"Whatever statement I may make,  
Don't think I mean to intimate  
That you've grown old, as years have sped  
Along their course, since you were wed.  
I know too well how very queer,  
When, Past Meridian, 'tis to hear  
The people, still in tender youth,  
That term apply with frankest truth.

"And yet it is, or so they say,  
Just five and forty years to-day,  
Since words were said that joined for life,  
In sacred tie, husband and wife.  
A day more glad, I ween,  
Than any you had ever seen.  
And still the tie, it's very clear,  
Has dearer grown to you, each year.

"We can not follow down the years,  
Recalling joys, or hopes, or fears.  
Nor need we. In some things it's true,  
God has been very good to you.  
Not least in this, that in their youth  
Your children chose the path of truth.  
That when the life on earth is o'er,  
They'll meet you on the other shore.

"We would, to-night, bring words of cheer,  
Congratulations most sincere,  
And wishes that the years to come  
May be the best that you have known;  
That yours may be the joy untold  
Of leading to the Shepherd's fold,  
Those whom, in constant earnest prayer,  
Up to the throne of grace you bear.

"Permit the wish, too, that the tie  
Twixt you and us, as years go by,  
May, like your own, the dearer grow  
As we each other better know."

Prayer continues in the desire of the heart, though the understanding be employed on outward things.

#### REVIVAL IN WESTERLY, R. I.

The evangelistic meetings recently held by the churches of Westerly in union had rather a peculiar origin. After a hard but successful campaign against the rum interests, the pastors of the six evangelical churches continued a custom, inaugurated during that contest, of meeting on the evening after the Sabbath for consultation and prayer, and for talking over each other's problems, giving advice and looking for the help of God. At one of these meetings the subject of some extra union meetings along the line of temperance work, was suggested, and some correspondence with temperance evangelists took place, but it all left unsatisfactory results in the minds of the pastors. Somehow into the list of names under consideration had come that of Rev. E. E. Davidson, of Newton, Mass., but when he was corresponded with no date was open until late in the season. Soon after receiving such information another letter came from Mr. Davidson saying that a date arranged for another city was cancelled because the churches there could not unite, and that he could give us three weeks, beginning January 21, 1906. We then called in consultation some of the leading members of the churches, and Mr. Davidson was engaged for the time specified. Cottage meetings were organized at once and held for one week, followed by union services in the Christian Church, during the week of prayer. These were followed by union services for the time following until Mr. Davidson came on the twenty-first. Meetings were then held one week at the Methodist Church, one week at the Seventh-day Baptist Church, and one week at the Congregational Church. Afternoon meetings were held most of the time at the First Baptist Church.

The meetings were well attended, from the first. Mr. Davidson is a man of great tact and plainness in presenting the Word. He has not a strong voice, but was usually well heard. In methods he is about mid-way between Doctor Torrey and Doctor Dawson. He satisfied all classes of Christian people—both radical and conservative—and left a multitude of those who look on him as a man of God. The results, of course, cannot yet be told. The spiritual life of the churches has evidently been greatly quickened, perhaps as much so in our own church as in any one. The first prayer-meeting after the services were through was on a very bad night, with streets so icy that they were dangerous to life and limb; yet we had as many at the meeting as we had on the most pleasant nights before—and the two meetings held at our church since, though of special interest, have been of good numbers (about 100) and spirit.

Last Sabbath the pastor baptized seventeen—six women and girls, and eleven men and boys—I might say that sixteen of the seventeen ranged in age from fourteen to twenty-four, and one was over seventy. We expect that there will be others to follow in this way. The other churches have not yet taken in those who are to come to them. The Congregational Church expects to do so next Sunday, and the others soon. The churches uniting in this campaign were the Methodist Episcopal, the Congregational, the First Baptist, the Calvary Baptist, the Christian, and our own. I might also add that there is the most cordial feeling of tender love between the pastors of these churches, as well as among the congregations they serve.

CLAYTON A. BURDICK.

WESTERLY, R. I., FEB. 26, 1906.

#### THE INFLUENCE OF CHRIST.

Or think of the question from yet another point of view. Think of the influence of Jesus Christ. Take it how you may, all the greatest characters and noblest lives that have been lived for these nineteen centuries have been the Christian lives and the Christian characters. If I began to recite the historic names in the long category of greatness and goodness, it would take me hours but to indicate the preface to the starry list. But I am yet more impressed by the influence of Christ upon the lives of humble and simple people. I have known plowmen, I have known artisans, I have known people whose names were not known beyond the villages where they lived, upon whom the spirit and influence of Jesus has come so that they have had characters so lovely and have lived lives so beautiful that I have felt I was not worthy to unlouse the latches of their shoes.—W. J. Dawson.

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

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#### DEATHS.

GREEN.—Wells Lee Green, the oldest child of Deacon Wells K. and Maria Ann Green, was born in Houndsfield, Jefferson County, N. Y., April 30, 1833, and died at North Loup, Neb., January 30, 1906.

When about eighteen years of age, under the preaching of Elder Alexander Campbell, he was baptized, and became a member of the Houndsfield Seventh-day Baptist Church. On Oct. 18, 1855, he was married to Lois Lucretia Davis. The same autumn, they moved to Illinois. They afterward lived eight years in Walworth, Wis., and fourteen years in Carlton, Minn. They came to North Loup in 1877, and at once became identified with the North Loup Seventh-day Baptist Church, where he was holding his membership at the time of his death. Brother and Sister Green were the parents of six children; three sons survive, and with their mother, and a large number of near relatives, mourn the loss of the deceased. Brother Green was of a quiet, rather retiring disposition, but he loved the house of God and its services, and his regular and punctual occupancy of his accustomed place will be greatly missed by us who are left. He had been a very strong man, but for the past few months his friends had observed a rapid decline in health, which resulted in a paralytic stroke, on the morning of January 14, 1906. Funeral services were held at the church, January 31, conducted by his pastor, Rev. M. B. Kelly. M. B. K.

HOLMES.—In Toledo, O., February 7, 1906, Elijah Holmes, in the sixty-third year of his age.

He was the fourth son of Elijah Holmes and Prudence Bowler Coon. Three children and two sisters, from his immediate family, mourn their loss. Injury to one of his feet necessitated amputation which was successfully performed, but diabetes and blood-poisoning ensued, from which he could not recover. W.

VAN HORN.—Armina E. Harkness Van Horn was born in Pennsylvania, August 23, 1838. (No date of death given; place, probably, North Loup, Neb.)

November 11, 1855, she was united in marriage with Obadiah B. Van Horn at Elmwood, Ill., with whom she lived happily until his death in November, 1895. Nine children were born to them, six of whom survive. When about eighteen years of age, she made public profession of faith in Christ and began the observance of the Sabbath. She has been an honored and consistent member of the North Loup Seventh-day Baptist Church for many years. Sister Van Horn had long suffered from a cancerous disease and her friends are thankful that these sufferings have given place to perfect rest and peace in her heavenly home. M. B. K.



### Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

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

#### INTERNATIONAL LESSONS, 1906.

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

#### LESSON XI.—REVIEW.

For Sabbath-day, March 17.

*Golden Text.*—"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness." Matt. 4: 23.

The ten lessons of this quarter give us an idea of the beginnings of our Lord's work. The first three lessons give us glimpses of what we may call the private life of Jesus, the time before his ministry began. The next two lessons refer to the entrance of Jesus into his life work or active ministry. The baptism and temptation were the initiatory rites. Three of the other five lessons refer to the activity of Jesus in working miracles. These lessons allude also to his teaching and to the impression that it made. The last two lessons are selections from his teachings.

Lesson 1 in sublime simplicity shows us how God condescended to the needs of frail humanity with the unspeakable gift of his Son. The first to have the news of that precious gift were not the kings and nobles of this earth, but the humble shepherds.

Lesson 2 contrasts the indifference of the priests, the malignity of Herod, and the earnestness and reverence of the wise men. We do well to imitate the example of the wise men in their attitude toward Jesus. We do not have to search as long as they.

Lesson 3 gives us a delightful picture of the boy Jesus. He had in every way a wholesome development and grew into fitness for the great task before him.

Lesson 4 gives us a bird's eye view of the beginning of the Gospel, particularly of the preaching of John the Baptist and the baptism of Jesus. The human side of the God-man was strengthened by the formal approval of the Father upon the Son in the beginning of his work.

Lesson 5 vividly shows the nearness of the Saviour to our human nature. Although he was without sin, he certainly had abundant opportunity to sin. His example also is of the greatest encouragement to us.

Lesson 6 shows us the holy Saviour in contact with men. As Peter began to realize how great and good Jesus was he knew how base he himself was. This lesson also shows that Jesus has need of men to help in his work.

Lesson 7 with its varied picture of the activity of Jesus in one day makes us feel the greatness of the work before him and the need of the world. Notice his sympathy for the suffering.

Lesson 8 calls our attention to the higher power that Jesus possessed than to the cure of the body. He was able also to cure the souls of men. This lesson also directs our thoughts to the jealous opposition to Jesus on the part of those who ought to have helped in his work.

Lessons 9 and 10 present us portions of the highest teaching that has ever been given to men. Lesson 9 speaks particularly of the characteristics of those who belong to the kingdom of heaven. Lesson 10 calls our attention to the fact that something more than obedience to the letter of the law is needed for perfect righteousness.

"What kind of looking man is that chap Gableton you have just mentioned? I don't believe I have met him." "Well, if you see two men off in a corner anywhere, and one of them looks bored to death, the other one is Gableton."

#### PARSON TUCKER'S REMARKS.

The Rev. Thomas Tucker may have been a pulpit star; No doubt he was, though not of highest magnitude by far;

But still he was an earnest, faithful shepherd of his flock, And twice a year their doors resounded with his ring or knock.

And in sickness or in trouble, Well, his calls were fully double  
The number any brighter man would make for any flock.

But still the people grumbled and the more he tried to please,  
The worse they got. They seemed to have a sort of whine disease.

"My wife was sick a week or more; you didn't seem to care;"  
"My husband had the rheumatiz, and you were never there."

Or, My cousin in Ohio  
Lost her daughter and, O my O,  
You never came to see me and you must have been aware."

"Our former pastor, Brother Jones, was always kind and nice;  
When any one was sick he came each day, and some days twice."

And "Brother Brown, the Methodist, is kind as he can be;  
He calls at least five times a month on neighbors next to me."

Thus complaining and comparing,  
They tormented him, impairing  
His powers and his patience to a very great degree.

And when the final straw was laid upon the camel's back,  
And all his patience oozed away, he took another tack;  
The writhing vermes turned at last, and out of all his woe,

The preacher spoke a word or two of things they ought to know;  
And he spoke them most plainly,  
Though I must confess but vainly,  
For after that he found that it was time for him to go.

"I can not look you over Sunday morning," Tucker said,  
"And know just who of all my flock will that week take to bed.

Nor yet am I omniscient, and when Johnson has the gout,  
If no one tells me, I confess, I can not find it out;  
For I have no-spirit minions  
Who on silent, unseen pinions  
Are serving as detective all my gentle flock to scout.

"You always call your doctors and you seem not to suppose  
That he will know you had a fall and broke your Roman nose.  
You send out for the nurse you always have to serve your sick,  
And trust her not to learn it by some esoteric trick.

Yet your pastor must discern it,  
Of himself must somehow learn it,  
And if he doesn't come around there's trouble very quick.

"You really need an angel for no mortal man can do  
The things expected of the shepherd of a flock like you,  
Though he combine the virtues of a Peter and a Paul,  
And strive with all his might to answer every beck and call.

An apostle soon would rue it  
If he undertook to do it,  
And I confess, my brethren, I am driven to the wall.

"I've done my best to serve the Lord and please my people, too,  
And if I failed to do it, it was surely due to you.  
I beg you, don't expect omniscience in a mortal man,  
And do not look for me to do what no poor human can."

No doubt the truth was spoken,  
But the tie that day was broken  
That bound them. He had stepped into the fire from the pan.

—W. C. Martin, in *The Watchman*.

#### SOME GEMS.

Although good never springs out of evil, it is developed to its highest by contention with evil.—Ruskin.

Let a man once get thoroughly wrought into and through his whole being the fact that this world is to be converted to Jesus Christ and that his own business here is to work into line with God's enterprise in this thing, and he cannot help realizing in his own person the Christian theory of living. He will meditate on it, he will study it, he will inform himself about it, he will talk of it, he will work for it, he will dream of it, he will give his money to it, if need be he will suffer for it and die for it. Such a life of active, thoughtful sympathy with Christ will make a man of anybody. No matter who or what he is, no matter how poor, how ignorant, how small in the world's esteem, such a life will make him a great man. Angels will respect him. God will own him.—Austin Phelps, D. D.

It is a good thing to have a model to imitate, but it is better to have within us a living spirit which will work out an inward ideal. "Have a clear ideal," was the counsel of a wise man, "and have it by all the means in your power, often in your sight; not, however, as a model for imitation, but rather that you may catch the true spirit and be what you approve. Then live out your own self; that which is really in you will flow out of its own accord, naturally; while imitations are always difficult and constrained, giving real cause for suspicion and dissatisfaction." "It is part of what Paul means when he says: 'This is no longer I that live, but Christ liveth in me.'" Paul had within himself the living Christ. Christ was the perfect ideal. Christ was the power necessary to the realization of the perfect ideal.—Sunday-school Times.

#### NEGROES' CONFESSION OF FAITH.

"I was greatly amused," says Senator Pettus, "by a discussion of things spiritual by two colored men that I overheard in Alabama.

"The talk of the negroes had become warmer and warmer, so that finally their voices rose to that pitch that made everything uttered distinctly audible to everyone within the radius of thirty yards. When the first had made a confession of faith and had given his views of the means whereby mortal man could gain salvation, the second one blurted out in a tone that implied that all his hope for the next world was embodied in the words:

"What I thinks is, that what is goin' to be is goin' to be, that's all!"

"His companion grunted contemptuously. 'I gathers dat you believes in premeditashun,' he observed."

Sometimes the harvest is white and garnered before the harvest months are fulfilled. Sometimes it stands unreaped long after we would fain have chanted "harvest-home." Thank God that the reapers are the angels, and not our own shortsighted selves, and that not even angels may reap unspent!

Not our particular position or sphere in life, but the spirit in which we do or bear what is set before us or is laid on us, measures our faithfulness and our influence in the sight of our fellows and in God's sight. Our opportunities, just where and as we are, may be the means of fitting us for highest good to those about us and for fullest appreciation and improvement of our place in God's service.

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

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DWELL DEEP.

Dwell deep! The little things that chafe and fret,  
Oh, waste not golden hours to give them heed!  
The slight, the thoughtless wrong do thou forget;  
Be self-forgotten in serving other's need!  
Thou faith-in God through love for man shalt keep.  
Dwell deep, my soul, dwell deep!

Dwell deep! Forego the pleasure if it bring  
Neglect of duty; consecrate each thought!  
Believe thou in the good of everything,  
And trust that all unto the wisest end is wrought;  
Bring thou this comfort unto all who weep.  
Dwell deep, my soul, dwell deep!

—Unknown.

Those who think carefully will not be troubled by the assertion that changes in the calendar, and the motions of the earth connected with longitude, destroy the force of the Fourth Commandment and make Sabbath-keeping impossible. On the other hand, many assertions are made concerning the relation of the Sabbath to time "which may have been lost," that are confusing because they are neither logical nor correct. A book by Rev. Mr. Gamble represents these assertions to a greater extent than any other writing of which we know. Mr. Gamble's main deception is in the creation of "Calendars," especially ancient calendars. These are pure creations, such as the ancients never knew of, but they serve to mystify and confuse people. They remind one of pools, the depth of which can not be determined by the eye, because the water is muddy. One of our correspondents referring to calendrical changes and the question of longitude, says: "Granting the seventh day to be the only binding Sabbath—can you prove or even claim with some degree of certainty that the days have been continuously numbered from the Adam Sabbath down to the present time, so that Saturday would be more likely to be the seventh day than Sunday? What effect have the various changes in our calendar had? Would the whole number of days from the first Sabbath down to the present time in any probability be an exact multiple of seven? Would it be so in all longitudes? If you can satisfy me on these points, I grant you the whole argument. If you can not, your whole argument, in my mind, is utterly baseless."

About 450 B. C., under the Decemvirs, February was taken from the end of the year, and placed next after January. Under this arrangement the month was made to consist of twenty-nine and thirty days, alternately, to accord with the lunar changes, giving a sum total of 354 days in the year; one day was added to this to make the number more "fortunate." This lunar year was found to be less than the solar year by at least ten days. To remedy this, Numa added an intercalary month once in two years, of twenty-two and twenty-three days alternately, thus giving 1,465 days in four years, or an average of 366 1/4 days in a year. Complete harmony between the solar and the civil year was not yet attained, and hence it was ordered that every third period of eight years should have only three intercalary months of twenty-two days each. This gave an average year of 365 1/4 days. The regulating of the calendar thus established was left to the Pontiffs, who made political capital by intercalating irregularly, so as to affect elections, and other events, until in the time of Julius Cæsar the difference between the civil and the solar year amounted to three months; autumn came in summer, and winter came in autumn. To remedy this, Julius abolished the lunar year and attempted to harmonize the civil year and the solar by the following method. He fixed the civil year at three hundred and sixty-five and one-fourth days, every fourth year having three hundred and sixty-six. The first Julian year was reckoned from January 1, 46 B. C.; our common calendar begins at that point. In this rearrangement under Julius, January, March, May, July, September, and November, each had thirty-one days; the rest had thirty each, except February, which had twenty-nine, with an added day every fourth year. When Augustus became Emperor, he demanded that his month, August, should have as many days as July, the month of Julius; hence a day was taken from February and given to August; then, that three months of thirty-one days each might not succeed each other, September and November were reduced to thirty days each, and October and December were increased to thirty-one. On such childish grounds were some of the changes made.

equinox shifted from the twenty-fifth to the eleventh of March. In 1582 A. D., Pope Gregory XIII sought to correct this by dropping ten days from the civil calendar. Gregory also ordered that the intercalation of one day in each year divisible by four should extend to the centenary years, as well as others. Such have been the changes in the calendar. They have all been made to harmonize the *civil year* with the *natural year*. Not one of them has touched the week, for it is unaffected by the natural phenomena of the sun or moon. Every one knows that the addition of one day each leap year does not affect the week. Let it be kept in mind that all changes in the calendar have been applied to months and to the year, to adjust the civil reckoning to the natural order, and you can have no trouble as to Sabbath observance and the calendar.

Longitude.

IN the matter of longitude, the case is simple when not complicated by erroneous conceptions and assumptions. Days travel around the earth, as a ship or a man does, retaining their identity, and reaching each degree of longitude in due time. As a simple illustration, take the following: Richard Doe starts from New York to go westward March 4, 1906, at sunrise. The man and the day leave New York together. But the day outruns the man, and reaches Chicago in an hour, while Doe comes in much later. No one complains of the day because it did not reach Chicago at the same hour it did New York. The day could not be in New York and Chicago at the same time any more than the man could. When the day reached Chicago or San Francisco, everybody hailed it as March 4, the identical day that it was in New York, just as Doe's friends hailed him on his arrival. *No day exists at a given degree of longitude until it reaches that place.* In the case supposed the day was the first day of the week, Sunday. That identity was retained in all its course, at Chicago, Omaha, etc. It will be seen by this illustration that the identity of each day is kept as certainly as the identity of a man is retained. If the loss of identity could occur in the case of the Sabbath, it would occur equally with every other day in the week, the month, or the year. No such disorder is ever suspected in social or business life. No hint of such disorder is heard except in connection with the Sabbath question, and then only as a means of breaking the force of the truth that the seventh day of each week, in its regular succession, is the Sabbath. Commerce and science have agreed to correct the discrepancy which occurs when the circle of the earth is completed in circumnavigation, by fixing the "Day line" at a given point in the Pacific ocean, where

Changes in the Monthly Calendar.

EUROPEAN countries borrowed their calendar from the Romans. In the pre-historic period, under Romulus, the year is said to have been divided into ten lunar months, aggregating 304 days. How the other days were disposed of is not known. Numa Pompilius, the second king of Rome, added two months, January at the beginning, and February at the

Changes in the Yearly Calendar.

The changes described in the foregoing, did not remove all difficulty, since the months thus combined did not create a year which accorded exactly with the natural year. Astronomical science was not then able to measure the solar year accurately, and the civil year was accepted as being eleven minutes and fourteen seconds too long. It was really more than this, and in a few centuries the vernal