

TABLE OF CONTENTS.

EDITORIALS.—Christ and the Sabbath; A Strategic Position; Jesus and Sabbath Worship; No Sabbathism; The Philosophical Basis of No-Sabbathism; The State Church; More Sunday Law; Mr. Hefflin's Reasons; Permissive Legislation; Powerless Sunday Law; God Calls for Such Workers; The Moody Bible Institute; The Time of Christ's Crucifixion. 193-195
Editorial News Notes. 185
Pledge Cards. 197
What is Our Mission. 197
The Quietness of Good Work. 197
MISSIONS.—Liberal or Loose? Special Meetings; Marlboro, N. J.; The Torrey-Alexander Mission. 198
Old Georgia Darcy's Philosophy, Poetry. 198
The Gentleness of Strength. 198
WOMAN'S WORK.—The Land of "Pretty Soon," Poetry; God's Resting Places; In Memory; Department of Legislation; Value of Water in Diet; The Need of Industrial Missions in Africa. 199
Alfred Theological Seminary. 200
Was Jesus Three Days and Three Nights in the Heart of the Earth? 200
Industrial Schools for Children. 201
Concerning Correct Speech, Poetry. 201
CHILDREN'S PAGE.—Grandma's Fairy, Poetry; The Storm's Little Victim. 202
About a Cigar. 202
YOUNG PEOPLE'S WORK.—Japanese Christianity, Missionary Work, The Y. M. C. A. and the C. E. in Japan; The Reading and Study Course in Bible History. 203
Student Volunteer Convention at Nashville. 203
Western Association Semi-Annual Meeting. 204
A Song of Cheer; Poetry. 204
HOME NEWS. 204
MARRIAGES. 205
DEATHS. 205
SABBATH SCHOOL. 206
Immortal Flowers, Poetry. 207
Stimulants. 207

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GEMS. The dawn is not distant, Nor is the night starless; Love is eternal! God is still God, and His faith shall not fail us Christ is eternal. —Longfellow.

There is a ship named Sometime; Men dream of it, and wait; One on the shore, impatient, One at the household gate, Thinking, "If it come not in the morn, Then in the evening it may." But one I knew, not thinking of ships, Worked till the close of the day. Lifting his eyes at evening time, There his ship at anchor lay. —Irene Hardy.

The rain streams down like harp-strings from the sky; The wind, that world-old harpist, sitteth by; And ever as he sings his low refrain, He plays upon the harp-strings of the rain. —Paul Laurence Dunbar.

Tract Distribution. AN interesting and cheering report is at hand telling of the distribution of tracts by the Good Literature Committee of the Christian Endeavor Society of Albion, Wis. This work has included Seventh-day Baptists and non-Sabbath-keepers. One hundred copies of "Evangelistic Tracts," and two hundred copies of "Her Wedding Ring" have been placed in the hands of Seventh-day Baptists. Six hundred copies of "Her Wedding Ring" and an equal number of other Sabbath tracts have been distributed to non-Sabbath-keepers. The report, March 19, says: "Next Sabbath we shall probably distribute one hundred copies of "Why I Am a Seventh-day Baptist." We had planned to distribute tracts each month. What can you suggest? Our committee have been very much interested in the work and friends have contributed freely to pay postage." Our readers will remember that a call was sent out from Albion for names of persons to whom the literature committee might send copies of Mrs. Van Horn's tract, "Her Wedding Ring." The committee's report, now at hand, says: "It is an interesting fact that the majority of the lists of names sent us for distribution of our leaflet has come from lone Sabbath-keepers. The prize goes to Elder H. D. Clarke, Dodge Center, Minn." THE RECORDER commends such work and will be glad to hear from other committees. An item of Home News from Ashaway, R. I., this week reports similar work by the young people in that society. The Tract Society has a new edition of "The Evolution and Future of Sunday Legislation" just off the press. It is especially pertinent to the present situation, in the United States and

in Canada. It has not been circulated among Seventh-day Baptists, although several thousand copies have gone to non-Sabbath-keepers within the last two years. A supply sufficient to place one or more copies in each Seventh-day Baptist family, and as many more as may be desired, to place in the hands of other people, will be sent to our churches on application. Pastors and Christian Endeavor Societies are invited to make up orders and forward to us, at once. We would be very glad to place a copy in every Seventh-day Baptist home, and, through those homes, to place copies in thousands of other homes before the first of May next. Read this and send your request for a package by the next mail. Please do not delay. We hope to have another new and important tract for all your homes on or before June 1, next.

Repelling the Pagan hatred toward the Jews was expressed openly and bitterly by Constantine, who has been held up before them as "The first Christian Emperor." His favorite idea was that Christians have nothing in common with "that odious brood of Jews." This same Constantine was the ruling spirit in the great Council of Nice. He was also a cold-blooded murderer during the years in which he is represented as being converted to Christianity. Writers who are least favorable to the Christianity of that time make the list of those whose death he brought about under guise of law to be seven in sixteen years, viz.: His father-in-law, Maximian, in 310 A. D.; Bassianus, husband of his sister Anatasias, 314 A. D.; Licinianus, his nephew, 319 A. D.; Fausta, his wife, 320 A. D.; Sopater, a former friend, 321 A. D. (the year of his Sunday edict), Licinius, the husband of his sister, Constantia, 325 A. D.; and Crispus, his own son, 326 A. D. Others who are conservative, and desire to shield him, claim that there is doubt about some of these cases. But all agree that between 324 and 326, A. D., he caused the death of his brother-in-law Licinius, his nephew of the same name, and his eldest son, Crispus. It matters little whether the list of his murders be placed at three in two years, or seven in sixteen years; he was an ambitious and heartless tyrant, at the time when he is also lauded as the first Christian ruler. Well might the Jews of that time, and of all subsequent time, turn with loathing from such an one as the official representative of a religion they are asked to accept. From Constantine's bloody reign forward for a thousand years, Judaism was in contact with the Christianity he misrepresented. They were subjected by it to such indignities and wrongs as shame the pages of history, and the name of Christian. Since the Reformation, Protestant

Christianity has improved much upon the Catholic Christianity of the Middle Ages in its treatment of the Jews. But it still holds the Sabbath and the law of God in such low esteem as repels thoughtful Jews. Not long ago the writer heard a devout Jew say of the attitude of Christians toward the Sabbath: "We cannot accept a Christianity which teaches us that we must slap the Father in the face in order to honor His Son." There can be no wonder that Judaism has been repelled from Christianity for centuries, not because of what Christianity really is, but because it has been so cruelly misrepresented to them. The problem of converting the Jews will be more than half solved as soon as Christians will adopt and exemplify the real Christianity which Christ established. No one step would do so much to draw Jews toward Christianity and its Messiah as the return of Christians to the Sabbath, understood and observed as the Lord of the Sabbath understood and observed it.

PULMONARY Consumption has reached the point where it may be called king of diseases, the White Scourge of humanity. It has encircled the earth. It thrives in almost every climate. It is most common between the ages of fifteen and forty-five. It appears earlier than this and sometimes later. It prevails most where sanitary surroundings, proper housing and proper food are wanting, but it also finds its victims where all surroundings are of the best. No disease is more relentless; there is none more cruel. Having passed a certain stage of development, the death of the victim is assured, the only question being time. While it attacks the lungs more often than any other organ, the disease appears in several other forms, which, though they may be less rapid as to progress, are not less certain as to fatality. In view of these facts, the medical world has given especial attention to the nature and possible cure or prevention of tuberculosis. The discovery of the tubercle bacillus by Koch, of Germany, in 1882, flung a flood of light over the question and inspired new hope in the medical world.

SEVERAL facts are now well established. Tuberculosis is persistent and curable. It is preventable. It is not inherited. The disease may be contracted through the food, especially through milk and beef. It prevails among cattle, notably among cows. Our readers will doubtless recall cases in which the infection has come from the use of milk, or meat, or both. The infection may come through abrasions of the skin on the hands or

other portions of the body, but in almost all cases the infection comes from inhaling fine dust which contains the dried sputum of consumptive patients. These are facts so well settled by repeated experiments that they are made the basis of agitation and action on the part of intelligent physicians everywhere, at the present time. Within a few months a national society has been organized for fighting tuberculosis. The headquarters of that society are in the city of New York. The campaign against this scourge includes the organization of State associations, the organization of local associations, in all cities and villages and the securing of efficient legislation, State and national, through which Boards of Health will be able to compel attention to those measures which are essential for the prevention of the scourge.

Popular Education THE practical side of the problem, so far as the general public is concerned, rests largely upon education and information. The medical profession—let it be said to its honor—is moving in this matter along the line of prevention and education, in an unusual degree, and with the highest and best purpose. There is a sad want of knowledge on the part of people generally concerning the simple rules of right-living, of hygiene, and of the prevention of diseases of every kind. Hence the necessity for local action, in many cases, where infectious diseases are involved, and tuberculosis is king among infectious diseases. These words are written that THE RECORDER may aid in forwarding the campaign for wider education on this question. The National Society, just referred to, has come in touch with the great labor organizations of the country, since tuberculosis prevails most among those with whom such organizations have to deal. The National Society is also seeking to work through the Young Men's Christian Associations and similar organizations. Some of the features which are involved in this popular education are these. An early diagnosis of every case where consumption may be possible, by a competent physician. Neither the victim nor his friends ought to shrink from knowing all the facts. "To be fore-warned is to be fore-armed." This is doubly important. Unless the disease is taken at an early stage, the probability of a cure is nearly, if not wholly, destroyed. While information concerning any given case need not be made public in an offensive way, all people who are in danger of being infected ought to be made aware of that danger. Where poverty prevents proper treatment, and notably where indifference and willfulness disregard the advice of physicians and the requirements of Boards of Health, rigid compulsion should be brought to bear. In addition to all that physicians can do, local government ought to make adequate provision for education, for the cure of those cases where recovery is either probable or possible, but especially for the protection of those not infected, against hopeless cases. The details of such care and education may vary slightly in different cases, but the general lines which ought to be followed are the same in all cases.

Remedies IT is now well established that ordinary remedies, by whatever school presented, are of very little value. They may ameliorate in some small degree, but the real cause of the disease is not reached by them. Change of climate no longer figures as a prominent element in such cases. While something

may be gained by it, possibly, it is a well recognized fact that *constant life in the open air* is the first requisite. This outdoor life should be continued day and night. There are simple devices for bringing outdoor air directly to the face of the patient so that he may occupy an ordinary sleeping room and still have the benefit of outdoor air. It is better, however, that the patient's bed should be placed upon some veranda or in some situation where he may be sufficiently protected from storms and winds, so that the nights may be passed out of doors, if not "under the stars." As to food, it should be the most nourishing which can be obtained, wisely partaken of as to quantity, so that the digestive organs, together with the whole physical life, may be made strong. Nourishment is the second, if not equally important element with fresh air. The germs can not be destroyed unless the vital forces are kept well up. Recovery does not depend upon artificial remedies, but upon those natural forces which God has ordained to fight disease, and in this disease, nourishment by way of food and by way of air—for pure air is a prominent element in nourishment, as well as a germicide. During the day time sunlight should be sought as much as possible, for sunlight is king of germicides as the tubercle bacillus is the king of death. It is needless to say that warm clothing, under all circumstances, is another important element among remedies.

Extent of This Scourge THE history and extent of the scourge of tuberculosis are astounding. Scrofula was known as "king's evil" for many centuries in Europe, and scrofula is a form of tuberculosis. It was claimed that the royal touch would cure it. It is said that during the reign of Charles II, of England, more than ninety-two thousand persons were touched for the cure of scrofula. That superstition was dominant in England from the time of Edward the Confessor to the reign of George I. According to the best statistics now obtainable, three hundred and thirty thousand persons in the United States are now victims of consumption, and the average number of deaths from it in the United States is not less than one hundred and ten thousand persons each year. Comparison with other great death-producing causes will aid the reader. For example, during the four years of the late Civil War, three hundred and fifty-nine thousand, five hundred and twenty-eight soldiers died. About sixty-seven thousand of these were killed in action; forty-three thousand died from wounds, and two hundred and twenty-four thousand, five hundred and eighty-six, from disease. Probably the deaths from tuberculosis within the last four years amounted to one hundred and twenty thousand, double the number of men killed in action during the Civil War.

Loss in Money THE financial side of the question is the least important among the elements which enter into the demand for a campaign against tuberculosis. Nevertheless, it is not an unimportant factor. Recalling the fact that the disease is most prevalent between the age of fifteen and the age of forty-five, the reader will see that its victims are taken from the wage-earning class during the most valuable period of life. Young men and young women, fathers and mothers are the victims. The result is thousands of orphans, paupers, etc., who are made such because of the scourge, and who are not responsible for their

misfortune. If we consider the loss thus brought about in the earning of wages, in the care of the sick and destitute, the financial consideration reaches high up among millions of dollars every year. This does not take into account the suffering, sorrow and privations which are unavoidably connected with the disease and which heap ruined lives high on both sides of the path which tuberculosis makes through human history. THE RECORDER is justified in giving this much space, at least, to a question which has been made actual in the sad and terrible experiences among so many of its readers, and among those with whom they are acquainted. Every high interest of humanity, including religion, calls for aid from everyone who reads these lines in forwarding the campaign against this scourge, and in sustaining all efforts made by physicians, Boards of Health and the like, for the putting away of this one great foe of humanity.

The Soap-box and Crack-barrel Club. A MARKED copy of the *Western Press*, Mercer, Pa., is upon our table. An article in it, covering more than two columns, indicates that the Sabbath question is being discussed in many ways and places in the State of Pennsylvania. This is quite natural since the enforcement of Sunday law and questions connected with it have been prominent features in Pennsylvania for some years past. The article before us reveals a type of discussion well fitted to a club having a name like that which is at the head of this notice. On the other hand, there is an amount of scholarly information indicated in the discussion which is represented as taking place between members of the club, quite in advance of an ordinary gathering of that kind. Some members of the club seem to have given the question of the Sabbath a thorough investigation, from many standpoints, and at least one member appears as a vigorous and capable defender of the Sabbath of the Bible. Seventh-day Baptists are named a number of times in the discussion. Whatever that club may be, such discussions as we here consider have much value as an educating agency. If all the clergymen in Mercer, and other towns in Pennsylvania, could take part in such a discussion, their information concerning the Sabbath question would probably be much enlarged. We suspect that a "Surveyors' Bible Class," of which our readers have known, has "run the grades" of the "Club."

A PROTEST. The following Protest was sent to the Premier of Canada March 27, 1906: To the Right Honorable Sir Wilfrid Laurier, Premier, and The Honorable Charles Fitzpatrick, Minister of Justice, Ottawa, Canada. HONORED SIRS: In behalf of the Seventh-day Baptists of Canada, and in the interest of religious liberty, the undersigned respectfully begs leave to present the following Protest against a bill for the promotion of Sunday observance which is now before the Parliament of Canada. This protest is based upon certain fundamental principles in Christianity; upon certain facts in the history of Sunday legislation, and upon its intrinsic character.

THE TRUE CHRISTIAN SABBATH. Christ, Lord of the Sabbath, created the true "Christian Sabbath" by rejecting the Rabbinical additions which the Scribes and Pharisees had heaped upon the Sabbath of Jehovah, the Seventh-day of the week, now commonly called "Saturday," but which, as your Honors know,

retained its rightful name—*Dies Sabbati*—in the records of the Parliament of England, until within a brief period. Neither Christ nor his disciples sought aid from civil government in the establishment of Christianity, nor for the enforcement of any of its requirements. Early Christianity stood upon this high ground between the Judaic Theocracy, on one hand, and the Pagan State-Church system of Rome on the other. During the second and third centuries of our era, as Christianity moved westward from Palestine, it came into direct contact with Grecian philosophy and with the political-religious system of Pagan Rome. Through these two sources of influence, the Christianity of Christ and of the New Testament period was radically changed, within the first four hundred years of the Christian Era.

SUNDAY LEGISLATION.

Sunday legislation was the direct product of the Pagan State-Church. The first Sunday law appeared in 321 A. D., under Constantine. It ran as follows:

"Let all judges and all city people and all tradesmen rest upon the venerable day of the sun. But let those dwelling in the country freely and with full liberty attend to the culture of their fields; since it frequently happens that no other day is so fit for the sowing of grain, or of planting of vines; hence, the favorable time should not be allowed to pass, lest the provisions of heaven be lost.

"Given the seventh of March, Crispus and Constantine being consuls, each for the second time (321).

"Codex Justin." lib. iii, tit. xii, lex 3.

Christians neither requested nor desired this legislation. It was purely Pagan, and was like many other laws which already existed concerning other Pagan festivals. The Christian population of the Empire at that time was insignificant as to numbers and the people had no voice in the government. Gibbon estimates that less than one-twentieth of the people were Christians. There was no legislation concerning Sunday for the next sixty-five years. Two generations of men passed before it was renewed. In a law of 386 A. D., the first trace of Christian ideas appeared in the use of the term, "Lord's Day," but this was coupled with the several Pagan festivals named in the same law. This first type of Sunday legislation continued for about two hundred years, the main feature being the *dies non* element, coupled with opposition to the more obscene and degrading exhibitions in the public shows.

Justinian, who reigned from 527 to 565, codified the Roman laws which had appeared for a thousand years preceding his time. In that codification, Sunday laws appear bearing combined Pagan and Christian features, the political element being most prominent. But as early as 538 a tendency to add the Jewish conception of Sabbath observance as it appears in the book of Leviticus, came to the front, and by the close of the sixth century, Sunday legislation was extremely Judaistic, although still resting on the original Pagan, political basis. This second type of Sunday legislation continued throughout the Middle Ages. It became dominant all over Europe. As the darkness of the Middle Ages increased, this legislation grew more intense, more Levitical and more Pharisaical. The tendency to return to the observance of the seventh day was strong and, as early as 967, sacred time under the law began at three o'clock on the af-

ternoon of "Saturday" and continued until dawn on Monday. This combination of Pagan and Judaistic legislation culminated in a "Sabbath Reform Campaign," headed by Eustace, a Roman Catholic Abbott, who went from Normandy to England in 1200, defending such legislation with great vigor and with telling effect. It is a notable fact that miraculous punishments, such as "instant death," etc., for disregarding this law, were most common on the afternoon of the Seventh-day. Punishment fell instantly and with terrific expressions of Divine anger on everyone who did not cease work as the law directed, promptly at three o'clock on that afternoon. Superstition, credulity, intolerance and folly found supreme expression in that Sabbath Reform Campaign of the thirteenth century. The observance of the Sabbath (Saturday) continued for several centuries, in spite of the exaltation of Sunday through civil law. Liberal laws concerning its observance were enacted as early as 214, and as late as 409 A. D.

SUNDAY LEGISLATION IN ENGLAND.

Sunday legislation was renewed with great vigor under the Puritan movement in England. The features of that movement are too familiar to need rehearsal in this connection. They were as Judaistic and Levitical as anything which had preceded them during the Middle Ages, or in the history of Judaism. The Seventh-day Baptists, whom this Protest represents, came into their present denominational organization in the first stage of the Puritan movement, in England. They stood then, as they do now, for a return to the true Christian Sabbath, established by Christ and observed by New Testament Christians. Most of the Puritans adopted the position and arguments of the Seventh-day Baptists, with the single exception of the compromise, which assumed to transfer the Fourth Commandment from the seventh to the first day of the week. They also sought to exalt Sunday by calling it the "Christian Sabbath," a name it had never borne before. The Seventh-day Baptists of the sixteenth and seventeenth centuries were among the most loyal and able Englishmen. Peter Chamberlain, M. D., a Seventh-day Baptist, was physician to the Royal Household. Nathaniel Bailey, a Seventh-day Baptist, was author of the earliest English Dictionary, published in 1770. Many of the ablest writers of the Puritan Period were Seventh-day Baptists. They also furnished their full quota of martyrs who found death in prison and on the gallows. Such were the noble men and women of English blood, who were the denominational ancestors of the people who offer this Protest.

The bill against which this Protest is placed has much in common with the legislation of the Middle Ages. It designates certain hours of each week, and declares that during those hours, actions and transactions which are wholesome and desirable at all other times, become criminal. This criminality begins at midnight and ceases at the stroke of the clock twenty-four hours later. It is the counterpart of the law of 1200, only the criminal period is shorter. We protest against the bill because it is religious legislation, although its advocates may seek to evade that fact by saying that it does not "compel men to observe Sunday, religiously." Since the year 321, every Sunday law has been enacted by some form of State-Church, or at the demand of religious leaders and on religious grounds. The bill against which we protest is no exception. It creates crime where no crime is.

AS TO EXEMPTION.

Should the bill under consideration become law, Seventh-day Baptists do not ask any exemption based upon the provision that "they keep the Sabbath conscientiously and actually refrain from labor on that day." Such an exemption would be scant tolerance, at the best, and far below religious liberty. It would be religious legislation in extreme. We do not ask the privilege of breaking or evading any law of Canada, because we have done what Christ, Lord of the Sabbath, and the law of God require of all men. We do insist that freedom from such a law is the sacred, religious, social, political and financial right of Sabbath-keepers; and since it is the duty of liberal and enlightened government to protect minorities in their inalienable rights, we appeal to the government of Canada, not to rob Seventh-day Baptists, Seventh-day Adventists, and Sabbath-keeping Jews of one-seventh of their time, which is a business asset of definite money value, because they bravely and conscientiously obey God and the Bible.

PERMISSIVE, NOT ENFORCED REST.

Every demand of religion and of the Commonwealth also will be met by a law insuring permissive and protected rest. We beg leave to suggest the outline of such a law:

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

Thanking the Honorable "Government" for the opportunity to offer this Protest, I have the honor to remain,

Sincerely yours,

A. H. LEWIS, D. D. LL. D.

Corresponding Secretary of the American Sabbath Tract Society.

Dated at PLAINFIELD, N. J., U. S. A., MARCH 27, 1906.

EDITORIAL NEWS NOTES.

The battle over temperance legislation in the State of New Jersey is not yet ended. During the past week it has been renewed. The representatives of saloons and the representatives of clergymen, led by the Roman Catholics, are having frequent meetings, seeking to find a common basis upon which their supporters can unite so that some form of legislation may be accomplished. The original bill known as "The Bishops' Bill," will undoubtedly be modified, but just what form of law will be enacted can not be told at this time. The forces represented and the combinations are so peculiar that we have given the matter more than usual attention in this column, and also because it touches a great question of reform in which all our readers are interested.

The *Public Ledger* of Philadelphia has just celebrated its seventieth anniversary. From every point of view, notably because of its literary character, the *Ledger* has held first place among the daily papers of Philadelphia, for half a century. It has grown from a small four-page sheet, so that its anniversary issue of Sunday, March 25, consisted of thirty-four pages, much larger than the original paper was. It began life during the political and financial disturbances at the close of General Jackson's administration in 1836. The few papers of its class, at that time, were issued at a higher price, but the *Ledger* started as a "one-cent paper," which price it has maintained until the present time. Even the anniversary paper of thirty-four pages, Sunday is-

sue, was sold at two cents per copy. The *Leader* has illustrated the fact that genuine worth and the advocacy of that which is right find a permanent place and constant support at the hands of the American people.

Quite an agitation is reported by way of Washington concerning the playing of base-ball and other games on Sunday by the "blue jackets of the North Atlantic Fleet," who will be stationed at Provincetown, Mass., for target practice, during the coming summer. Last year some citizens of Provincetown appealed to Rear Admiral Evans, asking that he forbid the sailors from engaging in such sports on Sunday. The Admiral declined to forbid the games, and some representatives of Provincetown have now appealed to Naval Secretary Bonaparte, asking for interference. The Secretary has referred all the papers in the case to the Navigation Bureau, and it is announced that he will be guided by the decision of Admiral Converse, the chief of that bureau.

For sometime past, there have been sharp differences of opinion in the Presbytery of New York City, concerning certain local issues connected with the Westminster Church and its pastor, Rev. Dr. John Lloyd Lee. Those differences have reached an acute stage and it is announced that suits at law will be instituted and settlement sought in the civil Courts. Whatever may be the merits of the case, all right-minded people will deeply regret such an appeal, at least so it seems to those who do not know the details in the case. Whatever those details may be, the wisdom that cometh from above and the charity that ought to find expression in Christian churches should secure the settlement of all differences.

Another phase of the use of electricity has been reported during the past week. The Westinghouse Electrical Manufacturing Company, of Pittsburgh, Pa., has completed the first of twenty-five new electric locomotives for the New York, New Haven and Hartford Railroad. These locomotives will be placed on the line between New York and Boston at an early date. They differ from the other locomotives already tested, in that they are operated by a "single phase" system, rather than by the alternating current system. The promoters of this style of locomotive believe that it will drive the steam locomotive out of use. This first locomotive of that type weighs seventy-eight tons and is equipped with four hundred horse power motors, which make it considerably more powerful than the ordinary steam engine.

A terrible fire occurred in the city of New York, March 26, destroying \$400,000 worth of property and injuring many people. Public School No. 13, nearby, was in danger, but the school children were dismissed without disorder, a fact which bears excellent testimony to the efficiency of the fire drill in the school. Four firemen were killed by collapsing walls.

Last week it was announced in this column that the Interstate Commerce Commission had begun investigation of the charges which the railroads have made against shippers in New York and elsewhere, who underbill goods for the sake of securing low rates. On March 26, it was announced from Washington that criminal prosecution will follow that investigation, and that the case will be pushed as vigorously as possible. This is a form of swindling to which the railroads say they have submitted for many years because any effort to avoid it would be used to the disadvantage of competing railroads by dishonest shippers.

All patriotic Americans will rejoice to know that commemorative exercises are now being planned on a liberal scale in connection with the unveiling of a statue of Benjamin Franklin, in Paris, on April 20. This statue will be placed on "Rue Franklin." While Franklin was an American, first and always, he was so well known and so deeply interested in all the affairs of France, and in the relations between the two countries, that a statue to his memory in the city of Paris has more than ordinary significance.

Just as the week is closing, it is announced that an agreement has been reached in the trouble between France and Germany, at Algeciras, and that this has been secured through the influence of Mr. White who represents the United States. While the details are not announced at this writing, there seems good ground to believe that the settlement is practically accomplished. This is not the first time within the last few years that the United States has led in those things which make for peace in universal world politics, and a victory in behalf of peace and therefore of the world is greater than any victory on the battle field.

The taking testimony for and against Senator Smoot, the Mormon, was concluded at Washington on March 27. His case has been before Congress during the last three sessions. The arguments by the counsel on either side, will be made within a few days and some decision connected with the case now famous because of its length, if for no other reason, will be reached during the present Congress.

Interest in the preservation of Niagara Falls increases, which interest has been given new impetus by a special message from President Roosevelt which was sent to Congress on March 27. The message ran as follows:

"To the Senate and House of Representatives:

I submit to you herewith the report of the American members of the International Waterways Commission regarding the preservation of Niagara Falls. I also submit to you certain letters from the Secretary of State and the Secretary of War, including memoranda, showing what has been attempted by the Department of State in the effort to secure the preservation of the falls by treaty.

I earnestly recommend that Congress enact into law the suggestions of the American members of the International Waterways Commission for the preservation of Niagara Falls without waiting for the negotiation of a treaty. The law can be put in such form that it will lapse, say in three years, provided that during that time no international agreement has been reached. But in any event I hope that this nation will make it evident that it is doing all in its power to preserve the great scenic wonder, the existence of which, unharmed, should be a matter of pride to every dweller on this continent."

THEODORE ROOSEVELT.

The White House, March 27, 1906.

The discussion of the Railroad Rate Bill in the Senate has been prominent again during the week, special attention being given to the constitutionality of the proposed law. It is well that the bill is receiving this attention. Legislation of such moment should not be endangered by allowing unconstitutional features to escape notice. Better have a bill that will be permanent until thoroughly tested, rather than one resulting from hasty action or party feeling which might be overthrown without accomplishing any essential good.

A somewhat notable hearing relative to the business of the Standard Oil Company has been closed during the past week. It is part of the trial of that company, instituted by the State of Missouri. We are not in the business of prophecy, but judging from all the indications, such efforts to correct the evils connected with the oil trust will bring about definite changes in the methods pursued, which changes will gradually if not rapidly adjust themselves to the prevailing public sentiment against unjust discriminations and oppressive monopolies of all kinds.

The question of equal taxation in the state of New Jersey, that is the taxation of railroads, has been much advanced by the passage of an Equal Taxation Law during the past week. This law has been known as the Perkins' Bill. Its enactment promises to secure reform which has been needed for many years. The railroads owning property in the state of New Jersey, under the new law, will pay into the treasury of the state at least three million dollars more than they have been accustomed to pay, each year. Many years ago, it was often said: "the Camden and Amboy railroad owns the State of New Jersey." The railroad question has been one of moment in the state of New Jersey for many years, and the announcement of an Equal Taxation law will undoubtedly make for honesty and fairness, when the property of railroads is compared with other taxable property.

On March 29, it was announced that G. W. Perkins, of the New York Life Insurance Company had been arrested under the charge of grand larceny, as a result of life insurance investigation work by the Armstrong Committee. At the same time the announcement of a law removing from office all trustees of mutual companies was made.

The first actual elections to the national Parliament of Russia took place on March 29. The system of election is somewhat peculiar. Twelve members of the Council of the Empire were chosen at this election, by a congress made up of delegates from various associations of trade, industry, etc. These twelve members of the council are reported as "well known men of affairs, mostly bankers and men of high standing in their respective communities. They are all conservative." This beginning of election does not indicate what the final character of the national assembly will be, nor what power will be granted it.

Orders were issued by the "Miners' Scale Committee" on March 29 for the suspension of all mining operations "in the anthracite district, beginning on Monday morning, April 2." On the same day a conference of the bituminous operators and miners adjourned without reaching any conclusion, which fact gave rise to the announcement that two hundred and seventy-five thousand miners in the bituminous coal regions will be likely to strike at the same time. This will make a strike of 500,000 men or more. The situation is certainly acute.

Business Office.

Have you noticed that dates have begun to appear on the labels on THE RECORDER? Possibly not. If you haven't it is because we have not had occasion to change the date on your label recently. As fast as we receive the remittances for subscriptions we put on the label the date to which the subscription is paid. So if you want to see a date on your label you can guess how

to get it there. It would take too much time and labor to put the dates all back at once, so we are doing it gradually, as the subscribers send in their renewals. We hope it will be but a short time until all the labels have dates on. Look at your label. If it has no date, why not send us your renewal and have us put a date on? We'll be glad to do it.

Speaking of dates—April 1 was the day for the final settlement concerning our second linotype. It was rented for one year with the privilege of buying at the end of the year, the rental to apply on the purchase price. We can't afford to give up the machine—we are using both of them all day and every day—so we must keep it and pay for it. The paying for it is what we want to speak about. The Tract Society has not the money to pay cash down. This would be the cheapest way of buying the machine. The Society must either borrow the money, or pay for the machine in installments. In either case interest will have to be paid on the money. We want to urge every RECORDER subscriber who is in arrears, or any others who may be indebted to the Publishing House, to make it a point to have a share in helping us pay for the linotype. We need your co-operation in this matter and we hope that you will give it.

At the last meeting of the Tract Board it was voted to republish the statistical tables of the Year Book for 1904 in a form suitable for binding with the Year Book. We are now working on these tables, but it will be several weeks yet before they are printed. If you want a copy to use for binding purposes send your order to the Publishing House. There will be no charge for these tables.

WHAT IS OUR MISSION?

REV. T. J. VAN HORN.

I have been assenting with different degrees of intensity to the answers already given. A desirable end will have been reached if, in response to your question, Seventh-day Baptists shall be brought into closer unity of thought, purpose and action. If, by writing according to your request, I may add one welding stroke "while the iron is hot," I shall be glad. Besides the points so neatly emphasized in preceding issues of THE RECORDER, two especially impress me at this time.

1. All great truths of the Bible are for men of every period and of every class. But God has used special truths of Scripture to meet certain needs in great crises of the world's history. "Some great truth, God's new Messiah" has marshalled the forces of right against the wrong. "Salvation by faith in Christ" in the Lutheran epoch, and the "Doctrine of the Holy Spirit" in John Wesley's day, are illustrations. Your "History of Sabbath and Sunday" and your stirring editorials can leave no doubt that in various epochs of history *the Sabbath has been the special truth, the sharp two-edged sword in God's hand, cleaving a clear line between truth and error.*

Forbearing to give a list of the thrilling illustrations in our own history, we notice the application of the Sabbath truth to twentieth century need. At every critical stage in man's development, the Sabbath stands related in a peculiar way to his greatest need. We are living in the most thrilling of the world's epochs. This is true of every sphere of thought and action to which the energies of this intense age are devoted. All the wisdom and energy of the past seem to be focused in these opening days of the twen-

tieth century. All the forces of evil are concentrating here. The great climax in the series of crises through which we have passed is now upon us. There is one insistent need. Under the ensign of the Sabbath, God's people must rally to meet this need. In a forthcoming article in *The Sunday-school Times*, "What the Sabbath is For," is to be the topic. If Seventh-day Baptists cannot answer that question better than any one else, by showing in practical life how the Sabbath can help in man's greatest need, then we fail in this crisis, and we have missed our opportunity.

That truth has been God's effective sword in former issues against idolatry (Ezek. 20: 24); Pharisaic legalism and heartlessness (Luke 13: 10-17); papal and every other authority save that of Him who declared, "All authority hath been given to me in heaven and in earth." (Matt. 28: 20.) Led by the Spirit of God, Seventh-day Baptists have withstood the various forms of evil in which the spirit of anti-Christ has revealed itself (Rev. 12: 17). The conviction deepens with every crisis through which we pass that this precious Sabbath truth is to be the watchword of God's people in a still more important struggle. To adapt the familiar lines of Cardinal Newman,

"So far thy power hath blessed us,

Sure it still will lead us on,"

In the performance of our mission. What is the greatest need? Where is the foe most insistent? There is the strategic point in the battle, where, by effective service, we are to prove that we have a right to be on the field. Out of many foes, I designate one which seems to be the Goliath stalking forth from the ranks of the Philistines at the present time.

HIS NAME IS GREED.

"The love of money has always been the root of all evil." But that love has burst forth in these days into a fierce passion that tramples every sacred thing beneath its feet. In their frenzied desire for money, men have forgotten God and every holy vow. It is this foe that has wrecked the fair name of men in low finance as well as high. Legislative bodies, Governors of States, our national Congress, and our Chief Executive are in a death grapple with this monster. He has cast the spell of his influence over men of high renown, and the spots upon their ermine are being flaunted in the face of the public, by sensational writers. He allows no quiet rest in the home, he invades the family, and puts the tender child in the factory for godless profit. He is the inspiration of saloon and the brothel. Our message is especially adapted to allay this fever for money-getting. "Covetousness is idolatry." Its cure is, God enthroned in the thought. The special function of the Sabbath is to make God supreme in the life. Man's greatest need is God. In the Sabbath God comes to him and says, "Be still, and let us get acquainted." The roaring din of traffic must cease, in order to hear Jehovah's voice.

Nor can God reign as He wants to, in a life that sets aside and ignores His authority in what we might regard as minor details. In accepting the day of His appointment, the Seventh day of the week, for a special interview with Him, we humbly acknowledge His wishes and wisdom, instead of human conceit and convenience. And what He says to us, when thus we meet, of His glory in all created things; of His love for all men; of His infinite tenderness and pity for the erring and downtrodden; of His power to save to the uttermost all who accept His invitation,

"Come unto me all ye that labour and are heavy-laden, and I will give you rest;" such communion will enshrine Him in our hearts' love.

Our loyalty to God will dethrone the monster Greed. No monetary gain can induce us to disregard God in the person of a neighbor with whom we deal on a week day. For the second commandment, "Love thy neighbor as thyself," is like the first, "Love the Lord thy God with all thy heart." That means the Golden Rule as the law of business. In a commercialism ruled by that law there is a "love that worketh no ill to his neighbor."

"THE SABBATH WAS MADE FOR MAN."

What truth is better adapted to meet those needs of man that are most insistent at this time? The need of rest from wearing, wearying toil, the need of liberty from the tyranny of the taskmaster, the need of submission to authority, the need of God. The Sabbath is the sign between God and His people; not merely a sign of their acceptance and favor with him; but a sign that those who march under it are coming to the relief of oppressed men, with the Sabbath laden with incalculable blessings of rest and freedom and mercy and a heaven of peace.

My space is full and I must reserve the discussion of my second point for a subsequent article.

ALBION, WIS.

O. U. WHITFORD, D. D.

Another Tribute.

L. F. IRONS, M. D.

Since the unwelcome tidings was received that Rev. O. U. Whitford had "gone over to the great majority," my mind often reverts to one Sabbath evening when he came into our prayer-meeting in Brookfield, N. Y. His brother was living here then, and I presumed he was to speak to us on missions the following Sabbath morning. He came in quietly, taking a seat where he was almost unobserved. Of the service, only this I remember. He rose and spoke in his usual earnest, consecrated manner and then repeated these significant lines: "We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial. We should count time by heart throbs. He most lives who thinks most, feels the noblest, acts the best."

BROOKFIELD, MARCH 27, 1906.

"GOD BLESS YOU, DEAR!"

In all the varied realm of thought,
Expressed in language sweet and clear,
No whispered word to me has brought
A warmer glow of love and cheer
Than this: "God bless you, dear!"

God bless you, dear! God who upholds
The universe by word of power;
Whose spirit all our lives unfolds,
Whose mercy rules each passing hour—
"God bless you, dear!"

"God bless you, dear!" There's not a trace,
Of any good beneath the skies
Outside the bounds of that embrace
Whatever be its present guise:
"God bless you, dear!"

"God bless you, dear!" And does He pause
To note each child upon his way?
My heart makes answer: "Yes, because
He loves us both;" and so I pray,
"God bless you, dear!"

—MAY FIELD MCKEAN, in *Christian Endeavor World*.

Missions.

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

A SERVICE FOR THE PEOPLE.

A few days ago I alighted from the express train of the Pennsylvania railroad system, and asked a stranger where the station of another railroad system was located? His reply was that the trolley cars ran to the place where I wanted to go, and that their service was much more convenient than the steam cars. I learned that the trolley service was very popular with the people. I soon came to feel the same. This gave me a text, "A service for the people." "All things to all men," might do. You may think of a better one. We are trying through the publications and preaching to reach the hearts and homes of our people. Business enterprises have found a way to reach the mass of people through the rural mail delivery. The electric car service is now finding the way to the homes, the housewife and the school children are released from a semi-bondage to which they have always been subjected. How to use and not abuse this great change is now the problem before us. The change is not alone in the car service, but in almost everything. The car can take us to church, or to the theatre. The old excuses that we cannot go and do as we would no longer hold good. Unless our strength of character shall keep pace with this wonderful development we shall go down before it, and not rise with it. The change is coming as noiselessly almost as the shades of night; but just as sure. The lightning express sounds its note of warning in thunder tones as it rushes by. It does not come to us, has no effect on many of us. We are proud of its increasing speed, but it offers very little temptation. It is a wonderful system, but carries comparatively few people with it, the great mass may be going in entirely another direction. Seventh-day Baptists need a moral and religious trolley service which will reach and carry the mass of people in the right direction. Of course, we should know whether we want to go to business, church, school or vanity fair. The service is unique, it runs so still, picks you up, and lets you off so quickly. It is gone and you are left standing, if only a moment late. Like opportunities, it has come and gone. It is teaching the world a lesson in more ways than one. One of the lessons is in punctuality in little things. We have been making so much fuss about big things of late, we may as well reform. I saw a very fleshy lady take her first lesson, I judge, on punctuality. The farm house from which she came was not far from the trolley track. I wish we as a people could show the interest in denominational affairs which she manifested in reaching that car. We should succeed just as she did. A friend told me of the first lesson in punctuality which the young men took who ran on this line. Since they were not running an express train, but only a trolley, they fell behind time and missed the steam car connection for some business men who were passengers one morning, and as a result lost their unimportant job. What is worth doing is worth doing well. The next great lesson before us and the world is to learn that there are no unimportant things to be done.

THE BLOOD OF THE MARTYRS IS THE SEED OF THE CHURCH.

It was my good fortune not long since to listen to a remarkable address by the Rev. Charles A. Killie, missionary of the Presbyterian Board, Peking, China, at the young people's missionary

THE SABBATH RECORDER.

rally held with the New Old South church, in Boston, Mass. In the district over which the Rev. Mr. Killie had charge at the time of the "Boxer" uprising in China there were, he said, two hundred and fifty missionaries and native Christians murdered. His description of the awful horrors of that time deeply affected his audience. But I think they were even more stirred, if that were possible, by his statement of what followed when order had been restored and normal conditions prevailed again.

Then there was manifested in the most remarkable way the truth of the declaration of the prophet Isaiah, "So shall my word be that goeth forth out of my mouth. It shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Church buildings, chapels, hospitals, school houses and other places used for the spread of the gospel had been burned or otherwise destroyed. New arrangements must now be made to meet the changed conditions. Would the people permit the work to begin anew or would they be aroused to a spirit of further persecution. Anxiously the preaching and teaching was resumed in as many places as possible with the aid of such native Christians as had escaped the dreadful massacre. What happened? Why, instead of the expected opposition there was manifested a greater desire to know more about the Jesus religion than ever before; for awhile there were not enough helpers to answer the cry of "What shall I do to be saved," or "How shall I obtain the knowledge of the gospel of Jesus Christ?" Verily, "the blood of the martyrs is the seed of the church."—Contributed.

PORTVILLE, N. Y.

I was permitted not long ago to spend Sabbath evening and morning with the little Sabbath-keeping church at Portville, N. Y. The snow was falling, drifting and blowing, yet quite a few came to the evening prayer-meeting. It was a refreshing meeting, the Christians all took part. Sabbath morning they came for two miles, some of them through the drifting snow. When they have no pastor they come just the same. Some one reads a sermon from the "Pulpit." They raise funds systematically for the Missionary and Tract Societies. In the place of asking help they are trying to help those weaker than themselves. Some of them give the tenth of their income. I went there to help them, but got a lesson which I shall not soon forget. "I came to minister, not to be ministered unto." This is not written over the pulpit, but in their hearts. In the afternoon I visited the smaller church at Shingle House, spoke to a few. Elder G. P. Kenyon has been preaching for the two churches. The latter place is a town of over a thousand people. It has only two churches besides ours, and is an important field.

NATURE'S CATHEDRAL.

WILLIAM CULLEN BRYANT.

The groves were God's first temples. Ere man learned To hew the shaft, and lay the architrave, And spread the roof above them—ere he framed The lofty vault, to gather and roll back The sound of anthems; in the darkling wood, Amidst the cool and silence, he knelt down, And offered to the Mightiest solemn thanks And supplication. For his simple heart Might not resist the sacred influences Which, from the stilly twilight of the place, And from the gray old trunks that high in heaven Mingled their mossy boughs, and from the sound Of the invisible breath that swayed at once All their green tops, stole over him, and bowed His spirit with the thought of boundless power And inaccessible majesty.

Woman's Work.

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

WHICH ROAD?

If you could go back to the forks of the road—
Back the long miles you have carried the load,
Back to the place where you had to decide
By this way or that through your life to abide:
Back of the sorrow and back of the care,
Back to the place where the future was fair—
If you were there now, a decision to make,
Oh, pilgrim of sorrow, which road would you take?
Then, after you'd trodden the other long track,
Suppose that again to the forks you went back,
After you found that its promises fair
Were but a delusion that led to a snare—
That the road you first traveled with sigh and unrest,
Though dreary and rough, was most graciously blest
With balm for each bruise and charm for each ache—
Oh, pilgrim of sorrow, which road would you take?
NIXON WATERMAN, in *The Evangelist*.

THE WORK OF THE BIRDS.

HENRY M. MAXSON.

The name Audubon suggests that the society is a union of the lovers of birds—of those who are charmed by their grace of movement, their beauty of form, their sweetness of song, their animation and their charming ways, who find them a priceless essential of the natural world about us; and also of those who, viewing them simply as an invaluable element in the economy of nature, are anxious that this element may not be wasted.

The Audubon Society of New Jersey is part of an organized effort of those who are interested in birds and who view with dismay the present enormous destruction of bird life, to organize bird-lovers in every State of the Union to arouse and concentrate public sentiment for the study and protection of birds. The society of each State is absolutely independent of those in other States, being connected only by the bond of sympathy that arises from the pursuit of a common end.

"Why make so much fuss about birds?" asks one to whom bird-protection is a new thought. "A few more or less can make but little difference to the world." If it were but a "few," it might be a matter of little importance. Unfortunately it is not a question of a few, but of millions. The notice of one auction in London last year offered for sale the skins of nearly half a million birds. This was the list of only one sale in one city. Add to this all the other sales in that city, also the sales in all the other cities where fashion's demands are powerful, and the amount must run up into the millions. "A recent statement based on good authority affirms that between 25 and 30 million birds are imported into England alone, and that the supply for Europe requires not less than 150 million. Adding 50 million as the estimate for America, we arrive at the startling total of 200 million bird lives annually sacrificed to supply the demands of fashion." But most of those birds were killed during the nesting season, when their plumes are brightest, leaving a nest full of eggs or of young to die of starvation; so we must triple the already startling number actually sent to market, in order to get an idea of the enormous slaughter carried on from year to year.

"But, granting that the number is enormous, what difference does it make?" There are two general reasons why the slaughter should be checked: one is economic, the other sentimental. "If we were deprived of the services of birds," says Chapman, "the earth would soon become uninhabitable." From an economic standpoint, birds may be roughly divided into four classes—

insect eaters, seed eaters, rodent eaters, and scavengers. There are comparatively few birds that have not been found to fall into one of these four classes when their food has been studied closely. Even the hawks that have been outlawed by so many State Legislatures, have been found, with two or three exceptions, to live chiefly upon small rodents that are an injury to the farmer. But the greatest foe to the farmer is insect life, and Michelet asserts that were it not for the birds, the insects would soon sweep from the earth every green thing. The rapidity with which insect life increases is almost incredible. In some forms, one insect in a year's time, if unchecked may through its progeny become multiplied to a swarm of six billion. But the insect, at every stage in its existence, finds an inveterate foe in the birds. As a crawling worm he furnishes food for myriads of birds. When the worm becomes a chrysalis, the birds stand ready to swoop down upon him; when he puts on wings and comes forth to sport in the air, he is chased on every side by wings that are swifter than his. Even when his eggs are carefully hidden away under leaves and in the crevices of the bark, they are not safe; the chickadees, the woodpeckers, and the nuthatches stay all winter to hunt them out. It has been estimated that insects cause an annual loss of two hundred million dollars in the United States alone.

Birds cannot destroy insect life utterly, they simply keep it in check. No farmer utterly destroys the weeds on his land. He cannot. He simply keeps them in check. If he ceases his vigilant warfare for a few weeks, he finds his crops choked by the enemies that have sprung up. Nature has carefully provided a system of checks to the growth of her multitudinous forms of life, a balance to the operation of her various forces. When one of these checks is removed, the balance is disturbed, and man always has to pay for it when he disturbs the balance of Nature. This is conspicuously shown when an animal, a plant or an insect is transported to some foreign land. In its home, nature has created checks to balance its growth. In the foreign land it finds no natural checks and the growth is often so great as to make it a curse. Rabbits were taken to Australia and, finding no natural enemies, they multiplied so rapidly as to almost destroy the sheep industry by spoiling their pasturages. Foxes were taken to kill the rabbits and the foxes, in turn, finding no natural enemies, became a curse. The century plant that was taken to Southern Europe for hedges has now usurped the fields and waste places until it has become an intolerable nuisance. The gypsy moth from Europe, allowed to escape in Massachusetts by some careless naturalist, a few years ago, found no natural enemies and has now developed so rapidly as to devastate acres of woodland as with fire, and the State is spending thousands of dollars in the effort to check it. These instances illustrate the working of the law of nature when an animal or insect is taken to a new land where it has no natural foes, but the law works in a similar way everywhere when the natural foes are diminished by some special cause. Twenty-five years ago the sugar planters of Jamaica were annoyed by swarms of rats. The Legislature imported the mongoose from India, to exterminate the rats, but the rats took to the trees, and were safe since the mongooses cannot climb. Then the mongooses changed its diet to ground birds. As these were killed off, the insects being freed from their natural enemies increased rapidly and life was made

THE SABBATH RECORDER.

burdensome for man and beast by a plague of ticks. Frederick the Great, of Prussia, was very fond of cherries, but the sparrows were too, so Frederick declared war on the sparrows. They were pursued so relentlessly that in two years' time not one could be found in the neighborhood, but with them went the other birds. Frederick had conquered. He was, nevertheless, defeated, for in the place of the birds came an army of caterpillars and birds had actually to be imported, at considerable expense, to restore the balance of nature.

In Hungary the sparrows stole the grain, so the sparrows were outlawed, but as the sparrows became scarce, the insects swarmed so thickly that the crops were greatly diminished and the country was actually threatened with famine and the sparrows had to be protected and encouraged. The Isle of Bourbon made war on the birds and they melted away before the persecution, but in their place came hordes of grasshoppers, devouring every green thing. When the foliage of the trees was gone, the blazing sun dried the ground and the island was afflicted with a scorching drouth. So, instance after instance might be given to show that when man destroys the wonderful balance of nature he has to pay well for his interference. Birds are one end of the balance on which insects are the other. If insects do 200 million dollars' damage annually in the United States while this balance is comparatively undisturbed, what will it be if the destruction of birds goes on until they are largely diminished in numbers?

Seed-eating birds are of great value in a similar way by keeping down the weeds. The golden rods, the thistles, and a thousand and one seed-bearing weeds mature their seeds to fall into the earth and germinate the next spring, and multiply their kind, but, from the time the seeds mature until the time of germination, there is some kind of seed-eating bird in meadow, field and thicket that devours them. The owls, the hawks, and their kin, day after day devour thousands of small rodents that would damage the farmer's crops or his trees. Parts of Scotland and Northern England have already suffered materially from the destruction of these natural enemies of the mice.

Even the sea-birds in their turn work to the advantage of man by clearing the sea of the dead forms of animal life that, cast upon our shores, would be offensive to sight and injurious to health. If this seems inconsiderable, it is sufficient to say that in Yucatan, where the shores once teemed with bird life, since the birds were destroyed to meet the demands of fashion, the death rate in the country adjacent to these shores has perceptibly increased.

But, if there were no economic considerations, the sentimental reasons would be sufficient grounds for stopping the slaughter of the birds. "Love of the outdoor world," says Abbott, "is as essential to a perfectly rounded out character as a strict adherence to the ten commandments." The very essential of outdoor life is the bird. A boy or girl who is taught to love birds is given the very key to nature's best. Every flickering wing thrills his heart, every gurgling note stirs his soul as nothing else in nature can. When he walks afield, the woods are peopled with his friends, their voices are in his ears, every bush and thicket has an added charm as the home of one he knows. A distinct, perennial pleasure is added to his life.

The poet has embalmed this sentiment in mu-

sical verse, the essayist has expressed it in prose engers. There are comparatively few birds that many that can not feel it; so many that have eyes that see not. It is the desire of the Audubon Society to open the closed eyes and give hearing to the deaf ears of the coming generation by making the children bird lovers. A whole State is aroused with indignation because the beauty of the Palisades is being destroyed to pave the streets of a city. But the Palisades can be enjoyed only by the few that can go to see them. Shall we not be stirred by feeling when the beautiful, joyous bird-life that delights thousands upon thousands the world over is being sacrificed to serve as hat decorations for a few months? For quite a number of species this demand has already caused an almost utter annihilation. Seven years ago the Smithsonian Institution reported the almost complete disappearance of several species of humming birds; no one knows how many have disappeared since then. The beautiful tern or sea-swallow once added life and beauty to our eastern coast in flocks of thousands. Fashion claimed them for her own, killing 40,000 in one season near Cape Cod, and now only a few hundred pairs are known to exist. The islands of Florida were once white with myriads of snowy egrets. The demand of fashion has hunted them so murderously that not one has been seen in three years even by the most indefatigable naturalist, and they have likewise been exterminated in their haunts in Texas, Mexico and even in parts of South America. Unless protected, a species demanded by fashion is doomed to extermination.

"But," says some indignant objector, "I refuse to have anyone dictate to me what I shall wear." We have no quarrel with such. It is far from our intention to dictate to anyone. We simply aim to spread the truth so broadly that every woman shall know the fearful cost in bird-life and suffering and the real loss to the world that results from the use of birds for millinery purposes. When a woman with a mother's heart knows, for instance, the whole history of her egret plumes—that they are the wedding dress of the egret and are obtained for her in the most brutal way, not only sacrificing the parent birds, but starving the little ones in the nest; when she knows all this, if she can go on buying and wearing egrets, it is a matter for her to settle with her own conscience; we would not presume to dictate to her.

But the aim of the society is not simply to protect birds. In its advocacy of bird-day in the schools, it aims to inform children of the value of bird-life and to create in them an appreciation of the beauty and gracefulness of the birds and to arouse in them an interest in their doings and a sympathy with their lives. It aims to do this with the purpose of adding a new happiness and a new source of education to their lives. Dr. Van Dyke says the bird is nature's best expression of the joy of living. We would have every boy and girl enter into sympathy with this joy.

We do not aim to enact new laws. There are enough now. We aim to create public sentiment that shall secure the enforcement of the laws in our own State and shall prevent bird-destruction in other lands by doing away with the demand for bird skins.

What is your relation to this work? We need the help of every man and child and, particularly, of every woman. We need the power you will give the cause by refusing to wear birds yourself. We need the influence to induce your

friends to cease wearing them. We need the money you may pay as your membership fee, to enable us to print circulars, and to meet the expense of sending them through the mail, and distributing them widely. Above all, we need a few loyal friends, right here among you who will work up an interest in the society, who will obtain for us members and fees and who will distribute circulars and further the interests of the cause in every way possible.

If you are not yet ready to pledge yourself, but are interested in the cause, we should be glad to receive your contribution, large or small, to aid in promoting the work, in establishing in every community the sentiment that "A bird in the bush is worth ten on a hat."

Home News.

FARNAM, NEB.—A beautiful balmy winter and a busy life are the key-note of this little village and the surrounding country. From my window I can see four new buildings under erection, and many more are nearly completed, while some are completed and people are just moving in. Two business buildings, one brick and one white stone, will soon be ready for occupancy. No days lost on account of bad weather and plenty of work for those wishing it and capable; no more sickness here than anywhere else, and people are coming in from other places, and other States. Two large elevators have been busy all winter, accommodating farmers in disposing of corn and other grain. The churches also have been busy. The Congregationalist led in evangelistic work with a very helpful evangelist, followed by the First-day Baptist congregation, whose pastor was also helped by the district missionary of the Baptist denomination; both meetings were well attended and marked with a high degree of spirituality. I assisted in the pulpit services in the First-day Baptist revival before the district missionary came, and last Sunday, in the Congregational church, in absence of the pastor. Our special effort will begin (D. V.) the second of March, utilizing the light evenings, as nearly all of our church members live several miles in the country. We are to have with us the quartet from North Loup church and also Brother Rood, of Christian Endeavor note. The State Secretary of the Christian Endeavor Societies says: "The Seventh-day Baptist Christian Endeavor Society, of North Loup, is the best one in the State" under Brother Rood's work. We are asking the Lord for many things, and hope the entire denomination will unite their prayers with us that a great ingathering may come to Christ's kingdom, in this important and growing field. The Sabbath school is increasing in interest and enjoying very much the new *Helping Hand* for 1906. A special collection was taken for the Sabbath School Board, the first of the quarter. Ten minutes are given each month to the study of the Catechism, old and young participating. On the twenty-third of December the first organization of the Seventh-day Baptist church in America was commemorated by a brief history of it, and its work, which was listened to very attentively, especially by the young people. One person has united with the church by letter, others have promised, and some are ready for baptism, which will be administered at the close of the special meetings. The Sabbath-keepers here are held in high esteem, and although few in number, by their consistent and faithful living are making impressions and convictions that will never be eradicated. And

while there is but a thin seeming of breaking surf covering the bed rock of Sabbath Reform, roots of ignorance and indifference and love of ease are constantly manifested, and to study, to be working, well approved of God, with tact and skill, needs being much alone with him and earnest effort in assimilation of His word. A weekly visit to every one of our homes of THE SABBATH RECORDER, and the many inestimable tracts and books that freight the shelves of our Official Depository, as also a clear understanding and oneness in sympathy and co-operation with our Missionary, Sabbath School and Educational Boards. In the loss of our beloved Dr. Whitford, whose letters came to some of us in our first consecration to Sabbath Reform, full of warm, encouraging, and helpful suggestions, reaching down into the deep things of God, directing methods of work which the years of other habits and thoughts were constantly asserting themselves to our minds. It seemed to me none other could hardly come so near as he. But the links are not broken; his words still live, his sympathy in the dark hours of trial and faithfulness to those whom he encouraged and upheld in prayer and voice, still lives. And in pressing the battle closer and harder wherever in the providence of God we are placed, using memories of our leaders, using our own literature, strong and incomparable, sustaining intelligently the interests of our denomination we shall see, according to His promises, "What hath God wrought," Blessed service, blessed reward. We in Farnam are in the midst of the Waterloo battle with the liquor curse, which poses under the Farnam Commercial Club; incorporated, for the benefit (?) of the professional and commercial interests of the community. But like Belshazzar of old, the hand writing is on the wall; for, both men and money are pledged to drive both it and its "benefits" from the village. Memorial services of Frances E. Willard will be observed on the 18th inst., under the auspices of the W. C. T. U. of Farnam, with an excellent program, in which pastors and teachers, young people and children, are participants. Thus are we trying to make it harder to do wrong and easier to do right; looking unto Him who is the author and finisher of our faith for wisdom and guidance.

MRS. M. G. TOWNSEND.

The foregoing was delayed on account of some changes, Brother Walter Rood being unable to come with the quartet, but thought he could later, if needed; but the snow blockaded both railroad and teams for a week, and it is still snowing. We deemed it necessary to close the meetings last night. The quartet got storm bound in the country and could not get here Sabbath nor Sunday, and but very few were out to services. The oldest inhabitants say it has not been thus for many years. I spoke on the Sabbath, Sunday evening, to about sixty persons from the village. The next day the Bible was brought out in the barber shop and searched, and the Sabbath discussed and also in stores and various other places. Amen! May God hasten the day when men shall take their feet off the Sabbath. Much general interest was manifested and the church quickened and revived, and if the weather had been auspicious, much more work could have been done; but God's word shall not return to Him void, and the harvest will surely come to His glory. The meetings closed last night with a sacred concert. The quartet honored their calling. Spiritual songs, prayers and testimony and exemplary conduct marked every day of their

presence with us and they will be well received should they ever visit Farnam again.

"Oh, for a faith that will not shrink
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe.

"A faith that shines more clear and bright
When tempests rage without,
That when in danger knows no fear,
In darkness feels no doubt.

"Lord, give us such a faith as this,
And then, what'er may come,
We'll taste e'en here, the hallowed bliss
Of an eternal home."

M. G. T.

FEBRUARY 21, 1906.

SCOTT, N. Y.—The worst snow storm of the season thus far has just visited us, leaving a good depth of snow. As it came in its freshness and purity, its dazzling whiteness, while almost blinding to the eyes, lifted our thoughts upward to Him who is described in Dan. 7: 13, and Rev. 1: 14, who created all things, and clothed the world in wondrous beauty. Thoughts came of the home beyond, whose glories no tongue can tell, nor human mind imagine. That home where we shall be satisfied when we awake in His likeness, clothed in His righteousness, a robe of spotless whiteness excelling the purest snow our eyes ever beheld.—A letter from the Rev. R. G. Davis, of Berea, West Virginia, brings joy to our hearts. He says: "Tell the friends we hope to be in Scott not later than May first, and that possibly we may get there a few days sooner." Knowing that many of your readers will be glad to know Mr. Davis is coming to be our pastor, we share the good news with all who are interested.—We have just received two excellent tracts from Albion, Wis., "Her Wedding Ring" and "The Lord's Day or The Christian Sabbath." The truths so well told in both these tracts should be carefully read by all and kept in their hearts. We hope they may be the means of doing great good.—The pictures of persons and places which have been published in THE RECORDER have been a source of much pleasure to very many. Here the ladies are cutting out the pictures and pasting them into books, forming a most interesting denominational album, furnishing entertainment and instruction. We hope we may have more such pictures in the future. The historical sketches with them are of much value.

MRS. D. D. L. BURDICK.

MARCH 21, 1906.

ASHAWAY, R. I.—The evangelistic meetings which have been held in the Seventh-day Baptist church for the past month, were brought to a close on Sunday evening, March 25. Rev. Madison Harry, of Dunn's Corners, was with us for seventeen nights and preached some inspiring and heart-searching sermons. It was very much regretted that he was obliged to return to his home because of illness. Rev. George B. Shaw, of Plainfield, N. J., came to us three days after Mr. Harry left and remained until the close of the meetings. He has done excellent work and all feel very grateful to him for coming at this time. The music has been in charge of the church chorister, Albert B. Crandall, and the Music Committee of the Christian Endeavor Society. The Christian Endeavor quartet, composed of Misses Grace and Orpha Wells, Allie Simpson and Lloyd Crandall, furnished special music. Mr. Shaw's solos and his duets with Miss Orpha Wells have given inspiration to the meet-

ings. We feel very thankful for the good that has been done and for the number of young people who have taken a stand for Christ, and it is sincerely hoped that more will follow, that the interest in the work may not stop with the close of the meetings, but that it may increase more and more in the days and months that are to come. We expect to have baptism in a few weeks.—The members of the Y. P. S. C. E. attended the meeting of the Local Union at the Seventh-day Baptist church in Westerly, on Tuesday evening, February 27. Our society was awarded the banner for having the largest percentage of members present. An excellent meeting was reported. Two addresses were given, one by Rev. J. G. Dutton, of Westerly, the other by Merrick L. Streeter, of Providence, State Secretary of Christian Endeavor work. The Christian Endeavor prayer-meetings on Sabbath afternoon are very largely attended and much interest is shown. Twelve new members have been received into the society since the business meeting in January. All of the committees are doing good work. The Missionary Committee is distributing something over two hundred tracts on the Sabbath question each month. No definite plans were made for Decision Day in our Sabbath school, but the teachers brought the matter before their classes, urging them to accept Christ, and later in the service the Superintendent called for an expression from them. A number of the younger members of the school responded.

Rev. A. B. Cristy, of the Anti-Saloon League, of Providence, is to occupy the pulpit of the Seventh-day Baptist church this week.

ALICE A. LARKIN.

MARCH 27, 1906.

NORTH LOUP, NEB.—The church at North Loup is in a flourishing condition. One of the chief indications of the spiritual condition of any church—the attendance at the weekly prayer-meeting—has been good, from 75 to 80 per cent. taking part. To quote from a printed report given for the past year in the form of a circular: "The year 1905 has been a year of blessing to the North Loup church. To be sure there have been some discouraging features, as there always are in every church, but on the whole our blessings have been much greater than our discouragements. Unanimity of effort, brotherly love and good fellowship have been marked characteristics. Our Sabbath day services have been largely attended. The church has sustained a loss by death during the year of three members and of two by letter. The gain has been seventy-six by baptism and seven by letter.—The treasurer's books show that about \$1,700 belonging to the general fund have passed through the treasurer's hands, which have been used to pay the pastor's salary, for repairs on the church building, for new lamps, a new cement walk, and for the furnace. Besides the general fund, \$142.91 have been paid on the parsonage, \$96.68 have been sent to the Missionary Society, \$86.85 to the Tract Society, \$52.15 have been paid into the cemetery fund and \$5.70 into the Theological Seminary fund; making a total of about \$2,087.39, which have passed through the treasurer's hands.—Pastor Kelly, who came here hoping to regain his health, seemed much better for a time, but the unusual amount of illness in the village, and in his own family, the past winter, it is thought, have caused too great a strain upon his nerves, so that now his physicians have ordered rest for a year or more from

ministerial labors. He has gone to Berkeley, Cal., where his family expect to join him in a week or so.—Our town was startled at about 7:30 o'clock on the morning of March 20 by the ringing of the church bells. It was soon discovered that Babcock & Gowen's store was afire. Willing hands saved most of the stock upon the first floor. The clothing and millinery goods on the second floor were all destroyed. The post-office building, owned by Elder Oscar Babcock, whose son, E. J., occupied the second floor, as a law office, was also destroyed, though the contents were saved. The furniture store of H. E. Davis was burned, though most of his stock was rescued. These firms are composed of Seventh-day people, so that it seems like a calamity to the church. Part of the property destroyed was insured, and part was not. Babcock & Gowen's was the largest store in town.—This is considered a very healthful climate. Many people have been restored to health by coming here. It is high and dry, with much sunshine, summer and winter. It is thought there are openings for a good drug store, the one at present being poor and charging enormous prices (which competition would correct), a good photographer, a jeweler and a good banker to purchase a bank, the present management not giving satisfaction to the people in general. There is also a demand for farm hands and for girls to do general housework. Men of sterling qualities, men of conviction and principle, who will stand for the right at whatever cost, are needed to carry on the business in all of our Sabbath-keeping communities; as much here as anywhere. Perhaps there are more fields open in this newer West than in many places.

ANGELINE ABBEY.

MARCH 23, 1906.

WILTON, MINN.—DEAR SABBATH KEEPERS:—We are lone Sabbath-keepers and often long for the Church and Sabbath School. We have always tried to keep the Sabbath, but sometimes when working for or with First-day people we find it very inconvenient. It is very hard to bring up children with due reverence to God and His Sabbath, away from the influence of a Sabbath-keeping church. We can not interest them as we could if there were several families and a good leader. I feel sometimes like "The blind leading the blind;" there are so many things in the Bible that are dark to me. We feel the need of Christian influence. Pray for us that we may be blessed in our efforts to teach our children, and that we may receive light. It is our earnest desire to see our children closely following the Master's footsteps in whatever place God wishes them to fill.

A SISTER IN CHRIST.

MARCH 24, 1906.

SEMI-ANNUAL MEETING.

The semi-annual convention of the Western Association was held with the Little Genesee church March 9, 10, 11, 1906. The program as arranged was carried out with few exceptions. President Davis, who was to have preached to the church on Sabbath morning, could not be present on account of the sickness of his mother, but the members of the convention were glad to welcome Secretary E. B. Saunders, who preached to them at that hour.

Some excellent papers and addresses along the line of practical work in our churches and various church organizations were presented, furnishing good, practical suggestions and valuable

food for thought. The young people's hour, under the leadership of A. E. Webster, was a very interesting one.

After an address by Mr. Webster, in which he made a plea for more practical work in our Christian Endeavor Societies, Mr. C. L. Clarke gave an address on "What Practical Work the Christian Endeavor Societies Can Do for the Community." J. Nelson Norwood gave an address on "How Christian Endeavor Societies Can Help Along Our Educational Institutions." A discussion followed, in which many took part.

Sunday afternoon, the entire time not being occupied, the President, Rev. A. J. Crofoot, arranged for a prayer and conference meeting with H. Eugene Davis as leader. This proved to be one of the best meetings of the convention. The spirit manifested was inspiring and helpful. May God bless all who came under the influence of these meetings.

O. V. B.

SAMUEL CRANDALL.

Samuel H., son of Joseph Stanton and Olive Crandall, was born in West Genesee, N. Y., December 25, 1831, and died in Glen, Wis., March 7, 1906. He was one of a family of nine children, five of whom survive him. These are Maurice Crandall, of Cambridge, Wis.; Mrs. Cornelia Prosser, of Little Genesee, N. Y.; Mrs. Narcissa Champlin, of Alfred Station; Mrs. Jane Champlin, of Alfred, N. Y., and Mrs. Jannette Coon, of Milton, Wis. His first marriage was with Miss Alzina Brown, of Genesee, N. Y. To them were born seven children, five of whom are still living. He was grandfather of seventeen children and great-grandfather of three.

In the religious faith, he was a loyal Seventh-day Baptist. At the age of seventeen he united with the Dodge's Creek, N. Y., church and from 1854 to 1872, he was a worker in our churches at Utica, Berlin and Dakota, Wis., and Carlston, Minn. In 1872, he returned to his native home among the hills of Allegheny County, N. Y., and became a resident of Bolivar, placing his membership with our church at Richburg, N. Y., where he was ordained to the office of deacon.

His wife died in 1894. About two years later, May 22, 1896, he was married to Mrs. Louise J. Crandall, of Glen, Wis., where he has since resided, and where he will be greatly missed by a devoted wife and her daughter and by a large circle of friends. Few men are so highly esteemed by all their neighbors and acquaintances as was Mr. Crandall. At the time of his death, he was a beloved deacon in the Rockhouse Prairie church, seven miles from his home, where he faithfully attended and assisted in whatever services were held. He was a zealous worker also, in the Congregational church of Glen, and in various religious services in that vicinity, and often served as leader. In his last sickness of nine weeks, he talked joyously of his departure and went in the full assurance of faith. He was a veteran of the Civil War, and was with General Sherman in his "march to the sea."

Funeral services were held in the Congregational church of Glen, on Sabbath, March 10, 1906, conducted by the Rev. O. S. Mills, of Milton Junction, assisted by the Rev. Mrs. Christie, pastor, and attended by a large number of sympathizing friends. Text, Deut. 33: 27. Burial at Glen.

O. S. M.

A preacher being offered a whiskey barrel for a pulpit, by a saloon keeper, accepted it, saying: "I like to preach with the devil under my feet." That was materialism of an excellent kind.

Children's Page.

THE MARCH WIND.

"Come, little Jack Frost,
And the wind stroked his head,
"Come, put on your night cap,
And creep into bed."

"I thought, as I sat
On this fast frozen lake,
That you'd done enough mischief,
So much work to make."

"For springtime is coming,
And with her the flowers;
The gay, happy birds,
And the bright sunny hours."

"But never a blossom
Will peep from the ground
As long as this snow
And this ice is around."

"I'll blow it away,
Yes, I've plenty to do;
But I'll have lots of fun
Before I get through."

"I'll hide round the corner,
When school's letting out,
And I'll blow off the hats
And toss them about."

"I'll bite at the toes,
And I'll tangle the curls;
And I'll kiss into roses
The cheeks of the girls."

"But instead of just telling
You what I can do,
I'll get right to work now,
And prove that it's true."

—*Kindergarten Review.*

A MYSTERIOUS PERFUME.

It was Lois who first noticed it. She began to sniff as soon as she came in from school.

"What is it smells so good?" she asked. "What are you cooking?"

"Nothing but potatoes," her mother answered. "I guess it's the wood in the oven. The kindlings seemed damp this morning, so I put some in to dry."

"I never knew any wood smell like that; it's delicious!"

"Oh, what are we going to have for dinner?" cried Elliott, bursting into the kitchen with a clatter and a bang. "I should think it was sassafras soup by the smell!"

"Sassafras soup! What a boy!"

"Well, it would be good! What is it, anyhow?"

"It isn't sassafras, for there isn't a tree on the farm," laughed Lois. "I wish there were."

"Who's eating wintergreen candy?" asked little Sophie. "Give me some—do!" and the outer door opened and shut, letting in a whiff of fresh air.

"I declare, I believe I smell something now! It must be the wood." Mrs. Alford sniffed at the oven door. "I don't know whether it's here or not," she concluded; "but I must broil the steak—I know that!"

"Dinner smells good!" said father, coming in breezily. "What is it this time—Banbury turnovers or orange shortcake?"

The others laughed.

"We've all been fooled," answered Lois. "It's just beefsteak and potatoes and apple pie. Somebody has been perfuming the wood, I think. It ought to be the first of April."

After dinner Elliott inspected the oven. "I have it!" he exclaimed triumphantly, inhaling the

THE SABBATH RECORDER.

odor up and down the length of a small stick. "It's this birch!"

The rest crowded around, and the wood passed from hand to hand.

"It smells just like wintergreen candy, anyway," insisted Sophie, "if you did laugh at me!"

"I remember there was a small black birch in the corner of that swamp we've been cleaning up," said Mr. Alford, "and this must be a piece of it."

"And Sophie isn't so far out of the way after all," put in Elliott; "for Mr. Thrall told me once that essence of wintergreen was often made from black birch."

"Well, I'm not going to have a bit of that burned up!" declared Lois. "We'll keep it to perfume the house. We can put it in that little oven on top of the parlor stove, and make everybody wonder what it is smells so good. It will be fun! Come on out to the wood shed, Elliott and Sophie, and let's pick out all we can find!"—*Morning Star.*

HERALDING THE DAWN.

Between midnight and morning—about two o'clock—there is a short period of time when all nature seems astir, says "Our Times." The cowboys and the shepherds, and the old country folk tell us about it. This hour is heralded by the rooster crowing, not this time to announce the hour of dawn, but as though he were a watchman speeding the course of night. Cowboys assert that the entire herd of cattle wake up and walk about and lie down and rest in a new lair. The sheep rouse themselves and crop the grass, the birds stir in their nests, the cowboy's horses and the shepherd's dog open their eyes to see that all is well. The shepherd and the cowboy open their eyes, too, to look for a moment at the stars and become for the time being mere animals in nature's flock; yet there is no accounting for the audible summons, the gentle touch of nature that recalls all the sleepers to life at precisely the same hour. Even to those deepest read in these matters this rhythmical nightly resurrection remains a mystery.

A LITTLE SUBWAY BUILDER.

"Dear, dear!" cried Talpa, the mole, as he viewed the ruins of his home and his tunnel. "What a cruel flood this has been! Now I must look around and build me a new house on higher ground." Having found a hillock that suited him, he set to work with his powerful, small hands. What he built was simply a round chamber hollowed out of the earth, with passages leading from it in all directions. Yet it was a whole system of subways with a grand central station where he lived. So the humble little mole first set the example of tunnelling underground. Some people think Talpa is blind, because they never saw his eyes. To tell the truth, they are small, but they are there, hidden deep in his furs.—*Holiday Magazine.*

And yonder blue-bird with the earth tinge on his breast and the sky tinge on his back—did he come down out of heaven on that bright March morning when he told us so softly and plaintively that if we pleased, spring had come? Indeed, there is nothing in the return of the birds more curious and suggestive than in the first appearance, or rumors of the appearance, of this little blue-coat. The bird at first seems a mere wandering voice in the air: one hears its call or carol on some bright March morning, but is uncertain of its source or direction.

GENERAL CONFERENCE ADVISORY BOARD.

REV. MADISON HARRY.

Bearing in mind the facts and principles shown in the previous article on Church Polity, of February 26, we should be better prepared to test the merits of the Advisory Board. But we must discriminate. That part of the work committed to it that is merely advisory is legitimate, and not contrary to the New Testament. For evidently any man or church or association of churches may advise, especially when asked, as when the church at Jerusalem was, by the church at Antioch as recorded in Acts 15. The only question is the expediency of investing a few with special authority to advise the whole denomination, as if no others could, or were fit to do so. And as if our Boards could not and do not get about all necessary advice without it. It is worthy of note here that one important Board of our denomination almost unanimously failed to see the wisdom of the first piece of advice given by it.

But we wish now to speak of that feature of authority committed to this Board that is not advisory at all, but wholly *judicial*, and hence makes General Conference a legislative body, and the Board a supreme court, in all cases of ordinations, recognitions into the ministry, and depositions from it. That our readers may understand the nature of the power granted this court we here quote the parts relating to this matter. The Advisory Board consists of eleven members. Six ministers and five laymen, with the following authority:

"Hereafter no ordination to the ministry is to be considered as approved by the denomination until indorsed by this Board."

"The credentials of all ministers coming to us from other denominations are to be presented to and passed upon by this Board."

"In case of ministers supposed or known to be, for any reasons unfit for the holy calling, the action of an ordinary council of neighboring churches in the matter shall be presented to this Board for its approval or disapproval in the name of the Conference. If no such council shall act with reasonable promptness, this Board either upon request, or itself taking the initiative, shall make every consistent effort to remove all grounds for individual or denominational reproach."

Article 12 authorizes this Board, "Upon request or itself taking the initiative to seek to bring about reconciliation and peace in cases of serious church difficulties." Article 14 says: "Appeals from any decisions or actions of this Board may be made by individuals or churches to the General Conference."

Article 13 then declares: "It is not the purpose of this Board to interfere with reasonable and Scriptural church independence, but to combine and represent the Biblical, reasonable, and practical principles of church independency representative government, and systematic superintendence."

The original draft of the above article read about as follows as I now remember: "To combine and represent the Biblical, reasonable and practical principles of Congregationalism, Presbyterianism and Episcopal oversight." Evidently, the change was made to soften the expression for effect's sake, but the same thing was intended in the final draft as in the first.

HOW IT WAS DONE.

Now, no doubt the object of the Board, as of

all boards in all denominations, was good—to prevent unworthy men getting into the ministry and getting bad ones out. But the question at issue is, is this the right way to do it? May we do evil that good may come? But before discussing the merits of this feature of the Board it is only fair to notice the method employed in bringing up and passing the resolutions constituting this Board. There was no previous announcement of intention to present the matter. No previous discussion in our paper or otherwise before our people. How unlike the method of other denominations. The Methodists and United Brethren did not adopt lay representation to their Conferences until after years of discussion in their periodicals and otherwise. The time limit for pastorates was discussed in like manner before change was made. The Presbyterians also discussed for years before they changed the wording of the Westminster Catechism. But here we have the Seventh-day Baptist General Conference without a day's notice before our people making a radical change in our church polity!

MERITS OF THE BOARD.

We now proceed to the examination of this feature of the Advisory Board upon its merits.

1. General Conference has no authority to appoint and invest such a board with such power. For to do so, makes General Conference a legislative body over matters that belong exclusively to the churches and puts our General Conference in the ranks of the Methodists, Presbyterians, United Brethren and others with legislative authority, other and above that of the churches. The General Conference hitherto has only been advisory and executive, or rather an agent of the churches in doing what the churches can not well do alone, or in small associations of churches, viz: to collect or receive funds, and appoint agents and missionaries for missionary, tract, educational and Sabbath school work. It is not a legislative body empowered by the churches, much less by Scripture to appoint courts to take charge of a single matter of church discipline belonging exclusively to the churches. But suppose the churches choose to invest General Conference with such power? They might do so with the same authority that ancient Israel had to choose a King, or as a corrupt church had to appoint a Pope. There is no telling what may be done in the name of religion. But "to the law and the testimony."

2. The appointment of this Board with such powers is *absolutely without warrant* in New Testament practice, precept or principle. We emphasize this. The statement of the resolutions constituting the Board, that it "combines the Biblical, reasonable and practical principles of church independence, representative government and official oversight," can not be shown. Not a Scripture was adduced as authority, either at the Ministerial Convocation at Plainfield, or in the lengthy address at Conference. Why so? They are not there. If the above assumed excuse for such power means that Seventh-day Baptist churches are too independent, we reply, New Testament churches were more so, for their associations for benevolent and missionary work were only partial and temporary, while ours includes all of our faith, and is a permanent matter. If it means that we lack the presbyterial element, or representative government, we reply, we have presbyters with as much power surely as in Bible times, and as to representative government or government by delegates of all the churches, they had no such

THE SABBATH RECORDER.

government in New Testament times, nor have Seventh-day Baptists until this innovation. If it means we have no Episcopal or official oversight, we answer every pastor is an "Episcopos" or overseer over the flock of which the Holy Spirit has made him overseer. Beyond this he has no official authority. And if he assumed to exercise any other, he assumed what God never gave to him. If these words mean we have not the mediæval and modern elements attached to the terms "presbyters" and "bishops," we admit it. But we do not admit that we have any need or use for them, for they are unscriptural.

PRECEDENTS.

Furthermore, it is contrary to the precedents of Baptists, Congregationalists, Seventh-day Baptists and all bodies with Congregational polity. Substantially the same change in polity was proposed at the Chicago Council, but voted down almost unanimously. What new light has come to us since that time to warrant this long stride toward "Episcopal oversight" or "official superintendence," wholly unknown to the New Testament? Will some one tell us how he gets the Advisory Board between the lines of the New Testament? Give us the light.

3. *Impracticable.* Not only is the authority granted this Board unscriptural, but it is impracticable. For reasons obvious to any one, such polity was impossible in New Testament times on account of the scattered condition of the churches, poor facilities of travel and communication. It is so now, in cases of ordinations, recognitions and depositions in distant churches, as in Canada, California, Holland, Denmark, China, and remote lands. How can this Board act intelligently in any such cases? How can they carry out Paul's direction, "receive not an accusation against an elder, except at the mouth of two or three witnesses?" 1 Tim. 5: 19. And suppose such distant churches fail or refuse to report to this Board, what can they do? Again, suppose we had annually about 300 ordinations, and a corresponding number of recognitions and depositions, as the Baptists of this country have, how could such a Board handle such a list of more than one for every working day in the year? Such a question, at once exposes the absurdity and impracticability of such legislation, as against New Testament polity, which was adapted to and practicable in all times and places unto the very end.

4. *Useless and impertinent.* In all ordinary cases the action of such a Board would be utterly useless, impertinent and a usurpation of authority belonging to the churches. Is not the judgment of an average council called by our churches to ordain, etc., quite as good and even better than this Board, of whom only one, or even none, may be present? It always has been considered sufficient among us and among all denominations of independent church polity. Think of the churches in Judea, Syria and Asia appointing an Advisory Board to examine the action of the church of Antioch in sending out Paul and Barnabas after laying on hands and prayer. Why did they not do so? They were not instructed in the "Biblical, reasonable and practical principles of Congregationalism, Presbyterianism and Episcopal oversight." "But," it may be said, "this Board is not intended to supercede the usual ordinations by the churches. A church only ordains an elder for itself." Indeed. The fact that one is, or is to be pastor of a certain church, is usually the occasion of his ordination, but that man does not cease to be an

elder when he ceases to be the pastor of that church. How does the average ordination certificate read? "This certifies that A—B— is a minister of the gospel of Christ." For that church only? Verily no. It means he is worthy to preach the gospel anywhere, and to any church or people who may accept his ministrations. And unless the members of the ordaining council so believe, they would not and should not vote to ordain. Hence, where this Board sits in approval or disapproval of an ordination, it must assume that the council is incompetent in the matter. Otherwise, why the action of such a Board. "But this Board is intended to prevent incompetent men from being ordained by the judgment of one man." Why did it not say so then? It would overhaul the ordinations of Titus in Crete. Tit. 1: 5.

Instead of assuming that every council is unsafe and unfit to ordain, we should rather adopt the common law principle that every man is law abiding until proved to be guilty. We should consider every council honest and competent until shown to be otherwise. But this Board is to try the ninety-nine cases in order to catch a possible one-hundredth unworthy one, and hence in the face of common law and common sense principles. But if an incompetent man is so ordained he soon is unheard of among us as a minister. Again, the method of the Board violates all law of orderly procedure. When an unworthy man is pastor of a church the Board should try the church, not the pastor, because a church is more important than the pastor, and because the pastor may not be a member of the church, there, nor any other. The only proper way is after such church has been admonished to no effect, for the association and General Conference to which such church belongs to withdraw the hand of fellowship from such church. That disposes of the unworthy minister. This is the method in vogue among Baptists and Congregationalists.

But this Board, whether asked or not to interpose, may "take the initiative," that is hunt or look out such cases as seem to need their action. This really constitutes it an inquisitorial or star chamber affair. If it may say who is worthy to be a minister why can it not sit in approval or disapproval of the settlement in the pastorate of any minister? Why may it not say who may or may not be deacons? The same Scriptures and common sense, if there is any, that warrants the first, also warrants the two latter. One thing more here. When this Board assumes to judge who is, or is not worthy to be a minister, it necessarily makes it a high court of doctrine. For three things constitute worthiness in the ministry: moral character, competency and right doctrine. Who gave this Board such inquisitorial power? Was there any thing like it for over a hundred years after Christ? It is more arbitrary than the methods among Methodists, Presbyterians, and some other centralized denominations. When a case of delinquency among members or ministers occurs with them, trial commences in the church, or quarterly Conference, or Presbytery, and if settled there it goes no further. If not, it goes up step by step until it reaches General Conference or General Assembly. But with this Board, it is to try and pronounce on the fitness of every minister, and single out any church difficulty, anywhere, and meddle therewith. This Board has more arbitrary authority than the Board of Bishops among the Methodists or United Brethren, for they can only act when a very limited number of cases

come up from below to them, but this Seventh-day-baptist Board can and may dip down into every ordination, recognition and deposition, and into the affairs of any and every church that may attract its notice; for remember, it may "take the initiative." Brethren, better let this matter of "power with authority" remain with those who know better how to use it, for they have been longer in the business than we! And now, while the universal tendency among all Christian denominations is to more liberal church polity, the giving up of arbitrary powers in the hands of the few, more into the hands of the churches and the people, a real and visible approach toward New Testament church polity, it will become us to set our faces against the trend and spirit of the age to throw off the mediæval and antiquated and much abused notion of the divine right of the few to rule and against the plain and simple polity of the New Testament.

5. *Justifies Pedobaptism Sunday*, etc. No one denies that New Testament Christians had a polity, and no man who cares for his reputation of familiarity with the Scripture and church history will deny that that polity was independent, or congregational in form, and continued well up into the second century. Now then, we claim to take the Bible as our guide in faith and practice. When Baptists press Pedobaptists for Scriptural authority for sprinkling and infant baptism, they can, and have replied, "when you give Scripture for Sunday-keeping, we will give the same authority for pedobaptism." So now, when we shall ask Sunday people for Scriptural warrant for Sunday instead of the Sabbath, they can, and will reply (if they know of this Board), "When you give Scriptural precept or example for your Advisory Board, we will give the same for Sunday." How will you meet this parry. I see no answer. It is "the short method," by which the Sabbath-keeper is shorn of his strength. Our right hand falls helpless to our side, and we have fallen into the hands of those who hitherto could not answer us from the Book. Now our lips are sealed. Before leaving the Conference grounds at Shiloh the Methodist preacher from Bridgeton was heard to rejoice that Seventh-day Baptists were coming their way on church polity. We have gone beyond them, for their Board of Bishops have no such universal power to meddle with the action of any and every church. The same power that makes the Advisory Board consist of eleven, may make its number five, three, or even one. Why not? Practically, as it now is, only one or two, or even none may be present at the councils. The one or two must judge. It looks quite like a pattern from the Papal model. It certainly is not after the New Testament model.

SUMMARY.

What have we found? The manner and time of the action of Conference in constituting the Board was undemocratic, unrepugnant, for it was done without notice or discussion of our people. They neither knew of, nor asked for it. It violates the fundamental law of the very existence of the General Conference, which always had been only the agent for doing what one, or a few churches may not well do, that is, collect and dispense funds for general religious purposes, not to legislate for the churches. It is utterly unscriptural, having neither precept, example nor principle in its behalf. It is useless where there is even apparent need, in cases of distant churches, and impossible in cases of large bodies of churches of like faith, suited or possi-

ble, only in cases of littleness. Impertinent, useless and a usurpation, in cases of the average councils. No more need of it, than a wagon with five wheels. Essentially arbitrary, for the Board may meddle with the affairs of any church without even being asked. It stops our mouths in the presence of intelligent Sunday-keepers, who can triumphantly retort, "Give us Scripture for your Board, and then we will do likewise for Sunday." To say the least, it is inexpedient even if we allow that it is lawful, for the advocates of the Board can only claim "expediency" for it, while those opposing it have conscience in the matter, believing it wholly without warrant from Scripture. Hence Paul's rule, "If eating meat make my brother to offend, I will not eat meat any more while the world stands," applies directly here. It will increase the unrest of the denomination, and divert interest and harmonious effort.

Brethren, neither assertion nor silence is an answer to these things. Will the advocates of the Board be bold enough to answer. It is doubtful. We shall see. The only plea for the Board was the assertion that the New Testament "gives only the outlines, the mere germs, the mere beginnings" of church polity. We ask our readers to keep this in mind and review the first article on New Testament polity. We may, editor permitting, later give a consensus of view of this matter from eminent men of Congregational and Baptist belief, including some extracts from Brother A. H. Lewis, in Lectures on Church History.

A TRIBUTE.

Rev. Dr. Alexander McLearn closes his pastoral labors with the Rockville Seventh-day Baptist church April 1, 1906. Having entered upon the pastorate in July, 1888, he has efficiently served this church for nearly eighteen consecutive years. During this time he has preached 1,357 sermons, received nearly 100 members into the church, seventy-six by baptism, seventeen by letter and four by profession. He has officiated at one hundred and sixty-one funerals, seventy-five of which were of members of this church; he has also officiated at forty-four marriages.

By his going, this church loses a wise and cultured leader—the town a broad-minded and greatly respected citizen. He is a grand man of strong convictions, holding firmly to his religious belief, yet charitable in his treatment of those of different opinions and practices. With God's word in his hands and its spirit in his life, he is a power in the uplifting of humanity, one who is universally admired and venerated by the clergymen who know him. The excellent social qualities of Dr. and Mrs. McLearn, and their exemplary daily living, have won for them a host of friends and endeared them to many, not only of our own denomination, but others, as the following clipping from the "Hope Valley Advertiser," by the Rev. E. A. Bowen, pastor of Hope Valley Baptist church, will attest:

"On April 1st Rev. Dr. Alexander McLearn will close a pastorate of nearly eighteen years with the Rockville Seventh-day Baptist church. During this time the church has prospered as during no other period of its existence, and the people recognizing this fact gave a unanimous request that he reconsider his resignation. Mr. McLearn's decision that on the whole it would be best not to do so brings accordingly universal regret. His sphere of influence has been broad, both as a herald of righteousness in his own field

and as supply at intervals for years of other churches of various denominations throughout the State where his preaching has given continual satisfaction. His sermons exhibit a depth of thought and research coupled with a certainty of utterance born of long experience with men and with truth. He has always been interested in matters of public morality and pure politics and a clean community life has been a part of the content of his messages and work. While a man of pronounced views, he is never unpleasantly dogmatic and his genial personality, social virtues and kindly wit will make him greatly missed because they have endeared him to so many. A pastorate of eighteen years is a notable event and it is hoped that so safe and sound a man will be granted years of usefulness in another parish. An opportunity to hear Mr. McLearn will on Sunday next be granted the people of Hope Valley, by many of whom he is, because of long acquaintance, regarded as a brother beloved."

JENNIE CRANDALL.

ROCKVILLE, R. I., MARCH 26, 1906.

THE RECORDER unites in the foregoing tribute to Doctor McLearn. We do not know what his plans are for the future, but we hope he will not retire from pastoral work.

Young People's Work.

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

JAPANESE CHRISTIANITY, MISSIONARY WORK, THE Y. M. C. A. AND THE C. E. IN JAPAN.

Paper No. 4. BY KURISAKI YASATARO. Read before the Alfred C. E.

The C. E. in Japan.

As to the Christian Endeavor Society in Japan, let Rev. Francis E. Clarke state his views on the subject. In his book, "Our Journey Around the World," which was published in 1894, he says, "In Japan, that marvelous new land which is springing forward by leaps and bounds into the family of great nations, there are already some forty Endeavor Societies established in connection with the missions of the various Protestant denominations. Several little booklets have been translated into Japanese and widely circulated, and much hope is expressed by missionaries and native pastors of the future efficiency of this new agency of Christian nurture."

If we look further on the influence of Christianity on the political institutions of Japan, we find that wonderful things have occurred. The manifest influence of Christianity appears in the document of the Constitution of Japan. Religious freedom was recognized. The liberty of speech, writing, publication, public meetings and association is allowed. The expenditure and revenue of the State require the consent of the Imperial Diet by means of an annual budget. And the budget shall first be laid before the House of Commons. These are all ideas developed in the western country. And they are adopted in the Constitution of Japan. In the Civil Code, Article I, the equality of man is recognized. Woman has the same civil rights in business dealings as man. The free marriage system was adopted (765-772). In short, the fundamental principles of political institutions are based on Christianity.

At this time, barriers of the East and West have been forgotten. The Anglo-Japanese treaty is a result of the triumph of the missionary work.

Future Christianity in Japan will be a "Japanized Christianity," modified by native ideas, conditions and influence. This "Japanized Christianity" ought not to imitate but to originate. And in the twentieth century the young men of Japan will lead Corea and China with this great spirit of Christianity.

FROM GENTRY, ARKANSAS.

Dear Christian Endeavor Friends: As spring approaches and the balmy days with warm sunshine cheer all out of doors into active springing life and happy birds carol their glad songs of praise to the God of nature who created all these in such beauty and fitness, I wonder if our lives respond with new hope, life and enthusiasm to all these voices that speak so eloquently of the wisdom and love of our Creator and Redeemer? Yes, spring has come to Gentry. Robins, blue birds, meadow larks, red birds, orioles and—f—frogs. Some of the above named birds, however, remain with us all winter. The frog's song has been hushed by cold waves three times, so according to the "old woman's sign," spring is actually here.

Our society has had another shock. Pastor Coon has resigned, and, we understand, has accepted a call to Shiloh, N. J., where he expects to begin work April 7. This will leave us very lonely. Last Sabbath afternoon he gave a clear and very helpful talk before the Christian Endeavor Society on "The Perfect Man," showing that if we would be perfect in this life we must do the very best with all our talents, opportunities and God-given powers to perform the work He has allotted to us. What more can one do? Our finances, owing to poor crops, are in a discouraging state. We are not doing as much along this line as we greatly desire to do. We look for better times. A few weeks ago our hearts were made glad by receiving a very helpful (The MS. is imperfect at this point. Probably the writer intended to say "helpful letter from Dr. Rosa Palmberg.")—EDITOR RECORDER.) C. E. COR. SEC'Y.

MARCH 14, 1906.

THE READING AND STUDY COURSE IN BIBLE HISTORY.

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

Total enrollment, 187.

FIFTY-FIRST 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. Learn all you can about the prophet Jeremiah.
 2. Tell the circumstances of Jeremiah's call.
 3. What was the condition of Israel as portrayed in these chapters?
- The Prophets:
VIII. Jeremiah.
First-day. The prophet's commission. Jer. 1: 1-19.
Judah's idolatry and wickedness and the coming judgment.
Second-day. Jer. 2: 1-37.
Third-day. Jer. 3: 1-25.
Fourth-day. Jer. 4: 1-31.

- Fifth-day. Jer. 5: 1-31.
- Sixth-day. Jer. 6: 1-30.
- Sabbath. Promises conditioned upon amended ways. Jer. 7: 1-8: 22.

MARRIAGES.

GLASS—EDMONDS.—At the home of A. S. Heath, in Adams Centre, N. Y., March 24, 1906, by Rev. E. H. Socwell, Mrs. Elizabeth Edmonds and Mr. A. G. Glass, both of Adams Centre.

DEATHS.

AYARS.—Robert Moore Ayars died at his home in Shiloh, N. J., February 21, 1906.

He was one of ten children born to Ezekiel J. Ayars and Margaret Davis Ayars, of Shiloh, N. J. He spent most of his life on the farm where he was born. He attended the Shiloh Academy when a boy and obtained a common school education. November 12, 1863, he was married to Phebe Harris, of Shiloh, N. J. Nine children have been born to them, only one living to grow up, Ezekiel, a son, who has been their stay and comfort in old age. About thirty years ago he united with the Shiloh church, of which he has since remained in fellowship. The home of "Uncle Robert and Aunt Phebe" has been one of unusual hospitality and good cheer. Denied the pleasure of a large family of their own children, they have been friends to the homeless. Uncle Robert loved children and they in turn loved him. He gradually faded away, after a second stroke of paralysis. Funeral services were conducted from the home, which was crowded to overflowing with the large family circle, and mourning friends. His brother, George; the son, Ezekiel, of Washington, D. C., and the wife are left to mourn their great loss.

BABCOCK.—Ada Myrtle Polan Babcock, daughter of Chas. L. and Frances A. Polan, was born June 29, 1875, in Doddridge County, W. Va., and died at her home near Jackson Center, O., March 19, 1906.

For four weeks she had endured the pain and suffering from typhoid fever. All was done that kind friends, loving hearts and willing hands could do to effect her recovery, but God had called her home. In the year 1884 she removed with her parents from W. Va. to Jackson Center, O., where, at the age of ten years, she professed faith in Christ, and was baptized by Elder J. L. Huffman, and united with the Seventh-day Baptist Church at that place. In the spring of 1896, she joined the Seventh-day Adventist Church of which she remained a faithful member until her death. Dec. 25, 1893, she was married to Ira T. Babcock and from this union were born two daughters. She leaves husband and children, father and mother, three brothers and three sisters, who deeply mourn for her. She was a kind and affectionate wife and mother, and was respected and loved by her many friends. She will be greatly missed in the home, the church and the community. The funeral services were conducted in the Seventh-day Baptist Church by J. D. Jones. J. D. J.

BONHAM.—Phebe Randolph Bonham was born January 16, 1828, and died at the home of her daughter in Bridgeton, N. J., February 23, 1906.

Sister Bonham was one of a family of seven children, born to Evan and Ann Sharpless Davis, who lived near Shiloh, N. J. They were one of the hardy and thrifty families of Southern New Jersey. Phebe obtained an education sufficient to become a successful public school teacher. She was a woman of far more than ordinary intellectual ability. November 23, 1848, she was united in marriage to Mr. Gilbert Randolph. They resided in New Jersey for a few years and then moved to Wisconsin, living for a time at Walworth, and also at Edgerton. After nine or ten years they returned to their native State, lived for a time at Shiloh, then in the city of Philadelphia, Pa.; later at Washington, D. C., and finally returned to Shiloh, where they lived until October 26, 1887, when Mr. Randolph died. Seven children, three sons and four daughters, were born to them; all lived to grow up, five are still living. November 26, 1896, she was married to Deacon George Bonham, of Shiloh, who passed away last spring. Sister Bonham has been true to her Sabbath convictions, a devoted member of the Shiloh church during her long and useful life. Her Christian graces and hospitality suitably adorned the home of a deacon of the church of Christ. Though confined to her bed and a great sufferer for months, she has been uncompromising and thoughtful of her daughters, who have

been untiring in their care and devotion to her. The end was as quiet as her life had been. The funeral services were conducted from the home of her children, Mr. and Mrs. Edwin Bonham, of Bridgeton, N. J. Interment at the Shiloh cemetery. E. B. S.

COON.—Louis Stillman Coon died at his home in Little Genesee, N. Y., of consumption, March 15, 1906.

He was the third child and only son of B. O. Coon and Caroline M. Hall. Louis grew up on the farm, obtained a common school education, and when nineteen years of age went to Westery, R. I., where he was in the employ of his uncle, Ira B. Crandall, as a salesman in a men's furnishing store. He remained there for nineteen years, until one year ago, when failing health compelled him to abandon a position for which he was well fitted. Though he was a Christian from childhood, he had never made public profession until the "revival" held in Westery, R. I., about twelve years ago, when he was one of the first to confess Christ, go forward in baptism and unite with the Seventh-day Baptist church at Westery. July 11, 1891, he was united in marriage to Miss Adelia M. Bowman, of Ashaway, R. I. One son, Bowman, was born to them nine years ago. Brother Louis was a young man of unusual integrity and purity of character; an exemplary Christian; respected and beloved by all who knew him both in his social and business life. Only the evening before he passed away, the writer knelt by his bedside, and at his request prayed and talked to him about Jesus. He made all his plans for the services to be held when he was gone; gave his wife and sister a farewell smile; as they stood by his bedside at the last. Louis never forgot his Genesee friends and felt the deepest interest that they should be prepared and meet him in heaven. The funeral service was conducted from the residence, and burial at Little Genesee cemetery. The wife, son and a large family of mourners have the sympathy of all in their great loss.

TREMAINE.—In New York City, March 22, 1906, Mr. Robert J. Tremaine, in the 34th year of his age.

Brief services were conducted at the home of Mr. S. F. Bates, in New York, by Rev. E. F. Looftoro, and the body of Mr. Tremaine was brought to Adams Centre, the place of his birth and childhood, where funeral services were conducted by Pastor Socwell. The dust was laid to rest in the Adams Centre cemetery. He leaves to mourn their loss his widowed mother and a brother, who have the sympathy of a wide circle of friends. E. H. S.

WHITE.—In Greene Settlement, near Adams Centre, N. Y., March 24, 1906, Mr. Herman L. White, in his 76th year. Funeral conducted at the home of his son, H. G. White, by Pastor E. H. Socwell, and interment was made in the cemetery at Adams Centre. E. H. S.

WASHBURN.—Near Adams Centre, N. Y., March 15, 1906, Mr. B. G. Washburn, in the 91st year of his age. Funeral services were conducted at his late home by Rev. E. H. Socwell and burial was made in the Adams Centre cemetery. E. H. S.

A marked copy of *The Standard*, London, England, is at hand with the following obituary:

"CARPENTER.—On the 6th inst., Mildred White Carpenter, widow of the Rev. Solomon Carpenter, D. D., for many years missionary in Shanghai, and youngest daughter of the late Rev. William Henry Black, F. S. A., some time Assistant Keeper of the Public Records; in her 72nd year."

Mrs. Carpenter was a lady, refined and cultured, but for a number of years she had been a partial, or a confirmed invalid.

Special Notices.

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

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

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

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.

Mar. 31. The Two Foundations.....Matt. 7: 15-20.
Apr. 7. Jesus and the Sabbath.....Matt. 12: 1-14.
Apr. 14. Jesus' Power Over Disease and Death, Luke 7: 1-17.
Apr. 21. Jesus the Sinner's Friend.....Luke 7: 36-50.
Apr. 28. The Parable of the Sower.....Mark 4: 1-20.
May 5. The Parable of the Tares.....Matt. 13: 24-30, 36-43.
May 12. A Fierce Demoniac Healed.....Mark 5: 1-20.
May 19. Death of John the Baptist.....Mark 6: 14-29.
May 26. The Feeding of the Five Thousand.....Mark 6: 30-44.
June 2. The Gentle Woman's Faith.....Mark 7: 24-30.
June 9. Peter's Great Confession.....Matt. 16: 13-28.
June 16. The Transfiguration.....Luke 9: 28-36.
June 23. Review.

LESSON III.—JESUS' POWER OVER DISEASE AND DEATH.

For Sabbath-day, April 14, 1906.

LESSON TEXT.—LUKE 7: 1-17.

Golden Text.—"Jesus said unto her, I am the resurrection and the life." John 11: 25.

INTRODUCTION.

It seems probable that this lesson finds its chronological place soon after the time of the Sermon on the Mount, while our last week's lesson is doubtless to be dated before that great discourse.

The incident of the healing of the centurion's servant is particularly interesting from several points of view. We have here an example of Jesus' compassion for one outside of the ranks of Israel. His ministry was of a necessity confined in time and locality, but this is one of the sure indications that his sympathy was for all. Jesus even praises the faith of this outsider in contrast with the lack of faith in Israel.

The parallel account in Matthew's Gospel has a number of differences from the account before us, but these are not sufficient to make us infer that there were two centurions' servants healed. The Evangelist might easily say that the centurion asked Jesus for the healing of his servant, when the request actually came through certain of the leaders of the Jewish community. On the other hand the differences are so striking in the incident of the healing of the nobleman's son that we can not believe that John 4: 43-54 is parallel to our lesson.

The incident of the raising to life of the son of the widow of Nain is the first record of a miracle of this kind by our Lord. Two others are particularly mentioned as being restored to life by him, and there are also allusions to many others.

TIME.—Soon after the time of the Sermon on the Mount, in the summer of the year 28.

PLACES.—Capernaum and Nain.

PERSONS.—Jesus; the centurion; certain of the Jews and other friends of the centurion; the widow of Nain and her son; the multitudes; Jesus' disciples.

OUTLINE:

1. The Request on Behalf of the Centurion. v. 1-5.
2. The Great Faith of the Centurion. v. 6-10.
3. The Raising to Life of the Son of the Widow at Nain. v. 11-17.

NOTES.

1. *After he had ended all his sayings*, etc. This verse belongs properly in the preceding chapter, as it is a concluding remark in connection with the great discourse that Jesus had been giving.

2. *A certain centurion's servant*. The word translated "servant" means *slave*. Although this man was a slave, he was evidently the trusted friend of his master who was willing to try every means possible to secure his restoration to health. The centurion was himself a Gentile, as we must certainly infer from v. 9. Very likely he was in the service of Herod Antipas. *At the point of death*. He was just about to die, and would have died if Jesus had not interposed.

3. *And when he heard concerning Jesus*. Doubtless he had heard of the many miracles of healing that Jesus had done in that city. *He sent*

unto him elders of the Jews. That is, certain of the chief men of the city. Another motive for sending rather than going himself aside from the humility which we see later that he possessed, might be the impression that Jesus would be much more likely to grant the request of the chief men of the city. Some have thought that these men were elders of the synagogue but that is not as probable.

4. *Besought him earnestly*. This was no merely formal service that the elders did for the centurion. *He is worthy that thou shouldst do this*. This is much better as a direct quotation than in the form given in King James' version. The ground of worthiness is mentioned in the next verse. There is no sufficient reason to suppose that the centurion had become a proselyte.

5. *And himself built us our synagogue*. Certainly a very expensive way of showing his love. Compare the building of the temple by Herod the Great.

6. *And Jesus went with them*. He readily accedes to the request. We may perhaps infer that the elders thought that he would be reluctant to go, and for that reason made their request with much earnestness. There is however no hint of reluctance on Jesus' part as in the case of the Syrophenician woman. *The centurion sent friends to him*. These are another set of messengers,—not the elders. *Lord, Better, Sir*. It is hardly to be inferred from this title that the centurion has already accepted Jesus as his Divine Master. *Trouble not thyself*. The centurion not only feels his unworthiness to entertain such a good and great man as Jesus, but also can not bear to think that he is putting Jesus to inconvenience. Very likely he has in mind the fact that a Jew would incur ceremonial uncleanness by entering the house of a Gentile.

7. *But say the word, and my servant shall be healed*. The centurion is not withdrawing his request on behalf of his servant, but rather suggesting that the healing be accomplished without the coming of our Lord to his house. This thoughtful consideration for Jesus leads the centurion to express his faith that Jesus can heal just as well when absent as when present at the bedside of the sick.

8. *For I also am a man set under authority*. This verse is an explanation to show in some sense how the centurion came to arrive at such faith, and serves also as an argument to show why it seemed reasonable for him to suppose that Jesus could heal at a distance. He argues that Jesus has the same power to command disease that he has to give directions to his servants or soldiers under his command.

9. *He marvelled at him*. Jesus was surprised at the faith of this Gentile and remarked upon it to the bystanders. *I have not found so great faith, no, not in Israel*. Not only had there been before in Jesus' ministry no such example of readiness to believe, but this case is especially noteworthy, since the petitioner was not an Israelite. It would not have seemed so strange if some descendant of Abraham had risen to this height of faith.

10. *They that were sent*. Evidently the friends mentioned in v. 6. *Found the servant whole*. He was not recovering, but already well. Jesus was abundantly able to do what the centurion believed that he was able to do. He could not only cure by word, but even also without speaking a word.

11. *And it came to pass soon afterwards*. Some manuscripts read, "on the next day;" but the reading of the Revised version has the better authority. *A city called Nain*. In the southern part of Galilee, twenty miles or more southwest from Capernaum. This place is not mentioned elsewhere in the Bible. *And a great multitude*. The great popularity of Jesus at this time is not only shown by the collection of large crowds wherever he stopped, but also by the crowds that accompanied him.

12. *There was carried out one that was dead*. It was customary to bury the dead outside of a city or village. The burial usually took place upon the same day that the person died. *The only son of his mother and she was a widow*. Either of these circumstances taken singly would make this affliction particularly severe. The customs of the East make the position of a widow even more desolate than with us. Compare the many references to widows in the Bible. *And*

much people of the city was with her. Very likely to show sympathy.

13. *He had compassion on her*. Jesus' compassion in view of suffering is often mentioned as the motive for his miracles. *Weep not*. Jesus is sure of what he is going to do: he is not merely going to try to bring the young man to life. He can therefore give this exhortation with appropriateness.

14. *Touched the bier*. Evidently as sign for the bearers to stop, and set the body down. The body was evidently in an open coffin. *Arise*. As in all other instances of raising the dead mentioned in the Gospels the restoration to life was accomplished by a word.

15. *Sat up, and began to speak*. These two acts show his restoration to life and the full possession of his senses.

16. *And fear took hold on them*. That is, the natural awe in the presence of the supernatural. Compare the fear at the healing of the paralytic borne of four.—Luke 5: 26. *God hath visited his people*. That is, come to them with gracious benefits. Compare the word "visited" in Luke 1: 68. This is not to say that they recognized Jesus as the Divine Messiah. They thought that God had visited them by sending a great prophet.

17. *And this report went forth*. The news spread like wildfire. It is no wonder that the crowds followed Jesus.

GOD'S WILL THE BRIGHTEST THING IN OUR LIVES.

God's will is not so much a thing to which we must submit as a thing in which we should glory. It is not a rod beneath which we must bow, but a flag which we may follow. It is the one hopeful, glad and glorious thing in this world. We are too apt to think of the petition, "Thy will be done," as one only to be placed on tombstones, and mingled with sobs, when it is rather our battle-cry of freedom, our cheer for hope and progress. There is no glad, good thing in all the world, in any day of any single life, but that is the will of God being done. The triumphs, the successes, the hopes, the joys—these are the will of God. There is, indeed, a sense in which these are far more the will of God than the burdens, the tears, the failures, in which are mingled much of the fruit of the feeble, frail and faulty will of man. Let this prayer, then, ring in our anthems; let us shout it in our praises, let us cherish it in our hearts as our exceeding confidence and our great joy: "Thy will, O God, be done."—*Sunday-school Times*.

FAITH'S LEADING.

God's ways are full of goodness wherever we look. Faith looks up and sees God's goodness above us; hope looks ahead and sees God's goodness in the ways before us. It is as when an astronomer makes an observation on a star with an equatorial telescope; he starts out looking directly up into the zenith of the sky, but as the night moves on, and the star with it, and the telescope ever following the star, he finds himself looking straight ahead towards the distant horizon. So faith and hope are two visions of the same brightness—one above us, and one before us. If we follow faith far enough, it will surely lead us on to hope. If we dwell with faith we shall find ourselves living in hope. This we say unto you, therefore, that the believing man shall despair not at all.—*Sunday-school Times*.

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BLESSING IN SERVICE.

"He said unto them, I have meat to eat that ye know not. . . My meat is to do with the will of Him that sent Me, and to accomplish His work." John 4: 32-34.

Upon the well-by Sychar's gate, At burning noon, the Saviour sate, Athirst and hungry from the way His feet had trod since early day. The twelve had gone to seek for food, And left Him in His solitude.

They come, and spread before Him there, With faithful haste, the pilgrim fare, And gently bid Him, "Master, eat!" But God had sent Him better meat, And there is on His lowly brow No weariness nor faintness now.

For while they sought the market-place, His words had won a soul to grace; And when he set that sinner free From bonds of guilt and infamy, His heart grew strong with joy divine, More than the strength of bread and wine.

So, Christian, when thy faith grows faint, Amidst the toils that throng the saint, Ask God, that thou mayest peace impart Unto some other human heart; And thou thy Master's joy shall share, E'en while His cross thy shoulders bear. —George W. Bethune.

Vigorous Hopefulness

A LETTER is just at hand from one of the younger pastors of the denomination, enclosing an article on "Our Denominational Mission," which is accompanied by the following hopeful words: "I expect to preach on this question next Sabbath, in fact every sermon I preach comes from the deep convictions expressed in this article, though not fully expressed. I wish I had the power to make every man, woman and child in the denomination feel with that burning intensity on this question which I feel. I have no doubt you feel it even more. Take courage, we can and will arouse the people to the glorious work before us." THE RECORDER thanks the writer of the foregoing and wishes that the number of such men might be increased an hundred fold, and that right quickly. A few days since one said in my hearing that with the increase of years, men are likely to take darker views of the future, to be less hopeful. Perhaps that is true. But we believe that if careful inquiry were made among the ranks of those who represent the strongest, most vigorous and most abiding confidence in God, it will be found that the later years of life are richer than the earlier can be. There is an enthusiasm in youth which is likely to be vigorous and aggressive, but which frequently falls into doubt and despair when the brilliant dreams and hopes of youth fall in the dust. It

has been wisely ordered that youth should be vigorous and hopeful, but the permanent and abiding faith of the world is that which remains after all the flush and glow of earlier years have passed and stronger hopes have grown from the ashes of earlier dreams. Nevertheless, there is an inspiration which young life gives to every cause lest those who are young, early be discouraged by the difficulties that necessarily must be met. But we do not care to philosophize as to the difference between youth and age, but to commend the words of this young pastor: "Take courage, we can and will arouse the people to the glorious work before us." THE RECORDER renews the call for others, who will join the ranks of those who take courage and determine that the work which God has committed to the people with whom they are associated shall be carried forward under His guidance, to glorious results. Knowledge and Interest have concerning a given question is one of the important standards by which their interest in that question is determined. This applies to our religious problems and experiences quite as much as to the experiences of life outside of religion. Specialists in any department of science have double interest in their particular field. To those not acquainted with the facts, it often seems that there is little ground for their excessive interest in the questions which come before them. The man who knows nothing of the microscope and to whom a set of slides prepared for microscopic work are only bits of glass, can not appreciate how much they mean to the investigator when placed under the lens of the microscope. An unknown world of facts is revealed the moment the slide is placed at the right position. The botanist revels in the beauty of the flowers, where one not a botanist sees little or nothing that is attractive. The trouble is not with the flowers but with the ignorance of one man as compared with the knowledge of another. The source of indifference to religious truth, and the main cause of disregard and disobedience in the matter of our higher obligations and of spiritual life, lie, in no small degree, in the ignorance of men concerning those things. He who has never studied truth, knows little of its beauty when brought into relations with human life and destiny. He who is indifferent as to the development of his own character, or to the up-building of society along higher and better lines of living, is likely to be one who has never studied the relation which truth, purity and righteousness bear to individual life, and to the larger interests of the community, and of humanity. Turning to any field of human thought or effort, the fact appears that those who know least of a given question are least interested in it. Knowledge has wonderful-revealing powers. It is the one microscope, or telescope, according to circumstances, through which we learn those facts that compel interest, direct action and determine character. At this point the guiding presence and power of the Holy Spirit are the counterpart of those jets of artificial light which are arranged to increase the revealing power of the microscope. When a soul is opened to the incoming of the Holy Spirit, and is eager to know the way of righteousness, every experience brings a flood of light and a corresponding increase of knowledge concerning questions of duty, of character and of destiny. Thousands of men are indifferent to religion and to its claims because they know nothing about what the first principles of religion are and what its fundamental claims require. The obligation to learn, and hence the obligation to seek for the light that cometh from above, to study questions of duty and truth through the lens of the Divine Word, and, more than all else, to cultivate a desire for inner light and revealing wisdom are the first and constant duties of everyone.

IN every important experience men Faith Without believe much and trust much in Full Knowledge that which they do not fully understand. Spring time and summer are at the door. Their coming will awaken life in countless forms and with invincible power. These developments are so common that no one doubts concerning them and every one plans as to the results which will follow. Spring time, summer, the fruitage of autumn and the garnered harvest of winter are things in which the world believe without question. Every interest of human life proceeds upon faith in the coming and the fruition of the seasons. But if that faith could exist only when the processes of life were understood and could be explained, doubt would shut down on the world to-morrow, stifling every good interest. Experience has taught men that they can fully trust the processes of life, mysterious and inexplicable as they are. Religion demands no more than this; it often demands less. The central point in religious faith, is religious experience, and religious experience does not imply anything like complete knowledge of the manner in which Divine life works in the hearts of men or in the world. The point sought in these words is to awaken the attention of the reader, as the days of spring time and summer come on, to his own faith in the unseen and unknown about him, and thus strengthen his faith in the equally certain laws of life which appear in the world of religious experiences and of spiritual truth. One need not be frightened at

TABLE OF CONTENTS.

EDITORIALS.—Tract Distribution; Repelling the Jews; The White Scourge; Preventable, if Not Curable; Popular Education; Remedies; Extent of This Scourge; Loss in Money; "Soap Box and Cracker Barrel Club" 209
A Protest 210
Editorial News Notes 211
Business Office 212
What Is Our Mission? 213
O. U. Whitford, D. D. 213
"God Bless You, Dear," Poetry 213
MISSIONS.—A Service for the People; The Blood of the Martyrs Is the Seed of the Church; Portville, N. Y.; Nature's Cathedral, Poetry 214
WOMAN'S WORK.—Which Road? Poetry; The Work of the Birds 214
HOME NEWS 216
Semi-Annual Meeting 217
Samuel Crandall 217
CHILDREN'S PAGE.—The March Wind, Poetry; A Mysterious Perfume; Heralding the Dawn; A Little Subway Builder 218
General Conference Advisory Board 218
A Tribute 220
YOUNG PEOPLE'S WORK.—Japanese Christianity, Missionary Work, the Y. M. C. A. and the C. E. in Japan; From Gentry, Arkansas; The Reading and Study Course in Bible History 220
MARRIAGES 221
DEATHS 221
SPECIAL NOTICES 221
SABBATH SCHOOL 222
God's Will the Brightest Thing in Our Lives 222
Faith's Leading 222

The Sabbath Recorder.

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