

TABLE OF CONTENTS.

EDITORIALS.—Watch Your Words; Making the Best of Misfortune; Deceptive Statements; Ephrata, Pa. A Decply Religious Origin; "Kloster"; Peaceful and Thrifty; "Religious Education." . . . 289-291
Editorial News Notes. . . 291
"The Sabbath." . . . 292
Our Mission. . . . 293
A Rare Poem, Poetry. . . . 293
Past Finding Out. . . . 293
MISSIONS.—The Work of the Quarter; From China; From Rev. G. P. Kenyon. 294
The Call of the West, Poetry. . . . 294
WOMAN'S WORK.—Paragraph; The Ideal; Woman's Board. . . . 295
A Sermon. . . . 295
HOME NEWS. . . . 297
CHILDREN'S PAGE.—A True Fairy Tale, Poetry; The Coming of Spring; The Wake-up Story; The Art of Falling. . . 298
Pie, More Pie. . . . 298
YOUNG PEOPLE'S WORK.—Prayers Answered; The Reading and Study Course in Bible History. . . . 299
The Deacon's Tenth. . . . 299
From an Eye Witness. . . . 300
For Delegates to Eastern Association. . 301
History and Biography. . . . 301
DEATHS. . . . 301
SABBATH SCHOOL. . . . 302
Looking for the Handfuls. . . . 303
The Master's Voice. . . . 303

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SOME OTHER DAY.

There are wonderful things we are going to do
Some other day.
And harbors we hope to drift into
Some other day.
With folded hands and oars that trail
We watch and wait for a favoring gale
To fill the folds of an idle sail
Some other day.

We know we must toil if ever we win
Some other day.
But we say to ourselves there's time to begin
Some other day.
And so, deferring, we loiter on,
Until at last we find withdrawn
The strength of the hope we leaned upon
Some other day.

And when we are old and our race is run,
Some other day.
We fret for the things that might have been done
Some other day.
We trace the path that leads us where
The beckoning hand of grim despair
Leads us yonder, out of the here,
Some other day.

—Alfred Ellison.

THIS morning I was awaked by the gentle sound of rain pattering upon the roof, plashing in the leaves spout, dribbling among the leaves and grass outside my open window. And a grateful sense that God was blessing tree and shrub and tender flower while men slept, brought to mind the inquiry of one of old, which needs no answer: "Who hath divided a watercourse for the overflowing of waters, . . . to cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man; to satisfy the desolate and the waste ground; and to cause the bud of the tender herb to spring forth?"

It is easy to turn from the gift to the Giver. How, then, like to the rain is divine grace! Who causeth it to rain but God? Even the experiment of firing explosives to cause the clouds to yield their treasure seems to be abandoned, and who but God sendeth grace? He is the sole author of it. "He hath divided a watercourse for the overflowing of waters." He hath prepared a channel through which his overflowing love may reach our earth. The Lord Jesus Christ makes a way for grace to flow into the hearts of men, as the rain descends into the heart of flower and leaf. He directs each drop, giving to each blade its own—to every believer his portion of grace. God sends the rain when men are awake to observe, and when men sleep, and take no note; when men are busy in the field, or it descends "on the wilderness, wherein there is no man." So grace waits no man's observation. It comes in answer to prayer and earnest expectation, or it descends upon men as rain upon

the grass, which calls not for it, but only shows its need by withering blade. "I am found of them that sought me not,"—where the need is the only plea which rose to heaven. The rain falls "on the wilderness," "to satisfy the desolate and waste ground." Where there is no trace of former showers; where the sands are dry and burning; where there appears to be no roots to spring into life—nothing to repay the boon; where need seems insatiable. And thus it is with grace. It enters hearts hitherto unbled—as barren as the desert—where burning passion contains no root of promise; to satisfy whose needs requires an ocean of grace. The rain is efficient. It causes "the bud of the tender herb to spring forth." "My grace is sufficient." The tenderest bud starts into new life with the rain. The feeblest soul revives under God's grace. Buds of hope grow into strong faith. Buds of desire rise to resolves. Buds of purpose come to fruits of service. Buds of divinely implanted love come to blossoms of peace and purity and charity—colored with the heavenly, scented with the Christly—pleasing in the sight of God, inspiring to man. And still the gentle, blessed rain is falling.

Music at Ephrata

Music was highly cultivated, and singing was carried to an extent quite beyond the ordinary attainments of that period, and in many respects beyond the average attainments of the present day. Beissel was an excellent musician and a composer. The style of his music was modelled from Nature, the tones of the Aeolian harp being his primary inspiration and standard. This music was written in four, six and eight parts, all the parts except the bass being sung by women, there being two parts in the bass. A soft falsetto was the prevailing tone, minor strains being prominent. An ancient writer (see Rupp's History Lancaster Co.) describes it in these words: "The whole is sung on the falsetto voice, the singers scarcely opening their mouths, or moving their lips, which throws the voice up to the ceiling, which is not high, and the tones, which seem to be more than human, at least so far from common church singing, appear to be entering from above and hovering over the heads of the assembly." An account of that music written by an English tourist, while William Penn was Governor of Pennsylvania, described it in these words: "The treble, tenor and bass were all sung by women with sweet shrill and small voices, but with truth and exactness in time and intonation that was admirable. It is impossible to describe to your Lordship my feelings upon this occasion. The performers sat with their heads reclined, their

countenances solemn and dejected, their faces pale and emaciated from their manner of living, the clothing exceedingly white and quite picturesque, and their music such as thrilled to the very soul; I almost began to think myself in the world of spirits and that the objects before me were ethereal. In short, the impression this singing made upon my mind continued strong for many days and I believe will never be wholly obliterated."—Many of the members of the society were specialists in beautiful pen work, using quill pens. We saw beautiful books of records and history written in German, the text of which is now as clear, accurate and beautiful as a "copper plate." Great books of music, having the words and music, together with finely illuminated texts and initials, are still in existence and well preserved. Months and years were spent at such work, some of the sisters being noted for the beauty and rarity of their pen work.

THE German Seventh-day Baptists, like their English brethren, were among the first in educational work and in scholarship. Their printing

press at Ephrata produced one of the most notable and rare books, before 1750. We saw a copy of that massive volume among the treasured relics in the old Saal. It is "The Menonite Martyr's Mirror by Von Braght." The style of printing was ornate and beautiful in every respect. It will compare well with similar books of the present day. It is said that this was the earliest and most valuable history of the Christian martyrs ever published, it having been issued in Holland in 1562. At least twelve editions were printed in that country, but many of the books, like their owners, were burned by persecutors. Some copies were brought to America. These were printed in Dutch. The Menonites, who were neighbors of the Seventh-day Baptists at Ephrata, applied to the society at Ephrata to undertake the task of translating and reproducing the book. Miller did the translating. The type was set by four of his assistants, while another group of four men operated the press, the paper being furnished by a paper-mill already established by the Seventh-day Baptists. The book contained fifteen hundred pages. It is bound in heavy boards, covered with leather, ornamented and protected with brass mountings and clasps. Fifteen men, were set aside by prayer, and especially consecrated to the work of making this book, preparing both the material and doing the work. These fifteen men worked three years upon that volume. Twelve hundred copies were printed and it is said that in 1754, five hundred copies were still unsold. The price was a mere trifle, "twenty-two shillings," about

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\$5.50. The people at Ephrata sold the books at cost, saying, "We do not propose to get rich. We have done it for the honor of God and to promote religion." The printing house at Ephrata furnished two or three wagon loads of printed paper, to be used as cartridge paper by the Revolutionary army. Tradition says that the paper thus used represented the Bible, this book of martyrs and an ancient German hymn book, all these being in stock, in the printing office, but unbound. The wife of the writer has a copy of that German hymn book which bears the following imprint; above the imprint is the seal of the society at Ephrata: "Ephratae Typis & Consensus Societatis A. D. MDCCCLXVI." Space forbids us to follow this interesting line of history, but it illustrates an universal principle in history, that those who are called to "stand and wait in defense of great truths have always been men of culture as well as conscience.

THE standard of education at Ephrata and the tendency to Sabbath Schools scholarly investigation and education led directly to Bible study. A general school was established at a very early period which attracted attention from abroad. Young men from Baltimore, Philadelphia and other places were sent there to be educated. As a result of this spirit, Ludwig Hacker, a teacher in the school, projected the plan of holding a school on the afternoon of Sabbath for specific Bible study. There can be no question that a Sabbath school was established by Hacker as early as 1738, which was more nearly like modern Sunday-schools than the school of Robert Raikes was, which was established a generation later. The Seventh-day Baptists at Ephrata were the pioneers in Sabbath school work. A feature of Hacker's school on Sabbath afternoon was the recitation of verses from the Scriptures, by the pupils; another feature was the gift of cards as prize mementoes for the learning of such verses. This fact has been occasionally recognized by writers upon the origin of "Sunday Schools," but greater recognition is due both for the sake of accuracy in the matter of history, and in recognition of the devotion, scholarship and spirit of investigation which characterized the Seventh-day Baptists of that time. Authentic records fully support these claims. Those who are most loyal to the Bible and the Law of God are the natural leaders in Bible study.

Rich Men's Children PRESIDENT ELIOT, of Harvard, lately gave the result of fifty years' observation concerning rich men's sons. As President of Harvard, his opportunity for observing the character of such men, and the result of riches upon their lives has been exceptionally favorable. President Eliot is also a man whom no one can suspect of having any undue prejudice against rich or rich men. His position and work, on the contrary, would naturally make him favorably disposed toward them. These facts give double weight to his words, which are: "The most serious disadvantage under which the very rich have labored is the bringing up of children. It is well nigh impossible for a very rich man to protect his children from the habits of indifference and laziness. These children are so situated that they have no opportunity of doing productive labor and do nothing for themselves, parents, brothers and sisters, no one acquiring the habit of work. In striking contrast are the

farmer's children, who co-operate at tender years in the work of the household." The writer recalls some observations along this line connected with his early ministry. He entered upon his first pastorate during that period of the Civil War when great fortunes were being amassed by manufacturers, and others, through "Government contracts." Among the families with whom he became familiar was one in which there were sons, young men who were fully equal to their associates in native ability, and who were deemed most fortunate in that their father had rapidly attained an amount of wealth, which for those days, was deemed great. It was the duty of the writer to officiate beside the father's casket, at a great funeral service, and to see his fortune divided among his children. The general expression of opinion was: "Those boys are fortunate above their fellows." Because of their inability to appreciate the worth of that which they had not earned, it was not many years before the general opinion of all who knew them could be fairly expressed in words like these: "Those boys were among the most unfortunate of their companions." The reader will recall many illustrations of the fact that those children who are not trained to habits of industry, economy and right living, because the wealth of their parents makes this unnecessary, are likely to be most unfortunate. Business circles in all great cities depend upon new blood from the country to supply strong and reliable successors to those men who have great business interests in charge, generation by generation. It is the spur of necessity from outside themselves which makes the most and best of men and women. Children need to learn how to work, to love work, and not to live beyond their means, in order to become desirable citizens and truly successful. The same principle holds good in the matter of education. Taken number for number, those students who "work their way through school," who are compelled to spend extra years of time in order to secure an education, become far stronger, both as scholars and as desirable factors in the world's work, than those whose abundance of money makes school life and college days scenes of personal enjoyment and dissipation, rather than of hard work. Plain living and high thinking are the basis of all true manhood and womanhood.

Blessed Brevity It is well known that more people die of over-eating than of lack of food, yet people will go on making gormandises of themselves, loading down their tables with much that is unwholesome, and, with mistaken hospitality, urging their guests to partake beyond the demands of appetite or the power of digestion. The same is true of mental and spiritual feasts which are set before the public from time to time by the makers of literary and religious programs. Song upon song, speech upon speech are added, simply because they are good, and therefore an audience ought to hold on. Speakers make the same mistake, multiplying points and illustrations after they have produced the best effect, thus demolishing what has gone before, and wearying the audience. It may often be a real act of self-denial to throw out much that is good, but, judging from the length of the average program, the lack of terminal facilities on the part of the average speaker, and the jaded look of the average audience, we have yet to learn what good judgment and will-power may accomplish in the line

of restraint. The ability to stop a few minutes before one is through may well be coveted.

Circumnavigation and the Sabbath THE question which is raised by superficial thinkers who seek to break down the idea that any specific day of the week can be kept as the Sabbath, because of the apparent gain or loss of time in sailing around the globe has been considered many times in these columns. But some may be helped to see the facts by the following method of explaining the case, who have not been fully satisfied by other methods. It is from the pen of Professor E. E. Whitford, and appeared first in the *Semi-Weekly Tribune*, New York:

NAUTICAL TIME. "Edward E. Whitford volunteers the following in consequence of reading our answer last week to the question on nautical time, explaining why travelers drop or add a day in crossing the Pacific Ocean: 'Suppose that in a circular race course one runner enters the course and runs around the circuit and leaves at the point where he started. At the time he leaves, a second enters at the same point, runs in the same direction, completes the circuit in the same time and leaves as the first; and a third enters when the second leaves, and so on. The first runner is Sunday, the second Monday, etc. All the trail behind Sunday back to the fixed starting point we will also call Sunday, until it is obliterated by the Monday who follows him. Notice that there is only one man on the track at a time; and if Wednesday, for example, is on the track, all the space back of him to the starting point is called by his own name, Wednesday, and all the space in front of him around to the starting point is called Tuesday.'

"Now, if I sit by the way, Sunday, Monday, Tuesday, etc., pass me at equal intervals. If I walk slowly along the track in the same direction that the runners are going, I find that the intervals are a little longer; and when I walk in the opposite direction the intervals are a little shorter. If now, in my walk, I should come near the point where the runners enter and leave the course, and cross the mark, going in the same direction as the runners, suppose for instance that I was in the part of the track last passed over by Tuesday, and that the man on the track was therefore Wednesday, I would naturally expect that the next man to pass me would be Wednesday. I unconsciously step over the limiting mark into the trail left by Wednesday. Wednesday finishes his course behind me and leaves the track, and I never see him. Thursday, the man who follows Wednesday, steps into the track and is the next man to pass me. If I should call him Wednesday I should find that I was in error. So, in order to keep correct reckoning, I must omit Wednesday this time from my count and call the day after Tuesday Thursday. Similarly in going in the opposite direction to the runners, if I cross their starting and finishing point when Monday is on the track, I unconsciously step out of the space passed over by Monday into the trail of Sunday, yet unobliterated. I have already met Monday, and I expect to meet Tuesday next, but instead I really meet first Monday again, who has not yet finished his course; and in order to keep correct record I must count Monday twice.

"Now, if this track is the circuit of the globe, the runners are the days, precisely the same reasoning applies. The days are twenty-four hours apart; and, if you remain still, follow each other in regular order. By common consent, the new day springs into being at longitude 180 degrees

from Greenwich, and the imaginary midnight, which ushers in a new day, moves around the world from east to west, like the runners in the course. In front of this moving line, for example, it is October 1st; behind it, it is October 2d, until the instant that the midnight line reaches longitude 180 degrees again, when October 1st vanishes and October 3d is born, while it is October 2d over the whole world. At New Zealand the day is all but over, and at Hawaii it is just begun. Therefore a ship going from Chili to Australia must omit one day from its reckoning, and in going from Australia to Chili must count one day twice."

An Old Time Sunday Law Trial THE following document, a copy of which the editor secured at Ephrata a few days since,—and which will be found in THE RECORDER of February 5, 1846, tells in outline the story of an early trial under the Sunday laws of New Jersey. Forty or fifty years later than the date of that trial, the Seventh-day Baptists of New Jersey led in a campaign for religious liberty. After a struggle which continued several years, comparative liberty was secured by modifications of the ancient law to the present form. These facts were placed before the Legislature of Pennsylvania in 1846, about which time the question of religious liberty under the Sunday laws of Pennsylvania was discussed at length; but the oppressive features of the Pennsylvania law of 1794 were continued in spite of all efforts to the contrary. THE RECORDER is searching for some record or report that will give the name of the Seventh-day Baptist referred to in the following document. We are also trying to secure the text of the entire charge of the Judge on that occasion, who incorporated this letter of Washington in his charge. If any of our readers can aid in that search they will place THE RECORDER under renewed obligations.

An extract of a German Pamphlet published at Ephrata, Pa.

On the 2nd of October, 1798, at New Mills, Burlington County, State of New Jersey, a Seventh-day Baptist being indicted before a Justice of the peace for working on Sunday, and fined, he appealed; during the trial at Court an extract of a Letter from General Washington was produced by the Judge in his charge to the Jury, which was in answer to a Committee of a Baptist Society in Virginia, dated August 4, 1789, as follows:—

"If I had the least idea of any difficulty resulting from the Constitution adopted by the Convention of which I had the honor to be President, when it was formed, so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument. If I had any idea that the General Government was so administered that the liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecution. You can, without any doubt, remember that I have often expressed as my opinion, that every man who conducts himself as a good citizen is accountable alone to God for his religious Faith, and should be protected in worshipping God according to the dictates of his conscience."

Signed, GEORGE WASHINGTON.

The result was, acquittal by the jury. I hereby certify that I saw the original Eng-

lish from which the above German Pamphlet was translated, at Ephrata, Pa., A. D., 1800.

ANDREW FAHNESTOCK,
Pastor of the Society at Snow Hill, Franklin Co., Pa.

HARRISBURG, January 16, 1846.

Randolph's History "A HISTORY of Seventh-day Baptists in West Virginia," by Corliss Fitz Randolph, is at hand. This is not an ordinary book notice. It is written without the knowledge or consent of Mr. Randolph. The preface of the book, and the first two chapters, which treat of William Davis, of Wales, and of the Shrewsbury church, are quite enough to commend it to every lover of history and doubly if one is interested in the history of Seventh-day Baptists. The preface explains that the first plan of the writer was to prepare a paper, under appointment, which should outline the history of the South-Eastern Seventh-day Baptist Association. No sooner had Mr. Randolph undertaken the work than he discovered that the theme demanded a much larger treatment than could be given in an ordinary paper or secured in a brief period. With true historic instinct, he saw that the history of the churches which make up the South-Eastern Association began long before there were any churches in West Virginia. The same historic spirit led him to begin his work by a careful examination of original records. This examination included all records concerning the church at Shrewsbury, Monmouth County, N. J., the records of the churches at Woodbridgetown, Fayette County, Pa., and the church at Salemville, Bedford County, Pa., together with such scattered material as might be found in the office of the Secretary of State in Trenton, N. J. Such examination gives more than ordinary value to the specific history of the churches of West Virginia. All specific historic movements must be seen in the light of years, often of centuries which precede final results. While this book does not deal at length with Seventh-day Baptist history in New England, it does bring out with sufficient prominence the relation which the early churches in Rhode Island sustained toward New Jersey, in that the Seventh-day Baptists who organized the church at Shrewsbury, passed to New Jersey from Rhode Island, by way of Long Island. Prominent among these were the "Maxsons," who were ship-builders, and who established a ship-yard on the Manasquan river, the first settlements being made at the mouth of the Manasquan, and the mouth of Shark river. The book is illustrated by maps drawn by Mr. Randolph, which indicate these early locations in a simple but satisfactory form. The personal element in the book is prominent. It is copiously illustrated with the pictures of individuals, localities, buildings, etc. But these individual characteristics add value to the book, while they illustrate the fact that all historic movements center in individuals. In this case, William Davis, of Glamorgan-shire, Wales, where he was born in 1663, is the prominent figure of the opening history. He was educated at Oxford University, his parents intending that he should become a clergyman of the Established Church. While there he embraced the doctrine of George Fox and became a public speaker among the Quakers, coming to America in a company of those people in 1684. He was one of forty-eight who separated from William Penn in 1691 and became followers of George Keith, who was a Baptist-Quaker. A few years later, he changed his

faith still more and was baptized by Thomas Killingworth, then pastor of a Baptist church at Cohansy, now Roadstown, N. J. Soon after this he embraced the Sabbath in connection with the work of Abel Noble, and in 1699 organized the Seventh-day Baptist church at Pennepek, Pa. In 1710, Mr. Davis and his wife sought membership in what is now the First Hopkinton church, of Rhode Island. Some doctrinal questions arose in connection with his application, but he was admitted to membership in 1711. He was invited to preach by that church in 1713 and was authorized to administer baptism. On page 427 of the book—the book contains 504 pages in all—appears a list of Seventh-day Baptist clergymen who have descended from William Davis, the founder of the Shrewsbury church: "Deceased: John Davis, son of William Davis; Jacob Davis, grandson of William Davis and first pastor of the New Salem church; John Davis, Lewis A. Davis, Peter Davis, Simeon Babcock, James Ball Davis, Jacob Davis, Maxson Babcock, Uri Morton Babcock, John Livingston Huffman."

"Living: Samuel D. Davis, Darius King Davis, Lewis Alexander Platts, Lewis Fitz Randolph, Simeon H. Babcock, John T. Davis, Gideon Henry Fitz Randolph, Darwin C. Lippincott, Boothe Colwell Davis, D. D., Theodore J. Van Horn, William L. Burdick, Riley G. Davis, James H. Hurley, Samuel Hoffman Davis, Charles S. Sayre, Eli F. Loofboro, Herbert C. Van Horn, Edgar D. Van Horn and Ahva J. C. Bond."

We have called attention to the book in this way, not only to awaken interest in it on the part of our readers, but to indicate that those who are "advance subscribers" to the volume, and have secured it at the trifling cost of \$2.00 per copy must deem themselves doubly fortunate, so far as outlay of money is concerned. The making of such a book has been a work of love on the part of the author, in which he has illustrated the truth that the most valuable books and those which ought to be prized most highly not only do not bring any financial return to authors, but on the other hand, they involve great financial outlay for which the author finds no return, outside the conviction that he has performed a pleasant duty in preparing them, and has illustrated a German adage which suggests that he has lived in vain who has not written a book. Such is THE RECORDER's estimate of Mr. Randolph's book.

Do not fail to read "Laim," on Page 314.

EDITORIAL NEWS NOTES.

A prominent event of the week was the opening of the Russian Parliament at St. Petersburg on May 10. Recalling the leading items of news concerning the situation the reader can well understand that deep interest exists throughout Russia concerning the result of this first definite attempt toward a more liberal government. As the situation seems now, something will be gained in favor of a less autocratic system, but the loss of power which centers in the Czar and his immediate advisers does not promise to be great. It is to be hoped that there will be no serious revolutionary uprising, although such a result would not be surprising. The Russian people have come up to the present situation through ten centuries of trial. The pathway to better things in national government has been rough and full of hindrances. Progress has been slow. The first two centuries of Russian history are

semi-legendary. That period began about the middle of the ninth century and corresponds to the accession of Alfred the Great in England. During those first two centuries Russia was gradually changing from Norse to Slav rule. Then came a century or more of Mongol supremacy. About the middle of the fifteenth century—1462—the era of autocracy began under Ivan III, who proclaimed himself Autocrat. There was an old republican element among the Slavs which was destroyed during the sixteenth century. In 1613 the Romanoff dynasty was founded; and the real greatness of the Russian Empire dates from 1689, when Peter the Great came to the throne. From that time to this, autocracy has controlled the destiny of Russia; but the demand for better things, though faintly voiced, has not been wholly silent. The meeting of the new Parliament opens a new era, that of Constitutional Government. The mass of the people are not yet fitted for self-government, but the Rubicon has been crossed and history can not return upon its traces, making Russia what it was before the Japan-Russian war; neither can the autocratic element check the current, now well under way, toward more liberal government. The contrast between the development of liberalism in England and in Russia is great and full of instruction. The English Parliament was well established, while Russia was yet in the grip of the Mongols, and the bright period of Elizabeth shone over England when poor Russia was groaning under the iron heel of Ivan the Terrible. The Cromwellian Revolution in England broke what remained of absolutism, even before Peter the Great had entered upon his reign, which was such a blessing to Russia. It remains to be seen how well the Russian Empire, with its great diversity as to subordinate nationalities and interests, will rise to the demands and opportunities which come with the opening of a Parliament. One thing is certain, the student of history, whether from the standpoint of political, religious, or social life, or of all three combined, will find in the Russia of to-day and of the next twenty-five years, a field in which rapid, and probably gigantic changes will take place. Adjustment and readjustment will follow each other in quick succession and the spirit of the twentieth century will rapidly cover the traces of much that the tenth century embodied in early Russian history.

Considerable progress has been made during the week toward reaching a vote upon the Railroad Rate bill in the United States Senate. The two extreme views concerning court review promise to be united in a modified form which will probably secure nearly, if not quite the undivided support of the Senate. All this is of great interest in view of the fact that the nation has already begun to deal with many questions involved in the railroad rate bill now under consideration. Trusts and monopolies of all forms are at the bar of public opinion for investigation, and the character of the Rate Bill which may finally become law will be a prominent feature in the pending readjustment concerning trusts and monopolies. A new step in this direction appears in that the Attorney-General, on May 9, made public the fact that the government has brought suit against the Drug Trust in the Circuit Court of Indiana.

Pending the announcement of a final decision of the Smoot case, Senator Platt introduced a joint resolution on May 9 which strikes directly at polygamy. The core of the resolution is that

"neither polygamy nor polygamous practices shall exist in the United States, or in any place subject to its jurisdiction." The passage of such a joint resolution, at this time, with adequate provision for its enforcement, would be a fitting consummation of the prolonged discussion which has centered around the case of Senator Smoot, and of the whole question of Mormonism and polygamy.

Unusual activity appears at New Haven, Conn., and at other parts of that State concerning Sunday observance. While much has been said concerning base-ball, golf and similar games, the matter of entertainments on Sunday is also at the front. May 9 the Chief of Police of New Haven withdrew a refusal which he had made, and granted the presentation of a "sacred play" by the Catholic King's Daughters; on Sunday night, May 13. Slowly but surely, even Puritan Connecticut is being swept along in the current of disregard for Sunday.

A severe storm on Lake Erie was reported on May 9, with some loss to shipping in the harbor of Cleveland and at other points.

The situation in San Francisco improves rather slowly, judging from the reports at hand. The financial situation is being relieved gradually, by provisions for capital, sent from New York and other places. The Fire Insurance Companies of San Francisco are almost insolvent because of their losses and the immense demands made upon them. But even this situation will find relief, although the payment of losses can not be as prompt as it would be under ordinary circumstances. Not a few questions have arisen as to the relations between the damage done by fire and that done by earthquake. In general, the earthquake was the cause of the conflagration. On the other hand, much damage was done by the earthquake in which fire had no part. Such new questions as may arise will form a precedent for similar occurrences hereafter. In so far as no precedent now exists, those features of the situation must be adjusted by mutual agreement or by final adjudication in the proper Courts.

An issue concerning the Sunday law in the State of New Jersey was made on Sunday, May 6, by the playing of a game of base-ball in Jersey City. It was announced that the case would be made a test one. Whatever may be the result in the lower Courts, it is probable that the case will reach some important decision in a higher Court.

The coal strike has been settled, and unless the agreement is broken, peace is secured for the next three years. Meantime, the price of coal, which had attempted to go upward, has been reduced and will likely reach the level of last year and possibly may fall below that.

On the 7th of May President Roosevelt sent to Congress the report of the International Waterway Commission on the Preservation of Niagara Falls. That report recommends that restrictions be placed upon the amount of water which may be diverted for the purpose of power; and that the matter be arranged by treaty between Canada and the United States. It is suggested that thirty-six thousand cubic feet a second be made the limit on the Canadian side, and eighteen thousand five hundred cubic feet on the American side. The report declares that the commission has made a thorough investigation of the situation at Niagara.

Congressman Cannon, Speaker of the House

of Representatives, reached his seventieth birthday on May 7. His associates in Congress and his friends throughout the United States joined in overwhelming him with congratulations. He has had what may be called a "rough-and-tumble" political life, in which he has developed unusual power, with corresponding manliness, and now at seventy years of age, he is one of the foremost men in the councils of the nation, as to vigor of thought, quickness and keenness of execution, and unsullied manliness. His case, like many others, intensifies the irony of Dr. Osler's theory that a large chloroform bottle should be furnished to every man on his sixtieth birthday.

Elections in France took place Sunday, May 6, which resulted in a general "Government victory." Not many changes were made in the House of Deputies, and there was no rioting in Paris. Premier M. Sarrien is strongly upheld by the result of the elections.

The action of the New York State Legislature touching insurance reform bills in that State, has accomplished "successfully a monumental task which should bring to the members whose efforts did the work, and the administration which made it possible and aided so largely in carrying it out, the gratitude of the vast army of policyholders, which the Armstrong Committee's legislation will safeguard." Such is the opinion expressed by the *New York Tribune*. This result indicates the vigor and straightforwardness with which the better sentiment of the American people expresses itself, when occasion demands.

The largest gas engine in the world has been installed at Pittsburg, Pa., during the week past. It is in connection with the steel rail-manufacturing machinery at the Edgar-Thomson Steel Works, in Braddock. It is rated at 4,000 horse power; but the most important feature of the case is that the gas which runs the engine is saved from the blast furnaces of the plant. Hitherto this gas has had no use except to vitiate the air in and about Pittsburg. The Carnegie Steel Company found a way to catch, cleanse and utilize that waste material. This is another triumph in engineering.

The Olympian games at Athens this year have been captured by representatives from America. The victory of Americans in various games has been so emphatic that there can be no doubt as to the actual superiority of American athletes who entered into the contest.

THE FORTIETH ANNIVERSARY OF THE ORGANIZATION OF THE SEVENTH-DAY BAPTIST CHURCH OF FARINA.

The Seventh-day Baptist church of Farina was organized on the 14th day of April, 1866. It has been the custom of the church since that time to hold some form of service each year on the Sabbath nearest to April 14, commemorative of its organization. This year April 14, the fortieth anniversary fell on Sabbath day.

A program of a historic character was prepared for that occasion, consisting mainly of the singing of old hymns by some of the old singers; the presentation of historical papers, the authors of which, with two exceptions, were constituent members of the church; and the reading of letters from former pastors of the church, now living. The day was fine and there was a large congregation, composed in part of some of our First-day friends. The choir that fur-

nished the singing was composed of the surviving members of the choir of early days. This was a very affecting feature of the occasion—seeing gray-headed men and women occupying the place of the old choir in the corner seats, and hearing them sing the old, familiar hymns.

As the papers read are considered to have a permanent value, they will probably be printed in THE SABBATH RECORDER, and only a brief description of their character will be given here. After Scripture reading and prayer the program was carried out as follows: 1. Singing by the choir, "All hail the power of Jesus' name." 2. A paper on the history and characteristic features of the colony of Seventh-day Baptists here, preceding the organization of the church, was presented by A. C. Bond, one of the first settlers. William A. Goodrich first came in the spring of 1861. He put up a house, in pioneer style, which soon came to be the rallying point of other Seventh-day Baptists who came seeking homes, and a place for holding meetings on the Sabbath. A Sabbath school was also held in it. At the close of the Civil War the colony was increased by about twenty returned Union soldiers. In a very interesting and graphic style the writer of the paper describes some of the features and incidents of those pioneer days, which will be highly appreciated by readers of the paper when printed in THE SABBATH RECORDER.

2. A paper on the history of the organization of the church by William C. Tanner, assisted by C. A. Burdick—Brother Tanner being blind and unable to write or to consult records—was read by George C. Wells, also a constituent member. After all the preliminaries necessary to the organization had been completed, such as agreeing upon articles of faith and a covenant, obtaining letters of standing from home churches, etc., a meeting was held on Sabbath, April 14, for the ceremonies of a formal organization. After devotional services, and a discourse by Elder Leman Andrus, the brethren and sisters joined hands in a circle, the articles of faith and the covenant were read, a consecrating prayer was offered by Elder Cottrell, a charge to the church given by Elder C. M. Lewis, and the hand of fellowship, in behalf of the denomination, was given by Elder Leman Andrus. Thus was the First Seventh-day Baptist Church of Farina launched upon its mission in the Lord's service.

3. A paper on the subsequent history of the church to the present time was presented by Thomas Zinn, including references to each of its pastors from C. M. Lewis, its first pastor, down to the present time.

4. Singing, "Beautiful Zion Built Above," by A. C. Bond and wife and Dr. Arnold C. Davis and wife.

5. H. P. Irish presented a paper on the history of the Sabbath school, which was organized in the year before the organization of the church. Mr. Irish was the youngest of the constituent members. He is at present and has been for the last few years our Sabbath school Superintendent.

6. Mrs. Sarah Carlisle presented a history of the Ladies' Aid Society. The society was first organized in 1871 under the name of "The Ladies' Benevolent Society of the Seventh-day Baptist church" and included gentlemen, making a membership of 62. In 1883 it was reorganized under its present name: The Ladies' Aid Society. During its history this society has raised for various purposes over \$1,000, besides send-

ing boxes and barrels of goods of various descriptions to various destinations.

7. Miss Mary Andrews presented a paper on the history and work of the Y. P. S. C. E. and also of prayer-meetings and literary societies under different names, conducted by the young people, previous to the organization of the Y. P. S. C. E. The society has done active Christian work outside of the church as well as within, and contributed considerable amounts of money for evangelistic, and various other denominational purposes. It has contributed greatly to the stability and life of the regular church prayer-meetings, as well as keeping up its own. The paper also gives an account of the organization of the Junior Endeavor Society and of the harmonious co-operation of the two societies. This paper, as well as the others, will be read with interest if printed in THE SABBATH RECORDER, as contemplated.

8. The pastor had by correspondence and invitations secured letters from former pastors now living and from wives of three deceased pastors, which he presented and read. The letters were from Mrs. O. U. Whitford, Mrs. W. C. Titsworth, W. H. Ernst, C. A. Burdick, Mrs. J. L. Huffman (now Witter), D. B. Coon and L. D. Seager.

Pictures of all the ten men who have served the church as pastors, copied (except that of the present pastor) from photographs in so excellent a manner, as to be hardly distinguishable from the originals, artistically arranged in a group and framed, had been placed on an easel on the platform, where it faced the congregation during the exercises. This truly fine group was the work of our resident photographer, C. S. Coon. It has been hung on the wall of the audience room, where it is to remain. I will not take space to describe the beautiful floral decorations which adorned the occasion.

C. A. BURDICK.

SPECIAL SERVICES AT THE CLOISTER.

Rev. Dr. A. H. Lewis, of Plainfield, N. J., spoke in the Saal at Cloister on Friday evening, April 27, at 7:30 o'clock to a large audience on subject of "God's Law," text, Matthew 5: 17. On Sabbath, April 28, at 1:30 p. m., he addressed the Sabbath school and at 2:30 p. m. he spoke on "Our Hope," Luke 12: 32. On Sunday morning, April 29, at 9:30 o'clock, he spoke to another large audience on Sunday legislation, text, Matthew 22: 21. Dr. Lewis is editor of THE SABBATH RECORDER, a Seventh-day Baptist weekly publication, published under the auspices of that denomination. He is a septuagenarian, who speaks in a most logical and impressive manner and whilst here he made numerous friends. His labors as a popular lecturer have made him of more than state repute and those who heard him will heartily welcome his return.—*Ephrata Reporter*.

THE TORREY MISSION.

The Torrey-Alexander Mission just ended must be acknowledged as having accomplished much good. There are, doubtless, differences of opinion regarding some of its methods. There may be questions in the minds of many as to the wisdom of some of the statements made and the doctrines urged. But it seems impossible for any one who has the good of the community at heart to doubt that such a series of meetings held in the city for three months, with the sole purpose of making bad men good and good men better, must result, quietly and without observa-

tion perhaps, but surely in lasting benefit to individuals and to the masses of our people.

Every good citizen desires the coming of any loyal and true man whose only object is the advancement of humanity along the lines of righteous living. And when such an one comes, we not only welcome him, but thank him when he has ended his work. Doctor Torrey and Mr. Alexander gained nothing for themselves of an earthly kind by coming and working here. The transient popularity which was theirs will soon pass away. They may even be largely forgotten by the great population of a city where so much is always calling for public attention. But the influence of such services as they rendered, and the spectacle afforded in such meetings as that in the Academy of Music on Tuesday night, when 3,000 men crowded into the building and stayed until nearly midnight, singing hymns and listening to appeals for purer living—these must have enduring value.—*Public Ledger*, Philadelphia.

TO THE DISCOURAGED PASTOR.

Perhaps you enter a plea of not guilty as charged, but admit that you are a little blue. Never mind how acute or how mild the attack may be, our advice is suited to all shades and varieties of the malady. In order to an accurate diagnosis we must ask a few questions, and we trust that your answers will contain "the truth, the whole truth and nothing but the truth."

Are you lazy? No, no, don't take offense where none is intended. We are not trying to insult you, but to get at the facts. Don't you know that there are diseases which cause no pain and of whose presence the victim has no warning until bodily weakness and inefficiency indicate some back-lying malady? The fact that you have never suffered from laziness is not infallible proof that you are not afflicted by it. That is one of the moral maladies where the other fellow does the suffering. Do you enter with zest into your work? Are you bringing into use every resource at your command? Are you constantly increasing your power by study and reflection? Is your mind filled with the problems which your field presents and employed to its limit in their solution? How many hours each day do you devote to study? That does not mean how much time do you dawdle in the house, in the room with your books, but how much real, honest, hard mental work are you doing? How much time do you devote to specific effort towards definite religious ends? We are not asking how many pastoral calls you made last year, but whether you have any purpose in that activity aside from keeping the people good-natured and making a good showing in your record book. Oh, yes, you say that your field is small and not much can be done. Are all the people of your community children of God? Are all who profess to be Christians such men and women as they ought to be in temper and devotion? Isn't it true that you have assumed the impossibility of reaching this person or that family? Have you not practically handed over to the enemy many a soul as hopeless? Do you continue earnest, persistent effort in behalf of all? Dear brother, there is not a field in all America but its successful cultivation will employ all the powers of the ablest minister of the gospel. Because you are accomplishing nothing it does not follow that nothing can be accomplished. Look at your field and yourself again, and tell us whether or not you are investing in it all the ability you have. If not, why not?—*The Standard*.

Missions.

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

THE STUDENT VOLUNTEER MOVEMENT.

The year 1906 is a year of two anniversaries of unusual significance to the cause of missions.

It is the twentieth anniversary of the inauguration of the Student Volunteer Movement for foreign missions at Mt. Hermon, and also the centennial anniversary of the American foreign missionary enterprise, which began with the memorable Haystack prayer-meeting at Williams College in 1806. The earnest band of Christian students at Williams and the hundred student delegates who volunteered at Mt. Hermon had before them the common ambition of creating and extending a student missionary movement. The conditions for growth were not so favorable in the days of the Haystack Band.

The sources for world-wide information were few; the religious societies among under-graduate students were even less. Only eighty years later 251 students, delegates from two hundred colleges in the United States and Canada, gathered at Mt. Hermon, on the banks of the Connecticut, for the first international Christian student conference ever held. At the beginning of this meeting less than a score of the delegates were willing to become missionaries; and at the close one hundred had indicated their willingness and desire, God permitting, to become foreign missionaries. The account of this missionary uprising spread like wild fire over this country; though I was a young man in business at the time I shall never forget the event, and the influence it had on my life.

This movement has grown with increasing momentum from the first. The young men preparing for life's work are feeling its influence; as I felt it.

Those in the secular professions need it as much as those preparing for the ministry, and missionary work.

Before this movement was a year old President McCosh, of Princeton, said: "The deepest feeling which I have is that of wonder as to what this work may grow to. Has any such offering of young men and young women been presented in our age, in our country, in any age or in any country since the Day of Pentecost?"

This missionary spirit has already modified, to say the least, the mercenary and selfish ambitions of the students in a thousand seminaries and institutions of higher learning. When caught, it settles at once not only the terrible problem of a dissipated life, but that of usefulness. This is simply the reflex influence at home. The records of volunteer movement show that almost 3,000 workers have sailed to foreign fields in the past twenty years. One thousand of them during the last four years; about one-third of them women. They have gone to more than eighteen countries and islands. Over 800 to China, 600 to India, Burma and Ceylon, 300 to Africa and nearly 300 to Japan. Some have thought this force of volunteers for missions had diminished the numbers, which would otherwise enter the ministry, but the facts are evidently just the opposite. Another great need is being met: that of influencing men who are to become professional, commercial, military and civil leaders at home and abroad to feel their responsibility of making our country Christ's Kingdom. When I was abroad and called, as we often did, on our Consul to other countries, how often we were hu-

miliated and shocked to find dissipated officials. There is probably no movement of our time doing more to prepare the rising generations to feel the responsibility, and help to shape the affairs of our nation, to take its place among the kingdoms of the earth and inaugurate the "golden rule" as the law of all nations.

KEEP YOUR SHADOW OFF YOUR WORK.

It is said of Michael Angelo that he always worked with a little lamp fastened to his hat, lest his shadow should fall upon the canvas. There is a suggestive thought in this incident. It is this, that we should not let the shadow of self fall upon our Christian work. It is not how much work we do, but the purpose or spirit which prompts us to do it, that the Master considers. How essential, then, that we watch the heart and keep a close censorship of the motive; for if we do right things in the wrong ways we may do wrong things. We should be zealous and aggressive, and ready for every task that comes to hand, but we should be all these for Jesus Christ. Selfish ambition must be held in contempt if we hope to reach the sphere of real usefulness and devoted service. We should not forget that there is no joy like the joy of self-forgetting effort; and there is no influence like the influence of the Christian worker, who keeps his own shadow off his own work.—*Exchange.*

BOSTON.

The first Sabbath service was held by Seventh-day Baptists in the city of Boston, Mass., on April 28th, with an attendance of fourteen Sabbath-keepers and one newspaper reporter.

The following is an extract from a leading daily paper of the city:

THEY PLAN TO ESTABLISH A CHURCH IN THIS CITY AND NAME COMMITTEE.

"A small company of men and women gathered at 200 Huntington avenue to-day and laid plans for a Seventh-day Baptist Church organization. The Seventh-day Baptist Missionary Society of Home and Foreign Missions is assisting in the establishment of the proposed church in this city. Its Corresponding Secretary, Rev. E. B. Saunders, was in charge of today's meeting. A regular service was conducted and nearly every one present took part in some way or other. It was decided to continue the Saturday morning services in the hall for a time, and an effort will be made to reach persons in and near Boston who keep the Seventh-day as Sabbath, and invite them to join in the meetings. Arrangements are expected to be made at once for the holding of a series of services on each evening of week after next. This matter has been left with a committee of three."

HOLLAND.

The following letter from Brother Velthuisen, of Haarlem, Holland, is in reply to a letter from the Secretary, saying that the Memorial Board and friends in America were going to send money for the Java mission; asking the amount and how he would advise the money be remitted to Java.

HAARLEM, FEB. 5TH, 1906.—Rev. E. B. Saunders, Shiloh.—Dear Brother: Your letter January 23d last was to me and afterward to the members of the church here like a flood of blessing, falling over us as unawares as ever might

happen. O, how good is our God. Again as so many times before, we must exclaim: Happy is the people, that has the God of Jacob for its help. "It is better to take refuge to the Lord, than to put confidence in man." Yes, indeed, our Father in Christ answers prayer at His own good time and in His own good way. How many supplications are brought up to His throne for our dear ones at Pangaengsen in their great need and poverty. And how glorious is our Father's answer. Dear brother, I am very thankful to the Board because the implicit confidence it has in my trustworthiness, and thankful first of all and above all to my God and Saviour, who made it so that I, poor sinner, became his child and in some measure his servant, trusted by brethren, who are among the highly esteemed leaders of his people.

But as to the responsibility the Board is placing on me, I dare not accept it for myself. I brought your letter in the prayer-meeting last Sabbath and asked the church to pray with me and to give me, each of the members, to understand what they would answer, being in my situation. Further I asked the elder members in particular. And yesterday here in Haarlem the committee of the Peter Hendrik Fund had its session: the brethren, Bakker, of Rotterdam; Bakker, of Amsterdam, and my son were also there, being members of the committee. I asked for a while access to their session, that, of course, was granted. I told my desire for knowing their opinions after I had read your letter. And so I gave the Board this answer: We here are each of us of this feeling: It will be proper and wise to send Mrs. Jans and Slagter the whole amount at once; the more because the latest news from Java speaks of new cares because a heavy sea flood or inundation has racked the regions of Mrs. Jans' colony. I realize my responsibility I deal with the brotherhood here.

My son's report is: The best way to transport the money to Pangaengsen is that the Board sends it to Haarlem; and then the "Nederlandsche Handelmaatschappij," at Amsterdam, will remit it without any expense, because it is for mission work. Now we expect that the \$200 will be sent to the undersigned. With respectful salutation and brotherly love to you all.

G. VELTHUYSEN, SR.,
HAARLEM, HOLLAND.

TREASURER'S REPORT

For the Month of April, 1906.

GEO. H. UTTER, Treasurer, in account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.	
Cash in treasury April 1	\$ 869 96
Final payment on Ayers property, Unadilla Forks, N. Y.	26 50
Mrs. Sally A. Maxson, Waterford, Conn.	2 00
Mrs. J. G. Spicer, Plainfield, N. J., Palmborg house	5 00
Susie M. Burdick, Shanghai, Palmborg house	25 50
General fund	12 50
	37 50
Interest on bank balance	1 79
Woman's Executive Board, General Fund	30 00
Home missions	5 00
Palmborg house	5 00
	40 00
J. H. Coon, Utica, Wis.	5 00
Hannah L. Crofoot, Alfred, N. Y., Palmborg house	5 00
Seventh-day Baptist Memorial Fund, income Missionary Society Fund	35 55
50 per cent. D. C. Burdick income	20 04
50 per cent. D. C. Burdick farm	12 64
	68 23
H. E. Babcock, Latin, California	2 00

Pulpit subscriptions	7 00
Nettie Wells, Little Genesee, N. Y.	5 00
Income from permanent funds	273 25
Lyle E. Maxson, Ingersoll, Ok., life membership for Mrs. T. P. Maxson	20 00
Julius Theus, Bellinger, S. C.	1 50
"O. P. J.," Milton Junction, Wis.	10 00
Sabbath school, Dodge Center, Minn.	5 00
Janesville, Wis., Palmborg house	5 00
Berlin, N. Y.	5 00
Alfred, N. Y.	1 91
Church at New York	\$24 62
Church at New York	15 09
	39 71
Leonardsville, N. Y. (First Brookfield)	11 88
Westerly, R. I.	129 86
Hammond, La.	4 55
Attalla, Ala.	2 00
Plainfield, N. J.	39 29
Salemville, Pa.	1 60
Alfred, N. Y., General Fund	\$27 79
Palmborg house	25
Offering for Sayer work	11 00
	39 04
Shiloh, N. J.	10 00
Fouke, Ark., for Java missions	6 50
Rotterdam, Ark., home missions	\$5 00
China missions	5 00
	10 00
Rock River, Wis.	1 41
Milton, Wis.	75 00
Collected by L. D. Seager	25 50
	10 00
	\$1,792 98

CR.

E. B. Saunders, balance salary and expenses to March 31, 1906	\$ 120 84
G. H. Fitz Randolph, salary quarter ending March 31, 1906	150 00
George Seeley, salary quarter ending March 31, 1906	37 50
R. S. Wilson, salary quarter ending March 31, 1906	90 00
Church at Westerly, R. I., quarter ending March 31, 1906	50 00
Niantic, R. I., quarter ending March 31, 1906	12 50
Marlboro, N. J., quarter ending March 31, 1906	25 00
Richburg, N. Y., quarter ending March 31, 1906	18 75
Hartsville, N. Y., quarter ending March 31, 1906	12 50
Black Lick, W. Va., quarter ending March 31, 1906	50 00
Cumberland, N. C., quarter ending March 31, 1906	6 25
Welton, Iowa, quarter ending March 31, 1906	18 75
Garwin, Iowa, quarter ending March 31, 1906	25 00
Boulder, Colorado, quarter ending March 31, 1906	37 50
Farnam, Neb., quarter ending March 31, 1906	25 00
Rock River, Wis., quarter ending March 31, 1906	12 50
Delaware, Mo., quarter ending March 31, 1906	6 25
Little Prairie, quarter ending March 31, 1906	6 25
Hammond, La., quarter ending March 31, 1906	25 00
L. D. Seager, salary and expenses, March and April	\$ 106 50
Traveling expenses advanced	25 00
	131 50
Interest	8 48
Cash in Treasury, Available	\$ 426 15
Palmborg House	397 26
Shanghai Chapel	100 00
	923 41
	\$1,792 98

E. & O. E. GEO. H. UTTER, Treasurer.

Whether life is worth living depends upon this other and more important question, whether one has a purpose in life.—*Rev. D. C. Garrett.*

"Christians must get together before the church can bring peace into the world."—*Dr. Henson.*

Tact does not remove difficulties, but difficulties melt away under tact.—*Lord Beaconsfield.*

Woman's Work.

ETHEL A. HAVEN, Leonardsville, N. Y.

The great hearts of the people respond loyally and promptly to any sudden call upon their sympathies, as was evidenced by the generous gifts sent to San Francisco. The first days of terror and distress, however, do not measure the needs of that sadly stricken people.

One phase of the new problems which must be faced is presented below. The committee which is responsible for this work for the children is made up of women whose names are known the country over. It may be that among the readers of this page are some who will be glad to help so worthy a cause. Do not be dismayed if your gift must be small, for "Small service is true service while it lasts."

APPEAL TO THE LOVERS OF CHILDREN.

BY MRS. GEN. JOHN A. LOGAN.

Of all the sufferers from the unspeakable disasters that have overtaken California, there are none which should appeal more strongly, especially to the women of the nation, than the children. Think of these little ones being awakened from their innocent slumbers by the hideous sounds that rent the air that awful morning; of their fright hearing the tumult and the strife.

They are still unconscious of the meaning of the excitement that surrounds them or why they do not return to their homes, or why their piteous cries for father and mother are still unanswered. They know not that they are fatherless, motherless, homeless and alone in the world.

Put our own loved ones in such a position and how our hearts would bleed. Would we not expect that to them would be given the relief they needed? It was to those who gave to the least of them who were naked, hungry and thirsty that the Lord promised the reward of eternal life.

Let your hearts be touched for the little ones; deny yourselves something to contribute to the fund that is to give them immediate succor and to provide them with shelter and protection from the ills and temptations of life until they are old enough to take-up the battle for themselves. Among these helpless children there may be many who are destined for important parts in the world's work in the future.

Give generously to the fund for these wards of the nation; the State will be overburdened for years to come. Provide abundantly for the children who are the hope of the country and the "heritage of the Lord."

If the women of the whole country would organize into societies and work as diligently for this noble purpose as they have hitherto worked for charity, home and foreign missions, temperance and the church, every one of the legion of destitute children now crying for help in California would be saved for the service of God and our country.

The children of the poorest and the richest citizen of California are now on equal footing in the race of life; they are alike dependent upon charity and the care of the benevolent.

MRS. JOHN A. LOGAN.

The great generous heart of the nation has responded most generously to the general needs of the stricken city, but this is the first organized effort to care not only for the immediate needs, but for the permanent welfare of the little children who have been left helpless by this awful calamity.

It is the purpose of the committee first to see

that these little ones are provided with the urgent necessities of life, proper clothing, food and nursing; then to make permanent provision for them which will insure their being cared for permanently and given an even start in the battle of life. Confident appeal is made to the women of the country, to the mothers and daughters, for this most necessary and worthy purpose. No doubt is felt that there will be a prompt and adequate response.

By application to Mrs. George Brandt, Secretary of the National Committee, care of Astor National Bank, 18 West Thirty-fourth street, New York City, full information as to the plans for raising of money and the purposes for which it is to be expended will be gladly furnished.

All moneys collected for the purpose of looking especially after the orphans and destitute children should be sent to the Mothers' and Daughters' San Francisco Relief Fund Committee, care of Astor National Bank, No. 18 West Thirty-fourth street, New York City, and each contribution will be promptly acknowledged.

THE LEGEND OF SAINT CHRISTOPHER.

JULIA SARGENT VISHNER.

Every child knows the story of Cinderella and Jack and the Beanstalk. Only few have heard the much nicer story I am going to tell, although it is a very told story and has been many times retold.

There was once a man of giant stature and amazing strength. Burdens that many oxen could hardly move were as play to him. His name was Offero, which means the bearer of burdens. Now Offero was no "lazy bones" as so many giants seem to have been. He was willing enough to serve, but on one thing he had made up his mind. He would serve with his great strength only the strongest. So he left his native village and journeyed to the court of the king. But before he had reached it Offero heard of a greater king, and then of still a greater, so that his journey was a long one. But at last he reached the court of the king who had proved himself, in all his battles, the strongest of all the kings of earth. And here he took service among the soldiers. The king was not long in finding out the great strength of his new recruit, and made Offero his own body guard. Wherever the king went, his guard went also, keeping all his enemies at bay by only the sight of his great height and broad proportions. But upon a day, as the king's minstrel played the harp and sung to his master, Offero noticed that an uneasy look came upon the face of the king, and he hastily made the sign of the cross upon his brow.

"What jest is this of our great Primo?" he asked, and one told him, "It is no jest. The king fears the devil whose name the minstrel just now spoke, and crossed himself to keep from his power."

"What is this?" said Offero. "He fears the devil! Then must the devil be stronger than he. I will serve none but the strongest." Whereupon he went to the king, demanding his wages, and with scant ceremony took his departure.

And now the account varies, as to how he contrived to meet his new master. According to one he went to the depths of a gloomy forest, and knowing no fear called Satan, who at black midnight cracked the earth and came up in answer to his call. In another he is met by Satan as he wanders forth from the court of the king. And this seems the more likely, as the evil one has always had the reputation of being on hand when

he is wanted, and requires no calling up. So we will have it that this Dark Prince accosted Offero, asking him for whom he sought and was answered: "I seek Satan, for I would serve him who is so strong that the greatest king of earth trembles at his name." So Offero was now one of Satan's body guards and merry times he had for a while in his new service.

But one day as they passed along a mountain road a wayside cross stood before them, whereupon Satan trembled and would not go farther. "How is this?" asked Offero. "What power hast this piece of wood over thee?" And Satan answered: "It is the cross of Christ, before which I have no power at all." "Then," said Offero, "it is plain that thou art not the strongest. In the name of the cross, I will serve thee no longer." Then Offero wandered here and there asking for the Christ. But few bare him in their hearts and none could tell where he was to be found.

At last Offero came to the lonely hut of a hermit, and begged to be told the way to Christ. The good man answered: "Thou must fast and pray. So shalt thou find him."

But Offero answered: "Pray, I can not, for I know no prayers. Fast, I will not, for if I fast, I shall lose my strength, and it is with my strength that I must serve the strongest when I find him." Then the hermit told him of a deep and dangerous stream which had neither ford nor bridge. "If thou canst not fast nor pray, build for thyself a hut by the bank of the stream, and carry the faithful through its waters. It may be that so thou shalt find the Christ."

This seemed good to Offero, and he built his hut of reeds and instead of the life of bold adventure he had formerly led, became a patient beast of burden, hoping that thus he was serving the strongest although he could not find him. Years passed by and the kind old giant's hair had grown white with patient service. One night as he slept in his hut by the river's brink, he heard a voice calling, "Dear, kind Offero carry me across!" He rose at once, took the pine tree, which was his staff, and crossed the river. No one was awaiting him. Thinking that it was a dream Offero returned through the waters to his hut, and was soon sleeping once more. Again, the voice called, "Offero, good old giant, carry me across." Again he rose and crossed the stream, finding neither "man nor mouse" on the other side, and once more returned to his hut. A third time he was awakened, the voice sounding more plaintive than before. "Offero, Offero, come carry me across." And the third time he arose, took his staff and patiently crossed to the other side. Here he found a little child whose eyes looked upon him with love and trust. With two fingers the giant lifted the child upon his shoulders and entered the river once more. But with each step the weight upon his back grew heavier, until great drops of sweat stood upon his brow, and he could only stagger up the bank. "What art thou, little one?" asked the giant. "I could as soon have carried the world upon my back."

And the little child stood before him, bright as the light, and a voice said:

"Thy name shall no more be called Offero but Christopher, for thou hast carried the Christ over; and for a sign the dead staff that is in thy hand shall become again a tree."

Then the giant was alone and the night was dark about him: But in the morning the staff which he had planted had shot forth green leaves,

and after three days the angels came and carried Christopher across the river of death into the presence of the strongest, in whose service he had humbly and patiently spent his strength.—*Exchange.*

REPORT OF WOMAN'S BOARD.

A regular meeting of the Woman's Board was held at the home of Mrs. J. H. Babcock, Milton, Wis., on Thursday, May 3, at 2.30 p. m.

Members in attendance: Mrs. S. J. Clarke, Mrs. J. B. Morton, Mrs. A. R. Crandall, Mrs. T. J. Van Horn, Mrs. L. A. Platts, Mrs. J. H. Babcock.

Mrs. Clarke read Nehemiah, 4th chapter, and prayer was offered by Mrs. Morton.

The minutes of last meeting were read and approved. The Treasurer's report for April showed receipts to the amount of \$384.49.

Mrs. Platts read a letter from Mrs. Babcock, of Yonkers, N. Y., and another from Mrs. Flora Dunham, of Plainfield, N. J.

A letter from Dr. A. H. Lewis was accompanied by a communication from Mrs. Lanphere Smith, a lone Sabbath-keeper of Phenix, R. I.

Mrs. Van Horn read a letter from Mrs. H. M. Maxson, in which she gave suggestions in regard to work on Woman's Page of RECORDER.

Mrs. Platts presented the following resolutions, which were unanimously adopted, and which we feel will voice the heart-felt opinion of the women of all our societies, as well as of all who have read the Woman's Page of THE RECORDER for the past few years.

Whereas, Mrs. H. M. Maxson, who for a number of years has so ably edited the Woman's Page of THE RECORDER, has been compelled to resign that work on account of the severe and prolonged illness of her daughter, therefore

Resolved, That with unqualified appreciation of the excellence of her work and with deep sorrow for the conditions which have made it necessary, we express our sincere regrets at the severing of the pleasant relations which have ever existed between herself and the Woman's Board.

We earnestly pray that her loving and efficient labors in this relation may still continue to be, to our women, an inspiration to better and abler service, that the kind Father of us all will speedily bring to her loved one complete restoration of health—to the family and to us all grateful recognition of His power to renew and to keep, and an increasing devotion to the interests of the cause of truth.

A letter from Miss Ethel A. Haven, of Leonardsville, N. Y., contained her acceptance, for the remaining portion of the Conference year, the position as editor of the Woman's Page.

Voted an order on the treasury for the printing of 300 postal receipt cards for use of the Treasurer.

Mrs. Van Horn was instructed to write to each of the Associational Secretaries asking them to urge upon the societies the payment of pledges for the college scholarships assumed by the Board; also for payment on Miss Burdick's salary.

Adjourned to meet the first Thursday in June.

MRS. S. J. CLARKE, Pres.

MRS. J. H. BABCOCK, Rec. Sec'y.

The surest method of arriving at a knowledge of God's eternal purposes about us, is to be found in the right use of the present moment. Each hour comes with some little fagot of God's will fastened upon its back.—*F. W. Faber.*

EDUCATION SOCIETY.

The regular quarterly meeting of the Executive Board of the Seventh-day Baptist Education Society was held at Alfred, N. Y., May 6th, 1906, at 3.30 p. m.

Present: Professor E. M. Tomlinson, Dean A. E. Main, Professor A. B. Kenyon, Professor W. C. Whitford, Professor E. P. Saunders, Rev. J. B. Clark, V. A. Baggs.

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

The Treasurer, Professor A. B. Kenyon, presented his third quarterly report, 51st year, February 1st to May 1st, which was adopted.

The Treasurer was authorized to pay THE RECORDER PRESS bill of \$114.00, the society's proportion of the Seventh-day Baptist Year Book.

Voted that we pay to the Treasurer of the Alfred Theological Seminary \$325.00.

Voted that we pay to the Treasurer of Alfred University \$225.00.

Voted that we appoint representatives of the society at the Associations, as follows: At the South-Eastern, President B. C. Davis and President T. L. Gardiner; at the Eastern, Secretary A. E. Main; at the Central, Secretary A. E. Main; at the Western, Secretary A. E. Main and President B. C. Davis; at the North-Western, Secretary A. E. Main and President W. C. Daland.

Voted that the Treasurer be authorized to pay the Sun Publishing Association bill of \$3.75 for postal notices of meetings.

Adjourned.

V. A. BAGGS, Sec.

TREASURER'S REPORT.

Third Quarter, 51st year, February 1, to May 1, 1906.
I. REVENUE AND EXPENDITURE.

DR.	
Balance on hand Feb. 1, 1906:	
Seminary Fund	\$ 695 09
General Fund	299 16—
	\$ 994 25
Interest on Bonds and Mortgages:	
Alfred University	298 00
B. F. Armstrong	50 00
W. C. Belcher Land Mort. Co.	42 00
Farmers' Loan and Trust Co.	12 50
G. W. Rosebush	11 75
Laura Saunders per C. L. Shaw	69 75—
	484 00
Interest on Note:	
Alfred Mutual Loan Association	3 97
Interest on Theological Endowment Note:	
Ellen S. Williams	3 00
Contributions for Theological Seminary:	
(a) From S. B. D. Mem'l Fund.	\$ 50 00
(b) From Churches:	
Adams Centre, N. Y.	\$ 7 40
First Alfred, N. Y.	27 02
Chicago, Ill.	10 00
Farina, Ill.	1 90
Milton, Wis.	10 00
Nile, N. Y.	19 31
Pawcatuck, Westerly, R. I.	25 99
Plainfield, N. J.	14 82
Plainfield, N. J., C. E.	1 00
Riverside Cal.	3 25
Rotterdam, Holland.	4 00
Utica, N. Y., Sabbath School	5 00—
	129 69
(c) From Individuals:	
L. F. Skaggs	1 67—
	181 36
Total	\$ 1,666 58
CR.	
Alfred Theological Seminary	\$ 675 00
Alfred University, General Fund	275 00
Interest on Temporary Loan, University Bank	25
Rent of Safety Deposit Boxes, University Bank	4 00
Salary of Treasurer	25 00

Balance on hand May 1, 1906:	
Seminary Fund	\$395 08
General Fund	292 25—
	687 33
Total	\$ 1,666 58
II. PRINCIPAL.	
DR.	
Balance on hand February 1, 1906	\$ 431 29
Payment on Notes:	
Alfred Mutual Loan Association	1,000 00
Payment on Theological Endowment Note:	
Ellen S. Williams	10 00
Temporary Loan, University Bank	150 00
Total	\$ 1,591 29
CR.	
Invested in Bonds and Mortgages:	
Andrew J. Armstrong	\$600 00
Charles Gardner Callen	800 00—
	1,400 00
Invested in Stock:	
Alfred Mutual Loan Association	25 00
Temporary Loan Repaid, University Bank.	150 00
Balance on hand May 1, 1906	16 29
Total	\$ 1,591 29
CR.	

Invested in Bonds and Mortgages: Andrew J. Armstrong \$600 00 Charles Gardner Callen 800 00— \$1,400 00

Invested in Stock: Alfred Mutual Loan Association 25 00 Temporary Loan Repaid, University Bank. 150 00 Balance on hand May 1, 1906 16 29

Total \$1,591 29

III. CONDITION OF ENDOWMENT.

(a) Productive: Bonds and Mortgages \$35,000 00 Stock 2,928 14 Notes Receivable 2,175 00 Theological Endow. Notes 5,925 00 Cash 16 29— \$46,044 33

(b) Non-productive: Old Endowment Notes 10,944 43 Pledges 237 50— 11,181 93

Total \$57,226 36

Respectfully submitted, A. B. KENYON, Treasurer.

ALFRED, N. Y., May 1, 1906. Examined, compared with vouchers, and found correct.

J. BENNETT CLARKE, E. E. HAMILTON, Auditors.

ABOUT FOUKE, ARK., AS A HOME.

Having been requested to write some descriptive notes about Fouke for the benefit of RECORDER readers and believing that we have some inducements to offer those who contemplate a change of location, I offer the following items:

Fouke (pronounced Fowk) is by rail 17 miles southeast of Texarkana. The town was laid out in the woods by Elder J. F. Shaw, A. D. 1890, for the purpose of colonizing scattered Sabbath-keepers and securing for them church and school privileges. That year eight dwellings, and a printing office, where *The Sabbath Outpost* was published, were built. The next year a blacksmith shop, a school house and some other buildings were added. The Seventh-day Baptist church held services in the blacksmith shop until the school house was built, when the Education Association, which built it, tendered the use of it to the Seventh-day Baptist church to hold their services in, and to other churches also when not interfering with us or with the school. Several families of Seventh-day Baptists became dissatisfied and left us, and for several years there was very little growth of the town, and that mostly by the coming of First-day people. With the transfer of the railroad to the Texas and Pacific system came an era of confidence in the future of Fouke which continued to the present time.

A present census would show: One two-story, four-room public school house, where two teachers are employed; one private school house, built and controlled by Rev. G. H. F. Randolph, where the children of Seventh-day Baptist families receive free tuition, and others are received for a reasonable recompense. Thus far Mr. Randolph has been successful in securing missionary teachers, whose influence for good is felt

outside the school room. The Seventh-day Baptist church holds its services in the Randolph school house. Elder Randolph preaches twice a week in connection with the prayer-meeting and Sabbath school, when he is at home, which is most of the time. The Universalists have a neat meeting house and have preaching at uncertain intervals. A Methodist minister preaches there once a month, at night. The Christian (Campbellites) have a meeting house and hold services every Sunday and their house is often occupied by others. The First-day Baptists have a meeting house one and a half miles from here, with monthly preaching. The Seventh-day Baptist church has maintained a weekly prayer-meeting ever since the first settlers came here. There are now both Senior and Junior Christian Endeavor Societies here.

There are five stores, three of which are doing a good general merchandise business. One of these is a commodious brick building erected last year. A good railroad depot, which is also an express office, a millinery store, a barber shop, the best cotton gin in Miller County, a corn mill, where corn is ground every Sabbath, a M. O. Post-office, from which two rural routes are supplied; one drug store, one hotel, one blacksmith and repair shop, one planing mill, at which the lumber cut by five saw mills is dressed; one printing office and outfit not now in use, and fifty-one dwelling houses, including some which are fifty or sixty rods outside the town plot. In this limit there are thirteen families of Seventh-day Baptists, in whole or in part, and three others farther out, but near enough to attend meetings here.

The mercantile business is all conducted by First-day men. The soil here is a light sandy loam, responding readily and profitably to fertilizers, but these are not generally used. Corn, cotton, oats, sorghum, peanuts, stock peas, potatoes, both sweet and Irish, are successfully cultivated, and a great variety of garden vegetables. As a fruit country, peaches are seldom a failure. Some apples are raised, but it is not an apple country. Pears would be a paying crop were it not for "blight." Berries do well. Currants are a failure. Figs generally do well. Grapes do very well. Plums of some kinds do well; others do not. The land is almost entirely free from stones. Unimproved land from which the marketable timber has been removed can be bought for \$8 to \$10 per acre near the town, and cheaper further away. Some partially improved places can be bought at about the same, and from that up to \$25 per acre. As to climate, our winters are short, with considerable raw, chilly weather, with but very little snow and little freezing weather. The summers are long and some of the time hot. I have seen six consecutive days in New York hotter than any six consecutive days in Arkansas, but here the hot weather continues much longer. Sometimes our crops are cut short by lack of rain, in hot weather. Long continued hot weather naturally produces a feeling of lassitude and lack of energy, and some work but little in the hot part of the day; others put in full time. Sunstroke is almost unknown. Our most common diseases are malarial. Chills and fever are generally of a mild type and not as common as in many places, but very unpleasant to have, anywhere, although rarely, if ever, fatal, except the congestive form, which is not common. Pneumonia is perhaps the most fatal disease here, but is not as common as further north. Tuberculosis is more rare here than any other locality

where I have lived. Fouke is fully up to and probably above the average as a healthy locality. I have lived in New York, Massachusetts, Arkansas, Oregon, Idaho and have returned to Arkansas. I left Fouke for Benton County and three years later came back to Fouke, as my health is better here, but doubtless that climate would agree with some the best. Arkansas has made wonderful progress along educational lines and in many other things, since I first came here in 1877, and in my opinion it is to-day, as a whole, one of the very best States in the Union.

S. I. LEE.

FOUKE, ARK., APRIL 30, 1906.

REV. ANDREAS CHRISTENSEN.

Andreas C. Christensen was born at Asaa, Vendsyssel, Denmark, November 22, 1834, and died at Asaa April 3, 1906. Brother Christensen was reared and later on began Christian life as a member of the Denmark (Lutheran) State church. About 1876 he united with the Methodists. In 1885 he became a Seventh-day Baptist. It was through the Scandinavian Seventh-day Baptist in the Western States of America that he became acquainted with our people, our principles and our "Articles of Faith." By means of his preaching and those articles a Seventh-day Baptist church was organized at Asaa, Denmark, June 15, 1889, when he baptized the first two members—I mean two sisters—by name of Maria Nielsen and Christina Jensen. In later years some more people came to keep the Lord's Sabbath and became baptized, and also members of the Asaa church. This church was received into the General Conference in 1897.

Brother Christensen had been in failing health for some time. But, however, came his death somewhat suddenly and unawares. His dear widow, Sister Mary, and several children are left to mourn their loss. Also the bereaved brotherhood at Asaa and environs. Sister Mary Moller, who was baptized here at Rotterdam, was at the funeral. From them I learn that funeral services were conducted at his late home by the teacher of the school at Asaa—as is the custom in the Lutheran State-Church in Denmark—and at the grave the Lutheran pastor of Asaa spoke a good word of comfort. This funeral took place April 12, 1906.

F. J. BAKKER.

ROTTERDAM, HOLLAND, APRIL 30, 1906.

UNASKED.

We praise thee, thou God of the lavish hand,
For the gifts thou dost freely bestow;
For the dawns that whiten the summer land,
And the fall of the covering snow.
Unasked and unsought, unwished and unbought,
Beyond the flight of our highest thought,
Is the treasure of all that thy hand hath wrought,—
And ever that treasure doth grow.

Oh, sweet is the smell of the clover white
Thou dost send to the hunter bee;
And sure is thy care for the sparrow light
That fits through the flowering tree;
And silent the growth in the nut tree tall
Of the hoard thou dost grant to the squirrel small
And constant thy thought on thy creatures all
That dwell in the land or the sea.

But high o'er the beauty of dawn or of flower
Is the beauty of heavenly grace;
And far more than treasure of wealth or of power
We long for the light of His face
Who came all unasked to Bethlehem town,—
Was despised and rejected; who bore the world's
frown;
Whose smile greets the victor; who giveth a crown
To the faithful who winneth the race.

Rev. J. A. Galleher in *The Interior.*

Children's Page.

THE DAY OF THE SPANK.

ELLIS PARKER BUTLER, in *American Illustrated Magazine*.

"LAIM!"

It was twilight, and the shades were drawn in the room where Deedee's cot stood like a white, iron-barred cage. Every sign told that Deedee was going to sleep. The most pronounced indication was Deedee herself, who stood in her crib, rampant, regardant, and wide-awake. She clung to the side of the crib, and trod the sheets into a tangled mass of white. Like the death of an alligator, the going to sleep of Deedee was a long and strenuous affair.

Mrs. Rawson stood looking at her daughter with reproachful eyes. It was a family tradition that Deedee must go to sleep quietly, quickly, and without any nonsense. Every evening, when Mrs. Rawson put the little white figure in the crib, she had renewed hopes that the tradition would prove a verity; every evening Deedee shattered that tradition to little bits. The go-to-sleep hour was her glorious hour of rebellion. For weeks she had tramped under her pink feet the bed-going rules, triumphantly regardless of law and order. She did not see, looming larger and larger, and approaching nearer and nearer each day, the stern and horrid form of the Spank!

It had been decided, in family conclave, that Deedee was old enough to be punished by the laying on of hands. It was decided at a time when Deedee was not in the room, and everyone had been very stern about it. People could be stern about Deedee when she was not there. When she appeared, they had to stop being stern, and kiss her.

Deedee was twenty-two months old, and ninety-eight per cent. pure sweetness. Envious neighbor mothers said her short, curly hair was tow-colored, which was not true. Everyone admitted that her eyes were like round bits of blue sky. It was clear that she had inherited the sweetness from her mother; equally clear that the two per cent. of unadulterated stubbornness came from her father. He said so himself. But he did not believe it.

Deedee was beginning to be a person. She could say what she wanted, and sometimes people could understand her. It was quite time, everyone agreed, that her education should begin. If she was to grow up into a noble, sincere womanhood, she must be properly started. Only the night before the day of the spank Mrs. Rawson had begun her religious education. Standing at her mother's knee—for Deedee would not kneel to God or man—she had repeated: "Nowee-laim-downnee-seep, Padee-o-so-tee."

Which the most dense person would recognize as:

"Now I lay me down to sleep,

I pray the Lord my soul to keep."

As a first attempt, it was a grand success, except that she did not, as she had stated, "lay me down to sleep." On the contrary, she stood upright in her crib for an hour, calling for "Mamie," the meaning of which was, that she wished to be rocked, and to have "Mary Had a Little Lamb" sung to her.

The day of the spank had opened inauspiciously. When Deedee awoke, at five o'clock in the morning, the rain was falling in torrents, which presaged a day indoors, and to begin with, she stood in her crib and called for "laim."

Mrs. Rawson awakened slowly to a consciousness that Deedee was slowly but regularly repeating the word, and she sat up in bed and thought. "Laim" was a new word, of unknown meaning, but, whatever it was, Deedee wanted it. She insisted on having it. It was evident that nothing but "laim" would satisfy her.

Mrs. Rawson studied the word deeply. It did not suggest anything to eat or drink. It had no apparent relation to any toy, game, song, person or thing. She awakened Mr. Rawson, who sat up in bed with a sigh. Deedee watched him expectantly.

"Laim, Deedee?" he asked, and she smiled brilliantly.

"Papa, laim!" she repeated.

"Laim?" he said, thoughtfully, "Laim?"

He looked about the room and at the ceiling; he wrinkled his brow, and craned his neck to look into the next room.

"I give it up," he said. "Perhaps her grandfather would know. Maybe it is something he taught her."

They lifted Deedee from her crib, and set her on the floor, and she pattered out of the room and down the hall. They could hear her demanding "laim" of her grandfather, and his puzzled replies.

"Laim, birdy? What is it? Say it again, Deedee. Laim? Daddy doesn't know what you want, Deedee."

Neither did Uncle Ed. Nobody knew but Deedee, and she wanted it so very badly. She came back and stood by her mother's bed and pleaded for it.

It was a hard day for Mrs. Rawson, Monday and wash day, so Deedee could not bother Katie in the kitchen, and raining. Deedee wandered through the rooms disconsolately only to return to her mother's knee and ask for "laim." She refused her toys, she would not sew with a pin, she would not sit at the desk and write, she would not look at the photograph book. Worse than all she would not keep still a minute. By noon Mrs. Rawson had a headache. By twilight she had "Nerves," and now she stood looking at her daughter with reproachful eyes. Deedee had repeated the unknown word ten thousand times, and stood in her crib clamoring for "laim" as insistently as ever.

As Wellington, at Waterloo, prayed for night or Blucher, Mrs. Rawson longed for the angel of sleep or Mr. Rawson. It was Mr. Rawson that came. He entered the house, wet and disgusted, with his trousers clinging to his legs in mud bedraggled disrepute, and dropped his soaking hat and umbrella into a corner with the recklessness of a tired man and fell into a chair in an abandonment of weariness. He breathed a long breath of thankfulness that a hard day was ended.

"John!" came the voice of his wife, "come in here and see if you can do anything with Edith. I have worked with her all day and I am utterly worn out."

"Oh, plague!" he muttered. He sat a moment fingering the arm of his chair, and then drew himself to his feet and walked into the bed-room with the air of one who is performing a disagreeable task.

"What is it?" he asked, almost harshly, and Mrs. Rawson's eyes filled with tears.

"I can't do anything with her," she exclaimed. "She won't go to sleep. She has been dreadful all day. I can't stand it another minute."

She threw herself on the bed and covered her face with her hands. She was weeping.

Mr. Rawson frowned.

Deedee looked up at him sweetly.

"Papa, laim," she said.

"No!" he replied, "No laim, Deedee. Lie down and go to sleep like a good girl. Papa'll fix your pillow nice."

He beat up her pillow and turned it over, and drew the sheets straight. Then he took the baby and laid her gently down. She smiled and cuddled into the pillow.

"Oh, what a nice bed!" he exclaimed. Isn't it a nice bed, Deedee?"

"Nice bed," she repeated.

"Shall I cover your feet?" he asked.

"Feet cov," she said, eagerly.

He spread the sheet over her feet.

"Shut your eyes," he said in gentle warning, and her eyes closed so tightly that the lids wrinkled.

"Now, good night, Deedee," he called.

"Night, pa—pa!" she cooed.

Mr. Rawson stole quietly from the room, and dropped cautiously but gratefully into his easy chair again. He leaned back and smiled grimly. Women, he thought, lacked the necessary tact to handle children, or had contagious nerves. How easily a man could—

"Papa, laim!"

The clear voice of Deedee cut his reflections into two pieces. In two strides he was in the bed-room. Deedee was standing in the crib.

"Papa, laim!" she inquired anxiously.

"No!" he said, sternly, "No laim!"

"Papa, laim!" she demanded.

"No!" he said in a tone that froze her smile into soberness. She looked at him doubtfully. Her pink and white chin puckered ready for a cry.

"Papa, laim, laim!" she pleaded.

He bent over her and forcibly laid her head upon her pillow.

"Deedee!" he said in a voice that was new and unknown to her, "Go to sleep! Be quiet! Stop this instant, or I—will Spank you!"

In heaven, I suppose, the angels continued to sing joyfully. Somewhere in the West, no doubt, the sun shone gaily down upon nodding, care-free blossoms. Even in the next block, it is possible, some good baby was being smuggled in a smiling mother's arms. But, to Deedee, lying in a corner of her crib, the world had grown a million years older in a single instant. Her sweetly pleasant world had become a world of harsh words and cruel faces. Her mamma dear wore a mask of unfeeling coldness. Her papa dear stood towering above her, a giant of wrath, brandishing a terrible mysterious weapon, the verb "to spank."

Her friends, her playmates, her lovers, the providers of her joy, had hardened into avengers. She was alone in the world of bludgeons.

She lay a minute palpitating, while her chin trembled piteously. What was to be done when her parents vanished, and these strange, harsh people stood in their places?

She crept to the foot of the crib, where her father still stood, and standing upright, clasped his arm in her embrace.

"Pa-pah!" she said, longingly.

Gently but very firmly he laid her once more on her pillow.

"Edith," he said, in the hard voice that she did not know, "Lie still and go to sleep. Let us have no more of this. Go to sleep!"

From the dining room came the tinkle of the dinner bell. He helped Mrs. Rawson to arise,

and they went away and left Deedee alone in the dark.

Mr. Rawson ate his soup in silence. It was impossible to be lively under the circumstances. Even Uncle Ed said nothing, and Grandpa did not feel called upon to begin the conversation. With the meat the silence became intolerable. Uncle Ed ventured to speak.

"When I was a kid," he said, lightly, "I used to be spanked with a six-inch plank."

"Edward!" exclaimed Mrs. Rawson. "How can you say such a thing!"

"It did me good," he averred. "You can't begin too young. We all have some of the devil in us, and the only way to get it out is to pound it out."

Mrs. Rawson laid down her fork, and her eyelids trembled.

"Cut that out, Ed," suggested Mr. Rawson, "Kitty has the nerves, to-night; the subject is unpopular."

"I think she is going to be good now," said Grandpa, "she seems quiet enough. She must have gone to sleep."

"I certainly do hope so," Mrs. Rawson said, "I never had such a day with her."

"Mamma, laim!" came the little voice from the bed-room.

"I met Cranforth to-day, Kitty," said Mr. Rawson.

"Mamma, laim! Mamma, laim!" called Deedee.

"He asked to be remembered to you," continued Mr. Rawson. "He was with May Wilson—"

From the bed-room came a low, nerve-racking wail:

"Mamma, laim! Papa, laim!"

It grew in volume. It became a genuine cry, punctuated by the call of "laim."

Mrs. Rawson glanced at her husband despairingly. He caught the glance and dropped his eyes to his plate.

"I shall spank her when I am through with my dinner," he said. "There is no other way."

There was little said during the balance of the meal. It was a very solemn occasion. They were thinking of Deedee. There was no doubt that the psychological moment had come. The crime and the punishment were properly balanced.

Now, or never, was the time to spank, but the Rawsons were a ridiculously tender-hearted family, and, as the dinner wore away, the spanking of Deedee became a monstrous event in their minds. It loomed huge and epoch-making above tea pots and puddings, taking an importance equal to the destruction of the world or the change of a dynasty.

When they arose, it was with a solemnity befitting the occasion, and they marched to the front room as a jury bringing in a death sentence files into the Court room.

Deedee still cried for "laim."

The four seated themselves, and looked gloomily at the carpet. Mr. Rawson opened his mouth, gulped twice, and closed it again. Uncle Edward tapped the carpet with his toe. Grandpa looked somber.

"Well?" said Mrs. Rawson, at length. Mr. Rawson avoided her eye. He looked out of the window. He arose and stood by the window, putting his hands deep in his trousers' pockets.

"If you are going to—" said Mrs. Rawson. "If not—"

Deedee was becoming quite unbearable. Presently the neighbors might come to complain.

Mr. Rawson turned and walked slowly toward the bed-room. The three other adults sat grimly. As he parted the curtains, Mrs. Rawson sprang across the room and caught his arm.

"Frank," she cried, eagerly, "You won't be too severe. Don't get angry, and hurt her?"

"If you want to spank her, do so. If you want me to spank her, do not interfere." He shook off her arm, and she went back to her chair, weeping.

Mr. Rawson entered the bed-room. Deedee paused in her crying. In the half-light, he could see her standing in the crib. He put out his hand to take her, and she clung to it.

"Papa, laim!" she pleaded.

"Edith," he said, hoarsely, "you have been naughty. Papa told you to go to sleep, and mamma told you to go to sleep. When we tell you to go to sleep, you must go to sleep. Now, this is the last time I'll tell you. Will you lie down and go to sleep?"

"Papa, laim!" she said, impatiently.

He compressed his lips, and, lifting her, laid her in the bed, face downward, and held her there. She struggled and yelled.

"Be quiet!" he said, "be quiet, or papa will spank you!"

She uttered one long drawn wail of "Laim!" He sighed deeply, and raised his right hand. Let us please go back to the other room.

Three Rawsons sat there with drawn faces, their hands pressed over their ears. There came, even through those coverings, the sound of a dozen short, sharp, claps and a series of quick cries, and then silence, broken only by the great sobs of the little girl in the next room—sobs that rent their way out, shaking the little body until the crib rattled. They grew weaker and weaker, and farther apart, and Mr. Rawson stole quietly out of the bed-room, wiping his face with his handkerchief.

"I think she will be good now," said Grandpa gently.

The baby, shocked and surprised, lay on the pillow, thinking, as much as a baby could think. Something cruel and unlooked for had happened to her. Her parents had turned cruel. She had no one to love-up to in the nursery. She had been hurt. Papa, dear, had hurt her, because she cried for "laim."

"I hope she will," said Mrs. Rawson in reply to Grandpa, and at that moment, from the bed-room, came Deedee's voice.

"Papa!" it pleaded.

Mr. Rawson jumped from his chair. Evidently that child needed—

"Papa, kiss!" pleaded Deedee softly.

They all kissed her. They hugged her until she gasped for breath, and she smiled at them all and forgave them all, even while the sobs came occasionally to shatter her smile.

"Isn't she a dear, dear baby?" cried Mrs. Rawson. "Poor little thing!"

When they had loved her enough to counteract all the salutary effects of the spank, Mrs. Rawson drove them out.

"Come, dear," she said to Deedee, "say your prayers. Mamma forgot."

Deedee joyously pressed against her mother's knee.

"Now I," prompted Mrs. Rawson.

"Now-er," repeated Deedee.

"Lay me," said Mrs. Rawson.

"Laim," echoed Deedee with satisfaction, and wondered why all her family suddenly shouted,

"Laim," and laughed and crowded around her again, and kissed and kissed her.

"Poor baby!" said Mrs. Rawson. "To be spanked for wanting to say her prayers!"

"By George!" said Uncle Edward. "Talk about your martyrs! She beats the whole bunch."

SERENITY.

Emerson says, "It is joy fixed or habitual." Get the habit. Be serene, with the sweet, strong, life-giving joy imparting serenity of sunshine—joyously happy. Happy in the Lord, not necessarily in self or surroundings, yet serenity of spirit will bring mental, moral, physical forces in line, and our entire being will be kept in perfect peace in delightful and symmetrical equipoise. Serenity is one of the gifts and graces of the Holy Spirit and by it, through him, strength is imparted; quiet strength which is real power. Ye shall receive power, not power, as I formerly thought, but calmness and gentleness, quietness and assurance for ever. Worry is weakness—serenity is strength, only weaklings worry. Strong ones are serene; strong in the Lord. He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city. Resolute and cool, determined and self-possessed, and self-reliant, and ever trusting in the Lord, for in the Lord Jehovah is everlasting strength, serene work is sweet and satisfying, never drudgery, never degrading. A day of dogged drudging despondent worry is more trying and exhausting than a week of serene work. Worry upsets our entire system, serenity keeps it in health, strength, beauty and order. Be serene at all times, under all circumstances.—*Rev. Stephen Merritt.*

FROM BRITISH COLUMBIA.

Your letter is at hand requesting a report of the work accomplished at Campbellford, Ont., which report I am pleased to enclose, with the request that that field be nourished and developed, as it has a very promising start.

Well, it is Sabbath morning, and as a "lone Sabbath-keeper" in this city, I have closed my store, drawn my blinds and placed a card in my window bearing this notice, "This store will be open this evening," remembering the words, "Verily my Sabbath ye shall keep, for it is a sign between me and you throughout your generations that ye may know that I am the Lord that doth sanctify you." "There remaineth therefore a resting on the Sabbath to the people of God,—Let us labor therefore to enter into that rest, lest any man fall after the same example of disobedience." Heb. 4: 9-11.

With these ideas in view, I have betaken myself to a neighboring mountain across the Columbia river, and having found a neat little arbor high upon the steep hill side, commanding a full view of the city, and the rushing waters of the noble river, I have selected my resting place while I pen this letter. As I look out over the landscape and behold the wonderful works of our Creator, it is no wonder He gave us His Sabbath that we might weekly celebrate that creation, for such wonderful power and great majesty and might no one can imagine, who has not seen it. No less than fourteen mammoth mountain peaks are in view, covered with the beautiful snow, while in the valley beneath me the air is filled with the sweetness and fragrance of lilies, May flowers, crocuses and tulips, and

is resounding with the melody of the birds. The beautiful Columbia, with its many windings and crystal waters, lies at the foot of the mountain. The sun is so bright and warm as to make everything leap for joy, in the gladness of spring, while it makes me glad to retreat to the shade of an evergreen tree.

As I look over the city, a city almost destitute of grace, but rather, revelling in debauchery and crime, a cloud of sadness comes across my mind, while I am reminded of God's Beloved, on the Mount of Olives, as he wept over the beloved city, and prophesied its downfall, because of its wickedness and its disregard for God and His Sabbath. We, too, have the same prophecy to declare "that the days shall come upon thee that the King of Kings shall come and compass thee round about and shall lay thee even with the ground, and thy children within thee, because thou knowest not the time of thy visitation."

There is a work opening up here also. I have had a number of excellent conversations with some Christians and also many opportunities to give a few points of the Gospel of Jesus Christ to the careless and unbelieving. One Christian man, in whom is awakened a keen interest in the Sabbath, is anxiously reading the question up, both from our tracts and from the Bible; and I feel sure he will be led to keep it. His home is not here, but in Vancouver, so he may not be much strength to my work here; but the message must go abroad, wafted as on the winds, wherever His loving wisdom guides it. This man is a musician and a piano tuner, and can easily adopt the Sabbath, and carry it wherever he goes. I am a firm believer in earnest and effective prayer, and I desire the readers of THE RECORDER to pray for the work in Campbellford and throughout Canada, that a wide door may be opened up in our land, for an earnest return unto the Sabbath of our Lord.

I am glad to learn that it is possible you may have an opportunity to speak before a parliamentary committee on the Sabbath question. I think your protest to the Dominion Parliament as given in THE RECORDER, was excellent; but we must not forget that Sir Wilfrid Laurier and Hon. Charles Fitzpatrick are both strong Roman Catholics.

Yours in the faith,

J. A. DAVIDSON.

REVELSTOKE, B. C., APRIL 21, 1906.

THE LIFE BEYOND.

Is there no hope beyond this life
To satisfy the longing soul
After earth's conflicts and the strife
Of battles fought—to win the goal?

After the heart-aches and the tears
From budding hopes untimely riven
Cherished through years of doubts and fears
Shall all be lost and naught be given?

Shall man's immortal soul be bound
In fetters fast, without a ray
Of light to cheer or trumpet-sound
To herald forth a better day?

Ah! shall not God, who fills man's soul
With hopes and aspirations high
As heaven, some day His plans unroll,
And all man's high ideals supply?

Oh yes! we all shall one day know
There is a life of joy above,
And all the curse of sin below
Shall be exchanged for Heaven's love.

What seemed a heavy cross to bear
Shall be revealed in God's own way,
For who in heaven a crown would wear
Must bear the cross on earth today.
—A. Gleaves in The Baptist Commonwealth.

Business Office.

AN INQUIRY.

"The Tract Society owes me and many others one dollar each, advanced for the centennial volume promised several years ago. Is it ever to be published? If so, when? Please explain through THE RECORDER. By doing so you will gratify more than one."

This inquiry came to the manager recently in a letter from a subscriber. We don't blame the writer for making the inquiry and we will explain to the best of our ability. The centennial volume referred to will be published unless some cause beyond our control prevents. The work on the volume has been going on for some time. A large part of the book is already printed and a considerable part of the printed sheets folded ready for the binder. The last page printed was 320. Type is set for nearly one hundred and fifty pages more. Besides this there are some two hundred and seventy pages of printed matter that were saved from the Year Book of 1902 for use in the Memorial Volume. In all, there are over seven hundred pages of matter printed or in type. There is still a vast quantity of "copy" on hand, and two articles scheduled to be printed in the volume have not yet been received at the office. Such is the state of the Memorial Volume. When the book will be completed the manager will not venture to guess.

Do you wonder sometimes just what work the Publishing House is doing? We'll try to give you an idea of it. Here are the records of three days. Monday, April 23: RECORDER folded, stapled, trimmed, wrapped and mailed; press work done on the Pulpit for May; a 40-page pamphlet made up into pages and proved; type set for a bill head; card, work ticket, envelope, label, card, envelope, circular, proofs of these read and corrected; a large amount of folding done on job work, and press work done on 1,000 bill heads, 900 cards, and 200 statements. Tuesday, April 24: Press work on 16 pages of Conference Memorial Volume; 500 letter heads, 500 envelopes, cover for the Pulpit, 2,000 envelopes, 5,000 work tickets, type set for a circular, envelope, letter head, poster, title page, envelope; the Pulpit folded, pasted, stapled, trimmed, wrapped and mailed; folding on job work; a number of pages of Memorial Volume made up; Conference statistical tables for 1904 made up; a 12-page pamphlet made up in pages and proved; seven hours' composition on THE RECORDER. Wednesday, April 25: Press work on two tracts, 5,000 each; 1,000 envelopes, 1,000 blanks, 1,000 circulars, 500 envelopes, 2,000 blanks, 500 programs, 7,000 labels; 2,500 16-page tracts folded, etc., etc. Both linotype machines were busy from morning to night on RECORDER, Visitor, a 16-page church paper, and a 150-page book on Church Philanthropy in New York.

That is merely an outline of the work for those days. They were just average days—not our busiest nor our dullest. Besides the things little things that always accompany larger work; the endless reading of proof, attention to details, to say nothing of bookkeeping, receiving new work, charging up of finished work and the making of a trip to New York on office business.

You may want to know how many persons it takes to do this work. There is one job compositor, two linotype operators, one "stone" man (so-called because he arranges the matter in

pages and dumps it on a stone slab whence the pressman takes it), one job pressman, one cylinder pressman, and two girls (part of the time) to do folding. Then there are boys (technically "devils") to do the running errands and the thousand things that nobody else can stop to do. The "front office" force consists of the manager and the bookkeeper.

There you have a glimpse into the Publishing House of the American Sabbath Tract Society. Does the question rise in your mind, "Why do they spend so much time on outside job work when there is so much denominational work to be done?" We'll tell you. It is because you have never yet furnished the Tract Society money enough to enable the Publishing House to spend all its time on denominational work. The Publishing House is doing this outside work to help pay for the denominational work. Last year at Conference the Publishing House reported a deficit of \$2,181.34 which we, as a denomination, paid through the Tract Society—or rather, did not pay, and the Tract Society is consequently in debt. That deficit would have been many times larger if it had not been for the outside work that the Publishing House did. Shall we keep on doing outside job work? Or will you go down into your pockets and enable us to push the denominational work to the exclusion of everything else? It's for you to say.

The secret of success is constancy to purpose.—Disraeli.

Home News.

ALFRED STATION, N. Y.—The church at Alfred Station has been without a pastor since April 1, at which time Pastor Sayre resigned his place here and accepted a call to Dodge Center, Minn. He was much loved by his people here, and did a great work among us. He reached the hearts of many young people, who seemed almost completely surrendered to his influence and greatly revived the work among the older people. His constant aim and purpose was to get the people to be more regular attendants at the prayer-meeting service, which grew steadily in numbers and interest. With their musical ability, Mr. and Mrs. Sayre were everything to our church, and in this respect their places will probably never be filled. Our church has suffered a great loss in the going of Pastor Sayre, and it was a hard thing to accept his resignation; but he considered it best.—The Juniors under Mrs. Sayre's leadership have shown great interest, and the work has been most beneficial. We pray God's blessing upon them at Dodge Center, and may their labors there be as productive of good results as they were with us.—The pulpit has been supplied each Sabbath and the interests of the church are well kept up. The prayer-meeting is largely attended and the interest good, but we feel very much like a flock without a shepherd, and we trust God will be pleased soon to send us a permanent pastor.—Arrangements are now being made for the coming association. Walter Greene will be our "acting" pastor during that time, if he can be spared from the work of the Sabbath School Board. He has given some instructive and helpful talks on Sabbath school work during the past week. M. L. P.

MAY 5, 1906.

LEONARDSVILLE, N. Y.—Leonardsville has had a precious visitation of the Spirit, and still the work goes on. Rev. J. J. White, of Canada,

gave several weeks of intense spiritual evangelistic work in our church, the past winter. The Methodist people were invited to come in and share in the work and in the blessings, and they did both. The churches worked very harmoniously. The Methodist membership is small, but being the only other church in the village, the young people who are not Seventh-day Baptists, and we have not very many, usually attend church there, if any where. Recently thirteen candidates were received by that church on probation. Brother White, while here, preached every evening and Sabbath days, at the church, and soon after the meetings were started cottage prayer-meetings were held, afternoons. The attendance was unusually large, and the preaching was very powerful, expository and convincing. Many of Mr. White's sermons he aptly illustrated with the crayon. People were compelled to think, and are still thinking.—Brother White is also a musician of peculiar character and quality. He accompanies gospel songs with an eighteen-stringed mammoth guitar, of great power and sweetness, which is mainly of his own construction. A great work was accomplished in reclaiming many who had wandered from the Lord, while there were very hopeful and remarkable conversions. One was that of a physician of this place, Dr. O. L. Southworth, sixty-five years of age, who is very happy in his new experience. He has always lived here and is widely known in this vicinity. He believes in letting his light shine, and confessing his Saviour to the needy world and old associates and telling of his joy in Christ's service. He was not a Sabbath-keeper, but was asked to address our Sabbath school on decision day, March 24. He told the school that February 3, seven weeks before he decided to take Jesus Christ as his Saviour, and that he had also decided "today and forever hereafter" he would keep the Lord's Sabbath. We are now looking forward to Sabbath day, the nineteenth of May, when it is expected that Dr. Southworth, with others, will put on Christ by baptism and unite with the church; and others expect to unite by letter or confession.—Two or more cottage prayer-meetings have been held, evenings, each week, up to the present time, with much interest, besides the regular prayer-meetings of the church. Brother White is now at home in evangelistic work. After the meetings here and after three weeks of excellent meetings at West Edmeston, and a visit to DeRuyter, he returned to Canada, moved his family and made arrangements to continue the evangelistic work. He is now holding meetings at DeRuyter. A letter just received tells of the deep interest there and of the blessed communion service last Sabbath, May 5, when Brother White was received as a member of that church.—We here, and we hope many others, are praying for a Pentecostal season for DeRuyter. We hope the gracious work of the Lord may go on until every hungering and thirsting church in our blessed communion may be filled. Reader, will you join earnestly in this prayer, in faith that God will fulfill his promises?

I. L. COTTRELL.

MAY 8, 1906.

EPHRATA, PA.—On Sixth-day afternoon, May 4, a large funeral service was held at the Saal, in memory of Samuel Peiffer, who had just passed his seventy-ninth birthday. The sermon was by our pastor, Rev. S. G. Zerfass, from Amos 4: 12, "Prepare to meet thy God." Dr. Lewis,

editor of THE RECORDER, visited Mr. Peiffer, who was seriously ill at the time of his recent visit at Ephrata.—On Sabbath, May 5, the sermon by our pastor was from Amos 7: 8, "I will set a plumb line in the midst of my people."—Our next quarterly meeting begins on Sixth-day evening, May 18, with preaching and a "preparatory service," which will be followed by a preaching service on Sabbath morning, May 18. Our "Spring Love Feast and Sacrament" will be held on the evening of the same day. This will be the "Annual love feast," when meals will be prepared in the Saal and served to all.—Dr. A. H. Lewis made many friends here on his recent visit, and at some future visit by him, we feel that we must secure a larger audience in the town so as to accommodate the many who will welcome him.—Any and all English Seventh-day Baptists will be welcome visitors here, and doubly welcome to a participation in all our services.—We have an application for baptism and hope and pray for more soon. COR.

PROGRAM OF THE EASTERN ASSOCIATION.

To be held at Berlin, New York, May 24-27, 1906.

FIFTH DAY.
10.45. Preliminary services.
Address of welcome, F. J. Greene, Pres.
Address, "The Relation of Our Association to Denominational Interests," Rev. Henry N. Jordan.
Open Parliament.

Afternoon.
2.15. Business.
3.00. "The Relation of Woman's Work to Denominational Interests," Mrs. Anna C. Randolph, Associational Secretary of Woman's Board.
Open Parliament.
Collection for Woman's Work.

4.00. Business.
7.45. Song service.
8.00. Address, "Relation of the Individual Churches to Denominational Interests," Rev. E. A. Witter, Delegate from Southeastern Association.
Testimony meeting, Rev. E. F. Loofboro.

SIXTH DAY.
9.30. Business.
10.00. Devotional service.
10.15. Address, "Relation of Sabbath Reform to Denominational Interests," Dr. A. H. Lewis.
Open Parliament.

Afternoon.
2.00. Address, "The Relation of Religion in Our Schools to Denominational Interests," Rev. Edwin Shaw, Delegate from Northwestern Association.
3.00. Address, "Relation of Sabbath School Work to Denominational Interests," Rev. George B. Shaw.
Open Parliament.

SABBATH EVENING.
7.45. Song service.
8.00. Sermon, Rev. E. B. Saunders.
Prayer and testimony meeting.

SABBATH DAY.
10.00. Song service, Rev. J. G. Burdick.
10.15. Sermon, Dr. A. E. Main.
Collection for Tract, Missionary and Theological interests.
11.00. Sabbath school, Superintendent Berlin Sabbath school.
Collection for Sabbath School Board.

Afternoon.
2.15. Address, "Relation of the Spiritual Life of the Church Member to Denominational Interests," Rev. E. D. Van Horn, Delegate from Western Association.

3.15. Address, "Relation of Young People's Work to Denominational Interests," Dr. A. C. Davis, Jr., Delegate from Central Association.
Open Parliament.

Evening.
7.45. Song service.
8.00. Address, "The Mission of Seventh-day Baptists," Rev. W. L. Burdick.
Testimony meeting.

FIRST DAY.
10.00. Business.
10.30. Address, "Relation of Mission Work to Denominational Interests," Rev. E. B. Saunders.
Open Parliament.

Afternoon.
2.15. Address, "Relation of Church Discipline to Denominational Interests," Rev. Madison Harry.
3.00. Address, "Relation of the Theological Seminary to Denominational Interests," Dean A. E. Main.
Open Parliament.

Evening.
7.45. Song service.
8.00. Sermon, Dr. A. H. Lewis.
Testimony meeting, Rev. E. B. Saunders.
FRANK J. GREENE, President, CENTER BERLIN, N. Y.
A. MILDRED GREENE, Rec. Sec'y, PLAINFIELD, N. J.
H. LOUISE AYERS, Cor. Sec'y, WESTERLY, R. I.

CENTRAL ASSOCIATION.

All persons who are planning to attend the Central Association, which is to be held with the First, Verona Seventh-day Baptist Church, will come to Greenway, N. Y., on the New York Central Railroad. The church is about three miles from the depot, and teams will meet all trains upon which delegates are expected. Some twelve trains stop daily at this station so in order to avoid unnecessary work, all who expect to attend the Association and desire conveyance from the depot, will please notify the undersigned, stating the day you expect to arrive, and the time, if possible. If you cannot tell the exact time of your arrival, give us the time of your departure from your home station and we will do the rest. Write early so as to avoid mistakes. No trains will be met except upon request. A. L. DAVIS.

VERONA, N. Y., R. F. D., No. 1.

WANTED.

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DEATHS.

MARSH.—Davis Prentis Marsh, son of Samuel and Caroline Green Marsh, was born in Adams, New York, October 7, 1827, and passed to the life beyond at Effingham, Ill., April 20, 1906, in the seventy-ninth year of his age.

While he was quite young his parents went to Oneida county, New York, where he resided until he reached manhood. He was married to Miranda H. Potter, January 1, 1848. They removed to Peoria county, Ill., in 1850, and to Nortonville, Kan., in 1882. About nine years ago they returned to Effingham Ill. Mr. Marsh had been an invalid for nearly two years and often expressed a desire to be free that he might join the great company of those who, believing in Christ, have entered into their rest. He was a member of the Seventh-day Baptist Church at Nortonville, Kan. Funeral services were held in the Nortonville Seventh-day Baptist Church, conducted by the pastor, G. W. Hills, assisted by Rev. Mr. Mais. G. W. H.

LAWRENCE.—Sophia Green Lawrence, daughter of Palmer Whitford Green and Freelope Williams, was born in Verona, N. Y., July 12, 1840, and died at her home in Rome, N. Y., February 1, 1906.

When she was quite young the family removed to Watson, Lewis county, where she was married to L. Brewster Lawrence, August 25, 1860; later they returned to Rome, where she has resided for the last eighteen years. Mrs. Lawrence was a member of the Seventh-day Baptist Church of Watson, N. Y. She had been in feeble health for the last two years, but was confined to her bed only a few days. Funeral services were conducted at her late home on Sunday, February 4, 1906. A profusion of floral tributes surrounded her casket, indicating the love and esteem in which she was held by a large circle of friends. Interment at Verona Mills, N. Y. Her husband, a son and two daughters remain to mourn their loss.

More homelike seems the vast unknown,
Since they have entered there;
To follow them were not so hard,
Wherever they may fare;
Thanks be to God that such have been,
Although they are no more.

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: 15-29.
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 Pious 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 IX.—FEEDING THE FIVE THOUSAND.

For Sabbath-day, May 26, 1906.

LESSON TEXT.—Mark 6: 30-44.

Golden Text.—"My Father giveth you the true bread from heaven." John 6: 32.

INTRODUCTION.

If we had Matthew's account alone we might get the impression that Jesus withdrew to the eastern side of the lake expressly to be out of the jurisdiction of Herod, whose attention he had now attracted. But this can hardly be the case, especially as Jesus spent only one night on the eastern shore, and returned immediately. It seems probable that Jesus was seeking an opportunity for rest and for private instruction to his disciples.

The precise place of our lesson has been somewhat in doubt as Luke speaks of the city of Bethsaida as the place whither they were going, and in the paragraph after our lesson Mark speaks of Bethsaida as the city to which the disciples were going on their return. It is possible that there were two Bethsaidas; but rather more probable that there was one city on both sides of the Jordan as it flows into the lake, and that the Evangelists speak of it rather loosely now as belonging on one side of the lake, and now on the other. The miracle which we study this week is interesting as the only miracle of Jesus that is recorded by all four of the Evangelists.

This miracle in some sense marks the climax of Jesus' popularity. Many were his followers, since they hoped to find in him the political Messiah for whom they were longing,—some one to lead them against their enemies. They were greatly encouraged when they saw his power to multiply the bread, but when he taught them concerning the bread from heaven they were disappointed, and stumbled, and went back and walked no more with him.

This lesson helps us to see the compassionate nature of Jesus. He went for retirement and rest, but he could not resist the needs of the people and freely gave himself for them.

TIME.—Shortly after our lesson of last week. About passover time in the year 29.

PLACE.—The northeastern shore of the lake of Galilee.

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

OUTLINE:

1. Jesus Seeks Retirement with His Disciples. v. 30-33.
2. The Disciples Propose to Send the Multitude Away. v. 34-38.
3. Jesus Feeds the Multitude. v. 39-44.

NOTES.

30. *And the apostles gather themselves together unto Jesus.* It is to be noted that the word "apostles" occurs only in this connection in the Gospels, and that here it is not used in the technical sense which it came to have in the Epistles. In this verse the word is appropriate because the Twelve are thought of as those whom Jesus had sent out to preach and to heal. *And they told him all things, etc.* They made a full report.

31. *Come ye yourselves apart into a desert place.* Not a desert in our modern sense but rather an uninhabited region. Grass was growing there.

See v. 19. *They had no leisure so much as to eat.* As soon as one crowd departed another came desiring healing or eager to see Jesus out of curiosity. Jesus and his disciples were greatly in need of rest.

32. *And they went away in the boat.* By going in the boat it would seem probable that they could escape the multitude, and secure the privacy for which they were seeking.

33. *And the people saw them going.* The plan for rest was speedily prevented. Some saw Jesus and his disciples going, and told others. They guessed at the destination of the boat, and ran along the northern shore of the lake, gathering additions to their number from the villages and cities through which they passed. In that age the lake shore was thickly populated. We may infer also that a large share of the crowd that followed Jesus was made up of passover pilgrims turning aside from their journey to Jerusalem to see this great Teacher.

34. *And he came forth.* It seems that the crowd were already on the shore waiting for Jesus to disembark. John says that Jesus spent some time in the mountain before he came forth to the people; but that is an unimportant variation. *He had compassion on them.* His love for the people and his pity for their miseries was far stronger than his desire for retirement with his disciples. His compassion for them was not so much on account of their physical needs, as because of their moral and religious lacks. *Sheep not having a shepherd.* The religious teachers that they had were of no practical value to them. Jesus renews his efforts to give them right instruction.

35. *And when the day was now far spent.* The reference is evidently to the latter part of the afternoon, after three o'clock. It is interesting to notice that in the parallel passage in Matthew, we have the word *evening*, and again later on, the same word referring to the night that followed. Matt. 14: 15, 23. *His disciples come unto him.* They were anxious about the physical welfare of the people, and present very good reasons for sending them away. In their haste the multitude had brought no provisions, and there was no opportunity to buy anything in that deserted region. In John's account it appears that Jesus himself began the conversation about food, but we could not expect that four independent accounts should agree in every particular.

37. *Give ye them to eat.* To the disciples a very surprising command. They knew that they could not feed the multitude with the provision that they had, and wonder that he should think of sending away to buy food for so many. *Two hundred sabbaths' worth.* The name of the coin here translated *shilling* and in King James' Version *penny* is the Greek denarius, equal to about seventeen cents of our money. The denarius was a usual price for a day's work of a laboring man. Compare Matt. 20: 2. Even if they should spend this large sum there would be only a scanty lunch for so great a crowd.

38. *How many loaves have ye?* The meagre provision that they had is not to be ignored. *Five, and two fishes.* All the Evangelists mention the amount of provision:

39. *All should sit down by companies.* This was for orderliness. There was to be no grand rush to see who could get the first portion or the most. *Upon the green grass.* In the hot climate of Palestine the grass is green only in the spring.

40. *In ranks by hundreds and by fifties.* Some one has imagined that they sat in fifty rows of a hundred in each row, but this guess is too artificial. They were in groups as we would be at a basket picnic. The word *rank* has an allusion to a garden bed, and the word *company* to a dinner party.

41. *He blessed.* That is like the ordinary blessing before a meal. It is possible that this blessing was the means by which the miracle was wrought, corresponding to the touch in the case of some of the miracles of healing. We don't know just at what moment the miracle occurred. *And brake the loaves.* The loaves were perhaps an inch in thickness and six inches or more in diameter. *He gave to the disciples.* The disciples had their share in serving this wonderful repast.

42. *And they all ate and were filled.* This

was no mere lunch. Every one had as much as he wanted to eat.

43. *Broken pieces, twelve baskets full.* These were not refuse pieces, but whole portions into which Jesus broke the loaves. The baskets were doubtless the provision baskets which the disciples carried.

44. *Five thousand men.* All four of the Evangelists mention the number, and all use not the ordinary word for man, a human being, but the more emphatic word, contrasting a man with a woman or a child. Matthew adds the explanation, "besides women and children," but there would be doubtless not many women or children upon such a journey as they made to get to this place.

HIS MOTHER'S PROPERTY.

"Will you go with me?" asked a lady of a small boy of four.

"No!" was the prompt reply.

"Why won't you go?" said the aunt of the little fellow.

"Because I belong to mother."

The small boy had a reason why he did not respond to the invitation, and that was that he did not belong to himself. Christian, when you are tempted to go into the ways of evil, when the world would entice by its attractions, and Satan would beguile by his flatteries, remember you belong to the Saviour and say "No" to them all, because you belong to Christ.

FORGET SORROW.

We should remember that the blessings which have gone are not all that God has for us. The summer flowers all fade when winter's cold breath smites them—we shall not be able to find one of them in the fields or gardens during the long, cold, dreary months—yet we know all the while that God has other flowers preparing, just as fragrant and as lovely as those which have perished. Spring will come again, and under its warm breath the earth will be covered once more with floral beauty as rich as that which faded in the autumn. So the joys that have gone from our home and our heart are not the only joys; God has others in store, just as rich as those we have lost, and in due time He will give us these to fill our emptied hands. One of the most serious dangers of inconsolable sorrow is that it may lead us to neglect our duty to the living in our mourning for the dead. This we should never do. God does not desire us to give up our work because our heart is broken. We may not even pause long with our sorrows; we may not sit down beside the graves of our dead and linger there cherishing our grief. "Let the dead bury their own dead," said the Master to one who wished to bury his father, and then follow Him; "but go thou and publish abroad the kingdom of God." Not even the tender offices of love might detain him who was called to the higher service. The lesson is for all, and for all time. Duty ever presses, and we have scarcely laid our dead away out of sight before its earnest calls that will not be denied are sounding in our ears, bidding us hasten to new tasks.—Dr. Miller.

Learn that to love is the one way to know Of God or man; it is not love received That maketh the man to know the inner life Of them that love him: his own love bestowed shall do it.

—Jean Ingelov.

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FIFTY-SEVENTH WEEK'S READING.

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

1. What did Jeremiah prophesy concerning Pharaoh's army?
2. What was the fate of the Philistines?
3. Against what nations were judgments brought?

The Prophets (continued).

IX. Jeremiah (continued).

Prophecies concerning foreign nations.

First-day. Jer. 45: 1-46: 28.

Second-day. 47: 1-48: 27.

Third-day. 48: 28-47.

Fourth-day. 49: 1-19.

Fifth-day. 49: 20-39.

Sixth-day. 50: 1-46.

Sabbath. 51: 1-64.

Popular Science.

H. H. BAKER.

A Deep Canal in North Channel.

In a dike off the coast of Galloway, between Ireland and Scotland, there has lately been discovered a most singular canal cut in the bed of the North Channel between the Atlantic ocean and the Irish sea.

This channel or canal was made at first by glacial erosion from a level sea bottom and is from four to five hundred feet deep, having very square and perpendicular sides.

Surveys have been made of this channel with a view of constructing a tunnel within it for a

submarine railway between Ireland and Scotland. The surveys have revealed the fact that at the bottom of this deep canal there are currents still at work of considerable force wearing away the rocky bottom and sides.

The origin and sustenance of the currents in the oceans at great depths are not very plainly accounted for by geologists. They have been found from six to eight hundred feet in depth, and water appears to be wearing them still deeper.

Mr. Kinahan, of the Royal Irish Academy, says that the effect of winds and waves is reduced to a small per cent. of cutting force, at very shallow depths, but where the force comes from and how applied to the moving of these great bodies of water, like the gulf stream in the Atlantic, and the great northern stream in the Pacific, and continuing their movements to such great distances, must have a superior force to that produced by heat waves, or winds, and must be produced by special order from the great Law Giver of the universe.

We can see no reason why divine wisdom should not provide for the waters to be kept in motion for their own purification for its inhabitants, as well as the atmosphere for ours.

Should Ireland and Scotland be thus united by this subterranean tunnel (the distance being about twelve miles) it would outvie the Simpson tunnel through the Alps, in engineering skill, and be entitled to a world's fair and a monument as high as the tunnel was deep, thrown into the bargain.

Great enterprises seem to prevail all over the world, therefore we look for transit under rivers, straits and bays, as well as under mountains, rather than over them.

A Fleet of Floating Casks.

During the last decade the Geographical Society of Philadelphia had about fifty very strong, spindled-shaped casks, made from designs submitted by Admiral Melville, of the United States Navy.

These casks were made and sent by revenue cutters and whaling ships to Behring Strait and sea, there to be dropped overboard to determine which way the Arctic currents flowed across the Behring sea in the North Pole region.

Each cask was numbered and contained a history of itself, where made, and for what purpose, the time when, and place where it was put overboard, also a request that the finder would immediately notify the Geographical Society of the find, and all other information obtainable in relation to its voyage. This request was written in four different languages, spoken by the inhabitants in sections surrounding the pole where the casks might possibly land.

These casks were sent north and set adrift in the years 1899, 1900 and 1901. Two of these casks have been found and reported. The first was found on the coast of Iceland after having drifted 2,500 miles from where it was cast overboard in Alaskan waters. In reaching Iceland it probably had drifted over a course exceeding 4,000 miles.

The other one, was found one mile east of Cape Randa Nupe, on the coast of Iceland, on June the 7th of last year. It was cast afloat from a whale ship on a flow of ice northwest of Point Barrow, Alaska, in latitude 71 degrees 53 minutes north and longitude 164 degrees 50 minutes west on September 13th, 1905.

This "model ship," without either sails, lights, captain, or pilot, had evidently had a more adventurous and longer voyage than the former,

drifting, pitching and plunging through those Arctic seas.

We are expecting to hear any day of the safe arrival in some foreign port from another one of the fleet of these northern explorers with special news.

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 LOOFBORG, Pastor, 260 W. 54th Street.

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TABLE OF CONTENTS.

EDITORIALS.—Who Sends the Rain? Music at Ephrata; Ephrata and Education; Ephrata and Sabbath Schools; Rich Men's Children; Blessed Brevity; Circumnavigation and the Sabbath; An Old Time Sunday Law Trial; Randolph's History. . . . 305-307 Editorial News Notes. . . . 307 The Fortieth Anniversary of the Organization of the Seventh-day Baptist Church of Farina. . . . 308 Special Service at the Cloister. . . . 309 The Torry Mission. . . . 309 To the Discouraged Pastor. . . . 309 MISSIONS.—Student Volunteer Movement; Keep Your Shadow off Your Work; Boston; Holland; Treasurer's Report. . . . 310 WOMAN'S WORK.—Paragraph; Appeal to the Lovers of Children; The Legend of Saint Christopher; Report of Woman's Board. . . . 311-312 Education Society. . . . 312 About Fouke, Ark., as a Home. . . . 313 Rev. Andreas Christensen. . . . 313 Unmasked, Poetry. . . . 313 CHILDREN'S PAGE.—The Day of the Spank. . . . 314 Serenity. . . . 315 From British Columbia. . . . 315 The Life Beyond, Poetry. . . . 316 Business Office. . . . 316 HOME NEWS. . . . 316 Program of the Eastern Association. . . . 317 Central Association. . . . 317 DEATHS. . . . 317 SABBATH SCHOOL. . . . 318 YOUNG PEOPLE'S WORK.—The Reading and Study Course in Bible History. . . . 319 POPULAR SCIENCE. . . . 319

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Proposed Centennial Fund. \$100,000.00 Amount Needed June 1, 1905. 95,585.00 Mrs. M. A. Hitchcock, Bushnellville, N. Y. Mrs. Mary Coon, Alfred, N. Y. Miss Cecelia Fitz Randolph, Alfred, N. Y. Amount needed to complete fund \$4,415.00

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Leonardsville, N. Y.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE. Next session to be held at Leonardsville, N. Y., August 22-27, 1906. STEPHEN BABCOCK, President, 48 Livingston Ave., Yonkers, N. Y. Rev. E. P. SAUNDERS, Alfred, N. Y., Recording Secretary. FAWCETT GARDNER, 490 Vanderbilt Avenue, Brooklyn, Corresponding Secretary. W. C. WHITFORD, Alfred, N. Y., Treasurer. Executive Committee—Rev. W. L. Burdick, Ashaway, R. I.; David E. Titworth, Plainfield, N. J.; Ira B. Crandall, Westerly, R. I.; H. D. Babcock, Leonardsville, N. Y.; Est. F. Randolph, Great Kills, N. Y.; Rev. W. D. Burdick, Verona, N. J.

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WHOLE No. 3195.

MINOR OR MAJOR. A. N. A. Over his harp strings the player paused, And his face was full of doubt. Should he play a single minor strain, And change the theme about? Or should he play in a major key, With harmonies rich entwined, Which always bring joy to the listening ear, And peace to the troubled mind?

For the minor strain tells days of strife, Of sorrow and of grief; And a groping in the darkness With no light to give relief. But the major key tells love and peace, And rest for the weary life; And the calm sweet melody lifts the soul Above all human strife.

O'er the harpstrings of life, the player paused, And his face was full of doubt. Should he play a single minor strain, And change the theme about? But hark! in the distance a theme is heard, And his ear soon caught the tune. He bent o'er his harp and harmonized, And the melodies cleared the gloom.

His face lit up with a happy smile, His heart grew full of love; And rapture came, and sweet content Settled down on him like a dove. We, all can play that harp, dear friends, As along life's path we tread. For we tune the strings on the harp of the soul, And the theme is the Love of God. BOSTON, MASS.

Power of Christianity WHEN Christ died upon the cross he had not a single follower who fully understood the purpose of his mission or the nature of the kingdom he came to establish. Those who had accepted him as the Messiah had a prearranged theory concerning the kingdom which he ought to establish. This conception centered around the Hebrew nation. It was primarily political, although it included, in a vague way, some idea of a spiritual kingdom in the future. Not many, if any, of Christ's immediate followers conceived of a spiritual kingdom in the future life in any such degree as we now think of heaven. In spite of all this imperfection, within forty years after the death of Jesus Christianity had spread far and wide through Palestine, and other parts of the Roman Empire, and by the close of the first century Christian congregations were found in nearly all the large cities of that empire. This expression of power and of its achievements through early Christianity, is among the most notable facts of all history. In view of what it accomplished, the meagerness of records touching its accomplishments is correspondingly wonderful, although that meagerness gives cause for regret on our part. The most learned investiga-

tors of modern times have made great efforts to define the power of Christianity, and to account for the success with which it gained acceptance. The modern school of historic criticism has sought for adequate explanations of power and the growth of early Christianity, but when all has been said, a full explanation of the facts which appear in the history of Christianity is still wanting.

LEAVING the reader to define, the word, divine, the first fact which we must recognize is that early Christians believed their message to be more than a human one. That they did not have such metaphysical conceptions of the nature of Christ as were developed in later times, is well known. They did not attempt abstract definitions. On the other hand, they felt and believed that a divine message had been given to them and that since God was dependent upon human agencies to accomplish His work, He would give them divine help and divine guidance in proclaiming the message. This conception is well set forth in Acts (1: 8), in these words: "Ye shall receive power when the Holy Spirit is come upon you, and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth." The power of early Christianity can not be explained without recognizing as historic the truth that men who believe themselves to be thus divinely guided, have power far beyond that which men of the same character and attainments have, who do not believe that their message is divine, and that they are divinely guided in carrying it to the world. The deeper philosophy of history compels us to recognize the unmeasured force of truth when those to whom it is committed believe it to be divine, and feel themselves specifically commissioned, from on high, to carry the message forth. Putting aside all theories of "inspiration," this central fact in the history of Christ's earliest followers must be taken into account whenever that history is analyzed, or we attempt to answer the question, "Why did Christianity spread so rapidly?"

EARLY Christianity dealt with the actions of men, and therefore with the influence of its individual representatives, far more than either Pagan religions or Judaism had done. The idea was prominent that those who believed in Christ and taught the system of ethics which he had established by his interpretation of the ancient Scriptures, must exemplify those ethical principles in their own lives. Therefore both in the Gospels and in the Epistles, notably in the teachings of Paul, highest standards of personal life

and character appear. Whenever the on-looking world found that these standards were embodied in the actions and opinions of those who accepted Christianity, a corresponding power—it is hardly too much to say, an invincible power—was exerted by each individual. Self-abnegation, helpfulness toward others and purity of life were among the prominent features in these standards. An illustration from the words of Paul in his letter to the Corinthians (1 Cor. 10: 31-33; 11: 1) indicates these high standards in the following words: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God. Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God. Even as I please all men in all things, not seeking my own profit, but the profit of many, that they may be saved. Be ye followers of me, even as I also am of Christ." Such was the ideal of conduct which the first missionaries and interpreters of the life and words of Jesus put before the world. These standards forbade them to determine any important question, in view of their own rights, privileges and pleasures; on the contrary, they required them to determine every important question of action or of character, in view of the rights and interests of those whom they sought to bring into faith in Christ, and therefore to salvation. It is scarcely needful to add that the character and conduct of those who represent Christ at the present time—and this truth is peculiarly applicable to Seventh-day Baptists—are among the first agencies through which the power of Christianity finds expression.

THE New Testament does not deal at length with the results which followed either the words or the actions of early Christians. The New Testament is so brief that there is no place for recording results. Principles and requirements appear; results are left undescribed, except in a slight degree. But the most able—and it may be said even the most "unorthodox"—of historic critics, both those who are friendly and unfriendly to orthodoxy, recognize the great power of Christianity expressed through the lives of its followers, together with the simplicity and purity of what it taught. Notable among those of modern times is Professor Adolf Harnack, who says: "A whole series of proofs lies before us indicating that the high level of morality enjoined by Christianity and the moral conduct of the Christian societies were intended to promote, and actually did promote, the direct interests of the Christian mission. * * * Moral regeneration and the moral life were not merely one side of Christianity to Paul, but its very fruit and goal on earth. The entire labor of the Christian mission might be described as a