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PLAINFIELD, N. J., JAN. 22, 1906.

WHOLE No. 3,178.

DYING. Life, we've been long together, Through pleasant and through cloudy weather; 'Tis hard to part when friends are dear— Perhaps 'twill cost a sigh, a tear; Then steal away, give little warning, Choose thine own time; Say not good-night, but in some brighter clime Bid me good-morning.

—Mrs. Barbauld.

Evolution of National Government. CONSIDERING the marked changes which are going forward in the life of Eastern Nations, it is an opportune time to recall some facts connected with the evolution of national government.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment. The Board will not obtrude information, help or advice upon any church or persons, but give it when asked.

During the time of Saxon supremacy and before the Norman conquest, the original Town Meeting, Village Mote, Folkmote, of the Saxons grew into a gathering which represented the kingdom, known as the Wittenagemot.

laws in favor of the people and the church. Being sustained by them, his vows were disregarded. Nevertheless, his promises had acknowledged the rights of the people, and he restored, in some sense, the better laws of Edward the Confessor, of a century earlier.

The Norman conquest, 1066, overthrew all this, but William the Conqueror was obliged to retain many of the ancient features of the Anglo-Saxon polity in order to sustain himself against his own barons.

The division of Parliament into two Houses was settled in the seventeenth year of Edward III, i. e., 1349. We have not the latest figures at hand, but a few years since the House of Commons contained six hundred and seventy members.

The "Lords Spiritual" are made up of Bishops and Archbishops. These "Estate of the realm" resulted from the influence which the Roman Catholic Church had, in earlier times, and this element remains as a permanent feature of Eng-

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A. H. LEWIS, D. D., LL. D., Editor. JOHN HISCOX, Business Manager.

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For illustrated catalogue address

WINTER TERM opens Dec. 4, 1905. SPRING TERM opens March 13, 1906.

Cheo. E. Gardner, D. D., President.

lish government. The other Lords are drawn from the ancient aristocratic orders, dukes, marquises, earls, viscounts and barons. They are known as "Lords Temporal." Parliament thus made up may sit, legally, for seven years. It usually sits each year from February to August.

THIS outline shows the strong Democratic government which has grown up around the English throne, but in which the throne has always been more or less subordinate. The reigning monarch in Great Britain has now less power than the President of the United States, in several directions. Public opinion in England is also extremely sensitive to the policy of the reigning party, and on slight pretense the government can be overthrown and a new election ordered. The point of especial interest to the student of political science is this. The original demand for personal freedom, both civil and religious, represented in the Anglo-Saxon—before the conquest of England, has developed the English Democracy, in spite of the most forbidding circumstances and of complications most entangling. It was strong enough to save itself under the Norman conquest. It was wise enough to overcome the power of feudalism, to turn to its own account the political-ecclesiastical influence of the Romish church. It has accomplished for the people and their rights, results in extent and beneficence, greater than have been attained anywhere else in the world's history. The opponents of democratic government have often said that the Swiss Republics form no fair standard, since their local position and limited territory give no adequate opportunity for an ultimate test. Nothing of that kind can be said in connection with English Democracy. Both Switzerland and England emphasize one great fact, namely, that the early inhabitants of Northern Europe possessed the strongest and deepest conception that the world had then known of the value of the individual man and of his civil and religious rights. If the primal source of that demand for individual rights be sought it must be traced, in no small degree, to the religious ideas based on Monotheism as expressed in Judaism and Zoroastrianism.

THE foregoing outline of salient facts touching the development of national democracy is given to aid the reader in studying the changes now so prominent in Russia, Japan and China. Without the light which such facts give, and the deeper philosophy of history being left out of the consideration, the Far East is almost chaotic. But the center of that chaos is the struggle between individual rights and despotism, political and religious. Racial characteristics and the rights and liberties of subordinate nations are also a prominent factor in Russian affairs. National consciousness and unity are well advanced in Japan, wonderfully so. A limited monarchy, after the order of Great Britain, is coming to Japan, but it will be modified by the great and permanent influence of ancestral worship and hero worship. China is but partially awakened, but her long sleep is at an end, and sooner or later individual rights will become a leading factor in her national readjustment. Ancestor-worship and political-religious philosophy will be determining factors in China. While the central idea of the rights of the individual man, and the citizen, will continue to unfold,

neither Russia, Japan nor China will follow exactly the same methods which appear in the development of Western nations, notably Great Britain, Germany and the United States. The Far East will shape both political and religious history according to inherent and racial characteristics. The study of what is now going on there will be aided by light such as the foregoing facts impart, and THE RECORDER seeks to contribute something of value to the students of political science and history by these suggestions.

THE RECORDER asks that all the people, especially church clerks and pastors, examine the Year Book at the first opportunity to discover whether the church they represent is properly reported in the statistics for 1905. First of all, you will find a sheet embodying corrections, made by the Executive Committee of Conference, to whom the publication of the minutes was referred. We think some churches will be startled to find how delinquent they have been in the matter of reporting. By the corrections which are in the Year Book you will discover how serious the results were because so many churches failed to report last year. By turning to the report of ex-Corresponding Secretary Dr. Platts, the reader will find the following: "The usual effort has been made to secure accurate statistics from the churches, with about the usual results. Out of 104 churches, 70, or a little more than 67 per cent., have returned the blanks sent to them. The increase by baptism is larger than last year, while the loss by death is smaller, both of which are cause of thanksgiving; but the loss by excommunication is exceptionally large. This, while it may indicate a wholesome regard for the matter of discipline, leaves a small aggregate net loss. So far as statistics are competent to show the spiritual condition of the churches, these reports indicate a great need of a deep, far-reaching revival of religion among us. Not the effervescent sort, which exhausts itself with exalted states of feeling; but the sort which bears fruit in deeper loyalty to God and his truth, and a more effective service for the salvation of men. This whole matter of statistics, which many church clerks seem to regard with indifference, is of so much importance to the future historian of the denomination that there ought to be some better system of handling them than we now possess. It hardly seems necessary that the churches make statistical reports to the Associations in May and June, and then again to the Conference in July. The Associations ought not to be asked to give up their statistics, for these are a part of their history; but why may not the Secretary of the Conference depend upon the reports of the Associations for his data, and save himself the labor and expense, and the churches the annoyance of a second appeal for statistics? The Secretary should receive some instructions on this point."

DR. PLATTS was competent to make those suggestions, for during many years of faithful and efficient service as Corresponding Secretary, he has struggled with the problem of securing reports from negligent churches. The suggestions made by him were taken up by the Committee on Petitions. Turning to page eighty-seven of the Year Book the reader

will find the following paragraph from the report of that committee: "Inasmuch as the Corresponding Secretary has asked for instructions regarding the compiling of statistics, the committee recommend that he be authorized to get his data from the statistics of the Associations, supplementing them, whenever necessary to make them complete, with data secured directly from the churches. We further recommend that the Conference ask the Associations to take measures necessary to make their statistics as nearly complete as possible. This plan, requiring but one yearly report from church clerks, will lessen their work as well as the work and expense of the Corresponding Secretary." THE RECORDER calls attention to this matter now, hoping to impress it upon the memory of all who may be concerned, so that the various Associations will take careful note of this request from Conference during the summer now so near at hand. If necessary, each Association should appropriate sufficient money and place the matter in the hands of the Secretary of the Association, or of some one else, in order to secure complete statistics. An important matter in this connection is the record of non-resident members. Each church clerk ought to be prepared to locate, enumerate and report every non-resident member. This is a more important consideration than those are likely to apprehend who have not had experience in making complete summaries of our statistics. Each year THE RECORDER is asked to give such summaries. It is impossible to comply with that request unless church clerks are careful and consistent in keeping a record of all members. Added to this, comes the important work of the Secretary of the Association, since churches in each Association which do not report to the Association cannot be tabulated. The effort to secure reports from them ought to be taken up, at once, by officers of the Association. Much more might be said concerning this matter, but THE RECORDER can not refrain from saying this much at this time. It is not too early in the year for Associational secretaries, church clerks and pastors, to take these suggestions into consideration. Keep them in mind and in hand. If Associational secretaries, church clerks or pastors have ideas concerning statistical reports, for the new Corresponding Secretary of Conference, Professor Greene, whose address is on the last page of THE RECORDER, those ideas should be stated to him at once. THE RECORDER has heard the suggestion, several times, that the present form of blank for reports is too elaborate; that so much is asked for and so many details required that the average church clerk shrinks from taking up the task. Without having studied the matter carefully, we are inclined to think that the blank might be simplified. At all events, a uniform system of blanks, so far as statistics touching members and officers are concerned, should be used. For sake of uniformity, that can be prepared by the Corresponding Secretary of Conference, as we presume the blanks now in use were prepared. Whatever painstaking efforts may be required, the imperfection of the minutes for the year 1905, which is due to the failure of churches, and not to any failure on the part of Conference or its officers, should never be repeated. Pastors may do much to secure success in these matters, although we are aware that they generally have quite enough to keep them busy. But surely pastors and church clerks should be in frequent consultation concerning such matters. It were better to have no statis-

tics at all than to have those which mislead and misinform, for want of accuracy and perfection.

REV. AUGUSTUS E. BARNETT, pastor of the Tremont Methodist Episcopal Church, at Amsterdam avenue and 153d street, New York City, recently distributed through the congregation slips of paper with the following sentence: "Why Men Do Not Go to Church."

A request was made at the same time that written opinions on the question be sent to Mr. Barnett during the week, the same to be read from the pulpit the following Sunday. The result was an unusual attendance of men, who came to hear themselves discussed. The following are representative opinions given in answer to Mr. Barnett's question:

"The average man has but one day in the week for recreation, and as he is practically shut up all the week, he wants the fresh air and a change of scene. What diversion or recreation can a man get by attending church? The sermons, as a rule, are dry and do not very often appeal to a man's intelligence and he gets sleepy as a consequence. Now, he can get all that, especially sleep, at home."

"Men do not go to church because they do not want to live a spiritual life. They are engrossed in making money, their conscience is asleep, and they are afraid of having it awakened, as it surely would be, if they were to listen to the preaching of the gospel. Then, again, a cosy home, a good wife, and loving children are sanctuary enough for the ordinary man. The church is dull, the singing poor, the preaching mediocre. The day is short, the week is long, and a man's work is trying to nerve, muscle, and brain. So when Sunday comes its hours are too few for him to go and sit in a pew and appear a saint when he knows in his heart he is a hypocrite."

"I don't go to the dentist until my tooth aches. I don't want the church or the minister until I think my time has come. Then if they can do anything I shall be thankful."

"In my opinion, a man works hard all the week, likes a good, long sleep on Sunday morning, a walk in the afternoon, and then likes to don his house jacket, select a comfortable chair, and settle down before a cosy fire with a newspaper or magazine."

"Women have nothing to do all week after their household duties are finished, and they go to church to meet their friends and enjoy it as a change."

One man gave the following five reasons: "First, conditions of employment are becoming so arduous that men are so tired they feel unable to attend church."

"Second, the growing feeling that the pulpit preaches unattainable and impracticable ideals."

"Third, the paralyzing effect of modern business standards upon conscience, by which it is deadened to the claims of religion."

"Fourth, the feeling that the church and its preachers are not up to date."

"Fifth, the belief that creeds are narrow and that denominational bonds are useless impediments."

Another expresses his opinion that men are not wanted in the church if they are poor. "Let a man with a shabby coat appear in the aisle, and the ushers will push him into a back pew." But let a man attend with a diamond flashing upon his scarf or on his finger, and he will be escorted to the front, every courtesy will be shown him, and the preacher will make a bee line for him."

That the absence of men from church is largely attributable to the intelligence of the age is given by another as the main cause. "Men are honest in their convictions, and they do not seek to be entertained by spectacular exhibitions, nor listen to subjects which may occupy the public mind. Forms and ceremonies bind them to the true worship of God."

THE foregoing will be interesting reading for preachers, even if their hearers are not men who live in a great city. Men as men ought to be deeply interested in the question of their own personal attitude toward the church. It must be said with sorrow that men owe far more to the Christian Church than they pay. If their criticisms and objections be accepted as just, their duty to strengthen the church by direct help and uplifting influences is set forth all the more clearly. The man who condemns the church for its weaknesses, condemns himself in the same breath, because he does not do more to make the church strong. Men are not made less efficient as business men, as citizens, as fathers or husbands, by being earnest Christians and upholders of the church. Men are leaders in the realm of influences, and God holds them accountable for the good they ought to do. The man who lights a cigar and settles down in complacent idleness when he ought to be supporting the cause of truth, righteousness and honesty by his presence and influence at services for the worship of God, is a defaulter in the matter of duty.

THE two hundredth anniversary of the birth of Benjamin Franklin which occurred on January 17, 1906, recalls attention to one of the most remarkable men in the history of our country. Considered in the light of his surroundings, he rises above the average man of his time, as Shakespeare, Bacon and other great men did. One has said: "Everything under the sun interested Franklin." To a certain extent he investigated everything that came to hand. He had great versatility and could give advice about choosing a pair of spectacles in one minute, and make profound remarks or accurate prophecy concerning diplomatic questions the next. He was born in Boston and in his earlier boyhood worked in the shop of his father, who was a ship-chandler. Going to Philadelphia in early boyhood he was apprenticed to the printer's trade, a business then in its infancy and with little or no promise of the development with which we are familiar. Perhaps the greatest influence of Franklin was exerted in the field of diplomacy and statesmanship. With all his versatility, he had a philosophical mind and a good degree of judicial ability. His views concerning religion, religious liberty and civil rights fitted him to become statesman and diplomatist, at a period when that field was of the highest importance. It is not exaggeration to say that he stood sponsor for the new-born republic in a greater degree than any other man of his time. His influence in connection with the adoption of the national Constitution, and especially his influence in favor of liberty of thought and the separation of Church and State, was great. That influence has borne excellent fruitage down to the present time. He was much more tolerant in matters of religion and politics than most men of his time were, and his conception of tolerance was much nearer to actual freedom than the

BENJAMIN FRANKLIN.

prevailing definition of the word at that time indicated. As a result he was not popular among the most "orthodox" Christians; but at the end of two hundred years the principles which he initiated find large acceptance. His genuine tolerance in matters of religion made him a friend of Jew and Christian alike, and the defender of all honest faith, religious or political, wherever found. His name must always stand together with the names of Washington and Jefferson as an advocate of those fundamental principles which enter into the life of a republic and make for permanent and continued national welfare.

MANY of our older readers, at least, will remember that Benjamin Franklin was placed before them when they were boys as a worthy example in matters of economy, frugality, hard work and honesty. Taken as a whole, his career and character do present many points worthy of imitation. He has been criticised sometimes because of his habit of offering advice to other people. The character of his advice was so excellent, however, that much of that advice remains to this day, with added power. The famous Almanac of Poor Richard first appeared in 1732, when Franklin was only twenty-six years old. Of far greater importance than the information it conveyed concerning astronomical matters, the weather, etc., was the wisdom and wit of the aphorisms from his pen. Here is one concerning death:

"What death is, dost thou ask me?
Till dead I do not know.
Come to me when thou hearest I'm dead;
Then what 'tis I'll show.
To die's to cease to be, it seems;
So learned Seneca did think;
But we've philosophers of modern date
Who say 'tis death to cease to drink."
Since there was little reading matter in those days, Poor Richard's Almanac became a familiar hand book and many households studied that Almanac around the open fire during the long winter evenings. Here are other specimens of his wisdom: "A little house well filled, a little field well till'd and a little wife well will'd are great riches. Some are weatherwise; some are otherwise. Early to bed and early to rise makes a man healthy, wealthy and wise. Forewarn'd, forearm'd. A little neglect may breed great mischief; for want of a nail the shoe was lost; for want of a shoe the horse was lost; and for want of a horse the rider was lost. Experience keeps a dear school, but fools will learn at no other, and scarce at that. Three removes are as bad as a fire. A good wife lost is God's gift lost." Through all of Franklin's wisdom ran a vein of clean, sharp wit. "Diseases of the Year" was one of the themes concerning which he sometimes wrote. Wit and wisdom appeared in those prophecies. This is an example: "This year the stone-blind shall see but very little; the deaf shall hear but poorly; and the dumb shall speak very plain. And its much if my Dame Bridget talks at all this year. Whole flocks, herds and droves of sheep, swine and oxen, cocks and hens, ducks and drakes, geese and ganders shall go to pot; but the mortality will not be altogether so great among cats, dogs and horses. As to old age 'twill be incurable this year, because of the years past. And towards the fall some people will be seized with an unaccountable inclination to roast and eat their own ears. Should this be called madness, Doc-

Example.

tors? I think not. But the worst disease of all will be a certain most horrid, dreadful, malignant, catching, perverse, and odious malady—almost epidemic, insomuch that many shall run mad upon it; I quake for very fear when I think on't; for I assure you very few will escape this disease; which is called by the learned Albromazar Lacko'mony." Franklin was also a vanguard in the field of literary criticism touching forms of expression in the Scriptures. It is on record that he suggested that the Book of Job would be improved by expressing the thoughts of Job in different language. A translation which he made is represented by the following verses: "And it being levee day in heaven, all God's nobility came to court, to present themselves before Him; and Satan also appeared in the circle, as one of the ministry. And God said to Satan: You have been some time absent; where were you? And Satan answered: I have been at my country seat, and in different places visiting my friends." Space will not permit us to follow the history of this wonderful man. We must be content to say that in the matter of large and manly thoughts, of wise diplomacy, fitted for those years when a Republic such as had never been known was struggling into existence, and in those philosophical utterances touching human freedom, which succeeding years have so well fulfilled, Franklin stood alone among the great men of that period.

Business and the Sabbath.

ANOTHER instance is reported to us which proves that ability and conscience combine to give men success, who keep the Sabbath. A young man from Farina, Ill., was sent for to take a position in the "Etching Department" of a photo-engraving house. He gave favorable reply, but stipulated that he could not work on the Sabbath. He was told to come on for trial. He proved himself competent, took the place and keeps the Sabbath. When the superintendent was told by the young man that he kept the Sabbath, he replied, "That is the right day to keep." The world wants men of conscience, and where ability and conscientiousness are combined, business is glad to pay a good price for them. Conscientious men are safest and cheapest from a purely business standpoint; to say nothing of manliness and God.

Summary of News.

The unexpected growth of the liberal vote in the late elections in Great Britain has been a salient feature of news during the past week. With each succeeding day the success of the Liberal party has been made clearer. At the present writing the figures stand as follows: Liberals, one hundred and sixty-seven; Unionists, seventy-three; Nationalists, fifty; Laborites, thirty-one. Joseph Chamberlain, from Birmingham, is elected by a majority of five thousand. Mr. Chamberlain's unexpected majority is a confirmation of his wide popularity and shows the strong place he occupies in British politics. It is a "land slide" for the Liberal party.

M. Fallieres was elected President of the French Republic by the National Assembly, on January 17, on the first ballot. Eight hundred and forty-eight voters were present. M. Fallieres received four hundred and forty-nine votes, while his opponent, M. Doumer, received three hundred and seventy-one. He will enter upon his duties as President February 18, 1906. This

means the continuation of the policy pursued by the late President Loubet. This is the ninth Presidential election since the establishment of the Third Republic. The first French Republic continued for eleven years. Each President of that Republic was guillotined before the term of his office was over. The second French Republic had but one President, Louis Napoleon, who was elected in 1848. That Republic was changed to the Second Empire in 1851. While several of the Presidents of the Third Republic did not complete their term of office, the permanency of the present Republic is far in advance of anything before known among the French. M. Fallieres is sixty-four years old. His grandfather was a blacksmith and his father a peasant farmer.

Revolutionary movements are comparatively quiet in Russia, as though a truce had been agreed upon, while the various parties are mustering strength for the electoral campaign. Conferences among leaders from various points of the Empire are going forward. The general tendencies will probably develop three parties, which may be named the Liberal party, the Constitutional Monarchist, and the Social Revolutionist. Just how this general tendency will eventuate remains to be seen.

In the United States Congress, the Statehood Question has assumed a strong place in public attention. A number of comparatively minor political and industrial issues are involved in the question of admitting or not admitting new states. On the other hand, a very strong vote in favor of the Philippine Tariff Bill has been taken in the lower House, which has emphasized the weakness of those who are opposed to the policy of the President, rather than their strength.

The practical freedom of Finland from the grasp of Russia, and the regaining of her former independence, seem to be well secured. The people have attained this freedom without wild or intemperate action. Although the success is great, there seems little tendency to retaliate upon Russia, although the wrongs which have been inflicted upon Finland have been many and aggravating.

In an address before the National Geographical Society of Washington, on January 12, C. J. Blanchard, of the United States Geographical Survey, announced that seventy-seven miles of large canals—river size—have been built for irrigation, during the past few years. He said also that "irrigation canals long enough to span the earth and representing an outlay of ninety million dollars, have been built during the last quarter century." Two million people already dwell upon the lands thus reclaimed, and this area returns an annual harvest of at least one hundred and fifty million dollars in value. Although other questions may be attracting the public mind more, the reclamation of worthless territory, through irrigation, is one of the more important items of national development, at this time.

The Clyde Liner, Cherokee, went upon Brigantine Shoals, near Atlantic City, N. J., early in the week. Fruitless efforts were made to remove the steamer, and a terrible northeast storm made it very difficult to take off her passengers and crew. The regular Life Saving Service failed in such attempts, and the schooner-rigged, twin screw auxiliary fishing boat, Albert, put out to the wrecked steamer from Absecom Inlet. She was manned by her brave captain, Mark Casto, and a few sailors. In spite of the dangers and

of the fact that the severity of the storm was such that the Alberta was two hours in covering the three miles between the steamer and the shore, she succeeded in securing connection with the steamer by which those on board were rescued. No lives were lost, but the probability is that the steamer—although lying in shallow water—and her cargo will be a total loss. Captain Casto and his men are greatly praised for their bravery and their efficiency. All told, sixty persons were rescued from the wrecked Cherokee. Speaking of the rescue *The Public Ledger*, Philadelphia, says: "Heroism is no rare quality among men who follow the deep, but each instance makes strong appeal to human sympathy. The rescuing of passengers and crew of the wrecked Cherokee by Captain Mark Casto was one of the splendid episodes that thrill by reckless courage, and uplift as a spectacle showing unselfish manhood at its best. All men feel elevated to the plane of heroism because of kinship with this modest hero. In time of peril there is a common brotherhood. Rescuer and rescued and observer feel the thrill of fraternal ties."

Important Local Option Bills have been introduced in the Legislature of New York at Albany, under the management of the Anti-Saloon League. There is considerable hope that some of these may be enacted into law. Similar efforts are being made in the State of New Jersey. In both these States, the wisdom of local option as an efficient step in temperance reform is gaining ground steadily.

The burial of Dr. William Rainey Harper, late President of the University of Chicago, occurred in Oakwoods Cemetery, on January 14. In time his dust will be placed on the university campus, in connection with a Memorial Chapel and Crypt. An address concerning Dr. Harper by Dr. E. H. Lewis, on another page of this issue, will be found valuable, both as a source of information and an incentive to higher living.

During the past week a great automobile show has taken place in the city of New York. The rapidity with which the auto-carriage has come to the front makes it and its development a question of almost national interest. That the horseless carriage has come to stay, in the largest sense of that phrase, must go without saying.

On January 15 the Legislature of Pennsylvania convened in extra session. This session has been called in answer to the public demand for "Reform Measures." Since no other legislation than that mentioned in the proclamation calling that extra session can be considered, the success of legislation to promote general reform seems well assured.

Philadelphia, with whose history Benjamin Franklin is so closely related, celebrated the two hundredth anniversary of his birth on January 17 with appropriate ceremonies, at which the attendance was very large.

A conference for the settlement of questions concerning Morocco, convened at Algiciras during the last week. While the primary differences to be considered are those between France and Germany, both Great Britain and the United States have an interest in the peaceful and just settlement of the questions to be considered.

Rev. Dr. Lucius Haines, of Philadelphia, speaking upon the "Progress of the Baptist Church and the Baptist Publication Society" before the Ministers' Meeting on Monday, January 15, presented a pessimistic view of the decline of strength among the Baptist Churches of the United States during the last fifty years. As a rea-

son for this Dr. Haines said, "Our church people indulge in too many attractions that hinder righteousness. Another enemy of soul-saving is the new theology of Higher Criticism."

TRACT SOCIETY EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday, January 14, 1906, at 2.15 P. M., President Stephen Babcock in the chair. Members present—Stephen Babcock, J. A. Hubbard, C. C. Chipman, A. H. Lewis, W. M. Stillman, F. J. Hubbard, J. D. Spicer, H. H. Baker, W. H. Crandall, J. P. Mosher, Corliss F. Randolph, Esle F. Randolph, J. R. Dunham, H. N. Jordan, H. M. Maxson, E. F. Loofboro, G. B. Shaw, M. L. Clawson, Asa F. Randolph, A. L. Titworth.

Visitors—Franklin F. Randolph, Halsey B. Green, Albert W. Hill. Prayer was offered by Rev. H. H. Baker.

Minutes of last meeting were read.

The representatives of the Board at the meeting of the General Advisory Board of the Seventh-day Baptist General Conference held in New York City on December 31, 1905, reported on their attendance and presented the following communication from that Board to this Board:

At a meeting of the General Advisory Board of the Seventh-day Baptist General Conference, held in New York City on Dec. 31st, 1905, the following resolutions were adopted:

Resolved, (1) That the General Advisory Board approves the plan of sending out an agent or agents under the direction of the Board of Systematic Benevolence to promote the full adoption and operation of the recommendations of said Board of Systematic Benevolence; such agent or agents to promote primarily the interests of each local church as a source of supply, and based upon this, a loyal co-operation in all denominational activities.

(2) That we recommend to the Missionary Board and the Tract Board that they say to the denominational Board of Systematic Benevolence that they will furnish 10-22 each of the expenses of such an agent or agents; and that in like manner the Education Board (Theological Seminary) and the Sabbath School Board each offer to pay 1-22 of the same expense, the whole amount of which shall not exceed \$1,200 a year.

Geo. B. SHAW, Sec.

Voted, that this board accept the foregoing proposition.

The Advisory Committee presented a report on the matter of advertising, and offered the following recommendation, viz., that we arrange for advertising in the "Biblical World," "Homiletic Review" and "Sunday-School Times" for six insertions in each.

Adopted.

The Supervisory Committee reported progress in the matter of securing a Business Manager for the Publishing House, and stated that it became necessary on January 1 to resolve the composing room into what is known as a union shop, with an eight-hour day, for the term of one year.

The Treasurer presented his report for the second quarter, which was adopted, together with statement of receipts and disbursements since the last meeting. Correspondence was received from Professor S. B. Evarts relating to increasing the subscription list of THE SABBATH RECORDER, which, on motion, was referred to the Supervisory Committee with power.

Report of Rev. J. T. Davis for the month of December was received.

Correspondence was received from the Secretary of the Executive Board of Conference regarding program for the Tract Society hour, and

on motion the same was referred to the President and Secretaries.

Correspondence from Rev. George Seeley was received, and on motion an addition of \$50.00 to his salary for the past year was voted, and salary for current year fixed at \$250.00.

Voted that G. B. Shaw and E. F. Loofboro be requested to prepare a suitable tribute to the memory of Rev. Stephen Burdick, long a member of this Board, to be presented at the next meeting of the Board.

Voted that a committee consisting of Corliss F. Randolph, W. M. Stillman, F. J. Hubbard and Stephen Babcock be appointed to see if there can be any relief found for certain embarrassments under which we labor with regard to our charter.

In view of our interests at Battle Creek, Michigan, Secretary Lewis expressed the wish that he could visit that place for a time, if, on inquiry, such a visit should be found advisable. The feelings of the Board coincided heartily with his suggestion.

Voted that the question of Dr. Lewis' visiting Battle Creek in the interests of our work there be referred to the Advisory Committee with power.

Minutes read and approved.
ARTHUR L. TITWORTH, Rec. Sec.

TRACT SOCIETY.
F. J. HUBBARD, Treasurer.

In account with
THE AMERICAN SABBATH TRACT SOCIETY.
For the quarter ending December 31, 1905.

Dr.

To balance on hand October 1, 1905	\$ 204 89
Funds received since as follows:	
Contributions to General Fund as published, Oct.	\$ 98 19
Nov.	261 11
Dec.	269 82— 629 03
Contributions on Linotype Acct.	6 00
Contributions "Aggressive Sabbath Reform"	5 00
Payment on Life Membership	5 00
Expenses to Campbellford returned	22 09
Income as published, Oct.	\$394 14
Nov.	65 13
Dec.	15 00— 474 27
Publishing House Receipts, Oct.	\$ 765 54
Nov.	1,041 51
Dec.	793 54—\$2,600 59
Loans, Nov.	\$ 75 00
Dec.	500 00— 575 00— 4,316 87
Total Receipts	\$4,521 87

Cr.

By cash paid out as follows:

G. Veithuysen, Sr., salary, Oct.	\$ 50 50
Nov.	50 50
Dec.	50 50—\$151 50
A. H. Lewis, salary, Oct.	166 67
Nov.	166 67
Dec.	166 66— 500 00
George Seeley, salary, Oct.	12 50
Nov.	12 50
Dec.	12 50— 37 50
George Seeley postage	15 00
J. A. Davidson, Nov. and Dec. allowance	50 00
George B. Shaw, expenses to Campbellford, Ont.	50 00
Eli F. Loofboro, expenses to Campbellford, Ont.	30 47
C. S. Sayre, expenses to Campbellford, Ont.	25 00
Temporary loan repaid to F. J. Hubbard	75 00

City National Bank, interest on \$500 note, 2 mos. 5 00
S. J. Reuter, Florist, wreath, John Hiscox funeral services 10 00
H. G. Whipple, exemplified copy certf. of Incorporation 9 95— 959 42
Publishing House expenses 3,264 66
Total expenses \$4,224 08
Balance on hand Dec. 31, 1905 297 79
\$4,521 87

E. & O. E.
F. J. HUBBARD, Treasurer.
PLAINFIELD, N. J., Jan. 4, 1906.
Examined, compared with books and vouchers and found correct,
WILLIAM C. HUBBARD,
D. E. TITSWORTH,
Auditors.

PLAINFIELD, N. J., Jan., 1906.

EDUCATION SOCIETY.

A special meeting of the Executive Board of the Seventh-day Baptist Education Society was held at Alfred, N. Y., January 11, 1906, at 3.30 P. M.

Present: Professor E. M. Tomlinson, Dean A. E. Main, President B. C. Davis, Professor W. C. Whitford, Professor F. S. Place, Mrs. A. B. Cottrell, Mrs. W. C. Titworth, V. A. Baggs.

The meeting was called to order by the President, Professor E. M. Tomlinson, and prayer was offered by Professor W. C. Whitford.

Dean A. E. Main made a report of the action taken at the meeting of the General Advisory Board of the Conference, held in New York City December 31st, 1905.

The following resolutions were read:

At a meeting of the General Advisory Board of the Seventh-day Baptist General Conference held in New York City on December 31st, 1905, the following resolutions were adopted:

Resolved (1), That the General Advisory Board approve the plan of sending out an agent or agents under the direction of the Board of Systematic Benevolence to promote the full adoption and operation of the recommendations of said Board of Systematic Benevolence; such agent or agents to promote primarily the interests of each local church, as the source of supply, and based upon this, a loyal co-operation in all denominational activities.

(2) That we recommend to the Missionary Board and the Tract Board that they say to the denominational board of Systematic Benevolence that they will furnish 10-22 each of the expenses of such an agent or agents; and that in like manner the Education Society, Theological Seminary—and the Sabbath School Board each offer to pay 1-22 of the same expense, the whole amount of which shall not exceed \$1,200.00 a year.

Geo. B. SHAW, Secretary.

Voted that we approve of the suggestion of the Advisory Board of the denomination in regard to the financial support of representative or representatives of the Board of Systematic Benevolence.

On motion it was voted that the time allotted this society at the General Conference be divided between an address by the President of the society, a report of the Board presented by the Corresponding Secretary and the Treasurer of the society, and addresses by presidents of the three colleges.

The committee appointed to obtain a picture of the Board for THE RECORDER, reported picture procured and on motion report was adopted.

V. A. BAGGS, Sec.

THE ASHAWAY CHURCH.

On Sabbath Eve Brother Walter Greene spoke to us on "Let this mind be in you which was also in Christ Jesus." Though the night was dark and the walks muddy, a good congregation gathered. He gave us a very good message, and then followed a conference meeting. This was led by the pastor, Brother W. L. Burdick, and was one of the best meetings I have attended in a long time.

AT HOPKINTON CITY AND ROCKVILLE.

On Sabbath morning Brother Carpenter drove me to Hopkinton City, where I preached. He went on to Rockville, where he spoke on missions. The "Second Hopkinton Church" is located in a farming community. It has about an hundred members. There are a good number of young people there. Brother L. F. Randolph has been the pastor for twenty-two years, and yet he "sweeps clean." There was a good interest and attendance notwithstanding the rough roads and sharp wind. After morning service the Sabbath school was reorganized for the next year.

THE PETERS OF TO-DAY.

GEO. B. CARPENTER.

It is a death which is the text of the sermon this morning. Why? Myriads of deaths have occurred in every minute of time since the world began; all the countless millions who have trod the earth have gone inevitably down into the grave; why should this one death, of a poor Jew upon a hill in Syria, stand out apart from all others? Why should each detail of his last hours be familiar to every child to-day, now that ages have passed?

It behooves us all to ask this question, for there is no power at work as real or as actual as that which comes from Calvary, nothing which so solidly underlies and gives a basis of motive to the least part of the every-day life and business of the world as the faith in or disbelief of that death upon Calvary. All other things change and go and are forgotten. Ten years from now, who will know or care how stocks stood today, or what bills passed or were vetoed? Even a conquered army or a nation dying of famine is forgotten in a few months, with all the other dead. But if Jesus has not died, if there be any mistake or deception about the life and sacrifice of that Man yonder upon the cross, then the lives, the purpose, the deeds of all Christian men and women have been a ludicrous, ghastly failure; then, all the finest civilization, all the helpful brotherly humanity, all the reforms, all the progress of the world, in short, for two thousand years, have been a lie and been built upon a lie.

This story of Calvary was meant for the hearing of all humanity; it is curiously free from all national traits. Socrates died a Greek among Greeks, but Jesus, a man for men. Every detail of the history of those days is vital with meaning to each one of us to-day. Take, for instance, the night on which He was betrayed; the awful solitude in which He stood. We forget the God in the man, as we watch Him clinging to those friends whom He had loved as death drew near, just as we shall cling, when that last hour comes. How, as they sat at meat for the last time, He gave to them a remembrance of Himself, bidding them farewell in words the infinite pathos and hope of which have lifted the world to higher levels for all time, but which their dull ears did not comprehend; how he took those

who were dearest to him out with him to the mountain to watch with him while he passed through that unnameable agony which no human soul can understand; how they would not watch, but took their ease and slept. Angels ministered to him, but surely the touch of one human hand—a man's whom he loved and for whom he was dying—would have given more strength in that hour than all the aid of the heavenly host. How, when he was dragged through the streets by night to judgment, they all forsook him and fled. How, at last, standing alone in the palace of the High Priest, he was condemned to be worthy of death; and the crowd spat on him and buffeted him, and the very servants struck him with their palms; and standing afar off was Peter, his friend, the man who two hours before had sworn to die with him. He cried out as loudly now, "I know not the man." And the Lord "turned and looked upon Peter." The reproach, the judgment in that look, has come down to us through all the ages.

Do we not call ourselves his disciples just as did Peter? Are we beside him when his cause is on trial before the world? We go to church regularly, very likely, partake of the sacraments and join in the hallelujah chorus. Its a creditable thing to go to church and Easter will soon make it popular. Peter, too, was a faithful friend while the multitude crowded about his Master. But what about our behavior at home, or at business, or in the office? Are we so patient, so honest, so truthful that the man who buys goods from us, and the boy who sweeps out the office, have no doubt that we "know the Man?" Or does it need only a petty annoyance or temptation to make us turn our backs on him, and deny as loudly as Peter?

RESPONSIBILITY.

REV. A. MCLEARN.

"Am I my brother's keeper?" This question followed a positive falsehood by Cain and was intended as an exoneration on his part, from all responsibility respecting his relation to the being or well-being of his brother. He meant it as a negative answer; but what terrible significance the question involved! While he spake, the voice of his brother's blood cried to heaven in testimony against him. He had maliciously murdered his innocent brother, and when questioned by the Almighty: "Where is Abel thy brother," he audaciously replied, "I know not." Then followed his question, "Am I my brother's keeper?" Now, is it not a fact, by no means infrequent, that the question of Cain or its equivalent, is too often used by professedly Christian people, to excuse themselves from responsibility in regard to the claims of their suffering and unfortunate fellow-men upon them? As in the case of Cain, there must be something wrong in advance of such excuses. They have either failed to apprehend the spirit of Christ, who gave himself for the life of the world, or they knowingly and deliberately attempt to appease their conscience by such selfish and heartless excuses. The great Missionary from heaven who gave himself a ransom for a lost world, in his inimitable prayer to his Father says: "As thou didst send me into the world, even so sent I them into the world." Who? His disciples. Are there any exceptions to be made with the true followers of the Lord Jesus Christ so far as the missionary spirit and desire are concerned? Certainly not. If we lack this spirit, is it not manifest that there is something radically wrong? If we ignore our obligations to our unfortunate

fellow-creatures, whether at home or abroad, is it not evident that we are not in sympathy with the Lord Jesus Christ? How can we worship God acceptably or expect His blessing if we are not in sympathy with the Son of God in his great mission of love to a lost world?

It is a noticeable fact, and I venture the assertion without fear of successful contradiction, that parents and guardians in the church who lack the missionary spirit and who ignore their moral obligations to their less fortunate fellow-men, are the persons also who are remiss in their Christian obligations respecting those committed to their care. On the other hand the persons whose hearts yearn for the little children of heathen parents, are the dutiful ones to the sacred charge which God has given them in their dependent little children. And it is by means of the interest and influence of the friends of missions in the church that the children of parents in the same church who have no heart in the work of missions are led to Christ. Putting it in another way, those who have no interest in the cause of missions nor interest in the salvation of the heathen, leave the salvation of their own children to the friends of missions in the church. This may not be absolutely true, but as a rule it holds good. Does it require argument to show that this is the case? Not only in the case of individual churches, but also in the case of denominations is this true. Some years ago the writer was in the South and while there heard much said about Missionary Baptists. Being somewhat curious to learn about them I found that this title distinguished them from the Baptists who were opposed to missions. And that since the division took place the Missionary Baptists had grown with surprising rapidity, while the anti-mission body had dwindled to a mere handful, generally known as Hard-shelled Baptists. And this is a fact. The Missionary Baptists of the South are a large and influential denomination, while their anti-mission brethren are nearing the verge of total extinction. Is this to be wondered at? Not at all. Unless we are in active sympathy with the Lord Jesus Christ there is no life in us either as individuals, churches or denominations. And where there is no spiritual life there is no spiritual growth, and where this is the case, moral and religious decay and denominational extinction will follow as a natural sequence.

OUR MISSION.

BY REV. E. M. BARTLETT.

In the legends of the Norsemen,
Stories quaint and weird and wild,
There's a strange and thrilling story,
Of a mother and her child.
And that child, so runs the story,
In those quaint old Norsemen books,
Fell one day from dangerous play ground,
Dashed in pieces on the rocks;
But with gentle hand that mother
Gathered every tender part,
Bore them gently, torn and bleeding,
On her loving mother heart.
And within her humble dwelling,
Strong in faith and brave of soul,
With her love-song low and tender,
Rocked and sang the fragments whole.
Such the mission of the Christian,
Taught by Christ so long ago;
This the mark that bids us stay not,
This the spirit each should know:
Rent and torn by sin the race is,
Heart from heart, and soul from soul;
This our task with Christ's sweet love-song,
Join, and heal, and make them whole.

—The Watchman.

Woman's Work.

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

THE SOUTH WIND.

The south wind keeps a-foolin' me,
A-whisperin' an' hummin'
As if it told each sleepin' tree
That summer was a-commin'.
I know the apple blossoms wait
Until the buds are swollen,
I know the clover blooms, sedate,
Want bees to fling their pollen.

I know the violets that drowse
Below the withered grasses
Don't hear the gay south wind that vows
It loves 'em as it passes,
But still the warm south wind it blows
As if it sang of summer
Till cricket fiddlers swept their bows,
With katydid for drummer.

I know the fields are bare and clean,
But when the south wind's sighin'
I look to see a cloth of green.
Starred with the dandelion;
I listen for the robin's song
An' for the thrush's trillin',
And for a strain, all clear an' long,
From some lark's throat a-spillin'.

The south wind keeps a-foolin' me—
Some way, I can't remember,
That all these things can never be
While it is still December.
The south wind sings it every day
Although the old world dozes—
It whispers that they're on the way,
The robins an' the roses!

—Chicago Tribune.

REPORT OF WOMAN'S BOARD.

The Woman's Board met in regular session January 2, 1906, at the home of Mrs. Platts at 2:30 P. M.

Members present: Mrs. Clarke, Mrs. Morton, Mrs. VanHorn, Mrs. Platts, Mrs. Babcock. The meeting was opened by Scripture reading by the President. Prayer was offered by Mrs. Babcock. The minutes of the last meeting were read and approved. The Treasurer gave her report for the month of December, which showed \$154 received during the month.

Correspondence was read by Mrs. Platts and Mrs. VanHorn from Mrs. Lucy Randolph, of Fouke, Ark., reporting boxes of goods received and contents distributed to the best of her ability. She also wrote hopefully of the school work at that place.

Mrs. A. S. Maxson, who was not able to be present at the meeting, wrote asking advice concerning the program for the Woman's Hour at the Northwestern Association, to be held in June, at Jackson Centre, Ohio.

Voted, that the Corresponding Secretary write a paper on the interests of the Board and denominational work, to be read at all of the coming associations.

In accordance with the suggestion of Miss Agnes Rogers, the Board voted to appoint Miss Anna Davis, of Alfred, N. Y., as secretary of the Western Association.

Mrs. Platts read a letter which she had recently received from our missionary, Miss Susie Burdick, in which she wrote of Dr. Palmborg's recent illness, and of the prospect of trouble with some of the local officials concerning the land the doctor had bought at Lieu-Oo.

The urgent need for helpers for Dr. Palmborg in the work in which it is plainly seen she is sacrificing so much of her own strength, appeals to our hearts.

After earnest, prayerful consideration of the

subject, the Board, at this time, voted to instruct the Corresponding Secretary to write to the Missionary Society suggesting the advisability of securing, if possible, the services of persons suitable for the position of helpers to Dr. Palmborg.

The committee from Milton Benevolent Society on RECORDER subscriptions reported the canvass finished, and good results realized. Between eighty and ninety families have THE RECORDER in their homes. Provisions have been made by which a few who are not able to pay for it may have it sent to them, and a very few do not care for it. Eight new subscribers have been added to the list. Adjourned.

MRS. S. J. CLARKE, Pres.

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

MY SUMMER STUDY.

HENRY M. MAXSON.

When vacation came it found me with a contract for several lectures on my hands and the lectures still unwritten. Duty, said "Stay at home 'till they are written," but the alluring voice of the woods was too strong to be resisted, and throwing my notes and my papers into my trunk I was soon hurrying northward, vainly hoping that under the witching influence of the forest there might be an unusually fresh and breezy flavor to my writing.

Our cottage is in a pine grove just on the edge of the lake. A dozen or more of the monarchs of the forest that looked down upon the first settlers when they came, still lift their heads high in air. Around their feet has sprung up a grove of seedlings that are now about thirty feet high. Just enough of these were cut down to lay the foundation of the house and there it sits, with the trees crowding up to the piazza, looking in at the windows, and stretching their arms out over the roof, covering it with a fragrant brown carpet of fallen needles.

As I turn on my pillow in the early morning, I look out upon the lake and across to the mountain covered with the primeval forest. Perhaps it is hardly correct to use that expression, "early morning," for one who has spent the day rowing, tramping, wading and occasionally swimming the river in pursuit of bass does not do much looking out of the window in the early morning.

Our day begins with breakfast at 8 o'clock (for those that are up). One of the lessons of my boyhood that impressed itself most strongly on my mind is that principle of hygiene, that one should not enter upon severe mental labor just after a hearty meal. With that precept in mind I do not dare to go to my study at once. Instead, I go off upon the lake-shore and look up and down and all around, to see what the weather is to be. If it prove to be cloudy I cannot go to my writing at all, but have to go afishing. If all signs fail and it seems really destined to be a fair day, I go and talk with the guides half an hour, to see if I can't persuade them to convince me that it may become cloudy towards noon. If it is finally decided to be unquestionably a fair day, I have to row the ladies across the lake for a lapful of pond lilies, or, it may be, I take down the snowshoes from their hook under the roof and go snowshoeing in the marsh for a bouquet of lovely pink pogonias, or fragrant bladderwort or the quaint blossoms of the pitcher-plant.

When all these matters have been attended to, and anything else that I can think of, I do really find myself in my study, pen in hand. I

draw my table up to the window, for the light and to get the benefit of what little wind there is stirring. Just before the window is a stately pine with the stumps of two or three dead branches, almost within arm's length. Hardly have I got to my work when I have a visitor. A little bird flits down to one of those dead branches and sits with head cocked to one side and bright eyes watching me with a saucy air, as much as to say, "Well, what are you up to?" Of course I have immediately to get out my bird book and find out who he is.

It is said that a young man once went to study with Agassiz and that for three days he had to study the same fish. By the third day that fish had so impressed itself on his mind that forever after whenever he drew a fish it was always a perch. I think if I should draw a bird (which heaven forbid) it would be a vireo, for that little fellow kept watch on me day after day until the queer little fluffy balls in the neighboring nest had crawled out and perched for a night or two side by side on a twig, then flown away to be swallowed in the world of birds.

When the vireo dared to trust me alone for a time, I really got to work and wrote for as much as ten minutes, when a vigorous exclamation from the piazza reached my ears. Mrs. Maxson was down there making prints from some photographs I had taken the day before, and, of course, I had to run down and see whether the exclamation was one of admiration or disgust.

The stairs seemed pretty long when I returned, but I climbed them and collecting my papers from the floor where the gentle zephyrs had deposited them, sat down to work. As I dropped my eyes to my sheet to write, my glance willfully went beyond through the window and lighted upon a baby snake on the ground below, wriggling along as if to meet an appointment and half an hour behind time. My curiosity is aroused and I watch him to see what all the excitement is about. Just as he slips out of sight in the grass a company of Brahma chickens comes marching down the path and I realize it is a race for life. The chickens moved serenely on down the path and disappeared over the bank of the lake. But before I could dip my pen in the ink they came rushing back with wings raised and voices clamorous, while all the feathered inhabitants of the neighborhood joined in the excitement. A shadow swiftly moving over the ground directed my glance upward to the hawk circling just above the trees and suggested that the chickens were taking their share in the tragedy of nature. But I consoled myself with the thought that there were more than enough to last until the first of September, and turned to my work again.

Then I had a real long spell of thinking, as much as half an hour, and just as I was setting forth most lucidly the philosophy of attention in studying, there came along the path a baby of another kind, one that laughs and coos as you hold it in your arms. Who can resist a pretty baby? Not I, and the interruption proves a very serious one. I recover, however, but it requires some creeping around the floor to find my pen before I can resume my writing. Just as all got quiet my ears caught the chatter of a squirrel and I had to fish out of my pocket some nuts I had purloined for him at dinner the day before. The squirrel had hardly disappeared from the scene when a cuckoo began to call from a neighboring birch and it took me quite a time to find him, and even then I had to go down

stairs and out of doors before I could tell whether it was the black bill or the other kind. The stairs were longer than ever, but I reached the top and resolutely set to work again.

When genius begins to burn and the pen is moving rapidly across the page, an animated bit of red flashes before my eyes and a cross-bill lights on one of the trees near by and begins to circle around in search of food. As I have never seen more than a hundred and fifty cross-bills I have to stop and examine this one. His bill is the oddest among our common birds, the points being crossed so that when he wishes to pick up a seed he has almost to lay his head down sideways on the ground to get it. That queer bill is a grand thing, however, to pick the seeds out of a pine cone, or the insects from the crevices in the bark. His head, dashed with red, suggests the old legend that when the Saviour was on the cross, the cross-bill, in pity, tried to pull the spikes from his hands, getting his feathers all dabbled in blood, and as a token to mark for all time his pitiful service he bears still the blood stains on his head and back. The one that visited me seemed to have a bird of another kind in sober brown following him around and I had to get my opera glasses to find the explanation of the fact. I then saw that the stranger also had the crossed bill of the first comer and was in fact his mate, being denied the bright plumage of the head of the family, for when nature bestows fine feathers, for some strange reason I do not say a wiser one, she departs from the custom of mankind and gives them to the stronger sex.

Suddenly I heard the latch of my door click, and before I could get the glass out of sight a voice exclaimed, "Oh, Mamma, he is writing with an opera glass."

This interruption was the last straw. I had worked enough for one day and dropping my glass on my papers so the wind could not scatter them, I rushed down stairs and in two minutes was rowing across the lake at racing speed. Between the strokes of my oars I heard one guide say to another on the shore, "That Maxson is the queerest fellow I ever saw, plugging around out there all day long, in the hottest place he can find."

A TRIBUTE OF LOVE.

When, on Thursday morning, October 26, 1905, the Master called for our beloved sister, Mrs. Janet T. Rogers, he found her ready and waiting the summons. In early girlhood she gave her heart to Christ and through all the vicissitudes of life had been a faithful follower of him.

She possessed a rare mind and memory and to the closing weeks of her life kept up a steady correspondence with a great number of people. In personality and character she possessed that strength which we all so much admire, but which can be attained only by carefully building, each day, under perfect submission to the will of the Great Architect. On her face was written the "new name," for she had been made a pillar in the house of her God. Her ripened years were made sweet and beautiful by the love that prompted her to give a cheering word, or do a kindly deed to those who were struggling in the battles of life.

The church of which she was a member will miss her, not only in public prayer and testimony, not only in her liberal gifts, not only in her interested, intelligent face at public worship, but they will miss the strong undercurrent of her

life that tended to nobility, uprightness and courage. She loved her young pastor, and almost the last item of business she referred to was something for him.

The Woman's Missionary Aid Society has not only lost its oldest member but the one most worthy of emulation. She could see the good which people intended by an act, rather than their mistakes and failures. The spirit of criticism was almost entirely wanting in her life.

While we bow in humble submission to God's will, let us thank Him for this example of Christian character. "The path of the just is as the shining light, that shineth more and more unto the perfect day."

In behalf of the Woman's Missionary Aid Society of Brookfield, N. Y.

MRS. H. C. BROWN, Com.

TRAVAIL OF SOUL.

REV. S. R. WHEELER.

Travail of soul is that deep agony which a person feels when he lays hold on God, and will not let Him go without the blessing. Thus Moses, when he prayed, "Yet now, if thou wilt forgive their sin; and if not blot me, I pray thee, out of thy book which thou hast written." Thus Elijah, contesting with Baal's prophets, in agony of soul sent out these words to God: "Hear me, O Lord, hear me, that this people may know that thou art the Lord God." So, too, when "He cast himself down upon the earth and put his face between his knees" and prayed for rain which had been withheld for three years and six months. I Kings 18: 37, 42. Thus Paul, when he wrote to the faltering Galatians, "My little children of whom I travail in birth again until Christ be formed in you." Thus John Knox, when he prayed, "O God, give me Scotland or I die." But the blessed Saviour had travail of soul beyond all others, before or since. See him in that mountain, continuing all night in prayer to God. Luke 6: 12. See him in Gethsemane as he utters the words: "My soul is exceeding sorrowful, even unto death," and: "His sweat was as it were, great drops of blood falling down to the ground." Afterward on the cruel cross the physical sufferings were trifling compared with the distress of soul, when he cried out: "My God, my God, why hast thou forsaken me?" Most assuredly it belongs to Christians now to have travail of soul. Why should we be excused? Note the words of Christ: "The disciple is not above his master, nor the servant above his lord." Matt 10: 24.

"Did Christ o'er sinners weep?

And shall our cheeks be dry?"

There is no promise of a revival without travail of soul. But blessed be God, there is abundant promise when Christians do come into that state of mind and heart. "As soon as Zion travailed, she brought forth her children." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Some seventy-five years ago Charles G. Finney had no superior, perhaps no equal, as a successful revivalist. He urged in the strongest language at his command, the importance of travail of soul. He could not think of a revival of religion without someone or more being thus exercised. He relates some wonderful results, telling of a woman who after being thus exercised, came to her pastor, saying, "If you don't appoint an anxious meeting, I shall die, for there is certainly going to be a revival." The appointment was made for a certain evening. Then was the pastor astonished at the number of anxious in-

quirers. He did not know of one until he came to that meeting. Another case in Oneida County, New York, in 1825: a woman in feeble health prayed until she came into agony of soul. At length she became full of joy, and exclaimed: "God has come, God has come. There is no mistake about it, the work is begun and is going all over this region." Sure enough the work went forward and spread all over that part of the country.

Change of methods? There may be; but for a revival of religion by any method we must pay God's price—travail of soul. The price has never varied. It never can. To think about getting a revival of religion at a less price is to realize that unless Christians come thus into close touch with God the church will lose its power for the salvation of men. Yes, and since worldly interests are stronger than in former times, we should offer more prevailing prayer and have more powerful revivals. How is it with us? Why is this dearth of ministers upon us? Who is ready to shut himself alone with God and hold to God until results come, blessed results, glorious results? These results are needed in all our churches, in our General Conference and in all denominational gatherings.

REV. D. BURDETTE COON.

Near Utica, Wis., on February 14, 1863, there was born to Corydon A. and Euphemia Colegrove Coon, a son, whom they named David Burdett. The following autumn they moved to Minnesota, and took up a homestead in Sibley County, near where some of the bloody scenes of the Sioux massacre had occurred during the preceding year. This brought them to the extreme frontier settlements. On these broad and fertile prairies the subject of this sketch grew to years of manhood. Hardships were frequent and severe, but he had never known better times nor greater luxuries and so grew up happy and contented. Just before he was nine years of age his father died. He had one brother, two and a half years younger than himself. The widowed mother, with resolute heart and trust in God, bore her burdens and planned for the future. She engaged in teaching school. By hard work, close economy and a devout life, she paid her debts and inspired her boys with longings for highest and best attainments. Burdett began earning money by helping to drive a yoke of steers, on a breaking plow, at five cents a day. For years he worked on the farm every summer, beginning at three dollars per month. He attended school a few months each winter. At length his mother moved to the village of New Auburn, Minn., that she might give her boys the advantages of the village school. The family altar was faithfully maintained during all these years. At the age of fourteen Burdett, together with quite a number of others, made public profession of faith in Christ, was baptised by Elder J. E. N. Backus, and united with the New Auburn Seventh-day Baptist Church.

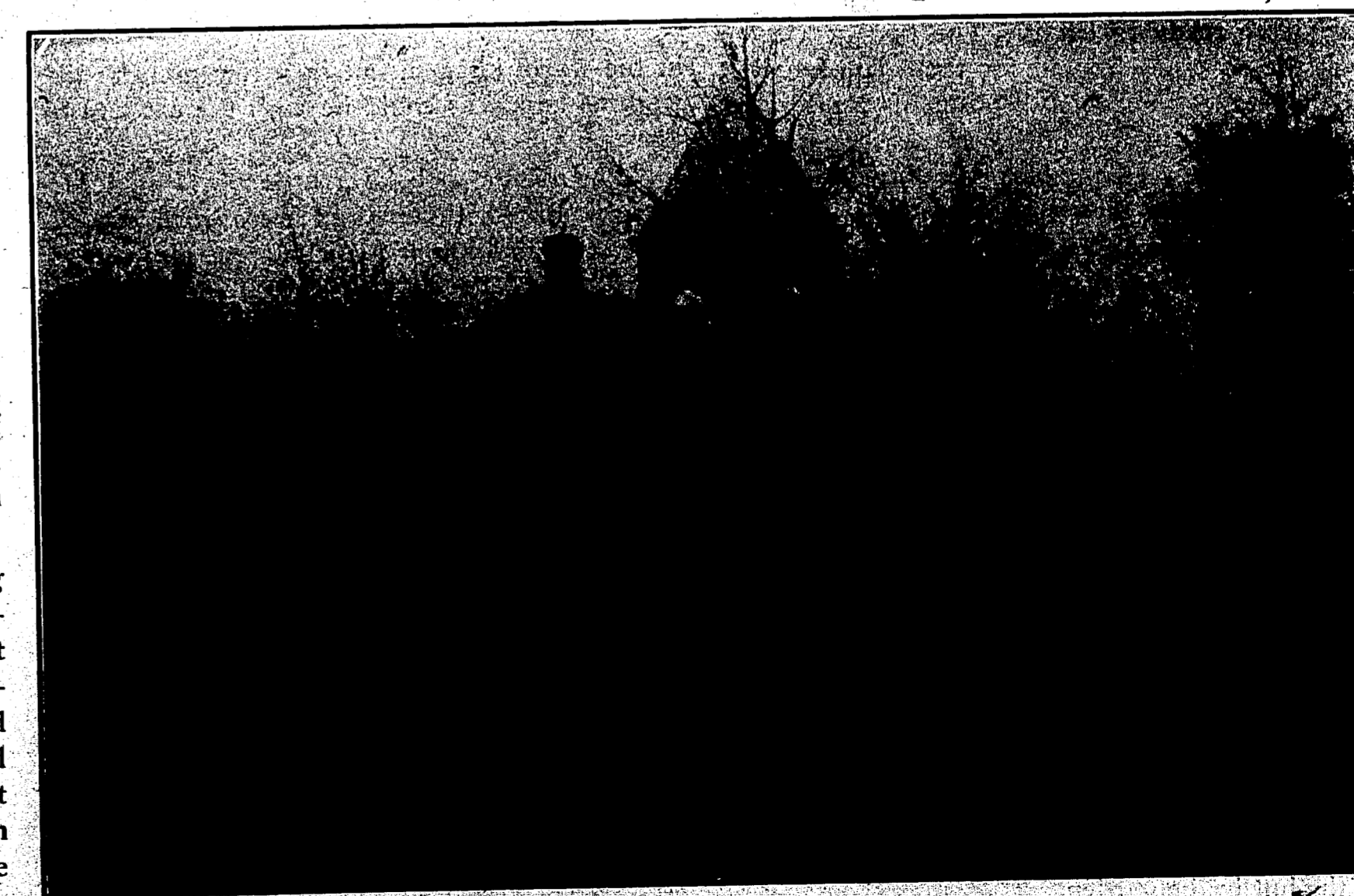
At the age of twenty he began teaching school. In the spring of 1885 he went to Milton, Wis., four hundred miles from home, that he might get a larger experience with other people of Seventh-day Baptist faith. He attended Milton College during that spring term. He did not then plan to be in school there again. But during the following summer, while at work on a farm, near Albion, Wis., he surrendered to the call of God and consented in his heart to make the best preparation he could for entering the

also engaged as an Evangelist in Nebraska and Kansas.

In July, 1894, just after having completed his seminary course, Mr. Coon became the missionary pastor of the Berlin, Coloma and Marquette Churches, in Wisconsin. He continued on that field until the first of May, 1897, when he began the pastorate of the Farina Church. On account of continued sickness of himself and his wife while in Farina, from malaria, after less than two years spent with that kind and sympathetic people, he resigned to accept a pastorate in another climate. He became pastor of the First Genesee Church, Little Genesee, N. Y., February 1, 1899. After five years of arduous labors with that church and in the surrounding community, without having taken sufficient periods of time for rest and recuperation, he was almost a physical wreck from gastric troubles and nervous exhaustion. He accepted the advice of physicians and determined upon a radical change, hoping to regain health thereby. He resigned the pastorate, located in Gentry, Arkansas, and went to farming. Being thus free from all pastoral care, he gradually but grandly regained his health. During the summer of 1905 his health was the best that it had been for ten years. Under such circumstances he could not do otherwise than enter again upon the work to which God had called him. He accepted a call to the pastorate of the Gentry Church, beginning his service there September 25, 1905. He now hopes that at least twenty years of his best service in the gospel ministry are before him.

On May 14, 1893, he was married to Miss Cordelia E. VanHorn, of Welton, Ia. She has always maintained heartfelt interest in all his work, and she has never "taken in washings to pay for his tobacco bill."

THE RECORDER is glad to give its readers this picture of the Meeting House at Gentry, where Mr. Coon is pastor. The house was built during the first year after the church was organized, and was dedicated March 29, 1902. M. B. Kelley, then pastor in Chicago, Ill., preached the dedicatory sermon. The house has seating capacity for two hundred and seventy-five persons. The church reports one hundred and twenty-nine members for 1905.



SEVENTH-DAY BAPTIST HOUSE OF WORSHIP, GENTRY, ARKANSAS.

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DAY BY DAY. I heard a voice at evening softly say, Bear not thy yesterday into to-morrow, Nor load this week with last week's load of sorrow.

Live day by day. Though autumn leaves are withering round thy way, Walk in the sunshine. It is all for thee.

Live day by day. The path before thee doth not lead astray. Do the next duty. It must surely be.

Live day by day. Why art thou bending toward the backward way? One summit and then another thou shalt mount;

THE AMERICAN SABBATH TRACT SOCIETY holds a central and vital place in the life and work of Seventh-day Baptists. The nature, extent and value of those interests ought to be considered frequently and with care.

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object was the thorough discussion of all phases of the Sabbath question. George B. Utter was its editor, and wrote most of the matter contained in its early issues.

On September 7, 1843, at the anniversary meeting of the Seventh-day Baptist General Tract Society, held at Plainfield, New Jersey, Lucius Crandall presented the following resolution, which was adopted: Resolved, That a committee of five be appointed to present a plan for the reorganization of this society.

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