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The Sabbath Recorder.

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The Angel of Patience, Poetry. 46

Life's Vision, Poetry 47

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

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force, being located near each other. The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.
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the kingdom, known as the Wittenagemot. This laws in favor of the people and the church. Be-

Volume 62. No. 4.

Bid me good-morning.

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

-Mrs. Barbauld.

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. That deeper philosophy of history which binds past, present and future in one unbroken unity of cause and effect, is fully and frequently illustrated in such evolutions. The most important consideration in the study of this philosophy is the evidence it gives of Divine guidance—of God in history. If the history of democratic government, as it appears in republics and limited monarchies, be taken as shown in little republics, was evolved from the German village government, without any circumstances made chieftainship prominent. litical and religious. This soon developed into a sort of patriarchcal kingship and the evolution and development of the heptarchy, under different kings. This continued until the time of the Norman conquest, 1069 A. D. Swiss Democracy, after some centuries of preparation, came into its present form in 1830-48. English Democracy was fully de- self against his own barons. He cultivated the veloped by the reform legislation of 1832. Under both of these the sense of individual freedom was the source from which Democracy grew. At the present time the king's position in England is more nearly that of an officer of the nation than of an absolute monarch. He has three rights: the right to be consulted, the right to encourage the Cabinet, which represents the people, and the right to warn. He may persuade the Cabinet to alter its decisions, but failing in this, he must carry out those decisions. If ordered by an unanimous vote of Parliament to sign his own death warrant, he would be compelled to do it.

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

certain movements now in progress in Russia.) etc., of the Catholic Church, exerted no small influence in determining political matters and up, we find facts like these: Swiss Democracy, mot was for the whole nation. Each step in this ognized and protected the rights of each person, its beginnings in the Anglo-Saxon village. Af- investigation is rich in thought, and in the unter the Saxons invaded England, 450 A. D., folding of fundamental principles of liberty, po-

> THE Norman conquest, 1066, overthrew all this, but William the Conquerer was obliged to retain many of the ancient features of

the Anglo-Saxon polity in order to sustain himrights of the people for the support they gave him. The Saxon element was yet strongest among the masses. English speech remained the common tongue and the French element Two from Normandy was gradually Anglicized. Houses. Meanwhile the barons grew contentious, fighting now among themselves and now against the figures at hand, but a few years since the House king, who supported the rights of the people and looked to them for help. Through all the time of the Conquest the doctrine of human rights, the rights of manhood; found development. Sometimes the Catholic Church came to the aid of the people. Thus four elements—the rights of the people, the interests of the feudal lords, the interests of the church and religious orders, and the interests of the king, were in constant contention and struggling for final mastery. When William Rufus, who died August 2, barons, he promised the archbishop to make good

was a council of wise men which was practical- ing sustained by them, his vows were disregardly the law-making power, and which also exer- ed. Nevertheless, his promises had acknowlcised important judicial functions. The king edged the rights of the people, and he restored, summoned this Wittenagemot on all important in some sense, the better laws of Edward the. occasions. (This had much in common with Confessor, of a century earlier. Henry I, who died in 1135; Henry II, who died in 1189, and When Roman Christianity came to England, Richard I, known as Couer de Leon, who reignwith the political elements of the Roman Em- ed from 1189 to 1199, each granted charters of pire embodied in its organization, the Pope, more or less importance in support of the rights Archbishops, Bishops, Priests, religious orders, of the people. These charters, however, were not fully adopted. Then came the reign of King John, of whom, it was said, "he made foul hell in developing civil government. The evolution yet more foul by his presence," from whom the of national government, wherever Roman Ca- united barons forced "Magna Charta" in 1215. tholicism has been strong, or dominant, has al- This document was the first great ripening of ways been affected by the church. The lower civil liberty, and became at once the fountain and House of Parliament, the House of Commons, the foundation of later English Democracy. In grew slowly from the germ of the Anglo-Saxon 1265, Simon de Monfort, Earl of Leicester, led town meeting, which was originally based upon the barons in war against King Henry III. The agricultural interests, and began in the parcelling king was captured in that year, and Monfort, out of agricultural territory. In addition to this the recognized leader, summoned a Parliament grew the Shiregemot, which was of the same which became the basis of the present English nature, and was to a Shire what the Wittenage- government. This was January 30, 1265. He summoned 126 Churchmen, 23 Barons, two evolution was democratic and each developed, rec- Knights from each Shire, and two citizens from each city and borough, to form that Parliament. trace of monarchy. English Democracy, now and of the people as a whole, over against either This scheme was adopted under Edward I in seen in the limited monarchy of Great Britan, had feudal or monarchial authority. This field of 1295, and became the basis of the present House of Commons. The interests of the people continued to grow under that government and the place of meeting for Parliament was soon fixed at Westminster. Thus it may be said that Magna Charta in 1215 and the House of Commons in 1295 were turning points in the evolution of modern English Democracy. Under Edward III, 1327-77, the Commons were united in one meeting. This enlarged the power of the people and increased their influence in the king-

THE division of Parliament into two Houses was settled in the seventeenth year of Edward III, i. e., 1349. We have not the latest

of Commons contained six hundred and seventy members. Four hundred, and ninety-five of these represent England and Wales, seventy-two represent Scotland, and one hundred and three represent Ireland. At that time the House of Lords consisted of twenty-six "Lords Spiritual," and five hundred and thirty-four "Lords Temporal," five of whom belong to the royal line. The "Lords Spiritual" are made up of Bishops and Archbishops. These "Estate of the realm" resulted from the influence which the Roman 1100, was likely to be overthrown by his own Catholic Church had, in earlier times, and this element remains as a permanent feature of Eng-

This outline shows the strong The Throne is Democratic government which has Subordinate. 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 for the reigning party, and on slight pretense the Conference. government can be overthrown and a new elecinal demand for personal freedom, both civil and embodying corrections, made by the Executive religious, represented in the Anglo-Saxon—be- Committee of Conference, to whom the publifore the conquest of England, has developed the cation of the minutes was referred. We think 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 Book you will discover how serious the results to overcome the power of feudalism, to turn to were because so many churches failed to report its own account the political-ecclesiastical influ- last year. By turning to the report of ex-Corence of the Romish church. It has accomplished responding Secretary Dr. Platts, the reader will for the people and their rights, results in extent find the following: "The usual effort has been and beneficence, greater than have been attained made to secure accurate statistics from the anywhere else in the world's history. The op- churches, with about the usual results. Out of ponents of democratic government have often 104 churches, 70, or a little more than 67 per said that the Swiss Republics form no fair cent., have returned the blanks sent to them. standard, since their local position and limited The increase by baptism is larger than last year, territory give no adequate opportunity for an while the loss by death is smaller, both of which ultimate test. Nothing of that kind can be said are cause of thanksgiving; but the loss by exin connection with English Democracy. Both communication is exceptionally large. This, Switzerland and England emphasize one great while it may indicate a wholesome regard for fact, namely, that the early inhabitants of North- the matter of discipline, leaves a small aggreern Europe possessed the strongest and deepest gate net loss. So far as statistics are competent conception that the world had then known of to show the spiritual condition of the churches. the value of the individual man and of his civil these reports indicate a great need of a deep, and religious rights. If the primal source of far-reaching revival of religion among us. Not 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.

Russia and the

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 par- Wisely tially awakened, but her long sleep is at an end, Said. and sooner or later individual rights will become a leading factor in her national readjustment. tary, he has struggled with the problem of Ancestor worship and political-religious philosophy will be determining factors in China. While the central idea of the rights of the individual by the Committee on Petitions. Turning to should be in frequent consultation concerning man, and the citizen, will continue to unfold, page eighty-seven of the Year Book the reader such matters. It were better to have no statis-

from the ancient aristocratic orders, dukes, mar- exactly the same methods which appear in the port of that committee: "Inasmuch as the Corquises, earls, viscounts and barons. They are development of Western nations, notably Great; responding Secretary has asked for instructions known as "Lords Temporal." Parliament thus Britain, Germany and the United States. The regarding the compiling of statistics, the commade up may sit, legally, for seven years. It Far East will shape both political and religious usually sits each year from February to August. history according to inherent and racial characfacts impart, and THE RECORDER seeks to contribute something of value to the students of political science and history by these sugges-

> 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

tion ordered. The point of especial interest to represent is properly reported in the statistics the student of political science is this. The orig- for 1905. First of all, you will find a sheet some churches will be startled to find how delinguent they have been in the matter of reporting. By the corrections which are in the Year 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, s of so much importance to the future historian of the denomination that there ought to be some hetter 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."

> those suggestions, for during many years of faithful and efficient service as Corresponding Secre-The suggestions made by him were taken up them busy. But surely pastors and church clerks

Vol. LXII. No. 4. lish government. The other Lords are drawn neither Russia, Japan nor China will follow will find the following paragraph from the remittee recommend that he be authorized to get his data from the statistics of the Associations, teristics. The study of what is now going on supplementing them, whenever necessary to there will be aided by light such as the foregoing 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 Dr. Platts was competent to make 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 securing reports from negligent churches. that they generally have quite enough to keep

JANUARY 22, 1906.

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

tor of the Tremont Methodist Church Attend-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 writ- Men Selften opinions on the question be sent to Mr. Rarnett during the week, the same to be read from the pulpit the following Sunday. The result Barnett's question:

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 ly sleep, at home."

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 home, a good wife, and loving children are sanctuary enough for the ordinary man. The church duty. 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 Franklin. 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 anything I shall be thankful."

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 busi-

ness standards upon conscience, by which it is deadened to the claims of religion.

preachers are not up to date.

that denominational bonds are useless impedi-

Another expresses his opinion that men are not man with a shabby coat appear in the aisle, and

That the absence of men from church is largely attributable to the intelligence of the age is given true worship of God."

THE SABBATH RECORDER.

reading for preachers, even if their be deeply interested in the question of their own

was an unusual attendance of men, who came to personal attitude toward the church. It must be hear themselves discussed. The following are said with sorrow that men owe far more to the representative opinions given in answer to Mr. Christian Church than they pay. If their criticisms and objections be accepted as just, their Example. "The average man has but one day in the 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 less efficient as business men, as citizens, as and upholders of the church. Men are leaders "Men do not go to church because they do not 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 preaching of the gospel. Then, again, a cosy his presence and influence at services for the worship of God, is a defaulter in the matter of Here is one concerning death:

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 think my time has come. Then if they can do his time, as Shakespeare, Bacon and other great men did. One has said: "Everything under "In my opinion, a man works hard all the the sun interested Franklin." To a certain ex- Almanac around the open fire during the long tent he investigated everything that came to winter evenings. Here are other specimens of hand. He had great versatility and could give his wisdom: "A little house well filled, a little advice about choosing a pair of spectacles in one field well till'd and a little wife well will'd are minute, and make profound remarks or accurate great riches. Some are weatherwise; some are prophecy concerning diplomatic questions the sotherwise. Early to bed and early to rise makes next. He was born in Boston and in his earlier a man healthy, wealthy and wise. Forewarn'd, boyhood worked in the shop of his father, who forearm'd. A little neglect may breed great miswas a ship-chandler. Going to Philadelphia in chief; for want of a nail the shoe was lost; for early boyhood he was apprenticed to the printer's want of a shoe the horse was lost; and for want trade, a business then in its infancy and with lit- of a horse the rider was lost. Experience keeps tle or no promise of the development with which a dear school, but fools will learn at no other, we are familiar. Perhaps the greatest influence and scarce at that. Three removes are as bad as of Franklin was exerted in the field of diplomacy a fire. A good wife lost is God's gift lost." and statesmanship. With all his versatility, he Through all of Franklin's wisdom ran a vein of had a philosophical mind and a good degree of clean, sharp wit. "Diseases of the Year" was judicial ability. His views concerning religion, one of the themes concerning which he somereligious liberty and civil rights fitted him to times wrote. Wit and wisdom appeared in become statesman and diplomatist, at a period those prophecies. This is an example: "This "Fourth, the feeling that the church and its when that field was of the highest importance. year the stone-blind shall see but very little; the It is not exaggeration to say that he stood spon- deaf shall hear but poorly; and the dumb shan't "Fifth, the belief that creeds are narrow and sor for the new-born republic in a greater de-speak very plain. And its much if my Dame gree than any other man of his time. His in- Bridget talks at all this year. Whole flocks, fluence in connection with the adoption of the herds and droves of sheep, swine and oxen, national Constitution, and especially his influ- cocks and hens, ducks and drakes, geese and wanted in the church if they are poor. "Let a ence in favor of liberty of thought and the sepa- ganders shall go to pot; but the mortality will ration of Church and State, was great. That in- not be altogether so great among cats, dogs and the ushers will push him into a back pew. But fluence has borne excellent fruitage down to the horses. As to old age 'twill be incurable this let a man attend with a diamond flashing upon present time. He was much more tolerant year, because of the years past. And towards his scarf or on his finger, and he will be escorted in matters of religion and politics than most men the fall some people will be seized with an unto the front, every courtesy will be shown him, of his time were, and his conception of tolerance accountable inclination to roast and eat their and the preacher will make a bee line for him." was much nearer to actual freedom than the own ears. Should this be called madness, Doc-

prevailing definition of the word at that time indicated. As a result he was not popular by another as the main cause. "Men are honest among the most "orthodox" Christians; but at REV. AUGUSTUS E. BARNETT, pas- in their convictions, and they do not seek to be the end of two hundred years the principles entertained by spectacular exhibitions, nor lis- which he initiated find large acceptance. His ten to subjects which may occupy the public genuine tolerance in matters of religion made mind. Forms and ceremonies bind them to the him a friend of Jew and Christian alike, and the defender of all honest faith, religious or political, wherever found. His name must always THE foregoing will be interesting stand together with the names of Washington and Jefferson as an advocate of those fundamen-Condemned. hearers are not men who live in a tal principles which enter into the life of a regreat city. Men as men ought to public 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 critimake the church strong. Men are not made cised sometimes because of his habit of offering advice to other people. The character of his consequence. Now, he can get all that, especial- fathers or husbands, by being earnest Christians 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 twentysix years old. Of far greater importance than the information it conveyed concerning astrosurely would be if they were to listen to the the cause of truth, righteousness and honesty by nomical matters, the weather, etc., was the wisdom and wit of the aphorisms from his pen.

> "What death is, dost thou ask me? Till dead I do not know. Come to me when thou hearst 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 God's nobility came to court, to present themselves before Him; and Satan also appeared in farmer. the circle, as one of the ministry. And God places visiting my friends." Space will not permit us to follow the history of this wonderful diplomacy, fitted for those years when a Repubinto 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, seventythree; 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.

French Republic by the National Assembly, on it very difficult to take off her passengers and January 17, on the first ballot. Eight hundred crew. The regular Life Saving Service failed and forty-eight voters were present. M. Fal- in such attempts, and the schooner-rigged, twin lieres received four hundred and forty-nine votes, screw auxiliary fishing boat, Albert, put out while his opponent, M. Doumer, received three to the wrecked steamer from Absecom Inlet. She hundred and seventy-one. He will enter upon was manned by her brave captain, Mark Casto. his duties as President February 18, 1906. This and a few sailors. In spite of the dangers and

which he made is represented by the following of anything before known among the French. verses: "And it being levee day in heaven, all M. Fallieres is sixty-four years old. His grandfather was a blacksmith and his father a peasant

THE SABBATH RECORDER

Revolutionary movements are comparatively said to Satan: You have been some time ab- quiet in Russia, as though a truce had been sent; where were you?. And Satan answered: agreed upon, while the various parties are mus-I have been at my country seat, and in different tering strength for the electoral campaign. Conferences among leaders from various points of the Empire are going forward. The general tenman. We must be content to say that in the dencies will probably develop three parties, which matter of large and manly thoughts, of wise may be named the Liberal party, the Constitutional Monarchist, and the Social Revolutionist. lic such as had never been known was struggling 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 attaind 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 aggravat-

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

The Clyde Liner, Cherokee, went upon Brigantine Shoals, near Atlantic City, N. J., early in the week. Fruitless efforts were made to remove M. Fallieres was elected President of the the steamer, and a terrible northeast storm made

tors? I think not. But the worst disease of means the continuation of the policy pursued by of the fact that the severity of the storm was all will be a certain most horrid, dreadful, ma- the late President Loubet. This is the ninth such that the Alberta was two hours in covering lignant, catching, perverse, and odious malady Presidential election since the establishment of the three miles between the steamer and the shore, almost epidemical, insomuch that many shall run the Third Republic. The first French Republic she succeeded in securing connection with the mad upon it; I quake for very fear when I think continued for eleven years. Each President of steamer by which those on board were rescued. on't; for I assure you very few will escape this that Republic was guillotined before the term No lives were lost, but the probability is that the disease; which is called by the learned Albro- of his office was over. The second French Re- steamer—although lying in shallow water—and mazar Lacko'mony." Franklin was also a van- public had but one President, Louis Napoleon, her cargo will be a total loss. Captain Casto guard in the field of literary criticism touching who was elected in 1848. That Republic was and his men are greatly praised for their bravery forms of expression in the Scriptures. It is on changed to the Second Empire in 1851. While and their efficiency. All told, sixty persons were record that he suggested that the Book of Job several of the Presidents of the Third Republic rescued from the wrecked Cherokee. Speaking would be improved by expressing the thoughts did not complete their term of office, the perma- of the rescue The Public Ledger, Philadelphia, of Job in different language. A translation nency of the present Republic is far in advance 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 thrall 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

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 Algeciras during the last week. While the primary differences to be considered are those between Erance 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 reaJANUARY 22, 1906.

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. Titsworth.

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.

THE SABBATH RECORDER.

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

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

Minutes read and approveds ARTHUR L. TITSWORTH, Rec. Sec.

TRACT SOCIETY.

F. J. Hubbard, Treasurer,

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

To balance on hand October 1, 1905\$ 204 89

Funds received since as follows: Contributions to General Fund as published, Oct.\$ 98 10 Nov. 261 11 Dec. 269 82—\$ 629 03 Contributions on Linotype Acct. Contributions "Aggressive Sabbath Reform' Payment on Life Membership 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. 7,93 54—\$2,600 59 Nov.\$ 75 00

Dec. 500 00— 575 00— 4,316 98 Total Receipts\$4,521 87 By cash paid out as follows: G. Velthuysen, 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 2..... 15 00 J. A. Davidson, Nov. and Dec. allowance 50 00 George B. Shaw, expenses to Camp-

bellford, 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

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.

E. & O. E.

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

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. Titsworth, 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 a picture of the Board for THE RECORDER, reported picture procured and on motion report was adopted. V. A. BAGGS, Sec.

it not evident that we are not in sympathy with

the Lord Jesus Christ? How can we worsh p

God acceptably or expect His blessing if we are

pot in sympathy with the Son of God in his great

It is a noticeable fact, and I venture the asser-

tion 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 com-

mitted to their care. On the other hand the

persons whose hearts yearn for the little child-

ren 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. Put-

ting it in another way, those who have no inter-

est 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 ar-

gument 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 wfiter was in the South and while

there heard much said about Missionary Bap-

tists. Being somewhat curious to learn about

them I found that this title distinguished them

from the Baptists who were opposed to mis-

sions. And that since the division took place

the Missionary Baptists had grown with sur-

prising 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

OUR MISSION.

BY REV. E. M. BARTLETT.

will follow as a natural sequence.

In the legends of the Norsemen,

Of a mother and her child.

And that child, so runs the story,

Dashed in pieces on the rocks;

But with gentle hand that mother

Bore them gently, torn and bleeding,

Strong in faith and brave of soul,

Rocked and sang the fragments whole.

With her love-song low and tender,

Such the mission of the Christian,

Taught by Christ so long ago;

Rent and torn by sin the race is,

This the mark that bids us stay not,

This the spirit each should know:

Heart from heart, and soul from soul;

Join, and heal, and make them whole.

This our task with Christ's sweet love-song,

-The Watchman.

Gathered every tender part,

On her loving mother heart.

And within her humble dwelling.

Stories quaint and weird and wild,

In those quaint old Norsemen books,

Fell one day from dangerous play ground,

There's a strange and thrilling story,

mission of love to a lost world?

JANUARY 22, 1906.

Missions.

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

Did you hear the good news from Albion, Wis.? Three young men and five young ladies were baptized there on the evening of January 12, and there are more to follow. It seems to me I can almost hear the smile on Pastor Van- was one of the allong time. Horn's face.

In THE RECORDER of January 8, on this page, under the heading "From Java," my name appeared. When I first glanced at it the thought came to me like a flash; in Java! Then the train of thoughts which followed. I am not in Java; but where am I? It has helped me to realize how very different my situation is from the situation of the heroines in the articles which followed. I wish you would all read those letters and while doing so compare your surroundings with that destitute field. It will do you more good than any words I can speak. Mary Janz is looking for the "lost sheep." Like our Great Shepherd, she has been going "until she has found it." Another brave girl, a nurse, and a member of that little church at Haarlem, Holland, Cornelia Slagter, has now gone to share with Mary the poverty of the islanders, but remember, she will also share the glory of reigning with the King of Kings. The Macadonian cry for the reinforcement of that mission was not answered by any one of the hundred churches in America, with their thousands of young people, but by the little sister church in Holland, which gave Peter Velthuysen to dark Africa, and G. Velthuysen, Jr., to the midnight missions -four great gifts from one little church. Two of them are from the family of the pastor. "He that would lose his life for my sake shall find it." We wish every church which the Missionary Board assists could plant a Seventh-day Baptist Mission in new soil; as the Haarlem Church has planted the Sabbath and the gospel light on a mountain peak in Java. "A city set on a hill cannot be hid." A famine opened the door and the hearts of that island people, a missionary church saw its opportunity. The contrast grows vivid between the place which the Holland church and the Java mission occupy, and the places of ease and comfort where most of us are. Personally, I sit in the comfortable home of Brother Carpenter, who for two months has been the Acting Secretary. The letters from needy fields are piled around us. They are from Java, Africa, China and Holland; from the needy fields and churches scattered over America. These calls stir our hearts. We hope to move your hearts, from time to time, by giving to you, through this page, some of the good things which they contain. We rejoice at what the brave little Haarlem church is doing, at the place she occupies. She has people coming almost constantly to Christ and the Sabbath—notwi.hstanding the persecution which makes it necessary to visit the waters for baptism under cover of night. I wonder if we, in America, out of our abundance, are not "at ease in Zion." Is that the place we occupy? It is a great pleasure to get the God in the man, as we watch Him eling- imitable prayer to his Father says: "As thou didst look back over the past six and a half years of ing to those friends whom He had loved as death send me into the world, even so sent I them into service and fellowship with one of the most lov- drew near, just as we shall cling, when that last - the world." Who? His disciples. Are there ing churches in our denomination. And yet hour comes. How, as they sat at meat for the any exceptions to be made with the true followthere is a feeling of fear that we have been "sav- last time, He gave to them a remembrance of ers of the Lord Jesus Christ so far as the mising our more than "losing them for Himself, bidding them farewell in words the infi- sionary spirit and desire are concerned? Cer-Christ's sake." That is not the place which nite pathos and hope of which have lifted the tainly not. If we lack this spirit, is it not manieither the Shiloh Church or myself wish to oc- world to higher levels for all time, but which their fest that there is something radically wrong? If

THE ASHAWAY CHURCH.

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 that hour than all the aid of the heavenly host.

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. Rando'ph 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 down to us through all the ages.

THE PETERS OF TO-DAY. GEO. B. CARPENTER.

the Sabbath school was reorganized for the next

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

ing of all humanity; it is curiously free from advance of such excuses. They have either all national traits. Socrates died a Greek among failed to apprehend the spirit of Christ, who Greeks, but Jesus, a man for men. Every de- gave himself for the life of the world, or they tail of the history of those days is vital with knowingly and deliberately attempt to appease meaning to each one of us to-day. Take, for their conscience by such selfish and heartless exinstance, the night on which He was betrayed; cuses. The great Missionary from heaven who the awful solitude in which He stood. We for- gave himself a ransom for a lost world, in his in-

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who were dearest to him out with him to the On Sabbath Eve Brother Walter Greene spoke 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 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

> 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 halleujah 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 exhoneration 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 This story of Calvary was meant for the hear- case of Cain, there must be something wrong in dull ears did not comprehend; how he took those we ignore our obligations to our unfortunate

- Woman's Work. fellow-creatures, whether at home or abroad, is

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

THE SABBATH RECORDER.

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 is 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.

ton, 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 I look out upon the lake and across to the mounwere read and approved. The Treasurer gave her report for the month of December, which showed \$154 received during the month.

Mrs. VanHorn from Mrs. Lucy Randolph, of the river in pursuit of bass does not do much Fouke, Ark., reporting boxes of goods re- looking out of the window in the early mornceived and contents distributed to the best of ing. her ability. She also wrote hopefully of the school work at that place.

June, at Jackson Centre, Ohio.

a paper on the interests of the Board and de- and down and all around, to see what the nominational work, to be read at all of the coming associations.

Agnes Rogers, the Board voted to appoint Miss tined to be a fair day, I go and talk with the Anna Davis, of Alfred, N. Y., as secretary of guides half an hour, to see if I can't persuade the Western Association.

cently 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.

in the work in which it is plainly seen she is sacrificing so much of her own strength, appeals to our hearts.

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. Palm-

The committee from Milton Benevolent Society on RECORDER subscriptions reported the canvass finished, and good results realized. Between eighty and ninety families have THE RE-CORDER 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 hime '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, Members present: Mrs. Clarke, Mrs. Mor- 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, tain covered with the primeval forest. Perhaps it is hardly correct to use that expression, "early · morning," for one who has spent the day rowing, Correspondence was read by Mrs. Platts and tramping, wading and occasionally swimming

Our day begins with breakfast at 8 o'clock (for those that are up). One of the lessons of Mrs. A. S. Maxson, who was not able to be my boyhood that impressed itself most strongly present at the meeting, wrote asking advice con- on my mind is that principle of hygiene, that one cerning the program for the Woman's Hour should not enter upon severe mental labor just at the Northwestern Association, to be held in after a hearty meal. With that precept in mind I do not dare to go to my study at once. In-Voted, that the Corresponding Secretary write stead, I go out upon the lake-shore and look up weather is to be. If it prove to be cloudy I cannot go to my writing at all, but have to go afish-In accordance with the suggestion of Miss ing. If all signs fail and it seems really desthem to convince me that it may become cloudy Mrs. Platts read a letter which she had re- 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 asnowshoeing in the marsh for a bouquet of lovely pink pogonias, The urgent need for helpers for Dr. Palmborg 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 After earnest, prayerful consideration of the 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 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 wilfully 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 ex- ter them, I rushed down stairs and in two mincitement is about. Just as he slips out of sight in the grass a company of Brahma chickens Between the strokes of my oars I heard one guide comes marching down the path and I realize it say to another on the shore, "That Maxson is is a race for life. The chickens moved serenely the queerest fellow I ever saw, plugging around on down the path and disappeared over the out there all day long, in the hottest place he can bank of the lake. But before I could dip my find." 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 gave her heart to Christ and through all the in the tragedy of nature. But I consoled myself with the thought that there were more than of him. enough to last until the first of September, and turned to my work again.

much as half an hour, and just as I was setting. In personality and character she possessed that forth most lucidly the philosophy of attention strength which we all so much admire, but which in studying, there came along the path a baby can be attained only by carefully building, each of another kind, one that laughs and coos as you day, under perfect submission to the will of the hold it in your arms. Who can resist a pretty Great Architect. On her face was written the baby? Not I, and the interruption proves a "new name," for she had been made a pillar in very serious one. I recover, however, but it re- the house of her God. Her ripened years were quires some creeping around the floor to find made sweet and beautiful by the love that my pen before I can resume my writing. Just prompted her to give a cheering word, or do a as all got quiet my ears caught the chatter of a kindly deed to those who were struggling in ercised. He relates some wonderful results, tellsquirrel and I had to fish out of my pocket some the battles of life. nuts I had purloined for him at dinner the day before. The squirrel had hardly disappeared miss her, not only in public prayer and testimony, from the scene when a cuckoo began to call from not only in her liberal gifts, not only in her in- tainly going to be a revival." The appointment a neighboring birch and it took me quite a time terested, intelligent face at public worship, but was made for a certain evening. Then was the

top and resolutely set to work again.

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 their mistakes and failures. The spirit of critinever seen more than a hundred and fifty crossbills 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 tian character. "The path of the just is as the 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. the exclamation was one of admiration or dis- 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 scatutes was rowing across the lake at racing speed.

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 vicisitudes of life had been a faithful follower

She possessed a rare mind and memory and to the closing weeks of her life kept up a steady Then I had a real long spell of thinking, as correspondence with a great number of people.

The church of which she was a member will to find him, and even then I had to go down they will miss the strong undercurrent of her pastor astonished at the number of anxious in-

stairs and out of doors before I could tell whether life that tended to nobility, uprightness and it was the black bill or the other kind. The courage. She loved her young pastor, and alstairs were longer than ever, but I reached the most the last item of business she referred to was something for him.

When genius begins to burn and the pen is The Woman's Missionary Aid Society has not moving rapidly across the page, an animated bit 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 cism 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 Chrisshining 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.

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TRAVAIL OF SOUL

REV. S. R. WHEELER. Travail of soul is that deep agony which a per-

son 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 exing 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 cerquirers. 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.

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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 lenth 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 eall of God and consented in his heart to make the best preparation he could for entering the



REV. DAVID BURDETT COON, B. D.

gospel ministry. Not long after this a wealthy woman offered him a fine opportunity of living in her home and attending a good college in Minnesota. But, without means for taking him through college, he chose hard work and constant contact with Seventh-day Baptist teachers and students, while he secured his college education. He never had cause to regret that decision. He graduated from Milton College in 1891. Three years later he received the degree of B. D. pay for his tobacco bill." from the University of Chicago

During his college and seminary courses he Nebraska. During the next summer he was members for 1905.

also engaged as an Evangelist in Nebraska and

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

THE RECORDER is glad to give its readers this never felt like "practicing" preaching. His picture of the Meeting House at Gentry, where lyceum work and daily taks as a student did Mr. Coon is pastor. The house was built durmuch more in preparing him for life work than ing the first year after the church was organized, any boyish attempts at preaching could have and was dedicated March 29, 1902. M. B. Keldone at that time. He received very great bene- ley, then pastor in Chicago, Ill., preached the fit from evangelistic work, as one of the dedicatory sermon. The house has seating ca-Morgan Park Student Evangelists during the pacity for two hundred and seventy-five persons. summer of 1892 in Illinois, Missouri, Iowa and The church reports one hundred and twenty-nine



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

Children's Page.

KITTEN'S COMPLAINT. "How do you think you would like it?" Said the little black cat to me, "If you in your bed were lying

"With your nose on your forepaws resting, And dreaming of mice and things, Of whole pans of cream you were lapping, Of birds with the weakest of wings—

"How would you like it, I wonder, With never a hint before, To find your bed rising and walking, To find yourself out on the floor?

As cozily as can be,

"If you were a sensitive kitten, You'd think it a great mishap; You'd wonder if it quite paid you To sleep in Miss Jennie Brown's lap.'

THE TWO PARTIES.

BY HARRIET P. FENTON.

Betty was giving a tea party. Of course Flo and Grace were to come with their doll babies. An invitation had also been extended to Freddie and Willie Anderson, on condition that they would behave themselv and not "snatch." At the last tea party they attended, much to the horror and anxiety of the little mamas and their babies, the two mischievous gentlemen guests clapped food and drink, plate, cup, and all, into their capacious mouths at one stroke. Betty had vowed at the time she would never ask them again. But this time they crossed their hearts as they promised to be good, and had begged so hard to come that Betty finally consented.

The little table booked very fine as it stood in one corner of the cool, wide piazza. It was laid with a frilly white cloth and carefully set with tiny dishes trimmed with gold flowers. One plate was piled high with tiny squares of bread, cut with the wee bread knife. A little pat of butter, round and yellow, filled up the china butter

"Doesn't the salad look lovely?" said Betty to Grace, as she took a final peep into the sugar bowl and cream pitcher. "We'll set the dolls on this side. Now we can call the boys."

Up the two boys came, very solemn and very courteous, though their eyes twinkled in such a mischievous way that Betty thought it prudent to hide the chocolate cake behind the shutter until they were ready to eat it. The two gentlemen took the seats designated for them but found it difficult to comfortably dispose of their long limbs; for, no matter how they sat, their knees Rover. were as high as the table. Nothing, however, could exceed the nicety of their table manners. They cut the nut salad up in almost microscopic particles which they chewed for a long time, evidently with a relish. They drank their milkand-sugar tea in drops, and didn't forget themselves even so far as to lick out the sugar which stuck to the bottom of the cups.

However, they could not resist the temptation of winking at each other now and then across the table, as if they had some secret between

When the last crumb was disposed of, and Betty, elated with the success of her tea party, was cordially inviting her guests to come again, Willie nodded toward Freddie, who bowed solemnly and said:

"Mum, we have enjoyed very much what we have just eaten. We are sorry for not eating the right way before, so we invite you to our party in the hut in the garden."

they didn't stop to wash the dishes or even to little guests." carry their doll babies along with them. In the rush to go, poor Samantha Sue fell on the floor; chief never waved on the stick at all. Mrs. on her face, unnoticed.

THE SABBATH RECORDER.

They all raced out to the hut.

The boys had draped a box with an American flag, on which there were a pail of iced lemonade, some fine black cherries, raisins, nuts, and pink but Mama could not spare them. and white figures made of marshmallow.

In spite of the fact that they had just finished one meal, they ate up all the goodies with relish, until the table was completely cleared except for tral Presbyterian. the lemonade can.

"I think Willie and Freddie are awfully nice boys," said Betty an hour later, when, after a game of hide-and-seek in the barn, they had come back to attend their neglected housekeeping.

"So do I," affirmed Grace. "I'm going to give another tea party soon.'

And she had one the next day.—Christian Register.

WHAT MRS. WRIGHT BORROWED.

Aunt Mollie was very ill and the twins had been cautioned to keep as still as little mice for fear of making her worse. They sat forlorn and sad in the big sitting-room with some picture books, but it is very hard to whisper all the time if you are only six years old, even if you do love your auntie and want her to get well. The big tears were just stealing down Dorothy's cheeks when mama came in and said: "Hurry to the Jezebel fulfilled? kitchen, dears."

Out in the kitchen sat an old lady with a kind smile, and she took Dorothy and Dean by the hands as she whispered, "I've come to borrow the twins for the day. They can make as much noise as they please and it won't hurt anybody."

"Have you got some little boys and girls?" asked Dean.

"No, but I wish I had. I have a nice big dog and a gray cat and parrot, so if you will come, you can play with them, though Polly bites once

"I know it will be dreadful lonesome," whispered Dorothy in mama's ear. "If I hang my handkerchief on a stick out by the gate, will you come after us?"

Mama promised, and presently the twins were trudging away through the snow to the big house a few rods away, where Mrs. Wright lived. Two very sober little children took off their wraps in the warm kitchen, but in a few minutes they were as happy as could be with the cat and old

"Who wants to bake a little pie?" said Mrs. Wright, and both children were soon supplied with patty and dough to make apple pies for din-

After dinner they played games and looked at pictures and had a little party on a table that had belonged to Mrs. Wright when she was a little girl. Dorothy forgot all about her signal on the gate-post and was very much surprised when nema came after them.

said Dean. "Mrs. Wright said we might gather the eggs and do ever so many things if you didn't come after us."

"A little while? You came over at eight o'clock this morning an I now it is four. I am afraid Mrs. Wright is tired of your noise." said

gets well. Please let then stay for supper, for Israel, and is sadly "put to the worse," the vic-

The girls were so surprised and delighted that I have made animal cookies on purpose for my

And if you'll believe me, Dorothy's handker-Wright cried and the twins cried when Aunt Mollie got well and the children could go home with their mama. "I would like to borrow them and never bring them back," said Mrs. Wright.

"We'll come next summer and let you borr w us again," cried the twins, waving their han 's good-bye. "We like to be borrowed." -- The Cen-

Young People's Work.

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

THE READING AND STUDY COURSE IN BIBLE HISTORY.

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

Total enrollment, 187.

Forty-first week's reading.

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

- 1. How was Elisha's prophecy concerning
- 2. In what way was Jehu inconsistent?
- 3. How was the life of Joash spared? 4. What may be said of Joash's reign?
- VII. Period of Two Kingdoms (continued).
- B. Kingdom of Israel (continued).

First-day. Lepers report the Syrians' flight; the prophet's word fulfilled. 2 Kings 7: 3-20. Second-day. The Shunamite's land restored

by the king; the story of Benhadad, Hazael and Elisha. 2 Kings 8: 1-15.

Third-day. Reign of Jehu.—28 years. Jehu anointed king over Israel; Ahab's house to be destroyed; Jehu proclaimed king by his fellowofficers; he slays Joram, and the blood of Naboth is avenged; Jezebel dies. 2 Kings 9: 1-26;

Fourth-day. Ahab's whole family, and fortytwo of Judah slain, at Jehu's word, the worshippers of Baal are destroyed; "all his heart" not in the law of Israel's God; Jehovah begins to cut off Israel, by smiting Hazael of Syria; the king's death, 10: 1-36.

A. Kingdom of Judah (continued).

Fifth-day. Reign of Jehoshaphat.—25 years. His good character; peace with Israel; reforms; broken ships; death. 22: 41-50. Reign of Jehoram.—8 years. Evil and weak reign. 8:

Sixth-day. Reign of Ahaziah.—1 year. Evil reign; allied with Israel against Syria; slain by the command of Jehu of Israel. 8: 25-29, 9; 27-29. Reign of Athaliah, the queen mother .-6 years. Destroys the seed-royal, excepting "We have only been here a little while, mama," Joash; Jehoida, the priest, leads a revolution; Joash made king; Athaliah slain; religious reformation. II: I-20.

Sabbath. Reign of Joash.—40 years. His good character under the instruction of Jehoida; he repairs the Temple; Hazael, king of Syria, bought off; King Joash slain in a conspiracy. 11: 21. 12: 21. Reign of Amaziah.—29 years. "Indeed I'm not," said the kind old lady. "I A good king; puts to death the murderers of his want to borrow them every day till your sister father, Joash; victory over Edom; challenges

tor plundering Jerusalem; Amaziah slain at Lachish, and buried at Jerusalem. 14: 1-14, 17-20. Reign of Azariah.—52 years. On the whole, a good and prosperous reign; king dies a leper. 15: 1-7.

JANUARY 22, 1906.

"WAS PAUL AN ANTI-SABBATARIAN?" ROBERT SAINT CLAIR.

That the Apostle Paul was opposed to Sabbatic observance is constantly affirmed by our opponents, the Antinomians. It appears that they lay great stress upon the requirements of the new covenant, and the writings of the apostle to the Gentiles.

In a former article, entitled "The New Covenant Sabbath," we established by the exposition of Matthew 24: 20, that our Lord enjoined the observance of the Seventh-day Sabbath in new covenant times. In the present article, we shall endeavor to make clear the fact that the Apostle Paul followed the teaching of the Ten Commandments, regarding those precepts as authoritative. In a number of instances mentioned in the Acts of the Apostles, we observe that Paul's custom was to preach on the Seventh-day Sabbath. (Acts 13: 14, 42, 44; 16: 13; 17: 2; 18: 4.) In the · first case, we note that the Gentiles besought him to preach unto them the next Sabbath. He did not make reply to the effect that his purpose in preaching on the Sabbath day was only to present the gospel to the unbelieving Jews, and that he delivered his discourse for the Gentiles "on the first day of the week, commonly called Sunday." We should have expected him to make a response of that nature had he been an Anti-Sabbatarian, but it appears that he acted just as any Sabbatarian of the present day would, filling his pulpit on the next Seventh-day Sabbath.

In the second instance (16: 13), the apostle to the Gentiles attended a Sabbath prayer-meeting; in Acts 17: 2, we find that he reasoned three Sabbaths in a synagogue; and in the last citation, he was addressing the Jews and the Greeks in the Jewish synagogue at Corinth. He remained at Corinth for eighteen months, and consequently while there observed seventy-eight Sabbaths. Some may claim that the apostle observed two days as Sabbaths, but that is hardly possible, the fourth Commandment enjoining six days of labor in every week. In fact even The Baptist Teacher (February, 1904, p. 91) edited by that well-known clergyyman, the Rev. P. S. Henson, D. D., commenting upon the above verse, re--marks:

"It is the Sabbath and in Aguila's house the tent cloth is neatly folded and laid aside. It is not for idleness. Did the heathen of Corinth keep the Sabbath day holy? Would they not wonder when they saw other shops open and this one closed one day in every week? Would they not think that these Christians must love God very much to be willing to give up every week the money they might make in order to worship him? On the Sabbath the three friends (Paul, Aquila and Priscilla) went to the synagogue, where Paul told the Jews that Jesus was the Saviour promised in the Old Testament."

Even the standard Sunday-school paper of the regular Baptist Church is sure that so late as 54 A. D. the Christians observed only the Seventhday as the Sabbath—the very identical day upon which the Jews met in their synagogues for worship, namely, the day commonly called "Saturday." The practice of the apostle and other primitive Christians speaks loudly to the twentieth century followers of Jesus.

In the seventh chapter of Romans, Paul calls the commandment "holy, just and good" (v. 12), and in verse twenty-two he states that he "delights in the law." If the law was dead, nailed to the cross, as our Anti-Sabbatarian friends that he meant to affirm that that commandment teach, do you think that the inspired Paul would be serving it (v. 25)? To ask that question is longer to be observed. But the use of the term to answer it:

Space will not allow us to consider the many

verses which we could bring forward to further illustrate the falsity of the statement that Paul was not an advocate of the law, and we must conclude by examining our opponents' most important "proof text," to wit: Col. 2: 16. The Seventh-day Sabbath was not abolished at the cross, although the ceremonial Sabbaths and feast days mentioned in the twenty-third chapter of Leviticus were. They foreshadowed the Saviour from sin and were properly described in Col. 2: 17, as a "shadow of things to come." It will be noted that the "Sabbaths" (original Greek) in verse sixteen are associated with the rest of the ceremonial holy days (Lev. 23), which were 32; 37-39.). The weekly Sabbath rests upon a (Ex. 12: 25), and are spoken of as "the handwriting of ordinances." No one who has studied the Bible with care would think of suggesting that God was so heedless of proper codification, in writing His law of Ten Commandments, as to include among the exclusively moral ones a statute exclusively ceremonial. Of course God did no such thing.

The Sabbath was created in Eden, before the Fall of Man, before man had done anything against his Maker or anything contrary to His plans; and being before the fall, there was not at that time anything necessary to foreshadow the Saviour. God does not institute types before the did not do a thing contrary to and against man, (Col. 2: 14) before man offended God. Were the "Sabbaths" of Col. 2: 16 interpreted to refer to the Creation Sabbath, it would place God in the unfavorable light of doing something contrary to and against man, before man ever did anything against Him. Most impious thought. "The Sabbath was made for man," Mark 2: 27. How can an institution be for man and against san view, held only by Seventh-day Sabbatarians we will make plain by quoting from authorities who were known the world over as observers of Sunday: The Rev. Dr. Adam Clarke (Methodist); the Rev. Dr. Albert Barnes (Presbyterian) and the Rev. A. R. Faussett, A. M. of Saint Cuthbert's Church, York, England, a clergyman of the Established Church of the Anglican Kingdom. Says Dr. Adam Clarke in his "Commentary on the Holy Bible:"

particulars of the handwriting of ordinances which had been taken away, viz., the necessity of Shanghai, China, an album bed quilt, having the observing certain holy days or festivals, such as the new moons and particular Sabbaths, or those which should be observed with more than ordinary solemnity. There is no intimation here that the Sabbath was done away, or that its moral use was suspended by the introduction of Christianty. I have shown elsewhere that "Remember the Sabbath day, to keep it holy," is a command of perpetual obligation.

Testament" writes:

he (the apostle) would teach that there was no thanks was tendered to Sister Carpenter. 4th. obligation to observe any holy time, for there is A collection was taken from the children and not the slightest reason to believe that he meant others, amounting to \$24.22. 5th. Voted that

to declare that one of the Ten Commandments had ceased to be binding on mankind. If he had used the word in the singular number, "the Sabbath," then it would, of course, have been clear ceased to be binding and that a Sabbath was no in the plural number, and the connection, show that he had his eye on the great number of days which were observed by the Hebrews as festivals, as a part of their ceremonial and typical law, and not of the moral law, or the Ten Commandments. No part of the moral law, no one of the Ten Commandments could be spoken of as a shadow of things to come. These commandments are, from the nature of the moral law, of perpetual and universal obligation."

The Rev. A. R. Fausset, in Jamieson, Fausset and Browne's Critical Commentary, remarks: "Sabbaths of the day of atonement and feast of tabernacles have come to an end with the Jewish services to which they belonged. (Lev. 23: more permanent foundation, having been instituted in Paradise to commemorate the completion of the earth in six days. Lev. 23: 38 expressly distinguishes "the Sabbath of the Lord" from other Sabbaths. A positive precept is right because it is commanded and ceases to be obligatory when abrogated; a moral precept is commanded eternally, because it is eternally right. If we could keep a perpetual Sabbath, as we shall hereafter, the positive precept of the Sabbath, one in each week, would not be needed. (Heb. 5:9-"rests"-Greek: "keeping of Sabbath." Isa. 66: 23.) But we can not, since even Adam, in innocence, needed one in the midst of his earthly emnecessity for the same arises, and, moreover, He ployments, therefore the Sabbath is still needed, and is therefore linked with the other nine commandments, as oligatory."

FRAKCONIA, ONTARIO, BRITISH NORTH AMERICA.

A REMINDER.

J. D. SPICER.

In the earlier days of our Sabbath school interests, the school at Waterford, Conn., does not seem to have been "behind the times."

The following records, clipped from The Sabhim at the same time? That this is not a partibath School Visitor, of June, 1853, will be of interest, not only to those still living in Waterford, but to many others in our denomination. This was reported by the Rev. Lester T. Rogers, father of the late Rev. L. C. Rogers, D. D. The Visitor was published in New York City, by The Seventh-day Baptist Publishing Society, George B. Utter, General Agent:

THE SABBATH SCHOOL AT WATERFORD, CONN.

"Some three years since the children of our · Sabbath school, forty-nine in number (all of "The apostle speaks here in reference to some whom are now living), assisted by their parents, manufactured and sent to Sister Carpenter, of name of each inscribed upon it. In token of grateful remembrance, and as a reward for their generosity, she sent them a choice selection of Chinese curiosities; and on First-day, April 3d, at 9 o'clock A. M., the parents, teachers and children, assembled at the Seventh-day Baptist meeting house, where the following was the order of exercises: 1st. Prayer by Elder H. H. Baker. 2nd. Drawing for the articles which Dr. Albert Barnes in his "Notes on the New had been perviously numbered, when each of the children received a reward with a joyous heart "There is no evidence, from this passage, that and smiling face. 3rd. A unanimous vote of

the doings of this meeting be sent for publication in The Sabbath School Visitor. 6th. Dis-L. T. Rogers."

AN ADDRESS TO STUDENTS ABOUT DR. HARPER.

On Friday, two days before the funeral of President William Rainey Harper, memorial exercises were held at Lewis Institute, Chicago. The speakers included Judge C. C. Kohlsaat, Judge Oliver H. Horton, Dr. James B. Herrich, Mr. Thomas Kane, Director George N. Carman and Dr. E. H. Lewis. Professor Lewis's remarks came last and were especially addressed to the students. He said: You have been getting acquainted with a great man this morning. You have been getting acquainted with him not through books, but through the words and the presence of men who knew him intimately. These men know whereof they speak. And as Judge Kohlsaat said, it is a good thing for young fellows to know how men do their work; how they plan and strive and give unlimited attention to it. Very likely you, young men, could get a good deal more of real education out of your fathers, than you ever suspect. They could teach you something more important than the encyclopaedia. They could show you how they themselves gained experience. They have some extremely well-tested and valuable things to tell you about the mutual will-influences that make our civilization what it is. And William R. Harper was a man worth your knowing. He was beyond the full comprehension of even his closest friends, but he was peculiarly knowable nevertheless. His spirit was simple. Behind his profound seriousness was a certain boyishness. He was perennially young, perennially growing, perennially studious; and it is as a student that he touches you most closely.

His natural equipment was extraordinary. Governor Utter impressed upon you the other day the fact that a sound and elastic physique is a prerequisite of greatness. President Harper had such a physique—deep chest, strong neck, finely knit frame, small extremities, abunddid his little strength—but of that we must speak sonal influence put life into other men, giving graduated from a small college at fourteen, initiative. speaking in Hebrew at commencement. He went classmate of his says that it was wonderful to see the young fellow bring system into his hithphilosophy at nineteen, the average age at which a Freshman now enters Harvard. At twenty- the face of God's round green earth are but apthree he was professor of Hebrew in the Baptist ples of Sodom, full of burning ashes. comprehension of most men in any day. At first and Dr. Herrick. I heard Dr. Gunsaulus speak

it can only strike you and me with dismay. We cannot imitate greatness; we cannot by taking thought add cubits to our stature; to do the kind of thing President Harper did, one must be born to it. And yet there is a message in this man's life that is of signal importance to each of

THE SABBATH RECORDER.

Sheer intellectual strength and weight are nothing particularly admirable, any more than the terrifying strength and weight of our planet are admirable. When an individual possessing a seraphic strength of intellect enters human affairs, there is ground for terror, not for gratitude, unless we know that the strength will be nobly used. I have seen an infant prodigy in a circus multiply five figures by five figures and give the result almost in a breath, and yet of course she was unimportant. But when a Napoleon enters human life, the sane men are afraid of him. The human intellect takes its color from the human heart. A man of evil heart will so. twist and warp his own reason that he will believe his own badness to be goodness. But President Harper's great intellect was the servant of a loving heart. From the first he loved his subject well, but

he loved people more. He wanted, as Mr. Kane has said, to share every crumb of knowledge with others. He devised plans for popularizing the study of Hebrew, and he has done more than any other man of his time to extend the knowledge of the Bible as literature. He was a great popularizer of knowledge; yet he was a great investigator, and his university has the true university spirit, the spirit of adding to the sum of universal knowledge. But whether he was planning a new popular journal, or instruction by correspondence, or university extension, or an exploring expedition in Semitic lands, or facilities for the most abstruse investigation in science -President Harper was always thinking of people. It was in trying to do so much for so many people that he habitually overworked and taxed his great powers fatally. The thousands who will go to-morrow to gaze upon his face will each feel that he has lost a personal friend. As ant tides of blood to nourish his wonderful brain. Mr. Kane says, he never stagnated; he not only Had he husbanded his great strength as Darwin had the springs of life within him, but his perlater on. Mentally he was precocious. He them initiative and the desire to communicate

It is perhaps an old-fashioned thing to say to to Yale to study philology with Whitney. A you, young men and women, but there is no permanent satisfaction in life except the memory of having been of service. To have done someerto miscellaneous information, and submit his body good, to have made him braver, better, powers to discipline. He was made doctor of more active—that is true life. Compared with this satisfaction, all others which men seek on

Divinity School at Morgan Park. At thirty he The way in which President Harper's intelwent to Yale as professor of Semitics: But one lect worked, in the service of his ideals, is very full professorship was not enough for him; he interesting. His mind was always fertile, always was presently given another, the Woolsey chair blossoming with hypotheses; he was full of ideas. of Biblical literature. At thirty-five he was That is always a condition of attaining results, made president of the University of Chicago. He whether in physical science—as in the case of gave up his beloved dream of devoting his life Darwin-or in the social sciences, as in Dr. Harto the quiet study of Semitic languages and lit- per's case. He was full of plans for bringing eratures, and became an administrator, or rather higher education to the largest possible number a creator, an organizer. He did not abandon of persons. Many of these were daring, some his scholarly work, however, but during the ar- were visionary; but he was always trying to test duous years when he was getting and wisely ex- them by the severest practical tests. He took inpending twenty millions he continued to teach finite pains of detail to see which of his dreams more hours than any other professor, and to push could be made to work. This definiteness of ahead his own technical researches. All this aim and devotion to detail have already been shows a sheer intellectual strength beyond the spoken of by Judge Kohlsaat, Director Carman

of the same thing yesterday, when he referred to President Harper as a thoroughly practical

When a great man dies it is hard for his friends to appreciate that he is gone. There is a surplus of vitality which lives on, still affecting our wills. And of course the man lives on in the ideals in which he has persuaded others to believe. He lives on in persons and institutions. But does he himself awake in some brighter world, and live again there? Does his stream of consciousness emerge again from the silence of death, as rivers flow underground and emerge again to

You have all been taught to believe that there is a future life, and I myself believe profoundly that there is. But in the course of the next ten years, if you continue to live the intellectual life, you will come in contact with earnest and able · men who do not believe in personal immortality, and who will very probably reduce your best arguments to apparent absurdity. It is very difficult, in the light of modern science, to construct for the hypothesis of immortality an argument which is without fatal flaws. It so happened that on Wednesday morning, just before President Harper died, one of our classes was discussing a poem by the Platonist Henry Vaughan, and we ran through the various arguments, only to emerge in a state of mental confusion. Yesterday morning we took the hour to read a score of short poems recording the deepest experiences and hopes of as many Christian poets, experiences of the human soul in the presence of death. We held no argument; but we felt profoundly that experience is something too large to be measured by what we call conceptual thinking, or by dialectic, or by any one series of human standards. We came from the reading in a state of faith, convinced that there are values immortal, and that personality is the chief among them. As you think of your own friends who have died since school began this year, can you believe that what is noble can cease to be? It may change its form of manifestation, it may emerge in situations beyond the farthest dreams of experience, but it cannot cease.

God has made us uncertain in our intellectual views of these matters because He wishes our eyes to be directed to our present duties. He would have us live for ideals here and now; He would have us live the eternal life in the midst of that life which now is. He makes ridiculous our attempts to imagine heaven, for He would fain that His will be done on earth as it is in heaven. He wants us to be practical idealists, thinking about our own little modest tasks in the present world. A few days ago President Harper asked to be moved to the window, and he long sat looking at the landscape, trying to imagine what the university would be like in the future. * This incident reminds me of a poem by another practical idealist, Matthew Arnold. Just as President Harper gave up the quiet life of a scholar in order to make his ideals effective, so Arnold gave up the still air of delightful studies to be for a life-time a school inspector. And Arnold wrote:

* * let me be

While all around in silence lies Moved to the window near, and see Once more, before my dying eyes,—

Bathed in the sacred dews of morn The wide aerial landscape spread,— The world which was 'ere I was born, The world which lasts when I am dead.

Which never was the friend of one, Nor promised love if could not give, But lit for all its generous sun, And lived itself, and made us live.

JANUARY 22, 1906.

There let me gaze, till I become In soul, with what I gaze on, wed! To feel the universe my home; To have before my mind—instead

Of the sick room, the mortal strife, The turnoil for a little breath— The pure eternal course of life, Not human combatings with death!

Thus feeling, gazing, might I grow Composed, refreshed, ennobled, clear; Then willing let my spirit go To work or wait elsewhere or here!

That is the spirit in which to face death. We face it best when we think of all life as continuous, and of all life as significant, including that which we now live. But there is also in the approach of death a certain charm of mystery, a certain thrill and promise of joy-

As the pale waste widens around, As the banks fade dimmer away, As the stars come out, and the night-wind Brings up the stream

Murmurs and scents of the infinite sea. And in the midst of the mystery there well

may be a homely peace and contentment. I know not where His islands lift

Their fronded palms in air, I only know I cannot drift

Beyond His love and .care.

STARVATION DIET.

When General Chaffee visited Fort Bayard in New Mexico, where the tuberculous patients of the army and navy are treated on the modern principle of keeping them in the open air and stuffing them with highly nutritious food, he asked a group of convalescents whom he saw if they had any complaint to make.

One of the number who was on the up track, whose allowance of raw eggs had on that account been slightly reduced, stepped forward, made the proper salutes, and said that he had a complaint to make. With military precision, General Chaffee ordered him to state it.

"My supply of eggs, sir, has been cut down to fourteen a day.'

The general promptly dismissed the complaint, and now tells the story as an example of the lengths to which the modern methods of grappling with the white scourge have been carried.

WANTED.

A married man to work on a farm; one used to the dairy business preferred.. Kindly write at earliest convenience.

> R. C. GREEN, Albion, Dane Co., Wis.

QUARTERLY MEETING

Program of the Quarterly Meeting of the Southern Wisconsin and Chicago Churches, to be held with the Albion Church, February 2-4, 1906.

SABBATH EVENING. 7.30 O'CLOCK. Sermon and Conference Meeting-Prof. E. B. Shaw. SABBATH MORNING. 10.30 O'CLOCK.

SABBATH AFTERNOON. 3 O'CLOCK. Program by the Albion Junior Endeavor Society. EVENING AFTER THE SABBATH. 7.30 O'CLOCK. Sermon-Rev. W. C. Daland.

SUNDAY MORNING. 10.30 O'CLOCK. Ministerial Conference:

Sermon-Rev. George W. Lewis.

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Evangelistic Movements of the Day-Rev. L.

Relation of Seventh-day Baptists to Those Movements-Rev. M. G. Stillman Ideal Methods in Evangelistic Work-Dr. A. L. Bur-

Presentation of the Plan of Systematic Benevolence -W. H. Ingham.

SUNDAY AFTERNOON. 2.30 O'CLOCK.

Christian Endeavor Hour.

Papers on the Achievements of Twenty-five Years of Christian Endeavor.

Consecration Service—Topic, New work we may do "for Christ and the Church." Luke 12: 48. (Last half); Gen. 12: 1-3; Gal. 3-9.

SUNDAY EVENING. 7 O'CLOCK. Stereopticon Lecture, "Heroes of Our Faith"-Rev.

NETTIE M. WEST, Secretary.

MARRIAGES.

COLTON-IRWIN.—At the home of the bride's parents, Mr. and Mrs. Wm. H. Irwin, Jan. 3, 1906, by Pres. B. C. Davis of Alfred, N. Y., Miss Edith A. Irwin and Mr. Clifton Colton, both of Adams Centre, N. Y.

MAXSON-TAYLOR.—In Westerly, R. I., Dec. 27, 1905, by the Rev. Clayton A. Burdick, Miss Jessie O. Taylor, of Kansas City, Mo., and Mr. Ralph N. Maxson, of Westerly.

VINCENT-WHITFORD.—At the home of the bride's parents, Mr. and Mrs. A. L. Whitford, near Milton, Wis., November 29, 1905, by Rev. O. S. Mills, Mignon C. Whitford and Floyd C. Vincent, both of Milton, Wis.

WILLIS-BASS.—At the home of the bride's parents, Mr. and Mrs. Wm. J. Bass, Plainfield, N. Y., December, 25, 1905, by Rev. I. L. Cottrell, Miss Ida Emma Bass, of Plainfield, and Jay T. Willis, of Burlington Flats, N. Y.

DEATHS.

Burdick.—Pardon C. Burdick, son of Alpheus Alva and Tacy Carpenter Burdick, was born in Brookfield, Madison Co., N. Y., May 30, 1830, and died of his age.

At the age of sixteen he moved with his parents to Phœnix, R. I., and lived there about six years, and, with the exception of a few months, the remainder of his life has been spent in Rockville, R. I. He was united in marriage to Mary F. Palmer, April 3, 1864. Nine children were born to them, six sons and three daughters, all of whom are living. Mr. Burdick never made a church, by its pastor, Rev. Lewis A. Davis. She republic profession of religion, nor united with any re-

ligious organization. He lived a quiet, unobtrusive life, and mingled little in society. He leaves a widow, nine children and one sister, to mourn their loss.

Coon.—In-Adams Centre, N. Y., Jan. 14, 1906, Mrs. Rosetta O. Coon, in the fifty-eighth year of her age.

She was the daughter of Paul, Jr., and Hannah Greene, and was one of a family of eleven children, of whom four are still living. Jan. 16, 1867, she was married to Wm. Henry Coon, who is still living. To them was born one child, Clifford H., now of New York City. May 3, 1862, she was baptized into the fellowship of the Adams Centre Seventh-day Baptist Church, of which she was a member at the time of her death. The funeral was held from her late home, conducted by her

> "So fades the summer cloud away: So sinks the gale when storms are o'er: . So gently shuts, the eye of day: So dies the wave along the shore."

DAVIS.—Edgar S. Davis, son of Jesse M. and Abigail Huffman Davis, was born at Lost Creek. W. Va.. May 4, 1841, and died at Salem, W. Va., January 10. 1906.

There were five brothers and four sisters in this family; two brothers and two sisters are left. Edgar was converted when about twelve years of age, and united with the Lost Creek Seventh-day Baptist church. He was married to Jane Mearns, May 18, 1869. Four children were born to them, three of whom are living. After the founding of Salem College, Mr. Davis moved to Salem that he might have the advantages of the College for his children. The church records show that he, with his wife and daughter, joined the Salem Seventh-day Baptist church, Feb. 14, 1891. He was faithful in this membership till called to the church above. His going was in peace, as his life had been. There was no struggle. Burial services were held at the Lost Creek church, conducted by his pastor, assisted by President Gardiner and pastor Van Horn. The text for the occasion was Phil. 1: 21. "For me to live is Christ, to die is gain."

DAVIS.—Mrs. Nancy Daley Davis was born in Clark County, Ind., June 29, 1823, and died in Welton, Ia., December 15, 1905.

In 1844 she was united in marriage with Nathan Davis: To them was granted the unusual privilege of *sixty years of married life, Mr. Davis having "passed on" about one year previous to her death. Of the large family of children born to them, six sons and two daughters survive. When about twenty-seven years of age, she professed hope in Christ and joined the Christian church. Mr. and Mrs. Davis were among the pioneer settlers of Eastern Iowa, locating in the vicinity of Welton, where, many years ago, they began the observance of the Bible Sabbath. They identified them selves with the Church-of-God Adventists, in which faith she continued until death. Mrs. Davis was hardly ever seen away from her own home, especially in the later years of her life. The funeral services, held in the Seventh-day Baptist church at Welton, which were largely attended, were conducted by the writer of this

Dory.—In New Market, N. J., on New Year's night, Thelma L., infant daughter of Jacob and Birdie G. Doty. Brief services at the house on Thursday, Jan. 4, 1906.

PERKINS.—George Oscar, infant son of James H. and Annie Davis Perkins, was born August 4, 1904, and died December 11, 1905, at Colorado Springs, Colo., of cerebral menengitis.

VAN HORN.-Elsie Rebekah, daughter of Bernard and Elizabeth Van Horn, was born in Stokes, Logan County, Ohio, January 29, 1840, and died at Welton, Ia., January 10, 1906.

When she was about ten years old her parents moved to Peoria County, Ill. In 1856, they moved to Welton, Ia., in the vicinity of which place she continued to reside. Her first marriage was with Franklin Butz, who died July 30, 1867. Of several children born of this union, only one survives. In 1869, she was married to in Rockville, R. I., Jan. 12, 1906, in the 76th year S. E. Irons. Of the children born to them, two survive, Mrs. Florence Bentley and Franklin G., both of Welton, Ia. By her marriage to Mr. Irons, she became step-mother to six children, who have always esteemed her highly as a mother. Nine children, together with her companion, remain to mourn their loss. Soon after her parents come to Welton, Elsie was baptized into the fellowship of the Welton Seventh-day Baptist mained a member until her death.

^{*} President Allen of Alfred University made the same request a day or two before his death.

Sabbath School.

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PRINATIONAL LEGEONS 1004

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	LESSON V.—THE TEMPTATION OF J	_

For Sabbath-day, Feb. 3, 1906.

LESSON TEXT.—MATT. 4: I-II.

Golden Text: "In all points tempted as we 'are yet without sin."—Heb. 4: 15.

INTRODUCTION.

The temptation of Jesus comes appropriately at the very beginning of his ministry. He was no doubt tempted at other times both before and after, but now especially as he is about to start on his life work he is tempted to apply wrong principles and to use wrong methods. The temptation was a part of the plan of God for the Spiritual training and development of Jesus. That he was tempted implies no taint of evil within him from which the temptation arose. The temptations were not merely seeming allurements to evil with no enticing power. They were real temptations; the suggestions were such as Jesus would be inclined to accept if he did not perceive the evil that lurked within them.

We are to understand that the narrative of the temptation is a graphic picture of what took place within the consciousness of Jesus. How could Jesus actually submit himself to be carried through the air by the devil! Every one knows that the devil will carry no one any where for a good purpose. If the devil actually appeared before Jesus in the form that he is usually represented, there could have been no temptation at all, for Jesus would have known that any thing that he suggested must be evil, before he stopped to examine its merits. But of the fact that the temptations were real there can be no doubt.

TIME.—The forty days in the wilderness followed immediately after Jesus' baptism. According to Mark and Luke, Jesus was tempted throughout the forty days. According to Matthew the three especial temptations came at the end of forty days. (Therefore in February of the year 27).

PLACE.—In the wilderness of Judea.

Persons.—Jesus; the devil.

the meaning here.

- I. The First Temptation. v. 1-4.
- 2. The Second Temptation. v. 5-7.
- 3. The Third Temptation. v. 8-11.

I. Then was Jesus led up of the Spirit into the wilderness. At his baptism Jesus received an especial enduement of the Spirit, and this was his first leading. We are not to suppose that Jesus sought temptation, but rather that he followed the promptings of the Spirit and sought retirement to consider the work upon which he was entering. In this quiet meditation through the providence of God he met temptation. To be tempted of the devil. The word translated "tempt" primarily means to test. It comes to refer to enticements of evil, and that is certainly

NOTES

2. And when he had fasted, forty days and forty nights. Compare the forty days of Moses upon the mount of God, and Elijah's forty days in the wilderness. He afterward hungered. We are to understand that during the forty days he was so wrapped up in thoughts of his work that he forgot his physical craving for food.

3. And the tempter came. In v. I he is called the devil. He is the arch enemy of God, endeavoring to lead men away from right relation with their Creator. If thou art the Son of God. The form of the condition does not imply that there may be doubt about this fact, and that Jesus should make some test to see whether he were really the Son of God. It is rather almost as if the tempter had said, Since thou art the Son of God having miraculous powers, don't remain hunv. We are not to infer that it would be wrong or Jesus under every circumstance to use his iraculous power to provide for the necessities himself or his immediate followers. But just ow as he is thinking of carrying on his work of stablishing his kingdom and of providing the ays and means, there is the suggestion of mirulous power for the present and all emergencies. he should yield to this temptation and lift himself above the lacks of ordinary humanity, he would certainly fail in drawing near to men. That these stones become bread. The stones lying about evidently resembled loaves of bread in shape and size.

4. It is written. In all three cases Jesus answers by a quotation from scripture, and from the same book, Deuteronomy. Man shall not live by bread alone. It may be enough for the animal to think of food and other material things for his existence, but for man bread is not to be the first consideration. Jesus does not at all deny that he is Son of God, but he classes himself with man. In order to accomplish the work of redemption the Son of God had to become man, and now to release himself from the limitations of humanity would be treason to his mission.

5. Into the holy city. That is, Jerusalem, so called, because it had the temple, and was the place which "God had chosen to set his name there." The pinnacle of the temple. Some lofty wing of the temple, very likely that which overlooked the Kidron valley. Cast thyself down. The point of this temptation is that Jesus should voluntarily put himself into needless danger in order that God might deliver him by a miracle, the implication being that since he was the Son of God the Messiah, God must protect him. It is possible also that the thought was that Jesus coming down unharmed from a giddy height might win for himself a great following; but the temptation to win adherents by wrong methods is included in the next. He shall give his angels charge, etc. The devil also can quote scripture to suit his purpose. He certainly made a very good argument; for the Psalm which he quoted was recognized as a Messianic prophecy. The fallacy lies in the fact that there is nothing to show that it is right to incur danger even when protection is sure. Perhaps also the devil is open to the charge of perverting scripture since he omits the

the regular ways of his life. 7. Again it is written. Jesus does not deny the truth of the former passage or its application to himself, but shows that it does not apply to the question in hand. Thou shalt not make trial of the Lord thy God. This rendering is much to be preferred to that of King James' version, and the English revised version of 1881, for if we read the word "tempt" in this line we have to stop to notice that it is not used in the sense of entice to evil as elsewhere in this lesson, but rather in the sense of test. It is wrong to make trial of God to see if he will endure our senseless murmurings as did the children of Israel in the wilderness, or by presumptuously putting our-

line, "To keep thee in all thy ways." In pre-

sumptuously seeking danger one would be out of

selves into danger as the devil suggested to Jesus. 8. An exceeding high mountain. It is an idle task to inquire what mountain this was or how it could be high enough to give a view of all

the kingdoms of the world. See Introduction... 9. All these things will I give thee. In the parallel passage in Luke the devil makes some explanation as to how all these things were his to bestow. While there was some deceit in the devil's pretensions to control the material things of this world there was enough truth in his statements to make this a real temptation. If Jesus had vielded allegiance to the devil and used unworthy means for gaining popularity and for attaining power over men, he might very quickly have become as great a master of men as Alexander the Great or Mohammed. This temptation was very seductive. He might say to him-

self, My first duty is to win a great following when all men are my disciples, then I will begin to teach them the true principles of the kingdom

10. Thou shalt worship the Lord thy God, etc. Our Saviour quotes from Deut. 6: 13, and sets forth the truth that there can be no divided allegiance in the service of God. For our Saviour thus to render homage to Satan for the sake of gaining a seeming advantage in his great work for humanity would be really the abandonment of the whole great plan of salvation. His kingdom could not be founded upon intrigue and force

11. Then the devil leaveth him. Luke adds. For a season." Defeated he most certainly was, but he was ever on the lookout for opportunity to bring our Lord under his power. We may imagine for example that Jesus was tempted when after the feeding of the five thousand, the people desired to make him king. Angels came and ministered unto him. Perhaps they brought food. Compare Luke 22: 43.

MY TRYSTING PLACE

There is a sweet and blessed place When weary and distressed, To which I go to meet my Lord, And lean upon His breast.

I never wander there alone, With aching heart and sad But Jesus speaks so sweet to me, That I at once am glad.

And sometimes when the shadows play Across my tear stained face. He sheds a glow of glory there That takes the shadows place.

And when I am so weak that I Can harlly bear to stand, New strength He puts into my soul And holds me with His hand.

So long as here on earth I stay, And need a trysting place, I'll enter in behind the door. That hides the throne of Grace. -Baptist Commonwealth.

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great importance since they were first planted by Koppernigk, Kopernik (Copernicus'—a Prussian, born at Thorn, Feburary 19, 1473, who died at Frauenburg, Prussia, May 24, 1543: "The founder of modern astronomy"—the identical places established by Mr. Copernicus and by him identified as being a stationary point or place where all imaginary longitudinal lines would meet and terminate; and also, where all latitudinal lines would become extinct. These two places, or positions, have been much sought after during the latter part of the ningteenth century, and thus far in the twentieth century, yet, in consequence of each having a severely cold climate and a yearly alternating day and night, neither place has ever been visited by man. Of the two points on which our globe apparently revolves, as on axes, one is at the center of a circle, called the Arctic Circle, or North Pole, and the other, the Antarctic Circle, or South Pole. These circles are supposed to be drawn ten degrees, or sixty-nine and onehalf English miles each, from the pole, or eighty degrees from the meridian line of the globe. The Arctic Circle, we think, has never been circumnavigated within its boundaries, although many explorers have passed inside, near the pole, but for different reasons have had to turn back. Dr. Nansen got on well toward the pole, but when he found that his ship, which was fast in the ice, was leaving for home without him, he had to make all haste to overtake her and get on board. Even whalemen have passed inside this circle in pursuing whales, but not to tarry long. We are thinking that our Lieutenant Peary is now waiting patiently for the long day to break when he can give the word, "All aboard (the sledges)' we are for the North Pole." The Antarctic Circle or Southern Pole has been circumnavigated. Captain Cook sailed around it in 1773-4; Bellinghausen in 1820-1; Wilkes in 1839-40. Many others have been side of the Antarctic Circle, but only one, so far as we know, has got within ten degrees of the pole. An expedition is now there, on ground or ice, exploring; they were visited this past year; we published reports. There appears to be quite a difference in ways of approaching the North and the South Poles. At the north, by way of Baffin's Bay, and Davis Straits, though Dr. Nansen, on his return, thought that if he had sailed along the coast an hundred miles farther east before he allowed his ship to be frozen into the drifting ice, he would have drifted very near the pole. At the south, the nearest approach is from the islands south of Cape Horn, South America, from Melbourne, from Tasmania, Australia, or from Cape Town, Africa. We have before us a map of the surroundings of the South Pole, drawn on the Mercator projection of 1758, where it looks very easy to start from New Zealand, and by sailing due north, to enter the McMurdo Bay, where Ross went in 1842, at the head of which he saw two volcanoes near the eightieth degree of north latitude; those he named after his vessels, "Erebus" and "Terror." There are now floating in imagination a number of new devices for overcoming all difficulties in going from Spitzenbergen to the North Pole in short order, it being only about six hundred miles in a straight line. See here; we have written enough to fill our column

and must call a halt; so no more, except to say that all things being equal—and they are—the two poles, or pieces thereof, may yet be stored in the Smithsonian Institute in Washington, D. The two poles of the earth have become of C. Next, how to get them.

> "COPENHAGEN, JAN. 8, 1906.—Captain Elmer Mikkelson, who took part in the Baldwin and Andrup Polar Expeditions, and who is going to explore the regions west of those explored by Severdrup, will leave here for New York by way of London, on January 9. He expects to leave San Francisco in Iune."

A moment's reflection shows us that there is no "due north" between New Zealand and Mc-Murdo Bav.

THESE THINGS SHALL BE: A LOFTIER RACE

These things shall be! A loftier race Than e'er the world hath known shall rise, With flame of freedom in their souls And light of knowledge in their eyes.

They shall be gentle, brave and strong Not to spill human blood, but dare All that may plant man's lordship firm On earth and fire and sea and air.

Nation with nation, land with land Unarmed shall live as comrades free; In every heart and brain shall throb The pulse of one fraternity.

New arts shall bloom, of loftier mold; And mightier music thrill the skies; And every life shall be a song, When all the earth is paradise.

There shall be no more sin, nor shame, And wrath and wrong shall fettered lie; For man shall be at one with God In bonds of firm necessity. -John Addington Symonds, in The Standard.

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.

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Leonardsville, N. Y.

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TEBES SABBATE

A Seventh-day Baptist Weekly, Published By The American Sabbath Tract Society, Plainfield, N. J.

VOLUME 62. No. 5.

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. Lift all thy burdens as they come, nor try To weigh the present with the by and by. One step and then another, take thy way; Live day by day.

Live day by day. Though autumn leaves are withering round thy way, Walk in the sunshine. It is all for thee. Push straight ahead, as long as thou canst see; Dread not the winter whither thou mayst go, But when it comes, be thankful for the snow. Onward and upward. Look and smile and pray; Live day by day.

Live day by day. The path before thee doth not lead astray. Do the next duty. It must surely be The Christ is in the one that's close to thec. Onward, still onward, with a sunny smile, 'Till step by step shall end in mile by mile; "I'll do my best," unto thy conscience say; Live day by day.

Live day by day. Why art thou bending toward the backward way? One summit and then another thou shalt mount; Why stop at every round the space to count? The past mistakes if thou must still remember, Watch not the ashes of the dying ember. Kindle thy hope. Put all thy fears away; Live day by day. -Julia Harris May, in the Atlantic.

THE AMERICAN SABBATH TTACT Society holds a central and vital Tract Society 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. The Society. use of the printed page for defending and promulgating Sabbath truth, and Seventh-day Baptist Christianity was begun in America in Schenectady, N. Y., in 1819. This was through concerted action by a little group of loyal Seventh-day Baptists who resided in that city. The main feature of that first movement was the republication of certain books by English Seventh-day Baptists. Definite steps toward son and W. D. Cochran, was appointed to write literature because we are Seventh-day Baptists. periodical literature soon followed. The Seventh- or procure the manuscript of suitable tracts for Baptist literature is abundant. Evangelical litday Baptist Missionary Magazine was published 1839. The Seventh-day Baptist Register was maintain a library of publications relating to the Sabbath Tract Society. These facts indicate issued—from the city of New York—June 14,

PLAINFIELD, N. J., JAN. 29, 1906.

Organized .

efforts, but a few tracts had been published on which is now a part of the library of Alfred individual responsibility. Probably the earliest University. attempt at tract literature upon the Sabbath question was the publication of a tract by Jonathan Davis in 1740, entitled "Some Queries Sent to the Rev. George Whitefield in the Year 1740, Which Remain Yet Unanswered." Mr. Davis had waited two years for an answer to his quries, and receiving none, published the lowing resolution, which was adopted: Retract. After the adjournment of the General Conference in 1831, the following resolution to present a plan for the reorganization of this was adopted by the members of the Conference society. Lucius Crandall, Thomas M. Clark, in an informal meeting: "Resolved, That we Nathan V. Hull. Daniel Coon and Azor Estee recommend the formation of tract societies in were named as the committee. This committee the several churches and societies in our con-reported the next day, September 8, 1843, and nection, for the encouragement of publishing the organization of the "American Sabbath Tract and circulating tracts which may be written in Society was the result. It absorbed all the moveaccordance with our views of Bible truth; and ments which had preceded and led up to it, exthat these societies become auxiliary to a Gen- cept the library work of the New York City eral Tract Executive Committee, which shall be Society. From 1844 to 1872 the work of the annually appointed by the General Conference, American Sabbath Tract Society was printing for procuring, examining and publishing such and circulating Sabbath literature in tract and tracts, as, in their opinion, may be thought use- booklet form. On the 27th of June, 1872, the ful in promoting the views of this General Con- SABBATH RECORDER was issued at Alfred Centre, ference, and that the American Seventh-day New York, by the Tract Society, that paper

A General

general tract society. In September, 1835, the shown in the character of both persons and Seventh-day Baptist General Tract Society, also churches, the beginning of all forms of our pubcalled the American Seventh-day Baptist Tract lication work, and the demand for its continua-Society, was organized and commenced the is- tion have grown out of Sabbath issues. Leavsuing of tracts and other literature, with John ing the Sabbath out of consideration, all neces-Maxson as General Agent. In 1836 a committee sary and adequate literature can be secured withconsisting of William B. Maxson, John Max- out any publishing interests. We need our own the use of this General Tract Society and for erature is abundant. Educational literature is "The Sabbath Vindicator," a periodical whose To say that the American Sabbath Tract So-

THE first action looking toward a object was the thorough discussion of all phases concerted effort for the publication of the Sabbath question. George B. Utter was Movements. and circulation of tracts was taken its editor, and wrote most of the matter containat the close of Conference in 1831. ed in its early issues. That society also gather-Previous to that time there had been no united ed a library of Sabbath literature of great value,

On September 7, 1843, at the anniversary meeting of the Seventhday Baptist General Tract Society, held at Plainfield, New Jersey, Lucius Crandall presented the fol-

WhoLE No. 3,179.

solved, That a committee of five be appointed Baptist Missionary Society's Executive Commit- having been purchased by the society from the tee be the committee for the year ensuing." • late George B. Utter. The publishing house was removed to Plainfield, N. J., in 1894. Even In 1832 the Conference reappoint- the most superficial review of the history of the ed a committee, and in 1834 re- last one hundred years emphasizes the fact that commended the churches to form our publishing interests have always centered tract societies and use due exer- around the Sabbath, its observance and promultions to obtain funds to form a gation. Historically, logically and actually as

from August, 1821, to September, 1825, under distribution. Six tracts were published in 1838, abundant. General literature abounds. Misthe management of the Seventh-day Baptist Mis- in editions of 2,000 each. In June, 1842, a local sionary literature is on every hand. There is sionary Society. The editors were Eli S. Bailey, society was organized under the name of the no demand for denominational literature in any Henry Clark, Jr., and William B. Maxson. The New York City Sabbath Tract Society. The form, if the Sabbath issues be unconsidered. The Protestant Sentinel, edited and published by object of that society was to disseminate the interests of the Sabbath have created our litera-John Maxson of De Ruyter, ran from 1830 to Bible doctrine of the Sabbath, and collect and ture, the publishing house and the Amreican

published from the 10th of March, 1840, for Sabbath. That society obtained the manuscripts both the relative and the direct vital relation four years. The Sabbath Recorder was first for several tracts which were printed at its ex- which the Tract Society sustains to all forms pense. It also arranged for the publication of and stages of our denominational life and work.