

TABLE OF CONTENTS.

EDITORIALS.—Evolution of National Government; The Town Meeting; French Influence; Two Houses; The Throne is Subordinate; Russia and the East; Statistics for Conference; Wisely Said; Men and Church Attendance; Men Self-Condemed; Benjamin Franklin; A Bright Example; Business and the Sabbath. Summary of News. Tract Society Executive Board Meeting. Education Society. MISSIONS—Editorial; The Peters of Today; Responsibility. Our Mission, Poetry. WOMAN'S WORK.—The South Wind, Poetry; Report of Woman's Board; My Summer Study; A Tribute of Love. Travail of Soul. Rev. D. Burdette Coon. CHILDREN'S PAGE.—"Kitten's Complaint," Poetry; The Two Parties; What Mrs. Wright Borrowed. YOUNG PEOPLE'S WORK.—The Reading and Study Course in Bible History. Was Paul an Anti-Sabbatarian? A Reminder. An Address to Students About Dr. Harper. Quarterly Meeting. MARRIAGES. DEATHS. SABBATH SCHOOL. My Trysting Place; Poetry. The Stupendous Fortune We Spend in Liquor. Popular Science. These Things Shall Be: a Loftier Race, Poetry.

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University was founded in 1836, and from the beginning its constant and earnest aim has been to place within the reach of the deserving, educational advantages of the highest type, and in every part of the country there may be found many whom it would materially assist to go out into the world to broader lives of useful and honored citizenship. That it may be of still greater service in opening a way to those seeking a college education, it is provided that for every one thousand dollars subscribed and paid into the Centennial Fund, from any town in Allegany or Steuben counties, N. Y., or any county in any state or territory, free tuition be granted to one student each year for the Freshman year of the College course. Your attention is directed to the fact that any money which you may subscribe, will in conjunction with that subscribed by others in your town or county, become a part of a fund which will forever be available in the way of assisting some one in your own vicinity. Every friend of Higher Education and of Alfred University is urged to send a contribution to the Treasurer, whether it be large or small.

Proposed Centennial Fund. \$100,000.00 Amount Needed June 1, 1905. 95,585.00 W. A. Rose, Almond, N. Y. Mrs. W. A. Rose.

Amount needed to complete fund \$95,378.50

Milton College.

A college of liberal training for young men and women. Degrees in arts, science, and music. Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of Anglo-Saxon and early English. Thorough courses in Biology and Geology. The Academy of Milton College is an excellent preparatory school for the College or for the University. The school of music has courses in Pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc. Classes in elocution and physical culture. Club boarding, \$1.50 per week; boarding in private families, \$3 per week, including room rent and use of furniture. For further information address the REV. W. C. DALAND, D. D., Registrar or Prof. A. E. WHITFORD, M. A., Registrar, Milton, Rock County, Wis.

Second Semestry Begins Feb. 5.

Chicago, Ill.

BENJAMIN F. LANGWORTHY, ATTORNEY AND COUNSELLOR AT LAW, Suite 510 and 512 Tacoma Bldg., 131 LaSalle St. Tel. Main 3141. Chicago, Ill.

Seventh-day Baptist Bureau

of Employment and Correspondence. President—C. U. Parker, Chicago, Ill. Vice-President—W. H. Greenman, Milton Junction, Wis. Secretaries—W. M. Davis, 602 West 63d St., Chicago, Ill.; Murray Maxson, 516 West Monroe St., Chicago, Ill. Association Secretaries—Wardner Davis, Salem, W. Va.; C. Laton Ford, Plainfield, N. J.; Dr. S. C. Maxson, 22 Grant St., Utica, N. Y.; Rev. E. P. Saunders, Alfred, N. Y.; W. K. Davis, Milton, Wis.; F. R. Saunders, Hammond, La. Under control of General Conference. Denominational in scope and purpose. INCLOSE STAMP FOR REPLY.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY.

EXECUTIVE BOARD. STEPHEN BARCOCK, President, New York. A. L. TITSWORTH, Secretary, Plainfield, N. J. F. J. HUBBARD, Treasurer, Plainfield, N. J. REV. A. H. LEWIS, Corresponding Secretary, Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2:15 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

H. M. MAXSON, President, Plainfield, N. J. JOSEPH A. HUBBARD, Treasurer, Plainfield, N. J. D. E. TITSWORTH, Vice-President and Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

W. M. STILLMAN, COUNSELLOR AT LAW, Supreme Court Commissioner, etc.

Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President—Mrs. S. J. Clarke, Milton, Wis. Vice-Presidents—Mrs. J. B. Morton, Milton, Wis.; Mrs. A. R. Crandall, Milton, Wis. Corresponding Secretary—Mrs. T. J. Van Horn, Albion, Wis. Recording Secretary—Mrs. J. H. Babcock, Milton, Wis. Treasurer—Mrs. L. A. Platts, Milton, Wis. Editor of Woman's Page—Mrs. Henry M. Maxson, 66 W. 7th St., Plainfield, N. J. Secretary, Eastern Association—Mrs. Anna Randolph, Plainfield, N. J. Secretary, South-Eastern Association—Mrs. G. H. Trainer, Salem, W. Va. Secretary, Central Association—Miss Ethel Haven, Leonardville, N. Y. Secretary, Western Association—Miss Agnes L. Rogers, Alfred, N. Y. Secretary, South-Western Association—Mrs. G. H. F. Randolph, Fouke, Ark. Secretary, North-Western Association—Mrs. A. S. Maxson, Milton Junction, Wis. Secretary, Pacific Coast Association—Miss Ethlyn M. Davis, Riverside, Cal.

New York City.

SABBATH SCHOOL BOARD.

President—George B. Shaw, 511 Central Ave., Plainfield, N. J. Vice President—Eastern Association, Albert Whitford, Westery, R. I.; Central Association, Ira Lee Cottrell, Leonardville, N. Y.; Western Association, Arthur E. Main, Alfred, N. Y.; South-Eastern Association, Herbert C. VanHorn, Lost Creek, W. Va.; North-Western Association, Herman D. Clarke, Dodge Center, Minn.; South-Western Association, Gideon H. F. Randolph, Fouke, Ark. Recording Secretary—Corliss F. Randolph, 185 North Ninth Street, Newark, N. J. Corresponding Secretary—John B. Cottrell, Plainfield, N. J. Treasurer—Frank L. Greene, 490 Vanderbilt Avenue, Brooklyn, N. Y. Secretary, Randolph, Great Kills P. O., N. Y.; Charles C. Chipman, Yonkers, N. Y.; Eli F. Looftboro, N. Y. City; Stephen Butcock, N. Y. City; Edward E. Whitford, Brooklyn, N. Y. Regular meetings the third Sundays in September, December and March, and the first Sunday in June.

HERBERT G. WHIPPLE, COUNSELLOR AT LAW, 220 Broadway, St. Paul Building.

C. C. CHIPMAN, ARCHITECT, 220 Broadway, St. Paul Building.

HARRY W. PRENTICE, D. D. S., 'The Northport,' 75 West 194th Street.

ALFRED CARLYLE PRENTICE, M. D., 155 W. 46th Street. Hours: 8:10 A. M. 1-2; 6-8 P. M.

ORRA S. ROGERS, Special Agent, MUTUAL BENEFIT LIFE INS. CO., 137 Broadway. Tel. 6548 Cort.

ALFRED UNIVERSITY, Alfred, N. Y. Second Semester opens Jan. 30, 1906. BOOTH COLWELL DAVIS, Ph. D., D.D., Pres. ALFRED ACADEMY, Second Quarter opens Nov. 14, 1905. WILLIAM S. MAXSON, Ph. B., Prin.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y. REV. ARTHUR E. MAIN, Corresponding Secretary, Alfred, N. Y. V. A. BAGGS, Recording Secretary, Alfred, N. Y. A. B. KENYON, Treasurer, Alfred, N. Y. The regular meetings of the Board are held in February, May, August and November, at the call of the President.

ALFRED THEOLOGICAL SEMINARY, REV. ARTHUR E. MAIN, Dean. The next year opens Tuesday, Oct. 3, 1905.

West Edmeston, N. Y.

YOUNG PEOPLE'S EXECUTIVE BOARD.

President—A. C. Davis, Jr., West Edmeston, N. Y. Secretary—A. L. Davis, Verona, N. Y. Treasurer—Eda Coon, Leonardville, N. Y. Junior Superintendent—Mrs. H. M. Maxson, Plainfield, N. J. Editor Young People's Page—Rev. L. C. Randolph, Alfred, N. Y. Association Secretaries—Eastern, L. Gertrude Stillman, Ashaway, R. I.; Central, A. Davis, Verona, N. Y.; Western, E. A. Webster, Alfred, N. Y.; North-Western, B. F. Johanson, Milton, Wis.; South-Western, C. C. VanHorn, Gentry, Ark.; South-Eastern, Amos Brissett, Salem, W. Va.

D. R. A. C. DAVIS, JR., General Practitioner. Specialty: Eye and Ear.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Wm. L. CLARKE, President, Westerly, R. I. A. S. BARCOCK, Recording Secretary, Rockville, R. I. GEORGE H. UTTER, Treasurer, Westerly, R. I. REV. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I. The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRA B. CRANDALL, President, Westerly, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I. FRANK HILL, Recording Secretary, Ashaway, R. I. Association Secretaries—Stephen Babcock, Eastern, 163 W. 34th Street, New York City; Rev. W. J. Burdick, Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, North-Western, Nortonville, Kans.; F. J. Ehret, South-Eastern, Salem, W. Va.; R. Potter, South-Western, Hammond, La. The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment. The Board will not intrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other. The Association 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. All correspondence with the Board, either through its Corresponding Secretary or Association Secretaries, will be strictly confidential.

Leonardville, N. Y.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Leonardville, N. Y. August 22-27, 1906. STEPHEN BARCOCK, President, 48 Livingston Ave., Yonkers, N. Y. REV. E. P. SAUNDERS, Alfred, N. Y., Recording Secretary. FRANK L. GREENE, 490 Vanderbilt Avenue, Brooklyn, Corresponding Secretary. W. C. WHITFORD, Alfred, N. Y., Treasurer. Executive Committee—Rev. W. J. Burdick, Ashaway, R. I.; David T. Titworth, Plainfield, N. J.; Ira B. Crandall, Westerly, R. I.; H. D. Babcock, Leonardville, N. Y.; E. J. Randolph, Great Kills, N. Y.; Rev. W. D. Burdick, Farina, Ill.

Utica, N. Y.

D. R. S. C. MAXSON, Office 225 Genesee Street.

THE SABBATH RECORDER.

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

VOLUME 62. No. 5.

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

WHOLE No. 3179.

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 thee. 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 TRACT SOCIETY holds a central and vital place in the life and work of Seventh-day Baptists. The nature, extent and value of those interests ought to be considered frequently and with care. The 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 periodical literature soon followed. The Seventh-day Baptist Missionary Magazine was published from August, 1821, to September, 1825, under the management of the Seventh-day Baptist Missionary Society. The editors were Eli S. Bailey, Henry Clark, Jr., and William B. Maxson. The Protestant Sentinel, edited and published by John Maxson of De Ruyter, ran from 1830 to 1839. The Seventh-day Baptist Register was published from the 10th of March, 1840, for four years. THE SABBATH RECORDER was first issued—from the city of New York—June 14, 1844.

Organized Movements. THE first action looking toward a concerted effort for the publication and circulation of tracts was taken at the close of Conference in 1831. Previous to that time there had been no united efforts, but a few tracts had been published on individual responsibility. Probably the earliest 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 queries, and receiving none, published the tract. After the adjournment of the General Conference in 1831, the following resolution was adopted by the members of the Conference in an informal meeting: "Resolved, That we recommend the formation of tract societies in the several churches and societies in our connection, for the encouragement of publishing and circulating tracts which may be written in accordance with our views of Bible truth; and that these societies become auxiliary to a General Tract Executive Committee, which shall be annually appointed by the General Conference, for procuring, examining and publishing such tracts, as, in their opinion, may be thought useful in promoting the views of this General Conference, and that the American Seventh-day Baptist Missionary Society's Executive Committee be the committee for the year ensuing."

A General Tract Society. In 1832 the Conference reappointed a committee, and in 1834 recommended the churches to form tract societies and use due exertions to obtain funds to form a general tract society. In September, 1835, the Seventh-day Baptist General Tract Society, also called the American Seventh-day Baptist Tract Society, was organized and commenced the issuing of tracts and other literature, with John Maxson as General Agent. In 1836 a committee consisting of William B. Maxson, John Maxson and W. D. Cochran, was appointed to write or procure the manuscript of suitable tracts for the use of this General Tract Society and for distribution. Six tracts were published in 1838, in editions of 2,000 each. In June, 1842, a local society was organized under the name of the New York City Sabbath Tract Society. The object of that society was to disseminate the Bible doctrine of the Sabbath, and collect and maintain a library of publications relating to the Sabbath. That society obtained the manuscripts for several tracts which were printed at its expense. It also arranged for the publication of "The Sabbath Vindicator," a periodical whose

object was the thorough discussion of all phases of the Sabbath question. George B. Utter was its editor, and wrote most of the matter contained in its early issues. That society also gathered a library of Sabbath literature of great value, which is now a part of the library of Alfred University.

The Present Society. On September 7, 1843, at the anniversary meeting of the Seventh-day Baptist General Tract Society, held at Plainfield, New Jersey, Lucius Crandall presented the following resolution, which was adopted: Resolved, That a committee of five be appointed to present a plan for the reorganization of this society. Lucius Crandall, Thomas M. Clark, Nathan V. Hull, Daniel Coon and Azor Estee were named as the committee. This committee reported the next day, September 8, 1843, and the organization of the "American Sabbath Tract Society" was the result. It absorbed all the movements which had preceded and led up to it, except the library work of the New York City Society. From 1844 to 1872 the work of the American Sabbath Tract Society was printing and circulating Sabbath literature in tract and booklet form. On the 27th of June, 1872, the SABBATH RECORDER was issued at Alfred Centre, New York, by the Tract Society, that paper having been purchased by the society from the late George B. Utter. The publishing house was removed to Plainfield, N. J., in 1894. Even the most superficial review of the history of the last one hundred years emphasizes the fact that our publishing interests have always centered around the Sabbath, its observance and promulgation. Historically, logically and actually as shown in the character of both persons and churches, the beginning of all forms of our publication work, and the demand for its continuation have grown out of Sabbath issues. Leaving the Sabbath out of consideration, all necessary and adequate literature can be secured without any publishing interests. We need our own literature because we are Seventh-day Baptists. Baptist literature is abundant. Evangelical literature is abundant. Educational literature is abundant. General literature abounds. Missionary literature is on every hand. There is no demand for denominational literature in any form, if the Sabbath issues be unconsidered. The interests of the Sabbath have created our literature, the publishing house and the American Sabbath Tract Society. These facts indicate both the relative and the direct vital relation which the Tract Society sustains to all forms and stages of our denominational life and work. To say that the American Sabbath Tract Society

The Sabbath Recorder.

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

TERMS OF SUBSCRIPTION.

Per year.....\$2 00 Papers to foreign countries will be charged 50 cents additional on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher. ADDRESS. All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society. PLAINFIELD, NEW JERSEY. TERMS. Single copies per year.....\$ 50 Ten copies or upwards, per copy..... 60 Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price 5 cents a copy per year; seven cents a quarter.

THE SEVENTH-DAY BAPTIST PULPIT.

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. This publication will contain a sermon for each Sabbath in the year by ministers living and departed. It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all. Price fifty cents per year. Subscriptions should be sent to Rev. O. U. Whitford, Westerly, R. I.; sermons and editorial matter to Rev. O. D. Sherman, Richburg, N. Y.

DANIEL C. MAIN, M. D., Physician and Surgeon.

50 YEARS' EXPERIENCE PATENTS TRADE MARKS COPYRIGHTS &c. Across sending a sketch and description may quickly ascertain our opinion free whether an invention is patentable. Send sketch on Patent Office form. Obtain Agency for securing patent in any country. Send for our free book, "How to Obtain a Patent." Scientific American, 375 Broadway, New York.

Salem College

Salem, West Virginia

SEVENTEENTH YEAR

Classical, Scientific and Music Courses

- Good equipment. Experienced teachers. Progressive methods. Development of character through personal contact with teachers the highest aim. A loyal and helpful school spirit. Work done accepted in full value at the State University. Normal Course with State Certificate. Club boarding, expenses low. Plans are maturing for the erection of a large stone and brick school building on the campus. Fall term opens Sept. 5, 1905. For illustrated catalogue address WINTER TERM opens Dec. 4, 1905. SPRING TERM opens March 13, 1906. Chas. L. Gardner, D. D., President.

ciety is the organic heart of the Seventh-day Baptist denomination is to state that which is above and beyond question.

Immediate Demands.

THROUGH the growth outlined in the foregoing review of our history it has come to pass that the Tract Society has now two specific forms of work. To the work of circulating Sabbath literature has been added the work of the publishing house, and experience has shown the necessity of doing as much business as possible, in order to gain from the publishing side of the society's work, financial returns to meet the unavoidable deficit in the receipts from our periodicals, and to extend the work of Sabbath reform, by the circulation of literature. But aside from their efforts to promote the business of the denomination and to conserve the financial interests committed to them with economy and success, those to whom the interests have been committed are deeply anxious to secure for the society a higher place in the hearts of the people. It must be repeated that the work of the Tract Society is distinctly and pre-eminently denominational. The observance and defense of the Sabbath is our line of separation from other Protestants. It is our reason and warrant for a separate denominational organization and work. Our existence implies and requires greatest zeal and devotion in spreading the Sabbath truth. The printed page is the most available method of doing this. Public opinion and popular practices demand that this be done on a large scale and with untiring patience. Our work involves a long campaign of education. Lack of interest in the Sabbath question is due to lack of knowledge, or to false conceptions. Want of knowledge, and lack of appreciation as to the true nature and vital import of the work of the Tract Society, on the part of Seventh-day Baptists, are a prolific source of weakness along denominational lines.

To Whom can the Board Appeal.

THE Board must turn to pastors and church officials with the plea that greater and more systematic efforts be made to instruct the people in all matters pertaining to the Sabbath, its place in the Bible, and in history, and its intimate relation to religious life and spiritual growth. The publications of the Tract Society are ample to accomplish such instruction. It is a discouraging fact that these publications are so much neglected, and so little prized. The people who are most interested in the work of the Tract Society are most loyal to the Sabbath and most consistent in its observance. A revival of Sabbath observance by Seventh-day Baptists must be preceded by a revival of information and instruction. The religious teachers of the people must lead in this revival. The Board kindly but earnestly requests all pastors to inaugurate and continue the work of educating and arousing the people concerning the Sabbath and its demands, and concerning the work of the Tract Society. General reference to the question is not enough, and occasional denunciation of Sabbath breaking is far less valuable than faithful instruction is. No form of "revival" which does not embody this revival of educating and awakening influences on the Sabbath question can meet the demands of the present time. Any revival of religion among Seventh-day Baptists that is not a revival of Sabbath keeping is seriously lacking in real suc-

cess. Full conversion to Christ means conversion to his teachings and practices concerning the Fourth Commandment, as well as the other nine commandments. This truth must be more clearly apprehended and acted upon, or we shall fail in gaining that higher denominational life and character which are so much needed. This plea is not made for the sake of the Tract Society as a business enterprise, but for the needs of the people, and the honor and obedience which are due to Christ, the Lord of the Sabbath.

A NEAT pamphlet of twenty pages is at hand entitled *Alfred Theological Seminary*. The face of the late Darwin E. Maxson, D. D., greets the reader at the opening. The calendar of the Seminary for 1905-1906, a description of the various courses of study, with abundant general information touching what the Seminary offers and aims at, fill the larger number of the pages of this pamphlet. A brief history of the Seminary from 1861 to the present time is also given. THE RECORDER congratulates the Seminary upon the neat and complete representative which it sends out. We also commend the Seminary and its work to all the people. The prophetic words of the late President Allen, under whom the Seminary began, must not be forgotten—"The denomination which does not educate its leaders cannot continue." The most important element in a Seventh-day Baptist minister is not what he knows of books and theories. It is what he knows and believes and is consecrated to do in behalf of the Kingdom of God as a whole, and in behalf of that specific mission in the kingdom to which the Sabbath-keeping Christ of God has called Seventh-day Baptists. Seen in that light, the vital relation of the Seminary to our denominational life, stands out like a mountain top against the sky. Everything about the Seminary ought to throb with denominational vitality. The currents of spiritual life in the churches ought to furnish many more students for the Seminary than it now has. The faculty of the Seminary cannot make good denominational leaders without good candidates, and good candidates cannot be brought forth by churches and homes which are weak as to spiritual life or faint and faltering in denominationalism. As well ask parents who are poisoned by tuberculosis and typhoid to bring forth stalwart sons, as to ask a church weakened by wordliness and stricken with denominational decay, to send good candidates to the Theological Seminary. Dean Main and his associates, grand men that they are, cannot "make bricks without straw;" neither can they furnish twenty-five denominational leaders out of half that number of candidates for the ministry. Churches, where are your candidates? When did your church bring forth one?

Conflicting Testimony.

THE lack of agreement as to the reasons for observing Sunday is a prominent feature of its history for the last three centuries. The following from *Christian Work* and the *Herald and Presbyter* is an illustration. "We believe unhesitatingly that, from the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath. Those who are rooted and grounded in this belief are in no danger of being swept away by the teachings of those who

would go back to the seventh day."—*Herald and Presbyter*. ["Fortunately, it is not necessary to believe that God changed the Sabbath from Saturday to Sunday in order to escape the danger of being called a Sabatarian or "Seventh-day" disciple. There is no record of such change in the Bible that we know of.—ED. C. W. AND E.] Our readers who are familiar with the variant opinions of those who reject the Sabbath for the Sunday, and also with the overwhelming testimony of the friends of Sunday that its observance is hopelessly declining—See "Swift Decadence of Sunday," published by the American Sabbath Tract Society"—can read much between the lines of the foregoing quotations. The logic, the plain Biblical authority and the equally plain and authoritative example of Christ in support of the Sabbath, Christianized by him, which form the basis of our position as Seventh-day Baptists, are in strong contrast with the different and destructive theories which reject the Sabbath, refuse to follow the teachings and example of Christ, and seek in vain a solid religious basis for Sunday observance. However devout or erudite men are, they can find no basis for Sabbath observance than that which is formed by the Law of God, interpreted and exemplified by His Only Son, Jesus, His Anointed One.

Sunday Law in Ohio.

AN extremely interesting situation has developed in the State of Ohio, concerning the execution of Sunday law in connection with the liquor traffic. John Pattison, Governor-elect of that State, is pledged to enforce the laws against base-ball on Sunday, Sunday theatres and Sunday saloons. He has been elected by what is called the "church and temperance vote of the State." It is also on record that Governor Pattison's convictions coincide with the expectation of the people, and that he desires to enforce the laws as, under his political promises, they expect him to do. On the other hand, the Mayors of the four largest cities of Ohio—all of whom happen to belong to the same political party to which Governor Pattison belongs—do not believe in the enforcement of Sunday laws, and judging by the past, they will not attempt such enforcement. Hence Cleveland, Cincinnati, Toledo and Columbus, the four largest cities in the State, each having as Mayor a strong man with opinions of his own, are likely to come into direct conflict with Governor Pattison and with the "church and temperance vote." The position which these Mayors and their friends take is that the laws against the Sunday saloon, base-ball, etc., do not represent the opinions of the people in the cities; that they are forced upon the cities by the "country vote" and are, therefore, opposed to the principles of republican government and especially obnoxious to those who for a long time have asked for the referendum concerning such laws. They claim that a law is neither morally binding nor binding in the true sense, which is forced upon a subordinate government like that of a city, against its will. In making this plea, they fall back upon that fundamental principle expressed in the National Constitution, that laws obtain their rightful sanction through the consent of the governed. Whatever of consistency or inconsistency there may be in the situation in Ohio, it is a very practical question, and one which has a wide bearing upon Sunday observance, the liquor traffic and of the power of municipalities in State politics. Almost the same situation ap-

pears in the State of New York. The student of history, who recalls what may be properly called the "City-States" of Italy—Venice and the like—and who is familiar with the power and influence of such cities as New York, Chicago, Cincinnati, St. Louis and Philadelphia, at the present time, will have occasion for much thought and some prophecy, as he contemplates the questions now at issue in the State of Ohio.

SUMMARY OF NEWS.

The Mormon issue in Congress, as represented in the case of Senator Smoot, is by no means dead. It is announced that eighty large volumes of petitions, containing the signatures of one million American women are to be distributed among Senators, urging that Mr. Smoot be ousted from the Senate. There are seven volumes of names from the State of New York, six from Pennsylvania, four from Iowa, three from Illinois, etc.

Serious accidents are becoming altogether too common upon elevated trains of New York and Brooklyn. On January 19 one man was killed and thirteen persons were injured in such an accident at Fulton and Chestnut streets, Brooklyn. A still more serious accident our readers will remember occurred in New York not long since. When a car falls from the elevated railroad tracks to the street, the dangers are quite as great, if not greater, than in ordinary accidents upon steam railroads.

The Junior Clergymen's Missionary Association in New York City held an enthusiastic meeting on January 23. The purpose of the meeting was to increase interest in the advancement of mission work in the city of New York.

The last week has been remarkable in an unprecedented degree, so far as the weather is concerned. Sunday, January 21, was a day of summer temperature in almost every part of the United States. In many cases thermometers passed above seventy degrees. No such winter day has been recorded for the last twenty-five years, and in many localities weather thus warm has never been recorded in January. Sharp changes followed in many places and severe blizzards in Kansas and elsewhere in the West came with redoubled vigor. On Monday and Tuesday, January 22 and 23, the city of Chicago, for example, was cut off from the rest of the world by a terrible storm of sleet and snow. Elevated train service in that city was at a standstill and all means of communication and locomotion were seriously disabled. The cold wave in the West, although expected upon the Atlantic coast, did not materialize according to the prophecy of the Weather Bureau. The weather on the Atlantic coast did not become moderately cool until January 24. Serious fogs along the sea coast and inland also were a feature of this remarkable winter weather, and serious accidents, including fatal collisions at sea, resulted. Birds, early spring flowers, the swelling of buds, the laying aside of wraps, and actual prostration from heat, were part of the program during this heated term in mid-winter. It was more than a record-breaking week in the matter of weather.

Captain Casto, concerning whose bravery in rescuing sailors and passengers from the wrecked steamer, Cherokee, near Atlantic City, we made report last week, has received seven hundred dollars to be divided among his crew and eleven hundred dollars for himself, through the Clover Club, of Philadelphia.

A terrible and unprecedented disaster occurred

near Rio Janeiro, South America, on January 22. The Brazilian battleship, Aquidaban, one of the best fighting ships in the Brazilian Navy, was destroyed, and sank almost instantly from the explosion of her magazine. About two hundred lives were lost. Among those killed, or drowned by the sinking of the ship, were three Rear Admirals. Such accidents demonstrate the helplessness of men when any great force in nature passes beyond their control, or acts in an unexpected manner.

Rev. Dr. Charles L. Thompson, addressing the Women's National Sabbath Alliance in New York January 22, reported that legislation in favor of idleness on Sunday is increasing in various countries of Europe. While he stated that this was from business considerations only, and without any regard for the religious character of Sunday, he thought it a step in advance, since, he said, "If people do not stop their work you can not preach to them." He thought that this movement in Europe might finally improve the character of immigrants to the United States, so far as the observance of Sunday is concerned.

Among other steps toward reform, President Roosevelt has taken a strong position "to correct abuses in public printing." It has been well understood for some years past that the printing department of government work has been more valuable to contractors and to those officers who are entrusted with the business than to the government. The President now demands that competent supervision in all departments of public printing shall be instituted and that the limit of documents issued shall accord with the actual public needs. This is a step in the right direction and one which ought to find full support.

The United States is the first to recognize the change of rank in diplomatic relations, so far as Japan is concerned. Our "Legation" to Japan has been raised to an "Embassy." This is more than a change in name. It will bring about closer relations and greater intimacy between Japan and the United States in all international affairs. Japan is thus recognized as belonging to the foremost rank of nations. At the present time, the United States sends "Ambassadors" to only six countries in Europe. The establishment of an Embassy with Japan places one first-rank government on the list from Asia. General Wright, late Governor-General of the Philippines, is the first "American Ambassador" to Japan.

Rev. Dr. Steven Wise, a noted and scholarly Jewish Rabbi of Portland, Ore., has announced his purpose to "organize a free Jewish movement in the city of New York." The purpose of that movement is stated by Rabbi Wise in the following words: "My purpose will be to preach that the religion of Israel is not a Palestinian sect nor an Asiatic creed, but a religion with a vital message. We will not innovate, but will conserve the vital things in the religion of Israel. The movement will be free within and without. There will be no class distinctions and no pew system. The pulpit will be free and unmuzzled, true to the genius of Judaism. Finally, the movement will stand for vital, progressive Judaism, unchained by the traditions of the past, and not in bondage to aught save truth and righteousness." The importance of this movement by Dr. Wise, and others who may be associated with him may be much greater than appears at first. So many fundamental elements in Christianity were inherited from Judaism, that every movement on the part of that ancient religion to

enlarge its sphere or assert—as its most thoughtful leaders have always done—that the fundamental principles of Judaism are universal, and belong to all time, must challenge thought. The vigor of Judaism, in spite of age, is one of modern wonders.

A serious accident occurred in Philadelphia on the evening of January 21. Under an alarm of fire, a large congregation of colored people in St. Paul's Baptist Church, Eighth street and Girard avenue, attempted to rush from the audience room, crowding against the stairway-rail until it broke. A great mass of men, women and children fell, and seventeen negroes were killed outright with half a hundred or more injured. The fire was slight; panic came more from the wild screaming of a woman than from real danger. About eight hundred people were in the congregation.

Further evidences appear that important reforms in the Russian church will be undertaken, if not accomplished. Church and State are so intermingled in that empire, and the political element is so large in all church matters that the relations of Church and State in all general reforms is almost, if not quite, as important as any other influence.

The struggle in Congress over the admission of new States has been intense, not to say bitter, during the last week. The bill under consideration proposes the admission of Indian Territory and Oklahoma as one State, under the name of Oklahoma, and New Mexico and Arizona as one State, under the name of Arizona. Sharp opposition has been made to the bill because it combines two territories in each case in a new State. On January 25 the bill was passed in the House of Representatives by a vote of 194 to 150 and the bill was sent to the Senate. The fiercest feature of the battle appeared in the discussion which preceded the final vote. The ultimate fate of this Statehood Bill in the Senate cannot be predicted at this time, though it is quite safe to say that it will be passed in some form and probably without important modification. The same thing may be said of the Philippine Tariff Bill, which is now in the hands of the Senate Committee on the Philippines. That bill passed the lower House with a strong majority. Party lines have not been closely followed in the discussions or in the voting concerning these two bills. Both bills are of more than usual importance from the national standpoint.

Concerning the Panama Canal, there seems a necessity that further legislation be secured with reference to it. The original act which authorized the construction of the canal under the direction of President Roosevelt, left ways and means mainly to his judgment. The President naturally turned the execution of the enterprise over to the Secretary of War. It seems now that Congress ought to define the powers of the Executive Department more clearly than they have been defined, both for the good of the enterprise and for all other interests concerned. Political or personal reasons, or both, have entered into the case, so that while the President has been authorized to construct the canal, the requisite means for this seem to have been withheld and hence delay and confusion have arisen.

General Joseph Wheeler, the ex-Confederate leader of cavalry, died in Brooklyn on January 25 from pneumonia. General Wheeler was prominent as an officer of the United States in the war with Spain. He was a native of Georgia, where he was born September 10, 1836. His

father was of New England birth. The story of his work in the Civil War and in Spain is well known to those familiar with the history of the last thirty years.

On January 25 it was announced from Washington that the foreign commerce of the United States for the year 1905 was \$2,806,000,000. This is an increase of about \$500,000,000 over the previous year. It is also an average increase of \$100,000,000 a year for the last five years.

Another terrible shipwreck occurred near Victoria, British Columbia, January 23. The steamer, Valencia, during a heavy fog, struck upon a reef on the southern shore of the Island of Vancouver. While the exact number of people lost is not known at this time, it will reach at least an hundred. Thirty-five are now reported as saved; this leaves one hundred and nineteen persons who have perished, as far as now appears. The ship struck the reef early on Tuesday morning in a heavy fog and a high sea. Intense cold added to the sufferings of those who were saved, and it seemed almost a blessing to many that death came swiftly, since it was inevitable. As soon as the news reached the shore aid was sent off, and every possible effort was made to save the living and relieve the suffering. The entrance of the straits of San Juan de Fuca, although about twelve miles in width, has been the scene of many serious marine disasters. In the present case, the primary cause of the accident was the impossibility of taking observations for the two or three days preceding. The captain was running under "dead reckoning" and could only estimate his distance from San Francisco. The fog obscured a lightship which marked an important point in his course, which resulted in a miscalculation concerning his distance. The cause of this disaster was similar to that which wrecked the Cherokee, as reported in our news columns last week.

During the week several facts have come to light concerning a band of anarchists in Pennsylvania. Thirty-one arrests have been made. A mass of literature has been found threatening the lives of Governor Pennypacker, of Pennsylvania; Governor Pattison, of Ohio, and other prominent men in different parts of the United States. There is evidence that the headquarters of this anarchistic movement are in Paterson, N. J., which place has an unenviable notoriety already, so far as anarchists are concerned.

The general news of the week indicates that Persia and Afghanistan are entering into the circle of affairs as between Russia and Great Britain. It is suggested that serious complications may be brought about, requiring England to act with some severity toward Persia.

As reports continue to come in concerning the next Parliament in England, there is a continual increase in the success of the Liberals. The new House of Commons already contains thirteen Jews. These facts are of interest to those who desire to keep in touch with political affairs in Great Britain.

The religious revival in the city of Philadelphia increases, and public demonstrations somewhat unusual are reported. Favorite hymns like "Glory Song" and "Mother Song" are often sung in chorus upon the street cars, passengers uniting with the evangelist singers. Pamphlets designed to forward the work of "gathering in the unconverted" are being spread throughout the city. Seating capacity of Broad Street Armory is being increased and at least twelve thousand persons can now listen in that building. Sev-

eral of the prominent churches have offered their houses of worship for overflow meetings. All this gives ground for hope that civic reform in Philadelphia will be strengthened by this movement in favor of religion.

IN MEMORIAM DR. HARPER.

[No tribute more just and genuine has been given than this from Rabbi Hirsch, in the *Reform Advocate* for January 20, 1906.]

"When a king dies, many there are to ascend the vacant throne; but when a wise and learned man and teacher is called from earth to the eternal home, where is he who will worthily assume the fallen mantle?" This bit of Talmudic observation comes to mind as we think of the death of William Rainey Harper. It may be true that no man lives but may ultimately be replaced. Still equally indubitable it is that for men like the great educator just summoned to his reward it is not easily to find worthy successors.

The man was beloved and respected; the teacher revered and idolized; the scholar esteemed, and trusted; the creator and administrator of a great university admired and wondered at. The heroism and God-trusting fortitude with which he waged the losing battle with cowardly death, have ascribed his name to the roll of the blessed martyrs who, to use a phrase of Emperor Frederic similarly afflicted, showed how suffering could be endured uncomplainingly.

But what was he to us, the Jews? Why should in every Jewish pulpit of this land, tribute be offered to his memory? He was one of them whom the Rabbis love to distinguish as the "righteous found among the world's nations." But he was more. He did more for the study of Hebrew in this country than any other man. If to-day every university deserving the name recognizes the academic citizenship of the Semitic languages and literatures, this is due to Dr. Harper's indefatigable labors and inexhaustible enthusiasm in behalf of the Hebrew and Semitic studies. He attracted thousands to his favorite courses in Hebrew. For he was a teacher directly and indirectly of almost every professor and student of Semitics in this republic during the last quarter of a century.

He unsealed the Hebrew Bible for our nation. His presentation of Hebrew literature as organically connected with Jewish history, was a new revelation to uncounted searchers for light. It was Dr. Harper who made the results of higher criticism accessible to his classes and to the general public. His attitude was the telling refutation of the oft-repeated slander that irreverence and frivolity are synonyms of higher criticism. He was a devout Christian if ever there lived one worthy of the name. Not one breath of fanaticism, prejudice or intolerance dimmed the shining mirror in which he beheld the reflection of truth divine. To the study of the Prophets he gave the richest his mind contained.

His commentary on Amos and Hosea, a monument of painstaking research, ranks with the best productions of European Biblical scholarship. That one so competent to revivify the words of Israel's messengers had to leave his exposition of the twelve minor prophets incomplete, is sad cause for deep regret.

But our grief is too intense to write more. "Sie haben einen guten Mann begraben, und mir war er mehr!" His soul is treasured in the house of life among the righteous that shine on in undimmed splendor! His memory is blessed.

EMIL G. HIRSCH.

N. Y., JAN. 12, 1906.

FROM J. C. CROFOOT.

For some six years I have been a constant reader of our denominational paper, THE SABBATH RECORDER. During this time I have come to care for it more than for any other paper or journal which reaches our home, or my place of business. At the beginning of this new year I feel especially interested in our denomination and our denominational publications. We always take a deeper interest in a paper, or an article in a certain paper, if we are personally acquainted with the writer. For five years I traveled in several States of the Middle West and one day in a doctor's office in Kansas I picked up a medical journal and noting the editor's name, Dr. Daniel Lewis, I was immediately interested. Of course I felt that I knew him since I was a table waiter at Alfred when he was President of the Alumni Association and presided at the Alumni banquet. On looking into that journal I found an article by a college friend, Dr. A. C. Prentice, and of course this made that article doubly interesting to me. The point is this. If we know the editors of THE SABBATH RECORDER we will be more interested in what they write. Since meeting the editor at Independence two years ago, and feeling personally his magnetism and power, the editorials have come to mean much more to me. If you don't know the editor, be sure that you come to know him at your earliest opportunity. Some think the price of THE SABBATH RECORDER is too high. I do not think so. Many of us would pay three or even four dollars for a good trade journal or a professional magazine, without grumbling. THE SABBATH RECORDER costs us less than five cents per week. The editorials alone are worth much more than the price of the paper. The "Home News" is worth much to those interested in the denomination. The "Summary of News," "Missionary Page," "Woman's Page," "Children's Page" and in fact each department is of inestimable value. However, I am with the man who wrote some time ago about confining the paper more strictly to our own writings. I believe we should have more such articles as those published from the pens of Dr. A. C. Prentice, Dr. Alfred Burdick, Paul Lyon, and many others of our own faith, and less copied from other religious papers.

I remember once reading an article in THE RECORDER in which the writer made this expression, "My name is Platts, what's yours?" and it made an impression on me which has lasted. Whenever I see an article from Rev. L. A. Platts I know it's worth reading. The writer voiced my sentiments exactly about signing names. To read a good article or a bit of news from one of the churches and then find three or even four initials signed, is very annoying, to say the least.

Another matter which no doubt seems unimportant to some is the marking of a church with a suitable tablet or name-plate, unless it be written upon the corner-stone. I was glad indeed when I read THE RECORDER containing the picture of the North Loup Church to note that the church is marked "Seventh-day Baptist Church." So often, when on the road, have I approached a church and wondered what denomination it represented.

One other matter, and that is with reference to the ownership of the publishing house. We are taught, I believe, that it is "our plant, our linotype, our SABBATH RECORDER," etc. Now, under the circumstances, would it be unjust to have a detailed financial statement of the condition of

business manager, stenographer, etc., in fact an itemized account of expenditures, receipts, etc., just as we have a statement of the finances of our China Mission, for instance. Also stating whether all the help employed are Seventh-day Baptists or not. If not perhaps some of our young people would be glad to prepare themselves for positions for us at "our" Tract Society plant.

WELLSVILLE, N. Y., JAN. 18, 1906.

LETTERS TO THE SMITHS.

To Mrs. Lenore Smith.—My Dear Niece: It is Sabbath afternoon. I have just finished reading through THE RECORDER and will now write to you. I have, of late years, got into the habit of reading THE RECORDER on the afternoon of the Sabbath, from the beginning of Dr. Lewis' editorials to the marriages and deaths. I have got so much into this habit that I am not a little disappointed when it does not get here on time, as has now and then been the case of late.

Now that you and your good husband are about to establish a home for yourselves you will, of course, be getting together some books, and subscribing for some papers. Though you have not asked my advice, I know that you will receive kindly a suggestion from your old uncle. If I were in your place now, and had the experience of the life I have lived, I would be more careful about getting good books than many. I would take two or three good magazines. Some of the best are cheap. And I would have three or four of such newspapers as would keep me in fairly close touch with what is going on in the world. I should want to know something of the important things said and done as late as yesterday. I am certain, though, that I would not let a newspaper with red ink on it get inside my door.

I could not, of course, undertake to read everything in these magazines and papers, but would try wisely to select that which I should know. I think that on many newspaper pages the heading of the articles would be enough for me. I would sooner look at the pictures in the advertising parts of the magazines than read whole columns in some of the dailies.

But there is one paper I would begin at once to take and read, as a rule, clear through; and that is our own SABBATH RECORDER. I do not think a better religious paper can be found anywhere—one that is more ably edited or that has better contributed articles and selected matter. Dr. Lewis' editorials are clean, clear-cut and pointed. They deal with the latest and best thought upon religious questions—questions of interest to all Christian people, whether of our denomination or others. And then Dr. Lewis is not dry and prosaic in his writings. If a bird among the branches by his window sings a sweet song at sunrise it sets him to thinking, and on the first page of the next RECORDER we are pretty apt to hear about it and receive some lesson drawn from it. If he gets a look at the sea, or recalls some scene or incident of his travels on the other side of it, he is apt to tell us about it and then draw alongside it some moral or religious parallel. Everything he writes is much like his talk, full of life and thought, and often prophetic. Get into the habit of reading those editorials and you will grow into a liking for them, and they will do you good. Your life will be the better for it.

And then if you get into the habit of reading THE RECORDER you will become better and better acquainted with our denomination; and I

think, my dear, that the better you know our people the more you will be pleased that you be long among them. Oh, I know that you and I and the rest of us are none of us so good as we might be, yet we have no need to feel ashamed of our denomination. For many years I have lived among people of other churches, and though I have often heard men and women speak of the Seventh-day Baptists, I have never heard a word said to their discredit. I have, however, been told many times by those who have known our people here or there that no better Christians and citizens can be found. I have never anywhere been called upon to defend consistent Seventh-day Baptists. They stand everywhere for what is good.

It will be good for you to become better acquainted with our doctrines—to know why we are Seventh-day Baptists; to know about the various lines of work in which our church is engaged; and to become possessed of the spirit of our denomination. You may learn some of these things from your pastor's sermons and from hearing others talk about them, yet you can get much more from a habit of reading THE RECORDER.

In my reading of THE RECORDER I especially enjoy the Home News Department. I like to hear about what our folks at Boulder and North Loup and West Hallowell, and Farina, and Walworth, and Albion, and Jackson Centre, and Verona, and Westerly, and Lost Creek, and all the other places, are doing. And then some of those Home News letters are decidedly interesting in style, breezy, cheerful and hopeful. They give me fresh courage. And, after years of reading them, how familiar come to be the names of people in communities where I have never been. I presume I shall never see the folks themselves, yet I know something about them, and something good, too. I am a long distance from Adams Centre, yet I am somewhat acquainted with the Greens and the Maltbys there; and I can imagine seeing the "little giant" at Verona and hearing him preach, though I never met him.

I like to know, too, who of our young people are getting married; and I wish for every one a good husband or a model wife and a happy home—also that the family name may not die out. But what seems sweetest to me is to read something like this: "For over fifty years she had been a loyal member of the Pawcatuck Seventh-day Baptist Church, an ardent supporter of its services and work. When stricken with her last illness she realized even better than her friends that it was the approach of the end, but she awaited it calmly and with joy." When I read such a testimonial of Christian character I am glad. I notice that something like this is said of nearly every one about whose death I read in THE RECORDER. What may be said concerning you and me, Lenore, when we go hence?

And then there are the accounts of yearly meetings, quarterly meetings and the Conference, all both interesting and profitable when one gets the run of them. And to me it is like a most welcome letter from an absent friend to read what Mr. and Mrs. Davis or Mr. Crofoot or Dr. Rosa have to say now and then about the work over in China. All these things and much more your aunt and I read to each other from THE RECORDER, and we know that it does us good. Though we are known as "lone Sabbath-keepers," we still keep in pretty close touch with the rest of us.

I am glad now to remember that every week

THE SABBATH RECORDER came into the home of my boyhood. I am glad my father sent it to me when I was in the army. There in the camp, on the picket line and during the long sieges I had such reading as appealed all the time to my conscience and kept me in touch with such men as Dr. Wardner, Elder Whitford, George B. Uter, W. B. Gillette and N. V. Hull. They were following me everywhere with their influence for good, supplementing the prayers and letters from my good father and mother.

Yes, my dear child, you and Erwin should by all means have THE RECORDER in your home from the first—not only have it there, but read it; get so well used to reading it that you will feel that you can hardly get along without it. It will be like an anchor to hold you to the faith in which you have been reared. When you come to my age you will be glad of it, as I am now. May God bless you, is the prayer of your

UNCLE OLIVER.

THE STORY OF THE CRANBERRY.

The history of the cranberry can be told on a bit of parchment no larger than the fruit itself, but to judge its interest by its length would be like ranking the berry's importance by its weight. The cranberry, to begin with the day of its christening, was so named because its sponsors fancied that its bud resembled a crane; and in truth, just before the bud expands into the perfect flower with stem, calyx and petals, it resembles the neck, head and bill of that ungainly bird. Hence it was originally dubbed "craneberry," popularized into cranberry.

Like all families of importance in the agricultural race, the cranberry has an imposing genealogy; its European forebears belonged to the clan of the *Vaccinium oxycoccus*; how long the American branch, or the macrocarpon, has been established here nobody knows, but it began to attract attention about one hundred years ago. Its acquaintance was first cultivated in the Cape Cod region of Massachusetts—New England has ever been ready to pay respect to ancestry.

It gradually worked its way out of obscurity until to-day the cranberry occupies a place of no mean industrial importance in the community; yearly it adds to the wealth of our nation all the way from \$3,000,000 to \$4,000,000. The family is exceedingly prolific, 1,300,000 bushels being produced in the United States, leaving Europe far behind in quantity as well as in quality.

About 60 per cent. of the family are born and reared in Massachusetts—for the greater part in the districts of Cape Cod, Plymouth and Barnstable. New Jersey, which devotes more of its territory to the cranberry than any other State in the Union save Massachusetts, rolls up 24 per cent. and takes second place. Some years ago forest fires destroyed the marshes and dried up the streams of Wisconsin—a calamity which reduced the production of the Wisconsin berry to 11 per cent. and forced that State to assume third place; but Wisconsin is gradually recovering and is striving for a position at the head. The rest of the cranberries hail from Connecticut, Illinois, Indiana, Iowa, Kansas, Maine, Michigan, Minnesota, Nebraska, New Hampshire, New York, North Dakota, Oregon, Rhode Island, Washington and West Virginia.—*Pearson's Magazine*.

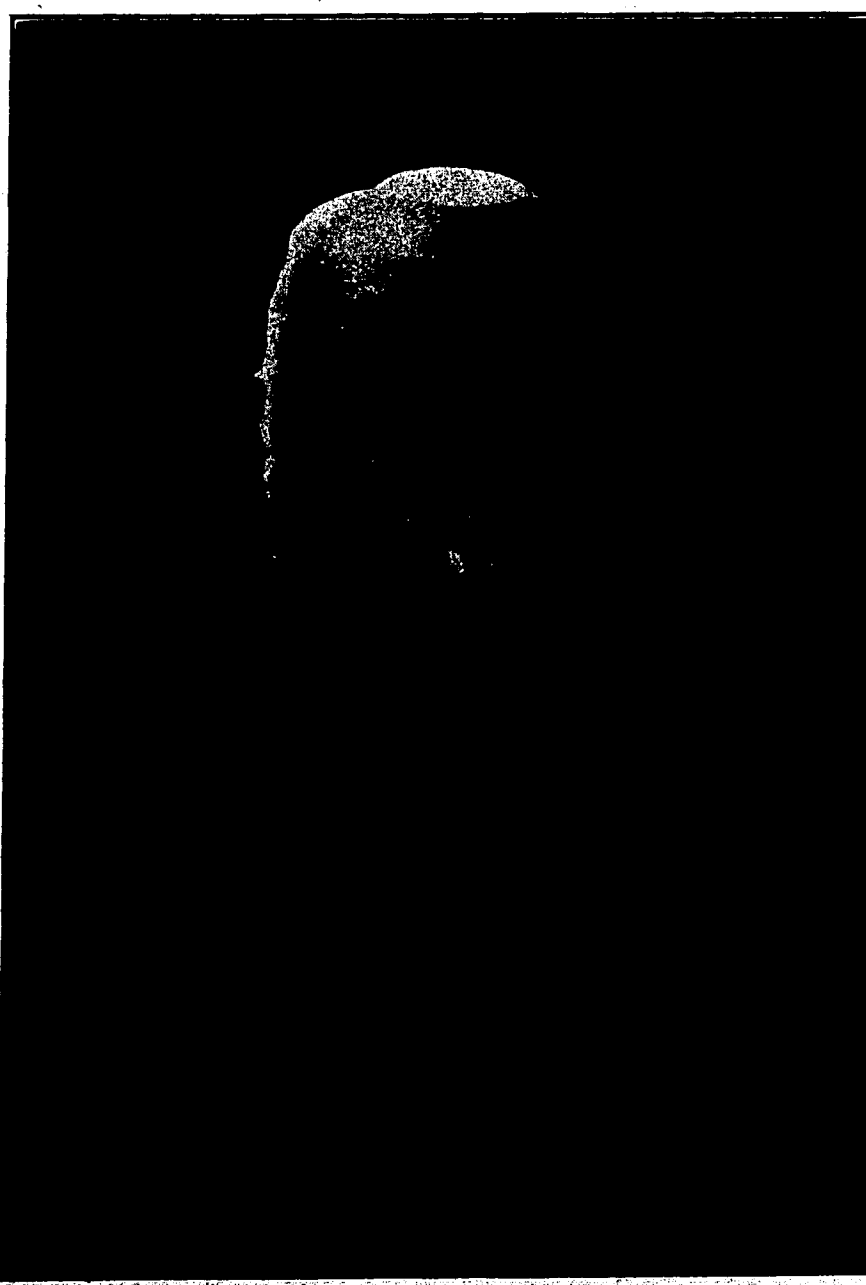
Submission is no cry of a defeated man; it is the soul seizing on the privilege and right of being completed after God's pattern.

Missions.

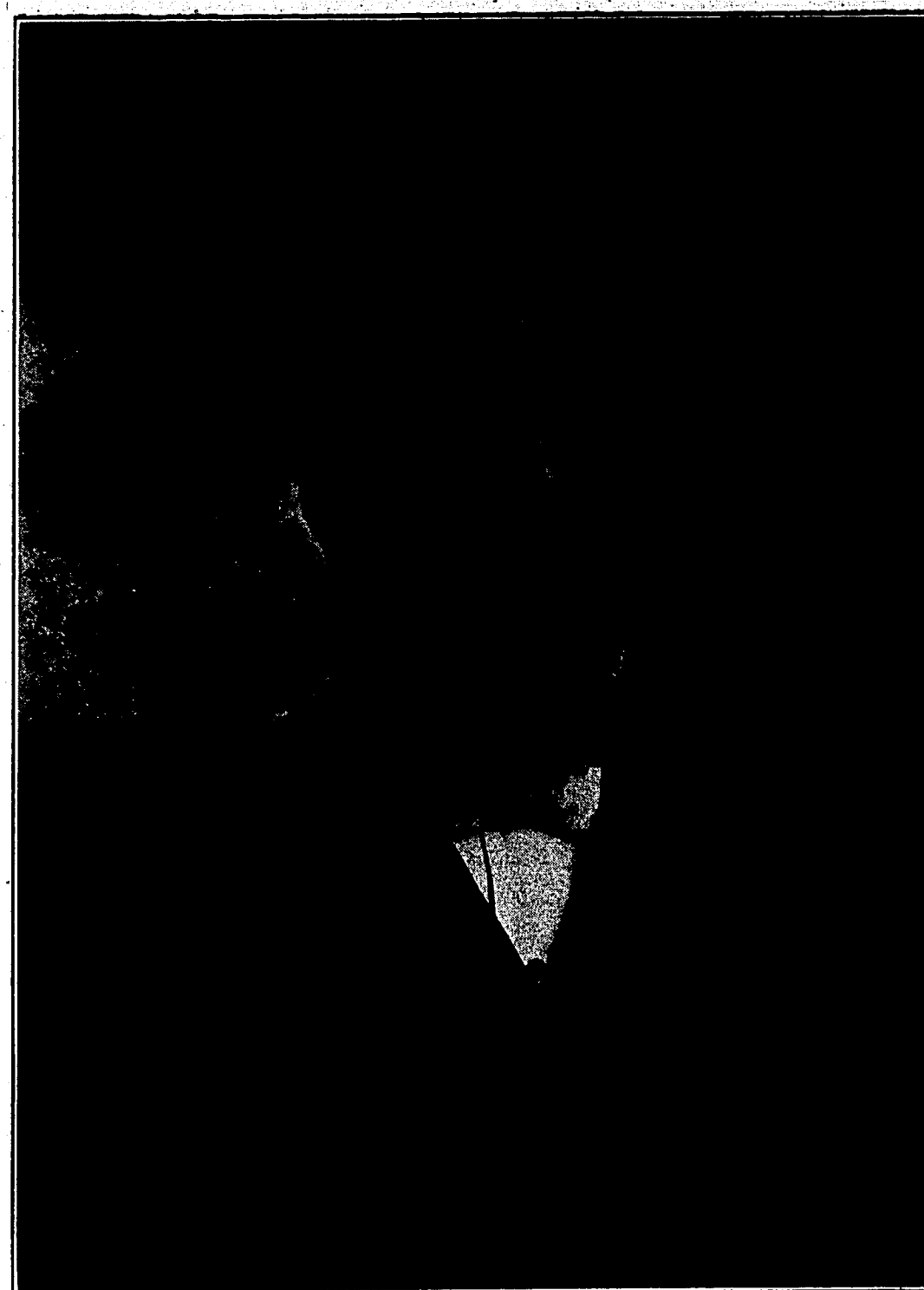
REV. EDWARD B. SAUNDERS, Corresponding Secretary Shiloh, N. J.

We enrich the missionary page to-day with three pictures. It is well that the people become familiar with the faces of men who have served them, and will yet serve them in the department of missions. Many pens and voices united to bring tributes to Dr. Whitford when he was "called up higher." Now that Mr. Saunders has taken full charge of this page and we must again say "Good night" to Brother Whitford, THE RECORDER brings another tribute to his memory. He was conscientious and diligent. He was painstaking and trustworthy. His love for Christ and the church was dominant and tireless. He fought a good fight. He fell full-clad in the Divine armor. We are lonely because he has gone, but we are stronger because of his work and his victory.

George B. Carpenter, who was "Acting Corresponding Secretary" of the Seventh-day Baptist Missionary Society from the time of Dr. Whitford's death until Mr. Saunders became secretary, was born in Westerly, R. I., in 1842. His education, so far as schools were an agency, was in the common schools and in Hopkinton Academy. He entered the United States Army in 1861 and served for three years. Mr. Carpenter saw much active service and was in many battles. He lost his right arm at Fredericksburg—it was taken off by a shell near the shoulder—under most trying circumstances. His escape from the battlefield, and from death in the hospital, bordered closely upon the impossible. Neither of these could have been but for unusual bravery, self-reliance, clean living and Christian faith. A soldier from some Ohio regiment was in the ambulance with Mr. Carpenter during the painful journey to the temporary hospital. They conversed a little, enough to learn that each had a Christian's hope. Mr. Carpenter did not secure his companion's name, and when the ambulance was unloaded only the body



HON. GEORGE B. CARPENTER.



OSCAR UBERTO WHITFORD, A. M., D. D. of the man from Ohio was there. He had been ordered forward to the eternal home. Mr. Carpenter did learn that the man was a Seventh-day Baptist.

Mr. Carpenter has been much in public service. He was a member of the Legislature of Rhode Island for five years, and now holds many places of trust and responsibility. He united with the First Hopkinton Seventh-day Baptist Church in 1857. He has been an active and influential member of the Missionary Board since 1878.

Edward Bates Saunders was born in Berlin, Rensselaer County, N. Y., June 7, 1851. He was the third son of Deacon Truman Saunders and Phebe Wilcox. When Edward was three years old the family moved to the prairies of Illinois and settled at Southampton. The church still retains that name, but the name of the post-office and the village has been changed to West Hallock. Two or three Sabbath-keeping families had already taken up land there. Elder Anthony Hakes, who was for many years the pastor of the church, lived a mile and a half distant on an Indian trail leading to the nearest village, eighteen miles away. That village is now the city of Peoria. A rough board house was improvised, and a struggle to live and pay for the farm followed. State bank panics, together with poor markets, swept away the homes of most of the settlers, except the few Sabbath-keepers. Hunting the cows on the range and helping pay off the mortgage was the principal schooling to be obtained. Finally a school house was built and used as the place of worship. Elder Varnum Hull came and held a series of meetings, at which Edward was converted, when about twelve years of age. After that President W. C. Whitford visited the place in the interest of Milton College. This resulted in many of the young people, including the subject of this sketch, going to Milton College. Elder Nathan Wardner was called to the pastorate of the church; he or-

ganized a young people's prayer-meeting. This was the commencement of Edward's religious activity. He went to Milton to school in 1867. After a year his eyes failed and for three years he was compelled to abandon study and even reading. Then followed a year at the Peoria Normal School and a term of teaching. He again returned to Milton for three years, when failing health interfered. An attempt to attend at Alfred terminated in the same way. In 1875 he entered the law office of Pliny Norcross, of Janesville, Wis. Very soon he was sent to defend a burglar in the Criminal Court, which resulted in winning him a place in the District Attorney's office. In 1877 he was admitted to the bar, purchased a law library and commenced the practice of law in Janesville, Wis. The following January he was united in marriage to Miss Flora V. Bond, of Janesville, Wis., a graduate of Milton College, who by her counsel and sympathy has been a great factor in whatever success he may have had. After a year in the practice of law, his health failed and he returned to the old farm. In 1884 he moved to Milton, organized the "Bank of Milton" and served as cashier for ten years. During that time he gradually grew into the Sabbath school and religious work. Aided by students from the college, the Rock River Church was built up under his labors. The first revival which he conducted was at the North Loup Association, in June, 1891, where some fifty "came out" during a four-days' meeting. He was made Associational Secretary of the Northwest, under President Daland and became his successor as President of the "Young People's Board" in 1892. This office he filled during his work as an Evangelist, until August, 1899. He was licensed to preach by the Milton Church in 1893 and ordained to the gospel ministry by that church in June,



REV. E. B. SAUNDERS.

1899, when he accepted a call to the pastorate of the church at Shiloh, N. J. During the seven years of evangelistic work he was most of the time in the employment of the Missionary Board. He traveled in twelve different States and held at least one series of meetings in more than thirty different churches and localities. He held the second series of meetings in nine places, in one instance, lasting over ten weeks. About eight hundred people have been baptized and united with our churches under his labors; while probably as many more have joined other churches. More than fifty people have embraced the Sabbath in connection with his work. After six and a half years' experience as a pastor, he has accepted a call to the Corresponding Secretaryship of the Missionary Board, and thus returns to service under its direction.

The world is full of trouble. There are three great sources: trouble with ourselves, with our fellow-men, and with God. Shall I say with God? How much more He has with us. The greatest source of all trouble is with ourselves—"home made." When we talk of our trials, we usually either omit this class, or charge them to other people, hence we hear very little about them. If we could know the real cause, it might save us from them many times. When the Holy Spirit comes with a flood of light into our lives we usually find the cause. In a gospel meeting a few years ago, a man arose and said, "During my life I have always had a great deal of trouble in my work, in my social, and in my business affairs. It seems as if I have always been beset with trouble." After recounting some of them he said, "It has nearly always been with one man, he has made me a world of trouble. Do you want to know who that man is?" Then he gave his own name. Since he had entered the room with a crowd of men and boys, a revelation had come to him regarding his troubles. "What prayer and supplication soever be made by any man—which shall know every man the plague of his own heart." (1 Kings 8: 38.) Until this, he had supposed that other people were the cause of all his besetments.

In the second case, someone may be truly at fault for our troubles. They often are. "If thy brother trespass against thee, go and tell him his fault between thee and him alone, if he shall hear thee thou hast gained thy brother." (Matt. 18: 15.) This is the infinitely wise remedy for such real wrongs. If this method is used with the Christ spirit, in nine cases out of ten I think it will "gain the brother." At least it will finally be successful, because right is success. Without the proper spirit it will not be successful, neither have we acted the part of a brother toward him. This first step must be properly taken or what follows in the gospel narrative does not apply. We are not proceeding according to law, but are ourselves violating the law. "But if he will not hear thee, then take with thee one or two more." This done, "If he shall neglect to hear them tell it to the church." A complaint against a brother cannot be properly brought into the church until all of these conditions have been complied with, both in spirit and letter. The brother who proceeds against another brother in the church, not in accord with this method, is a law breaker. So of a church which entertains a complaint against a member without first taking the above steps. It violates the law of its life. The church of Christ is not a court of justice. It has no more right to punish a member than a brother in a family has a right to punish

a brother, or the brothers of a family have a right to combine against another brother for the purpose of punishment. "All ye are brethren." I apprehend that much of the trouble between brothers in families comes of a misunderstanding, of their relation to each other, and that much of the trouble in churches comes through the same misunderstanding of the relation of brothers in the church. The only remedy is the Divine law.

The third step to be taken is, "But if he neglect to hear them, let him be unto thee as an heathen man and a publican."

When I was an unconverted boy I supposed that this was the last responsibility the church had in this matter, that it had discharged its whole duty to this member when it had gone thus far in the matter, that the church was now at liberty not only to refuse to fellowship his actions, but for ever disfellowship him as well. It is very evident to me now that God does not leave a man here. "God so loved the world, that He gave His only begotten Son that whosoever—" John 3: 16. "Ask of me and I will give thee, the heathen for thine inheritance." (Psalm 2: 8.) Brethren, we are not relieved of responsibility in this matter until we have exhausted this remedy. When he has lost his standing as a brother, he becomes a "heathen," a lost man for whom Christ died. The true church of Christ cannot leave the matter here, but must take the fourth step in church discipline. This man if justly dealt with according to Scripture is as much lost as the man in China, whom Elder Davis was sent to save. His soul is worth no more or less. If I understand the Word of God, our relation to those two men is the same. I often hear people say, "The day of church discipline has passed." Is that true, or has it not yet dawned? Possibly we are not taking this question to heart sufficiently. Or it may be we are looking at it more from our own point of view than from that of God and the Word. If we are trying to save the church, the only way is to save men. This will save the church. An organization which is not directed by the Word of God is not a church, but a club, or anything we are pleased to call it. Both the Word and spirit of Christ will control his church. I am inclined to think, that what we most lack in order to conform to the Bible method of church discipline is not so much a lack of wisdom as of the spirit of humility and love for lost men. We destroy the good effect of the letter if we fail in the spirit. If I weep over my brother's sins, and go to him alone as directed, he is moved to repent far more by my love and sympathy than by any authority I may have.

When we do go to an offending brother, sent as a committee, or for any cause other than love, the results are not often what we wish, hence we have come to feel that church discipline is not altogether a success. Who dare say that the day of "Church discipline has passed." When the church of Christ travails for souls it will come again. May God hasten the day.

MISSIONARY BOARD MEETING.

The Board of Managers of the Seventh-day Baptist Missionary Society met in Westerly, R. I., on Wednesday, January 17, 1906, at 9:30 A. M.

Members present: William L. Clarke, E. B. Saunders, C. H. Stanton, B. P. Langworthy, J. I. Maxson, C. A. Burdick, A. S. Babcock, A. McLearn, E. F. Stillman, M. Harry, W. L. Burdick, G. H. Utter, George B. Carpenter, Frank

Hill, J. H. Austin, A. J. Potter, L. F. Randolph. Visitors: Stephen Babcock, C. C. Chipman, Dr. Ann L. Waite. Prayer was offered by William L. Burdick. Records of previous meetings were read and approved.

The reports of Treasurer and Acting Corresponding Secretary were approved and ordered recorded.

A letter came from Rev. D. H. Davis, Shanghai, saying that the Missionary Association thinks it wise and economical to build the new house at Lieu-Oo with two stories instead of one. The extra cost would be about \$550 gold, and Brother Davis subscribes \$50 gold toward the house and asks advice.

Upon motion the plan of building, also the change of site as described in a previous letter, are approved.

A donation of \$100 was received from Mrs. George H. Babcock, of Plainfield, N. J., to be kept as a nucleus for an amount to be raised in due time for a place of worship for our missionaries and their converts in Shanghai, China.

It was voted that the money be received and placed in the treasury for the purpose specified in the letter of Mrs. Babcock.

Rev. O. D. Sherman and Rev. A. McLearn having resigned as a committee to publish "The Seventh-day Baptist Pulpit," a committee was appointed to present nominations, which reported later as follows:

Your Committee to nominate a Committee to publish the Seventh-day Baptist Pulpit would respectfully report the names of Geo. B. Shaw, Eli F. Looftboro, E. B. Saunders.

L. F. RANDOLPH, C. H. STANTON, A. McLEARN, Committee.

The report was adopted.

The following appropriations were made:

Table with financial entries: Second Westerly, R. I., for 1906 \$ 50 00; Second Verona, N. Y., work of A. Davis in 1905 16 66; Second Verona, N. Y., work of A. Davis for year 1906 50 00; W. D. Wilcox, traveling expenses to Battle Creek 5 00; Farnam, Neb., labor of Mrs. Townsend in 1905 16 66; Farnam, Neb., for year 1906 at rate of 100 00; O. D. Sherman, for postage, copying, etc., for Pulpit 10 00.

The application of the Riverside, Cal., Church for aid in the amount of \$150 to aid in the support of Rev. L. C. Randolph as pastor and Corresponding Secretary Pacific Coast Missionary Association was taken up and it was voted:

That, in compliance with the request of the Riverside, Cal., Church, we appropriate \$150 in support of Rev. L. C. Randolph as pastor of the Riverside Church and Corresponding Secretary.

Acting Secretary Carpenter spoke with special reference to our work in the Southwest and the following resolution presented by A. McLearn was unanimously voted:

Resolved, That the work of Brother G. H. F. Randolph, our general missionary in the Southwest, both as a missionary and in his school work, meets with the approval of this Board.

Concerning our interests in Michigan several letters were received from L. A. Platts, C. B. Clarke, J. K. Kalvoord and Mr. Wentworth. It was voted that the Corresponding Secretary be instructed to send a call to Brother Charles B. Clarke, of Alfred, N. Y., to go to Battle Creek, Mich., at such a time as in his judgment seems wise to work as a representative of this Board. E. B. Saunders, W. L. Burdick and John H.

Austin were appointed Program Committee for Conference.

The President of the General Conference, Brother Stephen Babcock, asks if we can arrange to have the Annual Meeting of the Missionary Society at an earlier date in order to get our reports in readiness to print early with the Conference minutes. It was voted that William L. Clarke, A. S. Babcock and G. B. Carpenter be a committee to take the matter into consideration.

A communication was read from George B. Shaw, Secretary, saying that the General Advisory Board of the General Conference 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, and recommends that the Missionary Board pay a certain part of the expense of such agency (10-22), the entire amount to be expended not to exceed \$1,200.

Following a full expression of opinion by the members and visitors present the following resolution was voted:

Resolved, That we are heartily in sympathy with the work of the Board of Systematic Benevolence and do earnestly urge upon our churches the adoption, as nearly as practicable, of its recommendations. We do not, however, feel that it would be wise to appropriate money contributed for missionary work, in support of a paid agent or agents to canvass.

Correspondence was read from the Secretary of the Woman's Board, G. Velthuysen, F. J. Bakker, George Seeley, L. D. Seager, A. E. Main and others, and several matters were referred to another meeting.

G. B. Carpenter reports that he has served as Acting Corresponding Secretary since the death of Brother O. U. Whitford. He has attended the Southwestern Association, provided for the missionary page in THE RECORDER, and looked after the work on the field.

Brother L. D. Seager is in our employ as an evangelist, and has worked with the churches at Jackson Centre, Ohio; Independence, N. Y., and at Alfred. He is soon to begin work at Hebron, Pa.

Adjourned.

A. S. BABCOCK, *Rec. Sec'y.*

WM. L. CLARKE, *Pres.*

WHAT DOES THOU HERE, ELIJAH?

GEO. B. CARPENTER.

What could have been more startling than this sudden inquiry? It brings a fellow up standing to be asked that question, even when he is doing his best. But how many hours there are in most lives when an honest answer would bring a blush of shame to the cheek, or a throb of terror to the heart. What are you doing here? Grumbling, loafing, cheating, abusing your privileges, losing your opportunities, bringing your parents' gray hairs in sorrow down to the grave? What are you doing here? This is no place to be idle. You were sent into the world to accomplish something. Wherever you are in the world, there ought to be something doing. What are you doing? It makes a great deal of difference. Some people are tearing down, others are building up. Some people are planting thorns, others are planting flowers. Have you ever asked yourselves that question seriously, and honestly tried to find out what was the actual nature and result of your life activity? Who dares go and ask a jury of twelve honest men and women, "What, in your honest judgment, is the exact influence of my life on the course of human history?"

TREASURER'S REPORT.

Quarter Ending December 31, 1905.

GEO. H. UTTER, *Treasurer.*

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Cash in treasury October 1, 1905	\$ 191 17
Cash received in October	1,276 66
Cash received in November	320 47
Cash received in December	385 78
	\$2,174 08

Cr.

O. U. Whitford, salary and expenses to October 1, 1905	\$ 174 42
G. H. Fitz Randolph, salary and expenses to October 1, 1905	172 51
Rev. George Seeley, salary to October 1, 1905	37 50
R. S. Wilson, salary to Oct. 1, 1905	\$90 00
Advance in quarter ending Dec. 31, 1905	20 00
Labor on Hicherville field, quarter ending October 1, 1905	25 00
Church at Westery, R. I., quarter ending October 1, 1905	50 00
Church at Niantic, R. I., three quarters ending October 1, 1905	37 50
Church at Salemville, Pa., quarter ending October 1, 1905	25 00
Church at Marlboro, N. J., quarter ending October 1, 1905	25 00
Church at Richburg, N. Y., quarter ending October 1, 1905	18 75
Church at Hartsville, N. Y., quarter ending October 1, 1905	12 50
Church at Portville, N. Y., quarter ending October 1, 1905	18 75
Church at Cumberland, N. C., quarter ending October 1, 1905	6 25
Church at Welton, Ia., quarter ending October 1, 1905	18 75
Church at Cartwright, Wis., quarter ending October 1, 1905	12 50
Church at Garwin, Ia., quarter ending October 1, 1905	25 00
Church at Boulder, Col., quarter ending October 1, 1905	37 50
Church at Rock River, Wis., quarter ending October 1, 1905	12 50
Church at Stokes, Ohio, two quarters ending October 1, 1905	25 00
Church at Delaware, Mo., quarter ending October 1, 1905	6 25
Church at Little Prairie, Mo., quarter ending October 1, 1905	12 50
Church at Hammond, La., quarter ending October 1, 1905	25 00
L. D. Seager, salary and expenses, Sept. 10 to Dec. 10, 1905	166 78
C. B. Clarke, labor and expenses at Battle Creek, Mich.	140 00
Simeon H. Babcock, traveling expenses	8 30
G. H. Fitz Randolph, freight on school desk, Plainfield, N. J., to Fouke, Ark.	50 00
Henry M. Maxson, cartage on school desk	5 00
Printing the <i>Pulpit</i> and postage, August to December, 1905	195 50
Interest	35 37
Geo. B. Carpenter, traveling expenses to South-Western Association	75 00
Cash on hand, Dec. 31, 1905	609 95
	\$2,174 08

E. & O. E.

GEO. H. UTTER, *Treasurer.*

HOMESICK FOR THE HILLS.

I'm homesick for the hills,
Green clad with spruces tall,
Where golden mists come creeping down,
And purple shadows fall.
And I long to sit at sunset
On high places that I know,
And watch the rose and crimson flush
Upon the banks of snow.

I'm homesick for the hills,
Where life is full and free,
Where the air is like a draught of wine—
There's where I want to be.
And my straining eyes look westward
And my heart with longing fills;
For I hear the pines a-calling,
And I'm homesick for the hills.

—Florence M. Cooley, in *December, Outdoors.*

Woman's Work.

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

A JANUARY TWILIGHT.

The air is starred with snowy flakes,
The spruces prick the sky,
And not a lonely pine tree breaks
The silence with a sigh.

Between the wastes of level white
And the cloud-drift dim and gray,
In tassellings of tender light
Beauty consoles the day.

They lose full many a scene like this
Who flee our winter rude,
As hearts that turn from sorrow miss
Its hushed beatitude.

—Katharine Lee Bates, in *The Congregationalist.*

A GREAT PETITION.

There is perhaps no question that appeals so strongly to women in general as one that pertains to the happiness and safety of the home. It is this desire to safeguard the home that has caused the women of our country to make a determined effort against the seating of Reed Smoot in the United States Senate.

The movement began some six months ago and is really a stand against Mormonism. This work has taken the form of a monster petition which contains the names of more than a million women. This petition is bound in eighty volumes and is to be presented to the United States Senate. The names of New York women fill seven large volumes, Pennsylvania fills six volumes, Illinois three and other States in proportion. These books will be distributed among the Senators, each of whom will, in a measure, be responsible for the petition from his own State. It has taken much time and labor to secure all these names, and those in charge have been untiring in their efforts. In some parts of the West the women have ridden many miles on horseback to obtain the desired signatures. *The Christian Herald* has rendered valuable aid in this matter.

The petition reads as follows:

"Whereas, The evidence given before the Senate Committee on Privileges and Elections proves that the Mormon hierarchy has broken every covenant by which Utah received statehood; and
"Whereas, President Joseph F. Smith and his apostles have re-established polygamy and are again dominating the politics of Utah and adjoining States and defying the laws of State and nation; and

"Whereas, The Mormon hierarchy admits that the United States Senate is its enemy and its leaders admit that, in order to deceive the Senate Committee, they committed perjury in testifying before that committee; and

"Whereas, Reed Smoot, who is an apostle and in direct line for the Mormon presidency, has pledged first allegiance to the Mormon hierarchy, which has been proved to have broken faith with this government, and unless he were in sympathy and accord with the disloyal and polygamous practices of the hierarchy he could not retain his place; and

"Whereas, His continuance in the Senate would more firmly establish the political control of the Mormon hierarchy in Utah and other States; and

"Whereas, These conditions are steadily growing worse, violations of the articles of the covenant being more open and flagrant, the hierarchical tyranny and oppression in the Mormon States more pronounced, and the burden of shame and disgrace imposed by Mormon immo-

ralities upon this whole nation more and more intolerable;

"Therefore, We, the women of the United States, representing every part of the Union, do earnestly petition your honorable body to immediately remove from the place he now holds in the Senate of the United States Apostle Reed Smoot, one of the highest officials in the Mormon hierarchy, which has broken every covenant by which Utah received statehood. We ask this as loyal, patriotic citizens. We ask it for the protection of the land we love, and for the protection of children unborn, whose right to legitimate parentage should be protected. We ask it in the name of American womanhood, whose voice has never yet been raised in vain when appealing to the honor of American manhood. We ask it because the Mormon hierarchy has been proven to be perjured, disloyal, disobedient to the laws of State and nation, and defiant even of Divine laws. We ask it because the presence of Reed Smoot in the United States Senate is an insult to every home and to every woman in our free and enlightened Republic.
"And your petitioners will ever pray."

TREASURER'S ANNUAL REPORT OF THE WOMEN'S EVANGELICAL SOCIETY OF ALFRED, NEW YORK.

This society raised during the year by dues, special donations, Thanksgiving Entertainment, Washington Birthday entertainment, tying comfortables and quilting quilts, making and selling sunbonnets, broom covers, etc., \$279.85.

We have given this money as follows:

Education of Yung Yung	\$30 00
Boys' School (China)	20 00
Missionary Society	17 50
Tract Society	17 50
Woman's Board	10 00
Church Parlors	15 30
Flowers and Postage	3 80
Secretary's Book	90
Sunshine Work	6 41
Freight	2 13
Christmas Present	5 00
Salem College Scholarship	10 00
Milton College Scholarship	10 00
Abigail Allen Scholarship	10 00
To the needy	15 00
Fouke Work	6 00
Miss Burdick's Salary	17 00
Mrs. Townsend's Work	5 00
Balance on hand	78 31

This represents the financial part of our work, but there is another phase equally, if not more, important than this work. It cannot be estimated in dollars and cents. It is the work of our Sunshine Committee.

During the year they have sent a barrel and a box of clothing to the New York Home of the Friendless, made four comfortables, sent two comfortables to the Blind Babies' Home, a box of good literature to Hurley, Wis.; sold \$4 worth of sunbonnets and broom covers, sent \$1.78 in postage to the Sunshine Headquarters at Christmas time, thirty Christmas cards to sad and shut in ones, eleven Christmas letters containing gifts to some of our home workers.

A Sunshine Party was given by this committee, assisted by other members of the society, to the elderly women of our community. A chicken dinner was served, and during the afternoon a short, bright and pleasing program was given. It was an enjoyable and happy time for all.

Sewing has been done by this committee and other members of the society when there was need, and help given in cases of sickness. About thirty calls and visits have been made which would make an interesting report by itself if

we could describe the pleasure they have seemed to give and the blessing received.

This work, as well as all the work of the society, has been done in the name and for the love of the Master.

THE OLD AGE HABIT.

It seems to be the case that some men speak boastfully of their ages, but as a writer in the *Globe* says, it cannot truthfully be said that any woman looks on the approach of old age with equanimity.

The first touch of gray in the hair, the crow-feet around the eyes, are seen in quite young women, and is more often premature than not, and the result of carelessness or wrong living conditions.

But when these pests make their first appearance when you are on the wrong side of forty they are apt to cause a very panicky condition of mind.

Almost every one flies at first to cosmetics, instead of hygiene or mental work, and that is where they make their mistake.

As a matter of fact, if we could only realize it, gray hair or white is really pretty, and when in company with a bright complexion, becomes almost beautiful. Besides, paint does not cover lines nor fill in wrinkles, and on withered cheeks accompanied by dull eyes is merely hideous.

The old adage, "A woman is as old as she looks," might with advantage be changed to "A woman is as old as she feels," and then might be a handy text to hold on to and to work with during the day.

By remembering that your outside appearance comes from inside, you would begin to study to control and banish all those disagreeable thoughts which leave such strong external evidences.

To remain ever young, banish from your mind all thoughts of trouble and sorrow, all ugly thoughts. Do not harbor envy, jealousy, revenge, or malice. In fact, try to love your neighbor as yourself. You will find in holding happy, healthy, and helpful thoughts that the lines and wrinkles will disappear and beauty will reign instead.

Do not give way to feelings of languor and inertia. Keep busy! Do your work, whatever it may be, with vigor and vim.

Don't count your years and say, "Oh, dear, I am growing old." Rather forget them and say, "I am as young as ever I was."

There is everything nowadays to help a woman retain her vigor. Baths, electricity, massage, and, last, but not least, trained mental work, which cannot be overrated.

Much benefit is derived from the condition you keep your mind in.

Say to yourself: "I am looking as old as I feel—and I feel like twenty."

Mix with young people, find enjoyment in their pleasures. Try and forget self, and that old self will forget you and pass on.

Thank God that you live in the twentieth century and are somebody, instead of living in the sixteenth or seventeenth when you would have been nobody; or, if you were about 40 and really in the full strength of your maturity, relegated to the chimney-corner in a big arm chair, with caps, mittens, and knee muffs to ward off rheumatism—poor old granny! a being almost on the same plane as elves and fairies! She exists no longer. Nowadays the grannies are as active and bright as the grandchildren.

—Pray the prayer of Plato old!
God make thee beautiful within.

THE HOME OF HAPPINESS.

Oh, Happiness, where is your mystical dwelling?
It's half in the tale and it's half in the telling;
It's half in the sowing and half in the reaping;
It's half in the giving and half in the keeping;
It's half in the dreaming and half in the doing;
It's half in possessing and half in pursuing;
It's half in our tears and it's half in our laughter;
It's half of it here and it's half of it after.

"I don't know whether or not it is a custom among your New York children," said the New Englander, "to make snow ice cream. Up our way it is, and many a kid can thank a snowstorm for his first dish of ice cream, so-called. Really, it isn't bad, either, if the optimism of ten is behind the appetite. You wait until two or three inches of snow have fallen. Then you go to some untrod spot and scrape into a bowl the very top of the white flake deposit. Then you pour milk, or, better still, cream, into the bowl, add some sugar and stir it all together. My! how I used to smack my lips!"

"But I should think it would be full of germs," said the New Yorker.

"What does a boy know or care about germs?" said the New Englander, "except to think that they come from Germany?"

ALFRED THEOLOGICAL SEMINARY.

Our venerable brother, Elder Samuel D. Davis, of West Virginia, so well and widely known, and his excellent wife, are spending the winter in the family of their son, President B. C. Davis, of Alfred, N. Y. On a recent Tuesday evening, in the place of our regular seminary prayer-meeting, the members of the seminary spent an hour at the President's home. Earnest prayers were offered by several students and by Professor Gamble, and devotional hymns were sung, all of which Elder Davis greatly enjoyed. On his part he spoke to us of his "Experiences in Revival Work;" and his words, coming from a long and rich experience, warmed the hearts of those present. On the following Thursday morning Rev. L. D. Seagar, Evangelist, addressed the members of the seminary on "The Minister and the Churches' Need of the Spirit and Grace of God." Interesting questions and discussion followed, and there was fervent praying that we might receive the power of God.

The Executive Board of the Education Society, on behalf of the seminary, has voted to adopt the recommendation of the General Advisory Board of the Conference with reference to a plan for promoting systematic giving throughout the denomination; and is ready to co-operate with the Missionary, Tract and Sabbath School Boards in making it possible for the Conference Board of Systematic Benevolence to employ an agent or agents to this most important end. It is believed that this action of the Advisory Board will prove to be epoch-making in the history of our denominational finances.

ARTHUR E. MAIN.

ALFRED, N. Y., JANUARY, 1906.

Robert Collyer once said a dear friend of mine used to say of a fine old doctor in Philadelphia that his simple presence did his patients more good than his medicine, and was easier to take beyond all comparison. Well, such a presence is always a noble medicine in itself. The contagion of a cheerful soul helps us always to look toward the light, sets the tides of life flowing again, and cubes all our chances of getting well.

Children's Page.

TEN LITTLE SMILES.

One little smile ran off alone to play,
Conquered a pout it found on the way.

Two little smiles now instead of one,
Overtook a second pout—my, what fun!

Three little smiles said, "Come along with us,"
Meeting a wee frown in a needless fuss.

Four little smiles at a merry pace,
Whisked off a baby frown from an anxious face.

Five little smiles—a very jolly mix,
Overtook another pout; smiles now six!

Six little smiles (over half eleven)
Enticed away another frown; now the smiles are seven.

Seven little smiles—what a lucky fate—
Met a tiny, woe-begone; little band of eight.

Eight little smiles all in a line,
Surrounded a pucker—see, the smiles are nine!

Nine smiles now in all—courageous little men—
Took a stray pout prisoner, and swelled the ranks to ten!

Isn't it amazing (yet it's really true)
What a single little smile all by itself can do!

—The Sunbeam.

STORY OF A MOUSE.

A very neat little Mouse once lived in the same house with an ill-natured old Cat. When this little Mouse left his bed in the morning, he always washed and brushed himself with great care, taking particular pains with his long tail, which he kept very slick and pretty.

One morning the untidy Cat had not been able to find her brush and comb, not having put them in their proper place the night before; and when the Mouse ran past she snapped his pretty tail quite off because she felt so cross. The little Mouse stopped and said: "Please, Mrs. Cat, give me back my long tail!"

Mrs. Cat answered, "I will give you your long tail if you will bring me a saucer of milk; I always like milk better than tails."

The little Mouse had no milk in his pantry, but he took his tin pail and went to the Cow, saying:

"Please, Mrs. Cow, give me some milk, and I will give Mrs. Cat some milk, and Mrs. Cat will give back my long tail."

The Cow said: "I will give you some milk, but I must first have some hay." The little mouse then took his wheelbarrow, and going to the farmer said: "Please, Mr. Farmer, give me some hay, and I will give Mrs. Cow some hay; Mrs. Cow will give me some milk; I will give Mrs. Cat some milk, and Mrs. Cat will give back my long tail."

The farmer said: "I would be glad to give you some hay, but my barn door is locked. If you will go to the locksmith and get me a key, I will unlock my barn and give you all the hay you can carry on your little wheelbarrow."

Then the little mouse took his pocketbook and went to the locksmith, saying: "Please, Mr. Locksmith, give me a key, and I will give the farmer the key, and the farmer will give me some hay, and I will give Mrs. Cow some hay, and Mrs. Cow will give me some milk, and I will give Mrs. Cat some milk, and Mrs. Cat will then give me back my long tail."

The locksmith said: "I must have a file with which to make a key; if you will get me a file, I will make the key with great pleasure."

So the little mouse took his satchel and went to the blacksmith, and asked him, saying:

"Please, Mr. Blacksmith, give me a file; and I will give Mr. Locksmith a file, and Mr. Locksmith will give me a key, and I will give the farmer a key, and the farmer will give me some hay, and I will give Mrs. Cow some hay, and Mrs. Cow will give me some milk, and I will give Mrs. Cat some milk, and Mrs. Cat will give me back my long tail."

The blacksmith answered: "I need some coal to build a fire before I can make a file. If you will go to the miner and get me some coal, I will be glad to make a file for you."

So the mouse took his little cart and went down, down into the dark earth, until he saw a man with a lantern on his hat, and when he spoke to the man, the man said: "Well done, little mouse; how did you get so far without a light?"

Mouseie answered that he was quite used to playing in the dark, and now he must work night and day to get his tail again; and then he said:

"Please, Mr. Miner, give me some coal, and I will give the blacksmith some coal, the blacksmith will give me a file, I will give the locksmith a file, the locksmith will give me a key, I will give the farmer a key, and the farmer will give me some hay, and I will give Mrs. Cow some hay, and Mrs. Cow will give me some milk, and I will give Mrs. Cat some milk, and Mrs. Cat will give me back my long tail."

Then the miner filled the little cart with coal; and the mouse trudged up to the blacksmith, who gave him the file, which he put in his little satchel and then ran as fast as his feet would carry him to the locksmith, who gave him a key, which he put in his pocket-book and carried to the farmer, who unlocked the barn door and gave him all the hay he could pile upon his wheelbarrow. Mouseie took the hay to Mrs. Cow, who filled his little tin pail with milk, which the Mouse carried to the Cat, saying, "Now, Mrs. Cat, please give me back my long tail."

Mrs. Cat said, "So I will, my dear; but where have I put it?"

Then this untidy Cat called all the people in the house, saying: "Where could I have put that tail? Oh! now I think I know—I believe it is in the upper bureau drawer." But the tail was not in the upper bureau drawer, and the poor Mouseie who had worked so hard was nearly ready to cry, and the milk was getting cold. Then Mrs. Cat said, "I must have put it in this closet," and she ran to the closet, pulling down dresses and boxes, but there was no tail there, and the little Mouse had to wink very hard not to let the tears fall, and the milk was getting blue, when Mrs. Cat shouted: "Of course I put it in the second drawer;" but she tumbled all the things out of the drawer and found no tail; then the little Mouse had to sing "Yankee Doodle" to keep from crying, and the milk was in danger of getting sour.

Mrs. Cat now clapped her paws, and said: "Why, I know where it is—I ought to have thought before. I put it here in this lower drawer, in this very box, wrapped up so neatly in pink tissue paper. Yes; hurrah! here it is!" and the Mouseie took his pretty long tail, and ran home as fast as he could to get some glue and stick it on again; and Mrs. Cat ate her milk, thinking she would try hereafter to put things in their places.—*Kindergarten Stories.*

—Every day is a little life; and our whole life is but a day repeated.

THE BRAMBLE BUSH AND THE LAMBS.

Once there was a little brook where the horses and cows and sheep used to go to drink. On the banks of the brook sweet flowers grew, and there were many bramble bushes there also. When the sheep ran down to the water, the brambles caught hold of their wool and often pulled out little white shreds of it, that made the bushes look as if they had little white flowers. The sheep did not like having their wool torn off in this manner, and they often complained of the brambles, saying they had no use for wool, and ought not to take it. The sheep said: "We are quite willing to let the farmers shear every lock of wool from our backs; for it is then made into stockings and dresses and other things. We think these bramble bushes of no use in the world; the cows who drink from the brook with us give their milk to the children; the horses draw carriages and carts—but what kindness did a bramble bush ever do?"

The bramble bushes said not a word, but held the bits of white wool on the tips of their sharp little fingers.

When the sun rose one sweet spring morning, and the sheep were still lying in the grassy meadow not far from the bramble bushes, they heard a beautiful song overhead; it was a bird just arrived from the sunny South, singing his glad thanks for the new day, and for his dear nest which he had left in a tree when he went away in the autumn. After the song, the birds talked in bird language about the nest which needed a new lining, and as they flew to the brook for their morning bath, what do you think they saw? The bits of wool on the brambles. And the sheep heard them talking as they worked, of the kindness of the brambles in gathering wool for them, and the sheep looked more kindly upon the bramble bushes after that, and sometimes pushed their woolly heads into the bushes to give them a fresh bit for other birds.—*Anonymus.*

THE DOG'S NARROW ESCAPE.

Mr. D. Bannerman, of Perak, India, writes to the "Times of Malaya," under date of August 22, as follows: On Sunday evening last, about eight o'clock, I had just finished dinner and was enjoying my easy chair when I suddenly heard my dog bark at the back, by the kitchen. I took no notice at first, but a little after he gave a great howl, followed by another half stifled, and then I heard a third and another groan; I ran to my bedroom window with a lamp and saw a large python wound round the dog—in fact the only part visible of the dog was his tail. I got my revolver, got the boy to bring a lamp, when fortunately the snake then uncurled his head and I was able to put a shot through his head without injuring the dog. I got the snake by the head and the boy got his tail, when we managed to uncurl him from the dog, which dropped as if dead. He slowly recovered, however, and is now getting on quite well, although one of his hind legs had been nearly chewed off by the snake. The snake is exactly fifteen feet two inches long. I have had him photographed, and am keeping the skin. The dog is a black pariah, about the size of an Irish terrier. I find that the dog has been barking round the place where the snake attacked him for the last few days.

The love of Christ is a radiating love. The more we love him, the more we shall love others. You have God's power when God has all of you.

Life fellowship with Jesus is the only school for the science of heavenly things.

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 anywhere. 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-second week's reading.

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

1. What term may be used to designate the book of Jonah?

2. What was the condition of other nations at the time Amos?

3. What may be said of the rulers and people of Israel at this time?

VII. Period of Two Kingdoms (continued).

A. Kingdom of Judah (continued).

First-day. Reign of Jotham.—16 years. A good king; the Temple repaired; Judah began to be invaded by Resin of Syria, and Pekah of Israel. 2 Kings 15: 32-38. B. Kingdom of Israel (continued). Reign of Jehoahaz.—17 years. Follows the sins of Jeroboam; delivered into Syria's hands; saved from destruction (14: 27); continued evil walking; the king slept with his fathers. 13: 1-9. Reign of Jehoash.—16 years. Walked in the sins of former kings; Elisha predicts a partial victory over the Syrians; Prophet's death; Moabite invasion; predicted victories over Benhadad of Syria; death and burial of the king. 13: 10-25, 14: 15, 16.

Reign of Jeroboam II.—41 years. Evil in Jehovah's sight; restores former borders of Israel; slept with his fathers, after a reign of earthly splendor, corruption, and oppression of the poor. 14: 23-29.

The Earlier Prophets.

Jonah.

Second-day. The disobedient Prophet punished. Jonah 1: 1-17.

Third-day. His prayer and deliverance. Jonah 2: 1-10. He obediently proclaims his divine message to the people of Ninevah, who repent. Jonah 3: 1-10.

Fourth-day. The angry prophet taught by the gourd the reasonableness of Jehovah's gracious treatment of Ninevah. Jonah 4: 1-11.

Amos.

Fifth-day. The sins of other nations and of Israel. Amos 1: 1-15.

Sixth-day. The sins of other nations and of Israel (continued). 2: 1-16.

Sabbath. The sins of rulers and people. 3: 1-4: 13.

THE SABBATH IN HOLLAND—HOW DID OUR HOLLAND MISSION BEGIN?

A paper by Mrs. William L. Clarke, written for a special meeting of the Christian Endeavor Society at Ashaway, R. I.

The acceptance of the Sabbath truth, as we hold it, by Rev. G. Velthuysen, was, under God, the result of a visit from Rev. N. Wardner, formerly one of our missionaries at Shanghai, China, which visit was supplemented by tracts in regard to Sabbath doctrine, sent by the Sabbath Tract Society. The exact date of this event I cannot give.

Mr. Velthuysen was at that time pastor of a church in Haarlem, Holland, and editor of a small paper called the Boodschopper, and his acceptance of the Bible Sabbath was followed by that of several members of his church, and the establishment of a Seventh-day Baptist Church, which was constituted in 1877. In the report of the Missionary Society to the General Conference of 1880 we find it "Resolved, That the establishment in Haarlem, Holland, of a strong and growing Seventh-day Baptist Church opens a promising field for extended missionary labor in that country." In 1881 they reported considering the matter of appropriations for that field, and in 1882 reported appropriating \$300 a year toward the support of Rev. G. Velthuysen as pastor and general missionary. The church at that time numbered fifteen members, and the pastor reported beside regular pastoral work at home, preaching at several other stations, distributing 30,000 pages of tracts, and 6,000 copies of his monthly paper. Also organizing a church with ten members at Worum.

Rev. G. Velthuysen and his family have been and still are, the principal workers in the Holland field. Their work has been to lead men to Christ, to teach the truth in regard to the Sabbath, as to all the other commandments, and to establish the principles of righteousness, temperance and purity in the hearts of all who come under their influence. As early as 1893 Miss Maria Vander Steur, one of the members of the Haarlem Church, was given the position of city missionary among the poor families and neglected children there, and did acceptable work, which she left to go to Java, and assist her brother, who had opened an orphanage there. About this time a small church of Sabbath-keepers was established at Rotterdam, Holland, and J. F. Bakker became its pastor. Mr. Bakker, who had been a faithful worker in the Haarlem Church, continued doing missionary work among the seamen and immigrants in his new field.

In 1898 we have reports of a branch of the Haarlem church at Amsterdam, under the care of G. Velthuysen, Jr., the oldest son of the missionary, and his son Peter was at that time employed by the "Netherland Midnight Mission" at Rotterdam, and the older brother shared in the same work. Peter Velthuysen came to America and became a student at Alfred University. In 1901 he offered himself and was accepted by the Missionary Society, as a missionary to the Gold Coast, Africa. He arrived there November 20th, 1901, and died from a climatic fever February 20th, 1902. Who shall say that this consecrated life, thus freely offered to the service of God, in a heathen land, may not yet bear rich fruit, to His honor and glory?

On December 10th, 1904, Rev. G. Velthuysen celebrated his 70th birthday in a very pleasant manner, at his church in Haarlem. His faithful friends and members of his church planned and executed a surprise to him, in a festival service of flowers and song, a fine repast, and a gift of money, and more than all else, the expression of their sincere love and respect for him, who had so long been their faithful teacher and guide.

When asked that day if the question ever came to him, "What will become of the little flock, when some day their shepherd will be taken away from them?" he replied, "Yes, sometimes those thoughts will enter my mind, but then I know that God is not dead, I can trust them to that Great Shepherd of the sheep. He will take care of them." Some of the manifest results of

our mission in Holland are the increase in Sabbath-keepers in Haarlem to about seventy persons—the establishment of a church of Sabbath-keepers in Rotterdam, now numbering from twenty-six to thirty persons, under the care of F. J. Bakker—missionary work in various places, especially in the lines of temperance and social purity, and the spreading of much Sabbath truth through Holland, Denmark and Germany.

"My Word shall not return unto me void, but it shall accomplish that which I please and shall prosper in the thing whereto I sent it."

LESSONS IN APPERCEPTION.

PRESIDENT THEO. L. GARDNER, D. D.

One beautiful morning in March, 1902, two hundred excursionists landed on the shores of Palestine. Many of them had long been anxious to see the land of Bible story, and to study the Book in the light of the natural scenes that surrounded its origin.

Others were indifferent to all the historic influences, but seemed to take it in as a part of the general program in an extended tour.

It was the beginning of several days of sight-seeing; each day of which was to bring special opportunities to study men as well as historic scenes.

It was interesting, indeed, to notice what things attracted the attention of different persons, as each began to observe the scenes about him.

Many times there would be a great variety of opinions expressed regarding the same thing, because it affected different persons in very different ways.

What interested one had no charm for another, and some would see much more in a certain thing than many others could see.

Now and then one would be all absorbed in the study of the motley, unhappy throngs of natives, and seemed to bear their distresses upon his own heart. He was likely to be much interested in "convents" and mission schools where efforts are made to ameliorate the condition of the poor. Some seemed to find more enjoyment in a racing stampede with Arab ponies than in anything else. To these a broad plain with fair road was welcomed as offering an opportunity for a race; while no attention was paid to the wonderful landscape, and the interesting historic scenes.

Others enjoyed riding slowly amid such surroundings, in order to commune with each other concerning events in sacred story that had changed the world's history.

Some were filled with ecstasy as they beheld the places made sacred by the life and teachings of the Son of Man, while others seemed bored and disgusted amid the same wonderful scenes.

Some were enthusiastic over the geological formations and were all absorbed in securing specimens from field and ledge; and in reading the Creator's messages inscribed in the strata of mountain and gorge.

Others were enraptured whenever they were shown an ancient manuscript of the Bible, written by inspired prophets of old; and this would absorb all their attention until they had, at great expense, obtained a specimen thereof to carry to the home land.

Some were moved to tears in the presence of Olivet, Gethsemane and Calvary, while others seemed indifferent and unmoved, and passed these impressive scenes by in frivolous jesting. They seemed to see only the desolate and disgusting things that belong to the land in its ruin.

Again, there were many who were interested in all these matters combined. They seemed to stand on hallowed ground wherever Hebrew prophet, priest, or king had immortalized the scenes by deeds of valor and teachings of love.

While this class communed with the Divine Master through the natural scenes where he had labored for the good of men, they also listened with attentive ear to God's voice in flowers and birds and hills, and to His messages written in the rocks. They enjoyed gathering specimens from nature just as well as did those who saw nothing but specimens.

What was the cause of all these differences of interpretation given to scenes which all saw in common?

Why could some secure more pleasure from certain things than could others? Why was the geologist enraptured by things that others passed without notice? Why were some melted to tears, and strengthened in spiritual things by scenes that brought no emotion or help to others? Finally, why did some seem to find no interesting thing in all that land; but only chafed and fretted until they could get out of it, and return to the ship's wine room and card tables?

The answer is easy to find—it all comes from this law of mind, which some psychologists call "Apperception." It compels us to see everything in the light of ideas which we already possess. Under this law everything we see is colored by all the concepts of our past life. We must see things in terms of our own inner experiences; and what we have schooled ourselves to see and feel and think in years gone by will settle the question as to what we see to-day, and as to what interpretation we put upon things when we do see them. The world differs to different people because their hearts differ; and the heart-thoughts of years, like colored lenses, will bias every perception and color every judgment of the present.

Again, those things that belong to lines of knowledge which we have neglected to cultivate are hidden from our eyes, so that they escape our notice; and we are deprived of the good they might bring to us. Whatever man has centered his thoughts upon; whatever he has been most absorbed in will fix now the boundaries of his field of enjoyment.

Wherever he has neglected to cherish those things that go to make noble character; wherever he has failed to cultivate and broaden his field of knowledge, there he must suffer loss whenever the neglected things present themselves for observation.

The geologist had trained himself to read God's message in the rocks; the botanist had carefully studied the fields with heart attuned to the poetry of flowers; the devout soul had for years been centering his thoughts upon the sweet story of the Christ, and his humble home in Palestine and now all these are prepared to receive the very best results from a pilgrimage to the land of his birth, and to the pages of nature's book which he studied.

Happy is the man whose thought and study for years have been so broad and so thorough as to enable him to reap blessings from all these fields of knowledge. Of course the godless man, who has left the better part of his being undeveloped, could see little good in things that gave meat and drink to the Christian in Palestine; and so he must be the loser. All his past has been empty of that which is essential to the fullest enjoyment there, and he has no spiritual eyes to convey spiritual meanings to his soul.

Again, this study of apperception shows the wisdom of an all-sided education, even when one expects to become a specialist in his profession.

Many physicians advise the man afflicted with disease not to visit a specialist first; because his habits of thought and study have been only in the line of his specialty, and his tendency will be to see only the things that belong to his special work. This danger is obviated when broad education has preceded the special studies.

If a man wishes to make the most of life, and secure the greatest possible good from things about him, he should learn to think in many channels, and strive to study every page of knowledge that comes from the Divine hand. He should remember how impossible it is for him to escape the results of past study and years of thought. His field of enjoyment will be broad or narrow just in proportion to the breadth of these in days gone by. Thus do we make and limit our own world as we go along; and we shall thus make our own heaven or hell. Each day helps to fix our eternal future.

The Celtic party carried across the Atlantic just what they had in their hearts by previous study and thought; and what each one carried settled the question as to how much or how little of enjoyment he was to get out of the experiences beyond the sea.

So when we shall have crossed life's ocean we shall carry with us only what we have developed here, and our eternal future will be filled with gain or loss according to what we carry in our own souls.

Heaven itself would be hell to those who have never cultivated love for heavenly things.

SALEM, W. VA., JAN. 16, 1906.

Home News.

BOULDER, COL.—How Christmas and New Year's were spent by the Boulder Church and Sabbath School.—Noticing an occasional report from churches and Sabbath schools from other parts of the field, reminds me that no late report has been sent in from Boulder. The Senior Christian Endeavor has been reorganized recently with about twenty members, and quite a marked spirit of enthusiasm in the Master's cause is manifested by those taking up that work. On the evening after the Sabbath, near the last of November, an entertainment was arranged under the direction of the President, Miss Ollie Simpson, consisting of music, recitation, pantomime and a short dialogue, followed by refreshments, the object being to raise a little money with which to carry on their work. The exercises were fine and greatly enjoyed by those present. On Christmas night the Sabbath school, under the management of its superintendent, Deacon A. L. Clarke, gave a program of song, pantomime, hoop-drill and recitations, mostly by the children. This was followed by an old-fashioned Christmas tree, with presents for all, ending with a treat for all the children. The exercises seemed to be enjoyed very much by nearly a house full of people.—New Year's Day, as is the standing custom of the church, an annual dinner was served in the church parlors. About seventy-five people sat down to a sumptuous repast, served by the ladies. Last year the gentlemen prepared and served the dinner, without any aid whatever from the ladies, cooking everything themselves. This dinner was followed by the annual church meeting.—We are looking ahead to the good things in store for us on next Sabbath night, prepared by the Junior

Christian Endeavor Society, under the direction of the efficient Superintendent, Mrs. D. M. Andrews, who has stood so faithfully by the work for several years. We cannot say what the program will consist of, but have no doubt that it will be good. At the reorganization of the Sabbath school Deacon A. L. Clarke, who has been its faithful Superintendent for several years past, was re-elected. Miss Ollie Simpson was re-elected President of the Christian Endeavor Society and Mrs. D. M. Andrews re-elected Superintendent of Junior Christian Endeavor.—Let me say in conclusion that if you do not already know that Boulder is an enjoyable place in which to live, come and try it. By the way, I notice from an item in the last SABBATH RECORDER that several from the Nortonville Society are planning to come to Eastern Colorado to locate. Now inasmuch as Boulder is the only place in Eastern Colorado where there is a Seventh-day Baptist Church, already organized, in working order, and needing assistance and accessions, we shall look eagerly for your coming. Be assured that you will be warmly welcomed by pastor and people.

F. O. B.

JAN. 8, 1906.

BROOKFIELD, N. Y.—Thinking that some of THE RECORDER readers might be interested in the doings of our primary Sabbath school, I send in a short report.—Our Superintendent is doing a very good work, and the children have a good interest. The last Sabbath in 1905 we graduated a fine class of seven girls into the senior department. Here is a glimpse of the program, which, though short, was one the girls are likely to remember: Song and the Lord's prayer by all members of the department. Concert exercise by graduates. Names of apostles given in verse. Recitation of the twenty-third Psalm. Catechism, conducted by the teacher of the class. The Primary Superintendent then presented the class with "shields of faith" and spoke briefly but feelingly to them. This was followed by a kindly welcome from the Senior Superintendent, and then the pastor presented the diplomas.—The catechism was short and consisted of questions as to the church they attend, the day they observe and four or five verses with the Bible references telling why we observe the Sabbath. The "shields of faith" were cut from white bristol board in the form of a shield, and were quaintly lettered, bearing several verses referring to the Sabbath, and as blue denotes truth, they were provided with blue ribbon hangers.—Earnest effort is being made to impress the importance of our beliefs upon the minds of the children.—We are also organizing a Cradle Roll, which we hope may be successful.

C.

JAN. 16, 1906.

COUDERSPORT, PA.—We are having very mild winter weather. There is not enough snow for good sleighing, but a great deal of wind. We have had fine roads for wagons nearly all the fall and winter. There is considerable typhoid fever around us, but we have had no cases at this place. Wilbert Davis has been sick, but is able now to preach at Hebron, once in two weeks as usual.—Rev. L. D. Seager is expected here soon to begin special meeting, we hope for good soon to begin special meetings, we hope for good

COR.

JAN. 17, 1906.

We often have to seek long for Jesus; and this is our best employment, even if we have to spend more than one spiritual day's journey upon it.

THE OLD RELIABLE

Royal

BAKING POWDER

ABSOLUTELY PURE

The greatest of modern-time helps to perfect cooking

Used in the best families the world over

ROYAL BAKING POWDER CO., NEW YORK

Popular Science.

H. H. BAKER.

A New Venture to Reach the "North Pole."

There is not anything in the world attracting so much scientific attention (not even the Panama Canal), as how to prepare for and speedily accomplish the achievement of discovering either the North or South "Pole" of the globe. Several lives have been lost in fruitless attempts to reach the North Pole, but none more sad than that of Mr. Andre, and his assistant, who made the attempt to reach the pole in a common balloon, a distance of six hundred miles from Spitzbergen, the place of departure. They sailed away, full of hope and cheer, and were never heard from afterwards.

Mr. Walter Wellman, of Chicago, Ill., who has conducted two expeditions to the Arctic regions within the last twelve years, and spent much time there, is now arranging to conduct another expedition, on what he considers a more feasible plan than any heretofore attempted.

We understand Mr. Wellman is now arranging for an airship of the Santos-Dumont type; that will be self-propelling. Winds blowing from the direction of the pole are thought not to be so powerful as to interfere with self-propulsion.

The question under discussion is, how best to arrange for a continuous supply of gasoline for the engine during the voyage. This, of course, will depend very much on the lifting and staying qualities of the ship, as well as the average speed it could make per hour.

It may be thought advisable to establish stations, having such distances between, that the ship; or rather the areoplane, can safely go and return without much risk, in a given time, and thus by easy stages advance to the "pole," leaving a clear way open for a safe return to Spitzbergen at all times, even should their conveyance become unmanageable and useless.

As the metal "aluminum" is so very light and ductile, it seems possible to construct a gas tank for lifting purposes of such shape and propor-

tions as would meet all requirements, and yet be impervious as against leakage, and having a buoyancy capable of carrying two men and food and fuel from one station to another along the route.

It is true that a shorter time is much to be desired, still when danger to life can be reduced to a minimum, a few days or even months spent is of very small account.

We hope Mr. Wellman will think it advisable to try all experiments in our home land, and find out all the weak points in every part and have a machine made with which he can establish a line to the pole from Franz Josef Land, where he spent much time in 1898-99.

We shall be on the lookout for a report from Lieutenant Peary the latter part of September as to the results of his polar expedition.

Mr. Charles J. Clidden, who is making an extensive automobile tour, cables that he had covered 3,590 miles, and that he had crossed the "Arctic Circle" in his machine.

A JUST DECISION.

IRA J. ORDWAY.

It may be of interest to your readers to know that a remarkable judgment has recently been rendered in Chicago holding the proprietors of three saloons responsible for John Hedlund's failure to support his family on account of drunkenness. The trial was by jury and the verdict \$17,500 in favor of Mrs. Hedlund and children. The law upon which this judgment is based is in part as follows:

"Every husband, wife, child, parent, guardian, employer or other person, who shall be injured in person or property or means of support, by any intoxicated person, or in consequence of the intoxication, habitual or otherwise, of any person shall have a right of action in his or her name, severally or jointly, against any person or persons who shall, by selling or giving intoxicating liquors, have caused the intoxication in whole or in part of such person or persons.

"Damages may be recovered against the vendor and also against any person owning, renting, leasing or permitting the occupation of any building or premises, and having knowledge that intoxicating liquors are to be sold therein, or who, having leased the same for other purposes, shall knowingly permit therein the sale of any intoxicating liquors that have caused in whole or in part the intoxication of any person."

The judgment was obtained in Judge Tut-hill's court, who has distinguished himself by his friendship for wayward orphan boys. Being personally acquainted with the Judge I realize his desire to establish such a precedent as this judgment will make if sustained by the higher Courts. This most remarkable suit is the first of its kind in this city and may have a salutary influence over a much wider circle. Now that the law has been enforced, let us hope the Courts will continue to uphold it.

CHICAGO, JAN. 17, 1906.

DAVIS GENEALOGY.

Davis Genealogy, Vol. One, is nearly ready for the press. This volume gives the descendants of William, who are usually known as the "West Virginia Davises." We purpose giving complete records, and a short biographical sketch of all his descendants, of whatever name. This is the largest and most comprehensive work of its kind yet published. Records of the present generation are still quite incomplete, as there

are many who have not yet responded. If we should be allowed to go to press without your family record and other matters of interest to your family, it will be deeply regretted, not only by yourself, but by your friends and relatives for many generations.

T. C. DAVIS.

NORTONVILLE, KAN.

DEATHS.

CRANDALL.—Aaron S. Crandall died at the home of his daughter, Mrs. C. E. Swain Stillwell, in Sioux City, Iowa, January 2, 1906, in the ninety-second year of his age.

He was a member of the Seventh-day Baptist Church at Watson, N. Y., where he formerly resided.

"Blessed are the dead who die in the Lord."

DAVIS.—Hettie Winona Davis, daughter of Charles Preston and Deborah Emeretta Davis, was born in Dodridge Co., W. Va., March 21, 1892, and died in Jackson Center, O., January 14, 1906.

She was a kind and loving daughter, an affectionate sister and beloved by all who knew her. She was patient throughout her sickness and bore her sufferings without a murmur. One brother has preceded her to the Better Land. She leaves her parents, five sisters and three brothers to mourn their loss. The funeral services were conducted in the Seventh-day Baptist Church by J. D. Jones.

J. D. J.

HORNBLOWER.—William E. Hornblower died at Portville, N. Y., January 15, 1906, in the 87th year of his age.

The following notice of his death is taken from a local paper: "William E. Hornblower, an aged resident of this town, died at his late home at Main Settlement this morning at 12:30 o'clock, aged 86 years and 8 months. Mr. Hornblower was born in London, England, May 4, 1819. Coming to this country in early life, he located on King's Run, above Ceres. After a few years he purchased the farm where he has since lived, and settled in the town of Portville, where he has lived more than sixty years, honored and respected by every one. Mr. Hornblower has always been interested in public affairs and though never an office seeker, he has served the public in many positions of trust and has never been found wanting, doing well whatever was intrusted to his care. Besides his widow, he leaves three children, William M., who lives on the home farm; Mrs. M. P. Brown, of Richburg; and Mrs. E. W. Doolittle, of Binghamton."

Mr. Hornblower's first wife was Lucy Greene, with whom he lived but a short time before her death. His second marriage was with Elsie Crandall, who survives him and is the mother of his children. He was a member of the Portville Seventh-day Baptist church. Funeral services were held at the church, conducted by a former pastor, Rev. A. J. C. Bond.

A. J. C. B.

JOHNSON.—In DeRuyter, N. Y., January 15, 1906, Mrs. Giles Johnson, in the sixty-eighth year of her age.

She was the daughter of Bersley Sanford, who resided in the town of Pitcher, N. Y. In early life she was married to Dr. James Stanbro, whose death left her a widow. In 1888 she was married to Mr. Giles Johnson, of DeRuyter. This union made a happy family for eighteen years. Her last sickness, pneumonia, continued three weeks. She was a devoted Christian. The funeral services were held at her late home. The Congregationalist pastor shared in the service. The theme for a brief sermon was, "Be ye also ready." As a neighbor she is missed and mourned. We laid her body in the dust, while we looked to our dear Redeemer for a glorious immortality.

L. M. C.

WEST.—Mary Anne Jackson West was born May 27, 1823, and died near State Bridge, N. Y., Jan. 19, 1906, after an illness of about ten days.

Jan. 1, 1843, she was united in marriage with Deacon Joseph West with whom she shared life's joys and sorrows for 58 years, his death having preceded hers five years. Feb. 28, 1847, she was baptized and received into membership of the Second Verona Seventh-day Baptist Church of which she continued a faithful and consistent member. She was a Christian, of positive convictions, plain, straightforward in speech, loved and respected by all, and will be greatly missed by the little church and by the community. She is survived by a half brother and a half sister. Her only sister died in the West January 16, 1906. The funeral services were conducted by her pastor, A. L. Davis, Jan. 22, at the Second Church.

A. L. D.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD,
 Edited by
 REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1906.

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

LESSON VI.—JESUS CALLING THE FISHERMEN.

For Sabbath-day, Feb. 10, 1906.

LESSON TEXT.—LUKE 5: 1-11.

Golden Text: "Be ye therefore followers of God, as dear children." Eph. 5: 1.

INTRODUCTION.

Matthew, Mark and Luke omit all references to our Lord's early Judean ministry, and begin at once to tell of his work in Galilee. We are not to understand however that they would contradict John who gives us the impression that Jesus spent months in Judea before he began his Galilean ministry. None of the Evangelists begin to tell us all that Jesus did, but chose to give to us that with which they were most familiar or what they thought would be of the greatest interest.

John tells us of the first meeting of Jesus with those who afterwards became his disciples at a time very shortly after his temptation. We are not to think of that narrative as another and varying account of the incident mentioned in our lesson. We can harmonize the two incidents by supposing that then they were called to personal allegiance to Jesus, now to permanent discipleship.

We are to understand that John the Baptist continued his ministry for a number of months after Jesus was baptized, (say ten or eleven months) and that Jesus departed into Galilee, and began his work outside of the jurisdiction of Herod soon after John was imprisoned. Luke refers to the imprisonment of John in summing up concerning his work before he tells of the baptism of Jesus. Mark and Luke speak of this event farther on in their narrative in connection with the story of his death, which probably occurred after a year and a half or so.

It is to be noted that Matthew and Mark place the call of the disciples at the very beginning of the Galilean ministry, while from our present lesson we infer that Jesus had been preaching for some time.

TIME.—Probably in the early part of the year 28 A. D.: a little more than a year after our lesson of last week.

PLACE.—The sea of Galilee: probably not far from Capernaum.

PERSONS.—Jesus and his early disciples; the multitude.

OUTLINE:

1. Jesus Teaches the People. v. 1-4.
2. Jesus Gives the Fishermen Remarkable Success. v. 5-7.
3. The Amazed Fishermen Become Followers of Jesus. v. 8-11.

NOTES.

1. Now it came to pass, while the multitude pressed upon him, etc. From the very beginning of Jesus' preaching in Galilee it seems that great crowds were attracted to him. Those in the background were so eager to get near him that they would often press those in front so that they would fairly touch Jesus. The lake of Gennesaret. This name is evidently derived from the Old Testament name, Chinneroth, which is also the name of a town in that region. It is worthy of curious notice that Luke always and properly calls it a lake, as here, while the other Evangelists call it the sea of Galilee. John speaks of it as the sea of Tiberias, (from the city upon its

southern shore). Many incidents of our Lord's ministry are centered about this beautiful lake. In Matthew and Mark's account of the call of the disciples there is no crowd present.

2. Two boats standing by the lake. That is, just at the shore, possibly drawn up on the beach. One of them was evidently that belonging to James and John. Although our author makes Peter more prominent than in the other accounts, he does not lose sight of the presence of the others. The fishermen had gone out of them, etc. They had finished their work of fishing, and were preparing to leave things in good shape.

3. Which was Simon's. We ordinarily think of the chief of the disciples as Peter, but he was not commonly called by that name till toward the close of our Lord's ministry. To put out a little from the land. Just far enough that Jesus might be rid of the press, and still speak to the people easily. We note a similar arrangement at the time that our Saviour taught by the parable of the Sower and other parables. Mark 4: 1; Matt. 13: 2.

4. Put out into the deep. That is, row out into deep water at some distance from the land. This verb is in the singular number addressed to Peter as the captain or steersman of the boat; the next is in the plural addressed to those who managed the nets. Let down your nets. The nets were long and wide and were so let down and the ends brought around so as to include a considerable space in the lake. A draught. Or, as we would say, a catch. The word is a general term to express that which is sought by hunters or fishers.

5. Master. The Greek word thus translated is used of a teacher in relation to his pupils, and also of a master or lord of servants. Peter uses it here of one whose right to command he accepts. We are not to think that Peter already recognized Jesus as his Lord and Master (spelled with capital M). We toiled all night. Throughout the whole night when the prospect for obtaining fish was better than in the day time they had labored unto weariness, and yet fruitlessly. It seemed altogether useless to make another attempt now. At thy word. Out of respect for Jesus, but with no expectation of catching any fish Peter does as he is asked.

6. They enclosed a great multitude of fishes. This was certainly a miracle. If some one should say that the school of fish happened to be there at the time, the reply is sufficient that then Jesus must have had miraculous knowledge to enable him to discern their presence when the practical fishermen could see no signs of fish. And their nets were breaking. An indication of the great quantity of fish that they had caught.

7. And they beckoned unto their partners. That is, James and John. Compare ver. 10. They were evidently on the land. It is probable that they were accustomed to communicate by signals to avoid unnecessary noise while fishing. Some have imagined that Peter and those who were with him were speechless through astonishment, but that is very improbable. The instinct of the fishermen enabled them to secure their catch before they thought sufficiently of the wonder to be overcome by the surprise.

8. Depart from me, for I am a sinful man. In view of this wonderful manifestation of the power of God Peter is reminded of his own sinfulness in contrast with the holiness of Christ. He utters this exclamation not because he wishes to be separated from Jesus, but because he has such a vivid impression of the incongruity of the association of such a sinful man as he feels himself to be with the sinless Jesus. It is to be noted that Jesus does not depart. We are not to infer that Peter had been a criminal. He had like Isaiah a clear impression of the greatness of his sin.

9. For he was amazed. All were affected by the wonder. Peter let his amazement carry him to right conclusions concerning the character of Jesus, and then to the right conclusion concerning himself.

10. James and John, sons of Zebedee. We infer that James was the elder brother since he is usually, as here, mentioned first. Zebedee was evidently a man of some property, for he had hired servants. Some have thought that Jesus'

apostles were among the very poorest in this world's goods, but such a statement certainly would not be true of them all. From henceforth thou shalt catch men. From the singular number we see that Peter is particularly addressed, but the message was certainly intended for the others. Their work is to be changed from catching fish to catching men. The Greek word means to take alive. They were to take men that they might live rather than to take fish for death. Their business from now on is to win men for the kingdom of Jesus Christ. We note that Jesus has this for his definite plan to win men to allegiance to himself.

11. They left all and followed him. From this time on they became his constant followers and companions. This is not to say however that they never visited their homes, or that they never went fishing again. Compare John 21.

FRANKLIN THE CITIZEN.

Franklin was particular about the way of doing that business. He was particular about the way in which he made his money. He was not of that too familiar type of big business men who square extortion and oppression by philanthropy. He took no rebates. When he first started his newspaper in Philadelphia, his rival was Bradford, who in addition to publishing a paper was Postmaster General of the Colonies. Bradford used his authority as Postmaster General to practically exclude Franklin's papers from the mail by forbidding the post riders to carry them. Franklin shortly after succeeded Bradford as Postmaster General. Here was the opportunity to build a monopoly and crush his old rival. But the thought never seems to have entered his head that the newspaper business of the colonies belonged to him. He says of Bradford in his attempt to crush Franklin's newspaper: "I thought so meanly of him for it that when I afterward came into his situation I took care never to imitate him."

SOUTH AMERICA MORE TOLERANT.

Rev. John Lee, of Chicago, who has done a modest but important work in the last three or four years toward securing liberty of Protestant worship in the Catholic States of South America, is justly encouraged with the progress achieved already, says *The Interior*. Directly from his endeavors has come a co-operation of the governments of United States, Great Britain and Germany in representing diplomatically to the republics on the west coast of South America the advantages of making the exercise of religion perfectly free. In part from this friendly intervention, in part from the influence of liberalizing agitators in their own citizenship, these republics are gradually relaxing their intolerance. Ecuador, like France, has abrogated its "concordat," and its statute-book now declares that the State permits the exercise of every religion not contrary to the laws nor to morality. Police protection for worship is guaranteed. In Peru, while it still continues unlawful to conduct Protestant worship in public assembly, the government has nevertheless issued stringent orders for protecting Protestant preachers. At the last advices received by our State Department from Bolivia, the lower House of the Congress of that country had passed a bill for complete religious freedom, and the upper House was expected to enact the measure into law.

HERE'S YOUR CHANCE

**Will You Take It?
 A GREAT MAGAZINE OFFER**

What are you planning to read next year! What do you have in mind for the long winter evenings that will soon be coming? Won't you be improving your minds with the best magazines the country affords? Of course you will be, so let us help you to get them at reduced prices. Just note the following offers:

Offer No. 1—Combination Price

\$4.25

- Recorder, one year **\$2.00**
- Cosmopolitan, one year **1.00**
- Review of Reviews, one year **3.00**
- Woman's Home Companion, one year **1.00**

Reg. Price

\$2.00

1.00

3.00

1.00

\$7.00

Offer No. 2—Combination Price

\$3.50

- Recorder, one year **\$2.00**
- Success, one year **1.00**
- Good Housekeeping, one year **1.00**

Reg. Price

\$2.00

1.00

1.00

\$4.00

Offer No. 3—Combination Price

\$3.25

- Recorder, one year **\$2.00**
- Success, one year **1.00**
- Harper's Bazar, one year **1.00**

Reg. Price

\$2.00

1.00

1.00

\$4.00

Offer No. 4—Combination Price

\$4.25

- Recorder, one year **\$2.00**
- Success, one year **1.00**
- Independent, one year **2.00**

Reg. Price

\$2.00

1.00

2.00

\$5.00

Offer No. 5—Combination Price

\$2.50

- Recorder, one year **\$2.00**
- Cosmopolitan, one year **1.00**

Reg. Price

\$2.00

1.00

\$3.00

WHY THROW AWAY MONEY?

All the magazines on our list are first-class in every respect, and you may have been buying them in the past and paying regular rates.

DON'T DELAY

Take advantage of this offer NOW. Combinations may be changed or withdrawn at any time. Address

Sabbath Recorder,

PLAINFIELD, N. J.

BACKSLIDERS.—NO. 1.

REV. CHARLES S. SAYRE.

When a person in cool deliberation has ceased to live up to his covenant vows with the church, and when he has been shown the danger of this to himself, and the damage it is to the church, if he still persists in his unrenewed state, his name should be taken from the roll. This is not "cutting him off;" for he has himself voluntarily severed his connection with the church. When a stockholder in a corporation withdraws his money, and the company becomes convinced that he will not renew his former relations with them, they strike his name from their books. They do not "cut him off;" the man did that when he ceased to live up to the rules of the company. When a man, doing business with one bank, changes to another, the old bank drops his name from its books. It does not "cut him off;" but he, having broken the business relation which bound them, left nothing for the bank to do but strike his name from its books.

I do not know of any action which the church has any business to take regarding a backslider, except to try to reclaim him. Matt. 18: 15-17 teaches the effort to reclaim, and if he will not be reclaimed, "Let him be unto thee as an heathen man and a publican." It does not tell the church to make him a heathen man and a publican, but "Let him be unto thee." It is his action toward the church that is to make him what he is. When a person maintains such a relation to the church it is the business of the church to take his name from its books and let the world know that he has dissolved partnership with the church and that the church is no more to be censured for his bad conduct. The word "excommunicate" is not a Bible word, and much less is it a principle of the Christian religion, and as the churches have come to see the folly of this old form of ecclesiasticism they have gone to the other extreme, and have kept the names of backslider ones on their books and these careless people have been looked upon by the outside world, and by the great majority of the church members as members in good standing, and the effect has been disastrous to the church.

THE YEAR AND THE WORLD.

"The year 1905 will ever loom large in history. To those who have observed its doings close at hand, within the very ruck of things, it has seemed at once thrilling, sensational, impressive, ominous and auspicious—at times one, at times all, of these, according to the point of view and the temporary disposition of the observer. As it recedes into the balanced perspective of the past it will be estimated more consistently and equitably, and while its spectacular features may lose a little of their high coloring its enduring effects upon man and his world will not lose significance or weight. We shall not err if we reckon that the years in the last hundred that were worthy to be classed with this in import to humanity may be counted upon the fingers of the hands.

"The complete habilitation of a great power in Asia and the transformation of a great power in Europe would, apart from all else, be sufficient to mark 1905 as a year of wonders. Indeed, either of those events alone would have made it a notable date in our chronology. For the first time in more than twenty-two centuries an Asiatic power has won, by indisputable deserts, recognition as the peer of the foremost powers of Europe. Not since Alexander struck down Darius until to-day has the world seen such a

spectacle, approved by diplomacy, by war and by the common consent of the civilized world. In that consummation 1905 stands unique in the rolls of the Christian Era. Of the import of that, to diplomacy, to military balance, to industry and art, to commerce, to society and to the relations of the various races which compose our ethnic whole the future historian will treat. To-day it is a theme beyond even our speculative ken.

"What 1793 was to France 1905 has been to Russia; and between those dates there has been no other quite comparable with them in such significance. What will be the ultimate outcome of the tremendous processes begun in this year must as yet be left to hope and unflinching optimism to guess. What is sure is that it will be of great moment to Russia and to the world. The year 1905 marks the opening of a new era for the Russian Empire, and for those relations which it sustains to the rest of the world, and which so vitally affect the rest of the world, at so many points. Equally with the rise of Japan the transformation of Russia is an event of universal interest and one which must profoundly affect the whole subsequent history of the world."—*New York Tribune*.

Let prayer sweeten prosperity and hallow adversity.

Life's uncertainties give us a new hold upon the everlasting.

We write our blessings on the water, but our afflictions on the rock.

Patience is the knack of getting along comfortably with all uncomfortable things and beings.

Special Notices.

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

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. W. D. WILCOX, Pastor, 5666 Ellis Ave.

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

ELI FORSYTHE LOOFBORO, Pastor, 260 W. 54th Street.

Now in press
A History of

**Seventh Day Baptists
 in West Virginia.....**

A. D. 1789 to A. D. 1902

By **Cortliss F. Randolph**

This volume is now passing through the press and will be published in the near future. The edition will be small and about half of it has already been subscribed for.

Advance subscriptions will be accepted for a limited period at \$3.50 net, postage extra.

The price will be advanced, upon publication to \$5.00.

Address all subscriptions to

CORLISS F. RANDOLPH,
 185 North Ninth Street
 NEWARK, N. J.

TABLE OF CONTENTS.

EDITORIALS.—Tract Society Interests; Organize Movements; A General Tract Society; The Present Society; Immediate Demands, To Whom Can the Board Appeal; The Seminary; Conflicting Testimony; Sunday Law in Ohio. 65-66
Summary of News. 67
In Memoriam Dr. Harper. 68
From J. C. Crofoot. 68
Letters to the Smiths. 69
The Story of the Cranberry. 69
MISSIONS.—Editorial; Missionary Board Meeting; What Doest Thou Here, Elijah? Treasurer's Report. 70-72
Homesick for the Hills, Poetry. 72
WOMAN'S WORK.—A January Twilight, Poetry; A Great Petition, Treasurer's Annual Report of the Women's Evangelical Society of Alfred, New York; The Old Age Habit; The Home of Happiness. 72-73
Alfred Theological Seminary. 73
CHILDREN'S PAGE.—Ten Little Smiles, Poetry; Story of a Mouse; The Dog's Narrow Escape. 74
YOUNG PEOPLE'S WORK.—The Reading and Study Course in Bible History; The Sabbath in Holland—How Did Our Mission in Holland Begin? 75
Lessons in Apperception. 75
Home News. 76
Popular Science. 77
A Just Decision. 77
Davis Genealogy. 77
DEATHS. 77
SABBATH SCHOOL. 78
Franklin the Citizen. 78
South America More Tolerant. 78
Backsliders. 79
The Year and the World. 79

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University was founded in 1836, and from the beginning its constant and earnest aim has been to place within the reach of the deserving, educational advantages of the highest type, and in every part of the country there may be found many whom it has materially assisted to go out into the world to broader lives of useful and honored citizenship. That it may be of still greater service in opening a way to those seeking a college education, it is provided that for every one thousand dollars subscribed and paid into the Centennial Fund, from any town in Allegany or Steuben counties, N. Y., or any county in any state or territory, free tuition be granted to one student each year for the Freshman year of the College course. Your attention is directed to the fact that any money which you may subscribe, will in conjunction with that subscribed by others in your town or county, become a part of a fund which will forever be available in the way of assisting some one in your own vicinity. Every friend of Higher Education and of Alfred University is urged to send a contribution to the Treasurer, whether it be large or small.

Proposed Centennial Fund. . . \$100,000 00
Amount Needed June 1, 1905. . . 95,585 00
C. S. Baldwin, Wellsville, N. Y.

Milton College.

Second Semestry Begins Feb. 5.

A college of liberal training for young men and women. Degrees in arts, science, and music.

Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of Anglo-Saxon and early English. Thorough courses in Biology and Geology.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The school of music has courses in Pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in elocution and physical culture.

Club boarding, \$1.50 per week; boarding in private families, \$3 per week, including room rent and use of furniture.

For further information address the REV. W. C. DALAND, D. D., President or Prof. A. E. WHITFORD, M. A., Registrar, Milton, Rock County, Wis.

Salem College

Salem, West Virginia

SEVENTEENTH YEAR

Classical, Scientific and Music Courses

- Good equipment.
Experienced teachers.
Progressive methods.
Development of character through personal contact with teachers the highest aim.
A loyal and helpful school spirit.
Work done accepted in full value at the State University.
Normal Course with State Certificate.
Club boarding, expenses low.
Plans are maturing for the erection of a large stone and brick school building on the campus.
Fall term opens Sept. 5, 1905.
For illustrated catalogue address

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

Chas. E. Gardiner, D. D., President.

Chicago, Ill.

BENJAMIN F. LANGWORTHY, ATTORNEY AND COUNSELLOR AT LAW. Suite 510 and 512 Tacoma Bldg., 131 LaSalle St. Tel. Main 3141. Chicago, Ill.

Seventh-day Baptist Bureau

of Employment and Correspondence. President—C. U. Parker, Chicago, Ill. Vice-President—W. H. Greenman, Milton Junction, Wis. Secretaries—W. M. Davis, 602 West 63d St., Chicago, Ill.; Murray Maxson, 516 West Monroe St., Chicago, Ill. Associational Secretaries—Wardner Davis, Salem, W. Va.; C. Laton Ford, Plainfield, N. J.; Dr. S. C. Maxson, 22 Grant St., Utica, N. Y.; Rev. E. E. Saunders, Alfred, N. Y.; W. K. Davis, Milton, Wis.; F. R. Saunders, Hammond, La. Under control of General Conference. Denominational in scope and purpose. INCLOSE STAMP FOR REPLY.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. STEPHEN BARCOCK, President, 48 Livingston Ave., Yonkers, N. Y. A. L. TITSWORTH, Secretary, Plainfield, N. J. F. J. HUBBARD, Treasurer, Plainfield, N. J. Rev. A. H. Lewis, Corresponding Secretary, Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J., the second first-day of each month, at 2:15 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND. H. M. MAXSON, President, Plainfield, N. J. JOSEPH A. HUBBARD, Treasurer, Plainfield, N. J. D. E. TITSWORTH, Vice-President and Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

W. M. STILLMAN, COUNSELLOR AT LAW. Supreme Court Commissioner, etc. Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE. President—Mrs. S. J. Clarke, Milton, Wis. Vice-Presidents—Mrs. J. B. Morton, Milton, Wis.; Mrs. A. R. Crandall, Milton, Wis. Corresponding Secretary—Mrs. T. J. Van Horn, Albion, Wis. Recording Secretary—Mrs. J. H. Babcock, Milton, Wis. Treasurer—Mrs. L. A. Platts, Milton, Wis. Editor Woman's Page—Mrs. Henry M. Maxson, 661 W. 7th St., Plainfield, N. J. Secretary, Eastern Association—Mrs. Anna Randolph, Plainfield, N. J. Secretary, South-Eastern Association—Mrs. C. H. Trainer, Salem, W. Va. Secretaries, Southern Association—Miss Ethel Haven, Leonardsville, N. Y. Secretary, Western Association—Miss Agnes L. Rogers, Alfred, N. Y. Secretary, North-Western Association—Mrs. A. S. Maxson, Milton Junction, Wis. Secretary, Pacific Coast Association—Miss Ethlyn M. Davis, Riverside, Cal.

NEW YORK CITY. SABBATH SCHOOL BOARD. President—George B. Shaw, 511 Central Ave., Plainfield, N. J. Vice Presidents—Eastern Association, Albert Whitford, Westery, R. I.; Central Association, Ira Lee Cottrell, Leonardsville, N. Y.; Western Association, Arthur E. Main, Alfred, N. Y.; South-Eastern Association, Herbert C. VanHorn, Lost Creek, W. Va.; North-Western Association, Herman D. Clarke, Dodge Centre, Minn.; South-Western Association, Gideon H. F. Randolph, Fouke, Ark. Recording Secretary—Corliss F. Randolph, 184 North Ninth Street, Newark, N. J. Corresponding Secretary—John B. Cottrell, Plainfield, N. J. Treasurer—Frank L. Greene, 490 Vanderbilt Avenue, Brooklyn, N. Y. Members—Esle F. Randolph, Great Kills P. O., N. Y.; Charles C. Chipman, Yonkers, N. Y.; Eli F. Looftoro, N. Y. City; Stephen Babcock, N. Y. City; Edward E. Whitford, Brooklyn, N. Y. Regular meetings the third Sundays in September, December and March, and the first Sunday in June.

HERBERT G. WHIPPLE, COUNSELLOR AT LAW. St. Paul Building, 220 Broadway.

C. C. CHIPMAN, ARCHITECT. St. Paul Building, 220 Broadway.

HARRY W. PRENTICE, D. D. S., "The Northport," 76 West 104th Street.

ALFRED CARLYLE PRENTICE, M. D. 155 W. 46th Street. Hours: 8-10 A. M. 1-2; 6-8 P. M.

ORRA S. ROGERS, Special Agent. MUTUAL BENEFIT LIFE INS. CO., 137 Broadway. *Tel. 6548 Cort.

ALFRED UNIVERSITY, Alfred, N. Y. Second Semester opens Jan. 30, 1906. BOOTHE COLWELL DAVIS, PH. D., D.D., Pres. ALFRED ACADEMY, Second Quarter opens Nov. 14, 1905. WILLIAM S. MAXSON, Ph. B., Prin.

SEVENTH-DAY BAPTIST EDUCATIONAL SOCIETY. E. M. TOMLINSON, President, Alfred, N. Y. REV. ARTHUR E. MAIN, Corresponding Secretary, Alfred, N. Y. V. A. BAGES, Recording Secretary, Alfred, N. Y. A. B. KENYON, Treasurer, Alfred, N. Y. The regular meetings of the Board are held in February, May, August and November, at the call of the President.

ALFRED THEOLOGICAL SEMINARY. REV. ARTHUR E. MAIN, Dean. The next year opens Tuesday, Oct. 3, 1905. West Edmeston, N. Y.

YOUNG PEOPLE'S EXECUTIVE BOARD. President—A. C. Davis, Jr., West Edmeston, N. Y. Secretary—A. L. Davis, Verona, N. Y. Treasurer—Eda Coon, Leonardsville, N. Y. Junior Superintendent—Mrs. H. M. Maxson, Plainfield, N. J. Editor Young People's Page—Rev. L. C. Randolph, Alfred, N. Y. Associational Secretaries—Eastern, L. Gertrude Stillman, Ashaway, R. I.; Central, A. L. Davis, Verona, N. Y.; Western, E. A. Webster, Alfred, N. Y.; North-Western, B. E. Johnson, Milton, Wis.; South-Western, C. C. VanHorn, Gentry, Ark.; South-Eastern, Amos Brisse, Salem, W. Va.

D. R. A. C. DAVIS, JR., General Practice. Specialty: Eye and Ear. Westery, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. WM. L. CLARKE, President, Westery, R. I. A. S. BARCOCK, Recording Secretary, Rockville, R. I. GEORGE H. UTTER, Treasurer, Westery, R. I. Rev. O. U. Whitford, Corresponding Secretary, Westery, R. I. The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT. IRA B. CRANDALL, President, Westery, R. I. O. U. WHITFORD, Corresponding Secretary, Westery, R. I. FRANK HILL, Recording Secretary, Ashaway, R. I. Associational Secretaries—Stephen Babcock, Eastern, 166 W. 34th Street, New York City; D. A. G. Davis, Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, North-Western, Negrtonville, Ky.; P. J. Ehret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La. The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment. The Board will not obtrude information, help or advice upon any church or persons but give it when asked. The first three persons named in the Board will be its working 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. All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

LEONARDVILLE, N. Y. THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE. Next session to be held at Leonardsville, N. Y. August 22-27, 1906. STEPHEN BARCOCK, President, 48 Livingston Ave., Yonkers, N. Y. City; Rev. E. P. SAUNDERS, Alfred, N. Y., Recording Secretary. FRANK L. GREENE, 490 Vanderbilt Avenue, Brooklyn, Corresponding Secretary. W. C. WHITFORD, Alfred, N. Y., Treasurer. Executive Committee—Rev. W. L. Burdick, Ashaway, R. I.; David E. Titsworth, Plainfield, N. J.; Ira B. Crandall, Westery, R. I.; H. D. Babcock, Leonardsville, N. Y.; Esle F. Randolph, Great Kills, N. Y.; Rev. W. D. Burdick, Farina, Ill.

UTICA, N. Y. D. R. S. C. MAXSON, Office 205 Genesee Street.

THE SABBATH RECORDER.

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

VOLUME 62. No. 6.

PLAINFIELD, N. J., FEB. 5, 1906.

WHOLE No. 3,180.

PATIENCE WITH THE LIVING. Sweet friend, when thou and I are gone Beyond earth's weary labor, When small shall be our need of grace From comrade or from neighbor; Passed all the strife, the toil, the care, And done with all the sighing— What tender ruth shall we have gained, Alas! by simple dying?

Then lips too chary of their praise Will tell our merits over, And eyes too swift our faults to see Shall no defect discover. Then hands that would not lift a stone Where stones were thick to cumber Our steep hill path, will scatter flowers Above our pillowed slumber.

Sweet friend, perchance both thou and I, Ere love is past forgiving, Should take the earnest lesson home— Be patient with the living. To-day's repressed rebuke may save Our blinding tears to-morrow; Then patience, e'en when keenest edge May whet a nameless sorrow!

'Tis easy to be gentle when Death's silence shames our clamor, And easy to discern the best Through memory's mystic glamour; But wise it were for thee and me, Ere love is past forgiving, To take the tender lesson home— Be patient with the living.

—Margaret E. Sangster.

Begin not Ended. "LIFE over now: and the strong man, at last From earthly bond and strain forever free, Into that larger, grander life hath passed, To dwell forever, gracious Lord, with thee."

That stanza is truthful if it be limited to ordinary vision and the higher, the true conception of living is left out of mind. When the true view of life is taken, the view which approaches the standard that faith sets up, one must write:

First life is over now And the strong man is free From hindrances of earth, That he may enter on The larger blessed life, beyond. That life of Spirit which Love Divine hath treasured for Its own.

Or, if you will, put it as Tennyson does:

"Thy leaf has perished in the green Yet somewhere, out of human view Whate'er thy hands are set to do Is wrought with tumult of acclaim."

Consoled and uplifted by such a conception of

life you will be better prepared to become brother to him whom Browning describes as "One who never turned his back but—marched breast forward, Never doubted clouds would break, Never dreamed though right were worsted, wrong would triumph, Held, we fall to rise, are baffled to fight better, Sleep to wake.

"So at noonday, in the battle of men's work-time Greet the unseen with a cheer, Bid him forward, back and breast as either should be, 'Strive and thrive!' Cry 'Speed, fight on, fare ever There as here.'" Life begins on earth. End it can not. God's Forever is our inheritance.

THE HIGHEST FORM OF SACRIFICE. NATURAL religion teaches that God is to be appeased and propitiated by the sacrifice of that which is dearest to men. Hence the sacrifice of children and the horrid rites which attend the lower forms of heathenism, spring from a perversion of the truth that God is pleased with entire self-surrender. Abraham was familiar with the offering of human sacrifices, as practiced by the surrounding heathen tribes, and was open to temptation on that point, even though he knew that God condemned the heathen for it. The scene on Mt. Moriah—the offering of Isaac—placed the seal of God's disapprobation on such sacrifices. At the same time it taught most impressively the lesson that God seeks the best our lives can bring. The main features in the test of Abraham's faith on that occasion lay in the fact that God seemed to contradict himself in calling for the death of Isaac. His plans were involved in the promises which centered around Isaac. The hosts of promised descendants, and the blessings to all nations through Abraham, as he understood the promises, could come only through Isaac. If he were slain, the promises must fail. If he were not slain Abraham must disobey God. Thus the problem must have seemed as Abraham journeyed toward Mt. Moriah. God had shown by repeated proofs that it was more than dangerous for men to disobey Him. The memory of smoking Sodom was too near to leave Abraham in doubt on that point. But since the command to slay Isaac was the last expression of God's will, he could not do less than go forward, though struggling and full of doubt as to how this apparent contradictoriness could be reconciled. This test shows the grandure of Abraham's faith, which could obey even when God appeared to

contradict Himself. It is a perfect illustration of the truth that duties are ours and results are God's.

THE JOURNEY TO Mount Moriah was the highest mountain peak of Abraham's personal experience. Through watching, waiting and hoping against hope, he had come to this sublime height from which even the whirlwind of contradictory commands and promises could not move him. Thus did God foreshadow the training and testing through which the Christian rises to highest strength, and greatest purity. The scene at Mt. Moriah is part of the same picture which the Revelator drew when he said of the redeemed, these are they who have come out of great tribulation. In addition to the personal test which was brought to Abraham, his descendants were taught how God abhorred the sin of human sacrifice, and thus were warned against that prevailing form of idolatry. But higher than all local lessons is the universal one which this story teaches. Knowing God's will, having His plain commands and His everlasting promises, it is our duty to obey, even though obedience seems to annul the promises of God. When Abraham, with trusting heart, choking back his sobs, calmly said, "God will provide himself a lamb, my boy," he voiced forth the universal language of obedience, through suffering faith. Wherever you find such faith in the history of the church you have found a child of God. This is the supreme test of obedient love.

RELIGION is a universal fact in human experience. It appears in the earliest stages of barbarism, and continues in some form with increasing prominence through each stage of human life. The facts which underlie it are as real, and far more forceful than any facts connected with the material universe. There are three representative forms of religion. First, that of a tribe or family of men. This sometimes continues for a long time, where the development toward higher civilization is slow. Ethnic religions come next, that is, a given nation will develop a given type of religion. It is supposed to belong to the members of that nation alone. The greater number of the religions of the world are of this character. For example, the religion of the Hindoos is Brahmanism. That of the Persians is Zoroastrianism. The Egyptians have an extensive national religion. The Hellenic tribes developed a distinct type. The Latin races another type, the original form of which appears in Roman Paganism. The great

A Supreme Test.

RELIGION is a universal fact in human experience. It appears in the earliest stages of barbarism, and continues in some form with increasing prominence through each stage of human life. The facts which underlie it are as real, and far more forceful than any facts connected with the material universe. There are three representative forms of religion. First, that of a tribe or family of men. This sometimes continues for a long time, where the development toward higher civilization is slow. Ethnic religions come next, that is, a given nation will develop a given type of religion. It is supposed to belong to the members of that nation alone. The greater number of the religions of the world are of this character. For example, the religion of the Hindoos is Brahmanism. That of the Persians is Zoroastrianism. The Egyptians have an extensive national religion. The Hellenic tribes developed a distinct type. The Latin races another type, the original form of which appears in Roman Paganism. The great

RELIGION is a universal fact in human experience. It appears in the earliest stages of barbarism, and continues in some form with increasing prominence through each stage of human life. The facts which underlie it are as real, and far more forceful than any facts connected with the material universe. There are three representative forms of religion. First, that of a tribe or family of men. This sometimes continues for a long time, where the development toward higher civilization is slow. Ethnic religions come next, that is, a given nation will develop a given type of religion. It is supposed to belong to the members of that nation alone. The greater number of the religions of the world are of this character. For example, the religion of the Hindoos is Brahmanism. That of the Persians is Zoroastrianism. The Egyptians have an extensive national religion. The Hellenic tribes developed a distinct type. The Latin races another type, the original form of which appears in Roman Paganism. The great

RELIGION is a universal fact in human experience. It appears in the earliest stages of barbarism, and continues in some form with increasing prominence through each stage of human life. The facts which underlie it are as real, and far more forceful than any facts connected with the material universe. There are three representative forms of religion. First, that of a tribe or family of men. This sometimes continues for a long time, where the development toward higher civilization is slow. Ethnic religions come next, that is, a given nation will develop a given type of religion. It is supposed to belong to the members of that nation alone. The greater number of the religions of the world are of this character. For example, the religion of the Hindoos is Brahmanism. That of the Persians is Zoroastrianism. The Egyptians have an extensive national religion. The Hellenic tribes developed a distinct type. The Latin races another type, the original form of which appears in Roman Paganism. The great

RELIGION is a universal fact in human experience. It appears in the earliest stages of barbarism, and continues in some form with increasing prominence through each stage of human life. The facts which underlie it are as real, and far more forceful than any facts connected with the material universe. There are three representative forms of religion. First, that of a tribe or family of men. This sometimes continues for a long time, where the development toward higher civilization is slow. Ethnic religions come next, that is, a given nation will develop a given type of religion. It is supposed to belong to the members of that nation alone. The greater number of the religions of the world are of this character. For example, the religion of the Hindoos is Brahmanism. That of the Persians is Zoroastrianism. The Egyptians have an extensive national religion. The Hellenic tribes developed a distinct type. The Latin races another type, the original form of which appears in Roman Paganism. The great

RELIGION is a universal fact in human experience. It appears in the earliest stages of barbarism, and continues in some form with increasing prominence through each stage of human life. The facts which underlie it are as real, and far more forceful than any facts connected with the material universe. There are three representative forms of religion. First, that of a tribe or family of men. This sometimes continues for a long time, where the development toward higher civilization is slow. Ethnic religions come next, that is, a given nation will develop a given type of religion. It is supposed to belong to the members of that nation alone. The greater number of the religions of the world are of this character. For example, the religion of the Hindoos is Brahmanism. That of the Persians is Zoroastrianism. The Egyptians have an extensive national religion. The Hellenic tribes developed a distinct type. The Latin races another type, the original form of which appears in Roman Paganism. The great

RELIGION is a universal fact in human experience. It appears in the earliest stages of barbarism, and continues in some form with increasing prominence through each stage of human life. The facts which underlie it are as real, and far more forceful than any facts connected with the material universe. There are three representative forms of religion. First, that of a tribe or family of men. This sometimes continues for a long time, where the development toward higher civilization is slow. Ethnic religions come next, that is, a given nation will develop a given type of religion. It is supposed to belong to the members of that nation alone. The greater number of the religions of the world are of this character. For example, the religion of the Hindoos is Brahmanism. That of the Persians is Zoroastrianism. The Egyptians have an extensive national religion. The Hellenic tribes developed a distinct type. The Latin races another type, the original form of which appears in Roman Paganism. The great

RELIGION is a universal fact in human experience. It appears in the earliest stages of barbarism, and continues in some form with increasing prominence through each stage of human life. The facts which underlie it are as real, and far more forceful than any facts connected with the material universe. There are three representative forms of religion. First, that of a tribe or family of men. This sometimes continues for a long time, where the development toward higher civilization is slow. Ethnic religions come next, that is, a given nation will develop a given type of religion. It is supposed to belong to the members of that nation alone. The greater number of the religions of the world are of this character. For example, the religion of the Hindoos is Brahmanism. That of the Persians is Zoroastrianism. The Egyptians have an extensive national religion. The Hellenic tribes developed a distinct type. The Latin races another type, the original form of which appears in Roman Paganism. The great

RELIGION is a universal fact in human experience. It appears in the earliest stages of barbarism, and continues in some form with increasing prominence through each stage of human life. The facts which underlie it are as real, and far more forceful than any facts connected with the material universe. There are three representative forms of religion. First, that of a tribe or family of men. This sometimes continues for a long time, where the development toward higher civilization is slow. Ethnic religions come next, that is, a given nation will develop a given type of religion. It is supposed to belong to the members of that nation alone. The greater number of the religions of the world are of this character. For example, the religion of the Hindoos is Brahmanism. That of the Persians is Zoroastrianism. The Egyptians have an extensive national religion. The Hellenic tribes developed a distinct type. The Latin races another type, the original form of which appears in Roman Paganism. The great

RELIGION is a universal fact in human experience. It appears in the earliest stages of barbarism, and continues in some form with increasing prominence through each stage of human life. The facts which underlie it are as real, and far more forceful than any facts connected with the material universe. There are three representative forms of religion. First, that of a tribe or family of men. This sometimes continues for a long time, where the development toward higher civilization is slow. Ethnic religions come next, that is, a given nation will develop a given type of religion. It is supposed to belong to the members of that nation alone. The greater number of the religions of the world are of this character. For example, the religion of the Hindoos is Brahmanism. That of the Persians is Zoroastrianism. The Egyptians have an extensive national religion. The Hellenic tribes developed a distinct type. The Latin races another type, the original form of which appears in Roman Paganism. The great

The Sabbath Recorder.

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

TERMS OF SUBSCRIPTION. Per year. \$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher.

ADDRESS. All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at PLAINFIELD, NEW JERSEY.

TERMS. Single copies per year. \$ 60 Ten copies or upwards, per copy. 50 Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lesson conducted by The Sabbath School Board. Price 5 cents a copy per year; seven cents a quarter.

THE SEVENTH-DAY BAPTIST PULPIT.

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. This publication will contain a sermon for each Sabbath in the year by ministers living and departed. It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all. Price fifty cents per year. Subscriptions should be sent to Rev. O. U. Whitford, Westery, R. I., sermons and editorial matter to Rev. O. D. Sherman, Richburg, N. Y.

Gentry, Ark.

DANIEL C. MAIN, M. D. Physician and Surgeon.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS DESIGNS

Anyone sending a sketch and description may quickly ascertain from this office whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Brown & Co. receive special notice, without charge.

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year in advance. Single copies, 10 cents. Sold by all news-dealers.

Brown & Co. 241 Broadway, New York