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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 pillow'd 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.

"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." Consolated 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.

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 an 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

Teutonic group had a distinct type which appears in all Northern Europe, while the Celtic group developed the religion of Druidism. The three Catholic, or universal religions, that is, neither Ethnic nor Tribal, are Judaism, Mohammedanism, and Christianity. The lowest form of religion is called Animism. It is founded upon a belief in spiritual existences, outside of material things. Usually, these spiritual beings are evil and malevolent. The second great type of religion is Polytheism, a belief in many gods. This comes largely through the deifying of natural forces, natural phenomena, etc. Next in order is Pantheism. This identifies the universe and the creator by saying that "all things constitute God and that God constitutes all things." Highest in the list stands Monotheism, the belief in one God, the Supreme and only Creator, Who is above all and in all and through all.

The Ethical Idea.

THE question of what is morally right, that is, the ethical question, does not appear in the lower forms of religion to any great extent. It is a prominent feature of Monotheism. Nevertheless, the idea of right and wrong inhere in all forms of religion, but with great indistinctness in the lower forms. Certain great truths appear in all the higher forms of religion. These are the belief in God, in the future life, in rewards and punishments due to obedience or disobedience of God's requirements. Under Monotheism, especially, we have added the duties which men owe to each other, growing out of their relations as children of a common Father. Judaism with its sacred books, the Old Testament, represents the highest development of Monotheistic thought in ancient time. It also embodies the highest ethical conceptions, and sets the highest standards of action in all things pertinent to right and wrong. Christianity, centering in the person of Christ, is the highest expression of Judaism freed from its local and national characteristics by building upon the ethical and moral basis of the Old Testament. While certain forms of civilization reached a high stage under the great national religions, Christianity has been peculiarly the religion of the highest civilization. This is due to its ethical teachings, as embodied in the Ten Commandments and in their interpretation by Christ.

CHRISTIANITY is represented by three great divisions, the Roman Catholic, the Greek Catholic and the Protestant. Roman Catholicism and Protestantism represent the most active missionary work in the history of religions. On the better side, the missionary speaks in these religions from the teachings of Christ, which set forth that Christianity is the religion for all men, and that it must be taught to all nations. Probably the strongest element in the mission work of the Roman Catholic Church comes from the old Roman idea of world empire. The genius of Rome sought to control the world. That idea is embodied in the heart of Roman Catholicism. For the last fifteen hundred years the Roman Catholic Church has pushed mission work under the conviction that it represents all that is essential in Christianity, and that it ought to and must rule the world. Devotion and heroism have marked nearly all Roman Catholic missions. Nothing else in the history of religion surpasses it in these directions, and very few religions have equalled it. The Greek Catholic form of Christianity has

been less aggressive in mission work, although it has held and now represents a large portion of the Christianity of the Old World. It is so identified with Russia and the Slavic race that we usually speak of it as the Russian church. The revolution now in progress in Russia has begun such agitation and such changes as have never been known before in connection with Greek Catholicism. The student of religions and their history must be deeply interested in the religious and ethical questions which appear in the uncontrollable ferment now spreading through the East, Russia, Japan and China. The incidents and developments of these years will leave abiding changes in the religious history of the world. All forms of religion will be embraced in these changes. Times and events were never more "miraculous" than those with which each succeeding week makes us more familiar.

Benjamin Franklin's Kite.

So much is said concerning Benjamin Franklin, in connection with the two hundredth anniversary of his birth, that a bit of tradition concerning his experiments with electricity seems in point at this time. The tradition comes to us upon the authority of William Rhee, of Smithsonian Institute, Washington. Benjamin Loxley was a near neighbor and great friend of Benjamin Franklin. Loxley's residence was known as Loxley Court. It is said that Loxley was in the street in front of their houses when Franklin was making his electrical experiments with a kite. Wishing a bit of metal, Franklin said to Loxley, "Please bring me your door key. I want it for use on this string." Loxley brought the door key, and the sparks which Franklin secured through its agency opened the way to the lighting of the world with electricity. This Benjamin Loxley, before the time of the Revolution, was "Keeper of the King's Stores," and members of the British army at one time made their headquarters at the Court. It was in this same house that George Washington stood as "god-father" to Benjamin Loxley, Jr., son of the man who furnished the key. Benjamin Loxley, Jr., was great-grandfather, and therefore Benjamin Loxley, the friend of Franklin, was the great-great-grandfather of Elizabeth Loxley Taylor Lewis, of the city of Chicago. Neither Franklin nor his friend had the most distant conception, much less any expectation of the results which would follow a kite, its string and a door key. Franklin and Loxley engaged in a half-scientific pastime. Almost two centuries later, the world rejoices in the increasing application of the most subtle power known in the material world. Life, character and action will unfold thus, far on in Eternity.

Transportation and Communication.

To state the facts which mark the history of the last one hundred years is more than the wildest imagination would venture, if any other one hundred years were under consideration. In 1805 there was not a single steamer upon the ocean, a single mile of railway on land, a single span of telegraph upon the continents, nor a foot of cable beneath the ocean. In 1905 there were over 18,000 steam vessels, 500,000 miles of railway, and more than 1,000,000 miles of land telegraph, while the whole world is bound together and given instantaneous communication by more than 200,000 miles of ocean cables, and the number of tele-

phone messages sent in all directions aggregates 6,600 millions annually. The merchant of New York who a century ago sent his order to China by sailing vessel might consider himself fortunate if he received the merchandise within a full year, while now the dealer in the most distant city of our great interior may wire his order in the morning with the knowledge that the goods may be placed on board a fast steamer before night and reach him within less than a month.

FEBRUARY 5, 1906, will be kept as Founder's Day by the Moody Bible Institute, of Chicago, in memory of the seventieth birthday of Mr. Moody, who died December 22, 1899. The passing years show the greatness of this evangelist and Christian educator, to say nothing of the thousands of souls converted directly under his preaching in this country and in Great Britain, or the thousands of students who have gone out from the schools at Northfield, Mass., and the Bible Institute of Chicago. Numerous summer Bible conferences now held, as well as the Bible Institutes under different denominational auspices, have all sprung practically from Mr. Moody's work at Northfield and Chicago. The summer-tent campaign of Philadelphia and other of our large cities is said to have been the outgrowth of an address given by Mr. Moody in Philadelphia at the invitation of Mr. Converse a few years before the death of the former. To the same address may be traced the formation of the Presbyterian Evangelistic Committee, which under the leadership of Dr. J. Wilbur Chapman, has done much to quicken the whole church to evangelistic work.

SUMMARY OF NEWS.

Here is a group of dates and items which give a picture of the wondrous winter through which the country is passing:

Jan. 1.—Butterflies flew about Rutland, Vt.; caterpillars crawled along the streets of Burlington in the same State. Boys played base-ball in Cleveland, Ohio; soda water fountains did a rushing business in Pittsburg.

Jan. 2.—Persons were stung by wasps in Troy, N. Y.; rhubarb sprouted in Washington, N. J.; the croak of frogs was heard near Hagerstown, Md.

Jan. 3.—Boys went in bathing in various parts of Pennsylvania; dandelions peeped forth in Far Rockaway, N. Y.; a Chicago man wagered \$1,000 in small sums that the mercury would not fall to zero during January.

Jan. 18.—Snakes sunned themselves near Bellefonte, Pa.; violets bloomed in Fairmount Park, Philadelphia, and the grass took on a verdant hue, women carried sunshades in Norfolk, Va.

Jan. 19.—Open trolley cars were in use in Johnstown, N. Y., where the mercury in winter usually reaches 15 degrees below zero; heat prostrations were reported from Pittsburg, Pa.

Jan. 21.—20,000 persons visit Coney Island and some enter the surf; robins appear in Burlington, Vt.; Lake Champlain open to navigation.

Jan. 22.—Philadelphia has warmest January 22 in thirty-five years, the temperature reaching 86; central portion of Pennsylvania reports budding of trees and vines.

Jan. 25.—Lilac bushes bloom in Central Park; maple trees bud in Prospect Park, Newark; temperature in New Jersey 66 degrees; a bee

stings a policeman at Broad and Market streets, Newark.

Jan. 28.—Gulls flew over the reservoir in Central Park, having come in from Long Is and Sound; in Oswego, N. Y., crocuses bloomed; the temperature in Watertown was 64 degrees, in Utica it was 64, in Malone 66 and in the town of Fulton Chain 65.

An international movement for "spreading a knowledge of the doctrine of Inner Light" as set forth by Edward Fox, the founder of the religious denomination known as Quakers, or Friends, is being organized in the city of Philadelphia. Henry W. Fry, grandson of Elizabeth Fry, who was famous in prison reform work in England, is the leader of that movement. Mr. Fry is not a member of the Society of Friends, but he looks to them for aid in initiating the work, because they have always been especial representatives of the doctrine of "Inner Light." The movement is a commendable one. It is only another form of what is often spoken of as "the mission of the Holy Spirit," "Higher Life," etc. Any type of thought which devoutly seeks to cultivate the consciousness of the Divine Presence in all affairs of life, and the guidance of God in the heart of each true believer, must make for righteousness and spiritual development.

The Lutherans of Philadelphia have taken a somewhat unusual prominence in the preparations which are being made to carry forward the revival services—better known as the mission work—of Mr. Torrey and Mr. Alexander, which is about commencing in that city. As we have noticed before, an unusual number of public agencies are uniting to forward that work in Philadelphia. The secular newspapers have promised to give it direct aid and attention.

Rev. F. Wood, of the Baptist Church, Moorestown, N. J., speaking in Philadelphia before the Baptist Ministers' Association, declared that clergymen are responsible, in no small degree, for the divorce evil. He urged that more should be said from the pulpit against hasty and improper marriage and that clergymen should exercise greater care in performing marriage ceremonies.

As we announced at the time, the actual opening of the Simplon Tunnel through the Alps, occurred February 25, 1905. Passenger service on the railroad through the tunnel was begun on January 25, 1906. The first train passed through the tunnel in thirty-seven minutes. The tunnel is twelve and one-fourth miles in length and is the largest inter-mountain tunnel in the world.

Our readers have already seen notice of the death of Marshall Field, of Chicago, which occurred a few days since. Mr. Field was supposed to be the richest merchant in the world. He was also a man of high character in every respect. While he had amassed great wealth, his business career had been marked by unusual liberality, and justice and kindness toward those whom he employed. There is no case upon record in modern times of a man dying, possessed of at least one hundred and fifty million dollars, whose life has been marked by greater cleanliness and honesty in business affairs. The pastor of the Presbyterian Church of which Mr. Field was a trustee for twenty-nine years, says of Mr. Field: "He was a gentleman of retiring modesty and fine moral instinct, made luminous by broad humanitarian sympathies and a wholesome faith." In these times when there are so many evidences of graft, unjust competition and

other forms of dishonesty in great business enterprises, Mr. Field's life and the universal testimony which has accompanied his death form a bright picture.

Last week we announced the death of General Wheeler, familiarly known as "Fighting Joe." Funeral services were held at St. Thomas Episcopal Church, New York, Sunday, January 28. Although a leading character in the Confederate army during the Civil War, General Wheeler was equally loyal and able as an officer of the United States in the late war with Spain. Veterans of both wars were represented at his funeral service. The body was taken to Washington for burial in the Arlington National Cemetery, and a movement is already under way for a special monument to his memory.

An increasing interest in temperance legislation has appeared during the past week in the Legislature of New York and in the Legislature of New Jersey. Strong influences are brought to bear in both Legislatures favoring local option statutes. The Anti-Saloon League is leading in this movement.

World-wide and all-absorbing interest has been felt during the week in the death of King Christian IX. of Denmark. He was the oldest representative among the crowned heads of Europe, father of King George of Greece, of Queen Alexandra of Great Britain and Ireland, and of the Empress Dowager Maria Feodorovna, of Russia, grandfather of King Haakon VII. of Norway, and related by blood or by marriage to most of the European rulers. King Christian died suddenly on January 29, although he appeared to be in usual health on the morning of that day. After taking breakfast he held a public audience, which it has been his custom to do every Monday morning. The reception was well attended, and his majesty conversed freely and affably with a number of officials and other persons. After the reception the King, though appearing to be slightly fatigued, attended luncheon with the members of his family, among whom were the Empress Dowager of Russia and his brother, General Prince Hans. At the meal his majesty complained of indisposition, and was assisted to his bedroom by the Empress Dowager and Prince Hans. A court physician was quickly summoned, but by the time he arrived the King had collapsed. The physician used restoratives, but his efforts were useless, and King Christian expired, almost without uttering a word, in the arms of the Empress Dowager and in the presence of the physician and Prince Hans. King Christian was more widely connected with the royal houses of Europe than any other man. He was born April 8, 1818, and was not a direct heir to the throne of Denmark. He was not even a Dane by birth and was brought up to speak the German instead of the Danish language. At the age of twenty-four he married Princess Louise, daughter of Landgrave William of Hesse-Cassel. This was in 1842. He was then an officer in the Danish cavalry. The political situation in Europe in 1852 demanded that the ancient house of Oldenburg, which had held the throne of Denmark since 1448, should be protected by the appointment of a successor to King Christian VIII., who was childless. Therefore by the Treaty of London it was agreed that Prince Christian should be recognized in order to maintain the integrity of the Danish monarchy as connected with the balance of power in Europe. Being thus recognized, he ascended the throne of Denmark in 1863. Throughout

his long reign King Christian and his Queen have been recognized as the parents or grandparents of European royalty. The King and Queen were people of simple habits, unblemished character, fine intellectual development, high social qualities and wide-spread influence. It is true that the thrones of Europe, including Russia, are in mourning because of the King's death.

His son was proclaimed King as Frederick VIII. on the day following his father's death. He is now sixty-three years of age. This change of rulers in Denmark recalls the fact that there is no nation where a sounder civilization reigns. The people are free, but conservative of their ancient institutions—and yet not so conservative but that they are slowly ripening to broader liberties. They are thrifty, and as good farmers as the Dutch; but they are not reeking in superfluous wealth, as the Hollanders seem to be. Their menacing neighbor, Germany, has made an end of her territorial aggression. The late King's numerous and admirable family has supplied Kings for two other European countries, and consorts for two great potentates, and the little State is rich in protecting alliances. Universal education for almost a century has made the Danes a reading and thinking people. Literature and art find an honored place in their homes.

Among the foolish things of these years is the insanity of automobile racing. The annual trial of speed on the beach between Ormond and Daytona, Fla., which has just closed, has fulfilled the dreams of wildest enthusiasm. On January 29 two automobiles each covered a distance of two miles in less than one minute of time. This fact is worthy of record, while the folly of the average automobilist, whether on Ormond Beach or elsewhere, in his craze for speed, is worthy of corresponding condemnation.

Charles Magoon, Governor of Panama Canal Zone, also one of the Canal Commissioners, reports that the general conditions on the Isthmus have been greatly improved. A system of water supply and sewage, paving of the streets and many other improvements bearing upon health and good order are well advanced. Mr. Magoon says, "The state of health on the Isthmus and in the city of Panama is better than at any other time since the health records were established, more than one hundred years ago. This is the seventy-sixth day since the last case of yellow fever was reported in Panama." While inefficiency and disorder can not be overcome at once, there are many evidences that the building of the Panama Canal will, in the end, bring social and moral improvement such as no other influences have ever brought to bear in Central America.

Among the startling announcements of the past week is one from Rochester, under date of January 31. It reports that Dr. Veeder, of Lyons, N. Y., appears to have proven by experiment that thoughts can be photographed.

DECISION DAY.

For Seventh-day Baptist Sabbath Schools.

Decision Day is now coming to be recognized as having an important place in every well-appointed Sabbath school. As teachers and workers we should be seeking to incorporate the truth of God into human action, and our constant effort should be to bring those who come under our instruction to actual decisions for Christ. Our constant thought should be, "How can I bring my class, my boys and girls, to Christ?" To this end, it is helpful to have a special day

appointed to which the teachers and the school shall look forward as a rallying point for personal decision on the part of the unsaved, and for deeper consecration to Christian service on the part of those who have already professed allegiance to Christ. In fact, the influence of such special efforts to give spiritual tone to our teaching and Sabbath school work, is one of the great benefits that come from the observance of Decision Day. This special Decision Day should be appointed some weeks in advance, so that ample time may be given for preparation. The teachers and Sabbath school workers should talk over the work, find out the status of each member of the school, and in prayer and faith plan to observe Decision Day in the way that seems best adapted to the local needs and conditions. Frequent meetings for prayer and consultation as to ways and means will be found exceedingly helpful to the workers themselves, in preparation for this special effort. The weekly teachers' meeting should be made the place of power. The teachers, in class and in personal conversation, should give emphasis to decision, and the applications from the desk may well make prominent the importance of right decisions and the desirability and necessity of confessing Christ before the world.

On the appointed day the pastor will no doubt be glad to give a sermon appropriate to the purposes of the day. The exercise of the Sabbath school may be conducted in a variety of ways. The lesson may be taught as usual, and the teacher may then take up the thought of personal decision in the class; or the lesson may be waived and two or three short but strong and tactful addresses may be given before the whole school. Sometimes, it may seem best to have a short, cheery testimony service, in which many may tell their experience in coming to Christ, and the joy they have found in serving him. Some opportunity for public expression of the desire any one may have to accept Christ should always be given. Often the pastor should be given the entire charge of the exercises of Decision Day.

Decision Day should be followed by wise and thorough personal and pastoral work, to clinch the impressions and the public expressions of those seeking Christ. This is vital in order to get results for the church and to conserve the purposes of Decision Day.

Pastors, superintendents and teachers, will you not consider the possibilities of Decision Day for your school, and then work and pray for results? THE THIRD SABBATH IN MARCH, MARCH 17, 1906, HAS BEEN APPOINTED AS DECISION DAY FOR SEVENTH-DAY BAPTIST SABBATH SCHOOLS. May it be fruitful in souls saved for the Kingdom of God. Remember the date, March 17, 1906. "Lift up your eyes, and look on the fields; for they are white already to harvest."

WALTER L. GREENE,
Field Secretary.

HOPE VALLEY, R. I., JAN. 25, 1906.

WORK FOR ETERNITY.

Napoleon found an artist once painting a picture, and asked him, "For whom are you painting that?" The artist, drawing himself up proudly, replied, "I am painting it for immortality, sir." "How long will your canvas last?" asked the Emperor. "It has been skilfully prepared; it will last at least a thousand years." Napoleon shrugged his shoulders: "Now we see what an artist's idea of immortality is." We see what

St. Paul's idea of life and immortality is, when we hear him saying, "I press on toward the goal unto the prize of the upward calling of God in Christ Jesus."

BACKSLIDERS NO. 2.

REV. C. S. SAYER.

Would it not be better to keep the name of the backslidden one on the roll of the church as a restraint over him, so he will not become so wild and wicked?

Everything depends upon your conception of the mission of the church. If you hold that the mission of the church is simply to make good, law-abiding citizens, then your question should be answered in the affirmative. But almost everybody regards it the specific duty of the State to see that all men are law abiding and civil, and that it is the specific business of the church to teach men the principles of salvation, and to accept all who adopt those principles into loving fellowship. Here is an invariable rule: *All Christians are law abiding citizens.* But everybody knows that it does not follow that all good citizens are Christians. A man is a good citizen when he has lived in compliance with the last six commandments of the Decalogue. He may worship the god of gold or self, he may profane the name of God, and he may break the Sabbath day, yet he is a good citizen. It does not concern the State how a man shall treat God, but it does concern the State how a man shall treat his fellow-citizens. The State makes it the duty of every one of its subjects to keep the last six commandments, it does not put it in just those words, but there is where the laws of every civilized country find their origin; every citizen must respect the rights of every other citizen, and if he refuses to do so, there are certain officers who are employed to enforce obedience. But the church requires its subjects to keep all the commandments, not only those which refer to the relation of man to man, "Love thy neighbor as thyself," but those also which refer to the relation of man to God, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

The first four commandments constitute the "First and great commandment." But it is a strange and incongruous fact that the church seems more concerned about the way its members treat their fellow-men, than it is about the way they treat God; for if a man lies or cheats or steals or kills or commits adultery, he is looked upon as a very great sinner, but if he swears, he has broken that first and great commandment, but he is not called in question about it; if he worships the god of money, or pleasure, or self, he has broken that first and great commandment, but he is a good fellow, we must not offend him. If he labors on the Sabbath, he has broken that first and great commandment, but he is a good citizen, he pays his debts, he helps support the church, we must not take his name from the roll.

But if a backslider is a better citizen because of the restraint his name on the church book exercises over him, you yet find him relentless in his decision not to be renewed in his religious life, what is the effect of holding him as a member in good standing? First, the standard of church membership is lowered. Second, it makes it easier for the young to drift away and be lost. Third, it opens the church to the just ridicule and contempt of the outside world. Fourth, it fosters corruption in the church which

is like a canker, eating out the very vitals of the church; spirituality wanes, and there is no strength for the birth of souls into the kingdom of Christ.

These results are inevitable; for Paul tells us that the church is one body in Christ, and every one members one of another. (Rom. 12: 5.) And whether one member suffer, all the members suffer with it. 1st Cor. 12: 26.) This last passage has no meaning at all if you try to make it mean physical suffering; for it refers to the suffering which comes from indulgence in sin, though the party who is most directly affected by it may be the last to feel it; but the keenly spiritual person will feel it, because the fellowship has been broken and because he grieves in sympathy for the one who has gone astray, and will continue to suffer until the wayward one has been healed, or has ceased to be held as a part of the body.

THE FIELD SECRETARY IN RHODE ISLAND.

Three weeks have now been spent in Rhode Island with the Rockville, Niantic, First Hopkinton and Second Hopkinton Sabbath schools. The Rockville Sabbath school is doing good work under the direction of Albert S. Babcock, Superintendent, and his corps of efficient teachers. The secretary spoke on Sabbath morning, January 6, 1906, and addressed the Sabbath school workers on three evenings of the following week. Plans relating to the extension of the work were discussed, but their adoption was deferred. Pastor McLearn expects to close his labors with the Rockville Church on April 1, after about eighteen years of faithful service.

On January 12 work was begun with the First Hopkinton Church and school. The Secretary spoke at the Friday evening prayer-meeting and again on Sabbath morning. Three evening meetings for the local Sabbath school workers were held, at which the Secretary spoke and led in round table conference on various phases of the local and general work. Decision Day, teacher training, organized classes, supplemental lesson and the cradle roll were discussed and will be incorporated into the local work as conditions will permit. With the New Year, weekly teachers' meetings were begun under the leadership of the superintendent and pastor and are continuing with gratifying success. The Home Department is growing under the efficient supervision of Harvey C. Burdick. Plans are now under way for an institute, to be held in the First Hopkinton Church, on the afternoon and evening of February 11, 1906.

The Niantic school, though few in numbers, is doing faithful work. Two evening meetings were held with the people there, and many calls were made during the day.

One week, beginning January 19, was spent with the Second Hopkinton Church. The evenings were devoted to gospel services and some evidences of spiritual awakening were seen among the unsaved. During the daytime the Secretary was busy calling and helping to work up the membership of the Home Department, which has been added to the working organization of the school. The department now, at the close of the Secretary's visit, has thirteen members, which will no doubt be increased to twenty or more.

On Sabbath afternoon, January 20, the Secretary accompanied Pastor L. F. Randolph to Canonchet, where there are several Sabbath-keepers, most of whom are members at Rock-

ville and Second Hopkinton. Weekly Sabbath services are maintained, Brother Randolph going there to preach every two weeks. The Sabbath school, which had disbanded for the winter, is now being reorganized to be permanently maintained through the winter as well as through the summer. W. L. G.

WESTERLY, R. I., JAN. 28, 1906.

A STUDY IN GOLD MINING.

D. M. ANDREWS.

An indefinable charm seems to linger about certain things which we know only in anticipation, and which we see in a mental picture composed somewhat of facts and a greater part the stuff from which dreams are made. Few subjects offer a more fertile field for the play of imagination than the mining of gold, and our fancy shows us romantic caverns whose walls in the candle light glimmer with particles and nuggets of the precious metal.—Nature is very beautiful and such dreams have been realized, but, my own ideals have undergone decided changes during several years of observation among representative mines of Colorado. The rosy halo has dissolved into a sunny blue sky with here and there a fleecy cloud; the romantic cavern is only a shaft or tunnel driven by the power of steam and dynamite into the rocky face of the mountain; the blackened walls do not glimmer with gold and the ore does not usually show visible particles of the precious metal. The miner who labors at so much per day at a hazardous task is quite a different character from the prospector with pick and shovel whose life of toil and hardship has lent color to many a western romance.

Gold mining as distinguished from prospecting is a legitimate business proposition offering proportionately large returns at a correspondingly increased risk of loss. Mining in the proper sense must be restricted to operations which are on an established and paying basis. Every paying gold mine has been at first only a mining claim or prospect, but very many mining claims have failed to become gold mines as the mountain sides of Colorado abundantly give evidence. Many a fortune has been swallowed up in the vain attempt to develop a prospect which has run close to the line between profit and loss. Most of the truly great mines have established their greatness at an early stage of development. Some have "paid from the grass roots" and have brought fortunes to the discoverers, but such instances are about as rare as the big prizes in a lottery.

If all the expenditure of time, labor, and fortune which has entered into the cost of gold production during the past fifty years could be aggregated and compared with the actual returns, I am quite certain we should find that each dollar in gold had cost at least one dollar and twenty-five cents. As to the relative importance of gold mining compared with other industries the following may suffice: The State of Colorado ranks first, or near the first, in the production of both gold and silver; yet it is true that all the gold, silver, copper, lead and other metallic products of Colorado last year amounted to less than her own agricultural products. Gold is not consumed as are most other products, and the accumulation in this country at present amounts to an enormous value, so that altogether we are apt to be misled as to the relative importance of gold mining as an industry.

Speculative mining may be considered as relating to properties or propositions which are undeveloped. An affair of this sort is usually con-

ducted by a company which offers certain shares of stock for sale below par for the purpose of securing money for development. The inducements are a part ownership in a gold mine together with all the honors attending such ownership; the prospect of harvesting rich dividends in the hazy future; the citation of enticing accounts of dreams realized. In consideration of the money paid for shares of stock the company does not usually promise to pay for value received, dividends at any particular time, nor your money back when you want it. The company is not likely to promise anything except that the stock is non-assessable, and this relieves the company from responsibility to the same extent that it relieves the stockholder. Really how different is it from risking money on the result of any game of hazard? Especially is this the case with would-be investors who are unacquainted with the problems and difficulties of successful mining.

Speculative mining has its legitimate side; if men of judgment after investigation decide to share alike in the development of a prospective mine, the success of the venture rests largely upon the soundness of their judgment because the promoters' interest and bias are eliminated, and with them, watered stock and over capitalization, often met with in the joint stock company. I would not be understood as saying that all joint stock companies are bad, or that there are not sufficient reasons for their existence; but their speculative basis as connected with prospective mining puts their securities out of the class of sound investments.

A mining company may be promoted and managed by persons in whom we have entire confidence, we have no doubts regarding their honesty, and relying upon their judgment we invest our money. Through no fault or mismanagement the property fails to reach a dividend paying basis for several years, the expenses of the company have been greater than was expected, the quantity of ore reached in development has not been sufficient to reduce the expenses by any considerable amount, as development progresses more expensive machinery is needed and probably a mill for treating the ore. Meanwhile, no dividends have been paid, stockholders are becoming impatient, funds are low, stock does not sell readily, and in order to continue the company is forced into debt and later to an assignment. The property is finally sold to satisfy the debts, or removable property is taken on judgments. This is no idle dream, all these stages have been observed among the mines of Boulder County during the past few years. After the sale let us suppose this mine proves to be a valuable property. The disaster in such event was not due to dishonesty of the company, merely an error of judgment on their part in matters of time and cost. On the other hand, most of the stockholders invested with the encouragement that the stock would advance rapidly in value and that dividends might soon be expected; after disappointing delays they failed to support the company at the critical time and the result was a total loss. A fair understanding at the beginning would doubtless have reversed the result, for in that case those who invested would be only such persons as could afford to have such money idle for an indefinite time, or could stand to lose it.

BOULDER, COL., JAN. 29, 1906.

There is growth and progress in walking with God.

BABY.
Miss him? Why, heaven bless yer, Bill,
There warn't a corner in my heart
That that 'ere baby didn't fill.
Now that he's gone an' we're apart,
The nights is long an' days seem bleak,
An' lumps keep comin' in my throat
That choke me so I k'n hardly speak;
I'm restless, too, as yer kin note.

I know his mother's pinin' 'way,
But won't give in when I'm aroun',
An' I spruce up when she 'pears gay
To try to keep her feelin's down.
He's better off, yer say? Yer' right.
The God that give him, He knows best—
But, Bill, I s'orter wish't He might
Hev left him in his little nest.

A teeny nest it was; yer know
I made it jes' afore he cum;
'Twarn't much at fust in way of show,
So mother had to fix it some;
Couldn't tell 'xactly what she done,
But, with few ribbons here an' there,
An' other things, there warn't a one
Of them 'ere cribs as could compare.

I'm rough an' all that sort o' thing,
But when, as over him I'd kneel,
He'd crow while I was whispering
Some baby-talk to him, I'd feel
Jes' like a little child again—
Fer then, his eyes would search me through
An' 'pear to grieve at every sin
They seen I'd done, and still might do.

From somewhar in a golden land
I'm sure he's lookin' still at me,
And tryin' with his baby hand
To p'int the way, to make me see.
Mebbe—perhaps, it wouldn't annoy
The Master, if I asked of Him
To take an' put me near the boy
An' 'pear never let me stray from him.
—A. L. Dunphy, in *The Twentieth Century*.

PRE-GLACIAL WOOD.

The "Engineering News" saays that a piece of wood uncovered recently by the Foundation Company in excavating for the United States Express Building, at Rector and Greenwich streets, New York, "undoubtedly formed part of a tree that must have grown before the ice age in geologic history." It was lying on top of the bed rock beneath a stratum of hardpan and boulders. The bed rock at this point is about forty feet below the curb. On top of the bed rock is a stratum about eleven feet thick, composed of hardpan and boulders and covered with ordinary quicksand and muck usual in that section. The piece of wood was found on top of the bed rock embedded in and covered by the stratum of hardpan. The "News" says:

"The rock surface of Manhattan Island, as shown by a recent United States Geological Survey publication, slopes from the north toward the south, and passes below tide level at about Tenth street. Below this point Manhattan Island is really a great sand and silt deposit, built up on the underlying rock by the tides and currents of recent geologic times. As stated above, beneath the more recently deposited sand and silt and next to the rock there is a layer of boulders, gravel and hardpan, which were evidently deposited during the glacial period. Inspection by a member of our editorial staff of the piece of wood referred to shows it to be light brown in color and rather punky, as might be expected from its great age and long immersion. It retains, nevertheless, considerable elasticity. One would judge it to be of some soft wood species. It was doubtless waterlogged and immersed for a long period before it was finally buried in the glacial drift."

Missions.

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

PRAYER AND MEN.

Suggestions have been invited from friends of the missionary cause. Some have already responded, and they have struck the foundations upon which the cause rests. One, who is chairman of a pulpit committee in a pastorless church, writes, "the prayers of the common people ascend for you." I fully understand that this is not a personal reference, but that the prayers cover the work which I have undertaken. The suggestion of prayer made in this letter calls to mind a time of great spiritual famine in Israel, as told in the first chapter of First Samuel. The narrative closes with the words: "Therefore I have lent him unto the Lord: as long as he liveth he shall be lent to the Lord." A similar condition seems to have come to God's people in these days, and may it not be that a similar relief is the only one that will be effective? Let all the praying people of our denomination make this dearth of Godly workers a subject of special, daily intercession with God. So far as they can, let them stop business for a few minutes, even if the world does seem to drive ahead just then, every day at noon, and pray to God that in His own way He will send the needed workers into the field. Stop work in the stores, shops, offices or kitchens, for just a moment, and raise your prayer to the Lord for this relief. We recognize there are other needs of our people. Plans have been suggested to meet them. But unless the Lord shall send this spiritual awakening and consecration the greater needs will not be met.

In response to the invitation for suggestions, another good friend of both the cause and the secretary, a man who is a veteran in Christian work, says, "It will devolve upon you to give a new impetus to evangelism." Again he says, of another field, "There is one field which needs quick and drastic action." Such an immediate and candid response to the request entitles the writer to confidence, and to a full knowledge of the position of the Board on these matters. At least four men have been called, to one of the fields referred to in this letter, but for various reasons they have all declined to enter upon it. The Board is in need of another evangelist, and of one or more singers. The method of securing competent help, heretofore, has been to call men from the work they already had in hand; but this has been criticised, because it leaves a field destitute if the call is accepted. No one has yet offered a solution, however, and we are still seeking the light.

The conditions which face us cause us to wonder if we have not been looking too much at methods of work, and not enough at the work itself. Hitherto we have made a great deal of educating for the gospel ministry; henceforth let us first consecrate to the ministry. Hitherto we have been dedicating churches to the worship of God; henceforth let us dedicate ourselves and our boys to God, with the prayer that the world may not buy them nor turn them to commercial ends, as it does, so many times, our church buildings. The title vested in the Missionary Society may hold a church building from this fate, but no other than the power of God can hold our boys. I ask all who read this article, first, to pray God to make them willing, if they are not already willing, to hear and respond to His call,

in case it should be to go, in answer to their own prayer. A Godly teacher, upon hearing that his students were praying for missions, said to them, "Boys, are you willing to answer your own prayers? If not, then stop praying for missions." May it not be that in this lies the reason that more of us are not praying for missions?

My second request is, that you ask God to put it into the hearts of manly, Christian men to volunteer their services and to accept calls to this work, to supply the pulpits and needy fields "already white for the harvest." If it is necessary to make a sacrifice, as it will be, then make it. Some of our business men are already spending their vacations in this way, and we need more. Let us cease to seek places of ease and comfort in the larger churches, and seek to "build up the waste places." Let us give greater prayer and thought to the necessity of more Christian workers. We have a host of men suitable and an army of noble boys is coming on. But let us remember that the waters of life "Issued out from under the threshold of the house," the throne and the dwelling place of God. (Ezekiel 47: 1.)

OBSERVATIONS.

J. W. CROFOOT.

The recent riot in Shanghai, China, I suppose has attracted much attention in America, and of course it has been fully described, so I will not attempt that. Our own experience and excitement may be of interest, however. The real rioting occurred December 18th, 1905. There had been a dispute for some days between the foreign and native authorities, about the mixed court. News of fighting in the streets came as a great surprise to most people. The first we knew of it was a note received at noon from one of the teachers of the Women's Union Mission, our nearest neighbors, saying that she had been asked to warn us against going into Shanghai, as foreigners had been attacked. Her colleague had gone in that morning and had been much astonished to be met by a foreign policeman, with a rifle, who told her that her life was in danger and took her to the Central Police Station, where she was detained for safety. She had sent a letter back telling this, and that one of the police stations was then on fire. As Mr. Davis was expected to arrive by train from Lieu-Oo that afternoon we sent Mr. Dzau, our standby, to meet and warn him. He arrived at the station safely, three miles away, at 3 p. m. and reported seeing no trouble, but that the streets were full of people and the European and Sikh police were arrayed and the Shanghai volunteers were parolling the streets. Toward night Dr. Garner was allowed to come home, accompanied by armed men; she had rather an exciting time, and story to tell, of what she had seen and heard, mostly the latter. That night and Tuesday night I went down and stayed at the hospital, where, otherwise, the two ladies would have been alone, Mr. Sherer, my lodger, being here. Tuesday morning we were quite peaceful here, and Mr. Davis, who went to Shanghai, reported all quiet there. Shortly after noon, however, some half a dozen carriages arrived to get the ladies from here and the South Gate, and take them into the Settlement. Several hot-headed young fellows were along, bristling with arms. (I think bristling is the word.) They expected to rescue the ladies at once. They told of twenty more killed that morning, as well as other stories of the same sort, all to be contradicted the next day. We were so much impressed by what they said that

we allowed the school children to go home; but some of the ladies, after consulting with the Consul over the telephone at the hospital, decided not to go away. Miss Burdick went down to the hospital. By Wednesday morning I was half regretting that I had let the boys go, though I think it was all right to dismiss the girls. Two other girls' schools closed temporarily, but no boys' schools, I think. Unless there is more trouble we shall begin work again the 26th. On Wednesday we sent the ever-ready Mr. Dzau to Lieu-Oo with a warning to Dr. Palmberg, and he returned Thursday. She says all is quiet there, and she will stay for the present. Shanghai seems quiet enough now, and every one seems to think this trouble is over. Probably about twenty Chinese were killed in the firing on Monday, some of them had no connection with the riots but happened to be in range when the shooting took place. Several foreigners were wounded, some of the police quite severely. At least one motor car, and several bicycles were burned. The Town Hall, where the most fighting took place, shows the effects of the battle, and so do one or two other buildings. More police than usual are on duty, armed with rifles with fixed bayonets, except the Chinese, who are in twos and threes instead of going singly. Blue jackets are on guard in some places. Large guards are available now, and ten thousand soldiers can be gotten from Japan in twenty-eight hours. Most Chinese insist that the riots are the work of rowdies and bad characters entirely, but the foreigners all feel that the Chinese officials are not wholly blameless in the matter. These disturbances give Mr. Davis and myself occasion to feel thankful that our families are not here. Whether it is worth while to moralize on the subject of the unrest in China is doubtful. Certainly the people are beginning to have a national consciousness, and the ill treatment they have received from foreign nations, our own not the least, is being keenly resented and the resentment is shown in crude and foolish ways. The unjust actions of the United States Congress is not a negligible factor among the causes of all the recent agitations and disturbances, including the boycott movement and the Lien Chow massacre. Competitive examinations have been recently held at Soochow for choosing young men to go abroad for study. Two men here of our church took them, and were both successful in the preliminary test, but the one hundred and forty successful ones were to be examined again, to choose a small number, and the result of the final test I do not yet know. The two of our boys were Vung Pau, who was a pupil in our boarding school for eight years, and Kyung Foo, who has been a pupil of Dr. Palmberg for a long time. Vung Pau reported that the examination was in arithmetic, English translation and Chinese essay writing, the last being the hardest. This seems to be an illustration of the fact that there is a tendency among students to neglect their own classics for the "new learning." He said his neighbor at the table asked him to do the English for him and as he would not, his neighbor was obliged to content himself with writing down the twenty-six English letters.

Foreign hats have become very popular in the last year or two. One day not long ago I met a former English pupil of mine who took off his foreign hat when he met me, disclosing the fact that the top of his head was covered with bristling hair, instead of being smooth-shaven. In other words, he was without a cue. He was

ressed in foreign clothes, throughout, and of course I felt flattered at the respect he showed to me. That is, I did until the next day when I asked one of my present pupils about him, and learned that at the mid-autumn festival he was trying to borrow money to pay one thousand dollars' indebtedness, and saying that if he was successful he would change his costume and go to Japan. I have seen him once since, on horseback, in company with some men looking like officials. He said "Hel-lo, sir," and made no motion toward his hat, so I conclude he must be going down fast.

I have a letter from Secretary Whitford, dated October 24, 1905, only four days before his departure. I think we each feel a sense of personal loss in his going away, as well as being deeply sensible of the loss to the mission, the Board and to the denomination.

WEST GATE, SHANGHAI, DEC. 22, 1905.

INSPIRATION POINT.

SARA G. DAVIS.

"Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness is acceptable to him."

Christ gave us an inspiration view of mission work when he said "The field is the world." Peter certainly had an inspiration view of God's purpose regarding the Gentile world in his vision on the housetop when he gave utterance to the foregoing text. Previous to that Peter's view had been national and sectarian, now the spirit of God had brought him up to that inspiration point where he could realize that salvation was not alone for the Jews but for the whole world.

It is said that there is a high elevation in the Yosemite where one can get a view of the whole valley, which is grand and comprehensive, there are other places where you can see much that is good and inspiring, but every such view is more or less isolated and lacking in its perfection and grandeur. Is it not so with world wide evangelism? We must look at it from this high point of inspiration if we would realize its greatness and be inspired with its high calling. God said to Abraham in thy seed shall all the nations of the earth be blest. This gives us a view of missions from "Inspiration Point."

As Seventh-day Baptists we have our Sabbath reform work, our foreign mission work, our home mission work, and our local church work, all important in themselves, but when viewed separately they give us only a partial view and lack the grandeur of the view from inspiration point, and we fail in the realization of our own highest ideals, and in the accomplishment of many of the purposes which God desires to fulfill in us. The Christian church needs to be not only brought to this inspiration view of mission work, but to an inspiration point of preparation, such as was the experience of the disciples on the day of Pentecost. A Holy Ghost preparation, Acts. 1: 8, "But we shall receive power when the Holy Ghost is come upon you, and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." When the members of the Christian church all arrive at this Holy Spirit point of view there will be no more scepticism regarding any part of the work which Christ has given the church to do in the world. It is the point of view from which the individual Christian is himself inspired to do what he ought to do for Christ and the world. No man wholly consecrates himself, pocketbook and all until

he views the work of the church, and his own work as a Christian, from this inspiration point, and feels the Holy Spirit calling him to a life of loving service for the salvation of the world and the glory of Christ his Lord.

The Christian church must cope to this view of the work before it can have the right attitude toward the work of the church in its entirety. It is the point of view which will turn the interest, the energies, efforts and means of Christians to the salvation of the world. It will do away with the opposition and harsh criticism which so frequently come through ignorance of the true conditions. There will be no more invidious comparisons between home and foreign mission work. Christians will no longer ask, "Does it pay to send the gospel to the heathen?" This may be a reasonable question, but surely only those who are ignorant regarding the power of the gospel in pagan lands could ask it. The answer comes back to us through the grateful testimony of the thousands from those dark lands who have already entered into the reward and blessedness which is the inheritance of those who have been washed in the precious blood of Christ.

Christianity has made England and America what they are to-day, has raised them socially, commercially, intellectually, spiritually. How then can they retain their Christianity? Will not this abounding wealth be their ruin? Yes unless they exercise a world-wide beneficence and that not only, but chiefly no doubt, in sending missionaries to other lands. It was Philips Brooks who said Christ never cared to reshape circumstances until he had regenerated. One has remarked, "It is very wonderful to see how thoroughly his disciples caught this method. Almost instantly, as soon as they began their work, they seemed to have been filled with the divine method, that not from the outside but from the inside; not by the remodelling of institutions, but by a change of character; not by the suppression of vice, but by the destruction of sin the world was to be saved." This is what China needs most of all regeneration from above. Isa. 69: 12—"Behold these shall come from far, and, lo these from the north and from the west; and these from the land of Sinim." This was Isaiah's inspiration view regarding the sons of the Orient. We need to get on this mountain-top view of faith to see what God is doing and is yet going to do for the benighted land of China. We need to have faith in God and Jesus Christ and the Holy Spirit and the gospel as the power able to convert even to the uttermost. The reason why we lose our inspiration, consecration and devotion to mission work is that we are forgetful of God and his promises. We forget Christ and his commission to the church and to us as individual members. David Hill, for more than thirty years one of the most consecrated missionaries ever in China, on his dying bed made this remark: "The life of God in the soul is a Power and must manifest itself." This is the power we all need in our lives. Since the Boxer uprising, and previous to the recent boycott, in all that section of China disturbed by the Boxers there was manifest on all sides greater friendliness and willingness to hear the gospel and in many cases a desire to learn of "the way." Many of the missionaries spoke of the interest as marvelous. Bishop Bashford, of the Northern Methodist Mission, speaks of as remarkable cases of conversion among the Chinese as he ever saw in any church in America. He at first thought the Chinese did not understand what they

were committing themselves to, but he now believes they do know, and that it was none other than the work of the Holy Spirit among them.

One missionary writing on the "New Conditions in China," says: "Hitherto the universal sentiment in China has been nothing new; the old is better;" what had not been evolved out of the wisdom of the sages was not worth having. This sentiment has received a shock. It is tottering to its fall. The railway, the telegraph are undermining the old ideas. The newspaper is carrying the messages of the world into the far interior, and the post-office is helping to extend information and foster the spirit of communication and friendly interchange of thought. All these things have an important bearing on, and relation to, mission work. They are opening doors to the hearts of the people and to the homes of the nation. The missionary, and his teaching are sought as once they were not. His message is listened to and pertinent questions are asked sometimes which test his intellectual and spiritual mettle as was not the case in the old days, and happy is the man who is able on the spur of the moment to bring out from his storehouse of knowledge and memory "Things new and old," as becometh a servant of Jesus Christ." Dr. John, of Hankon, believes that China is on the eve of one of the most wonderful spiritual awakenings the world has ever seen. The point of the missionaries' work on the field is inspiration point, and this is what it should be. If they did not take this view they would not be fit to be on the field. Just think of a missionary in China who did not believe this. Every one would say he better go home at once, but then think of a church or denomination sending out missionaries to a foreign field that do not believe in foreign missions, or do not believe that the gospel is adapted to the pagan or that they are capable of believing the gospel when it is preached to them. The idea is incongruous. A denomination that sends out missionaries must be missionary in belief, purpose and action. They must give their hearty sympathy, their prayers and liberal support, and the reflex blessing will come back upon them a thousand fold.

GROWTH OF THE CHINA INLAND MISSION.

It is estimated that not less than 50,000 Chinese have heard the gospel through the instrumentality of the Rev. J. Hudson Taylor. In the last five years nearly 6,000 have been baptised in the China Inland Mission stations, and there are now over 12,000 communicants in twelve different provinces. The missionaries number 825 and the stations 200, with 521 out-stations. There are 1,152 native helpers and 418 organized churches.

The past year has been full of signs of progress in the mission fields of the world. Never have there been so many encouraging reports of revivals from far and near. From India and Corea, Central and South Africa, Madagascar, and the Philippines come reports that read like the Biblical record of the great day of Pentecost—and the spirit is still working with power. —*Record of Christian Work.*

"The Berlin Missionary Society reports 3,855 baptisms in South Africa in 1904, so that there were on January 1, 1905, 45,575 native Christians in its South African stations."

More than 200 missionaries have gone to foreign lands during the past year.

Woman's Work.

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

O Lord, I pray
That for this day
I may not swerve
By foot or hand
From thy command,
Not to be served, but to serve.

This, too, I pray,
That for this day
No love of ease
Nor pride prevent
My good intent,
Not to be pleased, but to please.

And if I may,
I'd have this day
Strength from above
To set my heart
In heavenly art,
Not to be loved, but to love.
—Rev. Maltbie D. Babcock.

BIRD DESTRUCTION.

In spite of stringent bird laws, the papers tell us from time to time of the great destruction of our feathered friends, in order that the hats and bonnets of our women may be adorned to meet the demands of fashion. One London firm this year offered for sale no less than 12,000 ounces nigrette plumes. When it is remembered that this is the ornament of the heron at the nesting season only, that one bird yields but one-sixth of an ounce and that the death of the old bird at this time means in almost every case the death of the young also, from lack of natural care, one can realize what a fearful loss of bird life there must be to satisfy the demands of fashion in this one particular.

Parrots, birds of paradise, tanagers, humming birds and many others are yearly offered for sale by the thousand. The small sea gulls and sea swallows are also shot in a most wanton and reckless manner. Usually, the wings only of these birds are used and they are frequently torn off when the bird is still alive, and the thoughtless hunter leaves the wounded creature to die a death of torture. A bird trimmed hat often means the lives of a score of birds just to satisfy a passing whim.

Another factor in bird destruction is the small boy and sometimes the boy of larger growth. With the rifle, the sling-shot or a well directed stone the boy is well equipped for the destruction of many of our birds. Unless one follows pretty carefully the movements of the lad with a gun, little idea of the number of birds killed or wounded and left to die and the number of other birds thereby left to starve, can hardly be realized.

It must also be remembered that the collection of birds' eggs, even for a scientific purpose, is destructive to life. The aim is often not how many varieties of eggs can be obtained, but how large a number can be found. It is almost invariably true that when a nest is visited and an egg taken, the nest and remaining eggs are at once abandoned.

To the real bird lover, anything that tends to decrease the number of our birds, is to be deeply deplored and every effort should be made to enforce laws that have been enacted for their preservation. Train the boys and girls to know and love the birds and teach them also to protect them.

TO SAVE THE BIRDS.

The State land agent of Maine, on the order of the Governor and Council, has leased what

is known as Old Man's Island, one and a half miles east of Cross Island life saving station, near Machias Bay, to the National Audubon Society.

The island is wanted for the protection, propagation and preservation of wild birds. The lease is granted with the express provision that the island is to be policed and that the wild birds visiting it shall be properly protected at the expense of the society. It is further stated that one purpose is to maintain a colony of eider ducks on the island and thus prevent their becoming extinct in the United States.

Old Man's Island is known as a great place for gulls. The island is about ten miles long, and there is scarcely a square yard of it which does not shelter birds. One side of the island is sparsely covered with turf and the other is given up to a growth of stunted black spruce trees. Captain Marck Young, warden employed by the Audubon Society, who lives there, estimates the number of gulls on the island at 10,000.

A HOMESICK BOY.

I'm visitin' at Aunt Maria's,
And I'm homesick as I can be;
It's sawdust and shavin's for breakfast,
And shavin's and sawdust for tea.

She says it ain't sawdust nor shavin's,
But some kind o' nu-triment food;
Anyway, 'tain't pie nor doughnuts,
Nor fritters, nor anything good!

She never has jam or cookies,
She says they are awful for me;
We eat 'em like sixty at our house,
And we're all of us healthier'n she!

She won't let me have any sugar,
Because it will give me the gout,
And meat I can't swallow a mite of
Till I've chewed it an hour about!

Didn't know that I had any liver,
'Cause, you see, I was never sick much;
But I'm hungry for all I can think of
'Cept sawdust and shavin's and such.

Oh, I want to see Ma and Louisa
And Grandma and my old ball!
But I guess I'm homesicker for doughnuts
Than anything else at all!

—Emma C. Dowd, in *Life*.

"TITHES OF ALL I POSSESS."

A lady sat in her quiet, beautiful room. In the early morning she had read the words of the Pharisee: "I give tithes of all I possess," and now, in thought, she was reviewing the busy day's work; but all through the crowded hours the words had followed her persistently, and she found herself continually repeating, "I give tithes of all I possess."

Stopping in the crowded stores, poring over the wealth of new books, choosing the exquisite roses for her sick friend and the beautiful picture for her young daughter, sitting in her sunny home with fingers moving swiftly over beautiful fancy work, continually the refrain ran on: "I give tithes of all I possess."

It annoyed her, as she had often been annoyed by a strain of a foolish song, caught up by the memory and reiterated mechanically.

"It was a miserable old Pharisee who said it," she reflected, "and I don't know why I should be haunted by it. It is much the easier way to keep the peace between your conscience and so many conflicting claims. When I've laid aside my tenth I feel perfectly comfortable over the rest of the dollar."

Silence for a few minutes in the busy brain, and then a laugh with the thought: "The Pharisee seems to have been perfectly comfortable about the rest of his dollar or shekel. I suppose the great trouble with him was feeling too comfortable about his tithes—as if that ended the matter. I never felt so, I am sure. My tithe is a real thank-offering, not a tax."

Again the needle sped on its way, but the face above it grew every minute graver and more thoughtful, until at last the hands lay idle in the lap and the eyes were lifted to gaze slowly about the beautiful room, taking in its charm and harmony and comfort.

"Tithes of all I possess," said the mistress of the home. "I never thought before how much that meant, and what a very small part of my possessions the money was. It would mean a tithe of my time, and my thought, and my ingenuity, and my ability to make things go."

"I've always said, 'I will give; but I will not be on committees and take responsibility and get other people to work.' I've paid my fees, but I would not take time to go to the missionary meetings. I've subscribed for our missionary paper, but never had any interest in reading it. I cannot honestly say as much as the Pharisee did.

"All I possess—that would mean love, human love, that makes one blessed among women. I am sure I never gave that. I never in my life gave any real love to those women whose lives are empty of it. I haven't taken time to love them. I have just let them be crushed out of my thoughts. I don't know just what good love could have done them; but it might have done me good, made me more grateful, more generous, more eager to help, and that would have reached to them."

"All I possess," would mean opportunity and influence with others; it would mean the beauty and rest and delight of my home; but how could I tithe that except with those who can be brought in to share it?

"If I had plenty of money I should love to help in every other way, but I have no talent for personal giving. Yet that was the way Christ helped—'Who loved us and gave himself for us'—first the love, and then the giving of Himself.

"Perhaps, if I had the love, really, truly, in Christ's measure, the giving would be easier. I might even have to give, for Paul says: 'The love of Christ constraineth us.' Well, I'll never say again: 'I give tithes of all I possess.'"

She sighed and took up her needle, but it moved slowly now, and in place of the haunting words, a gentle, persuasive voice seemed to whisper, "Freely ye have received, freely give." "Beloved, if God so loved us, we ought also to love one another." "Wherefore receive ye one another, as God for Christ's sake hath received you." The tears began to fall, and in the quiet, beautiful room David's prayer of thanksgiving ascended again: "Bless the Lord, O my soul, and forget not all His benefits."—*Leaflet*.

WHAT TO TEACH A DAUGHTER.

Teach her that not only must she love her father and mother, but honor them in word and deed, says a writer in *The Ladies' Home Journal*.

That work is worthy always when it is well done.

That the value of money is just the good it will do in life, but that she ought to know and appreciate this value.

That the man who wishes to marry her is the

one who tells her so and is willing to work for her, and not the one who whispers silly love speeches and forgets that men cease to be men when they have no object in life.

That her best confidant is always her mother, and that no one sympathizes with her in her pleasures and joys as you do.

That unless she shows courtesy to others she need never expect it from them, and that the best answer to rudeness is being blind to it.

That when God made her body he intended that it should be clothed properly and modestly, and when she neglects herself she is insulting Him who made her.

Teach her to think well before she says no or yes, but to mean it when she does.

Teach her that her own room is her nest, and that to make it sweet and attractive is a duty as well as pleasure.

Teach her that if she can sing or read or draw, or give pleasure in any way by her accomplishments, she is selfish and unkind if she does not do this gladly.

Teach her to be a woman—self-respecting, honest, loving and kind, and then you will have a daughter who will be a pleasure to you always, and whose days will be long and joyous in the land which the Lord hath given her.

SAVE YOUR STRENGTH.

To do things, then, in the easiest possible manner, with the least outlay, the greatest economy of strength, is the prime secret of endurance. But this of itself is an art. Most people are so accustomed to a prodigal expenditure of force in the ordinary acts of everyday life that in walking, standing, shaking hands, handling knife and fork and similar acts they use up an amount of energy which, by actual measurement, I have found to be from three to twenty times more than necessary. Think of the result upon the health, power, endurance and general efficiency of the man who can save from two-thirds to nineteen-twentieths of the energy he habitually expends!—*Outing Magazine*.

PREVAILING PRAYER.

REV. GEORGE SEELEY.

I am a great believer in prayer. I do not mean common praying, but especial, believing, earnest and ardent prayer, and in submission to the will of God our Father; special seasons of prayer that take the case right to the Throne of the Invisible One, who hears and answers, for He is present, though not visible. There are three cases in Canada that I am especially interested in. I have mentioned names before, and it is not necessary to do so again. The God of Heaven knows all about Campbellford, too. Prayer has accomplished much in every age of the Church of God and will it not now? Yes, it will if we are in earnest, and sincerely mean all we pray for and live as we pray; there is much in that. James says, "The effectual fervent prayer of a righteous man availeth much;" that is, it gains the point, accomplishes the end desired. But we must have the Holy Spirit to help us in this work. Hence, "Be filled with the Spirit," as Paul says to the Ephesian Christians. This is preparatory to great praying and then we shall "pray in the spirit," be filled with his influence and have prevailing power.

PENTECOSTAL, N. B., CANADA.

"I am the one thief," said Procrastination proudly, "that decent people are not ashamed to associate with."



REV. ALVA LUCIAN DAVIS.

ORDINATION OF A. L. DAVIS.

The Council for the examination of Alva L. Davis to the gospel ministry convened with the First Seventh-day Baptist Church of Verona, N. Y., Sixth-day afternoon, January 12, 1906. Rev. I. L. Cottrell called the meeting to order, and on motion of E. S. Bennett I. L. Cottrell was chosen chairman of the Council and A. J. Horton clerk.

The service was opened with singing "Moment by Moment," Rev. E. H. Socwell read the One Hundred and Third Psalm and offered prayer, after which the choir sang "Tell It Again."

Mr. Davis was then asked to give an account of his Christian experience, which he did, dating his conversion from his early boyhood. The council then proceeded to the examination of the candidate as to his ideas of the personality of God, of Jesus Christ, of the Holy Spirit, and other doctrinal questions.

At the close of the examination, Rev. E. H. Socwell offered the following resolution: "Resolved, That it is the sense of this Council that the examination of the candidate has been highly satisfactory and that he be ordained to the gospel ministry." The resolution was adopted and the clerk was instructed to forward a copy of the examination and ordination services to *THE RECORDER* for publication.

The session was closed by singing. The benediction was pronounced by Pastor Herbert L. Cottrell, of Brookfield, N. Y.

The ordination services were opened Sabbath morning at 11 A. M. with singing "Crown Him," led by the choir. The thirty-ninth Psalm was read responsively, Mr. Davis leading. Rev. I. L. Cottrell read, as a Scripture lesson, Luke 10: 25-42; Matt. 16: 24-28; Romans 10th chapter. Prayer was offered by Pastor H. L. Cottrell, and the choir sang "The Man of Galilee."

The sermon was preached by Rev. I. L. Cottrell from Luke 9: 60, "Jesus said unto him, let the dead bury their dead: but go thou and preach the kingdom of God." The sermon was filled with deep thought and earnest feeling and was listened to with marked attention. At the close of the sermon the consecrating prayer was of-

fered by Rev. E. H. Socwell. Rev. I. L. Cottrell, Pastor H. L. Cottrell, Deacon H. W. Palmiter and Deacon A. J. Horton joined with him in the laying on of hands.

The message from the ministry was given by Rev. E. H. Socwell; the message to the church by Pastor Herbert L. Cottrell, and the message from the church by Deacon H. W. Palmiter. After remarks by Mr. Davis the choir sang "Saved by Grace." The congregation then came forward and gave the hand of welcome to Pastor and Mrs. Davis, while the choir and congregation sang "Nearer, My God, to Thee."

The benediction was pronounced by Rev. A. L. Davis.
A. JUDSON HORTON,
Clerk of the Council.

Alva Lucian Davis, son of William H. H. and Margaret Morris Davis, was born at New Milton, West Virginia, April 10, 1870. Being reared on a farm, his educational advantages were very limited. He attended the district school four months each year—the full length of the school year—during the winter and spent the remainder of his time on the farm or in the tannery, owned by his father. At the age of nineteen he began to teach school, but continued his work at home when not in the school room. The years 1892 and 1893 were, for the most part, spent in business college, as student and teacher. It was his purpose to take a college course after having obtained a thorough business training. Meeting with financial losses, however, he was compelled to defer his college work, and so the next three years were spent in teaching and as stenographer and bookkeeper in an insurance office.

In the autumn of 1897 he entered Alfred Academy, where one year was spent. The following year he accepted a position as Principal of the stenographic department in the Euclid Avenue Business College, of Cleveland, Ohio. This position he held for one year, when he resigned and entered Alfred University, from which he graduated in 1903 in the classical course.

When Alva was eleven years old, during revival services conducted by "Uncle Sammy" Davis, in company with his brothers and sisters and other young friends, he accepted Jesus Christ as his personal Saviour, and was baptized and received into fellowship of the Middle Island, W. Va., Seventh-day Baptist Church.

While a student at Alfred Mr. Davis spent two summers in student evangelistic work; one summer as a member of a quartet at Preston, Lincolnton, N. C.; the other at Hickernell and Blystone, Pa. During the major part of his last college year he was pastor of the Seventh-day Baptist Church, of Portville, N. Y., going to that place on Sixth-day and returning each week on First-day. He served this church from December 20, 1902, until about the first of September, 1903.

After graduation, Mr. Davis accepted the principalship of the High School at Leonardsville, N. Y., which position he filled for two years. While he had for several years contemplated the ministry as a life work, for physical reasons, the question was not definitely settled until during the last year of his school work at Leonardsville. Receiving a call to the pastorate of the Verona Churches, he accepted the same and entered upon his labors August 23, 1905.

September 1, 1904, he was united in marriage with Flora Talbott, only daughter of Rev. Martin Talbott, of Barrackville, West Virginia.

Children's Page.

GRANDMA'S WAY.

When I go to Grandma's
I have lots of fun;
And she never scolds me
For anything I've done.
When she just looks sorry
Then I feel so bad;
And I'm good so's not to
Make my Grandma sad.

Why is it that Grandma,
Who's so very old,
And knows all that's proper,
So she's never told,
Is not always saying,
Every now and then,
What I must and mustn't,
Like young Auntie Jen?
—Charlotte Williams Haslewood.

ONE SNOWY DAY.

Such a dreary morning! The snow fell thickly, whirling and blustering into every corner until at last the electric cars could not run and even the snowplows were stuck fast.

The Gordon children, Ora, Eva and Amy, stood at the window looking up at the snow flakes that filled the gray sky. Three sober little faces they were, for this was the day when Grandmother Keith was to come and make them a long visit. Grandmother could knit the nicest hoods and mittens for their dolls, and oh, such splendid stories as she knew!

"If the cars don't run, Grandma can't come to-day," said Amy, sadly.

"And there isn't a thing to do except play the same old games," added Eva's doleful voice.

Just then a bright face appeared in the window across the way and nodded a friendly "Good-morning."

"Oh, Olive is giving the chick-a-dees some crumbs!" cried Ora. "Let us give them some breakfast, too, for everything is buried in the snow."

So they lifted the window softly and threw some pieces of bread upon the piazza. Down came a dozen plump, brown birds, fluttering, twittering and darting side-long glances at the little girls as they hungrily picked up the crumbs.

"Oh! oh!" cried the children in a chorus, when a little later they saw Mrs. Merriman and Olive wading through the deep drifts to visit them.

"Now we'll have a lovely time!" cried excitable Ora, dancing about in delight. "Splendid things always happen when Olive is around."

"Mother and I got lonesome," explained Olive as she stamped the snow from her rubber boots and shook out the moist curls, "so she brought her sewing to be company for your mother and I've got this big fashion book that Aunt Fannie sent me. Let's cut out the dolls first and then we will make some furniture."

There was a rush for scissors, and soon the four little girls sitting in a group upon the playroom floor forgot that it was a stormy day, as the scissors went snip, snip, and their pile of paper dolls increased.

From some pasteboard that would bend but not break, Olive, who knew how to make all sorts of pretty things, cut some cute chairs, tables and couches. Amy got mother's piecetag and made tiny red silk table covers and upholstered Olive's chairs with bright bits of velvet. Eva found some jewelry boxes filled with pink cotton, from which she made cradles for gluing on some rockers.

It took until noon to get the families made and

named and the furniture set in order. Each paper family had five children and a mother, beside a baby for the cradle. Ora was delighted when she found two babies and could have twins in her cradle.

Amy was to be the school teacher, so in the corner behind the big Morris chair she arranged rows of chairs and a table for her school room.

They each chose a rug for a carpet, stood a row of books upon one side, while the wall made another side of their rooms. Olive cut out some pictures of pianos and they were set against the wall, while bits of fringed ribbons were spread upon the floor for rugs and tiny pillows lay cozily on the couches.

After dinner, they set the children in the chairs, put the babies to bed and began to play in earnest.

Amy's pupils repeated all the multiplication tables that she knew, spelled words in a wonderful, new way and were the stupidest scholars that she ever met. The babies fretted and cried, the mothers went-visiting each others and told all the latest news, the children were naughty and got sent to bed without any supper. All sorts of exciting things happened in those three families! When Eva's biggest boy fell off the couch and broke his arm, Olive's little Violet Estelle lost one foot, and all of Ora's children were sick with the whooping-cough, Amy closed the school room, produced a grave-looking gentleman whom she introduced as Dr. Wilbur and she and the doctor visited from home to home, administering pills, advice and glue until every one of those paper darlings was strong and well.

At sunset the clouds began to break, the snow plough went noisily by, leaving the rails clear, and then just at dusk came several electrics from the city and—Grandmother Keith!

"Well, dearies, what did you find to amuse you this snowy day?" asked Grandmother that evening as they sat around the crackling wood fire.

Then such a chattering as there was while the three little girls told grandmother all about feeding the hungry chick-a-dees, Olive's visit and the splendid fun they had playing paper dolls.—*The Advance.*

RAGGLES.

Raggles was only a scrubby little Indian pony. His owner had evidently considered him of no use, and had cruelly turned him loose on the bare prairie to shift for himself.

He was a sorry-looking little fellow, as he stood one morning at the gate to Mr. Hudson's large cattle ranch, in Western Kansas, shivering in the wind, and looking with a wistful gaze at the sleek, fat ponies inside.

Mr. Hudson noticed him and started to drive him away. But his little daughter Lillian said: "Let him in, papa; he looks so hungry." Mr. Hudson opened the gate, and the pony walked in just as if it were his home.

Mr. Hudson made inquiries, but no one knew anything about him; and as no owner ever came to claim him, Lillian claimed him as her special property, and named him Raggles, on account of his long, tangled mane and tail.

He was a docile little creature, unlike the rest of the ponies on the farm. He soon came to regard Lillian as his mistress. She learned to ride him, and could often be seen cantering over the prairies with her father.

But Raggles seemed to consider that she was not much of a rider, for he would carefully avoid all the dangerous looking places and holes in the

ground, made by coyotes and prairie dogs, which are very plentiful in Western Kansas.

When the next spring came, Raggles did not look like the same little scrub. His rusty brown coat had all come off, and a new black one had taken its place.

By the next fall the neighborhood could boast of a public school, and when Lillian began to go Raggles found he had regular duty every day.

Lillian would saddle him and ride to the school house, which was two miles away, then tie up his bridle and send him home. At about half-past three Mr. Hudson would saddle him again and send him for Lillian.

He always arrived on time, and if a little early would wait patiently by the door until school closed.

Some of my readers will remember the blizzard that struck Western Kansas in 1885, when so many people lost their lives and thousands of cattle were frozen to death. The storm commenced about noon and the weather grew steadily colder.

The snow blew so thick and fast that Mrs. Hudson was afraid to trust Raggles to go for Lillian, but Mr. Hudson was sick and there was no one else.

She went to the barn, put the saddle on him, and tied plenty of warm wraps on. Then she threw her arms around his shaggy neck and told him to be sure to bring Lillian home.

He seemed to understand, and started out with his shambling trot in the direction of the school house.

One hour passed slowly to the anxious parents. When two had passed their anxiety was terrible, as they strained their eyes to see through the blinding snow his shaggy form bringing their darling safely home. At last he came with Lillian on his back, bundled up from head to foot.

The teacher had fastened her on the pony and given him the rein; and so he had brought her safely home, none the worse for her ride except being thoroughly chilled.—*Presbyterian Banner.*

HE THOUGHT IT MIGHT DO.

When Patrick received an order he followed it implicitly as far as he could—sometimes even farther than his Celtic brain realized.

"He wants a pane o' windy-glass tin inches by fourteen," said Patrick one day, as he entered a shop where his employer, a master carpenter, traded.

In the shop was a young clerk, who never missed a chance for a little joke at the Irishman's expense.

"If we hayen't any ten-by-fourteens," he said, "I may have to give you a fourteen-by-ten."

Patrick rubbed his head thoughtfully. Then he stood pondering for a moment, and at last remarked:

"He's in a great roosh for it, and there's no other place near to get it. Give me wan o' thim fourteen-by-tens, and if he turrs it sideways and oopside down, there's not a soul would know the difference."—*Youth's Companion.*

To be beaten but not broken; to be victorious but not vainglorious; to strive and contend for the prize, and to win it honestly or lose it cheerfully, to use every power in the race, and yet never to wrest an undue advantage or win an unlawful mastery; verily, in all this there is training and testing of character which searches it to the very roots, and this is a result which is worth all that it costs us.—*Bishop Potter.*

Young People's Work.

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

PRESIDENT'S LETTER.

Telephoning.

Hello! Is this Miss Eda Coon, the Treasurer of the Young People's Board?

Yes.
Well, this is A. C. Davis, Jr., President of that Board. I have called you up to say that I have received \$5.00 from Mrs. A. H. Davis, of Hammond, La., for the Doctor Palmberg house in China. The money was sent through the Hammond Christian Endeavor Society and I will forward it to you.

All right. I have good news for you, too. What?

I have received \$10.66, birthday offerings, from the Christian Endeavor Society at Roanoke, W. Va.
Good.

And that is not all. I have also received \$17.00, birthday offerings, from the Christian Endeavor Society at Independence, N. Y.

Good again. And now Miss Treasurer I have another item for you. The society at Farina, Ill., has just written that it has raised over \$26.00 for the Doctor Palmberg house, which will be sent to you soon.

Well, well! I am glad these good people are waking up.

Yes, indeed, so am I. You can always depend on the Endeavorers. You will hear from more soon. That is all. Good-bye.

Good-bye.

And now, Endeavorers let us all take hold. Set your missionary committees at work. The wagon is moving.

YOUNG PEOPLE'S BOARD.

Contributions Aug. 1, 1905, to Jan. 1, 1906.

Collection at Conference.....	\$ 41 65
Y. P. S. C. E., Salem, W. Va.	18 10
" " " Milton Junction, Wis.	10 00
" " " Brookfield, N. Y.	1 00
" " " Adams Center, N. Y.	42 18
" " " Plainfield, N. J.	20 00
" " " Leonardsville, N. Y.	10 50
" " " Main, N. Y.	2 00
" " " Shiloh, N. J.	15 00
" " " Westerly, R. I.	21 25
" " " Jackson Centre, O.	3 00
" " " DeRuyter, N. Y.	8 00
" " " Chicago, Ill.	52 50
" " " Second Alfred, N. Y.	5 00
" " " Berlin, N. Y.	7 00
" " " First Verona, N. Y.	14 54
" " " Independence, N. Y.	17 00
Maleta Davis, Jane Lew, W. Va.	75
J. N. Norwood, collections above ex-	
penses	14 28
A. J. C. Bond, collections above expenses	1 95
First Alfred Church	32 00

	\$337 71

EDA R. COON, Treas.

THE READING AND STUDY COURSE IN BIBLE HISTORY.

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

Total enrollment, 187.
Forty-third 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 is the substance of Amos' exhortation in Chapter 5?
 2. What judgments are brought upon Israel, and how diverted?
 3. What final punishment is prophesied for Israel, and in what manner?
 4. What is the substance of Amos' last cheering message, The Prophets.
- II. Amos (continued).
- First-day. False and true religion. Amos 5: 1-27.
 - Second-day. Woe to them that are at ease in Zion. 6: 1-14.
 - Third-day. Visions and messages of impending divine judgments: 7: 1-17.
 - Fourth-day. Visions and messages (continued). 8: 1-14.
 - Fifth-day. A vision of Israel's present and future. 9: 1-15.
- III. Hosea.
- Sixth-day. Domestic experiences. Hosea 1: 1-11.
 - Sabbath. Domestic experiences (continued). 2: 1-3: 5.

"WORK, OR QUIT."

In THE RECORDER for January 22, 1906, was an item calling attention to a young man who went to a large city and obtained work where he could keep the Sabbath. It goes on to say that he proved himself competent, and that the world wants men of conscience and will pay a good price for them. About the time this article was being put in type, and nearly a week before it reached its readers this young man was told in no uncertain terms to work Saturday or leave. It sounds very nice to publish such articles in THE RECORDER, but sooner or later this comes to every such man: "Work Sabbath day or quit." Some quit and some work, but that fact is never published, and outsiders who know nothing of city conditions dream on that it is easy for Seventh-day Baptists to get work in cities. This kind of talk is denominational suicide.

A single instance is taken and enlarged until a Pike's Peak is created from a handful of sand. There have been a few, very few instances, where men have drunk moderately all their lives, and never got drunk, and to all outward appearances it never has injured them. Would you argue from one or two isolated cases that it is perfectly safe to indulge in strong drink?

I am not arguing against the Sabbath, or complaining; but against the false ideas that have crept in. We were very glad to have the young man in our church, and hoped that we could keep him. If he had kept the place for a long period of years, under the original conditions, it would have been different, but under the circumstances, I. Kings 20: 11, comes to mind, "Let not him that girdeth on his armour boast himself as he that taketh it off." Not the young man's boasting, but the boasting of others. This is not written in an "I told you so" spirit, but only that the other side of the picture may be seen.

C. W. PARKER,
2644 Chicago Ave.,
Chicago, Ill.

JAN. 28, 1906.

"Look up and not down; look forward and not backward; look out and not in, and lend a hand."

Not the administration at Washington, but our own denominational administration expenses for the carrying on and carrying out (sometimes so far out that they never come back), of our denominational enterprises: publishing, missionary, tract, christian endeavor, sabbath school, etc. The church treasurer was just in. He had two postal cards in his hand and he looked at them as if they did not bring pleasure; here is our treasurer's story in brief: "Debt on parsonage; that means annual interest; repairs very much needed on meeting house and parsonage; that means a good round sum of money. Light and heating; that means more money." Then looking at the two postals he said with a sigh: "Here are the Association and Conference expenses we are called upon to pay. I do not understand why they are so much. Fifteen years ago, our church had double the membership and three times the financial ability it has now, and our apportionment was not more than one-half or one-third what it is now, and it keeps increasing all the time."

Now, brethren, this is not to find fault, nor to criticize adversely the action of delegates, committees and boards, but simply to raise a note of warning. The recent investigation of the great insurance companies has shown that they have paid too much to get business; in other words, their administration expenses were in too great a ratio to their net income. Far too much money has gone to officers and managers and agents and too little left for policyholders. Our churches, most of them, are small and most of them are doing nobly in striving to maintain themselves, to keep up the ministry of the Word and their houses of worship in creditable shape; and I know that they are feeling sensitive in regard to these constantly increasing apportionments. We have boards galore; Systematic, Advisory, Young People, Sabbath School, Woman's, beside the old regulars, Publishing Tract and Missionary, and if we spend all our money in buying oil for these machines, there will be so much less to light the flame of the gospel lamp. We see by THE RECORDER of January 8 that the General Advisory Board approves the plan of sending out an agent or agents under the direction of the Board of Systematic Benevolence—such agents to promote primarily the interests of each local church as a source of supply, etc. And then the expense of such agents to be defrayed by the Education, Tract, Missionary, Theological Seminary and Sabbath School Boards, at a certain ratio, each, "the whole amount of which shall not exceed \$1,200 a year."

Now, brethren of the Advisory and Systematic Boards, \$1,200 a year is a good bit of money. It may not look very large at "220 Broadway, New York," but to the toilers on the farm and in the shops, it looms up large. I can take from four to six of the pastors in each of our Associations whose combined salaries would not amount to that sum. Twelve hundred dollars would send six hundred RECORDERS into as many families—no end of telling how many nice things you can do with \$1,200. Neither do I think that if the plan should be put into operation there would be secured any material advance in funds for our denominational work, nor any adequate returns for the expense. Take our own church here at Richburg. The pastor has preached upon the subject; he repeatedly calls attention to it. The Associational representative came and presented the plan, brought the cards and envelopes, ap-

Home News.

pointed an agent to canvass the society; that agent has faithfully done his work, the envelopes are placed in receptacles in the seats and we are all the time urging the people to use them. What more can we do? If they hear not "Moses and the prophets" how are they to be reached? We are gaining; a good part of the church has come into line, and I judge that in the future all will.

And now I close as I commenced: look out for administration expenses. In a village I knew the walks were bad; the village board was incompetent. They elected an overseer of walks. The next year the walks were worse than ever, and the explanation was that the salary of the overseer just equalled the appropriation, so there was nothing left with which to buy planks. Brethren we have got a tight squeeze to get along. We have got to fight tooth and nail to hold our own. We need to husband every resource and to be wise, as well as good; prudent as well as striving; and careful in all things.

RICHBURG, N. Y.

RESOLUTIONS.

The following resolutions were adopted by the Shiloh Seventh-day Baptist Church, January 1, 1906, and the clerk was requested to have them published in THE SABBATH RECORDER, spread upon the church records, and a copy presented to the family of Mr. Saunders:

Whereas, Our pastor, Rev. E. B. Saunders, has accepted the call extended by the Missionary Board to become its Secretary, and whereas, he and his wife have labored faithfully and successfully among us for the past six and one-half years, endearing themselves to us by their sympathy in our joys and sorrows, and by their unselfish devotion to us as a church, therefore,

Resolved, That we express our appreciation of the fact that through their example and precepts we have been led to a higher standard of church work and Christian living.

Resolved, That while we regret our loss of a pastor, we assure him that our prayers will follow him in his new field of labor.

W. B. DAVIS,
SUSIE D. HARRIS,
W. S. BONHAM,
Committee.

EXPERIENCING RELIGION.

Experience of religion sometimes comes from within, by the Spirit of God working on our own hearts, and it sometimes comes from without, by the Spirit of God working on another's heart. A man who gets a cup of cold water in the name of the Lord has a very helpful and practical religious experience. You have prayed, perhaps, that somebody might have a religious experience, when it may be that God meant you to give that person a religious experience by an unselfish help you brought him in the name of the Lord. It may possibly be that your child does not have a religious experience because you have never brought real religion near enough for him to experience it. When one man says of another, "If his religion makes him do the things he is all the time doing, then I believe in it," that speaker has had a gracious experience of religion. It is a great loss and sin to forget or resist such an experience. God sends a great many of these to us through mothers and pastors and Sabbath school teachers. They are wise who recognize and rejoice in such experiences as well as in the gracious work of God directly on the heart within.—Selected.

NORTH LOUP, NEBRASKA.—THE RECORDER is under obligations to *The North Loup Loyalist* for the following "marked" items of home news, under the head, "Seventh-day Baptist Church Notes."—The pastor reported 75 in attendance at the prayer-meeting Friday night.—The new furnace is proving itself to be a warm success these cold days.—The Secretary reported nearly 150 at Sabbath school, eight of whom were visitors.—The Bible study class is growing in interest. It meets at 8 o'clock Sabbath night. You are invited to attend.—We wonder if some of us do not forget many times that the services begin at 10.30 and think they begin at 11.00 or 11.30. Do you?—About one hundred and twenty-five attended the Junior meeting Sabbath afternoon. The older ones are always welcome, so come again.—The Juniors, at the opening exercises, to-morrow will tell of some Bible character whose name begins with the first letter of their name.—The last two sermons by Pastor Kelly were listened to with more than usual interest, as he told us many things we were particularly anxious to know.—We are of the opinion it would be a wise plan for the church to buy the half block across the street east of the meeting house and set out trees that we might have a place for gatherings of various kinds.—It would show a spirit of unselfishness if the early comers at church would take front seats. It causes a good deal of disturbance to be constantly ushering people to the extreme front of the church during the services.

FRIENDSHIP, N. Y.—On the evening of December 26, 1905, the Sabbath school gave a Christmas entertainment, after which presents were distributed from a tree.—A donation for Pastor Bond was held December 28, 1905, in the afternoon, at the home of Mr. W. D. Crandall, and in the evening at the church. About fifty dollars was realized.—At the annual election of the Sabbath school, held December 30, 1905, P. L. Clarke was re-elected Superintendent, G. A. Stillman was elected Assistant Superintendent, Zora Burdick Secretary, Robert Green Treasurer, Metha Vars Chorister and Fannie Whitford Organist.—The annual church meeting was held January 17, 1906, with a good attendance and with the usual routine of business. The subject of individual communion cups was discussed, and a committee was appointed to secure prices and report in the near future, when the church will decide whether or not the change shall be made.—For a number of years the church and Christian Endeavor Society have held union prayer-meetings because of insufficient attendance to maintain separate meetings. The first Friday evening of this year twenty-two persons met for a church prayer-meeting. Friday evening meetings have been continued with increasing attendance and interest. Some of the older church members have hesitated about making the change, thinking it might lessen the interest of the Christian Endeavor meeting, but the present indications are that the younger members will feel a greater responsibility. The Christian Endeavor Society still holds its prayer-meeting on Sabbath evening. Usually once a month they have a social or literary program, followed by a business meeting instead of a prayer-meeting. For this month there will be a social next Sabbath evening at the home of Mr. and Mrs. William L. Claire.—The Juniors meet on Sabbath afternoons, with Metha Vars

as superintendent.—We have had very mild winter weather so far, with extra good wheeling most of the time. The last few days have been unusually warm, the temperature on January 21 rising to 62 degrees in the shade. The roads are now deep mud, as in early spring time.

JAN. 23, 1906. P. L. C.

SCOTT, N. Y.—Having arranged to visit the church at Scott, N. Y., I started for that locality November 7, 1905, and arrived at the home of D. D. L. Burdick on the evening of November 9.—If we would each fill our place in the busy world to-day, we must occasionally leave friends and home interests to the care of Him who careth for all and go wherever duty seems to call. It is pleasant to meet with friends of whom we have known little before, and to share with them, for a time, the joys of the Christian life. How precious in memory are the little deeds of kindness that give encouragement and impart hope. What a joy to be an humble messenger of truth to those for whom Christ died.—The church at Scott, although pastorless and without even a deacon to lead its service, is struggling nobly to maintain its interests. Perhaps the most hopeful feature, at present, is the faithfulness with which the work of the Ladies' Aid Society is kept up. On the evening of November 29, 1905, the ladies of Scott gave a chicken pie supper at the Seventh-day Baptist Church, the proceeds of which amounted to over \$8. The same evening a number of articles of fancy needlework, most of which were for sale, were displayed. Among them was a "wheel quilt," very attractive. On the quilt may be seen the names of many Seventh-day Baptists.—The work of Professor Esie F. Randolph with the Scott Church during the summer vacation was highly appreciated by all. Many expressed deep regret that Brother Randolph could not remain permanently.—An effort is now being made to secure the necessary means, and to locate a pastor on the field. R. G. DAVIS.

HAMMOND, LA.—To the Northerner who wakes on Christmas morning in Dixie because he is unable to sleep for the pandemonium that begins its din while it is yet dark, there comes an involuntary suggestion that the season has changed ends and that Independence day is being celebrated in a most vociferous fashion, and he falls to cogitating as to how it is that such patriotic demonstrations with all their hilarious accompaniment, by any ordinary mode of reasoning, can be expressive of the quiet joy that fills the heart of every believer on each return of the natal day of the Son of Man.—Notwithstanding the continuous racket of cannon, anvils and giant crackers, the Hammond Church did not forget its traditional love feast of the day—the annual dinner. It was a time of good cheer, good chicken, good coffee, good mince pie, good nature, good thoughts, good music and good resolutions; the only regret being that the next Christmas is so far away.—After the inner man was satisfied, a pleasing program was rendered by the Sabbath school class under the tuition of our pastor's wife.—The week of prayer was observed here, as usual, union meetings being distributed among seven different denominations, each pastor leading in his own church.

JAN. 19, 1906. P.

LINCOLN'S FIRST LAW PARTNER.

Major Stuart, with whom Lincoln had joined forces, was not in his early years a well-read or even an industrious lawyer, but he was popular

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and had an extensive if not very lucrative practice, which he was entirely willing to intrust to his new associate. Indeed, when the firm was formed he was so deeply engrossed in politics that he gave little or no attention to the law, and Lincoln had to assume virtually all responsibility for the business.

Of course if the procedure had been complicated or technical a novice would have speedily come to grief; but the character of litigation was very simple in those days, the precedents were few and far between, and the legal forms exceedingly elastic. Lincoln met such difficulties as there were in his own way, asking as little advice as possible and exercising his ingenuity to bridge the gaps in his information when his partner was not available for consultation. The habit of standing on his own feet and doing his own thinking, which was thus forced upon him at the very outset of his practice, became his most notable trait. One of his contemporaries closely in touch with his professional life testifies that he never asked another lawyer's advice on any subject whatsoever. He listened to his associates and consulted with them, but he worked out his own problems, and there was never anything of the "brain tapper" about his relations with the bar.

The influence of this early training is plainly discernible in the remarkable self-reliance and resourcefulness which he exhibited in his later years. New questions did not confuse him; he faced emergencies with perfect serenity, and he had long been accustomed to responsibility when he was called upon to decide questions of national import.—*Frederick Trevor Hill in The Century Magazine.*

REVIVAL WORK.

I have been greatly interested in the revival work of Dr. Torrey and Mr. Alexander, which has been so marvelously blessed by God. Since they have come to America and are now engaged in a great campaign in Toronto, Canada, and will soon be in a like campaign in Philadelphia, could not THE RECORDER keep its readers in touch with this great movement? We need the spirit of revival and certainly if we could catch some of the fire of these great men it would be of help to us in our churches.

I have no sympathy whatever with *The Outlook* in the stand it has taken in regard to these two great men and the work they are doing. We ought to thank God for these men and their work, and do all we can to help them, and to pray for this revival spirit to fall upon our own

churches. I am sure that I am not alone in feeling the need of a deep revival among us. I, too, feel sure that readers of THE RECORDER would be grateful if they could get inspiring accounts, as often as possible, of this great movement. Thanks to *The Ram's Horn* for its glowing accounts of these meetings. But why do not other religious papers keep us better posted? We cannot expect the secular papers to do this. May we not keep in touch with these great revivalists through THE RECORDER?

A. L. DAVIS.

VERONA, N. Y., JAN. 29, 1906.

DEATHS.

BURDICK.—In Leonardville, N. Y., Dec. 21, 1905, Mrs. Clarinda Lamphere Burdick, aged 84 years.

Mrs. Burdick was born in Plainfield, N. Y., Aug. 21, 1821. October 11, 1848, she was married to Stephen R. Burdick, who was killed by lightning June 6, 1868. To them were born three children. The daughter, Mrs. Ella Burdick of West Edmeston, and Mr. Bert Burdick of Leonardville, survive her. Mrs. Burdick was sister to the first wife of the late Rev. Joshua Clarke. Her parents, coming from Rhode Island, settled near Leonardville at an early day. She was the last member of a large family. Besides caring for her own children, Mrs. Burdick cared for needy and helpless children—not her own.

I. L. C.

COON.—Chas. D. Coon was born in Brookfield, N. Y., in 1824, and died in Walworth, Wis., Jan. 24, 1906, aged nearly 82 years.

In boyhood he came with his parents to Allegany Co., N. Y., and soon made profession of faith in Christ and united with the West Genesee Church, of which Eld. Henry P. Green was pastor. He first married Cordelia Payne, who lived but a few months after their marriage. In 1849 he married Cynthia N. Crandall of Portville, N. Y. They came to Walworth, Wis., in 1852, and soon united with the church. He held firmly to his faith in God, and in these later years was almost a constant sufferer from neuralgia. Few persons suffer so long and look so patiently for the call to rest from the pain and sorrows of earth. Funeral at the church, Sabbath morning, Jan. 27, and burial in "Cobblestone Cemetery," where his wife was buried in 1871.

M. G. S.

SHAW.—In Hornellsville, N. Y., October 5, 1905, Walter J. Shaw, in the 53d year of his age.

Brother Shaw had been ill about four weeks. His home in early life was in the town of Alfred, N. Y. He lived for a time at West Edmeston and at Leonardville, N. Y., and became a member of the Seventh-day Baptist church of the latter place, where he retained his membership until his death. For the past nine years his home has been in Hornellsville. He was a kind and genial friend, and a devoted husband, who will be greatly missed by his bereaved and sorrowing companion. Besides his wife, he leaves one daughter, a mother, three brothers, three sisters and many other relatives and friends. Doctor E. M. Deems of Hornellsville, a

friend of the family, kindly officiated at the funeral services.

I. L. C.

JORDAN.—Mrs. Mary Ann Babcock Jordan, daughter of Paul and Barbara Burdick Babcock, was born in Scott, N. Y., March 3, 1819, and died in Brookfield, N. Y., Jan. 26, 1906.

She was one of a family of eleven children, all of whom are dead now, except one sister, Mrs. Huldah Kenyon of Syracuse. After spending about twenty-two years of her life in Scott, she came to Brookfield, and with the exception of a few years, this village has been her home. When about twenty-four years old, she was married to Mr. Samuel Jordan, who died in 1895. One little daughter came to brighten their home, who died in 1862, a child of eight summers. Mrs. Jordan became a member of the Brookfield Seventh-day Baptist Church March 25, 1855, and, until about three years ago, has always been a faithful attendant at all of the regular church services. When she was in good health she would not allow anything to prevent her from attending church, and since she has been feeble she would always send a passage of Scripture to be read in response to her name at the Roll Call services of the Church. Many evidences of unflinching faith in her Heavenly Father were shown during her last illness. As her physical life was gradually ebbing away, these prayers were heard from her lips: "O Lord, keep me in the hollow of thy hand." "Dear Jesus, come near me in my affliction." When asked if she was afraid to die, she answered very promptly, "No," with a look of surprise that any one should ask such a question. The night before she went home, she was heard to repeat every stanza of that grand hymn, "Nearer My God to Thee." How true it is that "Jesus can make a dying bed as soft as downy pillows are." The funeral services, conducted by her pastor, were held Monday, Jan. 29, from her late residence in Brookfield.

H. L. C.

BOWEN.—Alice Marcia Bowen, the little daughter of Rudolph R. and Alice L. Bowen of Chicago, died, January 19, 1906, at the age of two years and seven months.

Little Alice was a sweet and winning child, helpful and thoughtful beyond her age, and her grief stricken parents have the sympathy of their friends in their sorrow. Funeral services were held at the home, 538 E. 55th St., Chicago, on January 12, 1906.

A NEW LITTLE GIRL IN HEAVEN.

"Oh! what do you think the angels say?"

Said the children up in heaven;
"There's a dear little girl coming home to-day;
She's almost ready to fly away
From the earth we used to live in;
Let's go and open the gates of pearl,
Open them wide for the new little girl,"
Said the children up in heaven.

"God wanted her here, where His little ones meet,"
Said the children up in heaven;
"She will play with us in the golden street!
She has grown too fair, she has grown too sweet
For the earth we used to live in.
She needs the sunshine, this dear girl,
That gilds this side of the gates of pearl,"
Said the children up in heaven.

"So the King called down from the angels' dome,"
Said the children up in heaven;
"My little darling, arise and come
To the place prepared in thy Father's home,
To the home my children live in,"
"Let's go and watch at the gates of pearl,
Ready to welcome the new little girl,"
Said the children up in heaven.

"Far down on the earth do you hear them weep?"
Said the children up in heaven;
"For the dear little girl has gone to sleep;
The shadows fall and the night clouds sweep
O'er the earth we used to live in;
But we'll go and open the gates of pearl;
Oh! why do they weep for their dear little girl?"
Said the children up in heaven.

"Fly with her quick, O, angels dear,"
Said the children up in heaven;
"See—she is coming! Look there! Look there!
At the Jasper light on her sunny hair,
Where the veiling clouds are riven!
Oh hush, hush, hush! all the swift wings fur!
For the King Himself at the gates of pearl
Is taking her hand, dear, tired little girl,
And leading her into heaven."

W. D. W.

Sabbath School.

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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 VII.—A DAY OF MIRACLES IN CAPERNAUM.

Sabbath-day Feb 17, 1906.

LESSON TEXT.—Mark 1: 21-34.

INTRODUCTION.

In the Gospel according to Mark there is rather more in proportion concerning what our Lord did than concerning what he said. This is the Gospel which may be most appropriately epitomized in the expression, *He went about doing good.*

Our present lesson tells of the abundant activity of one day of Jesus' ministry in Capernaum. We may well imagine that there were many such days, and that we have the record of only a very small part of what Jesus did. He was continually healing the sick that were brought to him. The crowds of people were coming to Jesus and he was teaching them, while they were amazed at his words.

It is to be noted that during the early part of Jesus' Galilean ministry there is frequent mention of his preaching in the synagogues, but that a little further on we hear nothing of the synagogues. It is probable that through opposition of the scribes and Pharisees he was cut off from this mode of teaching the people.

TIME.—Very soon after last week's lesson. Probably in the winter or early spring of the year 28.

PLACE.—Capernaum.

PERSONS.—Jesus; his four disciples; the man with the evil spirit; the people; Peter's mother-in-law.

NOTES.

21. *And they go into Capernaum.* That is, Jesus and his four disciples. This city is now to be the chief center of his activity. Capernaum was on the northwestern shore of the lake of Galilee. Its precise location is still a matter of dispute. Some say about three miles south-west from the place where the Jordan empties into the lake, at the modern Tell Hum; others say three miles farther south at Khan Minyeh. *Straightway.* This is a favorite word of our Evangelist used some forty times in this Gospel, suggesting the zealous activity of Jesus and his disciples. The fact of the frequent use of this word is obscured by King James' translators who render it in half a dozen different ways. We are to infer that he entered into the synagogue the very first Sabbath that he was in the city, and not that he came to the city on the Sabbath. *And taught.* The synagogue service was in some respects similar to our modern church service, but was strikingly different in that there was no pastor. A ruler of the synagogue acted as presiding officer and called upon any one that he chose to read the scripture and address the congregation. He would ordinarily let any one speak that wished to do so.

22. *And they were astonished at his teaching.* Not so much indeed at the subject matter of his teaching as the way in which he presented the truth. The scribes were ever saying, *Rabbi so and so* says thus and so, but Jesus spoke on his own authority, and declared the truth with earnestness. The scribes were the official teachers of the law. They belonged to the sect of the Pharisees which deemed it the chief duty of pious Jews to make a hedge about the law. They overlaid the Old Testament law with such a multitude of traditional precepts that they exalted the letter and minimized the spirit of its teachings.

23. *A man with an unclean spirit.* There is yet a considerable difference of opinion as to what is meant by this expression. "Unclean spirit" here is evidently parallel with "demon" in v. 34, and "evil spirit" in Luke 7: 21. The Evangelist represents that men were possessed or controlled by these evil spirits or demons. The words of our Lord as quoted by the Evangelists indicate that he recognized a double personality in the demoniacs, and that he understood that he was freeing the men from the superhuman evil power that had mastered them. Many hold that the so-called demoniacs were really insane or suffering from epilepsy, and that our Lord accommodated his language in speaking of them to suit the popular beliefs. It may easily be believed that Jesus did to a certain extent accommodate his teaching to the comprehension of his hearers, but it still remains to be explained how the demoniacs if they were merely insane people could recognize Jesus as Son of God.

24. *What have we to do with thee?* The demon speaks through the man. He is afraid of Jesus and desires no intercourse with him. He recognizes him as a man come from the village of Nazareth, and the man speaking as inspired by the demon confesses that he is Holy One of God, that is, the Messiah. *Art thou come to destroy us?* The demon anticipates his doom. Probably but one demon possessed the man, but he associates himself in thought with others.

25. *Hold thy peace.* More literally, *Be muzzled, or as we would say colloquially, Shut up.* Jesus does not care to have the testimony of the demons as to his divinity.

26. *Tearing him.* That is, convulsing him. Thus does the evil spirit show his vindictiveness in the moment of defeat. But he was powerless to injure the man further; for Luke says in this connection, "having done him no hurt."

27. *A new teaching!* The people were greatly surprised because his teaching was with authority, as referred to above, and also because even the unclean spirits were subject to his power.

28. *And the report of him went out straightway.* His fame spread with great rapidity. Such miracles and such teaching had not been known before.

29. *They came into the house of Simon and Andrew with James and John.* The pronoun "they" evidently refers to the same people as in the first verse of the lesson, that is, Jesus and his four disciples. James and John were mentioned by name to avoid any misunderstanding that might arise after Simon and Andrew are specifically named.

30. *Simon's wife's mother.* Even the American Revised Version retains this peculiar expression although the word "mother-in-law" occurs elsewhere in the Bible. *And straightway they tell him of her.* Very likely they did not expect a miracle, but tell him of her condition as an item of information.

31. *Took her by the hand.* Jesus often touched those whom he healed. This hand-clasp evidently gave faith and courage. The cure was instantaneous. *And she ministered unto them.* Our Evangelist adds this explanation to show the completeness of her cure.

32. *And at even, when the sun did set.* The word evening might be a trifle indefinite as with us; so our author adds the reference to sunset. They waited till sunset in order that the Sabbath might be past. They had scruples against laboring upon the Sabbath in bearing their sick friends to Jesus. *And them that were possessed with demons.* In the Gospels these are always mentioned as a separate class from those who were afflicted with physical diseases.

33. *And all the city was gathered.* The report of Jesus' doings had gone abroad, and it was natural that crowds should come to see him. Many came to be healed and others came out of curiosity. Very likely some came to see what his teaching was like. *At the door.* Evidently the door of Peter's house.

34. *And he healed many.* We are not to infer from the word "many" that he did not heal all that came. Compare Luke 4: 40. *And he suffered not the demons to speak.* He did not desire their testimony. Compare v. 25 above. *Because they knew him.* If allowed to speak they would have proclaimed him as the Messiah.

THE RELATION BETWEEN THE OLD TESTAMENT AND THE NEW.

W. D. TICKNER.

The Old Testament is the old covenant between God and his chosen people. After man had sinned by partaking of the forbidden fruit, the sentence of death was pronounced against him; but hope was kindled by the announcement, "I will put enmity between thee and the woman, and between thy seed and her seed, and it shall bruise thy head, and thou shalt bruise his heel." Restoration to favor with God was based upon conditions as we learn from God's question to Cain, "If thou doest well shalt thou not be accepted?" By disobedience man had lost so much, and had departed so far from his Maker, that with all his best endeavors sin reigned continuously and gained in intensity. The knowledge of God was rapidly fading from earth. Idolatry had become the prevailing form of religion. God called Abraham and his descendants to the special work of keeping God before the world. The Israelites were very much like their neighbors; willful, proud and inclined to idolatry; but to them God committed a knowledge of Himself and His laws. Not that He had not given these laws before and to other people, for we read of the people before the deluge that God saw that the wickedness of man was great in the earth and Paul says that "where there is no law there is no transgression," and sin did abound to such a degree that all, except eight persons, were destroyed from the earth. That these laws were the same before the Exodus as after the Law was given on Sinai there is abundant evidence; but to the Israelites the Law was given in a form peculiarly calculated to make a permanent impression on their minds. It was given to them written upon tables of stone.

The Old Testament or Covenant was based upon obedience to this Law. That Covenant promised to them certain blessings, even before the Law was given in a written form. God made them this offer, "Now, therefore, if ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine, and ye shall be unto me a kingdom of priests and a holy nation." Exodus 19: 5-6.

So great degeneracy had followed the fall in Eden that sin now held man in abject thralldom. It required more than human power to break the hands that bound men; therefore God, in great mercy to man, gave him conditions that he could meet. Sacrifices and ceremonies were ordained for the transgressor. Not that they took away the sin of disobedience, but God was willing, for a season, to accept even that much from the penitent. It was a schoolmaster which pointed to the perfect sacrifice yet to be made. It served its purpose until the fullness of time came and God gave his only-begotten Son, a sacrifice for sin.

The Old Covenant offered temporal blessings, as a reward for obedience, but they to whom the promise was given did not fulfill the conditions. They lost the reward. The New Covenant or Testament offers not merely earthly happiness but eternal happiness in the world to come. This promise, or Testament, was not made unconditionally, but was based upon obedience to the same laws, for we read, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

As man has not yet recovered from the fall, the tendency is still to disobey God; but now, as under the Old Testament, sacrifice steps in between man and God and makes reconciliation for sin; but, unlike the sacrifices under the Old Testament, there is now no mention made of the sacrifice of lambs, goats, doves or bullocks, but of the Lamb of God. The blood of Jesus Christ is all sufficient to cleanse us from all sin, and present us pure and spotless before God. The Old Testament said, obey and I will bless you with earthly prosperity; if you disobey, offer sacrifices as an atonement. The New Testament says, obey and I will bless you with heavenly blessings; if you disobey and are truly penitent the sacrifice of Jesus, which was offered on Calvary, is sufficient to atone for sin. The law is the same in both cases; but greater inducements are now offered as rewards for obedience and, instead of offering daily sacrifices, as of old, the sacrifice of Christ is sufficient for all. The government under the Old Testament dispensation was not an experiment, to be discarded later as a failure and to be superseded by an altogether new order of government. Such would have been an acknowledgment that the author of the first was incompetent and that the laws themselves were needlessly restrictive and peremptory. On the contrary the whole plan from the first down to the final consummation of all things, is a unit. God's laws are founded in the very essence of his spiritual nature, eternal as their author, and unchangeable as God himself. When the fullness of time was come, when man was able to grasp the idea that all these sacrifices and ceremonies pointed to that perfect sacrifice which alone could atone for sin, then God sent His Son into the world to die, the just for the unjust, that he might bring us to God. Thus the administration changed in form. The same laws existed as before. The Administration of death continues in force. "But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

"For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Hebrews 9: 11-15.

BLANCHARDVILLE, WIS.

APPLE HAS LONG DESCENT.

Among the fruits of the rose family are apples, pears, peaches, plums, cherries and quinces, as well as strawberries, raspberries and blackberries. The apple is a fruit of long descent. Among the ruins of the Swiss lake dwellers are found remains of small seed apples, which show the seed valves and the grains of flesh. The crab apple is a native of Britain and was the stock on which were grafted the choicest varieties when brought from Europe, chiefly France. Apples of some sort were abundant before the

Conquest and had been introduced probably by the Romans. Yet often as Saxon manuscripts speak of apples and cider, there is no mention of named varieties before the thirteenth century. Then one may read of the pearmain and the costard, Chaucer's "mellow costard."

In the roll of household expenses of Eleanor, wife of Simon de Montfort, apples and pears are entered. In the year 1286 the royal fruiterer to Edward I presents a bill for apples, pears, quinces, medlars and nuts. Pippins, believed to be seedlings, hence called from the pips or seeds, are said not to have been grown in England before 1525. The exact Drayton, writing of the orchards of Kent at that period, can name only the apple, the orange, the russean, the sweeting, the pome water and the reinette.

John Winthrop is usually held responsible for the introduction of the apple into the New World. But as a matter of fact, when Winthrop anchored off Cape Ann, the recluse Blackstone already had apple trees growing about his cabin at Shawmut Neck. Some of the best of American apples were brought over by the Huguenots, who settled in Flushing, L. I., in 1660, and planted there, among others, the pomme royale or spice apple.

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QUATORZAIN.

A distinguished Southern poet, born 1829, in Charleston, S. C., died, 1867, in Columbia, S. C.

Most men know love but as a part of life; They hide it in some corner of the breast, Even from themselves; and only when they rest In the brief pauses of that daily strife, Wherewith the world might else be not so rife, They draw it forth (as one draws forth a toy To soothe some ardent, kiss-exacting boy) And hold it up to sister, child, or wife. Ah me! why may not love and life be one? Why walk we thus alone, when by our side, Love, like a visible god, might be our guide? How would the marts grow noble! and the street, Worn like a dungeon-floor by weary feet, Seem then a golden court-way of the Sun!

THE history of Jacob is one of many illustrations of the saving power of God's grace and presence, even when men have garnered the litter fruits of their wrong doing. There is an adage which says, "What man has won from man by the strength of his hand or the cunning of his brain, he must win again from the invisible powers of his life, in conflict with pain and grief." This was forcibly illustrated in Jacob's later years. By a law of compensation, the fraud, deceit and selfishness of his early life were followed by trouble, shame and sorrow. Rachel, his beloved wife, died on the road between Shechem and Bethel. When the affections of earlier years were sundere, one after another, when he and Esau had laid their father in the tomb, Jacob's sore heart clung to Joseph, his last and youngest child. Moved by envy, his other sons sold Joseph into slavery, and falsely reported him to be dead. Jacob's deep sorrow is told thus: "And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, 'For I will go down unto the grave unto my son, mourning.'" But sorrow and suffering were God's messengers for good. Jacob's conversion began at Bethel. In his subsequent history the better elements of his character gradually develop, and there is growth in faith and holiness. When at length, sorrow stricken, and compelled by famine to go into Egypt, he finds there his long-lost Joseph, advanced to power and surrounded by affluence, then his faith grew strong and he laid hold on the promises anew. Through sore trials and many sorrows, Jacob found protection and rest in a foreign land, during the later years of his pilgrimage. And although he must die among idolaters, his faith came out clear as a summer sunset after storm. With no shadow of doubt in his words, he said to Joseph, "Behold I die; but God shall be with you, and bring you again unto

the land of your fathers. Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow." But no sign gives evidence of stronger faith and more tender love for God and the promised land, greater than that which appears in his last words. Listen to them. They are the words of one gloriously saved: "I am to be gathered unto my people; bury me with my fathers in the cave that is in the field of Ephron, the Hittite, in the cave that is in the field of Macphelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron, the Hittite, for a possession of a burying place. There they buried Abraham and Sarai, his wife; there they buried Isaac and Rebekah, his wife; and there I buried Leah." * * "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed and yielded up the ghost, and was gathered unto his people." Thus he died, loving and longing for the promised land, the God-given land. His last wishes were complied with, and a great funeral train followed him home to the place of his earthly rest, purified by suffering, taught by stumbling and redeemed by divine love. All of God's children are likely to have many experiences in common with those of Jacob. Thus we learn and labor, stumble to rise, are wounded and healed; but the Promised Land is still ours.

Christ and the Sabbath.

STANDING at this point in the history of Seventh-day Baptists and of Sabbath Reform, the example of Christ and his teachings concerning the Sabbath ought to be given first place. He is supreme authority as to the interpretation of the Ten Commandments. Being a Jew and the Messiah of God, he was not only the founder of Christianity, but the authoritative interpreter of Judaism, and of the relation of the Ten Commandments to the kingdom of God and the Christian church. The true basis of Sabbath-keeping is found in the interpretation which Christ made and in the example which he set. Too much importance can not be given to the fact that what Christ said and did concerning the Sabbath was by way of pruning it—as one prunes over-growth from a vine. He interpreted the Fourth Commandment and purified the Sabbath from formalism and false casuistry, that it might be fitted for its place in the New Dispensation. The almost universal, popular error concerning the Sabbath under the Christian Dispensation has come because men have assumed that Christ discarded the Sabbath instead of cleansing and uplifting it, thus fitting it for a new place and a higher mission. Upon that broad basis the faith of Seventh-day Baptists finds secure foundation.

Up to this time they have not fully appreciated the value of appealing to Christ as the first and foremost authority in all matters connected with Sabbath observance. Sabbath Reform demands such a restudy of Sabbath-keeping and of the work now demanded of Seventh-day Baptists, as will place Christ and his interpretation of the Sabbath prominently before the world. His own words—"The Son of man is Lord of the Sabbath day"—have a far deeper meaning than is usually apprehended. The Jews complained because Christ discarded and condemned their formalism and disobedient evasions in the matter of Sabbath-keeping. Christ gave a larger interpretation and new meaning to each of the Ten Commandments, including the Sabbath law. He did not weaken nor discard the Fourth Commandment. He did reject and condemn those false interpretations which the Jews had heaped upon it. Let us begin the work of the twentieth century from a higher denominational standpoint than ever before—the standpoint of the law of God, interpreted by Christ and enforced by his example.

A PERSONAL letter is at hand, under date of January 24, 1906, a part of which we reproduce for the sake of others than the writer, who may be studying similar questions. The writer says: "I am often moved to write you a line to acknowledge the gratitude I feel for your helpful editorials. Occasionally others express through THE RECORDER my own thoughts and feelings of thankfulness. But I wish at this time to thank you for your editorials on "Evolution of National Government." Your review of the subject is of special interest to me just now; as I have been studying the development of the idea of individual rights in English history. Your article, however, points to earlier periods than I had taken account of and it is of deep interest to note the early dawning of the idea and trace the history of its development on and on through the centuries, as it keeps pace with the development of Christianity. Thank you for the light your words throw upon Eastern questions, which would be dark indeed did we not recognize God as the main factor in the settlement of the many questions, which can not be permanently settled till they make for righteousness and the uplift of humanity. God moves in a mysterious way His wonders to perform, and the devout student of history recognizes His hand in the ordering and unfolding of the world's history." A few days later than the date of this letter another correspondent wrote in a similar strain, though more briefly. These letters prompt the next editorial in this column.