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THE SABBATH RECORDER.

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

VOLUME 62. No. 7.

PLAINFIELD, N. J., FEB. 12, 1906.

WHOLE No. 3,181.

QUATORZAIN. HENRY TIMROD.

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, Where-with 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 sundered, 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 idolators, 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.

The Deeper Meaning of History.

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 dawn- ing 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.

God in History.

THE appreciation of Divine Presence in history which is expressed in the foregoing letter is the first and greatest truth, as to importance, in all historical study. The religious value of what is called secular history to one who can thus see God in history is among the greater, if it is not the greatest aid, when we consider the problems that appear in all history. If the presence, guidance and over-ruling of God be not taken into account, human affairs are hopelessly tangled. Removing God from history, the incompleteness of what appears and the contradictoriness of the little we can understand, increase bewilderment and compel doubt. But if the student of history can see that a great, all-pervading and over-ruling Presence pervades all events connected with human affairs, and that this Presence is "Our Father in Heaven," the higher and better side of life and destiny is brought out. This larger idea of the meaning of history comes only when the picture is seen in a comparatively full outline. To-day and tomorrow, standing alone, leave the picture so incomplete that it has little beauty, and less meaning. But when past, present and future are understood to be only accommodative expressions by which we describe a progressive movement toward larger and better things, the case is wholly different. If one attempts to understand history or explain events without taking the Divine Presence into account, problems and darkness will increase rather than diminish. It is for this reason that THE RECORDER calls attention to the deeper meaning of history and to the Divine Presence in history at this time. We seek to strengthen religious faith by such references, not merely to offer an imperfect explanation concerning what occurs. The writer has gained much help in religious experience through the study of history in the light of its deeper meaning. The history that appears in the Bible has little value as a brief record of events; but it has indescribable value as a record of the Divine Presence working out in events. In a sense much greater than we are likely to appreciate, all events of all centuries are full of Divine Presence, differing, if at all, from secular history in the degree in which the Divine Presence appears. But we have not space to write an essay on the philosophy of history. It is a pleasure, however, to call attention to the correspondence quoted above and so to emphasize, before all our readers, the help in religious experiences which must come to those who grasp something of the deeper meaning of history, and who see the Divine Presence and guidance in the affairs of men. This presence and guidance do not come in unnatural ways. They are always present in human affairs, and though more prominently at some times than at others—at least to human vision—they are never removed. No event in human history comes "by chance." Adequate causes and corresponding effects make up all history. God is the one great central fact in all events and in all final results. The whole creation moves on toward one great end, the training, developing and saving of men, under the guidance of their Father, who is God over all and blessed evermore.

What of China.

SINCE writing the foregoing, developments in China call attention yet more sharply to impending changes in that great empire. The United States has so many interests in China, and the readers of THE RECORDER have such

definite interest in our mission work there, that whatever may occur must be of more than passing interest to us. If the picture be considered in the larger view suggested in the two foregoing editorials, it will be seen that the questions of national consciousness and of national rights are at the front at this time. All history indicates that individuals secure their rights in proportion as they are worthy and capable of exercising them. While the full attainment of individual rights may be delayed through outward circumstances, the general principle just stated is always in evidence. The same general principle applies to the rights of nations, and to their position among the nations of the world. The nations of the world are in such close touch with each other at the present time that the interests of each nation are important to each other nation. The combination of national interests makes up the interests of the world. It is clearly a part of God's purpose that the strongest individuals and the strongest nations shall dominate, so far as influence is concerned. If controlling influences make for evil, the course of history is downward; so far as the influence of the strongest favors right and righteousness, the course of the world is upward. It is God's will that the best and the strongest should be united, in order that the course of history may be upward. For this reason, God interferes, as far as we can see, more directly sometimes than at others in the affairs of men, in order that His strength, which always represents the highest good, may supplement the weakness or overcome the mistakes and sins of men and nations. Great among the nations of the earth as China is in territory and population, she has been a subordinate, for centuries. This state of subordination must continue unless national consciousness and national conscience unite to make her more worthy of full national independence and freedom of action. Examples illustrating this fact are not wanting. India, which, like China, is great as to territory and numbers, failed to develop national characteristics or to attain a position among the nations which entitled her to equality with the best among other nations. Therefore she became a subject nation, and it is easy to see that her partial subjection has wrought for good. Other nations which are decadent, illustrate the same fact. Spain is another example. In the Far East, Japan has proven her right to national individuality and independence with such vigor and fullness that, though small in territory and in numbers, the world recognizes her as a Great Power. Circumstances are rapidly forcing a similar issue upon China. She must rise to the occasion, demonstrate her power, her ability and her willingness to do those things which make for the higher good of the world, or she must become more and more a subordinate among nations. Such subordination will eventuate in the partitioning of her territory in fact, if not fully in form. Such partitioning has already been accomplished in a greater or less degree. From the standpoint of God in history, political affairs are far less important than those things which secure honesty and righteousness among men. The permanent basis of righteousness is rightness with God. Slowly, but surely, God directs human history toward harmony and oneness with Himself.

To be always bright and cheerful we require to watch over and manage ourselves almost as if we were somebody else.

What Revolution?

CHINA must now face the question as to what form of revolution will mark her history. It goes without saying that revolution will continue, either upward and for that which is better, or downward for the worse. Probably impending changes will come with increasing rapidity. If the best elements in Chinese civilization—such as are represented by the High Commission from China now visiting this country—can gain ascendancy and give direction to its future history, there is abundant reason to believe that China will become great in influence as she is in territory, and prolific of good as she is abundant in people. All this raises the question of the future of Christian mission work and of Western education in that great empire. Still more does it involve the issues that are connected with the best moral and intellectual elements of her own ancient civilization. The day has come which will test Confucianism and its kindred systems. God, over-ruling, is demanding better things of China than she has produced. The wise men of China must answer to the God of history such questions as these: "How high can your philosophy of life lift your people in ways of purity and of righteousness?" "How far will your philosophy recognize and protect the individual rights of men, and, more than all else, the individual rights of women?" "What can China do to redeem herself?" "Will China awake and realize what God and the world are demanding of her?" "Must foreign influences, foreign education, and religion from foreign shores take possession of China and Chinese interests in order that the will of God in history may be accomplished?" These suggestions must suffice at this time, but in them our readers will find abundant food for thought concerning the picture which history is outlining so rapidly in the Far East. The relation of China and her future to all the world, notably to the religious world, will probably be of greater importance in many respects than the history of either Russia or Japan. Russia represents a stagnated Christianity. Japan represents a vigorous paganism with strong tendencies toward some features of Western Christianity. China represents a stagnated paganism, but, nevertheless, much of true philosophy and many latent principles of political righteousness. China seems to be nearer the border line between a possible awakening and an upward movement, and continued slumbering on the brink of growing disintegration and decline, than any other nation of the present time. While we contemplate these great problems and become more keenly conscious of our inability to see the end from the beginning, faith in God, as the God of history and the Father of all men, comes in to give new assurance that to Him who is in all and over all, the problems that are so tangled from our point of view, are clear. It is ours to do whatever we can to advance the kingdom of the Most High, and ours to wait in faith for those unfoldings of which we now know so little.

Christian Endeavor.

THE twenty-fifth anniversary of the organization of the Christian Endeavor movement—February 2, 1881—calls attention to the growth of that movement. The first society was organized at Portland, Me. About eight months after, the second society was organized at Newburyport, Mass. The first general, Christian Endeavor convention was held in Portland in

June, 1882, six societies being represented. The second Convention was also in Portland in 1883, when twenty societies were represented. The first society in China was organized in March, 1885, at Foo Chow. The first Local Union was formed in New Haven, Conn., in 1886. Uniform prayer-meeting Topics were published in 1887. Observance of Christian Endeavor Day was established in 1888. The eighth general Convention which was called "International," was held in Philadelphia in 1889. The first Prison Endeavor Society was formed at Wapun, Wis., in 1890; the first Mexican society in 1891. A great International Convention was held in New York City in 1892. As the years have gone forward the Christian Endeavor movement has passed around the globe, until at this twenty-fifth anniversary, there are 67,213 societies in the world. Of these 45,172 are in the United States; 10,519 are in Great Britain and Ireland. Canada has 4,278. Australia has nearly as many, the number being 3,960. India has 5,825; China has 372; South Africa has 341 and Germany 298. The characteristics and aims of the Christian Endeavor movement are so familiar to our readers that we need not repeat them at this time. The results which it has secured already, will give it permanent place in the religious history of the world. We think it has been true for a number of years that Seventh-day Baptists are more largely represented in the Christian Endeavor movement than any other denomination, according to their numbers.

EDMUND DEXTER BARKER.

Edmund Dexter Barker was born in Middletown, R. I., April 24, 1821, and died in Westerly January 29, 1906. His parentage was of the old prominent New England families, his father being Judge Peter Barker, of Middletown, and his mother Ketura Clarke, daughter of Rev. John Clarke, one of the first, if not the first of the Baptist ministers of America. Mr. Barker lived at Middletown during his boyhood. By nature he was more fitted for literary pursuits than for manual labor, but the times were different than now, the chances for education limited, and his desires in this direction were to a degree smothered, although his interest in and love for them continued to the end.

In the year 1842, Mr. Barker was married to Catherine Bart Burdick, a granddaughter of Elder Henry Burdick, and somewhere about the same time he experienced religion and united with the First Seventh-day Baptist church of Newport, living in that city at the time. Mr. Barker's interest in the old church always continued. He never had his membership transferred to any other body and he was therefore the last member of the First Seventh-day Baptist church in this country, and the last official of that church, as he had been its clerk for many years, a sort of link connecting the past with the present.

Mr. Barker moved to Westerly about fifty-seven years ago, and after residing here three years he went to Mystic Bridge, Conn., in which village and neighboring ones he lived for a number of years, his wife dying in 1870. Some ten or twelve years ago he came back to Westerly, and has since lived with his son, William H. Barker.

Mr. Barker was a man with keen interest in civil and religious affairs. He was an ardent abolitionist, and in later years just as ardent in his support of Mr. Greeley. As long as he was able he could be found at his place in the service

of the house of God. Only a week ago last Friday night he attended the union services at the First Baptist church and gave his last public testimony for the Master.

Mr. Barker was the last of a family of eight boys and three girls. Of his own family of five, one son died in infancy, and one Edmund P. Barker, about four years ago. He is survived by one daughter, Mrs. Clara E. Dennis, of Portsmouth, R. I., and two sons, Charles B. and William H., of Westerly.

CLAYTON A. BURDICK.

The foregoing notice is of more than usual interest. Two hundred and thirty-five years lie between the organization of the Seventh-day Baptist church of Newport, R. I., and the death of Mr. Barker, the last member and the last officer of that church. His long and well-spent life bears some counterpart to the life of the Seventh-day Baptist denomination since the organization of the Newport church. It has been the privilege of the editor of THE RECORDER to know Mr. Barker, personally, for the last quarter of a century. He was a Christian gentleman of the Old School and a fine representative of that strong, conscientious manhood which gave birth to our denomination, and without which it could not have had a history of two hundred and thirty-five years. Mr. Barker represented that type of man who is diligent in business, doing the work of life quietly and honestly, but always devoutly fervent in the service of God. It will be well if those who have known him, and if those who have never known him except through these words, shall catch the inspiration of such a life as his, and of the mission of the church of which he was the last representative. The law of emigration brought disintegration to the Newport church, slowly transferring it, by individuals and by groups, into other fields, forming the main part of the denomination as it now exists. Our readers will be more than recreant to duty if they are not led to larger conceptions of the mission and worth of our denomination, and are not moved toward greater earnestness, each in his own place, as these words are read. It is worth much to be connected, even indirectly, with such a minority as the Newport church represented. It is a far greater blessing to be permitted, through faithfulness, to become part of the future toward which the Newport church, though now extinct and without a representative on earth, gave prophecy.

SUMMARY OF NEWS.

The editorial Summary of News, which usually appears on this page, is not here because the editor of THE RECORDER has been in Washington, D. C., attending a "Hearing" before the Commissioners of the District of Columbia upon a new bill concerning Sunday observance, the text of which is as follows. The number of the bill is H. R. 10,510.

IN THE HOUSE OF REPRESENTATIVES.

January 5, 1906.

Mr. Allen, of Maine, introduced the following bill; which was referred to the Committee on the District of Columbia, and ordered to be printed.

A BILL.

To further protect the first day of the week as a day of rest in the District of Columbia.

Whereas there has recently been an increase, not only of traffic, but also of hard labor on Sunday in the national capital, including the public filling and driving of dirt carts, to the great offense of Christian and humane citizens; and—

Whereas the President has been appealed to by philanthropic societies of the city to suppress this Sunday toil ordered by contractors for government work, and others, and has regretfully said that there is no law that would enable him to do so; and—

Whereas the following bill has been twice approved in previous Congresses by the Commissioners of the District of Columbia, therefore

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall not be lawful for any person to keep open any place of business or maintain a stand for the sale of any article or articles of profit during Sunday, excepting vendors of books and newspapers, and apothecaries for the dispensing of medicines, and undertakers for the purpose of providing for the dead, or others for the purpose of charity or necessity; nor shall any public playing of foot-ball or baseball or any other kind of playing, sports, pastimes, or diversions disturbing the peace and quiet of the day, be practised by any person or persons within the District of Columbia on Sunday; nor shall any building operators or work upon railroad construction be lawful upon said day; and for any violation of this Act the person offending shall for each offense be liable to a fine of not less than five dollars nor more than fifty dollars, and in the case of corporations there shall be a like fine for every person employed in violation of this Act laid upon the corporation offending.

Section 2. That it shall be a sufficient defense to a prosecution for labor on the first day of the week that the defendant uniformly keeps another day of the week as a day of rest, and that the labor complained of was done in such a manner as not to interrupt or disturb other persons in observing the first day of the week as a day of rest. This Act shall not be construed to prevent the sale of refreshments other than malt or spirituous liquors, or to prevent the sale of malt and spirituous liquors as now provided by the law, or tobacco, cigars, railroad and steamboat tickets, or the collection and delivery of baggage.

SABBATH SCHOOL BOARD MEETING.

The Sabbath School Board of the Seventh-day Baptist General Conference met according to vote of the Board, at 220 Broadway, New York City, February 4, 1906, at 10 o'clock A. M., with the President, Rev. George B. Shaw, in the chair.

The following members were in attendance: Rev. George B. Shaw, Rev. Eli F. Loofboro, Stephen Babcock, Frank L. Greene, Charles C. Chipman, Edward E. Whitford, Esle F. Randolph and Corliss F. Randolph.

Visitor: Franklin F. Randolph.

Prayer was offered by Frank L. Greene.

The minutes of the last meeting were read.

The Recording Secretary reported that he had sent out the usual notice to all the members of the Board.

The report of the Field Secretary was read and accepted, as follows:

Report of the Field Secretary from December 12, 1905, to January 30, 1906.

To the Sabbath School Board:

DEAR BRETHREN:—Since the last report to the Board at the December meeting, your Field Secretary has labored in the following churches and Sabbath Schools: Piscataway, New York, Rockville, Niantic, First Hopkinton, Second Hopkinton, Canonchet, and First Westerly.

The work performed may be summarized as follows: Sermons and addresses, 32; parlor conferences and round table discussions, 19; prayer meetings led, 6;

visits and calls, 70; letters written and communications sent out, 43; miles travelled, 319; articles written for publication, 5; home departments organized, 4; teachers' meetings organized, 1; travelling expenses chargeable to the board, \$7.27, an itemized account of which has already been sent to the Treasurer.

We are glad to feel that the schools we have visited in the Eastern Association are coming more and more to feel the importance of the work in which they are engaged, and are endeavoring to take higher ground in teaching work and in organized efficiency. The efforts of the Field Secretary to introduce the home department work into schools where there have been no such departments, have met with gratifying success.

Your Field Secretary has sought to give emphasis to the spiritual side of the Sabbath School work, both in public address and by appointing a "Decision Day" to be observed by all our schools on the third Sabbath in March.

Respectfully submitted,
WALTER L. GREENE, Field Secretary.

Correspondence was presented from Rev. Arthur E. Main, W. H. Ingham, Dr. A. S. Maxson, and Frank L. Greene, Corresponding Secretary of the General Conference.

Voted, That the President and Recording Secretary be a committee to prepare a program for the Sabbath School Board hour at the next session of the General Conference.

Resolved, That this Board inform the General Advisory Board of the Seventh-day Baptist General Conference that we still stand ready to co-operate in any action the General Advisory Board may deem wise to promote systematic benevolence.

Minutes read and approved.
Adjourned.

CORLISS F. RANDOLPH,
Recording Secretary.

IS THE FOURTH COMMANDMENT A PART OF THE MORAL LAW?

REV. H. H. HINMAN.

At a meeting of the Ministers' Union, of Oberlin, Ohio, held June 17, 1905, Rev. J. W. Bradshaw, D. D., read an able paper on "The Sabbath and the Lord's Day in the New Testament." In that paper it was assumed that the Sabbath law as given in the Fourth Commandment was not given to the entire human family, but specially to the people of Israel; that it belonged, not to the moral, but to the ceremonial law, and expired by limitation at the end of the Jewish dispensation. I quote from the paper: "The Sabbath is a shred of that handwriting which Christ took out of the way, nailing it to his cross. Its observance, therefore, is not obligatory. To speak of the Sabbath as having been changed from the seventh to the first day is inaccurate. The Sabbath was an institution of the Jewish religion and lapsed with it." Dr. Bradshaw held that the Lord's day is a peculiarly Christian institution, which began with the resurrection of our Lord and was gradually adopted by the Christian church.

The position taken by the paper is not peculiar, but is shared by many writers. To my mind, this position is not only untenable, but is destructive of the very idea of a Sabbath. The whole question turns on this issue, "Is the Fourth Commandment a part of the moral law?" If so, it is eternal and unchangeable. The question is momentous. If the Fourth Commandment was simply a part of the ceremonial law given to the Jews, which we are told was taken out of the way, Christ nailing it to his cross, then indeed we have no Sabbath and no day of rest that is of divine appointment; for confessedly no new Sabbath law was given in the New Testament.

Let us consider briefly what is moral law? I answer first negatively, that it is not merely the decree of a sovereign. The Czar of all the Russias could not make law. He might decree that certain things should be called law, but unless they had the imprint of divine righteousness they would not be law. His simple declaration would not add to or take from any principle of law. The law of right existed before him and is not dependent on aught he can do.

Second, we are not dependent on any script, ancient or modern, for our knowledge of the moral law. It is true that the Scriptures both in the Old Testament (and especially in the New) declare and enforce the moral law. It is true that it is their great object to secure obedience to its precepts. But the moral law is not dependent on the Scriptures for its origin, nor can any exegesis of Scripture add to or take away from its authority.

There is a striking analogy between moral and physical law. Both are eternal and immutable. We owe to Sir Isaac Newton our knowledge of the law of gravitation and its power over the heavenly bodies; but gravitation existed long before Newton, and was just as real and efficient before his time as after. We owe much to Franklin, Edison and others for our knowledge of electricity; but that subtle power was as real before it was chained to a street car as since. All these mighty powers came from God when he made the world. So with the moral law. The obligation to do justly, love mercy, and walk humbly before God has always existed since there were moral beings, and has been recognized more or less in all ages and among all peoples. Civil government, even among the barbarous, recognizes the binding obligation of the moral law. Among Christian peoples, it is the basis of civil law. It is an axiomatic truth that so-called law which contravenes the law of equity is in its nature void. Cicero said: "Whatsoever is just is always the true law, and this law of justice can never be originated or abrogated by any written enactments." Both physical and moral law are alike the mind of God. The Scriptures always assume that the moral law, like the existence of God, is abundantly evident to all mankind. It is always appealed to in the Scriptures as something self-evident and intrinsically excellent.

Abraham did not hesitate to appeal to his Maker, "Shall not the Judge of all the earth do right?" The psalmist declares that "The law of the Lord is perfect, restoring the soul: the testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgment of the Lord are true and righteous altogether."

* * * "Moreover by them is thy servant warned: in keeping of them there is great reward."

The perpetuity of the moral law is distinctly affirmed by our Saviour in the Sermon on the Mount. "Think not that I am come to destroy the law or the prophets: I came not to destroy but to fulfill. For verily I say unto you, till heaven and earth shall pass away, not one jot or one tittle shall pass away from the law till all be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. Whosoever shall break one of these least commandments and shall teach men so, shall be called least in the Kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in

the Kingdom of Heaven." This is true of the moral law which Christ confirmed and kept; it is not true of the ceremonial law which was soon to expire by limitation and be taken out of the way. When the young man came to Christ, to be instructed in the things of the Kingdom, he was told to keep the commandments. That there might be no doubt as to what commandments he was to keep, he was referred to the Decalogue. No exception was pointed out and nothing was said of the ceremonial law. When the lawyer came to Christ and asked the same question, he was replied to by asking, "What is written in the law? How readest thou?" When the lawyer quoted in substance the entire moral code, our Lord replied, "Thou hast answered right; this do and thou shalt live." There is no intimation that salvation was to be attained by any method short of, obedience to the precepts of the law. When James explains the moral law, he says, "Whosoever shall keep the whole law and yet stumble in one point, he is guilty of all." For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law." What though he did not specify the Fourth Commandment, he spoke of the whole law as a unit. Did any of the people of Israel, to whom he wrote, doubt that the Sabbath was a part of the moral law? He did not specify the Fifth Commandment: does it follow that we may lawfully dishonor our parents? The Apostle Paul tells us that the law is holy and just and good. What law? Not the law of a carnal commandment, but the eternal law of truth and right, which existed from eternity and must continue while God exists.

Widely different was the ceremonial law. Take for example the law of sacrifice. It began as far back as the time of Adam, but it pointed always and only to the Lamb of God slain from the foundation of the world. When he came and gave himself for us, that law expired by limitation. We now have "a more excellent sacrifice," for "by one offering he hath perfected forever them that are sanctified." In like manner, the passover was given to commemorate the escape of the people from Egypt and from the sword of the destroyer. But Christ is our passover. He has delivered us from the condemnation and bondage of sin and death. Take as an example the law of the scapegoat. That impressive symbol signifies the bearing away of our sins by him who is our sin-bearer. How expressive is the language of the hymn:

"My faith would lay her hand
On that dear head of thine,
While like a penitent I stand
And there confess my sin."

All these, together with numerous Sabbaths which were given to aid in the enforcement of these ceremonial laws, were local, symbolic, and self-limited. They were never designed for the Gentile world, and expired when they were fulfilled in Christ. It was this law of which Paul tells us that it "was our schoolmaster to bring us to Christ." Now we are no longer under a schoolmaster, but are saved by faith and have peace with God through our Lord Jesus Christ. But the apostle asks, "Do we make void the law through faith?" And he says, "Nay, verily, we establish the law." That which is perpetual and eternal can never be made void. Now that the Fourth Commandment is part of the moral law, is evident. First, because it stands in that code as part of the moral law. It was never distinguished from it by Christ or his apostles. It was

always recognized and obeyed. There is no statement of its repeal or suspension in the New Testament. Like the other commands of the Decalogue, we have a right to infer that it stands till it is set aside. That the Sabbath is perpetual and is yet to prevail over all the world, we have the testimony of the prophet Isaiah. Speaking of the New Heavens and the New Earth, he says that "from one new moon to another and from one Sabbath to another shall all flesh come before me, saith the Lord." Is. 66: 23.

Second. There is nothing symbolic in the character of the Sabbath law. It was not in its nature self-limited. There never has been, nor ever will be, a time when men will not need a Sabbath. It is true that the deliverance of Israel from Egypt was given as an additional reason why Israelites should keep the Sabbath; but this does not affect the more general obligation to keep it as a part of the great moral code.

Third. It is the oldest recorded command of which we have any knowledge. Before the people of Israel came to Sinai, the Lord gave them the manna. They were to gather a portion every day except the seventh, but on the sixth day the quantity was to be twice as great as usual. On the seventh day they were not to seek it in their fields. But some of them disobeyed, and the Lord said to Moses, "Why break ye my commandments and my laws? This is the Sabbath; go not out to gather food."

Fourth. The Sabbath law is the only one attested by miracles. During the forty years' sojourn in the wilderness, the miracle of the manna—the giving twice as much on the sixth day and withholding it on the seventh—continued until they entered the promised land. Do these two thousand miracles look as if God cared little for the observance of this law?

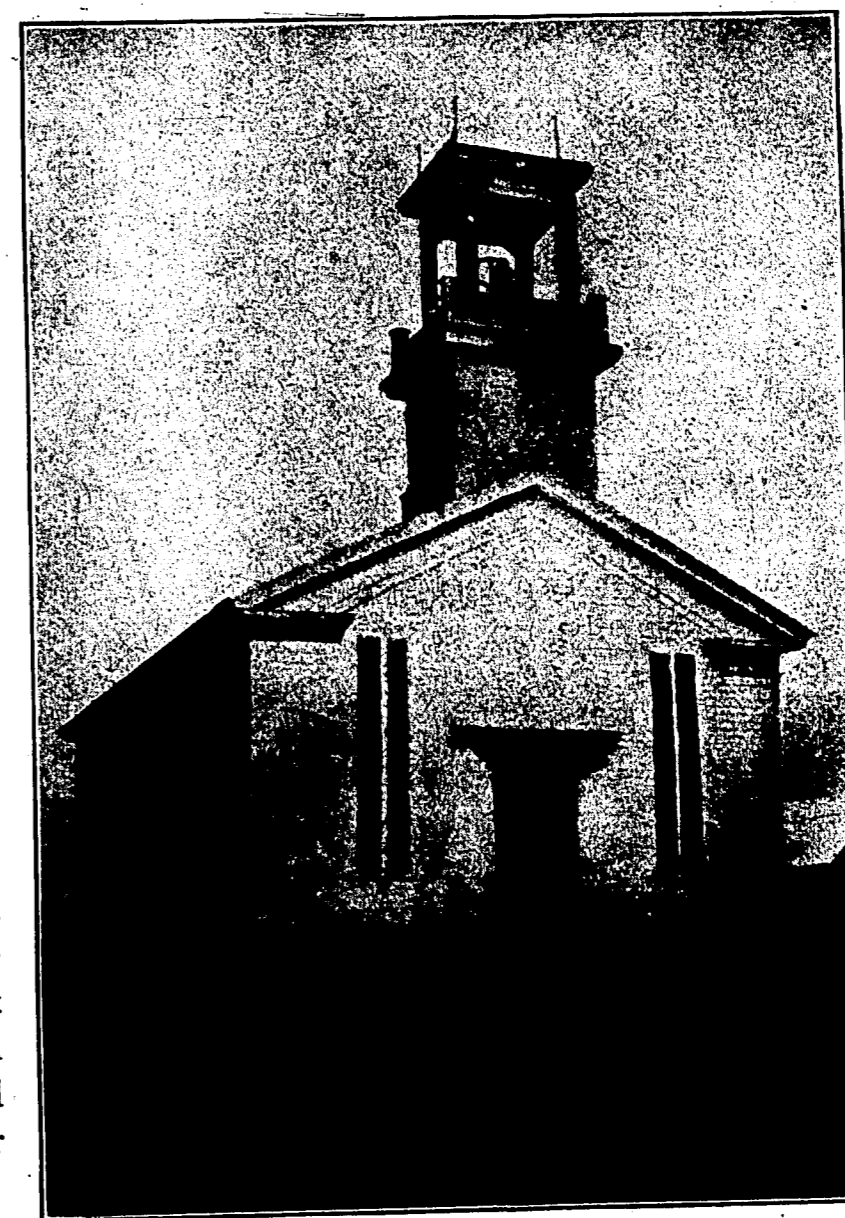
Fifth. The example of our Maker. In six days God made heaven and earth and rested on the seventh day; therefore the Lord blessed the Sabbath day and hallowed it. If this does not constitute a commandment, it was at least an example from Him who was too wise to err, and is given as the reason why we should remember the Sabbath day to keep it holy.

Sixth. Like all other parts of the moral law, the Sabbath is one of the needs of humanity. Experience shows that man performs more and better labor, has better health and a larger measure of physical comfort, when he keeps the Sabbath. But above all, he needs the Sabbath for his moral and spiritual development. This is true of all people in all ages and in every part of the world. The need of a Sabbath is as truly wrought in our nature as the need of a law against theft or falsehood. All moral law originated in divine benevolence. It was God's good gift to man; and this is as really true of the Sabbath as of any other divine law. It was this that our Lord affirmed when he said, "The Sabbath was made for man." In no other words could he have more positively affirmed the absolute value of the Sabbath, man's universal obligation to keep it, and its enduring benefit to humanity. So long as man is what he is, he will need a Sabbath, and no power in heaven or earth can repeal the sacred enactment.

That Christ did not in express terms re-enact the Sabbath law, is of no more significance than that he did not re-enact any of the rest of the code. It was already enacted. He came not to establish a new code of morals, but to expand and enforce the old one. The passage in Romans 14: 5 evidently refers to the Sabbaths prescribed by the ceremonial law, and not to the

Sabbath of the Decalogue. This is evident from the connection. The apostle was speaking of meats that were ceremonially unclean. He adds: "There is nothing unclean of itself, but to him that esteemeth anything to be unclean to him it is unclean." So, too, of the passage in Col. 2: 14-17, he is expressly speaking of the ceremonial law that had been "blotted out." He says: "Therefore let no man judge you in meats or in drinks or in reference to a holy day or a Sabbath day." Manifestly, it was the ceremonial Sabbath of which he was writing. So, too, of the instructions given to the brethren at Antioch. That they made no mention of the Sabbath is true. Neither did they mention the Fifth or Sixth Commandments. If this proves anything, it proves that they did not expect the Gentiles to keep the first day of the week, else they would have mentioned it.

(Concluded next week.)



MEETING HOUSE, RICHBURG, N. Y.
ORDINATION AT RICHBURG, N. Y.

Ordination services were held in the Richburg Seventh-day Baptist Church for the purpose of ordaining Mr. M. O. Burdick as deacon of the Richburg church, January 24, 1906. Mr. Burdick has been with us only a short time, coming from the Genesee church, but in these few months he has shown himself worthy of this high calling and we can look forward to the continuation of the interest he has already manifested in church work.

The services opened at one o'clock with Rev. O. D. Sherman as chairman. L. C. Bassett was appointed clerk. The examination of the candidate, conducted by Dean A. E. Main as chairman of the Council, was principally the testimony of the candidate and the confession of his faith in Christ and the church, and a brief statement of his knowledge of the duties to be fulfilled. A vote was taken and the examination declared satisfactory.

The Scripture lesson of the hour was taken from Mark 10. Prayer was offered by Rev. G. P. Kenyon, followed by a very impressive sermon by Rev. S. H. Babcock, of Genesee.

The charge to the candidate was given by Rev. L. C. Randolph, the charge to the church and community by Rev. G. P. Kenyon, followed

by the laying on of hands and consecrating prayer by Rev. O. D. Sherman. Mrs. Lester Williams gave the address of welcome in behalf of the church, after which the right hand of fellowship was extended by the members of the Council.

Music was furnished by the Richburg choir. The ordaining Council was as follows: Rev. S. H. Babcock, Deacon O. M. Burdick and Mr. and Mrs. C. B. Hull, from Genesee; Rev. G. P. Kenyon, Martin Burdick, Mrs. Claire and Mrs. Maxson, from the Portvilk church; Rev. G. P. Kenyon, and Lew. Burdick, from Shingle House; Mr. Perry Clarke and Mr. Clair, from Nile; Dean A. E. Main and Dr. Randolph, from First Alfred.

O. D. SHERMAN,
Chairman of Council.

L. C. BASSETT, Clerk.
RICHBURG, JAN. 24, 1906.

WELCOME AND HONORED GUESTS.

It should not be necessary to say a word to commend to the highest official and popular consideration the distinguished Chinese visitors who are now in this country. If they came upon a private and not significant errand, they would be worthy of courtesy, because of their eminent personality. The Viceroy of one of the greatest Chinese provinces and the Assistant Secretary of the Chinese Imperial Treasury, the one a typical representative of the Manchus of the north, the other of the Cantonese of the south, are surely to be regarded as men of honorable mark, wherever they may go.

But these men have come hither on a public and most significant errand, under commission from the imperial government, and their errand is one which is at the same time intended to be profitable to China and complimentary in the highest degree to the United States. They have come to study American institutions, political, military, naval, social, educational, religious, commercial, industrial. That is with a view, of course, to the improvement of Chinese institutions. In that respect it is for China's benefit. But surely it is a high and should not be an unappreciated compliment that they thus regard America as especially worthy of study and as an example to be emulated.

On another ground, logical and convincing, this city, in common with the whole nation, is called upon to regard these guests with favor. That is because they are doing, or the Chinese Empire through their agency is doing, precisely what we have all along been demanding should be done. Americans have railed against China and the Chinese because their ways are not as our ways, regardless of the fact that they might quite naturally rail against us for exactly the same reason. But now that great empire, whose civilization was well advanced before ours was begun, puts in abeyance the pride of twenty centuries and comes to learn our ways, that it may adopt them and thus rid itself of the reproach we have cast upon it. Surely there could be no stronger reason than that for making these commissioners welcome and honored guests.—New York Tribune.

Our lives are the little garden plots in which it is our privilege to drop seeds. We shall have to eat the fruits of the seeds which we are planting these days.—J. R. Miller, D. D.

God's trials, nobly borne, in obedience to His righteous will, are the paths to victorious triumph.—S. A. Brooke.

Missions.

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

"SPEAK TO THE PEOPLE THAT THEY GO FORWARD."

This seems to be the step which follows the message of last week. You will remember that I asked prayers for a definite object. The title of this editorial is a message delivered to a faltering and discouraged people. Their leader cried to God for help; God heard as He always does. He answered in a loving rebuke, directing them what to do. "Wherefore criest thou unto me, speak unto the children of Israel that they go forward." (Ex. 14: 15.) The rebuke was not because Moses cried to God for help, but because the people did not go forward. I am impressed with something of a likeness of ourselves as a people, to this condition of Israel. They were then standing between Egypt and Canaan. Behind them was the Sabbathless Egypt with its "flesh pots." Before them was the Sabbath rest of Canaan with its "milk and honey." They had nothing to lose. Liberty, the sweetest thing to human life, was gone. They had everything to gain. God was directing them to fair Canaan. He was leading them His own way because it was the best way. God is guiding us, but will lead us in His way. We can see that their conception of Egypt was gross. They coveted the plenty, but deplored the toil that had made them an industrious, thrifty and hardy people. Their conception of Canaan was almost as gross. They coveted its ease and freedom, but deplored exact obedience to the law of God. They were faithless and did not see how wonderfully God was leading them. They were not willing to pay the price of their deliverance. God clothed them, fed them and wanted to lead; but He had to drive them, almost. He closed up the waters of the Red Sea to keep them from returning to Egypt. Fair Canaan was before them. It is before us. We, too, look back and some of us go back. God says, "Speak to the people that they go forward." To go forward means to maintain our own local churches and to sustain the work of our boards. If the Missionary Society should be compelled to withdraw the aid it is giving to churches, some twenty-five of them would close their regular services, so far as human eye can see. The Israelites were compelled to keep together for safety. But faithlessness made them very unhappy. "Godliness with contentment is great gain." (1 Tim. 6: 6.) Self interest, if nothing more, would lead us to remain in churches of sufficient size to be self supporting, unless we go as missionaries to carry the truth to regions beyond. In a lone Sabbath-keepers' meeting, held at one of our General Conferences, I took an expression to see how many thought they had been gainers, even financially, by moving away from among our people. More than fifty of them, in fact all, agreed that they had lost financially, and still more in other ways. Israel mourned over the fact that their children must wander in the wilderness for life, shut out of the promised land, while in fact they were actually playing on its borders, and did not know it. Our children may now be in the sight of a revolution on this great question for which we live, as a people. Let us put ourselves under the leading of God's spirit, for a definite forward movement. When Israel had sinned and God revealed to Moses the consequences, the blot-

ting out of the people, Moses cried to God, saying, "Yet now, if thou wilt forgive their sins—and if not, blot me out I pray thee, out of thy book which thou hast written." (Ex. 32: 32.) When Moses came out from the presence of God, where he had been in prayer for the people, he was ready and asked to die and be blotted out with the people, if they must perish. He settled this when he chose to "suffer affliction with the people of God." The spirit which led him to make this prayer, qualified him to lead even a rebellious people. As pastors and leaders can we pray this prayer? If our cause is to fail, if our people are to perish, can we say, "Blot me out I pray thee?" Such importunate prayer brings answer from God. Such meekness and devotion will lead a people even as independent as Seventh-day Baptists. God must lead us, or we perish. Luke tells us that Christ spent all night in prayer and then, "He called His disciples and of them He chose twelve." A definite forward movement was planned that night.

Already two voluntary contributions have been made for the Java Mission. One of them is from an individual and the other from one of our societies. I am glad of this spirit. I thank the friends for the contributions, and for the suggestion to call for more such. Please send all funds for such purposes to George H. Utter, Treasurer of the Missionary Society, or if you prefer to send them to me I will see that they are used as directed. This looks like a forward movement. Yet there is one step farther and that is to keep the funds coming to the boards, that all such demands can have prompt support. The Memorial Board at Plainfield have given this Java Mission a nice contribution.

The great Indian Empire, under the government of Great Britain, contains one-fifth of the population of the earth, amounting to 294,000,000, of those only 2,923,000 are Christians. The Island of Ceylon has a population of 3,740,000 with eleven American missionaries, eighteen churches and a membership of 1,875.

If you wish to write to any of our missionaries in Shanghai, China, to Elder G. Velthuisen, Haarlam, Holland, or to Elder F. J. Bakker, Rotterdam, Holland, you can send the light weight letter for a two-cent postage stamp. Write to them.

"Test your relations to God by your interest in the work of bringing His Kingdom all over the earth."

Someone has said that the ruling race of the future will be the race that lives closest to the Ruler of the world.

TREASURER'S REPORT.

Table with financial data for the month of January, 1906, including cash in treasury, various donations, and expenses.

Large table listing names and locations of contributors, such as Mrs. D. R. Coon, Y. P. S. C. E., and others, with their respective contribution amounts.

Table listing names and locations of contributors, such as Mrs. O. U. Whitford, G. H. F. Randolph, and others, with their respective contribution amounts.

Woman's Work.

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

A SONG. When the year is young and the heart is gay, And eyes are laughing and blue, When the world blooms happier every day, And love is always true. Then sing good cheer to the year that's here, To the laugh in your eyes of blue! To you and the glad young year, dear heart! To the glad young year and you!

When the year is old, and the rose of Spring Is buried beneath the snow, And twilight fancies the shadows bring As we dream in the fireside's glow, To the light that has shown through the year that's gone, To the tears in your eyes of blue, To you and the sweet old year, dear heart! To the sweet old year and you!

THE ALBION SOCIETY.

The women of Albion, Wis., are peculiarly blessed in their benevolent work, in that they have three organizations through which they may direct their energies. "The Home Benefit Society" takes under its special charge such local needs of church and society as appeal to it. The society meets fortnightly at the home of the members, readings or conversation entertain those present, and a dainty luncheon is served for which a nominal sum is paid by each.

"The Willing Workers" is a neighborhood organization composed of the women on "Potter street," a locality just far enough out of the village to make attendance with the other societies difficult. What the membership lacks in numbers is amply compensated by the interest and zeal displayed. They have just purchased matting for the church vestibule. They contribute to the Woman's Board, for denominational matters, also. The Woman's Benevolent and Missionary Society has a long name, and its good works and influence extends a long ways. The membership is in two classes, active and associate.

Many of the associate members are workers in the "Home Benefit" and the "Willing Workers," and they add to their labors in those societies by paying into the Woman's Benevolent and Missionary Society the associate membership fee of One Dollar per year.

At the annual meeting held January 24 the reports showed that the average attendance for the year had been less than six, but the treasurer showed the receipt of about \$40.00. Quilting and dues have been the chief sources of income. There is a new impetus given to the work by the prospect of new members, and the manifest blessing and approval of the Master on their efforts.

Just now they are making aprons, and selling them faster than they can make them. The matter of RECORDER subscriptions is to be taken up right away.

During the year they have contributed \$20.00 to Miss Burdick's salary, \$5 to general denominational work and \$3 to Woman's Board expenses, all through the Woman's Board. The annual election of officers resulted in the choice of Mrs. Ethel J. Davis for President, Mrs. Edna W. Thomas for Vice-President, Mrs. Harriett C. Van Horn for Recording Secretary, Mrs. Nanie B. Crosley for Corresponding Secretary and Mrs. Villa P. Crosley for Treasurer.

SECRETARY.

We are His witnesses. Can we decide where He most needs our testimony?

LADIES' AID SOCIETY, ADAMS CENTRE, N. Y.

Many have been the changes in our society within the last six months. The sickle of death has been busy, and his harvest large, for he has taken from us many of our members and workers. We miss their loved faces, their wise counsels, their cheerful presence and their helping hands. Although we mourn their loss, let us remember "Happy are they who die in the Lord."

Resolutions of Respect.

Inasmuch as our Heavenly Father hath seen best, and did, on the 15th of July, 1905, remove from our midst our sister, Charlotte Whitford, Resolved, That though we see her form no more, we remember that he has taken from us a faithful, consistent Christian woman, who ever had a cheerful word for her friends, was ever willing to contribute of her means for the support of the society, a loving wife and an affectionate mother.

Resolved, That while we mourn the loss of our sister, may we pray that our will be made submissive unto His, and that we bow in humble acknowledgment to Him that doeth all things well.

Resolved, That in order to show our sympathy to the bereaved husband, we present him with a copy of these resolutions. That we also record them on our minutes, and send a copy to THE RECORDER for publication.

In Memoriam.

On August 6, 1905, Sister Nancy Williams departed this life for the life beyond. She was a consistent Christian, a devoted wife and mother, ever faithful in her duties; loving the church and church people, and attending services as long as her health would permit. She was of a cheerful disposition. Her presence will be missed, and a loss has been sustained that will not be easily filled.

"On her brow so pure and white The kiss of the Angel fell. They moved her away from us, Who loved her so long and well; But the night of death has come, Yet Heaven dawns on the blest, And our loved ones wait us there In the beautiful land of Rest."

On the beautiful Sabbath morning of August 12, 1905, while our beloved Sister Satira Coon and her husband were driving to the house of worship, as they were crossing the railroad, their carriage was struck by the cars, and she was so badly injured that before the close of that Sabbath day her sweet spirit had taken its flight to the glorious mansions above, where she joins in the song the ransomed sing of Glory to the Lamb. We miss her not only in the church, the Aid Society and Sabbath school, but in all the walks of life. We miss her helping hand, her wise counsel and cheerful presence, for she was one of whom it could be truly said, she made life "one grand sweet song."

"Rest, sister, rest! The storms of life are o'er, The morning breaks in Paradise, Thou hast gained the golden shore."

Resolutions of Respect.

Once again has death entered our circle, and on the 30th of October, 1905, Our Father removed from our society our sister, Lydia A. Munderback.

Resolved, Though we mourn the loss of our sister to bear in mind that as God in his infinite wisdom cannot err, that we acknowledge his

Christ did not create the idea of God—He illumined it.

goodness, but bow in humble submission to His divine will, for He knoweth all things.

Resolved, Though she can no longer mingle with us, that we have lost a faithful sister in Christ and willing worker also, one who was ever ready and willing to help care for, and administer to the wants of those, who were sick and suffering, always a cheerful friend and an affectionate mother.

Resolved, In order that we show our deep sympathy and respect to the bereaved son, we present him with a copy of these resolutions. That we also record them on our minutes and send a copy to THE RECORDER for publication.

Again has the grim messenger called and taken a loved one from our circle. After a brief period of sickness and much suffering, Sister Rosetta O. Coon was called to the home beyond.

She died on Sunday morning, January 14, 1906, and the funeral was held at the home on the Tuesday following, and was largely attended. She leaves a husband and son, besides many relatives and friends to mourn her loss, and we all shall miss her in the various walks of life; she had long been a member of the Seventh-day Baptist church of this place.

And so they are leaving us one by one, And we know not how soon our time may come. Let us ever be ready, at our Lord's command, And find a place at his right hand.

MRS. URSULA CHASE, Com.

MRS. A. R. BABCOCK, Sec.

Until we meet again! That is the meaning Of the familiar words, that men repeat

At parting on the street. Ah, yes, till then! but when death intervening Rends us asunder, with what ceaseless pain we wait for the again!

The friends who leave us do not feel the sorrow Of parting as we feel it who must stay, Lamenting day by day, And knowing, when we wake upon the morrow, We shall not find in its accustomed place The one loved face.

—Longfellow.

WOMAN'S BOARD.

Receipts in January.

Balance previously reported \$639 76 Receipts:

Table listing receipts from various societies and individuals, including Adams, N. Y., Ladies' Aid Society, Alfred, N. Y., Ladies' Evangelical Society, Dodge Center, Minn., Woman's Benevolent Society, Jackson Center, Ohio, Ladies' Society, Janesville, Wis., Mrs. A. L. Burdick, Leonardsville, N. Y., Ladies' Society, Milton, Wis., Ladies' Benevolent Society, and others.

Table listing receipts from various societies and individuals, including New Auburn, Minn., Ladies' Aid Society, Norwich, N. Y., Agnes F. Barber, Plainfield, N. J., Woman's Society for Christian Work, Rheinlander, Wis., Mrs. Melissa C. Morgan, Rock House Prairie, Wis., Ladies' Society, Stone Fort, Ill., Mrs. F. F. Johnson, Walcott, N. Y., Mrs. D. C. Whitford, and Foreign Missions.

MRS. L. A. PLATTS, Treasurer.

CHINESE IN SHANGHAI.

Mrs. Bishop, in her book, "The Yangtse Valley and Beyond," says that "to mention native Shanghai in foreign ears polite seems scarcely seemly; it brands the speaker as an outside barbarian, a person of odd tendencies. It is bad form to show any interest in it, and worse to visit it. Few of the lady residents in the settlement have seen it, and both men and women may live in Shanghai for years and leave it without making the acquaintance of their nearest neighbor. It is supposed that there is a risk of bringing back small-pox and other maladies, that the smells are unbearable, that the foul slush of the narrow alleys is over the boots, that the foreigner is rudely jostled by thousands of dirty coolies, that the explorer may be knocked down or hurt by loaded wheelbarrows going at a run; in short, that it is generally abominable." But, having persisted in her desire to inspect native Shanghai, she is able to write, "I did not take back small-pox or any other malady; I was not rudely jostled by dirty coolies, nor was I hurt or knocked down by wheelbarrows. The slush and the smells were there, but the slush was not fouler, nor the smells more abominable than in other big Chinese cities that I have walked through. * * Its crowds of toiling, trotting, bargaining, dragging, burden-bearing, shouting, and yelling men are its one imposing feature. Few women, and those of the poorer class, are to be seen. The streets, narrowed by innumerable stands, on which are displayed, cooked and raw and being cooked, the multifarious viands in which the omnivorous Chinese delight, an odor of garlick predominating. Even a wheelbarrow—the only conveyance possible, can hardly make its way in many places. True, a mandarin sweeps by in his gilded chair, carried at a run, with his imposing retinue, but his lictors clear the way by means not available to the public."—Missionary Review.

KINDERGARTENS IN MISSION LANDS.

BY LENA SWEET FENNER.

In the Methodist denomination this work is quite new. Such schools exist in Italy and Mexico, and are being introduced in the Far East, but these are still too young to be reported. The Presbyterian Mission Board supports four flourishing kindergartens in Japan. The Universalist mission work is in itself young, but it, too, has a kindergarten department in Japan. The Free Baptist denomination sustains—so far as the writer has been able to learn—the only Christian kindergarten in the vast Empire of India. So far it has been a free kindergarten. Opened in 1896, its success has been gratifying. Its present accommodations are quite outgrown, and the

need of the hour is—a new kindergarten hall and training school for Balasore, India.

Some small fee is charged for kindergarten instruction. It varies in the schools named from thirteen to eighty-four cents a month. One little boy earned his term's tuition by putting felt on the legs of the kindergarten chairs. He worked steadily until he had earned \$1.50. He collected it from his teacher and immediately returned to her in triumph, declaring, "Now I can come to school right."

The methods used in these schools are the same as those used in our own country, music and pictures, games and flowers. One teacher says, "In circles and games you would recognize the tunes of our own sweet songs, for the words have been translated into our languages here." The teacher speaks freely of Jesus.

In a number of the schools the one-session plan has been changed to two sessions, that the little ones might not spend the afternoon in the street, and learn bad words. As it is not safe for the younger children to come and go alone, through the narrow streets of these far eastern cities, which have no sidewalks, and are often crowded with camels, donkeys and carriages, it is necessary to keep a man to escort them back and forth.

The larger schools have in connection training schools for native kindergarten teachers. The graduates of the Glory Kindergarten Training School are much sought after in mission kindergartens, and even by the government. At Smyrna, Turkey, nearly one hundred students, including several young men, have taken a kindergarten normal training course from Americans. One of the Burmese schools had a class of ten in training in 1900.

The Glory and Zenrin Kindergartens have joined the Japanese Kindergarten Association, and been the means of changing the day of meeting of the Association from Sunday, which was given up to social banqueting, and mother-play, to Saturday, and having the session opened with prayer. A triumph indeed for the Christian kindergarten!

Mothers' meetings are held as a part of the work in Japan and Turkey. In Japan it takes the form of a prayer, a confidential talk about the children, or some child or mother in the Bible; in Turkey the exercises are by the children. In either case, the mothers are attracted and always go away pleased, carrying, perhaps, a gift, the work of their little ones, with which to decorate the walls of their homes, a constant reminder of the school and the teachers who have come among them for the love of Christ. No other form of missionary work seems so adapted to a close friendship with parents. A missionary writes, "So often mothers say to us, 'You don't know how much improved my little one is now that he comes to your school, so considerate of his father and mother, so polite, so happy.'"

In a number of instances the starting of a kindergarten has been the signal for the opening of a Sunday-school. A writer says, "With the kindergarten a little Sunday-school was started. Our thought was that it would be for the members of the kindergarten and their little friends. God's plan was for larger, and now it numbers about two hundred, and its pupils are from the ages of two to sixty-five." As a direct result of kindergarten work here is a happy statement from Japan: "Our kindergarten children represent fifty-four heathen families, fifty of whom have been visited by the kindergarten Bible woman.

Among these are twelve inquirers, regular in attendance upon the Sunday meetings. Three of these have been baptized into the church the past year, and others are only waiting instruction before receiving baptism."

For the children the kindergarten means "peace and happiness and a wonderful fairyland opening before them. It means love instead of hate; occupation instead of idleness. It means cleanliness, thoughtfulness, politeness—outwardly; and inwardly it means the opening of many a child heart to the Saviour's love." For the parents it is a marvel, an awakening. Both intellect and conscience are aroused to a new life, and directed Christ-ward. For the work its value is proven beyond question by such statements as this: "It gives us the children to train while young, receptive, and not strongly rooted in heathenism; it opens to us homes for visitation. It is the eager little pupil returning to his home and native village of non-Christians that makes it possible for an audience to be gathered there by the missionary."

The verdict of the American Board is this, "It would be a grand thing, a wonderful blessing, could the kindergarten become an established institution in all our missions." And the secretary of the Baptist Woman's Board says, "Only good can come from this work," adding the painful and practical clause of whose import we know too truly, "if only the treasury will allow." The message from Miss Howe, the most successful of mission kindergartners, is, "See to it that the kindergarten is a part of every mission work!"—The Missionary Helper.

A PERSONAL LETTER.

TO THE FRIENDS OF SALEM COLLEGE.

SALEM, W. VA., FEB. 5, 1906.

Dear Friends: After nearly fourteen years of labor as President of Salem College, I have decided to return to my chosen life-work. It cost me a great struggle to leave the ministry for the presidency, but duty seemed to call me there for a time, and I could but yield to its voice. For years the longing to return to the ministry has grown; until now I feel that others can well carry on the work here, and allow me to lay it down. This I propose to do at the close of this school year, in June. I certainly hope that no ill may come to the college as a result of this decision. To guard against this, I am now trying to secure a five-year subscription to leave with them, large enough to carry them through five years, beginning with 1906. It is regarding this that I wish to say a few words to the great host of friends of the college, throughout the denomination.

If such a subscription list can be secured, I shall feel very well about leaving them. This would relieve the managers of the crushing financial burden, that has always handicapped the workers. The West Virginia people are responding nobly to this call, but the canvas has gone far enough to show that their subscriptions alone will not be sufficient. When I went East a few weeks ago, in sheer desperation, to find help to pay the debt, little or nothing was said about this five-year plan. The friends in New Jersey, New York City and Rhode Island gave liberally for the debt, which enabled us to nearly wipe it out. But every month brings its bills to pay, and unless we can provide for these the outlook is hopeless. This then is my present burden.

There are many staunch friends of the college, whom I cannot meet face to face. Some of these have not been solicited for years, while

others have just responded to the debt call; and still others are already on a five-year subscription that has partly expired. Probably there are some in all these classes who will be glad to join in this new subscription. It would be nice if some of those who made single year gifts would continue their pledge for five years. Many who are on old five-year lists have already gone on the new, and allowed me to cancel the old one. This is better, because it makes all subscriptions expire at the same time. Of course it extends their time a little.

Friends, may I not hope for a response to this plea? In four weeks from this writing, the class room work of spring term will begin, after which every moment will be crowded full until commencement. Therefore I am anxious to complete the list if possible before spring term opens, March 13.

Of course, single year gifts will be welcome, but I am particularly anxious to leave with the college a provision for several years. Many hands make light work. If many respond it need not be heavy on any one. I shall be happy if I can leave the college thus provided for.

Sincerely, THEO. L. GARDNER.

TRACT SOCIETY.

Treasurer's Receipts for October, 1905.

Table listing contributions to the Tract Society, including M. Harry, Westerly, R. I., J. Duane Washburn, Earlville, N. Y., S. C. Maxson, M. D., Utica, N. Y., Mrs. Samuel Champlin, Haversham, R. I., Mrs. C. T. Hallock, Wellsville, N. Y., Churches: Dodge Center, Minn., Sabbath School, First Alfred, N. Y., First Brookfield, N. Y., Plainfield, N. J., Gentry, Ark., New Auburn, Minn., Riverside, Cal., Leonardsville, N. Y., Sabbath School, North Loup, Neb., Junior C. E. Society, Albion, Wis., Utica, N. Y., Sabbath School.

Payment on Life Membership, Mrs. F. F. Johnson, Stone Fort, Ill. 5 00

Income:

Table listing income from S. D. B. Memorial Fund, Tract Society Fund, S. D. B. Memorial Fund, D. C. Burdick Bequest, S. D. B. Memorial Fund, Geo. H. Babcock Bequest, and Publishing House Receipts.

E. & O. E. F. J. HUBBARD, Treasurer. PLAINFIELD, N. J., Dec. 10, 1905.

TRACT SOCIETY.

Treasurer's Receipts for November, 1905.

Table listing contributions to the Tract Society, including Woman's Board, C. G. Young, Trenton, Ontario, J. H. Coon, Utica, Wis., Geo. C. Wells, Farina, Ill., Mrs. F. J. Hubbard, Plainfield, N. J., John D. Wolfe, Cambridge Springs, Pa., Dr. O. E. Burdick, Little Genesee, N. Y., A Friend, Wis., Sabbath Reform, Churches: Plainfield, N. J., Chicago, Ill., Salem, W. Va., Cartwright (New Auburn) Minn., North Loup, Neb., First Alfred, N. Y., New York City.

Table listing collections from Western Association, Annual Meeting New York and New Jersey Churches, and Annual Meeting Minnesota Churches.

Table listing income from George Greenman Bequest, Nancy M. Frank Bequest, Julius M. Todd Bequest, and E. W. Burdick Bequest.

Table listing publishing house receipts and loans, and expenses to Campbellford Returned.

\$1,474 84

E. & O. E. F. J. HUBBARD, Treasurer. PLAINFIELD, N. J., Dec. 10, 1905.

Young People's Work.

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

FREE!

We are desirous of securing a large mailing list of non-Sabbath-keepers to whom it will be desirable to send copies of the little tract, "Her Wedding Ring." Who will help us—for the cause of the Sabbath?

We will give 50 copies of the tract free to the individual, Y. P. S. C. E., or committee sending us the best mailing list of at least 100 names before March 15, 1906.

Send at once. GOOD LITERATURE COM., Box 45, Albion, Wis.

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-fourth week's reading.

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

- 1. How did Hosea warn Judah? 2. What were the particular sins of which Hosea accused Israel? 3. What punishment does he prophesy against Israel?

The Prophets (continued). III. Hosea (continued).

First-day. Prevailing corrupt religious, moral, and political conditions. Hosea 4: 1-19. Second-day. Prevailing conditions (continued). 5: 1-15.

Third-day. Prevailing conditions (continued). 6: 1-11.

Fourth-day. Prevailing conditions (concluded). 7: 1-16.

Fifth-day. Righteous retribution. 8: 1-14.

Sabbath-day. Righteous retribution (concluded). 10: 1-15. Jehovah's unrequited love, and the consequences. 11: 1-12: 14.

A HOME FOR SALE IN ALFRED.

A good home in Alfred, N. Y., in a desirable location near the University Campus, is offered for sale on reasonable terms.

Having occupied this home for eight years, and having found it necessary to have a larger house, I have purchased the Darwin E. Maxson homestead on Main Street, and must sell the house on Terrace Street.

Address or call on, BOOTHE C. DAVIS, Alfred, N. Y.

Children's Page.

THE STORY OF IN-DOOR SUN.
Once on a time, in far Japan,
There lived a busy little man
So merry and so full of fun
That people called him In-door Sun—

Now In-door Sun made mirrors fine,
Like those in your house and in mine,
And in these looking-glasses bright,
His own face saw from morn till night.

It made him feel so very sad
To see his face look cross and bad,
That he began to take great care
To keep a sweet smile always there.

And soon he found that those he knew,
All seemed to like him better, too;
For like the mirrors, every one
Began to smile on In-door Sun!

Now try this just one day and see
How bright and smiling you can be;
You'll find both happiness and fun
In playing you're an "in-door sun!"
—Little Folks.

TO STAY AT HOME IS BEST.

There was a slight commotion at Mrs. Sawyer's back door. "I've brushed and brushed, and there isn't a teenty mite of snow on my feet now."

"There isn't a teenty mite on my feet either." The door swung open. In hopped Dorcas with her most intimate friend, Susannah Gould. "Say Mother, can I?" questioned Dorcas.

Mother Sawyer knew at once what was wanted. Ever since Dorcas (now strongly "going on six") was five, she had asked regularly every little while to stay all night at Susannah's. The answer, however, had always been, "No, my Dear." But this time Mother Sawyer's countenance assumed a thoughtful expression. The little Dorcas looked so eager; she had borne the long series of disappointments sweetly; Susannah lived next door and had a good motherly mother; well—

Seeing the yes-look gradually dawn, Dorcas added in a soft little voice, "Pl-e-a-s-i-e, Mother." Susannah, too, contributed a melodious, "Pl-e-a-s-i-e, Mrs. Sawyer."

A long, long minute passed. It was time to speak. Finally, instead of what Susannah once recklessly termed a "mizable old 'No, Dear,'" came a lovely brand-new "Yes, Dear."

"O goody, goody!" cried Dorcas. "Goody, goody!" echoed Susannah. The matter being decided Mother Sawyer went into the bedroom for a small nightgown and brush. These she rather slowly wrapped up in a neat bundle.

Then Dorcas said good-by. After the door closed Mother Sawyer stood at the small-paned window and watched the children, as their feet twinkled over the light snow. One little figure, carrying a bundle under its arm, turned many times to wave a red-mittened hand. Then Mrs. Gould's side door opened, and the girls disappeared from view.

Father Sawyer came into warm up a bit. He was a quiet man. When the news about Dorcas was broken, he only scratched his head reflectively with his thumb and remarked, "Sho! sho!"

The Sawyer supper table was far from being a merry one. There was an A B C plate of heart-shaped seed cookies on one end of the table. "I only wish the child was here to eat them," sighed Mother Sawyer.

Just before bedtime Father Sawyer absent-mindedly took up the warming pan. Then, remembering, he put it down slowly and shook his head, as if something was all wrong.

It was past eleven o'clock, and all good country folk were either asleep or dozing.

Suddenly Mother Sawyer thought she heard the rattle of the back-door latch. Father Sawyer heard it, oo, and was out of bed in the twinkling of an eye, in his haste stumbling over an empty trundle bed.

"Who's there?"
"It's me," replied a voice small, tearful, familiar.

"My sakes alive!" and in another twinkling of an eye Mother Sawyer was out of bed and at the door, too. It didn't take long, you may be sure, to grab up Dorcas barefooted, clad only in nightdress with a petticoat around her shoulders.

The frosty little feet were rubbed with snow, and soon swallows of hot ginger tea were doing their warming work. Then, wrapped in a woolly blanket, Dorcas was taken into bed with Father and Mother.

Very, very early in the morning, Father Sawyer crept softly out of bed so not to awaken his "baby." He hastened over to the next house, hoping to save the kind Gould family a fright. They were not up. Great was their surprise to learn of Dorcas's flight, for they supposed she was sleeping peacefully beside Susannah.

All the forenoon Mother Sawyer was busy. There was the brick oven to be heated, brown bread and beans, pumpkin pies and cookies to be baked. Other housewifely duties, too, demanded attention. Dorcas "saved steps" when she could. After dinner, as company was expected to tea Dorcas was gowned in her favorite dress, a red delaine thickly peppered with white polka spots, and a clean white tier trimmed with lace.

Mother Sawyer seated herself on one side of the open fire with a pile of stockings to mend. Dorcas put her chair opposite, but not far away. Then she took some squares of Irish chain patchwork out of a green box.

"Now, daughter, tell me about your visit with Susannah," said Mother Sawyer.

"Yes'm," was the reply. Then, after one or two laborious stitches, Dorcas paused and stared into the fire. She was thinking. In a minute or two she remarked: "At supper I et out of a blue and white plate—Mine's red and white—The caraway cookies were round. Mine are like hearts— Mother, I like things I'm used to."
"What did you do after supper, Dear?"

Dorcas's little nose went down into her patchwork and several brown curls fell over her face. She giggled.

"O, Mother, we played 'hop to my barn' and Susannah fell over backwards. She didn't care. She laughed."

"That was funny. What else?"

The giggles died away.
"When we played 'Shepherd and Wolf' Tru-fant was wolf. He growled and it fraided me. Mrs. Gould scolded him. He was sorry."

The fire blazed up brightly, and Dorcas let the patchwork drop while she watched the flames. Then she examined her needle a moment.

"Mother, I most think my needle's squeaky. P'raps I'd better borrow your em'ry."

The red flannel strawberry with green velvet calyx was deftly thrown and landed, to Dorcas's delight, exactly in the green box she was holding out to receive it. Then, while stabbing the

innocent berry with the needle that "most squeaked," Dorcas went on:

"We made cheeses some: Susannah's skirts would just cover one of the round things in the carpet."

"Where did you sleep, dear?"

"O-o-o-h," said Dorcas, drawing herself together with a little shiver, while she stabbed harder than ever. "Twas in the room next to Susannah's mother's. 'Twasn't a trundle bed. I like trundle beds, Mother, and there was so much blue in Susannah's quilt— There's red in mine— Susannah's father doesn't warm her bed with the warming pan— Susannah got all the clothes— 'Twas offly cold— I put the pillow over me, Mother. Made my head too low. Then my stomach felt bad, just as if 'twas going right over and over— Thought I'd feel better to have things I used to— At last I knew I'd just got to, Mother. So I got up easy, unbolted the door, and ran home just as tight's I could. It fraided me all alone in the night. But I just had to come."

The last words were punctuated with vigorous little stabs into the flannel strawberry.

"Daughter," said Mrs. Sawyer, with just the least bit of shake in her voice, "come here and let me fix your sash. The left end hangs down a little too far, dear."

Mother Sawyer stroked the brown curls and put a kiss on Dorcas's smooth white forehead.

"Mother," cried Dorcas earnestly, smiling at her father who had just come in, "I think it's best at home!"

"Sho! sho!" said Father Sawyer, scratching his head with his thumb.—*Exchange.*

HUNTING BLIND FOX.

This is a simple little game, but it makes lots of fun. One of the players is to be blindfolded and the others stand about the room as they please. The blindfolded one then walks or gropes around until he touches a player, and the player touched must stand still and make a noise in imitation of some animal, say, a cat, a dog, a cow, a pig, or a horse.

If the blindfolded player chooses, he can have the sound made three times, and, if he then guesses the name of the person, the person takes his place. If he does not guess correctly, he releases the player and tries again.

RELY ON YOURSELF.

Nothing better could happen to the young man, who has the right kind of grit, than to be thrown on the world and his own resources. A well-to-do Judge once gave his son \$1,000, and told him to go to college and graduate. The son returned at the end of the first year, his money all gone, and with several extravagant habits. At the close of the vacation the Judge said to his son:

"Well, William, are you going to college this year?"

"I have no money, father."

"But I gave you \$1,000 to graduate on."

"It is all gone, father."

"Very well, my son, it is all I could give you; you can't stay here; you must now pay your own way in the world."

A new light broke in upon the vision of the young man. He accommodated himself to the situation; again left home, made his way through college, graduated at the head of his class, studied law, became Governor of the State of New York, entered the Cabinet of the President of the United States, and has made a record that will not soon die, for he was none other than William H. Seward.—*Self-Help.*

CREED OF THE UNITED CHRISTIAN CHURCH OF CANADA.

A few weeks since THE RECORDER told of a movement to unite the Presbyterians, Methodists and Congregationalists of Canada as one denomination under the name: "United Christian Church of Canada." Such an union did not demand the adjustment of any great or fundamental points of difference. Nevertheless our readers will be glad to see the statement of faith adopted at Toronto, December 2, 1903. It is published over the official signatures of N. Burwash, Chairman, and D. M. Ramsey and T. B. Hyde, Secretaries.

ARTICLE I.—OF GOD.

"We believe in the one only living and true God, who is a Spirit and the Father of our spirits; infinite, eternal, and unchangeable in his being and perfections; the Lord Almighty, most just in all his ways, most glorious in holiness, unsearchable in wisdom and plenteous in mercy, full of love and compassion, and abundant in goodness and truth. We worship him, Father, Son, and Holy Spirit, three persons in one God-head, one in substance and equal in power and glory.

ARTICLE II.—OF REVELATION.

We believe that God is revealed in part in nature, in history and in the heart of man; that he has made gracious and clearer revelations of himself to men of God who spoke as they were moved by the Holy Spirit; and that Jesus Christ, the Word made flesh, is the brightness of the Father's glory and the express image of his person. We gratefully receive the Holy Scriptures of the Old Testament and New Testament given by inspiration to be the faithful record of God's gracious revelations and the sure witness to Christ, as the Word of God, the only infallible rule of faith and life.

ARTICLE III.—OF THE DIVINE PURPOSE.

We believe that the eternal, wise, holy and loving purpose of God embraces all events, so that while the freedom of man is not taken away, nor is God the author of sin, yet in his providence he makes all things work together in the fulfilment of his sovereign design and the manifestation of his glory.

ARTICLE IV.—OF CREATION AND PROVIDENCE.

We believe that God is the Creator, upholder and governor of all things; that he is above all his works and in them all; and that he made man in his own image, meet for fellowship with him, free and able to choose between good and evil, and forever responsible to his Maker and Lord.

ARTICLE V.—OF THE SIN OF MAN.

We believe that our first parents, being tempted, chose evil, and so fell away from God and came under the power of sin, the penalty of which is eternal death; and we confess that, by reason of this disobedience, we and all men are born with a sinful nature, that we have broken God's law and that no man can be saved but by his grace.

ARTICLE VI.—OF THE GRACE OF GOD.

We believe that God, out of his great love for the world, has given his only begotten Son to be the Saviour of sinners, and in the Gospel freely offers his all-sufficient salvation to all men. We believe that God, from the beginning, in his own good pleasure, gave to his Son a people, an innumerable multitude, chosen in Christ unto holiness, service and salvation.

ARTICLE VII.—OF THE LORD JESUS CHRIST.

We believe in and confess the Lord Jesus Christ, the only Mediator between God and man, who, being the Eternal Son of God, for us men

and for our salvation became truly man, being conceived of the Holy Ghost and born of the Virgin Mary, without sin; unto us he has revealed the Father, by his Word and Spirit making known the perfect will of God; for us he fulfilled all righteousness and satisfied eternal justice, offering himself a perfect sacrifice upon the cross to take away the sin of the world; for us he rose from the dead and ascended into heaven, where he ever intercedes for us; in our hearts, joined to him by faith, he abides forever as the indwelling Christ; above us and over us and for us, he rules; wherefore, unto him we render love, obedience and adoration as our Prophet, Priest and King forever.

ARTICLE VIII.—OF THE HOLY SPIRIT.

We believe in the Holy Spirit, the Lord and Giver of Life, who proceeds from the Father and the Son, who moves everywhere upon the hearts of men, to restrain them from evil and to incite them unto good, and whom the Father is ever willing to give unto all who ask him. We believe that he has spoken by holy men of God in making known his truth to men for their salvation; that through our exalted Saviour, he was sent forth in power to convict the world of sin, to enlighten men's minds in the knowledge of Christ, and to persuade and enable them to obey the call of the gospel; and that he abides with the church, dwelling in every believer as the spirit of truth, of holiness, and of comfort.

ARTICLE IX.—OF FAITH AND REPENTANCE.

We believe that faith in Christ is a saving grace whereby we receive him, trust in him and rest upon him alone for salvation, as he is offered to us in the gospel, and that this saving faith is always accompanied by repentance, wherein we confess and forsake our sins with full purpose of, and endeavor after, a new obedience to God.

ARTICLE X.—OF JUSTIFICATION AND SONSHIP.

We believe that God pardons our sins and accepts us as righteous solely on the ground of the perfect obedience and sacrifice of Christ, received by faith alone, and that believers are adopted as sons of God, with a right to all the privileges therein implied, including a conscious assurance of their sonship.

ARTICLE XI.—OF REGENERATION.

We believe in the necessity of regeneration, whereby we are made creatures in Christ Jesus by the Spirit of God, who imparts spiritual life by a secret and wonderful operation of his power, using as the ordinary means the truths of his word and the ordinances of Divine appointment in ways agreeable to the nature of man.

ARTICLE XII.—SANCTIFICATION.

We believe that those who are regenerated and justified grow in sanctified character, through fellowship with Christ, the indwelling of the Holy Spirit, and obedience to the truth; that a holy life is the fruit and evidence of saving faith; and that the believer's hope of continuance in such a life is in the preserving grace of God. And we believe that in this growth in grace Christians may attain to a full assurance of faith, and to that maturity of faith working by love which the Scriptures call the love of God made perfect in us.

ARTICLE XIII.—OF THE LAW OF GOD.

We believe that the law of God, revealed in the Ten Commandments, and more clearly disclosed in the words of Christ, is forever established in truth and equity, so that no human work shall abide except it be built on this foundation. We believe that God requires of every man to do justly, to love mercy, and to walk humbly with his God; and that only through this

harmony with the will of God shall be fulfilled that brotherhood of man wherein the kingdom of God is made manifest.

ARTICLE XIV.—OF THE CHURCH.

We acknowledge one holy Catholic Church, the innumerable company of saints of every age and nation, who being united by the Holy Spirit to Christ their head, are one body in him, and have communion with the Lord and with one another; further, we receive it as the will of Christ that his church on earth should exist as a visible and sacred brotherhood, consisting of those who profess faith in Jesus Christ and obedience to him with their children, and organize for the confession of his name, for the public worship of God, for the administration of sacraments, for the upbuilding of the saints, and for the universal propagation of the gospel; and we acknowledge as a part more or less pure of this universal brotherhood every particular church throughout the world which professes the faith in Jesus Christ and obedience to him as Divine Lord and Saviour.

ARTICLE XV.—OF THE SACRAMENTS.

We acknowledge baptism and the Lord's supper, the two sacraments instituted by Christ, to be of perpetual obligation as signs and seals of the covenant ratified in his precious blood, and as means of grace through the observance of which his church is to confess her Lord and be visibly distinguished from the rest of the world.

(1) *Baptism* with water into the name of the Father and of the Son and of the Holy Ghost is the sacrament which implies our relation to the covenant of grace and our consecration to the Christian life, and typifies our union to Christ and regeneration of the Spirit and the washing away of our sins. The proper subjects of baptism are believers, and infants presented by their parents or guardians, in the Christian faith. In the latter case the parents should promise to train up their children in the nurture and admonition of the Lord, and the church is under the most solemn obligation to provide for their Christian instruction.

(2) *The Lord's Supper* is the sacrament of communion with Christ and with his people, in which bread and wine are given and received in thankful remembrance of him and his sacrifice on the cross, and which they who in faith receive the same, do, after a spiritual manner, partake of the body and blood of the Lord Jesus Christ to their comfort, nourishment and growth in grace. All those may be admitted to the Lord's supper who make a credible profession of their faith in the Lord Jesus Christ, and are living in obedience to his law, and are free from scandal, crime and open sin.

ARTICLE XVI.—OF THE MINISTRY.

We believe that Jesus Christ, as the Supreme Head of the church, has appointed a ministry of the Word therein, and calls men to this ministry; that the church, under the guidance of the Spirit of Christ, recognizes and chooses those whom he calls, and who shall be thereupon officially set apart to the work of the ministry.

ARTICLE XVII.—OF CHURCH ORDER AND FELLOWSHIP.

We believe that the Lord Jesus Christ is the sole head of the church, that its worship, teaching, discipline, and government should be administered according to his will by officers chosen for their fitness and duly set apart to their office; and, although the visible church may contain unworthy members and is liable to err, yet believers ought not lightly to separate themselves from its communion, but are to live in fellowship

Home News.

with their brethren, which fellowship is to be extended as God gives opportunity to all who in every place call upon the name of the Lord Jesus.

ARTICLE XVIII.—OF THE RESURRECTION, THE LAST JUDGMENT AND THE FUTURE LIFE.

We believe that there shall be a resurrection of the dead, both of the just and of the unjust, through the power of the Son of God, who shall come to judge the quick and the dead; that the finally impenitent shall suffer eternal death and the righteous shall abide in blessedness for ever with God.

ARTICLE XIX.—OF CHRISTIAN SERVICE AND THE FINAL TRIUMPH.

We believe that it is our duty, as servants and friends of Christ, to do good unto all men, to maintain the public and private worship of God, to hallow the Lord's Day, and to preserve the inviolability of marriage and the sanctity of the family; to uphold the just authority of the State, and so to live in all honesty, purity and charity that our lives shall testify of Christ. We joyfully receive the word of Christ bidding his people go into all the world and make disciples of all nations, and declare unto them that God was in Christ reconciling the world unto himself, that he will have all men to be saved and to come to the knowledge of the truth. We confidently believe that by his power and grace all his enemies and ours shall be finally overcome, and the kingdom of this world shall be made the kingdom of our God and of his Christ.

OLD HYMNS WANTED.

A life-long reader of THE RECORDER desires to secure the entire hymn, of which the following is a part:

"When we reach that shore,
We shall die no more,
And when on Zion's mount we stand
We'll join the grand angelic band.
We'll march the streets with music grand
And swell the rapturous song."

Also the entire hymn of which the following is a part:

"Oh, how happy we shall be
When we gain the victory,
When we gain, we gain,
We gain the victory."

If any reader of THE RECORDER can furnish either one or both of these hymns for publication in THE RECORDER, it will greatly please.

A READER.

A QUIET LIFE.

A quiet life is mine; all closed about.
I can go neither in nor out
As others go.
Within my daily paths no flowers sprout
Nor sunbeams glow.

As captive bird doth long its wings to try,
So doth my yearning spirit sigh
Sometimes to roam.
But I content must be, I wonder why!
Always at home!

O plaintive, restless heart, be still, be still!
Know that it is thy Father's will
Thou here shouldst stay,
And the full measure of His purpose fill,
Though others stray.

Thy life is His appointing. He doth know
The cares that press, yearnings that glow
Within thy breast.
Thy lot is lowly, but He meant it so;
Then be at rest.

—Sarah Kilbreth McLean, in Living Church.

SALEM, W. VA.—We seek a place in THE RECORDER, that we may speak again through its columns, to the people of our beloved Zion. We have enjoyed very much the letters that have come from other quarters telling of work for Christ, and the interest people have in the work of the denomination. We now have something of interest to communicate.—New Year's morning our church held an early morning prayer-meeting, to which the members of other churches were invited; the meeting was full of interest, and helpful resolutions for the year, and for life.

The following Wednesday evening we began a series of meetings in our church which continued with a growing interest. There was a feeling of deep concern for others in the hearts of many, and this burning desire took possession of other hearts until the meetings were marked with expressions of burden for souls. A number were anxious for themselves, and all seemed to be praying with faith that the meetings might result in a great awakening in the town.—On the evening of January 16 Brother J. H. Hurley began to help us; he continued preaching every night and conducting a morning meeting until January 24. The interest had continued to deepen, the number of those who became interested in personal salvation increased, and some found deliverance. When Brother Hurley went away the pastor carried on the work, nobly supported by the brethren of the church, and by some from other churches.—The power of the spirit has been wonderfully manifest, so much so that President Gardiner said that the meeting on Sabbath evening, January 26, was the most wonderful meeting he had ever seen, and others have borne the same testimony. Four young men "came out" that evening and the presence of the Spirit was wonderfully manifest. The work has continued to go forward, gathering interest, until the whole community seemed to desire to help in the work. Because of this desire, and because it seemed to be wise to aid in securing an united interest in the town, so long divided in its interests, the meeting was changed into a union meeting.—The house had been packed for several nights before that change and thirty had started for a new life.—The meeting, under the direction of all the pastors, began on the evening of January 31, and was a very good, strong meeting. The evening meetings continue to be held in the Seventh-day Baptist church and the daytime meetings in one of the other churches. It is said that no such revival interest has been seen in Salem since the time Brother E. B. Saunders held a series of union meetings here.—The burden of all prayers is that Salem shall be redeemed. There is no open door of temptation in town now; all have been closed and many of those who were here as servants of the Devil have gone away.—It seems to be an opportune time for a general awakening, and we feel that we can discern the hand of the Almighty, manifested in leading that way.—The Quarterly Meeting of this church will occur on the third Sabbath in February, when we expect to have a joyful reception of many members. Let us praise the Lord for His manifest presence in many parts of the country and put ourselves in such harmony with Him that we may see still more of His stately goings.—I am entering into correspondence with some in other places who are asking for light upon the Sabbath question. Is there not more that we can do along this line?

I am believing that the Sabbath Reform Committee of our Christian Endeavor Societies will accomplish a commendable work this year.
E. ADELBERT WITTER.

SALEM, FEB. 1, 1906.

SCOTT, N. Y.—It seems the letter from Scott for this department, written and sent December 5, 1905, was somehow lost. The cream of that letter was, that by invitation from this church the Rev. R. G. Davis, of Berea, West Virginia, had been with us four weeks, preaching and visiting. As a result the church gave him a call to become its pastor. After returning to his home, and carefully considering the question, he wrote accepting our call, provided we could raise the necessary funds, about \$275.00. This we are making an earnest effort to do, and feel so hopeful of accomplishing it that we are looking eagerly for the time when he will be with us again. If nothing happens more than we now know, we expect him to come with his family about the first of April, 1906. Mr. Davis seems to be a man "in whom the Spirit of God is." There is a sincere desire in the hearts of the people here for a general revival of religion. Pray for us that God may most graciously pour out His Spirit upon us, until we shall fairly radiate the warmth of our love to God, so that many shall be led to Christ.—So far this winter we have had very little snow. Not much more than a week of good sleighing. Last week, Sunday and Monday, the mercury went above 80 degrees. Some people indulged in dandelion greens, and other spring vegetables were served at dinner at many tables. It is slightly colder this week.—Our hearts are filled with sadness every few weeks as we notice the death of some one of our tried and true leaders in the denomination. Many times we hear the question asked: "What shall we do, as a denomination, when our loved Doctor Lewis answers to the heavenly roll call?" It has been suggested that whoever can be found best fitted to be given that place, be taken by Dr. Lewis as an assistant and thoroughly trained by him.

MRS. D. D. L. BURDICK.

JAN. 30, 1906.

FOUKE, ARK.—On January 1, 1906, the Ladies' Aid Society gave a New Year's dinner to the members of the church and the Sabbath school.—During the week of prayer our church enjoyed some refreshing meetings. The meetings were well attended during the entire week. Thirteen converts were baptized and united with the church. Twelve of the converts were members of the Junior Christian Endeavor Society. Prayers had been made several weeks by the members of the church that the children of the society might make the start, and they were glad to see that so many did. The Christian Endeavor Society and the Junior Society held a union meeting on January 20th. Both societies are doing nicely. W.

JAN. 30, 1906.

MILTON, WIS.—A most interesting union sunrise prayer-meeting was held in the primary room of our church New Year's morning. The meeting was led by Miss Julia Moore, of Chicago. The attendance was larger than is usual at such meetings.—Union services with the Methodist and Congregational churches were held during the week of prayer. Rev. Mr. Chenoweth assisted in these meetings. On Sixth-day evening in our church he gave a very interest-

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ing account of his visit to Palestine. There was a good attendance at all these services.—The annual meeting of the church and society was held January 7. This is one of the social events of our church, of which the annual dinner is the special feature. About three hundred and fifty were present.—At the Christian Endeavor meeting February 3 a special program was given, as it was Christian Endeavor day. The program consisted of music by a quartette of Messrs. Hurley, Stillman, Simpson and Greene, and talks by Dr. Platts, B. F. Johnson and Mrs. A. E. Whitford on important phases of our work. After this the usual consecration service was held. Miss A. Cora Clarke was leader of the meeting.—Sunday evening, January 31, Elder Platts gave an illustrated lecture on the Seventh-day Baptist leaders of the past. The lecture and the slides were originally prepared by D. E. Titsworth, of Plainfield, N. J. There were sixty-six slides, the first being Sir Henry Colins, of 1699. The lecture and pictures were enjoyed by all present.—The first of the free lectures in the annual lecture course of the college was given Tuesday evening, January 30, by Rev. Frederic Tower Calpin, of Madison. His lecture, "Life in the Lazy Levant," was illustrated by views which he secured during his trip through that country.—Feb. 3 Rev. Mr. Hutton, of the Anti-Saloon League, gave an excellent temperance sermon. He is master of his subject and spoke from an optimist's point of view. He also commended the way in which our denomination assists in the work of the league.
GELSEMINA M. BROWN.

FEB. 4, 1906.

Popular Science.

H. H. BAKER.

Wireless Telegraphy Has Come to Stay.

The United States cruisers Pennsylvania and West Virginia, detailed to sail in search of the great drydock "Dewey, made for the Philippines," sailed from Norfolk, Va., on January 17, following the Maryland and Colorado, which sailed the day before, on the same mission.

On the same day, after these four cruisers had gone, government officers at the wireless station at Cape Elizabeth, near Portland, Me., reported that they were in communication with one of the tugs, towing the drydock, on the night

of January 15. The drydock was then 2,226 miles from Cape Hatteras, and going at the rate of four and a half knots an hour.

The great dock was more than 3,000 miles from this wireless station in Maine.

This breaks all records for long distance wireless telegraphing, in this country. The longest distance covered previously was a message received at Colon, Panama, a distance of 2,600 miles.

One or two more improvements, and lightning can be sent anywhere you wish it to go, regardless of distance on this earth; how it can be made to take a leap to Mars remains to be seen.

We can believe that it can be coaxed to undertake the leap anywhere, for we think we have discovered that lightning delights to astonish everybody by its readiness to go about and do wonderful big jobs quicker than you can snap your eye.

A—Big Sun.

Astronomers assure us that there are vastly larger suns than ours, as there are larger planets, like Jupiter, Herschel and others, as compared with our planet.

They tell us that the star "Arcturus," which is known to be a sun for a far away system of worlds, is farther removed from us than is our sun, by 11,500,000 times.

The distance between our sun and us, when we first heard of it, was 95,000,000 miles, but that distance, by more accurate measuring, has been reduced to 93,000,000 miles.

The diameter of Arcturus is 71,000,000 of miles, and the circumference about 224,000,000 of our miles. Our sun is only about 865,000 miles in diameter; that being a fact, then Arcturus is at least 551,000 times greater in size than the sun that shines for us by day.

Arcturus will cross the meridian and be south on Monday, March 26, at 2 o'clock in the morning. If clear, please take a good look at the star, or sun, and then please estimate the length of time it takes your thought to actually go there and return with a message. Messages have always been sent somehow and answered, at a great distance, almost instantly.

Down! Down!! Down!! in the Earth.

Professor Henry Miers, in lecturing recently, said there was no knowing to what depths the South African diamond mines could be worked.

They are being worked now, at a depth of 2,500 feet and the deeper they go the richer and larger the diamonds.

It is thought that the work can be continued down to 8,000 or 10,000 feet if the engineering difficulties could be overcome.

We suggest you move your diamond fields up this way, and let some of our numerous trusts guarantee that the diamonds are there and can be overhauled and captured at a depth of 10,000 feet. The engineering difficulties will disappear as if by magic, and a syndicate formed to underwrite all guarantees. Then things would move on swimmingly among second-story thieves, at the expense of careless and thoughtless persons and also the advertising card of the Pinkertons.

QUARTERLY MEETING.

The next Quarterly Meeting of the Hebron, Hebron Center, Main Settlement and Shingle House Seventh-day Baptist churches will be held with the church at Shingle House, Pa., beginning on Sixth-day evening, February 16, 1906. The house of worship, which has been enlarged, will be rededicated on Sabbath-day, February 17. President Boothe C. Davis will preach

at that time. It is expected that Rev. L. D. Seager and Brother Wilburt Davis will also be present. We are praying for a Pentecostal season at that time.

H. S. BURDICK, Church Clerk.

SHINGLE HOUSE, PA., Feb. 5, 1906.

DEATHS.

BENJAMEN.—In Scio, N. Y., Jan. 18, 1906, Mrs. Louisa M. Benjamen, in the seventy-third year of her age.

She was the daughter of Henry Young and was born in Alfred, Jan. 17, 1833. On June 26, 1850, she was married to William Benjamen of Scio. She united with the Scio Seventh-day Baptist Church when sixteen years old, of which she remained a faithful member the remainder of her life. Although crippled and painfully afflicted with rheumatism for many years, Mrs. Benjamen waited patiently for her release from pain and suffering. She was a beautiful Christian character whose path was as a shining light that shined more and more unto the perfect day. She leaves two sons and three brothers to mourn their loss. Funeral services were conducted at the church by her pastor, Rev. Edgar D. VanHorn. E. D. V. H.

DUNN.—At the home of her son, Walter G. Dunn, of New Market, N. J., on Jan. 30, 1906, Mrs. Aurelia Ayers Dunn, entered into rest.

She was a daughter of James C. and Hannah Ann Ayers, being born to them on Nov. 6, 1846. During the pastorate of Rev. L. C. Rogers she sought and found Christ as her Saviour. In March, 1862, she was baptized and on the third Sabbath of the following April was received into the fellowship of the Seventh-day Baptist Church of Piscataway, where her membership has since been. On Nov. 27, 1867, she was married to Deacon Lewis C. Dunn. To them were born two children, Walter G., and Jennie Louise, who died Sept. 6, 1881, aged 1 year and 19 days. Though Mrs. Dunn had been in failing health for some time, the decline was not noticeable until about one year ago. Since then she seemed to feel that she could not recover. Her faith in God and her patience as she waited the summons, "come home," was a beautiful tribute to her Christian experience and hope. Her love for the Bible became almost a passion. It was the center of the home which is now clouded by her going out. God's word taught her to look for good and she would find it in everyone. So "doing something for someone" became her motto. Faithfulness to the church appointments was a marked virtue in her life. She loved the prayer meeting, the Sabbath School, and the Ladies' Aid Society. Besides her husband and son she leaves two sisters, Mrs. Joseph Miller and Miss Kizzie Ayers of Plainfield, and a brother, Herbert R. Ayers, of Jersey City. Services were held at her son's home on Friday, Feb. 2, at 2 P. M. Rev. Geo. B. Shaw assisted the pastor in the farewell services. H. N. J.

PALMITER.—At the home of his parents, in Albion, Wis., Jan. 15, 1906, Edwin Stiles Palmiter of Minneapolis, Minn.

He was the older of the two sons of Jonathan and Jane Furs Palmiter, and was born in Edgerton, Wis., May 4, 1857. For the last nineteen years he has resided in Minneapolis, Minn., where he was employed by the Chicago, Milwaukee and St. Paul R. R. Co. He was married Aug. 31, 1896, to Miss Birdie Sargent. The knowledge of the presence of a cancer in the stomach came as a great shock to him and his friends only a brief four weeks before his death. Letters received from his employers during his sickness attested the esteem and high value in which he was held. Seven of his assistants came from Minneapolis to the funeral, bringing with them a beautiful floral tribute of their affection for him. Funeral services, largely attended, were conducted at the home of his parents by the writer. He leaves a wife, three sons by a former marriage, an aged father and mother, and an only brother. "While we look not at the things which are seen, but at the things which are not seen." 2 Cor. 4: 18. T. J. V. H.

RANDOLPH.—In Brooklyn, N. Y., Jan. 27, 1905, Irene M. Randolph.

Irene was the youngest daughter of Albert and Mary F. Randolph. Her early life was spent in Plainfield, N. J. Very early in life she was converted and was baptized by Rev. Darwin E. Maxson. For the last nine years she has lived in Brooklyn. Funeral services were held at her late home, 869 Greene Avenue, and the burial was at Plainfield, N. J. She leaves two sisters, Flora, of California, and Laura A., of Alfred, N. Y., who mourn the loss of an unselfish sister, whose loyalty and devotion to duty was said by those who knew her best, to have been unusual. G. B. S.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1906.

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

LESSON VIII.—JESUS' POWER TO FORGIVE.

For Sabbath-day, Feb. 24, 1906.

LESSON TEXT.—Mark 2: 1-12.

Golden Text.—"The Son of man hath power on earth to forgive sins." Mark 2: 10.

INTRODUCTION.

The day of miracles in Capernaum concerning which we studied last week seems to have been the first of many days of intense activity on the part of Jesus. The people were attracted by his teaching, and also in great measure by his miracles of healing. They thronged upon him to be healed of their physical diseases. They came in such numbers that Jesus' teaching work was hindered to some extent. He could not stay in the village because of the crowds.

We are not to think of Jesus' great work as doing miracles of healing. He came to teach and to attract men to himself. He healed their diseases out of the natural sympathy which he had for their sufferings, but he would have them know that they stood far more in need of spiritual healing.

He touched the leper from whom all men shrink, and thereby showed not only his readiness to heal but his sympathy for the man. Some physician might heal merely through scientific delight in restoring the body to its normal activities, but Jesus was not that kind of a physician. He was intent upon the cure of souls. Our present lesson therefore is not to be regarded as presenting a striking diversity from Jesus' ordinary methods of work, but just what we would naturally expect.

TIME.—A few weeks after our last week's lesson. Probably in the spring of the year 28.

PLACE.—Capernaum.

PERSONS.—Jesus and the multitudes; the man who was paralyzed and the four who carried him; certain scribes.

OUTLINE:

1. Jesus Rewards Faith by Forgiveness. v. 1-5.
2. The Scribes Find Fault. v. 6, 7.
3. Jesus Proves His Authority to Forgive Sins. v. 8-12.

NOTES.

1. *And when he entered again into Capernaum.* The word "again" refers back to chap. 1: 21. During his Galilean ministry Jesus made Capernaum his headquarters. In Matt. 9: 1 it is called "his own city." Jesus has just made a tour through Galilee and now returns. *After some days.* Perhaps goes with the verb that follows. We may imagine that Jesus spent several months in his journey throughout Galilee, and then returned to Capernaum quietly, and when after several days it was reported that he was there then the crowd gathered. *In the house.* Or, at home. Possibly Jesus had rented a house for himself, but it is more than likely that it is Peter's house that is referred to.

2. *So that there was no longer room for them.* Our author gives a very vivid picture of the crowd. They filled the house and crowded around the door, till not another one could get near enough to see Jesus or to hear him. It would be practically impossible for a late comer to crowd himself into the front ranks of the hearers. *The word.* That is, the Gospel, the message of

glad tidings which he came to proclaim. Jesus felt it his chief work to proclaim this message.

3. *A man sick of the palsy.* Much better, a paralytic, one who had to a considerable extent lost control of his muscles. *Borne of four.* Mark alone mentions this particular. It is easily possible that other friends came with the paralytic beside the four.

4. *They uncovered the roof where he was.* We are to imagine that they reached the roof by some outside stairway. The roof was probably made of sticks laid across rafters, and then plastered together with mud, and covered with tiling. The breaking up of the roof would very likely precipitate some dust and rubbish on the people below, but the injury to the house could be repaired without much expense. The house was evidently of one story. *They let down the bed.* A light mattress which in this case had been made to serve as a stretcher. Possibly they fastened ropes at the corners, but oriental houses were not high between joints.

5. *And Jesus seeing their faith.* The faith of the bearers is more vividly manifest than that of the sick man himself. They had the resolution to overcome obstacles, and to brave public opinion by doing something unusual. They had the courage to bring upon themselves the anger of those who might be discommoded by the breaking up of the roof. They had confidence enough in Jesus' compassion to dare to interrupt him in the midst of his teaching. *Son.* Rather, Child,—a word evidently spoken with a tone of affection. *Thy sins are forgiven.* Jesus attends first to the man's greatest need. Very likely it was through sin that the man had come to his present pitiable condition. Jesus saw in him true penitence, and gave him the spiritual blessing which he needed more than physical healing. We are not to limit this forgiveness, and make it apply only to those sins for which the natural punishment was the paralysis.

6. *But there were certain of the scribes sitting there.* They were doubtless there for the express purpose of criticising his teaching. They had heard the report of the man who spoke with authority and not as the scribes, and they had taken the opportunity to come early and get front seats and judge for themselves. This is the first record in the Synoptic Gospels of the hostility of the leaders of the people toward Jesus,—a hostility that continued all through his ministry. The scribes were naturally envious of the man who seemed to be taking their place in leadership of the people, and were determined to find something wrong in his teaching. *Reasoning in their hearts.* They were in the company of a great multitude of Jesus' friends, and hardly had the courage to speak out what they thought.

7. *Why doth this man thus speak? he blasphemeth.* They concluded that Jesus was guilty of blasphemy because he assumed power or prerogative belonging to God in that he declared that the man's sins were forgiven. They forgot that a man may sometimes speak for God, and they neglected to note the evidence that Jesus had in himself the power of forgiveness.

8. *Perceiving in his spirit that they so reasoned within themselves.* Their faces no doubt showed their disapproval. It was, however, evidently through divine intuition that Jesus had exact knowledge of their thoughts. He replies to their reasoning and calls attention to the evidence that it was appropriate for him to declare the forgiveness of sins.

9. *Which is easier, etc.* The ability to say the one thing and have it really so implies the ability to say the other thing and have it really so. Jesus would teach that it is just as easy to forgive sins as to cure incurable disease. The power to do the one is presumptive evidence of power to do the other. The reasoning of their hearts seemed to imply that it was easier for Jesus to heal than to forgive sins. But Jesus would call their attention to the fact that if it were a mere question of which is easier, to say, it would be easier to say Thy sins are forgiven, (for no one could easily test the verity of that saying), than it would be to pronounce the words of healing, (for any one could see whether that were accomplished.)

10. *But that ye may know, etc.* Jesus gives

them immediate evidence that he had authority to declare forgiveness. *The Son of man.* A messianic title very often used by Jesus of himself. It emphasizes his humanity.

11. *Arise, take up thy bed.* By obeying these commands, the man would show that he was healed of his paralysis. The man was sent away not that his faith might not be disturbed by the questioning of the scribes, but simply that he might show that he was able to go.

12. *Went forth before them all.* Many of his miracles Jesus tried to keep in private, but this one was made very public for the express purpose of giving an answer to the scribes. Those who hindered the man's coming, now readily made way to let him out. *We never saw it on this fashion.* Whatever the scribes may have thought we may feel sure that the people readily accepted all of Jesus' claims. They praised God for these manifest blessings.

YIELDING TO PASSING ILLS.

The canoe of the Indian, says Dr. Watkinson, is the frailest craft on the water, and because of its frailty it is safe where massive boats would perish. Owing to its extreme tenuity or elasticity it sustains the least damage from the rocks, and triumphantly shoots the rapids. So at dangerous points of human life the sense of weakness becomes the secret of strength and safety. The Fram escaped from the perils of the North Pole because her commander built her wide at the decks, narrowing down to the keel, so that she did not withstand the ice, but yielded to the pressure. The terrible masses could not get a grip of the cleverly constructed craft. When the awful pressure came, so far from crushing the vessel, it lifted her clean out of the ice, and she rode triumphantly on the floes. If we unyieldingly, and defiantly deal with life, it grinds us to powder; but there is a wise passivity, an accommodativeness which conquers the sternness of things.

A SILENT PARTNER.

Everything depends on one's point of view. If the world estimated the relations of things after the manner of the old darkey whose conclusions are recorded in the *New York Times*, there would be less bluster about rights and wrongs, but the distribution of wealth might be rather unjust. A traveller in Kentucky came upon an old negro hauling driftwood from the Ohio river into his farm yard. As there was already a stack of it nearly as big as the two-room house, the stranger remarked:

"I see you've gathered a lot of firewood, uncle."

"Oh, dat's only half of what I've picked up dis season!" said the darkey, proudly, stopping his mule.

"What did you do with the rest—sell it?"

"No, suh. I hauled it to Mr. Tucker's, de white man what libs in dat big house yander. We's pahntners. He lets me hab half ob all I kin pick up."

Whatever Christ saith unto you, do it; this is the sum of all my writing.

The enemy is always trying to get in the word "duty" instead of the word "delight."

Silence is sometimes golden, but in a Christian it is sometimes treason.

The consummate skill of God is continually engaged to develop the best qualities of man.

BACKSLIDERS. NO. 3.

REV. C. S. SAYRE.

The dead branch of a tree receives no vitality from the parent trunk, no matter how intimate the connection has been in the past; and leaving it clinging to the tree, simply because it will decay the sooner if it is cut off, does not arrest the steady work of death and decay that has set in. Not only so, but the presence of that dead branch hinders the growth of young and tender branches, and the death-dealing germ is sending its deadly poison deeper and deeper into the heart of the trunk, until the young branches wither and die, and one by one the larger branches succumb to the deadly influence until there it stands, a tree only in name, a mere skeleton of what it once was. Are not some of our churches like that? God forbid!

I once heard an able minister say: "Let the wheat and tares grow together," in defence of holding the backslider in fellowship. Poor man! May the Lord forgive him. Read that parable of our Saviour in Matt. 13: 24-30, and the explanation which Jesus made of it to his disciples, 36-43. In this you see he declares that the Field is the world" not the church. "The reapers are the angels," not Christian workers. "The harvest is the end of the world," not the time of winning souls to Christ. When the Saviour said, "Let both grow together until the harvest," it is clearly evident that He meant that the righteous and the wicked, "the children of the kingdom and the children of the wicked one," are to dwell together here on this earth. The children of the great King of righteousness are not to kill off His enemies—the children of the wicked one—as the children of Israel did when they came into the promised land, but they are to dwell together in "The world" until the end, not in church fellowship until death. I wonder how the dear brother interprets the words of Jesus in Matt. 18: 17, where He teaches us to regard the man who will not be restored as "An heathen man and a publican." I think surely the brother has not read very carefully the words of Paul in his second letter to the brethren at Thessalonica, third chapter and sixth verse, where it reads: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." Language can hardly be plainer than this. In the opening of the chapter, which treats the subject of how to deal with unruly ones in the Christian body, he said, "Brethren, pray for us . . . that we may be delivered from unreasonable and wicked men; for all men have not faith." Evidently Paul did not believe that we should keep such people in fellowship, "so as to restrain them from being outbreaking sinners, and lawless citizens," but commanded us to "Withdraw" from them.

The principles of the Christian religion require that we do all we can to win the wanderer back; but if he will not be reclaimed, if he will not live up to his covenant vows, it matters not what excuse he offers, there is but one thing for the church to do; and the teaching of Jesus and Paul ought to be pretty safe guides in all the conduct of the church.

THE JEWISH PHYSICIAN IN HISTORY.

An interesting survey of Jews as members of the medical profession is to be obtained from a little work entitled "Judische Aerzte und ihr Einfluss auf das Judentum," which has just been issued by Dr. Simon Scherbel. One of the most

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THE SABBATH RECORDER.

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

VOLUME 62. No. 8.

PLAINFIELD, N. J., FEB. 19, 1906.

WHOLE No. 3,182.

DEDICATION HYMN.*

BY E. H. LEWIS, PH. D. God of the vanished days! And voices lingering still, We lift the song of praise

God of the human heart And of the human mind, Thou dost the love impart

God of the ordered law And of the punctual star, Thou fill'st the soul with awe,

Save Thou dost build the house We labor but in vain. Empty are solemn vows

*Sung at the dedication of the Engineering Building, Lewis Institute, Chicago, Feb. 10, 1906.

The Association for 1906.

FIRST in the list comes the Southeastern Association. The session of that Association for 1906 will be begun at Greenbriar on May 17, 1906. The Moderator is Rev. Madison Harry, alternate, Rev. Henry N. Jordan. The next session of the Central Association begins May 31, 1906, at Verona Mills, N. Y.

The Moderator of that Association is Rev. E. D. Van Horn, of Alfred, N. Y. The delegate of that Association to the Southeastern, Eastern and Central Associations for 1906 is Rev. C. S. Sayer, alternate, Starr Burdick. The Northwestern Association meets with the church at Jackson Centre, O., June 14, 1906.

have come in the history of our Associations. One potent cause, in this connection, is found in the growth of interest and in the increasing attendance upon the General Conference. On the other hand, if the same interest in large and vital questions connected with Christian life and denominational work were kept to the front in Associational meetings, greater good would be obtained.

WHATEVER influence or custom may obtain in any given Association, in the appointing of delegates to sister Associations, it is at once an honor and a grave responsibility to be such a delegate.