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# The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., Editor. N. O. MOORE JR., Business Manager.

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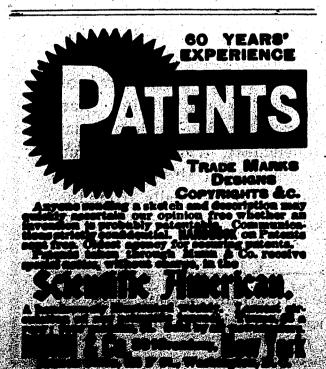
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RECORDER

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

VOLUME 63, NO. 10.

PLAINFIELD, N. J., MARCH 11, 1907.

Editorial

THE RECORDER has not discussed at length certain features of the Self-Reliant work of churches that are perma-Churches nently, or temporarily without a pastor. We have refrained from this in part because the Missionary Society makes such excellent provision for those churches through the Seventh-day Baptist Pulpit. We do not know how extensively the *Pulpit* is used by such churches, but we urge that either through it or through some member of the church who shall be licensed to preach, our churches should cultivate themselves, when without a pastor, and secure strength by relying upon themselves rather than by seeking help from outside. Extensive observation of the history and growth of our churches has brought strong convictions to the writer along these lines. All churches are likely work of the pastor and by thinking that brilliant and interesting sermons are the first necessity and most valuable feature of Sabbath services. We would not discount the value of preaching nor the still greater value of the presence, pastoral work and personal influence of a pastor. The unusual lack of pastors at the present time gives more than ordinary interest to the question of self-sustaining and self-reliant churches. With a church, as with an individual, self-reliance and the consciousness of personal responsibility to one's self, are the first essentials of success. The man who does not realize how great his obligations are to himself is already a comparative failure. This is equally true of a church. The man who relies upon his neighbor to do what he ought to do for himself, and for others, develops weakness, shirks duty and approaches the place of a drone in a bee-hive. A church, having no pastor, which does not rise to the consciousness of its duty to itself and provide for itself and for the continuance of its public services without outside help courts weakness. When a church forms the habit of calling an outsider to conduct its Sabbath services, and when the people come to feel that they are not sufficient unto themselves, weakness and decay begin. Considering the value of the Seventhday Baptist Pulpit, and the undeveloped talent in those churches that are pastorless, there is little if any reason for such a church to adopt the policy of seeking outside help, unless on special occasions. However brilliant a preacher may be who comes in from some other denomination reacting scholath device alle sented

A COMMUNICATION from the Presiknow the wants of the church nor be in touch with its life as its own members are. Neither Shall Conference dent and the Corresponding Secrecan he be as well prepared to help-such church tary of the General Conference will Be Biennial? by what he says as those men are whose sermons be found on another page. A conappear in the Seventh-day Baptist Pulpit. Such sideration of the interests of the Assermons, preached by Seventh-day Baptists and sociations as compared with General Conference, carefully selected by the Seventh-day Baptist and with the interests of both these organizations editor of the Pulpit, come much nearer meeting when compared with the work of our schools and the needs of a pastorless church than any ordinary man from outside can do. So far as the with the most favorable time for attendance upon denominational gatherings, combined to lead the inner life of pastorless churches is concerned North-Western Association, at its last session, to five or ten dollars paid to a "supply" is poor bring the matter before the denomination. The exchange for the spiritual strength and developissue deserves careful consideration. There are ment that come when a church relies upon itself, several facts that ought to enter into this conor adds to its own facilities by using the Seventhsideration. Many years ago the Conference was day Baptist Pulpit. This, and much more, the held triennially. It did not take more than ten RECORDER has desired to say many times. We years, (the writer speaks from memory) to demare moved to say it now because of the excellent onstrate that the results upon the General Conexample which the church at Salem, W. Va., ference were unfavorable. The experiment was presents during the temporary absence of its marked in that direction. When Conference pastor, because of ill health. The church is returned to the schedule of annual sessions, and wiser than some other churches, because it has especially when the time of holding Conference to be weakened by too great reliance upon the two regularly "licensed" preachers, one of whom was changed so as to give better opportunity is also a deacon. There are a number of deacons for those connected with our schools, to attend, who ought to do more than take charge of a a marked increase of interest appeared in all prayer meeting when the pastor is absent. Hapdenominational matters. The better features of pening to be in Salem last Sabbath, the writer denominational life and work thus secured, rewas welcomed by a large audience at the Christmain to this time, accelerated each year, rather ian Endeavor meeting on Sixth-day night and than lessened. These general facts must cerby large audiences on Sabbath morning, and on tainly be taken into account. All will agree evening after the Sabbath, all of which indicated that the vital spiritual interests of the whole vigorous life in the church, although the pastor denomination are the central features in the conhas been absent for some weeks. The RECORDER sideration of this question. Minor items, such calls attention to this example that it may as the season of the year, or even the question fully emphasize the value of self-reliance on the of the greatest attendance, must be considered part of the churches, and give its voice against in the light of the highest spiritual interests of a too prevalent custom of sending for some one the denomination. The proposition to alteroutside, whenever a Sabbath service is called nate the sessions of the Associations with the for. None of our churches are stronger than session of Conference, making each biennial, inthey ought to be. Those who rely upon themtroduces some vital considerations. Unless the selves, seeking the guidance of God for their meetings of the Associations can be given own development and strengthening, are stronggreater vitality and be made more important as est of all. This editorial is more than a plea for a means of culture in denominational life, bienthe Seventh-day Baptist Pulpit. It is more than nial sessions will be likely to weaken, rather a plea for the development of local talent by way than strengthen them. Hence the problem inof licensed preachers. It is more than a plea volves several matters to which the RECORDER with licensed preachers to consider it no trifling has already referred, pertaining to programs incident that they are thus licensed and may be and to the preparation of those who take part called upon to teach the truth, in the name of the in the programs for the Associations. These Master. Our plea covers all these points, but suggestions are made that the churches, called more than all it is a plea for the development of upon by the communication from President spiritual life in a church through the conscious-Main and Secretary Greene, may be helped to. ness of duty owed to itself, and the still larger realize the importance of the proposition which consciousness that God waits to help, inspire, thus comes before them. The RECORDER has no guide and strengthen those who help themselves. desire to forestall the action of any church, nor This much at least you can remember of this of the Conference and Associations. It does editorial: "God helps those who help themteel called upon to direct attention to the vital 



WHOLE NO. 3,236

interests involved in the proposition concerning biennial sessions. Pastors ought to `inform themselves as to the history of the denominathe relation which the Pre-Conference Convothought and mature decisions. To do less than fore we drove him from his native woods and this will be a neglect of duty.

Natural Phenomena

HE who studies the early history Religion and of our race, finds that religious thought and religious practices are closely allied with the ordinary affairs of life and with natural phe-

nomena. It was by no means accidental that nature worship was one of the early forms in which men expressed their yearnings after God. All ancient religions. including the Hebrew. dealt much with the expression of Divine power, presence, wisdom, goodness and anger, in what we call natural phenomnea. The term natural phenomena, when contrasted with spiritual phenomena is appropriate, but if it is ever used as though natural phenomena are not divine, such use is erroneous. Those pictures in the Sabbath school lessons of the last few weeks, in which God is represented as associating directly with men, talking with them as an immediate personal presence, are beautiful illustrations and rich with helpful teachings. Take for example, when God comes to Abraham-Abraham filled with doubt, forebodings and wonder, compelled by faith to move on not knowing whither he went-as friend to friend, and says to him, "Come Abraham, let us take a walk; I want to talk with you." They go out into the still evening, arm in arm, and God says, "Count the stars." "I cannot count the stars," Abraham answers. "Nevertheless, more than the stars and more than the sands of the seashore shall thy seed be, and my promise shall be fulfilled." Thus God talked with Abraham, and thus he communed with God, more through Nature than in any other way, for he knew nothing of temples, nothing of altars, except the power and presence described in this Psalm came rude ones on the hillside; but he communed in answer to the praver of God's suffering servwith God through those outward expressions of ant. Beginning with the sixteenth verse, note Divine Presence that come with mountain, plain, how that servant was delivered by Him who sunrise, sunset and starlight. He met God in "came flying upon the wings of the wind." Obthe fearful darkness that came over him and the serve the joy and strength that then came to the sacrifices he offered to Jehovah. Study the be- persecuted one when God delivered him. Study ginning and development of religion as they ap- the entire Psalm until you reach the deeper pear in the Old Testament, and the truth will beauty of its literary structure. Consider how come out with increasing clearness that holy great the care of Jehovah must be when He dral and examine the wonderfully rich "Homimen of old, to whom God spoke, heard His came thus mightily to deliver one man who lies" of Chrysostom, hundreds of which are on voice in Nature. Turning to lower forms of sought his help. This eighteenth Psalm, together record; they form a valuable source of inforreligion that were contemporary with Hebrew with similar ones, shows how familiarity with mation for preachers and Bible students. These history, or that antedated it, the same truth God as he appears in nature, gave birth to re- homilies show that the sermons of the fourth appears yet more vividly. The dragon myths ligious thought and formulated religious faith. of the Chaldeans, the sun and moon dramas of To the Hebrews, the one God, Jehovah, stood the Aryans and the Dionysian festivals of the back of all things. He had created all; He guid- They had merits that do not appear in any Greeks were all based upon imperfect concep- ed all and was close-Oh, so very close-to those tions of Divine presence expressed through who cried unto Him and whom he loved. He-Nature. It is interesting to note that the high- brew religion, and not less our own, centers in Larrabee for the information given above, and

# THE SABBARE RECORDER

always, are found among mountain-dwellers of heaven and earth, the King of kings, who is It was not fortuitous that Lot, choosing the life, always waiting to help. His own and to reveal strengthened the meetings of the Associations, ham, clinging to the mountains with their pure were expressions of Divine power and presence. the causes or influences that have brought weak- air, and listening to the voices in which they They did not change faith and invite doubt by ness or strength to the Conference, and not least, told of God, grew into increasing strength as mechanical theories of the universe which separ-"Father of the Faithful." Perhaps in these ate it from God; neither did they think of Him cation of ministers, now so successfully estab- days we rely too much upon religious services as a far away "absentee God." These words are lished, holds to denominational life. Pastors connected with sacred buildings and with God's written that you may not think of Him, the evershould not allow this matter to drift along with- ' sacred day-too often neither the building nor living and everloving One as far away from you. out notice until the last moment, and then seek the day is held in such sacredness as ought to or as separated from the things you see in nature, meeting, or at any time when but few are pres- the richer religious experiences because we do own beloved world. ent. The proposition demands intelligent and not "see God in the clouds, and hear Him in continued consideration. It demands careful the wind," as clearly as the poor Indian did bebuilded seething cities, hot with haste and burn- The First ing with earth-lust.

THE eighteenth Psalm is so strik-An Example ing, vivid and beautiful an example from the Psalms of the Divine presence in nature, a

presence which the devout heart and the faith-enlightened vision of the Psalmist realized, that we cease to write our own words, and reproduce portions of that Psalm that the reader may be helped, perchance, to see God in nature as he has not hitherto seen Him.

Then the earth was moved and did quake. And the foundations of the mountains began to tremble, And were moved to and fro because he was wroth. Then went up a smoke in his nostrils. And a fire out of his mouth devoured. Coals were kindled by it. And he bowed the heavens and came down, And thick darkness was under his feet. And he rode upon a cherub and did fly, And came flying upon the wings of the wind. He made darkness his secret place, his pavilion round about him.

Dark gloom of waters, thick clouds of the skies. At the brightness that was before him his thick clouds passed---

Hailstones and coals of fire.

Jehovah also thundered in the heavens,

And the highest gave his voice-

Hailstones and coals of fire.

And he sent forth his arrows and scattered them, And lightnings innumerable, and discomfited them.

Then the channels of water were seen. And the foundations of the world were discovered,

At thy rebuke, O Jehovah, At the blasting of the breath of thy nostrils.

Read the whole Psalm. The above quotation begins with the seventh verse and ends with the fifteenth. The glowing demonstration of Divine en and purest forms of religion, often, if not the idea of Jehovah, the one and only God, maker are glad that it gives opportunity to call atten-

that the rich plains surrounding Sodom offered Himself unto them. The Hebrews keenly aption, the causes which may have weakened or him, went into moral degradation, while Abra- prehended the truth that all natural phenomena a vote of the churches at some unimportant be, but we are in danger of losing some of or the experiences that come to you in this God's

\*\*\*

# Bible School

A FEW days since the editor was conversing with Dr. W. H. Larrabee of Plainfield, N. J., concerning the first "Sabbath School' among Protestants. Dr. Larrabee was then engaged in writing a sketch of the German Seventh-day Baptists. While no facts have yet been brought to light to disprove the claim that the German Seventh-day Baptists led in the work of "Sabbath Schools" among Protestants, Dr. Larrabee calls attention to the fact that a "Sunday School" was taught in Milan Cathedral, long before the advent of Protestants. He refers to an account given by Rev. H. H. Oberly in the Churchman of June 12, 1887, and quotes from Mr. Oberly as follows:

"Milan can claim the honor of having invented Sunday Schools. These were instituted by St. Carlo Borromeo about the time that Queen Elizabeth was sending Sir Francis Drake on his voyage of discovery to the new world, and before there was a Protestant sect in England. These schools are still held every Sunday afternoon in all the Milanese churches and are attended by men and women, as well as by children. They have been held in the churches for three centuries and the necessity for parish houses has not yet been discovered. The spectacle of the children on Sunday afternoon is curious. The great space under the domes in the transepts and half way down the naves is occupied with chairs arranged in class form. The classes are separated by curtains hung on movable frames while the teaching is going on. When the instruction is finished the curtains are removed and a service, generally Benediction or Litany, is said. The instruction is given by the clergy of laymen or women under clerical superintendence; and even children are employed to teach younger children."

Dr. Larrabee's standing as a literary man and as a careful investigator furnishes good ground for accepting these facts which indicate that something like the modern Bible School began long before the Protestant Reformation. Those who are curious in such matters will do well to go further back than the date of the Milan Cathecentury combined the modern Bible reading and the exposition which comes in the Bible School. modern forms of placing Bible truths before the people. We are under obligation to Dr.

# NOLUME LX III, NOLTO

# MARCH 11, 1907 .....

tion to what the writer deems some of the most valuable commentaries on the Scriptures, the Homilies of Chrysostom.

# \*\*\*\*

Church Federation

We have already published extracts from the annual report of E. B. Sanford, D. D., "Secretary of the Executive Committee of the

Inter-Church Conference and of the National Federation of Churches." We give herewith some glimpses of the late meeting, in which the Seventh-day Baptists were represented by Chairman Stephen Babcock, taken from an editorial in the Christian Work and Evangelist of February 9:

"The move toward federation has been enthusiastically welcomed by the denominations. With the exception of one of the smaller sects, and that by an oversight, all of the constituent bodies that have held national meetings since the adjournment of the Conference, have by unanimous action approved the plan of federation. The churches that have thus far committed themselves are: The Methodist Episcopal Church, South; the Presbyterian Church in the United States of America; the United Presbyterian Church; the Reformed Church in America; the Seventh-day Baptist Churches; and the United Evangelical Church. . Favorable messages from other denominations coming from every side assure the organization of the Federal Council of the Churches of Christ in America, next year.

"Beside its work for federation the Executive Committee as the voice of united Protestantism in our land has exerted its influence in behalf of Congo reform. The secretary, Dr. Sanford, has visited Washington, where he saw the President, the Secretary of State, and Senator Lodge in behalf of a Senate resolution for a Congo investigation. The resolution, which was introduced by Senator Lodge, has been held up in committee. The Executive Committee, at their meeting, passed a resolution urging its speedy adoption by the Senate. As is fairly well known, King Leopold maintains a lobby in this country to prevent any such action, and finds a most powerful ally in Cardinal Gibbons, who makes the disingenuous plea that the move for humanity in the Congo is in some way directed against the Catholic Church. As the representative of toward eighteen million Christians Dr. Sanford was a man of influence at Washington. The Federation has a tremendous power for righteousness because of what it officially stands for. In the province of public righteousness the committee also determined to exert its influence in behalf of District Attorney Jerome's bill to abrogate the Percy-Gray law, which legalizes for Ireland announced that he could see no race-track gambling in New York State."

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Addresses St. John's Gospel

DURING the year 1902 and 1903, fifty addresses upon the Fourth Gospel were presented before a Conference of Ministers in Providence. R. I. The interest awakened by them was such that they

were issued in a book, to subscribers, in 1906. Some notice of the addresses was made in the RECORDER when the proposition to publish

# THE SABBATH RECORDER.

given and the testimonials that have appeared, than the rate in England, Wales, Scotland and are sufficient to assure one who has not read the the Netherlands. The causes which have probook that it must be valuable. No serious treat- duced these deaths shown in the report convey. ment of the Gospel of John could be otherwise much valuable information. Deaths from than valuable. It is in many respects the most nephritis, Bright's disease, apoplexy, cancer, important of the gospels. It is not a biography diabetes and appendicitis are increasing. The of Christ in the sense in which the other gospels -leading disease is pulmonary tuberculosis. are. It is more nearly a revelation of the heart Nearly fifty-seven thousand persons died from of Christ, a picture of his inner life. It appeals that disease last year. Pneumonia is a close to the deepest spiritual experiences of men, and second, with thirty-nine thousand, not including meets many of their great spiritual wants. The bronchial pneumonia. Cancer claimed over Gospel of John requires much study, but it abun- twenty-four thousand victims. Those who dedantly repays all study. In addition to the fifty sire to investigate the matter further will do original addresses, the book has an appendix in well to secure a copy of the report from the which there is "An Analysis of the Gospels" Census Bureau in Washington. All experience together with several other articles bearing upon commends the wisdom of efforts which are now the practical use of the book. The result is a being made to instruct people concerning the book of 521 pages, which is sold at \$1.00 in nature of diseases and particularly concerning paper, or \$1.25 in cloth. The book claims to be methods by which the "white scourge" may be undenominational and interdenominational. It lessened. is highly recommended for use in connection with prayer meetings, as a means of familiariz-The feast of Purim that commemorates the ing the people with the gospel and inducing deliverance of the Jews from Persian thraldom, thought on the part of those who are not acwas celebrated February 28. It is a day of customed to a critical study of the Bible. If great rejoicing among the Jews. The holiday the themes are fitted for such use, there can be reaches back to 479 B. C. "Eat, drink and be no doubt of their value when rightly put before merry," is the motto of the average Jew on that a prayer meeting. The average prayer meeting dav. is comparatively dull and uninteresting because it does not induce sufficient thought on the part Agitation concerning temperance legislation of the people. It runs in ruts, becomes stereoin the State of New Jersey has been at flood typed, and is in danger of stagnation because it tide during the past week. The Bishop's bill does not awaken new thoughts and does not deal of last year closes saloons on Sunday, requires sufficiently in themes that are spiritual and practhe removal of screens, together with other seatical. If any pastor suffers in soul, as no doubt tures which liquor dealers do not approve. The many pastors do, because of his inability to "lead passage by the House of Representatives, of a prayer meetings," and because such meetings lack bill that will open the saloons on Sunday, is somein vigor and vitality, there are few if any porwhat probable. That it can become a law is imtions of the Bible likely to be more helpful to probable. The general agitation is favorable to him and his people than the Gospel of John. the extension of local option. Under the im-Rev. Clayton A. Burdick of Westerly, R. I., is pulse given by the Anti-Saloon League, local option is gaining ground wonderfully.

a member of the Publication Committee by which this book has been issued. Further information concerning the book, or copies of the book can be secured by addressing him. The price of the book is moderate when compared with what seems to be the-value of the matter presented. Certainly our readers will do well to commun cate with Mr. Burdick concerning it.

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## EDITORIAL NEWS NOTES.

A significant vote which indicates public opin ion in England on the question of disestablish ment was taken in the House of Commons. February 27. The bill called for the disendowof the church both in England and ment Wales. This proposition was adopted by a vote of 198 to 90. Augustine Birrill, chief secretary ground for continuing the Established Church He made the following just criticism: "The Church has done the State no good and the State has done the Chuch only harm." However much disestablishment in England may be delayed, it is certain to come in the comparatively near future.

Reports from the Census Bureau at Washingon the breakwater. ton announce the death rate in the United States last year as 16.2 persons in each thousand. The past week has been a somewhat exciting Many interesting facts appear in connection one in railroad circles. Investigations are still the book was first announced. The book is now with this report. The death rate is less than being pushed by the railroad Commission. Two offered to the general public and we are asked that of the preceding year, but greater than or three serious wrecks have occurred, and the to call attention to it. Although we have not for any other recent year. It is lower than the coroner's jury which has investigated the late seen the book, those by whom the addresses were rate in Ireland, Germany and Italy but higher terrible accident of February 16, on the New

Figures have just appeared which indicate that many persons killed on railroads, are nei-· ther passengers nor employees, but trespassers. The figures for 1904 report 10,046 people killed on railroads, of whom 5,973 were, in the strict legal sense, "trespassers." These facts show that railroads are not to be blamed where reckless or careless persons take chances which neither wisdom nor care can justify. People who will use railroad tracks as they would use country roads, workmen and school children who for the sake of some "short cut" put themselves in the way of danger, invite death.

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All the world will join in the praise given to the Prince Consort of the Netherlands for his bravery and self-forgetting services in rescuing the survivors from the shipwreck reported last week at the mouth of the River Maas. Prince Henry took his place at the oars of a life boat and fought the wild seas of the German ocean, again and again, cheering those who were with him in the work of rescuing the few who remained alive, after the steamer Berlin went up-

York Central, has returned such a verdict that is likely to bring about the indictment of the officials of that road. Meanwhile the same road has suffered from another "fortunate accident" at Trivoli, N. Y., in which a large number of deaths seem to have been avoided, only by a miracle. We repeat the hope already expressed that these evils will secure a lessening of speed and bring something of sanity to that public demand for unseemly haste which is a large factor in the present demoralizing situation in our railroad service. The Independent of last week has a valuable article on speed in railroading.

and freight, upon railroads, continues to be a prominent question for discussion, and legislation. The New York Central and the Pennsylvania roads, threaten to "take off", their fast trains if the "two cent fare" provision is enforced.

The questions at issue between France and the Roman Catholic church continue to hold a prominent place in public attention. No change of attitude appears on the part of either France or the Pope. Whatever results may finally come, must be evolved through experience, rather than forced by rapid and arbitrary action. The situation is not a simple one. It involves many issues with which the American people are not familiar. Some of these issues are peculiar to France and the French people, while the traditions and practices of the Roman Catholic church are stronger, and in some respects more arbitrary, than we can easily understand. It now seems that France and the Roman Catholic church will continue to be foes for some time to come. This presents a strong contrast to the fact that Fiance acted as the defender of the Roman Catholic church for so many centuries.

As we reported last week, all bids by private parties for building the Panama Canal have been refused by the Government, and it is announced that the canal will be built by Government engineers. A new Engineer in Chief, with his assistants, sailed for Panama during the past week.

Propositions before the Legislature of New York for reforms in connection with great public utilities have been prominent during the past week. Just at the close of the week it was reported that a bill drawn to meet the wishes of Governor Hughes touching such reforms had been stolen from the Legislature. If this has been done by the representatives of insurance companies, trolley lines and other public utilities, those organizations have added to their folly by such a step.

The weather has always formed a prolific and constant source of remark and criticism. February and March have shown themselves the most vigorous months of the winter, although according to the calendar, the coming of March marks the beginning of spring. The severity of the weather throughout the United States and the consequent greatness of the ice crops, which we fear will be supplemented by a growing greatness in prices next summer, indicates tant treaties with foreign nations have been that the calendar occupies a position like that approved. Much of the legislation has been of the boy who propounded an unanswerable conundrum. The final solution of the conundrum was answered by the fact; "the boy lied."

# THE P SINBBANKE RED CORDER.

It is said that Kentucky, home of that noted and stimulating drink. "Bourbon." is fast becoming a prohibition state. One hundred and nineteen counties are now "dry." Probably ties are dry, also.

Dr. Stephen Wise, a noted Jewish rabbi of New York, is moving for the founding of a Free Synagogue. Dr. Hirsch of Chicago is associated with Dr. Wise in this work. Prominent addresses are announced for the month of March by Dr. Wise and Dr. Hirsch. The following themes will be treated: "Who are the Bible's The question of regulating rates, passenger Friends and Who are the Bible's Foes?" "Intellectual Piety, or Truth and the Search thereafter." "Free Synagogues; a Forecast and a Summary." Rev. Dr. D. P. Morgan who has been rector of the church of the Heavenly Rest, Fifth Avenue, New York, a man of national reppast week.

> Two accidents to prominent ocean steamers during the week, have been reported. The Vanderland of the Red Star Line, sailing from Antwerp to New York, went ashore near Dover, England, March 3, on the "Goodwin Sands," a place noted for similar disasters. She was floated next day and proceeded on her voyage. A less fortunate accident came to the steamer Dakota of the Great Northern Steamship Company, which went on shore, March 3, in Tokio Bay, Japan. The latest news indicates her total loss. All on board were saved by the Japanese steamer. "Omimaru."

> Princeton University, Princeton, N.J., will suffer great loss from its faculty by the resignation of Dr. Henry Van Dyke, which has been announced during the week. Dr. Van Dyke left the Brick church, Presbyterian, N. Y., eight years ago to accept the professorship of English Literature at Princeton. He resigns that he may pursue literary work unencumbered by the demands of his professorship.

Congress and the nation were startled last week by the resignation of John C. Spooner, senior senator from Wisconsin. His resignation is to take effect May I. Mr. Spooner's term of service does not expire until March, 1000. It is said that he resigns because he is not able to continue in the office and must give himself to private practice for financial reasons. Mr. Spooner has been a strong leader, and as such has gained national notoriety as well as strong friends and strong enemies.

The second session of the fifty-ninth Congress adjourned without date. at noon. March 4. Our readers must find the full record of what Congress has done, from periodicals which Some valuable legislation has been brought important questions, that has been educative, and which ought to bear good fruitage in the future. Prominent among the laws passed by this Congress are those pertaining to railroad rates, pure food, meat inspection, service pensions, immigration, and banking. Four impormore than ordinarily valuable because of its relation to the everyday life of the people, and to the economic interest of the nation. The Pres-

ident vetoed thirteen acts of this Congress Five hundred and twenty-two public laws were enacted, one hundred and nine of which related to bridges and dams across navigable streams. many of the ancient inhabitants of those coun-. Eighty-three laws pertained to the District of Columbia. There were 6,627 "Invalid Pension Acts," and 1,062 "Private Pension Acts; 25,-910 bills were introduced in the House of Representatives; and 8,655 in the Senate. The Congressional Record that embalms the work of Congress, exceeded seventeen thousand pages. This, we believe, "beats the record." Both houses of Congress sat on Sunday.

A new phase of the Salton Sea has appeared. It is said that the rain fall has been greatly increased in California and northern Mexico since the Colorada river burst its banks and created that sea. The rain fall had averaged about five. inches, per year, for a hundred years previous utation, has resigned his position during the to the development of the sea. Since that time, it has increased to 12.63 inches. The Legislature of Texas has passed a resolution asking its representatives in Congress to investigate the possible relation between the development of the sea and the increased precipitation. Experience and science may demonstrate that nature has done wisely in turning the Colorado river from its regular channels and creating this new inland source of evaporation.

> There is a craze in the city of New York for all sorts of exhibitions and shows, ranging from Baby Shows to Automobile Exhibits. "The Sportsman's Show," which has been in session during the last week has some valuable features in that it calls attention to the health-giving character of life out of doors. While these shows have much that is foolish, and in not a few cases they are planned to relieve the tedium of life with those who have too much money, and too little business, whatever in them aids the solution of economic questions or cultivates the desire for life out of doors, where health and activity are increased, is to be commended.

> On March 3, Congress sanctioned a strong petition from the American citizens, calling upon the United States to protest against the "perverted use of governmental functions of which the Russian people are the victims." This action is an arraignment of the Russian Government, and so far as we can see, is a just one. It is a call to Russia to halt in her work of cruelty and oppression.

Our readers will gain some conception of the value of property in the city of New York in the fact that the trustees of Temple Emanu-El have refused an offer of three million dollars for the site on which the temple stands. The original home of the temple was in Christie have more space to command than we have. street, where the Jews purchased a little Methodist church. That was about fifty years ago. about, together with considerable discussion of A few years later this congregation purchased a Baptist church in Twelfth street, which was fitted up for worship, and occupied until 1869. The present building was then erected at a cost of six hundred thousand dollars. The building is a fine representative of Jewish architecture and the congregation worshipping there consists. of many of the most cultured and wealthy people of New York.

> Seventeen million acres of forest land were added to the Forest Researching of the Units

# VIO ATTACTO TO A TRANSFORME AND A TO A

States, by proclamation of President Roosevelt, who are not Jews as to the methods by which forest reservations in the United States. The one must cat dead animals-a thing which our find universal commendation.

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in case of fires was demonstrated March 4, when twenty-five hundred pupils in a Primary Grammar school in the city of New York, left a houses, ought to have turned intelligent people burning building, all reaching safety without injury or disorder.

Our readers will be interested in scientific demonstrations which now indicate that denatured alcohol promises to be an efficient fuel for motors, although it may not give as great speed as is secured by gasoline. It is certainly much better that alcohol should be denatured and used as a fuel, rather than left unchanged and used for burning up the physical and spiritual life of men.

Clergymen in New York are still making protests against "Sun' v Theatricals."

The second Russian Douma convened at St. Petersburg March 5. There were many riotous demonstrations in that city, and elsewhere by which not a few were injured. The fate of this Douma is quite uncertain. It seems probable that it will be controlled by the Bureaucracy, or dissolved when found uncontrollable. The struggle for "Government by the people and for the people" will probably be a long one. The Douma consists of 495 members. The Constitutional Democrats form the strong center of the body. If certain coalitions can be made with minor parties, the Government may be sustained by the Douma. It is too early to prophesy as to results.

Governor Swettenham who came into momentary notoriety by dismissing the United States helpers who came to the relief of earthquake stricken Jamaica, resigned his place as Governor on February 21. That was a more befitting act than the ungracious one which brought him into unenviable prominence.

The first license to sell liquor ever granted in Aubury Park was granted March 6. This result is of more than ordinary interest, since Asbury Park and its associate, Ocean Grove, have been the strongholds of prohibition in the state of New Jersey. The present result seems to be part of the agitation now going forward in New Jersey, all of which tends to local option.

A decision of the Supreme Court has been announced during the week to the effect that any state may make and enforce laws "pertaining to the use of the national flag for advertising purposes." This decision is in keeping with common sense and with true patriotism. Any state belonging to the Union ought to protect that common emblem of the Union and the Nation, "Old Glory," from the degradation that must come by its use by advertisers.

An item which ought to be of interest to all people, is a movement agitated by the women of the city of New York, looking to the education of butchers. The hygienic and religious regulations established by Moses, and kept up by the Jews from that time to this, have always been in Prussiconerus Mar fiel nainerence (of those

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on March 4. There are now more than a score of animals are killed and prepared for market. If The only wealth which will not decay is knowledge. wisdom of making these reservations ought to civilization ought to push further away each year-certainly the proposition to educate those Let us endeavor to the last hour. It is the end who kill and prepare them for the public is-an that determines everything. The efficacy of "fire drills" with school children important feature of civilization. The revela-The Sabbath is a segment of the eternal Sabtions which have been made during the past bath, inserted in the days of earth. year, through the inspection of great slaughter Never mind about what you haven't got; use strongly against prevailing methods, even if it what you have to the limit and Christ will do did not drive them to absolute "vegetarianism." the rest.

> On March 2, the Senate agreed to an amend-.The best reformers the world has ever had are ment to the General Deficiency bill authorizing those who have commenced on themselves.—W. the payment of \$15,000 to Senator Smoot for H. Shaw. remuneration on account of expenses incurred by him in the contest for his seat. He paid his Our object in life should not be so much to get through a great deal of work, as to give perfect lawyers \$20,000. The government paid \$26,000 witness expenses. The Mormon question seems satisfaction to Him for whom we are doing the to involve a "cash value," as well as social and work. moral issues.

> March 7 it was reported that the railroads i of life; it is the only real human life, and from the state of Nebraska had "met the two-cent Christ's own existence we see the great example law" which became operative that day, by abolof it.—Phillips Brooks. ishing all special rates. This includes permits The man who is in Christ receives the waters to clergymen, disabled soldiers, workers in the of life so abundantly that he overflows in grainterest of charity, excursion rates of all kinds. cious healing influences. He acquires a spiritual theatrical rates, etc. Probably other roads will momentum which makes him forceful wherever follow this example wherever the two-cent rate is enforced. he moves.—Rev. J. H. Jowett.

The Empress Dowager of Russia arrived in London, England, March 7, on a visit to her sister, Queen Alexandria. Special precautions were taken to shield the Empress from harm by anarchists in disguise or otherwise.

New archæological interest is awakened by the discovery of two ancient tombs at Ancona, Italy, March 7. They were uncovered while workmen were preparing foundations for a hospital. These tombs date from the third century before Christ. They contained "some beautiful silver vases, a pair of gold earings set with emeralds, and a gold ring set with a carved stone."

March 8 it was reported that a coroner's jury in Westchester county, New York, had brought in a verdict censuring the New York Central R. R. for employing an incompetent "tower-man" as the result of whose negligence the Montreal Express was wrecked on February 8.

March 8 news was given out that E. H. Harri-A strong advocate for deep breathing says man, the railroad king, "sees favorable signs" that by its practice she has cured herself of nerconcerning the relation between railroads and vous headache, neuralgia in the face, stiffness the general Government. He also acknowledges from over-work, indigestion, cold in the head and that railroad kings, like himself, have been too insomnia, not having had the expense of a physimuch occupied with larger questions "to pay cian for two years, and not having touched a proper attention to their relation with the people drop of medicine for thirteen months. She conand the Government." He further admits that verted an attic (which has a window on every railroads have been at fault in not keeping side) into a sort of "breathing room," and spends agreements among themselves in the matter of fifteen minutes there every morning and evening, rates, etc. It is refreshing to discover that a summer and winter, let the weather be what it man like Mr. Harriman can make even the semmay. When very tired, she takes her breathing blance of an apology or an admission that he exercise in a recumbent posture on a comfortable has failed in affairs connected with railroading. couch; when the weather is very cold she walks briskly across the floor, and at other times stands quietly, with weight on balls of feet, head thrown To-day His staff is turned into a rod. back and chest lifted, raises the hands slowly Yet will I wait for Him the appointed days, while inhaling, touches the ingers above her And stay upon my God. head, then lets fall slowly while exhaling.

-Christina G. Kossetti.

THOUGHTS TO REMEMBER.

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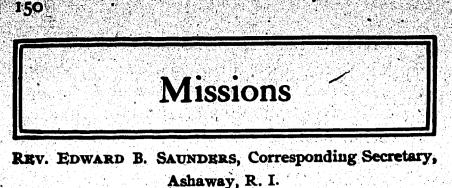
Charity should begin at home, but it should not stay there. Life is service. Service is a part

A life without a purpose is a languid, drifting thing; every day we ought to renew our purpose, saying to ourselves: This day let us make a sound beginning, for what we have hitherto done is naught.—Thomas a Kempis.

It is the cheery worker that succeeds. No one can do his best, or even do well, in the midst of worry or nagging. Wherefore if you work, work as cheerily as you can. If you do not work, do not put even a straw in the way of others.

Unpremediated speech is the heart's overflow. "Out of the fulness of the heart the mouth speaketh." But the true Christian hearts are like great mountain lakes, into which the brook may flow turbid, with clay and sand, but from whose depths the water pours forth clear and beautiful for the blessings of the earth. We cannot wholly shut our ears to the incoming of the world's complaint and folly, but we can so live in faith that the overflow of speech shall reflect only the glory of God.-Closet and Altar.

## DEEP BREATHING.



No copy has come to hand for the Missionary Department during the last two weeks. Secretary Saunders is in the field and while we have no direct information from him, our readers must appreciate that it is almost impossible for any man to do much editorial work when he is\_ constantly in the field. Those who have not been placed in a similar situation are unable to realize how difficult it is for the secretary to meet the demands that press upon him in the field, and to do editorial work at the same time. We volunteer this explanation without any specific information as to why the copy has not appeared. But Secretary Saunders should not be blamed for not doing the impossible.

# REV. SAMUEL DAVIS DAVIS.

The "Cut" from which we expected to print It the picture of Bro. Davis is not yet at hand. will appear next week, with an article by Dr. Main. from the Alfred Sun.

Our readers already know that this veteran worker in the Master's vineyard has passed on to the Better Land. The extent and character of his services are a definite factor in the history of Seventh-day Baptists, especially in West Virginia, although his influence was by no means confined to that state. He was born at Jane Lew, in what was then Virginia, now West Virginia, July 6, 1824. He was the son of Jacob Davis, 2d, and Sarah Hoffman Davis. His great-great grandfather, Rev. William Davis, was the Welshman who founded the Shrewsbury Seventh-day Baptist church in northern New Jersey. The family line of the subject of this sketch is James, son of William, Jacob, son of James, Jacob 2d, son of Jacob. His father died when Samuel was less than four years old, and the responsibilities of life were thrown upon him very early, in that he was compelled to become the mainstay of a widowed mother and four half-orphaned sisters. His home was in a new country where civilization was rude and the comforts of life were few. His boyhood and early manhood were familiar with toil, and poverty, not to say hardships. This aided in developing those characteristics which gave him almost a premature manhood, physical and spiritual. By the law of heredity he must have possessed such characteristics as would inevitably produce the type of manhood and the ability to bring things to pass, that marked all his life. He was baptized when thirteen years of age by Rev. Peter Davis and received into the membership of the Lost Creek church by Rev. Stillman Coon, who was then engaged in missionary labors in West Virginia. In 1841, when Samuel was only seventeen years of age, he was licensed by the Lost Creek church "to preach within the bounds of the church." This license was renewed from year to year, and in September, 1849, he was requested to take into consideration his ordination to the ministry. He shrunk from doing this, but at a meeting of the South-Eastern Association, held at Lost Creek in 1849, the church asked for his ordination. That ordination took place May 11, 1850. He was ordained

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century. He had been pastor practically for years before his ordination so that he was pastor in fact for at least thirty-five years.

A pastorate in West Virginia in those days included far more than the care of a single church. It meant almost self-support, financially, together with constant and numberless calls for labor outstide the immediate church with which he was connected. It is said that more than half the time he was pastor at Lost Creek he received no stipulated salary. The extent of his labors is seen in the fact that during a single year he travelled more than six hundred miles, on horseback, preaching, holding special meetings, and visiting homes; for that particular year his financial remuneration was about six dollars. only a part of which was in money. When he began his pastorate in Lost Creek, there was only one other organized Seventh-day Baptist Church in West Virginia. that at New Salem. There were groups of Sabbath-keepers in other places, and an organized church at Hughes River, but it was not connected with the denomination. Nearly all the churches belonging to the South-Eastern Association were organized under Elder Davis's labors and it is not unjust to call him The Father of the Seventh-day Baptist Denomination in West Virginia. In 1876, accompanied by Rev. Jacob Davis, the subject of this sketch went on a missionary tour in Tennessee. He also visited that field as missionary, again, at a later date. In the spring of 1876 Brother Davis was associated with Rev. C. M. Lewis in an extensive revival at New Salem. About fifty persons were added to the church and Brother Davis was called to become its pastor. He remained in that pastorate for three years, during / become acquainted with him in 1868, and to enwhich time the church steadily grew in spiritual strength and in numbers. In 1879 he returned to his home near Jane Lew, but still engaged in evangelistic work. In 1880 he began general missionary work under the direction of the Seventh-day Baptist Missionary Society. He sustained this relation for more than ten years, his field being primarily within the bounds of the «catches' sight of flying game. These character-South-Eastern Association, but he also labored in Ohio and Pennsylvania, where he organized the Salemville Church in 1885, and in North -Carolina. During these years, as during all his life he was abundant in labors, over a wide field wherever it was possible for him to answer calls in the service of the Master. After the close of his labors as representative of the Missionary Society, he continued in missionary and evangelistic work at his own expense, until, at the end of sixty years of active service in the ministry, age compelled him to retire from public work.

The wisdom and ability of Brother Davis as a leader of men were well brought out in connection with the Civil War. His home and field labor were on the border line between North and South. Both the Union and Confederate Armies traversed that section, and the sad differences which supported each army, were strongly marked among the people with whom Brother Davis lived and labored. He was a "Union man' with strong convictions, openly avowed, and he suffered for these convictions in proportion to the prominence of his character and the extent of his influence. Nevertheless, his wisdom and by whom so many of them-one may say all of

One source of the success which S. D. Davis

at the hands of Rev. Azor Estee and Rev. Peter his noble Christian character were such that his Davis, at Lost Creek. He was soon called to influence made for peace among brethren and the pastorate of the Lost Creek Church and, with, did much to prevent bitterness and rupture brief interruptions because of ill health he sus- among the churches to whom he ministered. He tained that relation until 1875, a quarter of a became an uniting link of charity and love between Seventh-day Baptists North and South. achieved in the work of Christ is found in certain prominent characteristics of the man. First of all he was a strong man and a born leader of men. He was not one of those who lead by demanding the privilege of leading or by seeking the place of a leader. He saw what ought to be done, announced it to those about him and set about doing. Men believed in his plans and followed him. No man becomes a genuine and permanent leader who seeks leadership for its own sake. The masses of men must be led, in a greater or less degree; they desire to be led, but they appreciate quickly, almost instinctively, the wisdom or lack of wisdom that appear in the plans of a leader. S. D. Davis was not a boisterous man, but if his plans needed defence, he knew how to defend them.

> In the second place, and this was the greatest element in his character, he was a man of Abrahamic faith. Hearing the voice of God, having a conscientious conviction that a given course was right, he moved toward its accomplishment. If there was no path where duty led, he made one. Abraham stands before the world, and his memory is enshrined in-three great systems of religion, Hebrew, Moslem and Christian, as the Father of the Faithful. S. D. Davis had learned of Abraham and by Abrahamic faith he wrought successfully for God and truth. In the third place, he was an innate gentleman. His thoughts and character, not superficial polish, made him such. He was therefore a delightful companion; all leaders must be companionable. It was the writer's great privilege to joy intimate association with him for many weeks. He was not only a pleasant companion, but a man who easily caught sight of great ideas and fundamental truths. If a field of thought was unfamiliar to him, you had only to suggest the larger truths which that field included, and he caught sight of them, as the eve of the hunter istics, with many lesser ones that naturally sprang from them, suggest those elements in his character and work that made him the Father of Seventh-day Baptists in West Virginia. Over and above all else, he was a man of conscience, intelligent, unflinching and executing conscience. Note the word "executing;" many men are conscientious in theory, who have not the power to do that which conscience demands of them. Such an one he was not. The farewell services at Lost Creek, although the hour of meeting had been delayed almost half a day, found the house crowded with friends his earlier days, their children and their of children's children. His four sons, Orlando of Lost Creek, President Boothe C. of Alfred, Rev. Samuel H. of Boston and Deacon Wardner of Salem, assisted by Lewis Davis, a grandson, and Samuel Ford, a nephew, bore the solid -oaken casket in which the body rested. That casket was typical of him. When, after a custom of West Virginia, his sons covered it with rich floral offerings, it was evident that the people added their tribute of love to the memory of him

# VOLUMELXIII. NO. 10.

# WARCH DU JOCTA

them -had been bought into the kingdom of Nile, N. Y., Christ, and instructed in-the way of righteousness. After a simple service, just as the last sunshine of February was painting the western sky, Herbert Van Horn, a young pastor at Lost Creek, led the people in a prayer of thanksgiving, while they surrounded the open grave in which the mortal part of Samuel D. Davis was about to be covered. Through it all there was no note of deep sorrow. There were genuine tears and the consciousness of deep loss, on the earthly side, but the sadness of the hour was glorified by the sympathy which all hearts had with him who had entered so triumphantly into the everlasting rest. As one might expect of such a man, the spirit was master of the body, and within fifteen minutes of the time he left earth, he made intelligent suggestions as to his comfort, asked to be placed in his favorite position in bed, and said, "I am through." Without further words and without the sign of struggle, he passed through the doorway we call death into the glorious light of the Heavenly Kingdom.

# MEETING OF THE SABBATH SCHOOL BOARD.

The Sabbath School Board of the Seventh-day Baptist General Conference met in regular session in the St. Paul Building, New York City, February 17, 1907, at 10 o'clock A. M., with the president, Esle F. Randolph, in the chair.

The folowing members were in attendance: Esle F. Randolph, Frank L. Greene, Stephen Babcock, Charles C. Chipman, Rev. Arthur E. Main, Royal L. Cottrell, Alfred C. Prentice, and Corliss F. Randolph.

Visitor: Rev. Abram Herbert Lewis.

Prayer was offered by Rev. Arthur E. Main. - The minutes of the last meeting were read.

The recording secretary reported that notice of the meeting had been sent to all the members of the Board.

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

DAY BAPTIST GENERAL CONFERENCE: Dear Brethren :---

Since his last report to the Board, your Field Secretary has been occupied, for the most part, in completing the "Outline Course of Study for a Pastor's Training Class," which he has been preparing in accordance with the direction of your Board. The manuscript for forty-eight studies is completed, and will be transmitted to Corliss F. Randolph, the second member of the publishing committee, at an early date. Your Field Secretary has assisted in conducting an institute of five sessions, held January 25-27, at Alfred Station. New York. It was well attended by local workers, and representatives from nearby schools were likewise present. He also attended the fourth convention of the Religious Education Association which met in Rochester New York, February 5-7. It was an inspiring meeting, and its influence will be far-reaching.

Plans have been made for a Sabbath School Institute to be held at Farina, Illinois, February 23-25, which the Field Secretary expects to attend, and thus begin his field work in the North-Western Association.

Respectfully submitted. WALTER L. GREENE, Field Secretary.

The report of the Treasurer was presented and accepted as follows:

Alfred, New York. February 13, 1907. Statement of receipts since the last report for the month ending February 17, 1907. Farina, Ill.

DIRE GARGER NOT

West Flallock III

\$ 3 56

# THE SABBATH RECORDER.

Concert Provent Walworth, Wis.. New York City, Second Alfred, N. Y. First Alfred, N. Y., Hammond, La.. West Edmeston, N. Y., New Market, N. J. Middle Island, W. Va.,

Given in Illinois a little snow and a piercing Outstanding Loan, \$200 00 FRANK L. GREENE, Treasurer. blast followed by gentle showers and balmy breezes, with variations, to find the consequent. The Treasurer also presented correspondence from Rev. Walter L. Greene, William L. Clarke, Q. E. D. a black sticky consistency offering resistance to locomotion; a huskiness in the voice. and Agnes F. Barber. VOTED.—That the Treasurer be authorized to a severe pain in the head and a dull ache in the bones, resulting in a strong inclination to indoor

pay the expenses of the Field Secretary incident to his attendance at the meeting of the Board a life. month ago.

Minutes read and apprived. Adjourned.

ALFRED ALUMNI DINE. CORLISS F. RANDOLPH, The Alumni of Alfred University residing in Recording Secretary. New York City and vicinity held their annual Dinner on Tuesday evening, February 26, at the THE FIELD SECRETARY AT FARINA. Hotel St. Denis. Daniel Lewis, late Health Com-After a few weeks in the study, the Field Secmissioner of New York, and President of the retary is again on the road on field work. The Alumni Association, acted as toastmaster. One first point visited on the trip in the North-Westhundred alumnie were present. President Davis ern Association was Farina, where pastor W. D. was unable to be present because of the death of Burdick had well prepared the way for his comhis father. Regrets were received from Prof. ing by the arrangement of sessions and a pro-Harry-Thurston Peck, of Columbia, Ira A. Place, gram of papers and addresses by local representageneral Counsel of the N. Y. Central R. R., Frank tives in additon to the messages brought by the Sullivan Smith, President Shawmut Railroad, Field Secretary. Judge Edward-W. Hatch, and Mortimer F. The Sabbath School Institute began Sunday Elliott, general Counsel. Standard Oil Com-

morning and continued with good interest on Sunday and Monday evenings. On Sunday William H. Crandall, Treasurer of the Unimorning in addition to the address and the versity, talked about the condition and prospects discussions conducted by the Field Secreof the institution. Dr. Mees, President of Polytary, papers were presented by Mrs. Thomas technical Institute, Terre Haute, Ind. discussed Zinn on "Why We Teach," and by Mrs. the relations that should exist between the tech-Herman Tappe on "The Preparation of the nical school and the university. Rev. R. Bert-Lesson." Sunday evening, "The Use of rand Tolbert spoke for Milton, a sister college. the Blackboard in the Sabbath School" was Dr. Charles E. Gorton, Superintendent of Pub-To the SABBATH SCHOOL BOARD OF THE SEVENTH considered in a paper by Mrs. Harry В. lic Schools, Yonkers, emphasized the advantages Crandall and "Ideals in Organization" were of the small college and extolled the high moral presented by the Secretary. The session closed environment at Alfred. Cynthia Westover with a general Question Box. At the last session, Alden, President-General of International Sun-Pastor Burdick spoke on "Elements for the shine Society, spoke in a happy vein of the suc-Betterment of Sabbath School Work from an ces achieved by Alfred. Peter B. McLennon, Educational Point of View." Mrs. W. D. Bur-Presiding Justice, Appellate Division, Fourth dick gave a paper on "The Music of the Sabbath Department, responded to the toast "Loyalty to School," and the Field Secretary on "Child our Alma Mater," and paid a glowing tribute Naure," as determining methods of teaching. to the work of President Davis in behalf of the A conference of the local workers was held on institution. C. Loomis Allen, David E. Tits-Monday afternoon. worth, Rev. B. Burdett Brown, and F. H.-The sessions of the Institute were well at-Church were called upon, and responded briefly. tended in spite of bad roads and the prevailing Orra S. Rogers was elected President and sickness. We found that the Farina people are Chas. P. Rogers Secretary of the Association for interested in some things beside poultry and the ensuing year.

poultry shows. The Sabbath School is doing

The world has small need of a religion which good work and is planning more and better work by introducing Teachers' Training Work. consists solely or chiefly of emotions and rapa more liberal use of the blackboard and by the tures. But the religion that follows Jesus Christ, organization of a primary department with a alike when he goes up into the high mountain to regularly appointed primary superintendant. -pray and when he comes down into the dark valley to work; the religion that listens to him, alike Pastor Burdick cheerfully meets a 5:14 mornwhen he tells us of the peace and joy of the ing train to welcome secretaries and sends them Father's house and when he calls us to feed his at the same hour, rejoicing that the Illinois Cenlambs; the religion that is willing to suffer as tral has no earlier train, ..... well as to enjoy, to labor as well as to triumph; the religion that has a soul to worship God, and It was in the primary room and we had been a heart to love man, and a hand to help in every talking with the boys and girls about what they liked in Abram. Finally they were asked if good cause—is pure and undefiled.—H. / on

is continey thought they could remember the three Dyke.

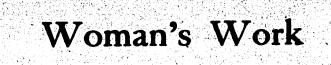
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Total, \$ 47 45 Balance in Treasury, \$ 56 60

things that had been mentioned, until the next week. They thought they could. Mildred. aged four, made it certain by saving. "I can for I am going to write them down in my note book."

Farina is fast becoming a worthy rival for Alfred as a home for retired clergymen. The apparent reason-fresh and tender chicken. Even ten dollar "Rhode Island Reds" are not witheld from visiting brethren.

STONE FORT, ILL., MARCH I, 1907.



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# ETHEL A. HAVEN, Leonardsville, N. Y.

# **RESTING IN GOD.**

From the German.

Since thy Father's arm sustains thee, Peaceful be:

If a chastening hand restrains thee, It is He.

Know his love in full completeness Fills the measure of thy weakness; If He wound thy spirit sore,

Trust Him more.

Without murmur, uncomplaining, In His hand Lay whatever things thou canst not Understand. Though the world thy folly spurneth, From thy faith in pity turneth, Peace thy troubled soul shall fill Lying still.

Fearest sometimes that thy Father Hath forgot? When the storms about thee gather,

Doubt Him not Always hath the daylight broken,

Always hath He comfort, spoken, Better hath He been for years Than thy fears.

Know then, whatsoe'er betideth Night or day-

Know His love for thee provideth Good alway. Weakest lambs have largest share Of the tender Shepherd's care;

Ask thou not then when nor how—

Only bow.

May the "Suggestive Program," reprinted below, be of some service in the meetings of our Societies, but above all may it be a thoughtquickener as to individual responsibility and individual relation to the work of keeping the world up to better things.

SUGGESTIVE PROGRAM. SINGING-"America."

RESPONSIVE SERVICE-"Go Work Today in my Vinevard:"

"I gave my life for thee.

My precious blood I shed.

That thou might'st ransomed be,

And quickened from the dead.

I gave, I gave My life for thee,

What hast thou given for Me?"

LEADER-Lovest thou Me? Society-Lord. Thou knowest that I love Thee. LEADER-Go work today in My vineyard.

Society-And they with one consent began to make excuse. "Lord. I would gladly obey thy command, but I do not know how. I realize the need, but I lack the wisdom. I pray thee have me excused."

LEADER-If any man of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given.

Society-O my Lord, I am not eloquent, I am slow of speech and of a slow tongue.

LEADER-Who hath made man's mouth? Have not I the Lord? Now. therefore, go. and I will teach thee what thou shalt say.

Society—But Lord. my household cares are great. have not the time. My sewing and my reading, my art work, my music, and my social duties absorb all my time and strength. When these are done there is no room for aught else.

LEADER-Martha, thou art cumbered with much serving, and careful and troubled about many things. But one thing is needful; choose that good part which shall not be taken from thee.

Society-Lord, I feel I have some salent, but I am sizes if I endertake the work I shall need to tive we some pleasure and make some coordice.

# THE SABBATE RUCCORDER.

LEADER-Whosoever doth not bear his cross, and come after Me. cannot be My disciple.

Society-I would gladly serve Thee, dear Lord, in this way, but I am not competent or capable; I have no talent.

LEADER-What is that in thy hand? Now, therefore, go, and I will be with thee. Thy God shall supply all thy need according to His riches in glory, by Christ Jesus.

Society-But Lord, I am timid. I shrink from publicity and lack courage.

LEADER-He giveth power to the faint, and to them that have no might He increaseth strength.

Society-Lord, I would gladly serve Thee, but for this thorn in the flesh. Thou knowest it. and am afraid.

LEADER-Fear thou not; for I am with thee; be not, dismayed; for I the Lord Thy God will hold thy right hand, saying unto thee: Fear not; I will help thee.

Society-Lord, what wilt thou have me to do? LEADER-Go work in My vineyard. SING---

"Let none hear you idly saying, 'There is nothing I can do.'

While the souls of men are dying,

And the Master calls for you.

Take the task He gives you gladly, Let his work your pleasure be;

Answer quickly when He calleth,

'Here am I. send me, send me.'

-W. F. M. S. Presbyterian Church.

PRAYER. Roll CALL-Respond with items of interest about any Mission work in this country. City Missions work for sailors, lumbermen; work among the Indians, Freedmen, Alaskans; College Settlement work, Sunshine, give immigration statistics to call attention to the appalling problem of the "Incoming Millions," as well as to this door of oppor--The Missionary Helper. tunity.

## A CHINESE WOMEN'S CHRISTIAN CONFERENCE.

A remarkable conference of Christian women met recently in Wei Hsien, the Holy Land of China. There were 300 women representing over 200 villages, and 200 more came from the neighborhood. Here was a gathering of women, some of them over seventy, who had hobbled on their bound feet for fifty miles or less, carrying bedding, hymn book and Bible. More remarkable still is the fact that their husbands encouraged them to go, though many had never before been more than two miles from home.

Mrs. Roys, formerly of Smith College, writes that some in America might not consider the meetings wholly decorous. The "young tyrants, the babies, tired of sitting still, demanded a promenade pick-a-pack up and down the aisles, and there was the freest exchange of greetings in penetrating tones between friends separated by half the audience." Moreover, when the meeting was thrown open, several would rise to their feet at once, uttering an imperious "I speak," with its unmistakable implication, "Let To the Seventh-day Baptist Churches all the earth keep silence before me."

The program included topics decidedly Oriental: the family relationships, beginning with the daughter at home, her betrothal, the wife, the mother-in-law, the meaning of church membership, personal work, Sabbath observance, family worship, prayer and personal Bible study: unbinding the feet—a discussion which led 205 of those present to unloosen their extremities and to promise that they would make their daughtersin-law do the same.

Mrs. Roys says that the afternoon meeting of the closing Sabbath was broken up entirely by the spontaneous desire of the delegates to go out for personal work on the street where thousands of women were o be found wending their way to a comple to pray to the gods for a function

harvest. What a hopeful sign for the future, when a religious conference cannot hold one session because the delegates are all engaged in personal work !

Twenty-one years ago Bishop Harrington was murdered on the way to Uganda, by chief Luba. Recently the son of the Bishop baptized the son of the muderer.

Ten years ago China had no vernacular papers; she now has one hundred and fifty-seven, and a "Daily Woman's Paper" in Pekin.

"AS YE WOULD." If I should see A brother languishing in sore distress, And I should turn and leave him comfortless,

When I might be A messenger of hope and happiness-How could I ask to have what I denied In my own hour of bitterness supplied?

If I might share A brother's load along the dusty way And I should talk and walk alone that day-How could I dare. When in the evening watch I knelt to pray.

To ask for help to bear my pain and loss, If I had heeded not my brother's cross?

If I might sing A little song to cheer a fainting heart, And I should seal my lips and sit apart. When I might bring A bit of sunshine for life's ache and smart-How could I hope to have my grief relieved, If I kept silent when my brother grieved?

And so I know That day is lost wherein I fail to lend A helping hand to some wayfaring friend; But if it show A burden lightened by the cheer I sent, Then do I hold the golden hours well spent And lay me down to sweet content.

There is God. He is good. He made life and life is good. Sorrow is discipline—it leads to peace as darkness preludes dawn or shower, sunshine

God is love. He is here. The world is full of love. The flowers scent it: the birds sing it; the breezes blow it; the ocean rolls it; the noble deeds of men proclaim it. Love and rejoice! For life, and love, and joy shall all endure!

Societies and Associations: DEAR BRETHREN :

The Northwestern Association at its last meeting requested the recent session of Conference to take up the subject of biennial sessions of the Conference, alternating with biennial meetings of the Associations. The matter was referred to a special committee which after giving hearing and careful consideration recommended that the Conference, through its Executive Committee take a vote of all churches. Societies and Associations and report the result to the next session of the Conference.

FRANK L. GREENE, COT. Sec. ACCO WANDELOBIES & AVES, BINGOR AVAN MARCHER LOOK

# VORTHER AND IN NO. 104

-Edith V. Bradt.

## MY SYMPHONY.

E. ST. C. CHAMPLAIN.

# CONFERENCE BIENNIAL

# A. E. MAIN. President.

# MARCH IN 1907.

BIRDS' ADVANTAGE OVER MAN. We despise the struggling, fluttering, quarrelsome sparrow as a good-for-nothing street. arab; yet the sparrow is in many respects man's superior. Its blood-temperature is considerably higher than that of man, or of any other mammal; it is far more active. capable of much greater exertion. It can do with less sleep, can live where man would starve. Its plumage is so beautifully adapted to all requisitions that it acts as a warm blanket in winter, a dust coat in summer, and in wet weather, owing to the oil glands at the bases of the feathers, as a mackintosh

The same and more is true of birds as a class, says London Answers. In some ways they are the highest of all vertebrate creatures. They have, of course, the inestimable gift of flight, which not only enables them to escape most of the dangers to which earth-crawling creatures are subject, but also to speed at will over the whole earth.

As architects birds far surpass all other wild creatures. A few animals, and a number of insects and fish, build dwellings for themselves and their young, but what can compare with dainty, bottle-shaped nest of the long-tailed tit, the swinging home of the gold-crested wren, or the carefully plastered mud dwelling of the swallow? The Indian tailor bird goes further still. It does what man can not do-it sews without needle or hands. Using its beak, it sews together leaves of trees with living fibers of other plants, forming a cone, which it lines with very soft material.

Birds are possessed of enormous muscular power, far exceeding in some cases that of any other warm-blooded creature. There is an instance on record of an eagle, weighing no more than fourteen pounds, lifting and carrying off a young pig which weighed no less than fortytwo pounds. How many men could even stagger along the ground carrying three times their own weight in their hands?

The kick of an ostrich is a fearsome thing. It will break a man's thigh, or even the leg of a horse. The ostrich, too, is for a short distance the swiftest runner of any creature. The top speed of a horse is about thirty-five miles an hour. An ostrich, it is estimated, can run for the first half mile at about forty-seven miles an hour.

The speed of birds in the air is a miracle which man rarely takes the trouble to consider. A swallow which had a nest in the gable of the railway station at Antwerp was taken thence and . sent to Compeigne, in France, a distance of 140<sup>1</sup>/<sub>2</sub> miles, and then released. It was home again within one hour and eight minutes. Its speed was, therefore, 1281/2 miles an hour.

which migrating birds of all kinds find their way in sunshine and darkness through uncounted miles of the high atmosphere, arriving year by year with most absolute accuracy at their distant destinations. Young cuckoos leave England after their parents and find their way unaided to are like a little boy standing upon the shoulders Africa. How do they do it?-

Birds are weatherwise beyond other creatures. Swans and other water birds seem to have some sixth sense which tells that a wet season is coming ... Before such a time they build their nests higher than usual above the waterline, so that It a flood comenciate and stockers will not be 

# THE SABBATH RECORDER.

what the weather will be. His harsh scream before he goes to roost is a certain sign of rain before morning.

Some migrating birds have the curious faculty of avoiding places infested by pestilence. Swallows, for instance, will never build where plague, cholera or yellow fever is raging. St. Augustine long ago noticed this, and exhorted his followers: "Shun wickedness as swallows shun pestilent places."

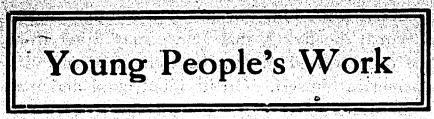
We speak of dainty persons having "no more appetite than a bird." No less appropriate phrase could be used. The bird tribe have one and all, enormous appetites. A heron weighing four pounds has, when shot, disgorged two frout -one of two pounds and one of one and one-half pounds.

# WITH JESUS AT THE WELL SIDE.

Rev. S. Goodwin Hastings in The Watchman in him a well of water springing up into eternal There is an easy parellel between that scene between the Master and ourselves. Like the woman of Samaria, only in a much larger degree There are many who meet the requests of than she, we are heirs of the labors and achiev-Christ for a share in their lives by saying, "How is it that thou askest me?" They are unwilling ments of the past. As she drew water daily to grant what he asks, or they prefer to delayfrom a well that was an heirloom to her from a remote past, so we may be said to be draware they not due to ignorance of the Gift of God? Can we not think of Jesus as saying to them, as ing from many deep wells that have come down he said to the woman of Samaria, "If thou to us from past ages. The well of our English speech is no shallow one, the means by which knewest the Gift of God, and who it is that we express our thoughts to one another. There saith to thee, Give me to drink, thou wouldst are the wells of invention, the wells of literature have asked of him, and he would have given thee and good learning. There are the wells of civil living water?" They do not know what they liberty, the wells of our national life. There are refusing. are the wells of medical knowledge and surgi-Once only, as far as we know, did Jesus sit

cal skill. by Jacob's well. Once only His way in life In truth it may be said that we are drawing crossed that of the Samaritan woman. He deep draughts every day from wells that were would have been less than He was had He alslowly and laboriously dug for us by hands that lowed her to depart without a word. He was long ago went back to their dust. Is it possible wise in seeking first to be put under obligation for you to form an idea of how much would be to her. It is gratifying to us to believe that He stricken from your life, if all that flows into it was successful with her and she came to know daily from any one of these wells were to be the Gift of God. His attention is turned now lost to you? Suppose we could cancel from the toward us; He is making request of us. How world's possession what it enjoys today from shall we treat Him? Shall we share all with various uses of iron and steel. Imagine the Him? Are we willing that all we have, and locomotive. the railway, the printing press, the that every thought even, shall be brought into lathe, the mighty engines in mills and factories, captivity to Christ? Not one of us is not glad the various forms of cutting implements made of that the poor Samaritan woman came to know steel, the multitudinous appliances dependent for the Gift of God; and surely we who are glad their existence upon the discovery of such a that she came to know the taste of that water. of which if a man drink he shall never thirst, plentiful and cheap metal as iron-imagine all these lost to the world, stricken wholly out of will not refuse the same ourselves. We are the list of its possessions: can you think clearly at the well-side with Jesus. If we are willing what a loss that would be? Can you think and glad to share with Him. He will give us of what it would mean to us to lose in a moment the water of life freely. our present facilities for transportation and travel, rapid communication between widely distant A FEW WORDS ABOUT BATTLE CREEK. lands? What would our situation be without If you are considering a change in location and wish to still enjoy all the Sabbath privileges, let us call your the well of musical invention and achievement to attention to Battle Creek, the great home of Postum More than equally marvelous is the way in draw from every day? We are the heirs of the and Toasted Corn Flake. Battle Creek has a populaages; every day, like the woman of Samaria, we tion of about 30,000 with prospects of increasing to draw from the wells that have come down to us 40,000 or 50,000 in the next year or two. It is located midway between Chicago and Detroit on the main lines from ages gone by. We stand upon the achievof the Michigan Central and Grand Trunk Railroads. ments of a giant past; and when we take to Plenty of employment at good wages, good openings boasting of the advantages which we possess. we for business, small farms at reasonable prices, rent and living expenses as reasonable as can be had anywhere. Seventh-Day Baptists will find a welcome here and all of his father and calling upon all about to take" the Sabbath privileges. We have a church organization notice that he is taller than papa. but do not hold services, but our people are increasing As we thus draw deeply from these wells to in number and our beliefs are honored and respected. Any one desiring any information may write to Sheldon G. Babcock, 210 W. Main St., Battle Creek, and he will gladly answer all questions and lend his aid h helping secure locations and positions. If you are interested, reel free to write whether you want to come to Battle Creek property

which we have fallen heirs and from which we obtain so much to enrich our lives, the Master comes and sits by their side, as he sat by Jacob's well and as he said to the woman of Samaria, so he says to us "Give to drink.". He asks us to share with him our life and all that makes it worth the living, that so we may draw from the deepest well of all, the well of eternal life opened in himself. On its intellectual and materialistic sides this age is well developed. We need to share with Jesus to bring our life into a more symmetrical development. The gifts the past bestows upon us are many and important, but we need the Gift of God to complete out life and justify our spiritual thirst. However deeply we drink from the wells of convenience, comfort, pleasure and culture which we have inherited from the past, we thirst again, for none of these things can satisfy us fully and permanently. But when we share all these with Christ by giving him our love and making him in truth our Master and Lord, we begin to learn what he means by saying: "He that drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become



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# PROTESTANTISM VERSUS CATHO-LICISM

I have been much interested in the article which follows, and have asked Brother Kenvon to send it on to the SABBATH RECORDER. He is a veteran of the road and knows what he is talking about in this field. A book such as the one he speaks of-fair, kind, comprehensive, packed with facts and incidents, in interesting and forcible style, happily illustrated, would interest the average man. A tract which is given away is thrown in the waste basket. An attractive book that has cost money will be a preacher of truth for years to come. The agents can earn their own living and feel that they are doing a work as great as preachers can do. In fact, they are preachers. - The business being self-supporting, almost any number of people can engage in it.

Dr. Lewis writes for thinkers and scholars, Let some man, standing between him and the mass of grown-up children, put the great historical truths into popular form, and let some Seventh-day Baptist illustrator arise to cast truth into pictures which will nail the attention of the casual reader. We are a small people, but logically, to us belongs the opportunity and duty of vindicating Protestantism against Catholicism, on one side, and winning the Jews on the other side. The Sabbath is the sign manual of an unbroken Bible's supremacy over creed and precedent. The Sabbath is the bolt which goes straight through the Bible from Genesis and Exodus, down to the time of Jesus and the Apostles. It links the sons of Abraham with all the sons of Adam.

L. C. RANDOLPH

# PROTESTANTISM VERSUS CATHO-LICISM. Part I.

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# D. BURT KENYON.

various organized forms. The most radical di- in the Reformation headed by Martin Luther. visions are the two at the head of this article; Catholicism, with two heads, Roman and Greek; Protestantism, divided into many sects. Catholics claim vested power in that Church to make it, it also opened the possibility of an enlightened laws and rules that are holy and acceptable to world. Luther visited the Pope, Leo X, at Rome, God, a rule of faith and practice for all people. in 1518, "a journey which revealed to him the They assert that the Catholic Church is a suffi- irreligion and corruption of the clergy and decient teacher in things pertaining to the salvation of men from sin. Protestants deny this claim and Pope." He maintained the invalidity of indulhold that the Bible is the perfect teacher in such matters. Surely this is no small difference. The his associates were condemned as heretics, yet Pope, being the head of the Church, is counted the times had changed so much that he was perequal with God, and may change his fundamental laws, even the ten words given to Moses. Cathoics claim precendence and say that in the early days they were Christ's principal representatives. Not only so, but they, as a Church gathered together, in book form, the various scriptures and thereby we have the Bible. For this reason they seem to think that, in a way, they are superior to the Bible and competent to judge of its merits nor expedient to act against conscience. In 1546 as a teacher.

Cardinal Gibbons, chief of the hosts of Catholics in America, saw fit to make a direct attack upon Protestantism, with the charge that they were inconsistent, claiming the Bible as teacher and then practicing many things with no better authority than his Church gives the brought his

# THE SABBATH RECORDER

proofs from the Bible itself. That was a dead shot for our brethren who observe Sunday as a holy day. Seventh-day Baptists are out of range, and are left unhurt.

The object of this article is to encourage some Seventh-day Baptist to take up this challenge and write some books that will show the inconsistencies of Catholicism, as shown by its history, and the benefits of Protestantism, by the same

## Our Mission.

Is not this our opportunity? I frequently see articles with suggestions pertaining to our mission as a member of the Protestant family. In general we are like other Churches, no better, no worse. But if the Bible is the true teacher and we have grasped facts that our brethren have failed to accept, and can meet this challenge, there is something doing, and this is a part of our mission. Of course this is no new claim, but the source from whence it came and the conditions connected with it, the spirit of superiority manifested, the needs of the time and the far-reaching influence of Cardinal Gibbon, call some one to show where inconsistency really rests.

The Bible is honored and greatly beloved by Protestant Christendom. This is proven by the earnest and united efforts to furnish it to all people. Let us look backward, "and see where we are at," and find the root of this controversy, if we can. As I see it, class prejudice was the great stumbling stone. Constantine, a Roman ruler, for reasons of his own, espoused the Christian faith. But through his prejudice toward the Jews he proclaimed that he would have nothing in common with them. His decision was not reached through Christ's teaching, but by his own will. His decision was final, for who could resist the power of the Roman Emperor. His wish controlled the army as well as the Church. So we see, it was not the law that was given by God to Moses, on tables of stone, but the word and will of a man, not without his faults, that was the directing force in the affairs of Christianity for many centuries, is yet, in the matter of a "rest day," with most Christians. But deliver-Christianity, as represented in the world, has ance from this same Pagan and Papal yoke came Not all was accomplished by him that could be desired, but when that movement unchained the Bible and gave, it to all who cared to study stroyed his reverence for the sanctity of the gences and of the papal supremacy. He and mitted to live. In 1521, "he presented himself at the Diet of Worms before the emperor and a vast assemblage of princes and prelates of Germany. He there made an elaborate defence and concluded it with these words, Let me then be refuted and convinced by the testimony of the Scriptures, by the clearest arguments, otherwise I cannot nor will not recant; for it is neither safe he died, having lived to see his doctrines take such deep root that no earthly power could eradicate them." (Illustrated Biography, by Charles C. Savage.) And now we have Protestantism and its four hundred years of history to compare with popery from Constantine, to A. D. 1907, 2 States Autor C. Sentis Cit of the Mere-rise

FROM FOUKE. ARK. At our Christian Endeavor meeting February 23, the Sabbath Reform topic was vigorously discussed. The meeting was led by Deacon C. G. Beard. The question-"What is the greatest hindrance to Sabbath Reform" brought out some thoughts that will bear repeating. The generally accepted answer to the question was the belief of the people that Christ rose on the first day of the week; and the divided position of our own people on this same point. The leader said when the Sabbath question was brought to his notice he was confident he could prove by the Scriptures that Christ rose on Sunday, but the more he sought the truth the more fully he was convinced of his mistake and finally gave up and began the observance of God's Sabbath. Another, who has had wide experience in Sabbath Reform work, said until all of our people who engage in any degree or manner in this line of work, accept the plain teaching of Matt. 28:1-6 our efforts will not be a success. Is it possible any of us are thus standing in the way or retarding the progress of Sababth truth?

# THE READING AND STUDY COURSE IN BIBLE HISTORY.

ONE HUNDREDTH 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.) I. What promises has godliness? 2. What reasons does the Psalmist give for praising God in these chapters? 3. How is the coming of Christ expressed in chap-

ter 118? Psalms (continued).

idols. 114:1-115:18. to God. 116:1-117:2.

fied. 118:1-29. obedience. 110:1-24.

## SUPPOSE THE FOREIGNER SHOULD LEAVE OUR CITIES.

It is in the large cities that the departure of the foreigner would be most severely felt. In the thirty largest cities in the Union persons native-born of native parents formed in 1900 but 33 per cent. of the total population. New York from its boasted eminence of. 3,500,000 inhabitants at the twelfth census, would shrink to less than 800,000; yet still remain the most populous city. Philadelphia's population would be cut in half; Chicago would lose nearly four-fifths; Boston would decline from more than half a million to approximately 150,000; while Milwaukee would sink from near the 300,000 mark to less than 50,000, or to but little more than one-sixth of her total population. These facts faintly suggest the disturbance of the population equilibrium, especially in the urban centers of the North and West, which would result from the exodus of the foreigner and the children of foreigners. In this branch of the subject even the Southern States would be mildly interested, since in the cities are located practically all the foreign element resident in those States-From "Why We Need the Immigrant" WWITTIAM S Romatter in the American Monthly Ro 

# WOAD YOU DON OUR UNCLUDE

# C. C. VAN HORN.

First-day. The Kingdom of Christ predicted; reasons for praising God. 110:1---141:10.

Second-day. The security of the godly; an exhortation to praise God. 112:1-113:9. Third-day. An exhortation to fear God; vanity of

Fourth-day. A profession of love for God; praises

Fifth-day. Thanks unto God; Christ's kingdom typi-

Sixth-day. Prayers, praises, and professions of

Sabbath. Prayers, praises, and professions of obe-

dience (continued). 119:25-64.



MARCH IT, 1907-

# THE BURRO; AND POLLY AND GEORGI BY L. S. ROSS

One day at the supper table George said, "O; papa, I wish I had a pony to ride. Then I could ride after the cows and bring them home; I could chase the sheep if they got out; I could ride to school, ride to Sabbath school. I'd just ride and ride, and ride. I could have so much fun if I had a pony." "Well, George, what do you think Polly would do: could she just walk, and walk, and walk, while you rode, and rode, and rode? Do you think that would be fair for Polly?" say anything about it at all.

he wanted a pony, the children went out into the barnyard; and there they saw the queerest body was near until somebody laughed and there · looking animal. "Why, what's that? What a great big head. Its body doesn't fit; its head is so big it looks to me that he would tip up behind. It looks sad, and looks as if its ears had turned over. "What is it Polly, and where did it come from?" "Well, I don't know, but it looks like did you do it, Tom; we couldn't even pry his a misfit mule. Just look at its ears. I know it heard us talking about it, for it looked so sad when I said it looks like a mule." "Huh: it ought to hear with ears like that." "Well, if it is a mule I don't want to have anything to do with it. for don't you remember once when Tom took hold of that little mule's tail and twisted it and the mule kicked him on the end of the nose and made it bleed? But what is it for, anyway?" Then papa came out of the barn and Polly and George began: "What is it for? Where did it come from? What is it? Whose is it? What does it eat? What is its name? Is it sleepy all the time? Is it really sad? " "Well, children, which question do you want me to answer, all of them at once or the last one first and the first one last?" "But what is it, papa, is it a mule?" Then Polly remembered and said: "Oh. I know. I know." "Well, if you know, Polly, say what it is and don't just keep saying. I know, but let me know too." "Why, George, I believe it's a burro; don't you remember the story about the Mexicans putting big loads on them and about people riding up the mountains on them." Why, Polly, I don't see how they can do that, for he couldn't hold up even one of us." But what do you think papa did? He just put his foot up over the burro's back and sat there on him. Then Billy, for I have been barefooted all summer." But Billy that was his name, walked around the yard, and his back didn't break, although George expected to hear it crack any time. "Now, George, do you think Billy can hold you or Polly, or even both of you without breaking his back?" "O, papa, let us ride." "All right, come on and get up. Polly first; there you are; now, George, climb on behind." So Polly and George had their first ride on the burro.

"You go out to the barn, open the front door, and look just to the right and see what you find on Billy's back and fasten it good and tight." Folly-didn't know what she would find on the peg-

# MED CATERADCORDER

door and there on a peg was a new saddle just came to a big mud puddle he ran right through it : to fit Billy's back. It didn't take them long to but Billy didn't. He just stopped with his foreget it on, and George started to climb up when feet at the edge and with his head down. Polly he remembered that perhaps Polly ought to have and George didn't stop just then, but they slid the first ride on the new saddle, so he said, "Do right down over Billy's neck, over the back of his hurry up, Polly, and climb up, for I can't keep head, and out along his ears to the end, and then down much longer." Then Polly got up for a sat down easy in the mud puddle. How the ride, but when she went to take hold of the bridle children did laugh! They thought Billy laughed she found it wasn't on Billy. George thought that at them, too. Then they got out and lay down was a good joke on Polly, and he began to make on the grass and scraped some mud off their fun of her, but she said, "Say, George, was the clothes. After they had most of the mud off bridle on Billy when you began to climb up? George said, "Polly, hadn't we better go home?" You go see if you can find one." George went But Polly said, "No, let's stay here awhile and to look and sure enough there was a big new get our clothes dry; it is so nice and warm I bridle just right to fit Billy's head. Then George think we won't catch cold." So while Billy ate tried to jut it on. After he had worked awhile grass and dozed the children rolled in the grass he said, "Polly, you go to the house and get me and got their clothes partly dry. And the dog the stove poker or something to pry open Billy's came back and lifted one ear and wagged his tail "Well, I suppose it wouldn't; but papa, I do mouth; I know he must have the lockjaw, for I at them. After awhile they thought it was time wish I had a pony." George didn't say any more can't get it open." "Huh, George, I know I can." to go home. But before starting they both got about the pony; neither did papa, and Polly didn't "All right, just get down and do it." So Polly on one side of Billy's head and pushed as hard tried to put the bridle on. "Say, George, I know as they could to turn him about so he would go One morning not long after George had said his teeth are shut tighter than when you were in the right direction; then they climbed on and trying to open them." They didn't know anywent home, put Billy in the pasture and sang him a lullaby. Then it was school time. was Tom watching. "Well, well, George, Polly; -The Advance. so you can't put a bridle on a little sleepy burro; why, Billy doesn't know what you want him to THE STRENGTH OF JAPAN. do." Tom put the bridle on so easy that the chil-"The strength of Japan," says a French dren could hardly believe their eyes. "Why, how writer, who has just returned from that country, "does not consist in its navy and its army, well equipped though they are, but in its ---childhood.. mouth open with a stick." "O, you just didn't know how. Now climb up and take a ride."

One morning George said, "Polly, let's take a cently visited, the children were requested to ride before school time." "All right, George, just write something on the subject of 'the Spirit of as soon as I help mama wash the dishes. You Japan!' And this is what an eleven year old go out and catch Billy; we won't need the saddle. girl wrote: See if you can get him waked up; I believe Billy "'There is a Japanese spirit just the same as sleeps all the time, even when his eyes are wide there is an English spirit and an American spirit. open." Polly soon got the work done and then Each is distinguished by its own mark. The she went out to see if George was ready to go. Japanese spirit is pure and noble. It is like the There was George trying to hold Billy's eyes cherry blossom, beautiful and fragrant, but open. "I just can't get him waked up, Polly." which, without murmur or complaint, permits "Well, all right, George, maybe we can make him itself to be shattered by the four winds. In like go if he is asleep; just so we get a ride, that's manner we people of Japan live and die, withall I want. Come on, let's get on." So Polly out regard to our own lives, which are cheerand George both tried to climb on Billy's back fully given for the fatherland. This is the seat the same time and got in each other's way. cret of our victory over Russia. And this is the "Now, George," said Polly, "you just wait until secret of our victory over any other country I get on; I don't believe we can both get on at the which might attack us. Japan is a little land. same time." So Polly climbed up and then but every Japanese has these ideas implanted in George. Then Polly said, "Get up, Billy, get up, him from childhood, and is therefore always get up, get up," but Billy didn't move. Then ready to die for the mikado and the fatherland." George began to kick Billy's sides with his "A country," continues the writer, with what heels. He kicked pretty hard for a little while, reason any may guess, "which has children who but he was barefooted and he soon said, "Polly, can write essays worthy of a university profesif I don't quit I will get stone bruises on my heels, sor. and who are imbued with such patriotic feelfor Billy's ribs are harder than my heels, even if ings. can fight." woke up and started to walk down the road just Peace of heart lies in perfect resignation to as slow. They hadn't gone far when a dog the will of God. What you need is true simplijumped over the fence and barked at them. city, a certain calmness of spirit which comes Billy laid back his ears and looked at the dog for from entire surrender to all that God wills, paabout a minute and then started after it. The tience and toleration for your neighbor's faults. dog started down the road just as fast as he and a certain candor and childike docility in accould go; Billy started down the road just as fast knowledging your own faults. The trouble you as he could go, and Polly and George started feel about so many things comes from your not down the road just as fast as they could go on accepting everything which may happen to you The next day after dinner papa said to Polly. Billy. Billy almost jumped from under them with sufficient resignation to God. Put all things. when he started, but they held on, Polly then, in his hand, and offer them beforehand to to the bridle rein and George to Polly's him in your heart as a sacrifice. From the mothere hanging on a peg. Take it down put it dress. Billy laid his ears back and went ment when you cease to want things to be acstraight for the dog. Polly thought they cording to your own judgement, and accept unwould be better to hold to than the bridle, conditionally whatever he sends, you will be but a doubt die her long to get to the barn, so she let go the reins and took hold of free from all your uneasy retrospets and anxieind George was there, took. They opened the the ears, The dog was so scared that when he ties about your own concern.- Fencion.

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To illustrate: In a Japanese school which I re-

HOME NEWS

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COSMOS, OKLAHOMA. Some of your readers have asked me to give further information in regard to our location at Cosmos. Those wishing to reach Cosmos should take the Rock Island train from Kansas City, to Hooker, Okla., which is now our nearest railroad station. It is forty-five miles east of Cosmos. A mail wagon leaves Hooker at eight A. M., on Tuesday, Thursday and Sabbath. It reaches Postal, Okla.. at five-thirty P. M. A mail wagon meets it at Postal by which one can reach Cosmos at eight o'clock P. M. on the same day. If any one coming to Cosmos will inform Mr. A. S. Thaver in time. he will meet them at Hooker, bringing them to Cosmos by such a route as would show them desirable portions of the country. The settlement of Cosmos consists of a post office, a printing office, where the Cosmos Pioneer, a neat little paper, is printed, and a store, all of these being in one and the same building. In addition to these there is a boarding house, a lumber yard and a real estate office. The buildings are scattered at the present time, but they will be moved to the railroad when it comes We are sure that the road will reach through. us as work is now being done at both ends of the Several excellent bargains by way of route. claims may now be secured at about \$850.00 each. Other claims may be purchased for \$350.00 each, but these are from fifteen to twentyfive miles distant from Cosmos.

## Mrs. A. S. Thayer.

# THE OLD HISTORIC EAGLE PASS STAGE ROUTE OF WYOMING.

BY WILLIAM GRIFFITH.

Announcement that the historic Eagle Pass stage of Wyoming, which had not missed a trip in thirty-seven years, was discontinued on January I, indicates the closing of another chapter in the romantic story of the Far West. It freshly emphasizes the passing of those pictur esque figures, the stage driver and the road agent. Many an old sagging wreck of a coach, such as may still be found warping here and there between Wyoming and California, could tell a story of masked attack and defense. One of the most daring and proficient drivers who ever piloted the Eagle Pass Coach was Harry Goodman, known throughout Wyoming, among good and bad men alike, as Old Harry. Back in the late seventies and early eighties this famous driver waged a remarkable campaign upon a band of outlaws who infested the route over which he passed. Goodman is-still living near Laramie, on a ranch purchased out of the savings, as a result of thirty years on the box. As a driver he was deceptive in physique and manner. being small and wiry, but with nerve and courage. Once a lone bandit confronted him as he rounded a sharp curve in the Shoshone mountains. His formidable black snake was in the air when the highwayman sprang from behind a rock. Quick as a flash, and with marvelous accuracy, the writhing lash cut the road agent across the eyes, blinding him for life.

On one occasion when an armed man stopped the stage on a ledge which overhung a ravine three hundred feet deep, the robber had hold of the bridle with one hand, while, with a revolver in the other, he covered the driver. Suddenly, aled fille revolvers and cantridge belt on hus with the plunder.

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one of the horses lunged and disconcerted the robber. Taking advantage of the opportunity Goodman hurled the heavy whip, butt-end first, at the robber, keeping his toe on the cracker so as to regain the precious possession. His aim was such that the heavy whip-handle, striking the revolver, sent it flying into the air. Then, the whip was quickly drawn in, the horses touched up with that magic lash, and the stage swept forward, knocking the bandit into the ravine, where his body was found, bruised beyond recognition.

Only second to Goodman as a magician of the whip and rein was a driver famous in the seventies, known as Charley Parkhurst. Only when the veteran stage driver was being prepared for burial was the astonishing discovery made that Charles Parkhurst was a woman, with a husband, from whom she had separated, and a daughter of the East. The latter, at the time her mother died, was finishing her education at a fashionable seminary in New England.

Unless it be the lawbreaking career of Etta Longbough, wife of the notorious Harry Longbough, whose shadowy trail stretches over the great Southwest, and who is now a fugitive, with his wife, in the Argentine Republic, there are few feminine figures in the bandit gallery as boldly etched as that of Anita Lee, alias Bronco Barrett, who operated in masculine guise and with uninterrupted success from 1871 to 1879. Her field of activity included California Nevada, Utah, New Mexico, and Arizona, and it was not until years after her death in 1879, that the secret of her sex became known.

Early in her astonishing career this woman road agent incurred the bitter enmity of a Nevada deputy sheriff named Dave Plummer. This doughty official shared in the humiliation of five other men who were held up by the lone highwayman while staging on the old Clifton and Lordsburg route along the Gila river. For years Deputy Sheriff Plummer and his confreres pitted their cunning against hers, all the while supposing Bronco Barrett a man, but without avail. The bandit received the appellation of Bronco from the fact that "he" was always superbly mounted on a fleet bronco, or mustang stallion, whose powers of speed and endurance were a Western tradition. One after another of the pursuers were outwitted and outdistanced in the chase, until, the operations of the elusive road agent becoming bolder as time passed, a reward of \$2,500 in gold was offered for "his" capture, dead or alive.

which had never been beaten on the road, and for nearly two years, from 1876 to 1878, horse dicament. Still gravely studying the chagrined deputy, the other went on to assure him that he Bronco Barrett, and ended by advising the deputy to give up the chase. With this the highwayman, whom the deputy had ruefully recogmized as Barrett, quietly strupped the appropri-

saddle, mounted, and rode away, leading Plummer's horse as a further souvenir of the episode. Despite his chagrin the deputy again equipped himself and renewed the chase. This second chapter of the duel consumed another year, at the end of which the deputy chanced to be in Virginia City, Nevada, one day. It was in October, and the air was cool and bracing. He wandered about the mining town in an aimless manner until shortly before noon, his thoughts on Bronco Barrett, of whom nothing had been heard for months. His gaze wandered idly toward a crude wickup standing back a few yards from the main street. The structure was a restaurant, as a primitive sign over the doorway betokened, and there, seated on a bench and quietly dozing in the sun, was a person whose features and bearing corresponded with those of his quarry. Dispensing with casual pre iminaries by quickly drawing a loaded .45 Colt frcm the holster, and producing a formal warrant with his other hand. Plummer ordered the sleeper to wake up. Barrett obeyed with astonishing alacrity, at the same time reaching for a weapon. But too late! He was gazing into the cold muzzle of the six-shooter. Keeping his prisoner covered, the deputy announced that he had a warrant and would read it when circumstances permitted

"Sheriff," was the reply, delivered in a cool, level tone, "you will never boast of getting Bronco Barrett alive," at the same time drawing a revolver and, with incredible swiftness, stepping aside, as the deputy fired. The bullet lodged in the wall where the other's head had been leaning. It was answered with equal celerity by the supposed "highwayman," and then began a duel-sharp, sudden, and sanguinarywhich only ended with the death of both. So far-spreading was the fame of Broncho Barrett and so unavailing had been the efforts of a small army of sheriffs, deputies, and stage guards to kill or capture the notorious road agent, that three years passed before it became public that Barrett was a woman.

So much fable is interwoven with fact in reports of the careers of the more famous, or rather infamous, Western road agents, that they are often credited with performances which have been greatly exaggerated in repetition. One story, for instance, is connected with the name of this Barrett. His, or her, exploit on this unique occasion consisted of stopping the old Auburn-Sacramento stage, lining up the driver and passengers, marching them off into the underwoods, plundering, and binding them to the last man; Plummer himself had a fine roan stallion, and threatening instant death to any one who followed him. He then returned to the stage, mounted the box and proceeded to the next relay and rider did practically nothing else than fol- on the route. There he explained that the regulow the trail of Barrett. The chase was almost lar driver had been unable to make the trip. given up in despair, when, one evening, while the As it happened, the express box contained little deputy was camping in the foothills below Sac- of value on the eastward trip, but so plausible ramento, he awoke to find a man standing over was the new driver and so expert at his business him. The marauder had taken the precaution that his oral credentials were not even questioned. to completely disarm Plummer, who, on reach- The sequel reveals the deftness and foresight ing for his rifle, was coolly informed of his pre- of the bandit. For on the return trip, when a few miles west of Auburn, the fresh load of passengers were ordered from the stage, robbed, was wasting his time and energy in pursuing as was the gold-lined box, and left gaping and cowering in the road. Barrett, with this done. remounted the box, and drove on a few miles to the spot where the fleet indistance stallion was were a solution of the super and a second way

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Scarcely less picturesque in point of daring and originality of method were the more recent exploits of Tom Ketcham, alias Black Jack, who was hanged in New Mexico some six years ago for killing the sheriff who attempted to arrest him. Ketcham reduced his nefarious occupation to a fine art, bringing to it a skill and cunning, such care and patience, as appear to have been a waste of effort. Once in Laramie an express messenger drew the attention of a hotel proprietor to a fellow-guest, declaring he was the notorious bandit who, it appeared, had held up a stage a few days previously, in the neighborhood.

"Why, you are away off," responded the proprietor, emphatically. "Mr. Williamson has been stopping with us over a week and hasn't missed a meal or a night in the house since he arrived from the East. In fact, I know he was in his room when the stage passed through town, an hour before the robbery."

It later developed that Black Jack had called the proprietor to his room and inquired about the location of a certain ranching property while the stage was standing in front of the hotel. had next cut two inches off his candle, to show that it had been burning at least an hour, and had made his way from the house by means of a rope suspended from the window of his room. Making his way to a corral just outside of town where several broken mustangs were pastured, he had mounted one of them, overtaken the stage, held it up, and was back in his room within an hour an a half, calling for a pitcher\_of water.

Shortly before his execution this master craftsman informed his jailers that he had never stolen from a man who he believed could not afford the loss, and had never robbed a woman in his life.

"Furthermore," he added, "I have never used a loaded rifle or revolver in holding up any one." His hearers were divided between astonishment and incredulity.

"It's true as gospel," protested the captive desperado. "I was always afraid that, with loaded weapon, somebody might be shot by accident. Time and again I have examined my gun carefully before 'sticking up' a stage or train, to make sure it was not loaded."

Probably the most successful highwayman of those early days, in respect to plunder he secured, was the notorious Milton Sharp. His operations were confined to Nevada and Western California, and, in the late sixties and early seventies, when weekly shipments of gold bars and dust were made from the Nevada mines to San Francisco, he reaped a vast harvest. Sharp is credited with having stolen during a dozen years fully half a million dollars in one form or another.—N. Y. Evening Post.

# DEATHS

SAUNDERS.—Hannah Burdick Saunders was born in Alfred, N. Y., February 26, 1839, and died at her home in Amity, N. Y., Feb. 19, 1907. She was the daughter of Osborne Alexander, and

Amaryllis Vincent Burdick. Her husband, James Saunders,-and two children, Miron and Wayland, are left to cherish the memory of this loving and faithful mistress of the home. Her sister, Mrs. Susan Westcott, and wo grandchildren are also living. She was baptized when about sixteen years old and joined the Second Alfred Sevenin-day Baptist Church, so which she has 

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services: She has kept the Sabbath in her home, studied the Bible and shown the fruits of an earnest Christian life. Services were conducted at the home. February 22, by Pastor Randolph. Burial in Alfred Rural Cemeterv.

LATHAM.-Winslow Latham died near Nile, N. Y., February 20, after a long and painful illness, aged about seventy years.

The subject of this notice was born in the South, though he was never a slavé. He enlisted as a soldier during the Civil War and was honorably discharged. He came North, bought land and settled near Nile. N. Y. He made a profession of faith in Christ and was baptized into the membership of the Friendship Seventh-day Baptist Church of which he was a member at the time of his death. He was highly regarded as a Christian neighbor and friend. He leaves a wife and four children. Funeral services were conducted at his home, February 22, by Rev. O. D. Sherman of the Richburg Church, on account of the illness of Pastor Bond. Text: Job 3: 17-20.

O. D. S. DECKER.-At the home of her parents in Rome, N. Y., Feb. 16, 1907, Miss Pansy C. Decker, in the twenty-third year of her age.

Miss Decker was converted when about 15 years old, was baptized by Rev. Martin Sindall and united with the First Verona Seventh-day Baptist church. She had been ill for several months, and knew that the end of life was near. She was perfectly resigned and the hymn, "The Everlasting Arms," was a favorite in her last days. Farewell services were conducted at the home in Rome, N. Y., Monday evening, Feb. 18, and at the First Verona church Feb. 19 by the pastor A.T.D

GREEN.-In the town of Alma. Allegany county, near Pikeville, N. Y., Feb. 22, Mrs. Sarah Burdick, wife of Joshua Green, in the 71st year of her age.

Sister Green was baptized and joined the Hartsville church when about eighteen years old. She was married to Joshua Green July 5, 1856. They moved from Alfred to Alma about thirty-six years ago; making with their resolute wills and strong arms a home in what was then almost a "forest primeval." Five children were given them. Sister Geen was a woman of great strength of body and largeness of heart. A truly Christian, a kind and helpful wife, a faithful mother. and a real neighbor. She left her membership with the Wellsville Seventh-day Baptist church. The funeral services were held at the church in Petrolia, Sunday, Feb. 24, a crowded house testified to the esteem of mourning friends and neighbors. Services were conducted y Rev. O. D. Sherman of Richburg, N. Y. "Thy brother shall rise again ." John 11:23. 0, D. S.

### THE AMERICAN SABBATH TRACT SOCIETY TREASURER'S RECEIPTS. For the Month of January, 1907.

**Contributions**:

Mrs. Luella Worden, Plainfield, N. J. 3 00 J. H. Coon, Utica, Wis. Churches: Shiloh, N. J. First Genesee, N. Y. Milton Junction, Wis. New York City 1st Hopkinton, (Ashaway) R. Hartsville, N. Y. Independence, N. Y. Riverside, Cal. Hammond, La. First Brookfield, N. Y. Second Brookfield, N. Y. Fouke, Ark. Albion, Wis. Albion, Wis., Sabbath School Plainfield, N. J. Friendship, N. Y. Second Alfred, N.Y. Farina, Ill., Sabbath School

Dodge Center, Minn., S. S.

Collection yearly meeting, N. Y and N. J. Churches

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S. D. B. Memorial Fund:

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# Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD. Edited by

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

Mar.23. The Woes of Drunkenness.....Isa. 28: 7-13. Mar.30. Review.

# LESSON XII. March 11, 1907. THE WOES OF DRUNKENESS.

## Lesson Text. Isaiah 28:7-13.

Golden Text.—"Wine and new wine take away the heart."-Hosea 4:11.

The prophecy of Isaiah selected for our study was probably written a few years before the downfall of Samaria. Isaiah would say to the men of Judah, you see plainly what misfortune is coming upon the Northern kingdom: beware, for you also are guilty of the same sin..

These words of exhortation and instruction were particularly adapted to the men that first heard them, but they are also profitable for those who in any age are negligent of their responsibility in God's sight. Of all people that are negligent of their duties those who indulge in strong drink are the typical example. The man who deadens his sensibilities or renders himself completely unconscious is sure to fall short in his duties to himself, to his fellow men, and to God

The prophet has concretely in mind the Egyptian party in Jerusalem who would persuade King Hezekiah to forget the conservative advice of Isaiah as the representative of Jehovah, and trust in Egypt to deliver them from the Assyrians. Like some people in modern times they thought that they were capable of managing the affairs of the government without any suggestions from the man who wished to remind them of their responsibility to Jehovah and to point out the course of action that was right in his sight. TIME.—Perhaps about the year 725 B. C.

PLACE.—The land of Judah.

PERSONS .--- The Prophet Isaiah speaking for Jehovah to the people.

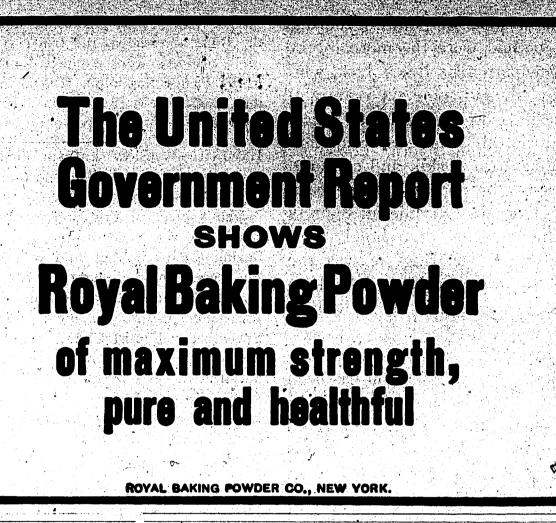
**OUTLINE**: I. A Warning to the Negligent of Judah.

v. 7, 8. 2. The Warning Despised. v. 9, 10.

3. The Warning Renewed and Reinforced. v. 10-13.

7. And even these reel with wine. Isaiah has been condemning the drunkards of Ephraim, and now goes on to say that the men of Judah are no better than those in Northern Israel. Even these are as bad as those. And stagger with strong drink. The second line is parallel throughout with the first. The priest and the prophet are mentioned as the representative leaders of the nation. To them the people might reasonably look for good example and worthy counsel, but even these are utterly negligent of their responsibility. The verbs translated reel and stagger refer to the physical effect of intoxicating liquors, but they might be translated err and go astray, and be taken as referring to the moral effects. The word translated reel in the first line of this verse is rendered err by our translators in the latter part of the verse. They are swallowed up of wine. They have swallowed wine, and are now swallowed by wine, that is, devoured, consumed, confused, brought to destruction. They err in vision, they stumble in judgment. Perhaps these. two clauses are intended to refer to the prophets and priests respectively. The prophets still have visions from Jehovah, but they are not able to discern their meaning aright. The priests sometimes exercised the functions of judges, but these priests are giving decisions that are a travesty of justice.

8. For all tables are full of vomit, etc. The natural result of their excesses. The tables are those about which they sat at their revels. The Provinting Design these words to be understood



figuratively of the complete lack of fitting ser- LETTERS TO THE SABBATH SCHOOL vice to Jehovah

9. Whom will he teach knowledge? This verse and the next are best understood as the ironical reply of those who have heard Isaiah's message. His words of sound instruction were to them foolishness. They say, To whom is such a message as this appropriate? And then answer their own question by saying that it is fit only for babes. They would say, We know a thing or two ourselves, and do not need that you should continually utter commonplaces about the danger of our course of conduct.

10. For it is precept upon precept, etc. They would say that Isaiah's teaching is like the minute and trivial commands given to children,-of no use or importance as related to grown people. It is probable that the words which we translate precept and line are as some commentators suggest, meaningless syllables. like b-a ba and-similar short nonsensical symbols with which children used to be taught to read in English fifty years ago. At all events those who replied to Isaiah were in some way intending to ridicule his message. Line upon line. Doubtless they mean, one little insignificant rule after another. It is to be noted that words translated precept and line are each two letter words in Hebrew.

11. Nay, but by men of strange lips. Literally, by stammerings of lip. This is the prophet's reply to their derision. Do my teachings sound like the oft repeated monosyllables of baby talk? Well, God will speak to you by the unintelligible language of barbarians. It may sound to you like stammering, but it shall mean destruction and ounishment.

12. This is the rest, give ye rest to him that i weary. This probably means that the course of action which the prophet has pointed out leads to true rest, and that the leaders of the nation are under obligation to support that policy which will bring comfort and prosperity to the ordinary citizen who had everything to lose and nothing to gain by another invasion of foreigners. Yet they would not hear. They were deaf to Jehovah's guidance and unwilling to be led in the way of happiness and peace.

13. Therefore shall the word of Jehovah be unto them precept upon precept. This is an explanation of v. 11. Jehovah shall speak to them by the barbarous utterances of ruthless foreigners, (the Assyrians), and their mockery of his prophet shall be turned upon themselves. That they may go and fall backward. Their overthrow is made very vivid by the number of verbs to describe it, each suggesting a different metaphor of misfortune.

I know a "shut-in" who says that the hard thing about praying is that it makes working seem so attractive, brings one into sight of the purpose of God.-C. B. Mc-Afee, D. D.

From the Correspondence of the Field Secretary. Some of our pastors were so much interested in the "Outline Course of Study for a Pastor's Training Class," presented at the Convocation last summer, that they have not waited for the printed hand-book, in course of preparation, by Rev. Walter L. Greene, the Field Secretary of the Sabbath School Board, but have organized classes and are working out the course from such material as happens to be at hand. Among these are Rev. Willard D. Burdick, of Farina, Illinois, and Rev. Theodore J. Van Horn, of Albion, Wisconsin, both of whom have co-operated cordially with the Field Secretary in his preparation of the printed hand-book. Possibly some suggestions of theirs as to method of work may be of interest to other pastors.

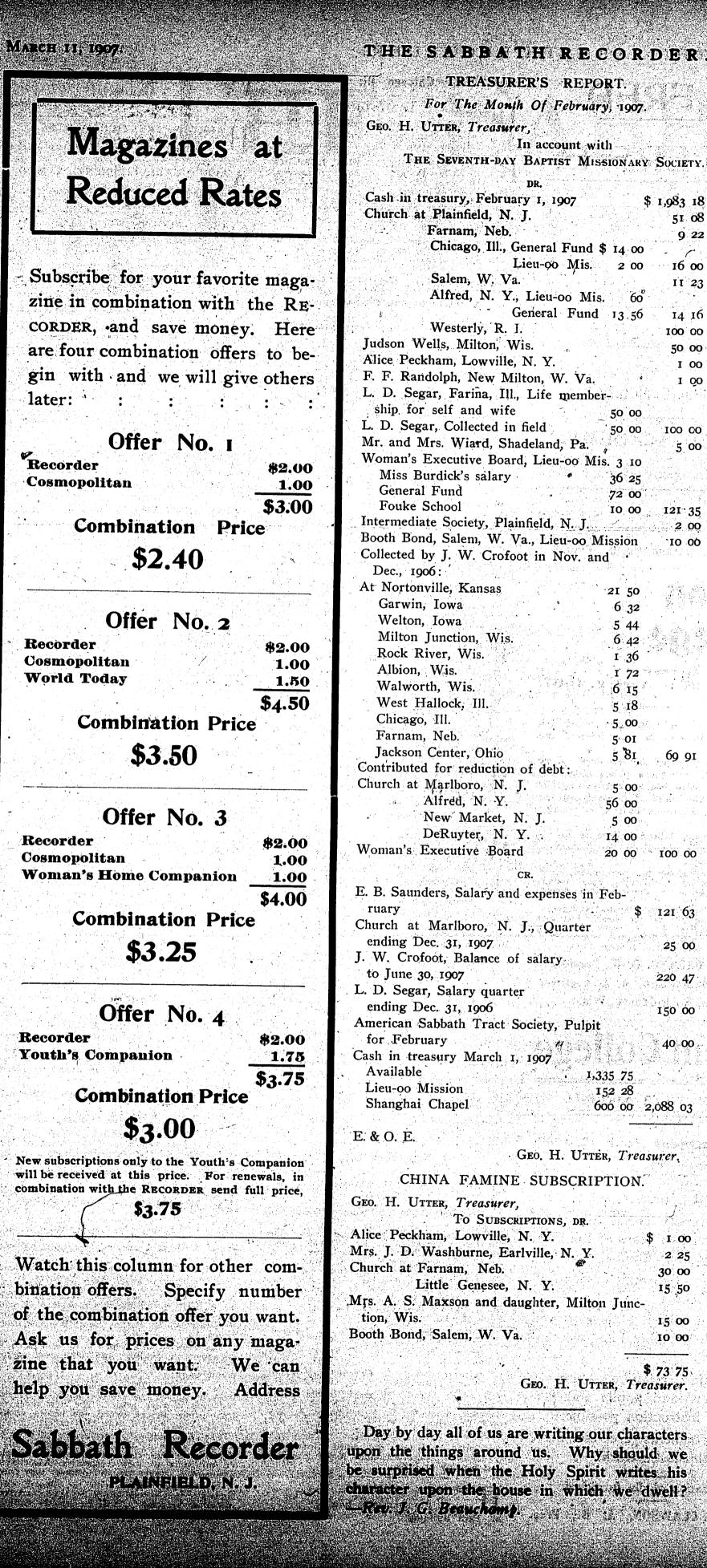
Mr. Burdick writes, "I will let you know what I am doing with the outline presented at the Convocation. I am superintendent of the Intermediate Christian Endeavor Society, which has ten bright girls and three boys. I am using the subjects for supplemental work in the society, spending from thirty to forty-five minutes. I believe we have had eight studies. I hand out slips like the enclosed, and have the passages read, asking questions, talking and reading to enlarge and explain the points. The children appear to enjoy the work, and I think it is doing good. Certainly the review and the re-study is helping me, for I frequently put about as much time on the preparation of that, as I do upon my Sabbath sermons "

Mr. Van Horn says, "I inclose a copy of my development of the themes as far as we have studied them in our class. The members were asked to purchase blank books to be used in the study. They cut from the sheet the topic just under the list of scripture references given, and paste it at the top of the page. On the blank page below, they are asked to write out, in full, the golden text of the topic, or the text selected from the given list, or one found by their individual study, which illustrates best the topic; and thus for each topic given. A sort of lecture, or commentary, follows the reading of these references. in the class. Each one has a set of the syllabi suchas I inclose to you, and if the scrap-book is used, it is in permanent form, and each one will have at the close of the series, a system of theology complete as to the course outlined by the committee

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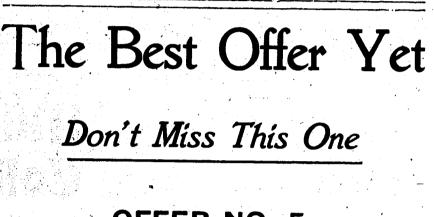
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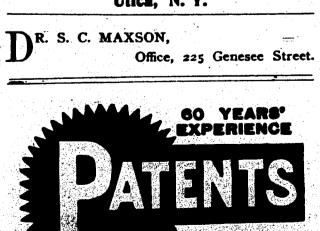
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R. 1. Associational Secretaries-Stephen Babcock, Eastern, 48 Livingston Ave., Yonkers, N. Y.; Dr. A. C. Davis, Central, West Edmeston; N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, Northwestern, Norton ville, Kans.; F. J. Enret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Ham-mond, La.

The work of this Board is to help pastorless churches in finding and obtaining nastors, and unemployed ministers among us to find

employment. The Board will not obtrude information, help or advice upon any church or persona but give it when asked. The first three per-sons named in the Board will be its working force, being located near each other. The Americatorial Secretaria will keep the working force of the Board informed in re-gard to the pastories charter of histories. All of the pastories will be its determinent through the force of the Board informed in re-gard to the pastories charter in Attachment and give visioner of the said commend they can All of the pastories will be found they can through the force of the the said commend they can and give visioner of the the said commend they can be a said commend they can the force of the the said commend they can the force of the the said commend they can be been been as a said they can a said the said commend they can the force of the said commend they can the force of the said commend they can the force of the said the said they can the force of the said they can the force of the said the said they can the said the



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# Editorial

A Silent Pastor

The RECORDER does not assume too much when it ventures to call itself "a silent pastor." It does not ring the door bell as your pastor does, but it comes to you with a strong desire to bring you something as good as any pastor can have. We hope that the RECORDER really shakes hands with every member of the family and it certainly brings good news of the family through its Home News column: Perhaps it does not see all the familly together at the same time as much as your pastor does, although modern social and business customs make it impossible for any pastor to see all the members of a given family together at the same time. The RECORDER, as a Silent Pastor, has one advantage over your pastor; if there be members of your family who are absent from any home to which the RECORDER first comes, it is not difficult to send this Silent Pastor to those absent members, after it has visited the first home. A penny will carry it almost anywhere. It would take more than that to carry your other pastor. While other pastors are able to converse on many subiects. the RECORDER aims to carry something good on many themes. The primary purpose of the RECORDER, like the primary purpose of every good pastor, is to give instruction and leave valuable impressions and memories concerning religious truth and duty. The struction first. It tries to introduce into all its pages, things instructive along moral and religious lines, not excepting editorial news notes. This Silent Pastor of course has some advantage over your own pastor. The RECORDER seldom hears the criticism which may be made concerning what it is or what it ought to be. It never reports back to the office whether you have treated it kindly and read it carefully, or whether you have been indifferent and left it unopened. It has a quiet way of staying where you put it, of remaining silent if you don't care enough about it to open its pages. The RECORDER does not complain if you put it aside because of pressing duties, and it waits patiently for the time when you will read it, commune with it and be taught by it. The Help RECORDER does not assume to be a pastor of Your pastors, but it does aim to furnish something Stimu every week that will be valuable to pastors as well as people. If does not assume to dictate here (a) can's an area a constraint on any persent

# BEYOND TODAY.

It we could see beyond today, As God can see: If all the clouds should roll away.

The shadows flee-O'er present griefs we would not fret, Each sorrow we would soon forget, For many joys are waiting yet For you and me.

If we could know beyond today As God doth know. Why dearest treasures pass away And tears must flow-And why the darkness leads to light. Why weary paths will soon grow bright! Some day life's wrongs will be made light,

Faith tells us so.

If, we could see, if we could know, We often say! But God in love a veil doth throw Across our way:

We cannot see what lies before. And so we cling to Him the more, He leads us till this life is o'er. Trust and obey.

cate fields of thought and investigation that responses have been made to repeated appeals cannot fail to benefit all its readers. That the for names. That very little money has been RECORDER seeks to be sincerely and emphaticsent in does not surprise so much as that so few ally denominational must go without saying. names have been reported. It would be untrue to its obligations if it were The denomination owns the paper. Every not. **Recorder**? denominational interest is represented in it. RECORDER aims to keep the idea of religious in- Several of these interests have a special de-Do you desire that your friends shall become partment and a specific editor; the general acquainted with it? editor aims to give these specific editors entire Have you a sincere wish that the truth for freedom in conducting their departments. In which Seventh-day Baptists stand should be this way, as well as in others, the RECORDER given attention by other people? covers denominational interests more widely and Are you "semi-comatose" on this question? in a more valuable manner than could be done Judging by the responses to our appeals, you otherwise. When it comes to you as a Silent are, or else you are so overwhelmingly busy with Pastor, it welcomes any response that you may other things that you have not yet found time to make, all suggestions, all information and all do the thing which you ought to do, and want to criticism, favorable or unfavorable that you may do, and intend to do. We can not tell which see fit to offer. Those who edit and publish of these reasons has kept you from responding. this Silent Pastor do it in your behalf, in your but it is evident that some reason has overcome name.-for you and the cause of the Master.

> strengthening its interests. One prominent purpose which this Silent Pastor seeks in assummg a new torm is that it may be better fitted for

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—Watchman.

The fact that the RECORDER is soon to visit you in a new form will give larger opportunity to aid it in extending its influence and

going to the world outside Seventh-day Baptists, as the messenger of truth and duty. But the RECORDER will be crippled and prevented from accomplishing this larger purpose in your neighborhood and among your friends, unless prompt and abundant aid is furnished by you. First of all this aid must come through the names of friends that you furnish the office, with whom the RECORDER may become acquainted. The impossibility of its becoming acquainted with your friends and the people in your vicinity without your aid, is evident. This fact places a great responsibility upon you. Your friends can not be known to the RECORDER except you introduce us to them, and them to us. Such an intro-. duction will combine your influence and the influence of the RECORDER, thus aiding both. The personal factor is a large one in all human experiences. You count more by your influence than you are likely to appreciate. The SABBATH RECORDER, desires the help of your influence and seeks to add its influence to yours, thus extending and strengthening the power of both. The first special number, through which we hope to be introduced to many of our friends, is to appear on the sixth of May. Unless most of our readers hasten their work, the circle of outsiders to whom we are to be introduced, will be very small. We are surprised that so few

Do you desire to extend the circulation of the

your desire to do, up to this time. The proposition to issue special Sabbath Reform numbers of the RECORDER is well before you. If you have not informed yourself concerning it we beg to suggest that you have been delinquent,-mildly delinquent, if you please,-but delinquent. This appeal is not primarily in behalf of the RECORDER, but in behalf of the larger duty you owe to Sabbath truth and to