

TABLE OF CONTENTS

EDITORIALS - Self-Reliant Churches; Shall Conference be Biennial? Religion and National Phenomena; An Example from the Psalm; The First Bible School; Church Federation; Addresses on St. John's Gospel. 145-147
Editorial News Notes. 147
MISSIONS. 150
Rev. Samuel Davis Davis. 150
Meeting of the Sabbath School Board. 151
The Field Secretary at Farina. 151
Alfred Alumni Dine. 151
WOMAN'S WORK-Resting in God; Program; Chinese Women's Christian Conference; As Ye Would; My Symphony 152
Conference Biennial? 152
Birds' Advantage over Men. 153
With Jesus at the Well Side. 153
YOUNG PEOPLE'S WORK-Protestantism versus Catholicism; From Fouke, Ark.; Reading and Study Course. 152
CHILDREN'S PAGE-The BUITO. 154
HOME NEWS. 155
Old Historic Stage Route. 156
DEATHS. 157
Tract Society Treasurer's Receipts. 157
SABBATH SCHOOL. 158
Letters to the Sabbath School Board. 158
Missionary Society Treasurer's Report. 159

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A. H. LEWIS, D. D., LL. D., Editor.
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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 family 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 subjects, 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 RECORDER aims to keep the idea of religious instruction 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 RECORDER does not assume to be a pastor of pastors, but it does aim to furnish something every week that will be valuable to pastors as well as people. It does not assume to dictate lines of duty or fields of thought for any person, but it does suggest hints of duty and indi-

Beyond Today

If 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.
-Watchman.

cate fields of thought and investigation that cannot fail to benefit all its readers. That the RECORDER seeks to be sincerely and emphatically denominational must go without saying. It would be untrue to its obligations if it were not. The denomination owns the paper. Every denominational interest is represented in it. Several of these interests have a special department and a specific editor; the general editor aims to give these specific editors entire freedom in conducting their departments. In this way, as well as in others, the RECORDER covers denominational interests more widely and in a more valuable manner than could be done otherwise. When it comes to you as a Silent Pastor, it welcomes any response that you may make, all suggestions, all information and all criticism, favorable or unfavorable that you may see fit to offer. Those who edit and publish this Silent Pastor do it in your behalf, in your name,—for you and the cause of the Master.

Help Your Silent Pastor
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 strengthening its interests. One prominent purpose which this Silent Pastor seeks in assuming a new form is that it may be better fitted for

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 introduction 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 responses have been made to repeated appeals for names. That very little money has been sent in does not surprise so much as that so few names have been reported.
Do you desire to extend the circulation of the RECORDER?
Do you desire that your friends shall become acquainted with it?
Have you a sincere wish that the truth for which Seventh-day Baptists stand should be given attention by other people?
Are you "semi-comatose" on this question?
Judging by the responses to our appeals, you are, or else you are so overwhelmingly busy with other things that you have not yet found time to do the thing which you ought to do, and want to do, and intend to do. We can not tell which of these reasons has kept you from responding, but it is evident that some reason has overcome 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

those who are not acquainted with that truth. Dr. Holmes' famous poem, "The One-hoss Shay," you will remember, closes with: "Logic is logic; that's all I say." Now logic is logic in matters connected with the RECORDER and with the success or failure of Sabbath Reform issues. The logic of the situation is that it cannot succeed as it ought to succeed if all our people do not promptly and generously rally to its support. In common phrase—expressive and perhaps elegant enough—"It is up to the people." You are one of the people. Therefore it is up to you. Whatever of vigor there may have been in former appeals made in the RECORDER, we desire to increase at this time. If we have been earnest before, we are more earnest now. If we have been insistent before we are more insistent now. The proposition to change the RECORDER and to make it more effective in Sabbath Reform work is not a thing of the future. It is here, at hand. It represents the combined wisdom of those to whom you have committed that form of our denominational interests. That all our denominational interests are suffering because of the quiescent, if not comatose, state of denominational spirit, is true, "and it is pity that it is true." It will not be enough that you read this and say, "Well, really we ought to do something about it." It is better to say that than to say nothing; but unless that conviction takes form in prompt action, it will grow fainter and die away. Convictions that are not put into action are short-lived. Are you willing that yours should die tomorrow?

In Union There Is Strength

Yes, that is an old adage. You have heard it many times. Perhaps it is so old and familiar that you will pay little attention to it now. But logic is logic, and there can be no adequate strength in a denomination, nor a family, nor even in a person when there is not union of action and purpose. Turn to the thirty-fifth and thirty-sixth chapters of Exodus,—it will do you good to spend time enough to look up the passages,—and read the story of the building of the tabernacle in the wilderness. That tabernacle was a rude affair, compared with your well-furnished home, or your church building. The building of it was in answer to a call God made upon his chosen people to unite their efforts for the beginning of a permanent place for worship. What, the tabernacle began, found expression later in the surpassing magnificence of Solomon's temple. The point we seek to emphasize is that those who wrought together in building the tabernacle, men and women, were called "wise-hearted." The hands and hearts of these wise-hearted ones united to produce the tabernacle and to beautify it. That was the beginning of permanent places of worship, of which the meeting house where you go,—or ought to go,—every Sabbath day for worship, is a lineal descendant. Greater than tabernacle, temple or meeting house, are the temples of truth, wrought out of thoughts and purposes. It is to the building of such temples of truth that you are called by the appeals of the Tract Board in behalf of the new form of work now planned through the special Sabbath Reform numbers of the RECORDER. Are you wise-hearted? That is as pertinent a question as can be asked each reader of the RECORDER. Do you think that God has anything to do with the proposition before you? Do you realize that it is not a notion of the Tract Board, but a divinely-guided

conclusion to which devoted men have come, seeking to fulfill those obligations the denomination has placed upon them, and back of which are the larger and holier obligations God has placed upon you and the Board of the Tract Society? Let this question abide in your mind. Do you believe God is in this work? Do you believe the divine blessing will come to those who earnestly and conscientiously undertake it? Do you want to share in that divine blessing? Is your life weak, spiritually? How much have you grown in righteousness in the last five years? A man never grows without food and exercise. Soul-growth demands proper food and activity quite as much as physical growth does. Your spiritual life will be weak if you are not active in the service of God. You will be indifferent, in proportion to your inactivity. But there is a worse result than this. He who is inactive in the right direction is likely to be over-active and absorbed in the wrong direction.—Certainly, you must run your business, and you ought to do it diligently, vigorously,—"serving the Lord." The trouble with most of us is that we are diligent in business, serving ourselves. Another prominent trouble is that we are promising to do at some future and indefinite time, what we know we ought to do now. Your Silent Pastor, the SABBATH RECORDER, pleads with you in the terse phrase, familiar to the business world,—"*Do it now.*" Logic is logic, and logic in spiritual life does not differ from logic in ordinary things. If you are not alive spiritually if you are not active in denominational matters, if you are not earnest in the spread of truth for which the denomination stands, you will care less and less for the denomination and for that truth, year by year. You cannot escape decay. Who does "you" mean? Write your own name here. Logic is logic.

The Mill Yard Church, London, Eng.

THE RECORDER has refrained from publishing items of news or communications from London, touching affairs pertaining to the Mill Yard Seventh-day Baptist Church for some time past. We have been waiting for the Court of Chancery to settle certain points which have been in dispute among those who have claimed to be the church. That Court has now decided that the people worshipping at Mornington Hall, Cannonbury Lane, London, of which Lieut. Col. T. W. Richardson is pastor, is legally the Mill Yard Church, in regular succession. It may be of interest to the readers of the RECORDER to see a brief statement of the situation. Joseph Davis, who was then a member of the Mill Yard Church, left an endowment to the Mill Yard and Notton Churches, in 1691. The endowment was placed in the hands of certain trustees who were members of the Mill Yard Church and were elected by the church. That endowment is known as "Joseph Davis's Charity for Sabbatarian Protestant Dissenters." Long after the death of Mr. Davis, one of the trustees withdrew from the Mill Yard Church, but refused to give up his trusteeship. Trouble followed, and eventually the case went into the Court of Chancery, at what date we cannot say. By appointment of the Court this charity was thereafter administered by a Board of Trustees, most of whom were members of the Church of England. So far as we are able to learn, these trustees discharged their duties well and honorably, under "A Scheme,"

that is, a set of rules for the administration of the charity under the direction of Chancery Court. Some time later, a judge of the Court ordered those trustees to do certain things which they considered wrong and they respectfully declined to obey his orders. As a consequence, the judge enlarged the Board of Trustees, by appointing some First-day Baptists as new trustees. Representatives of the Baptists had come forward with the claim that the Seventh-day Baptist church was legally extinct, and that the charity should go to the First-day Baptists, who were theologically "nearest of kin." Writing from memory, we think that Dr. W. M. Jones was pastor of the Mill Yard Church, at the time, and did everything in his power to prevent the charity from passing into the hands of First-day Baptists.

With this change in the Board of Trustees, a new Scheme was adopted, February 19, 1901, in which scheme, two First-day Baptist Institutions were inserted as participants in the fund of this "Sabbatarian Charity." From 1901 until the present time, the charity has been managed under that Scheme. While Dr. Daland was pastor, elaborate papers were prepared for presentation before the Court of Chancery, defending the interests of the Seventh-day Baptists. After the return of Dr. Daland to the United States, the Mill Yard Church suffered from internal troubles, and no legal services were held for some time. Meantime, Mr. Richardson appeared before the Court of Chancery in person, and, although he had not in hand the papers that had been prepared while Dr. Daland was pastor, he made a fairly successful defence of the interests of the Mill Yard Church, although he was not able to induce the Court to remove the First-day Baptist interests from participation in the charity.

Under the Scheme of 1901, the Mill Yard Church was to receive one hundred pounds per annum, (under the former Scheme it had received about three hundred pounds,) and the Notton Church of which Rev. Thomas Wilkinson was pastor, was to receive eighty-one pounds. Mr. Wilkinson, then an old man, was also pastor of a First-day Church, which fact barred all attempts to secure new members for the Seventh-day Baptist Church. When Mr. Wilkinson died, a few years since, the trustees took out a "Summons for Direction" under date of May 8, 1903, in which they urged the Court to add the eighty-one pounds per annum, which had been assigned to the Notton Church, to the income of the First-day institutions. They also pressed their claim that the Mill Yard Church had ceased to exist, and that the entire charity should go to them.

During the consideration of the "Summons for Direction," various hearings were had before the Court of Chancery, the eleven trustees applying for a new Scheme; Mr. Richardson, the twelfth trustee, representing the Mill Yard Church; certain others who claimed to be the Mill Yard Church; a Mr. Appleton, representing the Notton Church; the two First-day Institutions, and the Attorney General, appearing in person or through counsel at these hearings. As a result of this investigation by the Court, it was ruled that the services conducted by Mr. Richardson are legally the services of the Mill Yard Church. Meanwhile Mr. Richardson had accepted a call to the pastorate of the Church, which raised a new issue. The whole question was finally considered on January 15, 1907, Mr. Justice Swinfen Eady, presiding. His decision was that the pastor of the Mill Yard Church, if he is a trustee, cannot be paid a salary from the funds of the charity. He also decided that the eighty-one

pounds per annum which had formerly gone to the Notton Church, goes into the residue" and to the First-day Institutions. Mr. Richardson has decided to forfeit his salary rather than leave the church without a representative on the Board of Trustees. This seems to be the present situation. It thus comes about that an income of about three hundred and eighty pounds from the Davis Charity, which was devoted to the support of Seventh-day Baptist Churches in England, more than three hundred years ago, is now reduced to about one hundred pounds, which may be used by the Mill Yard Church for its support and for the propagation of the Sabbath. The balance of the income, now considerably reduced, will go to support the interests of Sunday keepers. In other words, much of that which Joseph Davis left for the "support of Sabbatarian Protestant Dissenters in England," now goes to undo and destroy their work, so far as the Sabbath is concerned.

The Sabbath Observer

THE history of this affair has many sad features. We deeply regret the circumstances that have culminated in such results. We are glad to note, however, that *The Sabbath Observer*, an eight-page bi-monthly publication issued by the Church, number nine of which, January-March, 1907, is before us. We reproduce the following statements from page sixty-five of that issue:

The Sabbath Observer

Has for its objects the spread of Christianity as taught in the Holy Scriptures. It appeals to "all who profess and call themselves Christians" to test their faith by the Bible. "Let him that thinketh he standeth take heed lest he fall." It is essentially

A Protestant Paper,

and as such, is opposed to all false doctrine, no matter whether found in the Church of England, the Nonconformist Churches, the Roman Catholic Church, or any other Denomination, Sect, or Creed.

It is the Official Organ of the Sabbatarians, or Seventh-day Baptists, of the British Isles in general, and, in particular, of the

Mill Yard Church.

This Church is the mother Church of the Seventh-day Baptist Denomination. It is called "Mill Yard" from the fact that from 1691 to 1885 its "Meeting House" was in Mill Yard, Leman Street, Goodman's Fields, London, E.

The date of the Church's foundation is unknown, as some of its valuable ancient documents were burnt in 1790. It would appear from ancient writings that John Trask was a member in 1618. Dr. Peter Chamberlain, who was the first physician to the Royal Family in the reign of three sovereigns, was a leader in the Church in 1654. Mr. Joseph Davis, a wealthy member, purchased the "Meeting House" in Mill Yard in 1691, and presented it to the Church. William Sallers, in 1671, Henry Sourby, prior to 1710, and Robert Cornthwaite, subsequent to 1733, were pastors of the Church. Rev. Joseph Stennett was "a well-known Seventh-day Baptist clergyman of London," about 1710. Daniel Noble "ministered here for thirty years." Nathaniel Bailey was an influential member. The pastor from 1840 have been: Rev. William Henry Black, F.S.A., Rev. William Mead Jones, D.D., and the Rev. William Clifton Daland, D.D.

Distinctive Features

of this Christian Church and denomination are: The belief that Christians are required to keep the Sabbath according to the Commandment

(commonly called Saturday) as was the practice of Christ and His disciples; also that it is their duty to follow Him through the watery grave of 'immersion' on confession of their faith, which is the only true baptism. Hence the title "Sabbatarian," or Seventh-day Baptist."

The prospectus of the *Observer* appears on page seventy-two, as follows:

"*The Sabbath Observer.* Proprietors, The Mill Yard Church. Editor: Lt.-Col. T. W. Richardson, 31 Clarence Road, Wood Green, London, N. All communications, whether on business or for publication, should be addressed to the Editor, who will be glad to receive financial and literary aid, and cuttings from the general press bearing on the objects of this paper and the denomination."

Baptism by Sprinkling

A CORRESPONDENT, D. H. Leshner, of Robins, Iowa, writes as follows: "I find in my searching concerning baptism that there is one of the Ante-Nicene Fathers who is seldom ever mentioned; but who gives some light on the question of immersion. This is Dionysius the Areopagite, who lived and wrote about A. D. 65. I take this from 'Burgstesser and Bashor's Debate on Immersion,' which occurred at Waynesboro, Franklin County, Pa. The quotation is from a book called 'Baptism and Baptistries.' The reference to Dionysius, the Areopagite, quotes from *De Eccl. Hierarch. Chap. 2, 3-7. P. 403, Ed. Migne.* This book states that sprinkling first originated or was introduced by a council of negro bishops, about the thirteenth century. Could you give me any further information concerning this writer, Dionysius, and the rest that I have herein referred to? Any information will be gladly received. Also tell me why Dionysius is not mentioned more in works on baptism."

The writings attributed to Dionysius, the Areopagite, who must have been contemporary with Paul, if his existence is not wholly traditional, do not appear in history until the fifth or sixth century. The best authorities agree that they could not have been written as early as the year 65 A. D., nor by Dionysius, who, if a historic character, must have belonged at Athens. This is undoubtedly the reason why his works are not quoted. As late as the seventh century, he was confounded with one Dionysius, who was prominent in the history of the Catholic Church in France. Such traditions are worthless. The general statements quoted by our correspondent in regard to sprinkling are sustained by the following quotation from Volume 3, page 303, of *Encyclopedia Britannica*, 9th edition. An elaborate history of baptism is given in that volume. Concerning the development of sprinkling, as baptism, it says: "The usual mode of performing the ceremony was by immersion. In the case of sick persons, (*climici*), the minister was allowed to baptise by pouring water upon the head or by sprinkling. In the early Church, "clinical" baptism, as it was called, was permitted only in cases of necessity, but the practice of baptism by sprinkling gradually came in, in spite of opposition of councils and hostile decrees. The Council of Ravenna, in 1311 A. D., was the first council of the Church which legalized baptism by sprinkling, by leaving it to the choice of the officiating minister. The custom was to immerse three times, once in the name of each person in the Trinity, but latterly, the threefold immersion was abolished, because it was thought to go against the unity of the Trinity."

Ravenna was an Italian city, and the members of that Council could not have been negroes. Anyone familiar with the literature of the Roman Catholic Church upon the question of baptism, will find support for this statement from Britannica.

Growth of Atheism

EVERY careful observer of the times must see that indifference in religious matters passes into atheism, easily and quickly. The tide of worldly business that now overwhelms the lives of men, and the prevalence of the "scientific method" in the public mind, hasten the development of atheism. This tendency is strongest in our great cities; at least it shows there more prominently than in smaller communities. A notable evidence appears in the fact that certain clergymen representing the Federation of Churches in the City of New York, lately called on President Roosevelt, asking him to aid them in "checking the growth of atheism in that city." These clergymen recounted certain local facts which show such growth. Three Protestant churches have been abandoned in the great city of New York within the last six years, for want of support. The population of the city has increased rapidly during that time, so that Protestant churches ought to have been increased, rather than lessened. Meanwhile, Anti-Protestant influences, and anti-religious influences generally, have increased almost in proportion to the increased population. Six new Catholic churches have been established there within the last six years. The growth of Jewish influence has been three times greater than that of the Catholics, and eighteen Jewish synagogues have been established in the same period. Some combined effort has been made by Protestant churches to check this general religious decline. These efforts have been commendable, but the delegation of clergymen referred to above, say that they have been very inadequate, and hence their appeal to President Roosevelt for aid. This appeal to the President reminds one of the prophet's condemnation of Israel, when the nation sought aid from Egypt against its enemies, rather than from Jehovah, Lord of battles. Nothing could be plainer than the fact that the decline of Protestantism and the growth of irreligion are due largely to the slight grasp which Protestantism has upon the Bible. The mass of Protestant leaders have not yet treasured the best results of modern criticism concerning the Bible. On the other hand, there has been a growing disregard for its authority, among Protestant leaders for the last thirty years. Disregard of the Old Testament, and open denial of its authority over Christians is a prominent feature in this decline of Protestantism. When full allowance is made for the irreligious, non-religious and non-ethical tendencies of the age, the fact becomes still more apparent that Protestantism grows weak because it does not adhere to the Bible. We do not say to ancient interpretations of the Bible. The increasing light that critical examination is bringing from the Bible makes it stronger than ever before. We do not ask a return to imperfect or worn out interpretations of the Book, we do ask that the fundamental truths which gave birth to Protestantism be held to with clearer faith and stronger grasp. President Roosevelt is a great man; he is in some sense "the man of the hour." But Jehovah, the Ever-living, and the everliving revelation of Him in the Bible, a revelation which has been wrought out through the experiences of the world, is the

only source of help for Protestantism. We suggest to this group of New York clergymen that they add to their request made to President Roosevelt, a new and obedient appeal to the word of God.

EDITORIAL NEWS NOTES.

The Syracuse *Journal* of March 6, has come to our table. It contains a biographical sketch and picture of E. R. Maxson, M. A., M. D., LL. D., of that city. The opening sentence of that sketch is this, "Dr. Edwin Robinson Maxson, physician, lawyer, and literatus, is one of the unusual men in Syracuse." Our older readers have been familiar with Dr. Maxson and his writings through the columns of the RECORDER. He was born in Rennselaer county, New York, September 24, 1820. His ancestors were from Rhode Island. Both of his grandfathers were active in the war of the American Revolution, and his father was active in the war of 1812. When Edwin was three years of age, the family removed to Alfred, and when he was fifteen years of age, to Adams, N. Y. Dr. Maxson graduated from Jefferson Medical College, Philadelphia, in 1845. He has practised as a physician for sixty-two years. Dr. Maxson has also done much literary work. Among his books is a work of 705 octavo pages, on "The Practice of Medicine." The *Journal* calls attention to the fact that "he has read the New Testament through in Greek, Latin, French, Italian, Spanish, German and English." Dr. Maxson has been a leading advocate of temperance in all things, and a vigorous opponent to the use of alcohol and tobacco.

Interest in the relation of railroads to state and national interests has increased during the past week. There is undoubtedly a sort of craze among State Legislators for drastic laws against railroads. Like all such movements this is likely to be overdone. Final results will doubtless be helpful, but it now seems that the present winter will be marked in history by excessive efforts and discussions in State Legislatures for new laws against railroads. Interest has been increased during the last week because magnates like Mr. Harriman, J. P. Morgan, and others have been consulting President Roosevelt; and it is said the President favors careful consideration of the whole question and conservative action, as far as possible. Students of the situation will agree that whatever wrongs railroads may have perpetrated, they are by no means sinners above all others. An important feature of the situation is seen in the fact that the average legislator is neither a statesman nor a man of affairs, in any great degree. Still less is he likely to be well informed concerning the larger questions connected with public utilities and therefore he is not well prepared to legislate concerning them. Out of all the agitation, pro and con, something better will be attained. Whether that "something better" will be attained at once may be considered doubtful. Nevertheless the agitation is hopeful and helpful, and final readjustment will be better if the agitation is thorough and sufficient time is consumed to ripen public thought and legislative action.

A copy of the Bible which is of great interest in telegraphic circles has lately been restored to the Western Union office in Philadelphia. It was presented to that office in 1849, but has been elsewhere for the last twenty-seven years. The names of nearly, if not all the operators in that office between the years 1849 and 1861, are inscribed upon blank pages in that Bible. The copy was issued by the American Bible Society,

in New York, in 1847. From it were taken the four words that were sent in the "Morse alphabet," over the first American telegraph line. The selection of these words was inspired by the devout feeling that filled the hearts of thoughtful men when it proved that the telegraph was a success. The words were, "What hath God wrought."

The necessity for double care in connection with water supplies for great cities has been emphasized during the past week by the appearance of typhoid at Katonah, N. Y., which is on the Croton Watershed that supplies water for the reservoirs of New York City. While this may not become an epidemic, as typhoid has been in Scranton, Pittsburg and other places, it adds warning against all water supply not carefully guarded, and especially against water supply from surface streams. Mountain lakes, or water drawn from the earth, seems to be the only safe source upon which cities can rely.

Three ocean steamships, the New York, Carmania and Pretoria came into port during last week, forty-eight hours late. While struggling with terrible storms, these vessels were able to get into "wireless" communication with each other. The incident suggests that important results connected with the position and safety of vessels, may be secured by wireless communication.

Some days ago suits at law were instituted by the family relatives of Mrs. Mary Baker Eddy, leader of the Christian Science Movement, in Boston. It is hoped that through these suits the real facts concerning the estate and work of Mrs. Eddy will be brought out. At the present writing the affair seems to be very much mixed.

March 11, M. Petkoff, Premier and Minister of the Interior, of Bulgaria, was assassinated at Sofia. He was walking in a public garden. The assassin is not known. The premier was killed instantly.

Investigation concerning the new capitol buildings at Harrisburg, Pa., has been pushed during the week. The end of the investigation does not yet appear, although it has been apparent for months that "graft," dishonesty in various forms, and excessive expenditures have been common in connection with the building.

One might dismiss the subject of the weather during the past few weeks by the single word; "bad." Heavy falls of snow along the Atlantic coast, and elsewhere, approaching the quality of blizzards, unusual cold for the time of year, fogs that have delayed and endangered shipping, have marked the lingering winter. Of course everybody complains and wonders, although they believe that spring will come and that better days are not far away. Such convictions, however, do not come to one's mind, spontaneously, when he is wallowing in untimely snow banks, or freezing because the temperature is lower than that which marked the mid-winter.

It was announced on March 12, that Mrs. Russell Sage had set aside ten millions of dollars for the establishment of the "Sage Foundation Fund," the object of which is to promote the study of questions relating to social improvement and conditions of living in the United States. Bills incorporating the movement were introduced at Albany, on the date above. The wisdom of Mrs. Sage in distributing the great fortune which her husband accumulated, and in the doing of which his habits approached miserliness, marks her as one of the noble women of our time. She

is well advanced in years, but with a keen appreciation of the duty that wealth brings, she is devoting the fortune that came to her by the will of her husband, wisely and well. She honors womanhood by her course. Great good will be accomplished if the investigations thus provided for result in the general elevation of standards of living, and of purity in the crowded sections of great cities. Physical, social and moral deterioration are unavoidable in such sections. Purity of life is impossible under existing circumstances and thousands of men, women, and children are doomed to degradation and criminality unless general standards of life can be lifted, and physical surroundings can be improved. Mrs. Sage thus attempts to inaugurate a difficult movement, one that will take much time, and will find many hindrances. But she sets a noble example and becomes a benefactor by what she has done.

A terrible accident occurred at Toulon, France, March 12. The powder magazines of the French battleship, Jena, blew up on the afternoon of that day, and latest accounts show that at least one hundred lives were lost. The ship had just undergone final inspection and was to sail on the following day to join a squadron of French warships. Six hundred and thirty men and officers were on board, at the time of the explosion. The magazines were filled, and many tons of both smokeless and black powder entered into the terrible destruction. Details as to the cause of the explosion are not well settled.

March 12, Miss Lillian Williams, of the New Jersey State Normal School, delivered an address before a Mother's Club, in Philadelphia, that is of more than ordinary interest. The theme was, "Why young children disobey." Miss Williams brought out facts showing that in very young children, disobedience is "often purely instinctive." For example, a child being forbidden to pick flowers in the garden, does so because attracted by the flowers, he yields to a natural instinct without the thought of disobedience. "Pleasure in the exercise of skill is a second cause for disobedience," said Miss Williams. Children also disobey because some reasons "make it appear perfectly rational to them," and therefore, just; while imperfect knowledge of the entire situation makes the command not to do a given thing seem unrational to the child. Miss Williams dwelt at length upon the fact that "weakness of will" is the primary cause why young children disobey. Will power has not been developed at that early age, and the child does not appreciate that it can obey. Neither has conscience been developed so that the child can appreciate the ethical obligations imposed by a command from parent or teacher. Parents and teachers cannot fail to be interested in the discussion of such a theme, and in the wise suggestions made by Miss Williams.

Correspondence between President Roosevelt and the San Francisco School Board, under date of March 13, indicates a settlement of the points at issue concerning the attendance of Japanese in the public schools. March 14, President Roosevelt issued an executive order directing that Japanese or Korean laborers, skilled and unskilled, who have received passports to go to Mexico, Canada or Hawaii, and to come therefrom, be not permitted to enter the continental territory of the United States. This is practically the final chapter, unless new questions should appear demanding amendment of our treaty with Japan.

Yielding to strong pressure, Dr. Van Dyke recalled his resignation as professor of English literature, at Princeton, March 13. This gives great relief to the Princetonians, and adds strength to the interests of the University.

An example of what seems to be unwise State Legislation concerning railroads appears in the fact that the Legislature of Texas lately passed a law annulling the schedule for any train which is more than "fifty minutes late" according to the time announced for passing through that state. This annullment was by an order from the Texas Railroad Commission, "requiring passenger trains to run within thirty minutes of their schedule." A train known as the "Sunset Limited," carrying mostly Northern tourists, was delayed at Houston, Texas, twelve hours by this action. Doubtless the public demands proper and reasonable regulation of such public service as the railroads give, but it is evident that any state which attempts to legislate arbitrarily concerning such cases as the Sunset Limited, is likely to hasten deleterious results to all concerned.

The Brotherhood of Andrew and Philip, a vigorous religious organization, held a two-day session in Philadelphia during the past week. That organization is closely allied to the Y. M. C. A. and similar movements. Among the themes considered by the meetings in Philadelphia, were "Spiritual Training of Boys," "Federation and Denominational Councils" and similar practical themes touching religious and social questions. The first "Chapter" of the Brotherhood was organized in 1888, in Reading, Pa. There are now nine hundred Chapters. These represent twenty-four denominations, and forty-thousand members. Sixty-five Chapters for boys have been organized, with an aggregate of twelve hundred members. The Brotherhood also operates in Austria, Japan and China.

On March 14, Pittsburg, Pa., and all the mountainous country in that region, was suffering from the worst floods that have visited that locality since 1832. Reports say that ten thousand families, within twenty miles of Pittsburg, were homeless at that time, and that three hundred thousand workmen whose daily wages aggregate \$750,000 were out of employment. Besides this there is an unknown loss of property, estimated at ten million dollars. At that date the river showed thirty-four feet and nine inches depth. It was also reported that in some of the smaller towns of West Virginia, the entire population had been driven from their homes to the high lands, many of the houses being carried away. At eight o'clock on the night of March 14, the river at Wheeling showed forty-four feet, and a rise of four inches an hour, with the probability that the water would be forty-eight feet deep by noon, March 15. The city is entirely cut off from the world outside, so far as railroad and trolley lines are concerned. It was estimated that in and about Wheeling, fifteen thousand people had been driven from three thousand homes. These include many invalids. The full extent of the disaster throughout that region of the country cannot be estimated at this writing.

Latest reports from Toulon, France, say that "one hundred and three bodies of victims of the explosion of the battleship, Jena, have been recovered from the hulk of the warship." The funeral services connected with the burial of these victims will be an affair of national interest. The President of the Republic will attend and the Chamber of Deputies and the Senate will adjourn as a sign of universal mourning.

An almost unprecedented "panic" in the stock market of New York, occurred March 14. It was a sort of "clearing-up storm" which seems to have been brought about by agitation concerning railroad legislation, railroad securities, etc., and reckless speculation on the part of a few leading "operators" who took advantage of the situation for the sake of great personal gain.

We are in receipt of a copy of the momentous decision made by Judge Samuel R. Artman, of the Boone Circuit Court, in which he holds that Indiana's liquor license law is unconstitutional. In support of his opinion Judge Artman presents a great array of supreme court decisions in various states. The Artman decision has been printed in neat pamphlet form by the Patriot Phalanx, Indianapolis, for five cents a copy, ten for 30 cents.

REV. H. H. BAKER.

Another Tribute.

A tribute of respect and appreciation to the memory of Rev. H. H. Baker was adopted by the church at Berlin, N. Y., February 9, 1907. The essential facts which appear in that tribute have already appeared in the RECORDER, including the fact that Brother Baker was a member of the Berlin church for many years before his death. It would seem by the communication which is at hand, from the church, that Brother Baker was pastor at Berlin during 1851 and 1852, although he was a resident of Berlin much earlier than that, since this communication says, "Brother Baker came among us in the early part of the last century." It was largely through his labor at that time that a Sabbath School was first established in connection with the church, which has been continued up to this time, and we have no doubt that he frequently preached for the church if he was not its regular pastor. Mr. Baker is spoken of as one of high and manly ideals, a foe to false pretense and sham and a man of definite opinions, who was loyal to what he believed to be true. The resolution expressed sorrow for the loss of a beloved member of the church, who was honorable, manly, loyal and true in all things, but whose triumphant entrance into the Better Life softens the sorrow and regret of the church because of his loss. The sympathy of the church is expressed for the bereaved wife and daughter, together with thankfulness that Brother Baker left "to his family and to the denomination a legacy greater and grander than all earthly riches,—a good name, an unsullied reputation, and faultless integrity of character." All who knew "Elder Baker" will join with the church of which he was a member, and with the RECORDER in this tribute of esteem and loving regard.

FROM THE EDITOR'S NOTE BOOK.

EARLY SCOTCH CHRISTIANITY.

"In the first place, then, you must understand that of all the churches in the western world (except the Saveyards, who never owned the Pope) the church of Scotland had always least obligation to, or dependence upon the Roman bishop. She received the Christian faith a little after the days of our Savior, in the days of Domitian (as it is thought) from some of John's disciples, which was by them committed to faithful men, who were nothing acquainted either with the glory of hierarchy or man's tyranny over conscience; and was a chaste virgin some centuries of years, before she had the least correspondence with Rome, or ever heard of the notion of a bishop distinct from, or superior to, being evoked over him; he being first appointed

any ordinary pastor. These ministers were commonly called Culdees, that is worshippers of god, discharging the office of any ordinary country pastor, instructing the people in the simplicity of the Gospel; and of them you may find a traditional memorial in almost every village of Scotland."

"The Secret and True History of the Church of Scotland, by James Kirton. p. 2. Edinburg, 1817.

Kirton wrote during the latter part of the 17th century that Christianity in Scotland was not Romanized until the tenth century, and that the Sabbath was observed there until that time, is well established.

CLEMENT OF ROME ON BAPTISM.

The "Recognitions" and "Homilies," ascribed to Clement of Rome are valuable historic matter, although the authorship and date are not known, positively. From internal evidence they seem to have been written in the first half of the third century. All agree that they give a fairly correct picture of the practices of the Church in the West, at that time. A noted authority, Hilgenfeld, speaks of them as follows. "There is scarcely a single writing which is of so great importance for the history of Christianity in its first stage, and which has already given such brilliant disclosures at the hands of the most renowned critics, in regard to the earliest history of the Christian Church, as the writings ascribed to the Roman Clement, the Recognitions and Homilies."

The following are representative extracts from Clement. Note their deeper meaning.

"But Peter, most benignly regarding me, lest haply that separation might cause me sorrow, says to me; 'It is not from pride, O Clement, that I do not eat with those who have not yet been purified; but I fear lest perhaps I should injure myself, and do no good to them. For this I would have you know for certain, that every one who has at any time worshiped idols, and has adored those whom the pagans call Gods, or has eaten of the things sacrificed to them, is not without an unclean spirit; for he has become a guest of demons, and has been partaker with that demon of which he has formed the image in his mind, either through fear or love. And by these means he is not free from an unclean spirit, and therefore needs the purification of baptism, that the unclean spirit may go out of him, which has made its abode in the inmost affections of his soul, and what is worse, gives no indication that it lurks within, for fear it should be exposed and expelled. (Ante Nieene Library, Vol. 3, p. 238. Edinburg, 1871.) *Invitation to Baptism. Book III.* (Chapter LXVII.)

"When he had given them these and such like precepts, he made proclamation to the people saying: 'Since I have promised to stay three months with you, if any one desireth, let him be baptized: that, stripped of his former evils, he may for the future, in consequence of his own conduct, become heir of heavenly blessings, as a reward for his good actions. Whosoever will, then, let him come to Zaccheus and give his name to him, and let him hear from him the mysteries of the kingdom of heaven. Let him attend to frequent fastings, and approve himself in all things, that at the end of these three months he may be baptized on the day of the festival. But every one of you shall be baptized in ever flowing waters, the name of the Triune Beatitude with oil sanctified by prayer, so that at length, being consecrated by these things, he may attain

Continued on page 169.

Missions

REV. EDWARD B. SAUNDERS, Corresponding Secretary,
Ashaway, R. I.

CONFERENCE MINUTES.

If there are scattered Sabbath keepers, or others who do not have copies of Conference Minutes of 1906, the Missionary Corresponding Secretary has a sufficient number of copies to supply any who wish for them. The postage on them is seven cents per copy; if you wish to send it, do so; but if there is sufficient interest to use them, we will gladly furnish them regardless of this. I shall be glad to hear from you.

AFTER-GLOWS FROM SOUTHERN ILLINOIS.

REV. WALTER L. GREENE.

Every great movement usually centers about some personality inspired with a purpose. The early history of the Sabbath cause in Southern Illinois seems to have centered about the personality and work of Rev. M. B. Kelly Sr. who was largely instrumental in spreading the Sabbath truth and organizing the several churches in this section of the State.

Thirty-six years ago, according to the records of the Stone Fort Church, Rev. M. B. Kelly Sr. of Villa Ridge, Ill., accompanied by Rev. James Bailey, lecturing agents for the American Sabbath Tract Society, and Rev. N. F. Van Cleave from Johnston County came to Stone Fort and organized a Seventh-day Baptist Church with eight constituent members. Brother Kelley had labored in this section before this time and his labors were abundantly blessed.

The services at the organization of the church on March 5, 1871, included a sermon and the charge by Rev. James Bailey, consecrating prayer by Rev. W. F. Van Cleave and the hand of fellowship, by Rev. M. B. Kelly. At the organization of the church Rev. Robt. Lewis was received and recognized by the council and church as a minister of the Gospel. He and his wife are now, I understand, the only surviving constituent members of the church.

Rev. W. F. VanCleave was chosen the first pastor, and for some years came once a month from his home in Johnston Co. to serve the church. Soon after the organization however, a Sabbath school was started and so weekly services were maintained though the pastoral visit only was monthly.

The year following the organization, several members were added to the church. The church now numbers thirty. Rev. F. F. Johnson within a few years became associated with the interests of the church and is now its pastor. Rev. Robt. Lewis has been actively connected with the church from the beginning. He and Brother Johnson alternate in the pastoral care of the church, each serving a year.

Four gospel services were conducted by the Field Secretary at the "Old Town" in addition to one public meeting on Sabbath School work and two conferences with the Sabbath School workers. These conferences resulted in plans for the extension of the Home Department among the isolated Sabbath keepers in Southern Illinois, for supplemental work in the primary

class, for special Bible study in the young people's class and regular offerings for the work of the Sabbath School Board.

One day was spent at the Bethel church. There is a most substantial church building here but the membership is scattered until there are now only two resident members, Mr. Scott Tarplay and Deacon James H. Lowery. The church is small in membership, but large in faith. Who knows but that this is the time of darkness just before the break of day? They are hoping Brother Seager or Pastor Burdick from Farina may come to them occasionally.

The people in Southern Illinois seem to appreciate the visits of our denominational representatives, probably because they are so rare.

Local tradition is strong about the initiation of "T. J." to the flood tide of the Saline. If I remember correctly Elder Johnson rode "Old Charley" holding up his feet and T. J. stood on his hands and knees on the road cart seat. Some one said that "the starch was taken out of—T. J.'s linen"

There is another legend concerning green persimmons which clings to the memory of Brother Peterson. How was that? I believe Brother Peterson and T. J. are supposed to have visited a quince orchard. T. J. knew, but didn't tell—just then.

PEORIA, ILL., MARCH 8, 1907.

MEETINGS AT LITTLE GENESEE, N. Y.

Brother E. B. Saunders has been with us since February 22, holding meetings every evening and on Sabbaths, and a good interest has been awakened. Church members have been quickened, sinners are being converted, others are under conviction, and a deep feeling of seriousness seems to pervade the community. Last evening, March 10, nine were baptized, two of whom were formerly observers of Sunday. We are hoping there will be others. Quite a number have risen for prayers, some of whom have expressed a purpose to live a Christian life. The meetings will probably continue through this week. On Sabbath afternoon, March 2, Brother Saunders preached at Petrolia, where, under the leadership of Dr. Hulett, of Allentown, a Sabbath school has been organized during the past year, notice of which has appeared in the RECORDER. Yesterday afternoon, March 10, Brother Saunders preached at Bedford Corners, about two miles from Portville, where, under the direction of the Christian Endeavor Society of Little Genesee, meetings have been held at a school house on Sundays, recently, and where quite an interest is manifest.

At the request of Brother Saunders, Brother Wing, of Blackville, near Jamestown, N. Y., who came to the Sabbath through the labors of the Seventh-day Adventists, and for a time belonged to and worked with them, came and spent last week with us, preaching here twice, and once, on last Sabbath, at Petrolia. He, with a little company at Blackville, withdrew from the Seventh-day Adventists several years ago, and is anxious to become acquainted with our people and to co-operate with us, if agreeable. He seems to be an earnest Christian man, and while unobtrusive, is perfectly frank in expressing his convictions, if such expressions are desired by others. It was the pleasure of the pastor to entertain him, and the opportunity was one of profit as well as pleasure. Brother Saunders

will no doubt have something to say concerning him.

The general health of the community is somewhat improved, though there are several who are still on the sick list. Brother B. O. Coon, who has been quite ill for several weeks, is very low. The weather is fine for the time of year.

S. H. B.

MARCH 11, 1907.

COMATOSE?

REV. E. ADELBERT WITTER.

That was a fearful arraignment that appeared in the RECORDER of February 18. A writer spoke somewhat at length upon the lethargy of our people, and said in substance that we must be in a comatose state. The Editor in his comments said the matter had not been overdrawn. He called upon all his readers to take account of stock that they might know whether to plead guilty or not guilty to the charge.

Perhaps the articles referred to would not have appealed to me so strongly had it not been that I was just arousing from such a state of inactivity and personal indifference, and had said to the attending physician that I was neither dead nor alive, but in a semi-comatose state in body, mind, and spirit. I have studied the matter quite carefully and, brethren, I am persuaded that the articles in question are more than half true. Look the fields over, and you will find that our activity is not equal to our emergencies. Such a condition always attends a losing fight. A comatose state may serve recuperation for a season, but long continued, it is enervating, it is destroying.

THAT PRAYER CALENDER.

REV. E. ADELBERT WITTER.

During the six weeks or more in which I have been "bedfast" in the hospital, my prayer calendar has lain with my Bible at the head of my bed, ready for reference. Each morning, after breakfast, before taking up other reading, I have noted the topic for the day, read appropriate scripture and then given a season to meditation and prayer on the object specified for the day. In this way the many personal and denominational interests about which we should know and of which we should think, have been brought very near to my mind and heart. Indeed, this morning season has come to be like a refreshing draught of water. I had not learned to know the devotional value of the calendar before this time. I had used it, as too many of us use our Bibles, without much thought. Its real value to a yearning Christian heart has come as one of the blessings to be gathered from my seeming calamity. I believe that if all our people could enter into the true devotional spirit, which the prayer calendar was intended to foster, a year would not pass before the shout of new spirit-filled life would be heard in all the camps of our beloved Zion, and mighty forces would be marching into regions now unoccupied. Shall we not make use of every means by which we may be brought into closer touch with God?

ST. ANNE'S HOSPITAL,
MARCH 8, 1907.

God giveth quietness at last.—Whittier.

No cloud remains fixed, the sun will shine tomorrow.—Richter.

THE REV. SAMUEL D. DAVIS.

1824—1907.

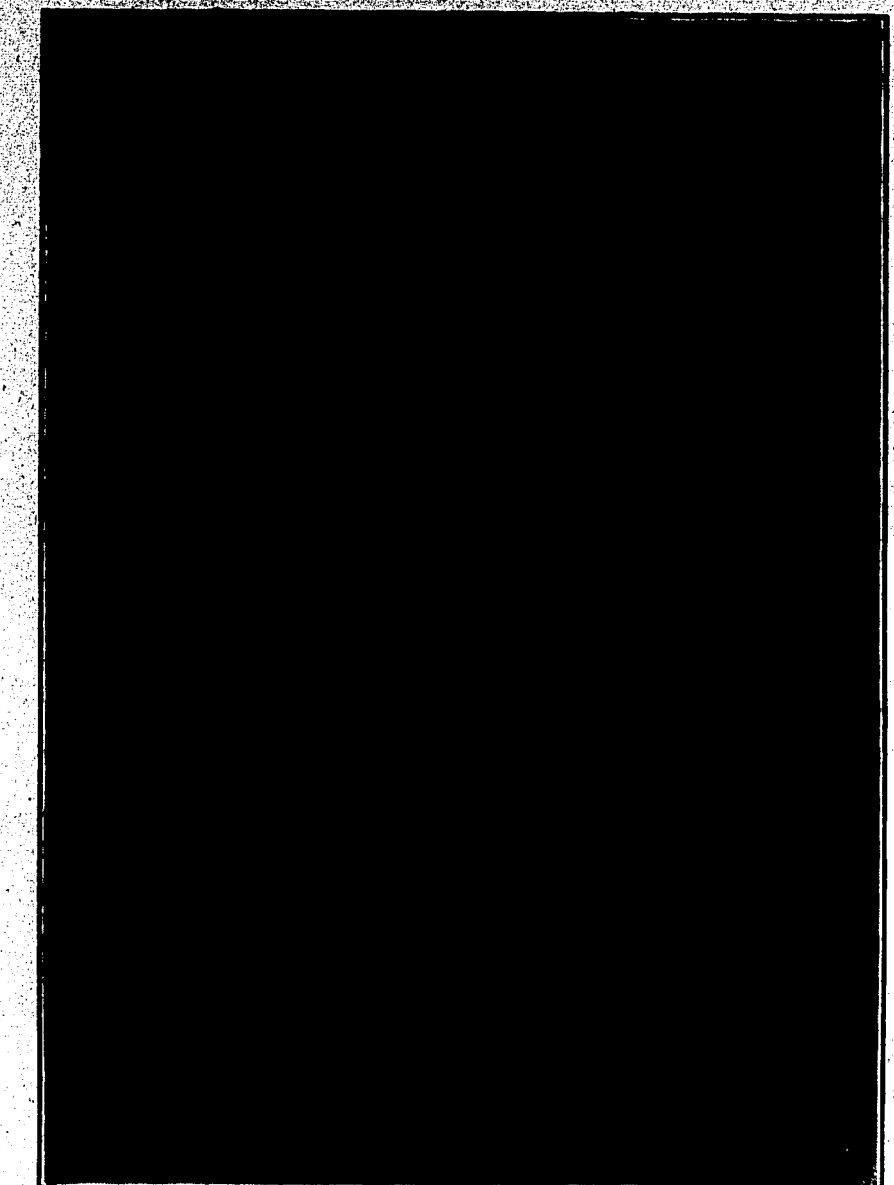
In 1684, according to Randolph's "History of Seventh Day Baptists in West Virginia," one William Davis, an educated young Welsh Quaker came to America. Afterward, he joined the Baptists, and later, the Seventh-day Baptists. Thirty-one of his descendants became ministers of the gospel. Among these are the President of our University and his brother Samuel, and two members of the senior class in our Seminary, Mr. Bond and Mr. Van Horn. The subject of this sketch, and the thirteenth of this loyal line was born in West Virginia, in 1824. He was baptized in 1837 and joined the Seventh-day Baptist church on Lost Creek, near his home. Upon the death of his father he became the chief support of his mother and four sisters; and his early years acquainted him with poverty, hardship, and toil. He was given an annual license to preach from 1841 to 1849, and in 1850 received ordination. He began preaching the gospel in 1840, and retired from active labors,—if indeed he did retire at all,—about 1900.

He was the successful pastor of the Lost Creek church from 1850 to 1875. He was pastor at Salem, and at nearly, if not quite all, the other West Virginia churches, and of one in Southern Pennsylvania, not always in residence, but as a regular visiting minister. He was always a kind of pastor-at-large; often served the churches as moderator of their important meetings, and as the preacher of introductory sermons; was prominent in the organization of churches and in the ordination of ministers and deacons; and frequently, as delegate, represented the interests of his State at denominational meetings in the east and north. But most of all he was an evangelist, a chosen vessel of divine grace, a zealous herald of the glad tidings of salvation in Jesus Christ; and it was his joyous privilege to turn hundreds to righteousness.

For preaching one year, in which time he traveled six hundred miles on horseback, he received six dollars; and another year he and an associate pastor received seventy-five dollars apiece. His salary, I think, was never more than three or four hundred dollars a year; and yet, in material things, he was prospered far above many.

He was married three times; and I have frequently heard him speak of his happy home life. He leaves four sons, ten grandchildren, and one great-grandchild. Of his sons, S. Orlando, of Jane Lew, W. Va., is a prosperous farmer and an honored and trusted citizen; Boothe Colwell we know well as President of Alfred University; Morton Wardner, of Salem, W. Va., is deacon, merchant, college trustee, etc., and Samuel Hoffman, of Boston, is State Superintendent of the Anti-saloon League for Massachusetts. The father was blessed in his sons, and the loyal sons bless their honored father.

Elder Davis commenced to preach and lead at the age of sixteen; he seems to have beheld an open door of usefulness, and to have had the courage and faith to enter by the way of his own chosen holy calling; and it was his good fortune to witness and share West Virginia's great progress in industries, wealth, education, homes, and religion. He was a fine example of industriousness, intellectual, religious, moral, in the ministry, and in temporal things. He was not "educated," but was a thinker, clear, vigorous, and searching, and accumulated a good store of mental equipment. Religiously active, he grew rich in spirit.



ual things. In the sphere of ethical living, by willing obedience to duty he acquired moral strength and stability of character and conduct. Through fidelity in the ministry he gained a wealth of blessed memories of the hundreds whom he had led to the Savior of men. And diligence and frugality on the farm brought "health, peace, and competence," and the frequent testimony from his lips that ministers of the gospel need not have a hard time.

His home life was exemplary, says a son. Happy the home, blessed the father, when such witness can be given. He believed in his own headship, but exercised it with intelligence and affection. I have seen his oldest son, himself a grey-haired man and living in the same neighborhood, greet his aged father with a kiss as he came into the old home for a little visit. Heaven send into our minds and hearts and homes more sentiment; not sentimentality; but sentiment, that holy mingling of reason and moral feeling.

Believing as I do that hospitality, genuine hospitality, is one of the exalted virtues, I like to speak of the quiet yet abounding hospitality of that southern home through whose welcoming door it has been my privilege to enter. He was very fond of friends, and he showed his fondness not ostentatiously, but in a gentlemanly, reserved and Christian way. He possessed or was possessed by deep and controlling convictions of truth and duty; yet he was warm-hearted and broad-minded, and delighted to carry the evangel to people of every name. Our departed and beloved friend and brother enjoyed his religious life; his spiritual experiences in the knowledge, love, and worship of God, brought him great happiness. He was very fond of life,—physical, family, social, business, and civic,—a very normal man and child of God; but ready to go hence at the appointed time; master of himself to the very end, because master of himself all along the way from youth to old age.

"Faith heareth songs that tell of endless glory,
Of bliss unfading 'neath a cloudless sky;
Our home above, fulfillment of love's story,
Where none shall suffer and where none shall die."

ARTHUR E. MAIN, in the Alfred Sun.

HOW PREACHERS ARE DEVELOPED.

Replying to your inquiry of some weeks ago regarding my experience in entering the ministry, I take pleasure in offering the following information:

I think there is no doubt that I inherited from my parents and other ancestors a definite tendency to enter the ministry. My father's long and faithful service in the ministry is well known. Another son, Rev. Samuel H. Davis, is also in the ministry and more than thirty descendants of William Davis have been ordained ministers in the Seventh-day Baptist denomination.

The Lost Creek Church, which was my home church from the time I was sixteen years of age until I came to college at 22, had an important moulding influence on my life. It was, however, during my college course at Alfred University that I definitely decided to enter the ministry, and much of the influence that helped to determine the choice is due to the spiritual character of the First Alfred Church, and particularly to that prince of pastors, the late lamented Wardner C. Tisworth.

I was licensed to preach about four years before I was ordained.

When I was ordained I had completed my college course and two years in a theological course. Subsequent to ordination, I completed the Senior year in the seminary and pursued graduate studies at Yale and Columbia University.

As nearly as I can tell, the strongest influence that brought me into the ministry was a desire to be useful to my fellow-men and in the Lord's cause, and I believe the ministry offers the largest and most fruitful field for service.

Very sincerely yours,

BOOHE C. DAVIS.

HOURLY BY HOUR.

Choosing "first the kingdom and his righteousness" is not a choice that can be made once for all, else the world would blossom with saints springing into life in some moment of rapt enthusiasm. It is, instead, a daily, hourly choice—deciding for the church service through the rain this morning, instead of the quiet hour by the fireside; for the gentle silence this afternoon, instead of the coveted leisure; for resolute rousing of one's own care to sympathize with some other little daily commonplaces, the choosing of the kingdom goes on. It is the selecting, day by day, of the threads we will weave into each day's loving-kindness, self-sacrifice, faithfulness.

It does not sound like so grand a thing as "his kingdom, and his righteousness;" but the kingdom is slowly gaining territory and permanence within; and what is righteousness but doing right? The promise of "all these things" that are to be added to those who make this choice—the needed things of food and clothing, friends and home—is fulfilled in the same gradual way. Day by day, the blessing comes as the need arises. The unexpected success, the friendly interest, the work and wage that do not fail; all the things that gladden and cheer an unselfish heart with the comfort a selfish one cannot know—these are the promises kept.—Forward.

GOOD VENTILATION.

Ventilation is a matter that is much neglected in many homes, though good ventilation is an absolute necessity for perfect health. The writer has visited homes where he would like to have opened all the windows and doors to let in some pure air. Undoubtedly many of the nervous ailments from which women and children suffer are caused by living in close, stuffy houses, where fresh, wholesome air is almost entirely excluded, owing to the fear of draughts. Breathing never ceases, night and day, and therefore pure air should not be excluded from the living rooms, either by night or day. It is strange that so many people have a dread fear of the night air.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

THE WOMAN SUFFRAGE MOVEMENT.

JANE A. STEWART.

Followers of Him who said: "There is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus," are likely to conceive that this universe is so designed that no class of human beings can be oppressed, or wronged or excluded from human sympathy and just privileges without bringing loss and injury on all the rest.

Organizations have been formed in recognition of the fact that the refinement of society is woman's function. And more important still, the feeling is strong that men should not continue to deprive the communities of intelligence and moral power which women would bring to bear in the conduct of public affairs; that they should not deny the woman a voice in the making of the laws under which they live and labor.

It was the growing conviction that wherever there is a gift, there is a prophecy pointing to its use and a silent command of God to use it; that there is not one thing that the men ought to do which women ought not to be permitted to do, if they have the capacity for doing it; that men rob themselves and society by prohibiting women from doing things which they are able and fitted to do,—which brought the woman's suffrage movement into existence.

Its chief object is to secure for women the right of self government. It holds that the commonwealth is a sort of stock company, in which all membership should have a voice; that women have the same right as men in the republic, and it is not a republic as long as women do not take their places in full equality with men; that Orientalism—the old heathen ideas of woman's subservency and man's brute dominance—is still the spirit of our laws and the woman's self-respect is diminished and her individuality fettered because of her classification with children and idiots. Its contention, it should be noted, is not that men and women are alike, and should consequently be equal, but that, being different, and not inferior, women should have the right to protect themselves. That the realm of the home has been invaded by the government at every point—in the supervision of food products, of industries, by taxation, and in a number of different ways (imposing limitations on and overseeing women through the demands of changed economic conditions, until the home is now practically within the government), points the need and desirability of women's enfranchisement.

The woman suffrage movement stands as one of the beacon lights heralding the better times. It is really a part of the tidal wave of social evolution which, rolling across the centuries, has swept the shores of heathen tradition by the mighty force of Christian sentiment; for Christianity, one recalls, has been the great and primary motive power for modern civilization which puts woman on a par with man and gives her equal responsibility to make the most of herself mentally, morally, and spiritually.

Like other organized influences, the tendency of the suffrage movement, it is apropos to note, is

to educate its members to take a balanced part in life's responsibilities, and to train them to self-control and tolerance when the cherished views and convictions are unreasonably assailed and ridiculed. Its tenets are, the more intelligence and poise a woman possesses the better equipped is she for life's service; to strengthen the life of knowledge and of thought, and to utilize all influences that shall avail for good. It happily opens the way for women to enter upon the broader and more helpful life of public service which esteems the home more dear and holy because it is the integral and important unit in the nation of homes.

The anti-suffrage movement (the opposition of comparatively few women forming the remonstrant body in a few states), is regarded as merely a cloak by men who wish thereby to cover their own opposition. The remonstrant or conservative, it is held, is born so and is not, like the radical, a product of evolution and growth. The illiterate and the baseminded are always by nature, remonstrant.

When the anti-suffragist declares that women cannot fight in defense of their country, and consequently cannot enforce good government, and should not vote, there is no lack of approval. This prevalent idea of the requirement of physical force as an essential to the voter is a remarkable thing, when it is remembered that one-half the male voters have not physical strength to enforce laws, yet they help make them. Most lawyers, judges, physicians, ministers, merchants, editors, authors, legislators and congressmen, and all men over forty-five years of age, are exempt from military service on the ground of physical incapacity.

Commenting on this, the pioneer suffragist, Lucy Stone, said: "Some woman perils her life for her country every time a soldier is born. Day and night she does picket duty by his cradle. For years she is his quartermaster and prepares his rations. And then, when he becomes a man, and a voter, shall he say to his mother, 'If you want to vote, you must first kill somebody.' It is a coward's argument."

Formerly, when feuds implied military service, women were refused the right to hold real estate on the same ground.

A great obstacle to woman suffrage has been that of the protected women, who declare they have all the rights they want. The laws, it is aptly pointed out, when put to the test, do not substantiate this claim. Women do not have in case of death before their husbands, the right to will any part of their mutual possessions to the children of their marriage, or to anybody. In most localities, they have no right to vote on the expenditure of their own tax money, or the assessments that shall be made on their property. And countless other examples of inequalities of law may be cited.

That women do not want to vote is frequently declared. Thomas Wentworth Higginson, author and student of social and philosophical subjects, pertinently asks, "How can you tell till you give them the opportunity? The more intelligent women, the leading authors and philanthropists, know and say they need the right of suffrage." To the claim that women are too busy to vote, he responds, "Why do you not say, 'Men are too busy to vote?' Men are apt to claim that their own day's work is harder than that of their wives."

That the ballot, instead of being thought a

burden and unnecessary, should be looked upon as a duty and a privilege, is a lesson which negligent and thoughtless men as well as women have to realize. Compulsory voting is ruled as inconsistent in a free country where personal liberty as regards thought and convictions must not be hampered.

The expediency of bestowing the ballot on women found the basis of many of the misty obstacles raised against the plan. Justice which admits woman's right to property and to education demands that she must be given the ballot to protect the one and use the other. And, as Wendell Phillips aptly said, "There is no expediency like injustice."

On this simple ground of justice the suffrage movement has its incontrovertible foundation. It is dominated by optimism. Its promoters have come into the new century to stand the whole time if necessary. It has Biblical sanction. "In the beginning God made man in His own image, male and female; and gave them dominion." Women, as well as men, are commanded to "call no man master." Paul declared that the husband shall be "head of the wife," but Solomon said a virtuous woman is a "crown to her husband," and, as Charles Spurgeon, quoting these, pointedly remarks, "The crown is on top of the head."

The good results of woman suffrage in practice need no exposition. The impartial observer in Colorado has seen the better and more wholesome communities in which to live and the number of no-license towns quadrupled in that state where women have free suffrage. Sex is a stubborn fact, and there has been proved to be no danger it will be overturned by investing women with the cloak of political equality. Women are no less womanly and gentle because they perform the freeman's act and cast the ballot, contributing to the nation good votes as well as good voters. Working with men, they together contribute to the national welfare more than either can apart.

Christian civilization elevated women from the plane of ignorant domestic slavery to be the cultured helpmeets of men. The humane and righteous sentiment of a Christian state demands that women with their genius of refinement, tenderness and moral purity shall bring these as a co-ordinate influence to bear on the exercise of large public duties and an active patriotism; and that the two complementary factors, men and women, shall go unitedly through public affairs on an equal plane, just as they should combine in all the private relations of life.—*From Home Herald.*

Modern invention has banished the spinning wheel and the same law of progress makes the woman of today a different woman from her grandmother.—*Susan B. Anthony.*

MRS. J. S. LANGWORTHY.

A Tribute.

We as members of the Woman's Benevolent Society of Dodge Center, Minn., wish to bear this tribute to our departed sister, Mrs. J. S. Langworthy. Having become a member of this society at its second meeting, for nearly twenty years she has been a faithful member. Until stricken by disease, she was active and energetic in all the work of the society, working sweetly and patiently for its best interests.

As a Christian mother she labored faithfully and well to rear her children in the fear of the Lord, and was rewarded by seeing them all workers in the Master's vineyard. To the sick and needy she was a friend indeed, giving of her substance and her care. We desire to emulate her virtues and to be as faithful, energetic and patient as she in the work of the society and church.

The foregoing comes to hand by mail without signatures or explanation. This lack of signature is so evidently an unintentional clerical error that we venture to publish the Tribute. We must take occasion, however, to urge all correspondents to take care in such matters. The rule against publishing unsigned communications is imperative in a newspaper office; it is doubly imperative when an organization is reported touching official action.

Editor RECORDER.

ECONOMIC VALUE OF BIRDS.

S. B. BOND.

Why do men and boys wantonly slaughter these beautiful and valuable friends? As a rule it is done by those who are ignorant of their value and do not consider seriously the meaning of life,—God-given life. A knowledge of what birds are and what they do would go far toward remedying this great evil. Only a few days ago a very estimable gentleman was out with his gun for a little recreation, and thoughtlessly shot a flicker or yellowhammer. No bird is better known than the flicker, and yet I presume that this man had no idea of the harm he did by his reckless act.

At Washington the stomachs of two hundred and thirty flickers were examined, and fifty-six per cent. of the food was found to be animal matter, thirty-nine per cent. vegetable and five per cent. was mineral. Two of them contained more than three thousand ants each. More than half of the flicker's diet consists of ants. Just think what harm this man wrought. If this flicker had lived and had eaten three thousand ants each day for one year, more than one million ants would have been destroyed by it. The little downy woodpecker is often seen in orchards. You see him alight at the base of a tree and ascend it spirally, gathering the insects that produce the apple and the peach borers, peeping beneath the bark to get the eggs and larvae of insects of every kind. Do not scare him away but induce him to stay, if possible, for he is your friend.

The cuckoo is also worthy of your study. He is very fond of the common caterpillar, and is said to consume from fifty to four hundred daily. He also has credit for killing many which he does not eat. A chickadee will devour as many as four thousand insect eggs at a single meal. Good authority has estimated that one young robin eats five and one-half ounces of grubs in a day, or ten pounds in one month. Dr. Judd, who watched house-wrens, writes: "The mother made one hundred and ten visits to her little ones in four hours and thirty-seven minutes, and fed them one hundred and eleven insects and spiders." He also reports that he saw four young chipping sparrows, five days old, eat thirty-seven grasshoppers in one hour and thirty-nine minutes.

Consider what our birds do for us. Mr. Reid says that a daily consumption of one hundred insects is a conservative estimate for the average insect-eating bird. Of these, there are not less than five for each acre. The state of West Vir-

Continued from page 165.

a perception of holy things." (Ibid. p. 276.)

NECESSITY OF BAPTISM.

"But now I lead you to understanding by the same paths. For you see that all things are produced from waters. But water was made at first by the Only-begotten; and the Almighty God is the head of the Only-begotten, by whom we come to the Father, you will learn that this is his will, that you be born anew by means of waters, which were first created. For he who is regenerated by water, having filled up the measure of good works, is made heir to him, by whom he has been regenerated in incorruption. Wherefore with prepared minds, approach as sons to the father, that your sins may be washed away, and it may be proved before God that ignorance was their sole cause. For if, after the learning of these things, you remain in unbelief, the cause of your destruction will be imputed to yourselves, and not to ignorance. And do not suppose that you can have hope towards God, even if you cultivate all piety and all righteousness, but do not receive baptism. Yea, rather, he will be worthy of greater punishment, who does good works, not well; for merit accrues to men, from good works, but only if they be done as God commands. Now God has ordered every one who worships him to be sealed by baptism, but if you refuse and obey your own will rather than God's you are doubtless contrary and hostile to His will." Book VI. Chapter VIII.

USE OF BAPTISM.

"But you will perhaps say, 'What does the baptism of water contribute towards the worship of God?' In the first place, because, that which hath pleased God is fulfilled. In the second place because, when you are regenerated and born again of water and of God, the frailty of your former birth which you have through men, is cut off, and so at length you shall be able to attain salvation; but otherwise it is impossible. For thus hath the true prophet testified to us with an oath; 'Verily I say unto you, That unless a man is born again of water, he shall not enter into the kingdom of heaven.' Therefore make haste; for there is in these waters a certain power of mercy which was borne upon them at the beginning, and acknowledges those who are baptized under the name of the threefold sacrament, and rescues them from future punishments, presenting as a gift to God the souls that are consecrated by baptism. Betake yourselves therefore to these waters, for they alone can quench the violence of the future fire; and he who delays to approach to them, it is evident that the idol of unbelief remains in him, and by it he is prevented from hastening to the waters which confer salvation. For whether you be righteous or unrighteous, baptism is necessary for you in every respect; for the righteous, that perfection may be accomplished in him, and he may be born again to God; for the unrighteous, that pardon may be vouchsafed him of the sins which he has committed in ignorance. Therefore all should hasten to be born again to God without delay, because the end of every one's life is uncertain." Book IV. Chapter 9.

The foregoing from Clement shows various phases of the doctrine of Baptismal Regeneration as it had been formulated before the fourth century. For fuller evidence concerning the source of Baptismal Regeneration dogmas, see chapters on Pagan Water Worship, in the editor's "Paganism Surviving in Christianity."

ginia has a valuable bird population of 80,000,000, which would effect a daily consumption of the marvelous total of 8,000,000,000; or, if 120,000 insects fill a bushel measure, the daily consumption would be 66,666 bushels. In a similar way estimates may be made for the other states. How long could the agricultural districts endure without our feathered friends? When they fail, what will become of the cities? Can we not all aid in disseminating knowledge and cultivating love for these greatest of all our benefactors?

SALEM COLLEGE,
SALEM, W. VA.

SONS OF MINISTERS.

We have cited the example of the Scudders, Demarests and Searles, and we now cite Bishop Welldon, who in the *Nineteenth Century*, in a careful review of the "Dictionary of National Biography" says: "It is safe to assert not only that the clerical profession has sent out an immense number of children who 'served God both in Church and State' with success and distinction, but that no other profession has sent out so many children equally successful and equally distinguished." The bishop marked the names of those whom he deemed "worthy of remembrance for some service performed in religion or politics or literature or science or art or commerce or philanthropy or warfare or some other aspects of the various life of the nation." Of such names he found 1,270 who were the children of clergymen or ministers, taking no account of those who were grandchildren or more remote descendants. Of the children of lawyers there were 510 and of doctors 350. The sons of clergymen who became themselves clergymen were 350.

He further asserts that "the superiority which the clergy enjoy, in respect to their children, to the other professions, lies beyond dispute. . . . The superiority has been not of numbers only of degree. From clerical homes have sprung more distinguished, and a larger number of distinguished sons than from the homes of any secular profession. No single source has contributed so much to the learning and energy and honor of Great Britain as clerical homes. The 'sons of the manse' have long since won a repute which has become proverbial in Scotland. Not less distinguished or devoted have been the children who have sprung from the rectories and vicarages of England."

If data were obtained on this subject it would undoubtedly be found that America need not fear comparison with Great Britain.—*Intelligencer.*

A Boston firm recently offered a prize for the best definition of what constitutes success. A Kansas woman was awarded the prize, and this was her answer:

"He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction."

"Father," said the small boy, "why do they call a speech made at a banquet a toast?"

"My son," was the answer, "it is probably because they are so dry."—*Washington Star.*

Young People's Work

THE LAND OF YAWN.

My friend, have you heard of the land of "Yawn"
On the banks of the river "Slow,"
Where blooms the "Wait-a-while" flower fair,
Where the "Some-time-or-other" scents the air
And the soft "Go Easys" grow?

It lies in the valley of "Wait-a-while"
In the land of "Let 'er slides"
The "Tired Feeling" is native there,
It's the home of the listless "I don't care,"
Where the "Put-it-off" abides.

"T."

HELPFUL HINTS FOR JUNIOR WORKERS.

MRS. C. S. SAYRE.

If your Juniors have grown weary of their regular lessons, try using some of the following Bible questions, for a few weeks, or use them for supplementary work. You will find them stimulating.

1. What man escaped from a walled city by being let down from the wall in a basket, while his enemies were watching for him at the gates?
2. On what occasion was a large army put to flight by 300 men using only lamps, pitchers and trumpets?
3. Who hid some ear-rings under an oak?
4. Who hid two spies under some stalks of flax upon the roof of her house?
5. What little girl was the means of curing a man of leprosy and turning him from idolatry to the worship of the true God?
6. Where does the Bible speak of boys and girls playing in the streets?
7. Who cut a book into pieces with a pen-knife and threw the pieces into the fire?
8. What young man went to sleep and fell out of a window while at a preaching service?
9. What news did the first carrier pigeon bring?
10. While cutting wood near a river a man lost his ax head in the river. How did he recover it?
11. What woman sewed fig leaves together to make aprons?
12. Who was the first high priest of the Jews?
13. Who commanded the sun and moon to stand still?
14. Who said, "Woe unto them that are mighty to drink wine?"
15. Which of the apostles had been a persecutor of the church?
16. What man fell down dead for lying?
17. Who is called the meekest man?
18. Who was let down by cords into a deep dungeon and left to nearly starve?
19. Out of whom did Jesus cast seven devils?
20. Who held the most magnificent court of all the Jewish kings?
21. To whom did God give the covenant of the rainbow?
22. Who in a dream saw a ladder reaching to heaven?
23. What woman prepared a meal for three angels?
24. Which of Christ's disciples was a tax gatherer?
25. Who sold his birthright for a mess of pottage?
26. Whose strength was in the seven locks of his hair?
27. To what king did the handwriting on the wall appear?

28. What priest and prophet was in the host of exiles carried away to Babylon?
29. Of whom was it said, "He was not for God took him?"
30. Who was caught by the hair in the boughs of an oak tree and slain?
31. What woman was one of the judges of Israel?
32. Who said, "Though he slay me yet will I trust him?"
33. What king had his life lengthened fifteen years in answer to prayer?
34. Who became a pillar of salt?
35. Which of the disciples was called "The Doubter?"
36. In whose sepulcher was Christ laid?
37. Who wrote the book of Revelation?
38. Who wrote the Acts of the Apostles?
39. Who is the first prophetess mentioned in the Bible?
40. To what priest did Abraham pay tribute?
41. Who said, "To obey is better than sacrifice?"
42. Who was the first murderer?
43. Who gave names to all the animals?
44. Who was the first Christian martyr?
45. Who was the first shepherd?
46. Who walked on the water to meet Jesus?
47. Who was taken to heaven in a chariot of fire?
48. What king was driven out from men to eat grass as oxen?
49. What woman met her death by being thrown from a window?
50. What ruler was eaten of worms and gave up the ghost?

PROTESTANTISM VERSUS CATHOLICISM.

D. BURT KENYON.

Part II.

If the defence of Protestantism rests with Seventh-day Baptists, and books are the means, then the kind of books is an essential question. Some form of the subject must be found that will interest the reading public. A natural feeling of strife and antipathy exists between these two classes of Christians. Not the bitter feeling of bygone days, thank God, but enough to give the salesman something to talk about. No, I am not infallible authority, but the suggestions I make are based upon my experience as salesman. With this explanation I proceed.

The book should be illustrated in a manner to set forth the tragedy and cruelty of the people and times under consideration, so that a salesman could attract the eye, as he talks. The book must be large and attractive enough to bring a price that will afford a paying business to the salesman. That is business to be sure, but Seventh-day Baptists, with others, have to be self-supporting. The central thought in the discussion is to determine whether or not the Pope is infallible, a God in effect, and capable of affirming or annulling the authority of the Bible, thereby ranking greater than the Supreme Being. Cardinal Gibbons affirms this statement, I think, when he shows by the Bible that, not God, but the church is the authority for sanctifying Sunday. It is known who decreed Sunday as a rest day, and the church has upheld that decree to date. Who is authority? The God of the Bible or the Pope? Christ's plan is my plan for finding out. "By their fruits ye shall know them." Matt. 7:16. Here is the task Christ has for us. To follow the history and influence of Catholicism from its earliest date to the present

and compare it fairly, and in a Christlike spirit, with the few hundred years of influence brought to bear by Protestant efforts to use the Bible as authority. If its teachings had been followed closer, perhaps the showing would have been still better. It is not my purpose to belittle the good that has come to the world through this "mother church." She had to meet conditions that had to be overcome by many years of struggle. No pessimist need try to write the book that I call for. Those who sigh for the good old times when the people were good and all was lovely "need not apply."

Christ took human form to establish a kingdom, but not a kingdom upheld by an army with guns. To be a loyal subject requires reverence for God the Father. Christ must be glorified in his followers by brotherly kindness and right living. John 17:10. How out of harmony Christ was with the spirit of the times in which he lived. Puncture your hand with a needle, then think of the extreme suffering caused by the nailing of our Lord to the wood, and this not by a wicked irresponsible mob, but by the order of the religious teachers and keepers of God's house. Was Jesus talking for effect when he said, "Father, forgive them, for they know not what they do?" Not that: they could not comprehend his mission to them and to us. What had he done so very bad? The Jews said, "We have a law and by our law he ought to die because he made himself the Son of God." Something has changed public opinion since that time, as in our beloved, free, Protestant, Christian civilization such a thing could not occur legally for any offence, much less for teaching unpopular doctrine. Some good influence has brought this to pass. I affirm that it is the influence of the Bible as the safe teacher. Much the same conditions existed as in the earlier times until long after the Martin Luther movement. I would like to enlarge on this subject, but must not ask for space. This Christlike, brotherly spirit is getting to be worldwide. Note the conditions that made it possible for our beloved president, in conjunction with other good men of great influence, to girdle the whole earth with a wave of brotherhood, as the result of a peaceable settlement of national differences. Unhappy Russia is having to listen to the cry for more liberty of thought. How short a time since that Papal yoke seemed to be unalterably fixed. Within my life time, American slavery seemed secure. One has disappeared and the other must give place to a purer Christianity. This, and other advances on the same line, within the last four hundred years, is no work of chance, but the unfolding of Christ's kingdom through the influence of the Bible as teacher. But the work is unfinished. Much unrest still exists. Especially is this true in the matter of a rest day. Good men are worried, and know not what to do. They see that they are losing their grip upon the people. This is bad. They scold some, entreat much and sometimes resort to human laws, but all the same they are conscious of a loss of influence. Then the Catholics taunt them with being inconsistent. I think we can help people in a popular and business-like way. Give them books. Commence the book I ask for with the able arraignment by Cardinal Gibbons. Fill the body of the book with the facts of history, both of the old and the new order of things. Let it be thorough, but kind, comprehensive and reliable. Let it treat both the spiritual and temporal sides of the question. Then give each class

of writers a space by themselves, to give their reasons for observing Sunday as a holy day. Then the Jewish Sabbath-day Christians, their reasons for observing it. Last of all give a chapter of choice texts of Scripture that in any way pertain to this subject. The Jew must have a place and a voice in this matter for he is our elder brother. He must be led to see that the Protestant or Bible Christ is his Messiah, friend, deliverer, and the prejudiced Papal Christ, the oppressor. James Creelman in *Pearsons Magazine* for January has a fine thing in line with this thought. "Israel Unbound" might be incorporated bodily into such a book. My experience with the better class of Jews is that they are liberal buyers. But a Russian oppressor would stand less chance to deal with them than a better friend would.

A few hundred thousand copies of such a work in the homes of people would go a long way toward readjusting public sentiment. In an unimpassioned way people could take all the facts and make their own deductions as to the consistency or inconsistency of the parties concerned.

The human heart is struggling toward God. Christ is the way; the Bible is the teacher. History upholds this thought. Seventh day Baptists are in harmony with the whole Bible. We are a small people, but there is room for growth. Although weak, we are able, with God's help, to carry this message to all people. The times are now propitious. Who has the pen?

ALFRED, N. Y., FEBRUARY, 1907.

JAPANESE LIFE AND CUSTOMS

ERNESTINE C. SMITH.

Written for *Japanese Social* held in the Seventh-day Baptist Church, Plainfield, N. J., and requested for publication.

Our neighbors on the east, separated from us by the widest ocean, are separated from us also must completely by race, environment and history. It becomes an axiom repeated by travelers that the occidental cannot understand the oriental. How then shall we of the extreme West understand the farthest East?

I have made no attempt in this short sketch to give the geographical or historical setting of Japan; I have chosen rather to tell a little of the life and customs of the Japanese. Japan is the delight of tourists; its arts, its customs, its scenery, its people have a charm to which all travelers yield. To one who must make a home in Japan, the novelty soon wears off and it ceases to fascinate; for the climate is enervating and productive of discomfort and disease. Japan's standards of life differ from our own as does its scenery from that of our American plains; and they differ in etiquette, in business methods, in religion and in general views of life; hence if we want to hear unflattering accounts of Japan, we must listen to the residents and not to the traveler.

It is difficult to judge of the Japanese *en masse*. We differ in our judgments of Americans or Englishmen, so we must give Japanese individuals credit for what the masses of Japan are not. The Japanese surely excel in patriotism and in soldierly qualities, as has been proven in their recent success in the Russian-Japanese War, whereby it put itself in the front rank of the nations as warriors. The Japanese believe and follow the old rule

"the simple plan,

That they should take who have the power,
And they should keep who can."

The life of the common people of Japan is much like the life of the peasantry in other lands.

Some of the farmers live in abundance and even in luxury. Japanese houses for the most part are flimsy in construction, with almost nothing beyond the superficial cleanliness and an artistic simplicity to recommend them. The wood of which they are made is full of knots, the floors are covered with thick mats, so that the boards are left unmatched, with unfilled knot holes. Then the finish is given in paper or plaster and a little fine-grained wood is chosen as ornament. Yet when all is said, the cottages, miserable as they are, have an appearance which pleases. When one thinks of the rows of tenement houses in many factory towns in our own land, without a touch of beauty, ungraceful and disorderly, even the tiny cottages of Japan seem attractive.

Merchants are not thought much of in Japan. An old teacher of Japan said to his pupil "there is such a thing as trade, but trade is the only game in which the winner is disgraced." Commercial companies for steamships, mining, manufacturing, etc., have been formed. Great factories have been built, degrading labor by long hours, insufficient pay and employment of children—for public sentiment which should restrain such things, does not exist. Nothing is more threatening to the future of Japan than this sudden development of commercialism. To buy in Japan, means to bargain, although there are a few shops where the rule is one price. Sometimes the shop-keeper is reluctant to sell his goods; the price made for a single article is increased if you wish to buy a dozen, for that would exhaust the stock and put the proprietor to the trouble of getting more. Only in exceptional cases is there a sale, and the ordinary man is satisfied with his uneventful life. All day long he sits upon his mat, with pipe and tea at hand, going through the simple routine day after day.

Would one see Japanese life in its simplicity, he should visit any of the innumerable resorts in the mountains. Nature has provided hot baths in all these resorts; the hot water rushes out of the earth, and at the expense only of piping, endless opportunities are afforded for pleasure and healing. Around these springs villages are built in picturesque confusion, often seeming to cling to the mountain side. No town is without some natural attraction; a mountain, a waterfall, a lake or at least a hill with a great grove and temple, or if not these, then the never-failing gardens, with their succession of charms. The love of nature that so distinguishes the people suggests charming pleasures. Some one has said that Japan is an exquisitely dainty water-color, full of sunshine and flowers. The great and noted Japanese educator, Count Okuma, has a beautiful home, with gardens and greenhouses full of wonderful and beautiful flowers. He has fifteen hundred orchids alone—500 varieties. Count Okuma's wonderful chrysantheums are famous throughout the Empire, some of the plants having as many as six, eight or ten hundred blossoms on one root.

As spring comes on, picnic parties go to the gardens devoted to the plum and cherry, for the flowering trees and choice plants have special gardens devoted to them, and their flowering makes successive fetes. When the cherry is in bloom, the whole city goes out to enjoy the spectacle. They sit in arbors, sip tea, and smoke and have a dinner.

Life in remote Japan is quiet and narrow, and yet does not lack for interest. There are books and sports, their life is calm and leisurely, without hurry or ambition. Their feelings are in-

tense, but not deep. There is unconscientiousness of self, for they feel themselves to be part of the universe but not its center. It is sometimes said that the Japanese are not frank, and refuse to admit foreigners into the secrets of their lives, but this has been denied by travelers and writers. The Japanese of the modern day are full of intellectual curiosity.

Nowhere has the use of the sword been carried to a completer development than in Japan. If it be drawn in wrath it can be returned to the scabbard only when stained with blood. In a duel both contestants lose their lives, the victor committing suicide. Fencing, archery and polo are their chief sports; although they spend some time fishing and hunting. One writer has said that after all, the chief amusement in Japan is conversation and the chief business is politics. The Japanese are not a betting people, nor are they drunken, and opium is not used at all. Taught by the example of China, the Government forbade its importation. The great blot on the social structure of Japan is its treatment of women. We do not mean that there are not happy wives and honored mothers, for there are such. One sees little of the wives and women of the families. Marriages are arranged in infancy. The wife waits on her husband; never eating with him; she is as a servant in his eyes and he treats her on the same terms and with the same language as his other servants.

We think fashions do not change in Japan, but they do; the pattern of cloth or silk bought today, may not be procurable a year from now, and the way of tying the girdle, the pattern of the sleeve and neck gear change with places and times. So too with the dressing of the hair; to be in fashion in costume and amusements in Japan is no different there than in western lands. "The strength of Japan," says a French 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. To illustrate: In a Japanese school the children were requested to write something on the subject of 'the Spirit of Japan!' And this is what an eleven-year-old girl wrote:

"There is a Japanese spirit just as there is an English spirit and an American spirit. Each is distinguished by its own mark. The Japanese spirit is pure and noble. It is like the cherry blossom, beautiful and fragrant, but which, without murmur or complaint, permits itself to be shattered by the four winds. In like manner we people of Japan live and die, without regard to our own lives, which are cheerfully given for the fatherland. This is the secret of our victory over Russia. And this is the secret of our victory over any other country which might attack us. Japan is a little land, but every Japanese has these ideas implanted in him from childhood, and is therefore always ready to die for the mikado and the fatherland."

Japan does not desire to offer attractions to the traveler as her chief end, but is seeking a worthy place in the world, so that she will not be looked upon as a curiosity, but will be desired as a friend and feared as a foe. It is to be classed with the most advanced nations in science, in art, in enlightenment and in war. The Japanese are not curiosities, to be prized for their novelties, nor are they inferiors to be patronized and governed, but they are men and women as we are, to be feared as foes, loved as friends and to bear their part in the great task which was given men in the beginning to subdue the earth and make it a fit abode for enlightenment, truth, justice, beauty and peace.

Children's Page

A PLUCKY GIRL.

Debbie never dreamed that she would by and by become a heroine. Even in the wildest flights of her imagination such a thing would never have seemed a possibility. Her name was against her for one thing. Whoever heard of a girl named Debbie becoming anything great or wonderful in any way? If her name had been Mabel or Ethelinda, now, there might have been some hope; but Debbie!

Her name had always been a source of discomfort to her, for she thought it was so hopelessly commonplace and every day that she would never outgrow it or amount to anything worth while. Besides, she did not have any opportunities to do anything out of the ordinary line of very practical home duties. Why should she expect that anything great or heroic should ever fall to her lot?

It was just in the doing of her ordinary duties that her chance to distinguish herself came, as opportunities for heroism always do come.

"Debbie, your father and I are going to drive over to town to-night to see Cousin Eliza Ann, so you must stay at home and mind the children. Get Dottie to bed as early as you can, and you and Rob may roast some chestnuts, if you have a mind. Don't let Dottie go near the door or windows, though, for her cold is so bad, and I'm afraid she will get the croup like she did last winter."

"All right, mother; I'll look after things," responded Debbie, with as womanly an air as if she had been fifty instead of twelve. It was no new thing to her to be left in charge of the children, and a very careful little nurse she always was. Debbie was nothing if not trustworthy.

After the early tea the dishes were soon washed up, and the father and mother started, with a few words of caution to Debbie. The little girl was not usually at all timid about being left alone with the children, but two weeks ago there had been several burglaries committed in a neighboring town, and Debbie had read all the accounts. She remembered them now as she realized that she would not see her father and mother again before ten o'clock.

The burglar had never been caught. Once some one had come near enough to catching him to find out that he had one club-foot, but he was too wily to be captured. Perhaps he might come and try to rob them some day, and Debbie's heart beat fast at the thought, for she was not at all brave, only just a timid little girl who had no desire for an encounter with a burglar.

She soon forgot all about her fears in her patient efforts to put willful two-year-old Dottie to sleep. It was some time before she succeeded, and then she and Rob set about their preparations for a chestnut roast. Debbie went to a large closet at the end of the kitchen, which was pretty well filled up with all manner of odds and ends, that had been accumulating for some time.

It was only that morning that her mother had declared that she must take time soon to look over and send the greater part upstairs to the garret. The chestnuts were in a large bag on the floor, and as Debbie stooped over to take some out in the basket she saw something that made her heart stop beating and her head reel.

She wondered afterwards that she did not scream at the top of her voice; but in a breathless instant she had time to think, and her sturdy common sense came to her rescue.

There was a pile of old horse-blankets thrown over a broken arm-chair that stood at the back of the closet, and just protruding from the edge of the blanket she saw a very thick-soled shoe. As surely as if she had seen it before, she recognized the club-foot of the burglar, and she knew that her worst fears were realized. What should she do?

She must stay by her post, but how could she let any one know of the peril they were in? Did the burglar know that her father had been paid that day for several head of stock, and had the money in the house? She must not let that money be stolen, for poor father had worked so hard for it, and he needed it so much.

A bright idea flashed into the little girl's head, and she acted on it at once. In less time than it has taken to tell you all this, she had come out of the closet with her chestnuts, and by a mighty effort of her will kept from showing her alarm.

She waited a moment till she could trust herself to speak steadily, and then she said to her brother: "It seems too bad, Rob, for us to have all the fun of a chestnut roast to ourselves. I'm going to write a note and ask Mollie and Jim Sayres to come over and spend the evening with us. It would be ever so much more fun. You'll take the note over, won't you, and then we'll have a roast and a candy pull."

"All right," responded Rob; and taking a piece of paper and a stub of a pencil, Debbie sat down and wrote with trembling fingers: "Come with help as soon as you can. The burglar with a club-foot is in our kitchen closet."

She folded it up and handed it to Rob, who never guessed upon what an errand he was dispatched. "Now run as quick as you can with it," said Debbie. "The sooner they come the more fun we'll have."

Poor little Debbie! It was with a quaking heart that she saw the door open and shut behind Rob, and knew that she was left alone with the burglar, except for helpless little Dottie. She stepped about the room doing little things as naturally as possible, wondering all the time whether the burglar meant to come out and attack her when she was alone, or whether he meant to wait till her father and mother were home, and they were all in their beds.

As the moments passed away the suspense became perfectly unbearable, and she felt as if she should scream. Debbie was as near a fit of hysterics as anyone ever came to be, though in all her healthy young life she had never learned that she had any such unfortunate encumbrances as nerves. But she must not scream. What should she do? What do you suppose she did do?

When she felt the intense nervousness bubbling up to her lips, and she knew in another moment sound would come despite her best efforts, she opened her mouth and sang. Never had her voice rung out as it did just now, when it was the only outlet to her terror. "Hold the fort, for I am coming," she sang, and the chorus grew louder and stronger every moment as her fears increased.

The man in hiding never dreamed that his presence was suspected when he heard that jubilant song. "Hold the fort!" fairly shouted Debbie, wondering if help would ever come. Why did not Rob run faster?

At last the sound of hurried footsteps was

heard, and Mr. Sayres, with two of the other neighbors, armed with pistols enough to kill a dozen men, and strong ropes enough to have safely secured the most vicious animal that was ever raised on a farm, rushed into the room. Debbie was sitting in the large arm-chair singing away at the top of her voice, with her eyes fairly burning with excitement, and her cheeks ablaze. The words died away in a hysterical laugh as they entered the room.

"In there," cried Debbie; and, rushing to the bed and throwing her arms protectively around sleeping Dottie, she quietly fainted away for the first time in her life.

"Well" if she isn't a game 'un," said the captured burglar, with unwilling admiration, as he learned how neatly he had been captured by the little girl.

Of course, Debbie was a heroine after that, and she deserved to be, for her presence of mind and her bravery, but it didn't spoil her a bit. She was just the same willing little helper that she had always been, nor was she any braver than she had ever been about other things.

"The idea of a girl who could catch a burglar being afraid of snakes," said Rob one day.

"If Debbie had to handle a snake to save any one else, she would do it fast enough, I'll warrant," said his father. "Give me the girl who can be a heroine in time of danger and I won't ask her to be foolhardy at other times. Debbie is the kind for me."—*Christian Commonwealth.*

HOME NEWS

ADAMS CENTER, N. Y. We have been visited by an unusual amount of sickness during the winter, from which we are emerging; mostly "grippe." A number of cases have proven fatal. W. R. Greene of Center Berlin, N. Y., recently spent two weeks visiting at the home of Pastor Socwell, and other friends.

The death of Leonard R. Greene removes one of the land marks of this community, one that will be greatly missed by a large number of people. Among those who attended the funeral of Mr. Greene from out of town were Mrs. W. C. Hubbard of Plainfield, N. J., Mrs. Herbert Kenyon of Westerly, R. I., and Mr. and Mrs. F. L. Burdick of De Ruyter, N. Y.

Our pastor and his wife recently entertained about forty members of the Baptist church at State Road, where he has preached each Sunday for several months. The evening was spent in games, social intercourse, music and in doing justice to refreshments furnished. All present enjoyed the evening and expressed the opinion that the event served to strengthen the friendship and kind feeling which already existed.

The question of farm help is becoming one of the most serious problems that confront this community. It is nearing the time for beginning spring work and many farmers have not secured any help and do not know where such help can be found. Wages are good, ranging from \$25 to \$30 per month, and board, but there are no men to be hired and many farmers can not manage their work alone.

ANON.

Prayer is not conquering God's reluctance; but taking hold of God's willingness.—*Phillips Brooks.*

PROGRAM SEMI-ANNUAL CONVENTION.

Field of Richburg, N. Y., March 22-24, 1907.

Theme: "The Evangelization Of The World."

FRIDAY.
2:30 P. M. President's Address, H. E. Davis.
Address, Rev. O. D. Sherman, Pastor Richburg church.
7:30. Sermon "The Power of Christ in Evangelization," Rev. Geo. P. Kenyon.
Conference Meeting conducted by Wilburt Davis.

SABBATH DAY.
10:30. Sermon, Rev. S. H. Babcock.
Sabbath School conducted by Superintendent of Richburg Sabbath School.

3:00. Address "Young Peoples' Problems and Rewards in Evangelization." Albert E. Webster.
Conference Meeting conducted by H. L. Cottrell.

7:30. Address "The Attitude of Seventh-day Baptists toward Interdenominational Organizations." President B. C. Davis. Followed by discussion.

Address "The attitude of the Individual Toward Great Moral Reforms." Rev. L. C. Randolph. Followed by discussion.

SUNDAY.
10:00. Business Meeting.

10:30. Address "The Small Church as a Factor in Promoting Sabbath Truth." Rev. A. G. Crofoot.
Address "The Church as a Factor in the Educational Life of a Community." Dean A. E. Main.

2:30. Address "The Sabbath School as an Evangelizing Force." Rev. E. D. Van Horn.
Address "The Reflex Influence of Missionary Enterprise." J. W. Crofoot.

7:30. Address "The Meaning of This Convention to Us and Our Work." Rev. A. J. C. Bond.
A. E. WEBSTER, Sec.

A FEW WORDS ABOUT BATTLE CREEK.

If you are considering a change in location and wish to still enjoy all the Sabbath privileges, let us call your attention to Battle Creek, the great home of Postum and Toasted Corn Flake. Battle Creek has a population of about 30,000 with prospects of increasing to 40,000 or 50,000 in the next year or two. It is located midway between Chicago and Detroit on the main lines of the Michigan Central and Grand Trunk Railroads. Plenty of employment at good wages, good openings, 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 the Sabbath privileges. We have a church organization but do not hold services, but our people are increasing in number and our beliefs are honored and respected. Any one desiring any information may write to Sheldon G. Babcock, 219 W. Main St., Battle Creek, and he will gladly answer all questions and lend his aid in helping to secure locations and positions. If you are interested, feel free to write whether you want to come to Battle Creek or not.

FARM FOR SALE.

Good farm of 140 acres, with or without stock, situated one and one-half miles from the First Verona Seventh-day Baptist Church; distant less than one mile from school, canning factory and Erie Canal shipping points; fine market for all farm produce at hand; two cheese factories within one and one-half miles, and Verona Station on the New York Central R. R., is but four miles distant. Large substantial house and farm buildings. Liberal terms.

For information, address H. W. Palmiter, Verona, N. Y., (R. F. D.) or Mrs. J. H. Stark, Higginsville, N. Y.

SHELVED.—A very youthful but very animated little lady was enjoying her first visit to church. It was in an Episcopal church, and the choir boys and the form of service interested her greatly.

But after the sermon had begun her attention was diverted from the pulpit to other parts of the house, and in the course of her inspection of things she suddenly discovered the gallery filled with people in the rear of the church.

"Mother," she whispered, excitedly, "are those the wicked folk there on the shelf?"—*Harper's Weekly.*

MARRIAGES

CARSON-ANDRE.—At the home of the bride's parents, by the Rev. Geo. W. Hills of Nortonville, Kansas, Mr. Riely W. Carson and Miss Ella M. Andre, both of Cummings, Kansas, March 6, 1907.

STILLMAN-CLARKE.—At the Seventh-day Baptist Parsonage, Little Genesee, N. Y., March 2, 1907, by Rev. S. H. Babcock, Metha B. Clarke and Newton W. Stillman, both of Nile, N. Y.

HARRIS-RANDOLPH.—At their home in Shiloh, N. J., by Rev. D. Burdett Coon, Tuesday evening, March 12, 1907, Miss Mary Carnell Randolph and Mr. Frank Harris, both of Shiloh, N. J.

GREENE-HULL.—At the home of the bride's parents in Adams Center, N. Y., February 27, 1907, by Rev. E. H. Socwell, Clara E. Hull and Roy D. Greene, both of Adams Center.

FRY-BARRETT.—At the home of the bride's father in Henderson, N. Y., February 28, 1907, by Rev. E. H. Socwell, Marion L. Barrett and Thomas Fry, both of Henderson.

DEATHS

The date of the death of Mrs. Olive Ewing, of Shiloh, N. J., that was wanting in the obituary published in the RECORDER, March 4, 1907, is February 21, 1907, at Cape May, N. J.

S. R. W.

ODELL.—Benjamin Odell has born in Grafton, N. Y., in 1826, and died at Berlin, N. Y., March 8, 1907. He was a veteran of the war, having served from 1861 to 1865. Farewell services were held at his late home by the pastor of the Berlin Church. Text, "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

J. G. B.

SATTERLEE.—Mrs. Martha Lamphier Satterlee was born at Berlin, N. Y., March 17, 1823 and died there March 5, 1907, in the eighty-fourth year of her age.

When twelve years of age she professed faith in Christ, was baptized by Elder John Greene, and united with the Seventh-day Baptist church. She remained a true and faithful member of that church for more than seventy years, although for a number of years past she has been unable to attend public services on account of ill health. I shall never forget a Communion Service which I held at her home. She was a great reader of the RECORDER and kept herself well informed in all matters of denominational interest. She had been waiting to go for a long time. In the death of Mrs. Rosenberg, a few weeks since, she lost one of her best friends, whom she soon followed to the Better Land. She was married to William Satterlee about thirty-nine years ago. Mr. Satterlee lived about five years after their marriage. "Aunt Martha" was loved by all. She was always cheerful and it was a pleasure to visit her and talk concerning the interests of both the church and the denomination.

J. G. B.

MAXSON.—Freda Alexander, wife of George L. Maxson, was born at Vante, Sweden, August 16, 1888, and passed from this life at Gentry, Ark., January 23, 1907, aged eighteen years and five months. She leaves in our memory the record of a sweet, pure life.

J. H. H.

SEVERANCE.—Deacon H. C. Severance, third son of S. J. and E. Severance, was born in Warren County, Pa., July 19, 1847, and died at his home near Gentry, Ark., February 15, 1907.

Brother Severance was converted early in life and united with the Dodge Center Seventh-day Baptist Church. A few years later, the Dodge Center Baptist ordained him to the office of deacon. Since his ordination he has held membership at Smyth, S. Dak., Milton Junction, Wis., and at Gentry, Ark.; and in each of these churches he has faithfully filled the office to which he was chosen. He united with the Gentry church, October 12, 1901. His quiet unassuming manner and

his quick response to every one in need won the hearts of all. He was loved by his church, honored and respected by all who knew him. May 10, 1876, he was married to Emma Ellis. Seven children were born to this union. The mother and their children are left to mourn their loss.

J. H. H.

GREENE.—At his home in Adams Center, N. Y., March 2, 1907, Leonard R. Greene, in the eighty-seventh year of his age.

Mr. Greene was born near Adams Center, July 22, 1820, and spent his entire life in that vicinity. January 6, 1838, he was baptized into the fellowship of the Seventh-day Baptist church at Adams Center, of which he remained a faithful member for almost sixty years, until called home. October 29, 1845, he was united in marriage with Mary B. Potter, of Adams Center. She was a sister to the late Dr. C. D. and Charles Potter, who were well known to all RECORDER readers. After almost twenty years of married life, Mr. Greene was left to mourn the death of his companion, which occurred December 30, 1865. September 9, 1867, he was married to Pearl C. Burdick, of DeRuyter, N. Y., who is still living. This marriage resulted in the birth of three daughters and one son, of whom the son only, Dr. F. L. Greene, of Auburn, N. Y., is now living.

Mr. Greene was highly respected wherever he was known; his kind genial disposition making friends for him throughout the entire community. On Sabbath afternoon, March 2, his wearied spirit took its flight to the land of rest, where Sabbaths have no end, and his long earth life was ended. Funeral services were conducted at his late home, March 5, and since Pastor Socwell was confined at home by sickness, the services were conducted by Rev. J. S. Wilds, of Adams.

E. H. S.

FRINK.—Ezekiel Potter Frink died at his home in Milton Junction, Wis., February 28, 1907, of pneumonia aged eighty-five years.

He was born in Scott, N. Y., February 18, 1823, where he lived until 1844. March 31, 1844, he was married to Salome S. Babcock of Alfred, N. Y., by Rev. James R. Irish. Soon after this, Mr. Frink removed to Milton, Wis. To them were born four children. After some years, he removed to a farm near Milton Junction, where he spent the rest of his life.

In addition to the work on the farm, Mr. Frink superintended the erection of several public buildings, including the Milton Junction Seventh-day Baptist Church and a part of Milton College. When a young man, he professed faith in Christ, and was baptized into the fellowship of the Scott Seventh-day Baptist Church. Upon his removal to Milton, his membership was transferred to the Seventh-day Baptist Church of that place, and later, about 1880, he became a member of the Milton Junction Church, where he remained a consistent and loyal member until called to the Church above. Mr. Frink was kind, though firm; he was honest, generous and of strong convictions as to right and wrong. His first wife died February 12, 1855, and three years later he was married to Mary A. Maxson of Utica, Wis., who died March 4, 1878. His third wife was Mary Gower of Milton, who survives him. Funeral services were conducted in the church at Milton Junction, by Rev. E. B. Shaw, assisted by Rev. G. W. Lewis. Text: Job. 5:26. Burial in the Milton Junction Cemetery.

G. W. L.

TRANSPORTATION.

SEMI-ANNUAL CONVENTION, RICHBURG, N. Y., MARCH 22-24.

Trains leave Friendship via Shawmut, at 10:12 A. M., and at 8:12 P. M., connecting with Erie trains "7" and "101," arriving at Richburg 10:40 A. M. and 8:40 P. M.

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C. W. SAUNDERS,

CLYDE SAUNDERS,

Committee.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Mar. 30. Review.

LESSON XIII.—REVIEW.

The eleven lessons of this quarter from the Book of Genesis are naturally divided into two groups. The first five concern the early history of the race, and the following six tell something of the patriarchs who were the founders of the Hebrew nation.

Lessons 1 and 2 present the sublime picture of the Creation of all things by the All-wise Heavenly Father. Lesson 3 gives us a glimpse of the tragedy of the human race, the Fall of man under the power of sin. This picture is slightly relieved by the promise at the close.

Lesson 4 shows us something of the progress of evil in the world, and suggests the difference between a right attitude toward God and a wrong one. Lesson 5 shows us something of the terrible consequences of the almost complete apostasy of the human race. Noah and his family are saved from the Flood through the gracious favor of God.

Of the six lessons about the patriarchs four are about Abraham, one about Isaac, and one about Jacob. With the two more lessons about Jacob in next quarter this makes a very appropriate proportion.

At the first sight of Abraham in Lesson 6 we perceive that he is a great man. He has the strength of character to leave home and its surroundings for the sake of principle. It is easy to believe that he will prove a blessing. Lesson 7 gives us a good impression of Abraham from his generous treatment of Lot. Abraham's faith was sorely tried by his lack of a son, but Lesson 8 shows us the triumph of his faith in spite of all hindrances. Another view of Abraham's generosity and large heartedness is shown in Lesson 9 where he intercedes with earnestness for the wicked city of Sodom.

Concerning Isaac there is little to be said. He followed in the footsteps of his father. Lesson 10 tells of his forbearance toward those who did him injustice.

Lesson 11 presents Jacob in very unfavorable light. We wonder that Jehovah could use such a man. This may be an encouragement to us, that bad as we are God has need of us, and would be glad to cleanse us and make us of use in the service of his kingdom.

These lessons should be for us not interesting studies in ancient history but rather glimpses of God's relations with men of old for our instruction. We are to follow some of the examples that are here set before us, and others we are to avoid. "By others' faults wise men correct their own."

Some of the following topics may be used for brief papers or addresses in general exercises:

The Biblical teaching in regard to Creation.
The Unique Importance of the Sabbath.
The Significance of the Fall to Us.
The Beginnings of Redemption.
The Significance of the Call of Abraham.
The Value to the World of Such Men as Isaac.
The Possible Usefulness of Such Poor Material as Jacob.
The Lesson from Lot.

PICTURES WANTED.

The direct descendants of Alfred Stillman, who died December 13, 1850, would like to obtain some of the lithograph pictures of him that were distributed among his Seventh-day Baptist friends soon after his death. Any persons desirous of disposing of such a picture or pictures will please communicate with the SABBATH RECORDER.

TRACT SOCIETY EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday, March 10, 1907, at 2 o'clock P. M., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, D. E. Titsworth, C. C. Chipman, A. H. Lewis, W. M. Stillman, F. J. Hubbard, G. B. Shaw, H. N. Jordan, Asa F. Randolph, J. D. Spicer, R. B. Tolbert, C. L. Ford, W. C. Hubbard, J. B. Cottrell, A. L. Titsworth and Business Manager, N. O. Moore Jr. Visitor: Chas. H. Green.

Prayer was offered by Rev. H. N. Jordan. Minutes of last meeting were read.

The Advisory Committee presented the following report, which, on motion, was unanimously adopted with expressions of gratitude to Bro. Shaw for the services rendered:

To the Advisory Committee of the Executive Board of the American Sabbath Tract Society,
DEAR BRETHREN:—

Following the action of the Plainfield church, reported to the February meeting of the Board, and in consultation with the chairman of your committee and with Dr. A. H. Lewis, I have spent some time in Rhode Island in the interest of the Tract Society.

During an absence of eighteen days I preached in Westerly, Ashaway, Rockville, Canonchet, and Hopkinton City; eight sermons in all.

I had the pleasure of visiting, in their homes, every Seventh-day Baptist minister in Rhode Island, and the pastor of our only church in Connecticut and talking with them of the problems confronting the American Sabbath Tract Society. I also called upon many other men and women of influence, including the agents for the SABBATH RECORDER. In public address and in private conversation the effort was made to give information about our work and to arouse interest in it. This method of presenting the Society's work was such that it will not be possible to tell, at least for some time, what the result will be. I will be glad to make to the Board a full verbal statement, but wish it to be a matter of record that your representative was given a most cordial reception and hearing by all the pastors and churches.

I wish also for the Board and people to know that during my absence Dr. A. H. Lewis supplied the pulpit of the Plainfield church, led the prayer-meeting and held himself in readiness to do any other service for our common cause. The expense of this experiment, for fares, board, etc., has been \$8.55. The work was not easy and the results not flattering, but I tried and am not sorry. Some other pastor may do better. Possibly the Plainfield pastor could improve by practice.

Respectfully,
Geo. B. SHAW.

The Supervisory Committee reported that conditions at the Publishing House are improving, and that N. O. Moore Jr. has been engaged as Business Manager for another year.

The Committee on Distribution of Literature presented the following recommendations:

We recommend that the hand-book "The Sabbath and Seventh-day Baptists" as now published by the New York and Plainfield churches be published by the Society for general distribution, the form to be fitted for a business envelope No. 6½; that portion of the publication relating to the local church to be eliminated, and a short historical sketch of the American Sabbath Tract Society, Seventh-day Baptist Missionary Society, Seventh-day Baptist Education Society and the Seventh-day Baptist General Conference to be added.

It should contain cuts of the old Hopkinton Meeting House, an interior view of the Newport, R. I. Church, and a picture of the Plainfield, N. J. and Milton, Wis. churches together with a list of publications of this Society.

We recommend that this Board offer to regular



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ASA F. RANDOLPH

Committee on Distribution of Literature,
March 10, 1907.

Recommendations adopted.

The Committee composed of the Supervisory and Distribution Committees, presented the following report:

The Supervisory and Distribution of Literature Committees met in joint session at the Publishing House on Sunday, February 26, 1907, at 9:30 A. M. Present from Supervisory Committee: F. J. Hubbard, O. S. Rogers and D. E. Titsworth; From Distribution of Literature Committee: Dr. A. H. Lewis, C. F. Randolph, C. C. Chipman and W. C. Hubbard.

After a wide and general discussion, it was voted that in carrying out the instructions of the Board at its January meeting, the RECORDER shall be issued in magazine form, with cover, commencing with the first issue in April, 1907, and that special Sabbath Reform editions be issued for the first issues in May and July, 1907, and quarterly thereafter.

F. J. HUBBARD, *Chm.*
Supervisory Com.
A. H. LEWIS, *Chm.*
Distribution Com.

Report adopted.

The Treasurer presented statement of receipts and disbursements since the last meeting.

The Committee on manuscript for an introductory Sabbath and Sabbath Reform leaflet presented the following report:

Four manuscripts have been submitted to us. We have gone over these with considerable care and recognize merit and valuable suggestion in each, but it is our opinion that no one of these exactly meets the requirements for an introductory tract.

We recommend that the thanks of the Board be extended to those who have written these papers.

G. B. SHAW,
H. N. JORDAN,
R. B. TOLBERT,
Committee.

Report adopted.

Correspondence was received from Mrs. C. G. Crawford, expressing the gratitude of her family for the expressed sympathy of the Board in the death of her father Rev. H. H. Baker. Correspondence was received from Dean A. E. Main, embodying an invitation to Dr. Secy. A. H. Lewis, to attend the commencement, in May

MARCH 18, 1907.

of the Theological Seminary and address the graduates at that time.

Voted that the Board grant the request of Dean Main, and authorize Dr. Lewis to accept the invitation. In view of the increased work incident to the new SABBATH RECORDER Quarterly, it was voted that the Corresponding Secretary be excused from attending the Associations other than the Eastern, and that the Advisory Committee arrange for a representative of the Society at the other Associations.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Rec. Secy.

A POEM WANTED.

The following lines are a part of a poem which I very much desire to secure, and by your permission I should like to see it printed in the RECORDER, provided any of you can furnish the complete poem for publication. The following is a part of a stanza of the poem desired:

"It snows," cries the schoolboy,
"Hurrah," and his shout
Is ringing through parlor and hall.

A READER.

BONES OF EGYPTIAN KING FOUND.

SUPPOSED TO DATE FROM ABOUT 2,700 YEARS BEFORE CHRIST—PROGRESS OF EXCAVATIONS.

James Dennis, of Baltimore, is an associate director of the work of excavation in Egypt conducted by the Egyptian Exploration Fund, under the auspices of the English Museum. He has sent a letter to those interested in the work in Baltimore, under date of February 15, from Luxor, setting forth that it has recently been accomplished. In course of it he says:

The work of the expedition this year has been confined chiefly to opening the shaft found last year that was presumed to lead to the tomb of King Mentu-Hotep, Ra Neb Hapet. of the eleventh dynasty (about 2700 B. C.), and to clearing the western court of the temple built by that king at Der el Bahri, on the west bank of the Nile, in old Thebes.

The opening and clearing of this shaft have now been completed. The shaft itself consisted of a long, inclined passageway cut through the solid rock, extending for nearly six hundred feet into the cliffs surrounding Der el Bahri. For about one-third of the way the shaft is roofed by clypean blocks of sandstone, meeting in an arch at the top. Beyond this shaft is a chamber about twenty feet long, at the end of which a flight of shallow steps leads to the tomb chamber, the entrance to which is faced with large granite blocks.

The roof of the tomb chamber, which is about sixteen feet high and twelve or fourteen feet square, consists of large slabs of granite, meeting in a point at the top and not curved, as in the shaft. Three-fourths of this chamber is occupied by a great shrine, in which the sarcophagus containing the body was placed. This shrine is built entirely of large blocks of alabaster, except the roof, which consists of a granite monolith overlaid with alabaster; the inner sides are pierced with numerous holes, to contain pegs for holding the coffin lid, and its exterior is modelled after the style of a temple pylon. In front of this shrine was a large quantity of mummy cloth, mixed with which we found the bones of the King, some portions of the skull,

THE SABBATH RECORDER.

SPECIAL NOTICES

The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

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

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed.
W. D. WILCOX, *Pastor*,
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THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square, South. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

Millard Fillmore was the son of a New York farmer, and his home was a humble one. When he was 14 years old he was sent away from home to learn the business of a clothier. But five years later he entered a law office, and at the age of 23 he was admitted to the bar.

James Buchanan was born in a small town of the Allegheny Mountains. His father was poor, and by his own axe built his home in the wilderness. When James was 8 years old he was placed at school, and six years later he entered Dickinson College, where he graduated with the highest honors.

It is well known that Abraham Lincoln was the son of parents who were the poorest of the poor. Till he was more than 21 his home was a log cabin. His attendance at school was limited to a few months. From early life he was compelled to depend on himself not only for his living, but also for his success in his business and his profession.

At the age of 10 Andrew Johnson was apprenticed to a tailor. Previously his mother had supported him by her own labor. He was never able, it is said, to attend school. His education he gained by his own efforts at night, after working all day at his trade, and by the help of his wife.

The early home of General Grant, also on the banks of the Ohio, more than fifty years ago was without many of the comforts of civilized life. Till he was 17, when he was sent to West Point, he lived the life of a common boy in a common home.

James A. Garfield, like so many of his predecessors, was born in a log hut. When he was a year and a half old his father died. The family was poor. When he had scarcely entered his teens he was doing a man's work in the harvest field. He learned the carpenter's trade. He worked on the Ohio Canal. He was determined, however, to have an education, and, leaving his plane and scythe, he worked his way through the preparatory school, and, with some help from his friends, was able to graduate at Williams College.

The lives of many of the Presidents prove that no boy is so poor but that he may hope to attain the highest honors which the American people can give.

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TABLE OF CONTENTS.

Beyond Today, Poetry 161
EDITORIALS—A Silent Pastor: Help your Silent Pastor; In Union There is Strength; The Mill Yard Church, London, Eng.; The Sabbath Observer; Baptism by Sprinkling; Growth of Atheism 161-163
Editorial News Notes 164
Rev. H. H. Baker 165
From the Editor's Note Book 165
MISSIONS: Conference Minutes 166
After-Glows from Southern Illinois 166
Meetings at Little Genesee, N. Y. 166
Comatose 166
That Prayer Calendar 166
The Rev. Samuel D. Davis 167
How Preachers are Developed 167
Hour by Hour 167
WOMAN'S WORK — Woman Suffrage Movement 168
Mrs. J. S. Langworthy 168
Economic Value of Birds 169
Sons of Ministers 169
YOUNG PEOPLE'S WORK—The Land of Yawu; Poetry; Helpful Hints for Junior Workers; Protestantism Versus Catholicism 170
Japanese Life and Customs 171
CHILDREN'S PAGE—A Plucky Girl 172
HOME NEWS 172
Semi-Annual Convention 173
MARRIAGES 173
DEATHS 173
SABBATH SCHOOL 174
Tract Society Board Meeting 174
A Poem Wanted 175
Bones of Egyptian King Found 175
Reading and Study Course 175

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The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near and other churches.
The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and will be its working force.
All communications with the Board, either through its Corresponding Secretary or Associational Secretaries, will be gladly received.

THE SABBATH RECORDER

A Seventh-day Baptist Weekly. Published By The American Sabbath Tract Society, Plainfield, N. J.
VOLUME 63, No. 12. PLAINFIELD, N. J., MARCH 25, 1907. WHOLE No. 3,238.

Editorial

The following from Walworth, Wis., reached this office on March 20: "Rev. A. McLearn entered into rest March 17." This recalls pleasant memories of a meeting with Brother McLearn, in Walworth, last autumn. He had recovered somewhat from a severe attack of illness and was able to meet his friends for a little time. Cheerfulness, bright hopes for the future, unwavering faith in the Christ whom he loved and whose gospel he had preached so long, shed light and peace on all who met him at that time.

Under date, January 20, 1907, a teacher of young people says: "Your statement, Dr. Lewis, that 'What shall be twenty-five years from today will depend in no small degree upon the young people who are now under twenty-five years of age' is a doctrine in which I am a firm believer, and I think I may sincerely say that the sense of that statement lies at the foundation of all my endeavor with our young men and women. It is not only true as a general-truth, but it is especially true for the Seventh-day Baptist church. If it is not, then my philosophy concerning the duty and privilege of every Seventh-day Baptist teacher and minister is false. Sometimes our purpose and aim is misunderstood. In my heart I wish every man and woman of our people could see this matter in its true light. From my point of view the rise or fall of our denomination depends in no small degree upon a denominational consciousness of the force of the truth couched in your statement. The longer I work with young people, the more I am convinced that it is not a question of intention or disposition, but of a point of view—a perspective. Dr. Lewis, would it not do us all good, if you would write a series of editorials on Lessons from Ecclesiastical History and Experience; starting in, perhaps, with the mistake of the Jews, working down to the present and climaxing with the statement in your letter to me. If that truth can have a perspective behind it, will it not do us all a vast amount of good?" The suggestions of this correspondent relative to lessons from Ecclesiastical history are full of meaning. Few things would give the Editor of the Recorder greater pleasure than to write such a series of editorials. He would undertake it tomorrow if his time was not so crowded with numerous details of work which cannot be put aside. We

call the attention of teachers and preachers to what this correspondent says and suggests. The fact cannot be repeated too frequently, that people are not able to understand themselves nor their position, who are not familiar with their antecedents. This is doubly important with minorities; hence with the readers of the RECORDER.

These fundamental truths and conclusions are easily recognized and highly commended in individuals. Denominational consciousness as used here is the counterpart of personal consciousness in the individual. It presupposes that groups of individuals united for the accomplishment of aims and ends such as God demands of Seventh-day Baptists should be so united as to develop high, vigorous, and powerful denominational consciousness. If such consciousness of unity, oneness, life and power does not exist, denominationalism and denominational life will be at a low ebb. Our denominational consciousness is much below what it ought to be, and hence there is great want of denominational strength. Many of the most devout and thoughtful men in the demonation realize this. Read again the words of one of the able and devout men among our pastors, which were published in the RECORDER of Feb. 18, 1907:

"I hope the new movement with regard to the form and use of the RECORDER, will awaken some new interest in our work. I shall be glad to do what I can to bring this about. I may be wide of the mark, but I cannot shake off the feeling that our people generally, (the masses) are in a sort of semi-comatose state along all lines of work; not only on the Sabbath Reform issue, but educationally, missionarywise, and religiously, generally. With a great many church people church obligations are secondary to lodge obligations, if not in theory, certainly in practice. An imperfect comprehension of the nature and significance of Biblical Criticism and the revision of Creeds, has shaken the faith of many in the authority of the Bible, and the value of any settled faith, while the universal tendency to something under the fascinating name of "liberalism" in politics, social life and in religion, has left hosts of good people in doubt whether one thing is not as good as another, or a little better, especially if the other has come down to us from a past generation; and so they ask, with reference to every effort to awaken earnest enthusiasm and effort in any direction, "What is the use?" I do not see much hope in any direction, till there comes a thorough religious revival, a revival that will bring back an intelligent reverence for the Bible as the word of God, and a practical working conviction that the religion of Jesus Christ

Individuality is not wholly definable. Personality eludes analysis. Personalized life is the source and basis of individuality. Its highest and constant expression is personal consciousness. Each individual knows himself to be separate from all other individuals. Such consciousness is above and beyond argument. Individual consciousness is not merely negative and exclusive. It is positive and inclusive, thus creating sense of obligation, duty and power. Manhood, moral accountability and the consciousness of destiny begin with personal self-consciousness. Power to determine and to do is an ever-present expression of individual consciousness. All that is best in men awaits the development of individual consciousness and individual conscience. Although personality cannot be analyzed nor fully defined, it is the most potent and inclusive of human experiences. It is the supreme source of human efforts and attainments. I am, I can do. I ought to do. I will do—such are the decisions of personal consciousness. The sense of power to do and of oughtness, that is, the power and duty to choose the right and reject the wrong form the basis of all ethical and religious considerations, of all spiritual development. The depth and acuteness of personal consciousness determine the power of each person to apprehend truth or obey the behests of duty. When high ethical and religious standards unite with keen self-consciousness, men are saints, reformers, moral heroes, powers for good and righteousness. If high standards and noble purposes do not accompany self-consciousness, sinners, scoundrels and criminals abound.

He is a wise pessimist who fears dangers, that he may escape them and difficulties that he may overcome them. He is a blind and foolish optimist who denies or ignores dangers lest he or his fellows be discouraged. The place and work of Seventh-day Baptists, their history and the future to which God calls them, demand the highest type of denominational unity and denominational consciousness. We ought to be possessed by it, held in its grasp. Note the words, "possessed by it." I do not say we should possess such consciousness. That is weak. Paul's personal consciousness and experience are best