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Editorial

That is not exactly what we propose, and yet it would not be incorrect to say that we do propose that. At a Board meeting on January 13, it was decided to change the form of the RECORDER and issue it henceforth in magazine form. This has been under consideration for several years and on many occasions and from many sources the publishers have been assured by its readers that they would welcome such a change. The new form will promote convenience in reading, and greatly promote convenience in preserving the paper. This change of form involves a still greater change in the purpose of the RECORDER as an agency in Sabbath Reform work. That our work as Sabbath Reformers has lost ground and efficiency since we ceased the publication of the Outlook is now plainly evident. Meanwhile those influences have increased which turn the attention of people away from the Sabbath question, in any form. A new set of men are in the pulpits of Protestant churches, and comparatively few of those who read the Outlook between 1882 and 1893 are now in active life. We need to enter the field again and present the truth for which we stand to those men who are controlling public opinion in religious circles. Those are the men we must reach. This can be done through a periodical as it can not be done with any other form of publication; hence the determination to issue a quarterly number of the RECORDER, double its usual size, which shall be a special Sabbath Reform number. The publishers would be glad to begin the movement by contributions and names. fifteen thousand copies, and they will increase the edition as fast as the denomination responds to the movement by contributions and subscriptions. A reference to the report of the late Board meeting, found on another page, will give you the action of the Board and reasons therefor. We appeal to pastors and people, begging them to rally around this new enterprise in the prosecution of their work. This movement represents the best thoughts of those who have had the publishing work in charge for many years. It represents the unanimous action of the Board at its late meeting. It represents a most earnest desire on the part of the Board to strengthen and extend the work of the denomination along Sabbath Reform lines. The Executive Board of the Tract Society recognizes those things which may be called hindrances to our work; but they have such faith in the vitality of the underlying principles upon which that work rests,

Every Year

Life is a count of losses,
Every year;
For the weak are heavier crosses,
Every year;
Lost Springs with sobs replying
Unto weary Autumns sighing,
While those we love are dying
Every year.
There come new cares and sorrows,
Every year;
Dark days and darker morrows,
Every year;
The ghosts of dead loves haunt us;
The ghosts of changed friends taunt us,
And disappointments daunt us,
Every year.
To the past go more dead faces,
Every year;
As the loved leave vacant places,
Every year;
Everywhere the sad eyes meet us,
In the evening's dusk they greet us,
And to come to them entreat us,
Every year.
Too true!—Life's shores are shifting
Every year;
And we are seaward drifting,
Every year;
Old places, changing, fret us,
The living more forget us,
There are fewer to regret us,
Every year.
But the truer life draws nigher,
Every year;
And its morning-star climbs higher,
Every year;
Earth's hold on us grows slighter,
And the heavy burden lighter,
And the dawn immortal brighter,
Every year.
—Albert Pike.

as to be confident that no effort in behalf of truth and righteousness can be in vain, even though apparent results be delayed. The Board has determined upon this new movement, believing that the people will appreciate the deeper meaning of it and will rally to its support; but most of all, that the Divine blessing will attend it. The quarterly number of the RECORDER, to be issued under the new plan, will be used in place of tract literature. This will increase, rather than diminish the hope of the Board that the people will respond promptly and generously in support of the recommendations made at the late annual meeting touching "Individual Contributions for Sabbath Reform." Very few churches have yet made response to these recommendations and not more than three or four lists of names of those to whom literature may be sent have yet come

to this office. Those lists have been attended to promptly, tracts having been already sent. The lists will be retained so that the quarterly number of the RECORDER may go into the same homes where tracts have already gone. The Board sends a new appeal to pastors, to Christian Endeavorers and to all friends of truth to canvass promptly and thoroughly for both names and contributions. The change of form of the RECORDER and the issue of the quarterly special number are all in line with the recommendations made at the late Conference and with the purpose and determination of the Board to reinstate Sabbath Reform work and enlarge the scope until it reaches something like an adequate proportion, in view of present demands. Will you not help this work immediately, so that we may have a large list of names from your locality to which the first quarterly issue, to be dated April 1, 1907, may be sent? Is it not both your wish and your purpose to come into line with the efforts of the Tract Society, to give greater force and larger scope to the work which the denomination has entrusted to that society? Much will depend upon the attitude that pastors and leading members in our churches assume toward the movement. On the human side the success of the enterprise lies very largely in their hands. Hence we come with this new appeal and for the same reasons our appeals must be continued.
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A letter is before us from a Seventh-day Baptist pastor who says: "I am about organizing a Pastor's Class of our young people for the study of about two questions,—(1.) Why am I a Christian? (2.) Why am I a Seventh-day Baptist? The young people are very desirous to make a study of the vital principles of our denominational existence and activities." We say "most excellent," for few things could be better than this desire on the part of young people to know why they are Christians and why they are Seventh-day Baptists. If anything could be more excellent, it is that the pastor of such young people, recognizing their hunger, proposes to meet the situation through a pastor's class. Such a class is excellent because it promotes acquaintance between the pastor and the young people. It brings the pastor, as teacher, and the young people, as pupils, into that close personal relation which is essential to all successful teaching. Such a class has many advantages over those ordinary forms of instruction that pastors are likely to undertake. Preaching has become so prominent,—the one prominent feature of Sabbath services,—that many people listen to sermons without expecting to gain much, if anything, pertinent to their own thoughts or



their own actions. The average man is likely to come to the Sabbath morning service without any very intense hunger of soul. Whatever lesson a pastor may present in his sermon, however excellent it may be, does not come to the congregation as a whole with the directness and intenseness which prevail in a well ordered class room. Considered in the light of present methods of teaching, a pastor's class is certainly most excellent. Doubtless this suggestion will be met in some minds with the reply that "most pastors are too busy with other things to attempt such a class." If that be true it must go without saying that something else should be put aside for sake of that more direct and efficient plan of bringing specific lessons before the people of his charge. There is no doubt that too much is demanded of pastors "from the outside." There are too many calls in the interest of other forms of work, religious, semi-religious and social, which absorb the strength and time of pastors to the exclusion of such work as we are considering, work that pastors owe to their churches. In the presence of such facts one recalls that entertaining and instructive story of Edward Everett Hale, "My Double and How He undid Me." The story shows that so much is demanded of pastors outside regular church work, that "the Rev. Frederick Ingham secured a double to take much of this outside work off his hands. All went well for a time, since the "double so nearly resembled the original that even his best friends did not detect the difference. But on a given occasion, at a public meeting, where Mr. Ingham was called "to sit on the platform that his presence might lend dignity to the occasion," untoward circumstances pressed Mr. Ingham's double into making a speech. The result was a terrible failure and Mr. Ingham was compelled to leave the community, his work as a public man being destroyed through that undoing. If any of our readers who are pastors shrink from attempting the idea of a pastor's class, we advise them to secure a copy of Hale's story and read it.

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#### Hungry Young People

The hunger of the young people to know why they are Christians and why they are Seventh-day Baptists, and their desire "to make a study of the vital principles of denominational existence and activities" must be a cheering and inspiring fact in the experience of a pastor. Food is of very little account to those who are not hungry. Instruction is almost meaningless when presented to those who are indifferent or absorbed in other questions. Hence it is that so much instruction seems to be lost. The absence of hunger is a prime, if not the most potent cause for the apparent failure of preaching. There is an adage which says, "Hunger is good sauce." This a pertinent truth and doubly so when we consider the natural relation between people and pastor. Eagerness to learn and hunger to know, on the part of the people, add untold efficiency and power to a pastor's work. Hungry men love even crusts, and appetite delights in any kind of food. Hunger secures the nourishment that food contains, while one who is not hungry is burdened by the nourishment he cannot assimilate. Happy is that pastor, indeed, whose work and influence make his people hungry. Doubly happy is he if the young people are the most hungry of all. When people have reached middle life, habits of thought,—and this is prominently true of spiritual habits,—

have taken such a shape that comparatively little change can be secured for the later years of life. If soul-hunger for truth has been prominent up to middle life, it will increase as years accumulate. But if one comes to middle life without soul-hunger he is likely to die half-starved or over-fed with things he does not digest, although they make for peace and righteousness. That beatitude which says, "Blessed are they who hunger and thirst after righteousness" has a double meaning when hunger clamors in the hearts of the young. Hence we must repeat that such hunger, as appears in the church under consideration, is excellent, most excellent.

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#### Our Denominational Future

We do not charge that our denomination has suffered definite loss along the lines of denominational consciousness and enthusiasm, within the past twenty-five years. We do say that the changes which have come in the religious world about us, and among ourselves, within the last twenty-five years call for much deeper denominational consciousness and more vigorous enthusiasm in denominational matters than we now possess. Seventh-day Baptists are seriously lacking in knowledge of their denominational history, and the meaning of their existence. We are surrounded by dominating influences that cultivate this poverty of knowledge and are likely to prevent us from realizing our poverty. Our pastors meet some very difficult problems, some very persistent hindering influences in this direction. The present situation will have a definite effect upon future years. The generation of young people now coming upon the stage of action and assuming the interests of the denomination will determine the character of our work and the vigor of denominational life for the next quarter of a century, or more. They are coming to the front surrounded by influences which their ancestors did not meet. These influences will continue, and so far as one may judge, no v, the influences that are unfavorable to our place and work as a "divinely kept minority" will increase for some time to come. This is a period of transition in thought; notably a period when the current of worldly influences which affects all forms of religious life, is unusually strong and persistent. A double portion of stalwartness of soul and fixedness of purpose is demanded for all Christians; trebly so for us. Seventh-day Baptist pastors who must meet the problems of these years, had better give up so far as is necessary, all work outside church and denominational lines for the sake of strengthening themselves and their people in these times of emergency. He who does not realize that these are emergency years does not look far beneath the surface of things, and by no means does he take the long look ahead. The great law of the universe, material, intellectual, spiritual, which appears in the story of the creation, that is just now being considered in the Sabbath School lessons, has direct application and will have abundant fulfillment in our denominational history. The character of the next fifty years of that history will be determined largely by the pastors of the present day and by the young people to whom they are ministering. What they plant, their children must harvest. We hope that the hunger which has appeared in the field over which that pastor has appeared in the field over which that pastor is placed, whose words we have been considering, exists in other churches and that other pastors will quickly and readily furnish food for the hunger which inquires, "Why am I a Chris-

tion?" and "Why am I a Seventh-day Baptist?" Spiritual and denominational weakness will increase wherever such hunger does not exist and wherever pastors do not labor to create such hunger and to satisfy it.

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#### The Riches of Fellowship

Comforting and helpful suggestions often come to us in private correspondence, that is, in letters not intended for publication. Such an one is at hand which says; "The RECORDER starts on a new year with an exceedingly neat appearance." It also says, "I most heartily approve of your position as to 'open shop,' and I am greatly pleased with the plan of putting the statistics of the churches in the end of the Year Book. This greatly facilitates reference." In closing the writer says, "As I come toward the close of my earthly life, I have no evil report to bring; financially I have not accumulated much, but I am a multi-millionaire in the priceless Christian friendships I have enjoyed all along the way; and none do I esteem and appreciate more highly than my Seventh-day Baptist brethren and sisters. For some reason these are dearer than all. I am so thankful I was ever brought to see the Sabbath, and from my first Sabbath, (October 26-27, 1888) to the present hour, I have never had the least doubt or misgiving, nor a shadow of a feeling of going back from the Holy Sabbath which God instituted and sanctified and filled with blessings at the very beginning." Another letter received during the present week says, "I prize the RECORDER; its splendid words of advice, reproof and encouragement. In all sincerity, I know of no religious paper more ably edited than the one which comes from your hand." Such words, together with similar references that appear from time to time in the Home News column, increase one's conception of the worth of Christian fellowship, and the value of all efforts to promote such fellowship and to strengthen each other by words of counsel and encouragement. There is no adequate standard by which to judge human experiences which does not recognize intellectual and spiritual truth as the highest form of wealth. When our correspondent quoted above says he is a multi-millionaire and has untold riches by way of Christian experiences, the fellowship of saints, and the elevation of his soul above earthly things, he puts into words that which finds a counterpart in the hearts of many of our readers who are his brethren. Material wealth as a means of doing good is one of life's greater blessings, but all permanent wealth is found in those treasures that lie beyond earth and are touched by neither moth nor rust. Those treasures are immortal. Thanks be unto Him who gives us such treasures, here and hereafter.

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#### Are Preachers Hypocrites?

On another page will be found an editorial from the *Chronicle of Chicago*, which is sent to the RECORDER by one of our correspondents in the West, who keeps an eye open for things that he thinks will interest and profit our readers. We thank that correspondent for the clipping from the "secular" *Chronicle*. The editor of the RECORDER read the words of the "undistinguished heretic" when they appeared in the *Independent*, and determined that they were too anonymous and undistinguished to merit further attention. We know that these are years of changing thought, of honest doubt, and of

serious questioning concerning forms of statement touching theological creeds and formulas. The seriousness of the questions that appear at such time, forbids anonymity in the discussion of them, and in the announcement of belief or disbelief. Dr. Crapsey is a hero when compared with the "unknown" hypocrite, whom the *Independent* brings before its readers. The *Independent* and its nameless correspondent are both discounted by such a proceeding and the *Chronicle* is not unjust when it suggests "yellowness" on the part of the *Independent*. Whoever would speak with authority, or gain a hearing on such themes, must speak over his own name and from his own place. He who does not speak thus does not deserve consideration. If the *Independent* desires to keep a high place among influential journals, religious or secular, it will cease to parade unknown heretics and give place to men who are ready to stand in the open, behind their faith or their unfaith. Less than that will not go with thoughtful people.

#### EDITORIAL NEWS NOTES.

The sad and startling news of a serious earthquake on the Island of Jamaica by which Kingston, the capital city, was practically destroyed, was announced January 16. While several days must elapse before all the facts can be secured, it now seems that hundreds of people have been killed and that all the buildings within a radius of ten miles of the city have been damaged or destroyed by the shock. The information received up to date is comparatively meager, but enough is known to show that the disaster is very great. Kingston is a city of fifty thousand inhabitants. The business portions of the city, including hotels and wharves, seem to have shared most largely in the destruction. It is reported that there is great want of food, but the tropical climate will prevent much suffering that would otherwise occur in a colder climate. Fire broke out, doing much damage, the extent of which is not now known. Other portions of the Island did not suffer severely, as far as is now known. The number of people killed is yet unknown, since the reports vary from a few hundred to a thousand or more. The harbor at Kingston is said to be closed as a result of the earthquake. Fears are expressed that pestilence may set in because of the heat and the unburied bodies of men and of animals. Jamaica, like all the West Indies, is well within the earthquake zone. In 1692, Port Royal, which was the first English town of importance in Jamaica, and which was situated at the entrance of the present harbor, slid into the sea and disappeared. It was the headquarters of the famous pirates of the Spanish Main. Large numbers of them lost their lives at that time. Thus it came about that for at least two hundred years, ships have passed in and out of the harbor over the remains of an ancient city. It is reported that both Vesuvius and Etna seem to have been stirred into activity in connection with the present earthquake. Seismic instruments at Washington indicated but slight effect of the shock in that place. Full details of the catastrophe must be awaited.

Advance sheets of the official Catholic Year Book for 1907 claim that the Catholic population of the United States exceeds thirteen million and that there are over fifteen thousand Catholic clergymen in the United States. There are many indications that Governor Hughes of New York will prove one of the most

able, independent and high-minded men who have occupied that place within the last half-century.

The Board which has in charge the Carnegie Hero Fund has awarded eighteen medals and \$9,210 in money to various persons for heroic work during the year past. Eighteen persons shared in this awarding. The majority of these were connected with the rescue of persons from drowning.

The weather throughout the United States, during the past week, has been marked by extremes. Excessive snow storms with extreme cold have prevailed in the Northwest, while on the Atlantic coast the weather has exhibited the features of balmy April and the rigors of a vigorous snow blizzard. The Ohio River has been at flood tide and the reports from Cincinnati and other points, dated January 16, indicate excessive damage as the result.

The nomination of George Bruce Cortelyou as Secretary of the Treasury, of James R. Garfield, as Secretary of the Interior, of John Von L. Meyer, as Postmaster General, and of Herbert Knox Smith as Commissioner of Corporations were confirmed without opposition by the Senate of the United States on January 15.

Further investigation by the War Department sustains President Roosevelt in summarily discharging certain colored soldiers for rioting and murder in Brownsville, Texas.

The election of senators to the Senate of the United States by the various State Legislatures, has been a prominent feature during the past week. Such elections have taken place in Colorado, Delaware, Nebraska, Tennessee, Montana and Massachusetts. The effort to elect a senator in Rhode Island resulted in a deadlock, when the first ballot was taken, January 15. The newly elected Governor of Pennsylvania, Edward S. Stuart, was inaugurated at Harrisburg, January 15. His first message advocates many reforms in that state. There is crying need of such reforms.

President James Hill of the Great Northern Railway, in a letter to Governor Johnson of Minnesota, declares that "railway congestion is the greatest business problem that has ever threatened the nation." The facts presented by Mr. Hill indicate that the business of the country has outrun the railroad facilities in an astonishing and an alarming degree. He says that seventy-five thousand miles of additional railroad tracks are demanded at once, and that more than a billion dollars ought to be spent each year in that direction. He further suggests that a canal or a deep-water channel from St. Louis southward would relieve railroad congestion in the West. He also raises the question as to whether the country has acted wisely in its "persistent preference for railroads over canals." Such a suggestion seems pertinent since it is well known that heavy freight business, for which there is an immense demand in the United States, is best promoted by competent waterways. There has been little or no canal building in this country for many years. The rage for haste has clamored for railroads, while the demand for transportation has grown with almost incredible speed.

A few weeks since we referred to the literary finds at Turfan, in Turkestan. It will be some time before the exact value of the literature discovered will be known, but it is evident that its value is great. At least ten distinct languages are represented in the documents. The fact that these writings are upon leather and other material more permanent than Egyptian papyrus, is an important one. It seems clear that the chest contained documents from some great library, and

archaeologists may well hope that something will be discovered to take the place of the literary treasures that were lost in the burning of the Alexandrian Library, centuries ago. The finds reported from Turkestan will have a double value since they throw light upon the literary attainments, history and characteristics of those northern races of which little has been known. Hitherto, by way of excavations, the treasures that have been found relate mainly to Egypt, Babylonia and Palestine. That portion of Asia represented by the Turkestan treasures was a field where Persian, Turk, Mongol and the Tartar, representing distinct and vigorous lines of civilization, and immigration, strove with each other. China, Persia and Hindustan were involved in those currents of influence. Great religious systems and social questions were at the front. Lovers of ancient history will await eagerly the translation and publication of the records thus unearthed.

Automobile shows and automobiles are much in evidence during these days, from Madison Square Garden, in New York, to the Atlantic beach between Ormond and Daytona, Florida, where racing, both wise and foolish, is going forward.

It is reported that the financial question is still an important one in Russia. The national deficit for 1907, will amount to at least \$250,000,000, and further extensive loans must be negotiated.

January 14, an Ohio jury reported 939 indictments against the "Oil Trust". It is said that should trials under these indictments result in condemnation in each case, that fines of \$58,000,000 would be possible.

There is a growing interest throughout the country in efforts to redeem the submerged valley in California, known as Salton Sea. The President has issued a special message asking action by Congress. While much greater ravages from high water are going forward in China, the topographical situation along the Western coast of the United States gives emphasis to the problem connected with the Salton Sea and the course of the Colorado River. The success with which engineering problems are solved by American people prophesies that the Salton Sea affair will be permanently adjusted without great difficulty.

There is some hope that efforts to check horse-race gambling in the state of New York will be successful in the enforcement of laws already existing, or by better legislation.

The Peace Society of New York held a meeting on the evening of January 13, at which addresses were made by Prof. Dutton of Columbia University, Edward Meade, of Boston, and others.

A report has just appeared concerning the canal project of the state of New York. Estimates have been submitted for a contract of 209 miles of that great waterway to be known as the Erie, Oswego, and Champlain Canal. Over \$35,000,000 worth of contracts are now ready for bidders. A great amount of preliminary work has been done. Civil engineers have run levels over 1,428 miles and have mapped, topographically, not less than 130 square miles of territory. Borings have been made at hundreds of points along the route, to determine the character of the material which must be removed. The sum of these borings is said to be over 216,000 feet, aggregating about forty-one miles of earth, sand and stone. This enormous project of canal improvement looks to a deep waterway between Buffalo and



New York, reaching as far north as Whitehall and Lake Champlain.

The epidemic of typhoid fever at Scranton still continues. It is said that commercial men, theatrical companies, and travelers in general are avoiding the city as much as possible. Hotel men confess that the epidemic is injuring hotel business, and most hotels have not paid expenses since the epidemic became so virulent. The situation is both serious and pathetic, in many respects. Such epidemics condemn surface water supply systems.

"Sunday Blue Law" advocates are reported to be pressing the theaters in Chicago, also the hotels and clubs where liquor is sold on Sunday. The purpose is to compel Mayor Dunne to enforce the law as it exists upon the statute books at the present time.

The Steamer Ponce, which had been so long overdue, was brought into Bermuda, January 12. Her shaft broke on December 30, 1906, and she drifted at the mercy of the winds and currents until January 7, 1907. She was then picked up by the German steamer, Elizabeth Rickmers, which brought her to Bermuda, after a serious struggle. It is said that the Rickmers will be likely to secure \$100,000 salvage.

The messages of various governors which have been presented during the last week indicate a keen appreciation of the problems that enter into state governments in their relation to the national government, as well as to the problems which confront the various states in their relation to municipal governments in large cities, such as Philadelphia, New York, Chicago, etc. Students of the situation will appreciate that both these national and municipal problems are acute and far-reaching.

A decision of the Appellate Division of the Supreme Court of New York, was handed down, January 11, which it is hoped will drive the infamous "Raines Law Sandwich" out of business, in connection with the selling of liquor on Sunday. The situation on Sunday, January 13, did not justify that hope.

It was reported on January 11, that Eastern Connecticut was looking with interest for a big fight over the Sunday enforcement question which it was supposed would begin on the 13th. The city of Willimantic promised to be the center of disturbance on that occasion.

W. P. Letchworth, who owns a beautiful estate in the Genesee Valley, proposes to donate it to the state of New York, for a permanent park. Mr. Letchworth, who is now eighty-three years of age, has already spent half a million dollars in developing his estate as a park. He began that work twenty-five years ago or more. The estate includes Glen Iris, along either side of the Genesee River, extending northward from Portage Bridge for more than three miles. It includes the three falls, which, therefore, can never be stripped of their water for power purposes. The well known Portage Bridge, on the Erie Railroad, 800 feet long and 234 feet high, spans the gorge on the property. Not all of the 350 foot gorge, through which the river runs in passing from the southern to the northern part of the western end of the Empire State, and in the course of which it changes its name from Upper to Lower Genesee River, is in Mr. Letchworth's possession. The canyon is about twenty miles long. It extends from Portage north through an almost horizontal series of layers of rock, which once apparently lay beneath the surface of the ocean and which consist of deposits from the sea. The river has carved its way through this belt of sand once or twice. A glacier filled up the

first gorge with debris and dammed the waters back. When the waters reached a point in the natural dam over which they could flow, they began to carve out a new channel. This is the gorge which one sees today. The remains of the old channel can still be found. The walls of the new one are unusually precipitous, indicating their comparatively recent origin. The three falls at the northern end included in Glen Iris show how the cutting was done. At the lower falls one can still see the table rock and a pinnacle of rock rising to the top of the canyon, indicating the manner in which the river's course has been changed in recent epochs. The state of New York will doubtless accept the gift, but probably with the provision that public buildings, devoted to charity, may be erected upon it. Many of our readers are already familiar with the estate and its delightful surroundings.

Among other monopolies with which the Government is dealing, is the Licorice Trust. It has been announced during the week that as a result of a trial which has been in progress in the United States Circuit Court for the last two or three weeks, the Trust has been found guilty of conspiracy, and that the decision of the jury carried with it a fine of not more than \$5,000, nor less than \$1,000.

On January 10, by a vote of seventy to one, the Senate passed the Railroad Hours Bill, which prohibits railroads engaging in interstate or foreign commerce from permitting or requiring their employees whose work has to do with the movement of trains, to be on duty more than sixteen hours consecutively, nor to do more than an aggregate of sixteen hours labor in a period of twenty-four hours. The bill is certainly in the interests of the travelling public, as well as the employees. Railroad men should be kept at their best in point of health, strength, sobriety and soundness.

By holding this column open longer than usual, we are able to give further notice of the disaster at Kingston, Jamaica. Communication is partially restored by cable, and some wireless messages have been received. Everything indicates that the loss of life is considerably greater than was at first supposed. It is thought that the number of dead will reach 1,200, perhaps more, and the financial loss is estimated at from fifteen to twenty-five million dollars. Latest news does not confirm the story that the harbor has been greatly injured, or that any serious tidal wave has occurred, or that the southern side of the island is sinking. At least the reports in that direction are denied. Perhaps the reports and the denial rest upon about the same basis. Whatever may be the actual situation, the loss of life and property are both great. United States warships were first to reach there with supplies, and the work-of-relief is being pushed. Food and medicine have been carried by our vessels in large quantities and marines from our warships are acting as guards to the American Consulate, and as police in the injured districts. The promptness with which the American Government has responded must be appreciated by our English brethren. It would be most unworthy any people, should there be hesitation to bring aid at such a time, because of national distinctions. One of the serious results of the earthquake was the destruction of a lighthouse near the entrance of the harbor, as a result of which some vessels have already gone ashore.

The latest reports, January 20, show that the destructive high water in the Ohio River and adjacent streams, is still on the increase. At Cincinnati, the water is reported as sixty-two

feet, the highest record since 1884. Louisville, Ky., Portsmouth, O., Pittsburg, Pa., Lexington, Ky., Wheeling, W. Va., together with many other points in Indiana, Kentucky and West Virginia are suffering seriously from the swollen streams. On January 19, a tidal wave at the entrance of the harbor at Tokio, Japan, was reported; but no serious damage appears in the record.

January 17, it was reported in the public press that scarlet fever and diphtheria were spreading "like lightning, hour by hour in the city of Chicago and its suburbs". An effort was being made to close the public schools and it was announced that many had already been closed in Evanston, Oak Park, and other suburbs. It was said that seventy-six new cases of scarlet fever and thirty of diphtheria were reported in the city limits in three hours. It is to be hoped that these first reports are much exaggerated.

#### OUR MISSION—THE OLD BIBLE.

REV. JAMES L. GAMBLE, PH. D.

4. A very important part of our mission just now must be to revive the old love for the old Bible. Is there need of this? Is not the old Bible as dear to hearts today as ever in the past? Yes, to many; but with some the love has waxed cold, and with many it is utterly discredited. This has been characterized as "a Bible buying age, but not a Bible reading age". How many professing Christians now read the Bible daily or take it with them into their closets? How many feel like the Psalmist over the Pentateuch: "Oh now I love thy law; it is my meditation day and night"—or like Job: "I have esteemed thy words more than my necessary food"—or like Jeremiah: "Thy words were found and I did eat them, and they were the joy and rejoicing of my heart".

The old love for the old Bible regarded it as the very word of God to man, not as simply "containing the word of God". A great change has come over many minds which vitally (if not fatally) affects the character and joy and effectiveness of their religion.

What must be the condition of people who wait upon the ministry of those who in pulpit and press question the deity of Christ, deny the atonement on the cross, substitute educational reformation for supernatural regeneration, reject the future punishment of incorrigible sinners, eliminate the supernatural from the Bible, and utterly discredit the inspiration of the Holy Scriptures?

A young man graduated in one of the largest universities of New England, and then began to study for the ministry; but, instead, entered upon a business life. When asked why he did this, he replied: "I found that the Bible had been so discredited that nothing was left for me to preach, so I gave up the ministry and went into business". And then he added: "Allow me to say frankly that I did not suppose there could be found anywhere an intelligent man who believed in the atonement of Jesus Christ, or in the value and veracity, much less the authority, of the Bible".

This is not an isolated case. The teaching of more than one great institution of learning in these days is driving many away from the anchorage of the old Bible. The widow of a preacher, living in a New England university town, where for many years she has mingled with preachers and professors, writes: "If you should pin down ninety-nine out of a hundred ministers, college professors included, they would have to confess that they do not believe in these two things—the divine birth and the resurrection

of Christ. Ninety-eight of them would hasten to talk of 'spiritual resurrection', that we must not take it 'too literally', that we are 'all entitled to our own interpretation', and so on; the remaining one would be an honest heretic". The result of all this preaching and teaching has been in her case, that she has utterly lost her childhood faith, and is in a sea of doubt and discomfort. How many multitudes are similarly situated! The general shaking of faith in the old Bible is largely responsible for the weak, formal, joyless religion so prevalent today.

But what is all this to Seventh-day Baptists? It is an example of the attitude toward the Bible and its great doctrines which, we may say, is in the very atmosphere of today—the influence that is going out from great institutions of learning; and it is for us who profess to take the whole Bible as the word of the living God, and who firmly believe in its integrity, veracity and authority, to give a clear testimony that may help to counteract this skeptical irreverence toward the infallible word of God.

And let us not think that our own young people are free from such influences and from such an attitude towards the Bible. When a graduate can say in his college paper that "God delights to have us doubt his existence"; when another can write in praise of the champion blasphemer of America, and place him beside Lincoln and McKinley as equally worthy of our love and regard; and when Seventh-day Baptist young people can be found who say plainly that they do not believe in the Bible or in God, or in any future life after this—there is manifestly the working of an insidious and dangerous foe among us. And when to this we add the fact that professedly Christian ministers and teachers and college professors are sending out into our libraries, for our young people to read and absorb, books in which the atonement of Jesus Christ is sneered at; the fallibility of Jesus as a divine teacher boldly affirmed; his virgin birth, miracles and resurrection denied; the Bible account of creation, the flood, the fall of man, the origin of evil and the accounts of the patriarchs all declared to be fictions and without any historical basis—it seems to me to be time for all Seventh-day Baptist pulpits and professorships to awaken fully to the danger, and most earnestly warn everyone night and day of the insidious approach of a foe that is laying a mine for the overthrow of the very foundations of our faith and salvation. I have not the least fear for the old Bible: it will live and continue its beneficent mission when the bones of its foes have turned to dust; but I grieve exceedingly over the wreck and ruin which destructive criticism is working upon the hearts and lives of many, for time and for all eternity.

Christians have rested quietly while they have seen the Old Testament torn to pieces bit by bit; and they have said:—"Well, if the Old Testament goes overboard, the New Testament at least is secure; and this is sufficient". But now their fatal mistake is apparent; for when to their own satisfaction the destroyers have demolished the Old Testament, their guns are turned on the New Testament with telling force. They admit that Jesus clearly believed and taught that Moses wrote the Pentateuch, but since forsooth they have shown that Moses did not write it, but that it belongs to a period several hundred years later than Moses, therefore Jesus was limited in his knowledge, he was but a man, and a very common man at that intellectually, for he did not know nearly as much as "modern scholarship". My parents were Sunday people, and the Sab-

BATH question seems never to have been brought to their attention; but it is the reverence for the Bible—the whole Bible, every part of the Bible, its veracity, its integrity, its infallible teaching and authority, which they taught me—that has made me a Seventh-day Baptist. Nothing else in the world would have done it. Weaken or destroy this faith in me and I have no more use for baptism or the Sabbath, or for what is left of the Bible. And I am firmly convinced that if we depart from the old time faith in the old Bible, our mission as Seventh-day Baptists is closed, and we shall surely perish as a denomination.

We hear and read a good deal about "modern scholarship", and some seem to think that the weight of scholarship and the majority of eminent scholars of today are in favor of a modified view of the Bible doctrines referred to above; but the fact is that the most able and devout scholarship of today, in Europe and in America, is in decided support of the old Bible and its teachings as they have been accepted for many generations; and anyone who is interested in this great matter can be placed by the writer in the way of verifying this statement for himself.

Praise God for his inspired and infallible Word.

The First Genesee Church was organized in 1827; from it we have the following:

"In reply to the questions asked I will say that there are no candidates for the ministry who are members of this church at the present time, as far as I know. Within the last fifty years the church has called but one to ordination, M. S. Wardner, who was ordained June 9, 1878.

"A. L. MAXSON, Church Clerk.

The Richburg Church was organized in 1827, and reports as follows:

"Since I received your letter in regard to ministers sent out from this church, I have been trying to find out more definitely in regard to the matter, but fail to find the old records. In answer to question one, I would say that in April 1905 the church voted to invite Sister Emma Cartwright and Brother Lavern Bassett to exercise their gifts and calling in teaching and preaching. They have both preached some and are now in school in Alfred, and Chicago, respectively, but I do not know in regard to their making preaching a life work. I have heard an older church member speak of Mr. Ed. Gilbert, who was licensed a great many years ago, but I cannot find church books dating far enough back to find the record. The only candidates for the ministry we are sure of are the Rev. Ira Lee Cottrell and Rev. George Montrose Cottrell; I know nothing in regard to dates of their ordination, etc.

"MRS. FANNIE E. D. BURDICK, Church Clerk."

The Second Alfred Church was organized in 1833. That church reports as follows:

"I do not know of any candidate for the ministry in this church at present. As near as I can learn there have been three persons ordained here within the last fifty years, although as you will see, my information was not obtained entirely from the church records. I find in the minutes of the Western Association that Rev. Stephen Burdick was ordained at Alfred, June 21, 1857, and that he was baptized and joined the Second Alfred Church about ten years previous. I have been told by two or three of the older members that he was ordained at this church. I find on the church records that Alvan A. Lewis was called to the ministry by the Church of Clarence, N. Y., and on April 10, 1859, I find the time for his ordination was fixed for two weeks from that date, which would make it about April 24, 1859. The records say nothing more about it. By the records I see that the Rev. L. R. Swinney was called to the ministry by this church, and the date for ordination was fixed for October 4, 1869.

"A. H. CLARKE, Church Clerk."

The First Hebron Church was organized in 1833, from which there is no answer; the Scio Church in 1834, no report; the Hartsville Church in 1847, no answer; the Hebron Center Church in 1871, no answer; the Andover Church in 1871, from which the following report is at hand:

"In answer to your questions, we have at present no candidates for the gospel ministry, nor do the records show that any have been sent out from our church in the past thirty-five years, since the church at Andover was organized, October 7, 1871. Being one of the charter members of the church, I distinctly remember that A. H. Lewis was our first pastor and that his earnest inspiring words, at that time, were not without 'fruits unto righteousness,' for even now, sentences from some of those sermons come, to one at least, in times of trouble and temptation, turning my heart to higher things. That God will abundantly bless you in the great work for Him, is the prayer of your sister in Christ.

"AGNES E. LANGWORTHY, Church Clerk."

The Shingle House Church was organized in 1876, from which no answer is at hand; the Hornellsville Church in 1877, no answer; the Wells-ville Church in 1885, no answer; and the Hicker-nell in 1901, from which is the following:

"The Hicker-nell and Blystone Churches have no candidates for the ministry at the present time, and they have furnished no candidates.

ALICE WALKER, Church Clerk."

#### CANDIDATES FOR THE MINISTRY.

##### CENTRAL ASSOCIATION.

We regret to say that but one answer is at hand from the Central Association. The First Brookfield Church, in that Association, was organized in 1797; the DeRuyter Church in 1812; the Scott Church in 1820; First Verona in 1820; Adams in 1822; Second Brookfield in 1823; West Edmeston in 1823; Cuyler Hill, 1824; Ot-selic in 1830; Lincklaen in 1831; Second Verona in 1837; Watson in 1841; Norwich in 1879; and Preston in 1900. According to the Year Book for 1906, "Cuyler Hill and Norwich are practically extinct as church organizations." From this group of churches, only the First Verona church has replied to our inquiries, which we sent out last October.

"The First Verona Church has no candidates for the ministry at the present time. Our Church has furnished two candidates for the ministry during the past fifty years. Rev. O. D. Sherman, in his experience which he gave in the SABBATH RECORDER, answers what I had been trying to find by inquiry and by searching the minutes of the church book. I counted him as one of the candidates as I learned that the First Verona Church was the one of which he first became a member. I find in the minutes that on December 28, 1873, Brother David Davis was given a license to preach, by the First Verona Church; he was also called to ordination by that church, which ordination took place October 24, 1874.

"IRA A. NEWBY, Church Clerk."

##### WESTERN ASSOCIATION.

The First Church of Alfred was organized in 1816; no report has come from that church. The Friendship church was organized in 1824; no report. The church at Independence was organized in 1824; from that church we have the following:

"So far as my knowledge goes, there are at the present time, in the Independence Church no candidates for the ministry. I find from the records that Rev. L. E. Livermore was called to ordination by the church, the date of his ordination being July 8, 1866. I am unable to state what influences led him to take up this work. Rev. G. H. F. Randolph was also called to ordination by the Independence church. His ordination occurred March 14, 1868. He evidently had determined to enter the ministry before coming under the influence of the church.

"L. C. EVANS, Church Clerk."



# Missions

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

## A WEEK OF PRAYER.

In a western town of several hundred population, the week of prayer was being observed by only one of the three or four local churches. The pastor said that the services could not commence until about eight o'clock as the men were busy in the stores until that time. I had been very kindly invited to preach. When I came to the church, a little previous to the time of service, I found the pastor there fixing the fires. He said he hoped to make it comfortable that the people might not catch cold. After a time a lady and a little girl came in, later one or two more, then a German man who talked very brokenly and bore marks, in various ways, of his occupation, a shoemaker. One more man finally came and another woman until there were nine or ten of us in all. There was no one who could play the organ. The minister began to get nervous. He said that he was in no condition to lead the singing as he had been having his teeth extracted. He thought the organist would surely be there, and more people, since during the day he had been making a canvass of the town, notifying the people and inviting them to come to the services. Yet, he said, the men had usually replied that this was lodge night. The organist came later and the meeting was commenced. We all joined in the singing, the German was asked to lead in prayer and I to preach.

The roads were not very suitable for people to drive in from the country on such a cold winter night. The several hundred people who lived in the village were not present. The minister felt badly and made all excuses possible for his people. He seemed perfectly willing to act as sexton and conduct the meetings, but greatly disappointed at not having more than half a score in attendance. I presume a great proportion of all the ministers in this fat land of ours, who have the courage to attempt to observe the week of prayer, are placed in very much the same condition as this First-day Baptist minister. My heart aches for them. I have been wondering how many of our ministers are sharing the same fate during this week of prayer. I know of some who are not.

### THOMAS F. WEST.

By request of Mr. West, made before his death, the following notice is sent to the SABBATH RECORDER by the undersigned who was an intimate friend of the deceased.

REV. C. H. HOXIE.

MEDFORD, ORE.,  
JAN. 9, 1907.

The subject of this sketch was born in Rensselaer county, New York, January 26, 1820. At the age of sixteen he moved with his parents to the town of Verona, in the same state. He was married to Abba Susan Kenyon, September 15, 1841. In the autumn of 1844, he moved to what was then the Territory of Wisconsin and settled at Albion. Soon after his arrival at the latter place he united with the Seventh-day Baptist church, having been converted during the winter of 1842-3 and baptised by the Rev. C. M.

Lewis. In 1862 he moved to Minnesota, settling at Wilton. During the same year he received a commission from the governor of that state to raise and organize a cavalry company for the purpose of quelling an outbreak among the Sioux Indians, which he did, becoming second lieutenant. He continued in that service that year and the following one, and at the close, being the limit of his enlistment, he returned to the pursuits of civil life. After an honorable discharge from the army, in the spring of 1863, he moved to Whitewater, Wis., and was employed in a large manufacturing establishment, where, by his energy and ability, he soon rose to be a principal in the concern. But his health being undermined by the exposure of camp life, and the pressure of business, upon the advice of his physician, he moved to California in the spring of 1871, and settled in Sierra Valley, Sierra Co., near Loyalton. In May, 1886, while visiting

friends in the East, the wife of his youth, the idol of his heart, closed her earthly career to enter upon her real life amid the splendors of the Eternal Home, leaving him in gloom and darkness, to follow the path of his earth-life until that life ended in the light of the Glory Land. In 1889 he came to Medford, Ore., where he resided with his sister until January 1, 1907, when he laid down the burdens of earth at the grave, and his soul "swept through the gates, washed in the blood of the Lamb."

An analysis of the character of "Uncle Thomas," as he was affectionately called by those who knew him, reveals many of the motives which dictated the course of his life and actions. From boyhood to his conversion he moved upon a high plane of moral life and action. From his conversion to the day of his death the moral and spiritual became so blended together that their combined lights shone through the actions of his

**Mission Band Song**  
Words by Jessie Mayne Gibbs. Music by Mrs. H. H. Babcock.

MISSION BAND SONG.

I.

We are a merry mission band,  
Happy band, happy band,  
We're on our way to th' Heavenly land,  
Beauteous land, beauteous land;  
O great is the mission on which we are bent  
And grand is the labor of those we have sent,  
To carry the gospel message grand,  
To every land, yes, every land.

II.

Our Heav'nly Master's clear command,  
Clear command, clear command,  
We will obey and understand,  
Understand, understand.

III.

O, won't you join our happy throng,  
Active throng, active throng?  
We're always full of work and song,  
Joyous song, joyous song;  
Then you can assist in this noble work too,  
And give of your pennies and dimes not a few,  
To send the gospel message grand,  
To every land, yes, every land.

To every nation and kindred and tribe,  
In every country both distant and wide,  
We'll send them the gospel message grand,  
To every land, yes, every land.

"ALL THE WORLD FOR JESUS."

This is the title of a missionary program prepared by the Woman's Board, for use by the Women's Societies of the denomination, or by others. The program consists of songs, recitations, addresses, etc., the words of most of which appeared in the RECORDER of December 10. The entire program has been reprinted in a pamphlet

of twelve pages. The music of the songs is given, together with the words. The fourth number in the program is the "Mission Band Song", the words and music of which appear on this page. Copies of this program are for sale at the RECORDER office, or can be procured from Mrs. T. J. Van Horn, Albion, Wis. Price 5 cents per copy, 12 copies for 50 cents, sent post paid on receipt of price.

*More Laborers.*

Min. Mrs. J. Clarke. Soloists on Expressions. Ethel M. Davis.

1. Go work to-day, the Master with the vineyard  
2. Go work to-day, the Master with the hour of  
3. Go work to-day, the Master with the vineyard  
4. Go work to-day, the Master with the hour of  
5. Go work to-day, the Master with the vineyard  
6. Go work to-day, the Master with the hour of  
7. Go work to-day, the Master with the vineyard  
8. Go work to-day, the Master with the hour of  
9. Go work to-day, the Master with the vineyard  
10. Go work to-day, the Master with the hour of  
11. Go work to-day, the Master with the vineyard  
12. Go work to-day, the Master with the hour of

life and gave the blush of moral beauty to both. He possessed in a remarkable degree those attributes of mind and character which have always added to the moral and spiritual treasures of men and aided the weak ones of earth to a higher standard of manhood. He was a man of strong convictions and was governed by them in all the relations of life. He was not of an emotional nature which exhibits itself in spasmodic demonstrations, but was more like the deep stream which gives no surface indications of its depth, as it sweeps on to the ocean. Principle, not emotion, controlled all his acts, whether religious or secular. His experience in spiritual life was such as led him to climb still higher on the mount overlooking Beulah land. Such were his convictions of the requirements of God, that he stood almost alone, for years, in this valley, an advocate of a distinguishing tenet of his church; and while exercising the broadest charity for others and extending to them the same right he claimed for himself in religious faith, he would not compromise his religious convictions by becoming associated with them in church relations; although he always recognized and associated with them as an individual Christian. As a Christian he was zealous and active in the local church, acting as its clerk for several years, and being connected with its Sabbath School as an active member. His friendship, when formed, was true and lasting because of his ability to form a correct judgment of the character of men. While to the world he appeared cold and dignified as a business man, to his friends, when business cares were thrown aside, he was a genial companion, the humorous side of his nature revealing itself in innocent jest or hearty laugh. As a citizen he was loyal and true to his government, and when that government called, for aid in its defense, the call was the voice of God to him, and he answered it as he would have answered had he heard the audible voice of God. Like David of old, he served his own generation by impressing upon it the influence of a man whose principles were exalted and enduring as, the truth by which they were governed. A good man and true has gone to join those who on earth "washed their robes and made them white in the blood of the Lamb."

REV. PERIE R. BURDICK.

*Resolutions by the Cartwright Seventh-day Baptist Church and Sabbath School.*

WHEREAS, it has pleased our heavenly Father to call from this earth, our beloved pastor, Perie R. Burdick, therefore be it

*Resolved*, that we, as a church and Sabbath school, bow in humble submission to the will of Him, who doeth all things well, and strive the more earnestly to profit by the example and teaching of the one whom he saw fit to call hence. Be it further

*Resolved*, that we extend to the bereaved family, our heartfelt sympathy and pray God to strengthen and comfort them in their house of sorrow.

*Resolved*, that we enter these resolutions upon our Church record, and that a copy be sent to the family of the deceased. Also, that a copy be forwarded to the RECORDER for publication.

MRS. ROSA WILLIAMS,  
MRS. JENNIE CARPENTER,  
Committee.

NEW AUBURN WISCONSIN,  
DEC. 8, 1906.



### Woman's Work

ETHEL A. HAVEN, Leonardville, N. Y.

#### 31 Page for Mothers.

##### THE MOTHER-HEART.

I heard a baby cry in the dark  
It was not mine,  
Oh, no, not mine!  
But my heart uprose to pity its woes,  
And I could not choose but hark;  
And I could not sleep till I heard the tone  
Of a mother who ministered to her own.

But once a baby cried in the dark,  
And it was mine,  
Oh! mine and mine!  
And I would not choose but hark;  
And quickly I rose to quiet its woes,  
For a baby's need is a thing to heed,  
And I could not sleep till it smiled, again  
In dreams, forgetting its transient pain.

My baby cries no more in the dark.  
No grief has mine,  
No fear has mine.  
But yet I leap from the deepest sleep  
If I hear a little insistent cry,  
And I softly whisper a hush-a-by,  
And listening, wait for the mother's tone  
That gently comforts and soothes her own;  
And because of a baby that used to be  
All babies lie close to the heart of me.

—Emma A. Lente.

##### LOFTY MOTHERHOOD.

Memory is the test of many values. What a grown woman remembers most keenly of her child-life at home pretty well gauges the kind of mother she had. "As if it were yesterday," said a young woman the other day, "I remember how mother used to gather us all about her every evening and quiet us from our play. Then, gently and sweetly, she would lead us to talk about the day; the things we had specially enjoyed, and why; the things that had hurt us, and why; the ways in which we had helped or hurt one another, and why. Then she would talk to us about God and Jesus and the teachings of the Bible, and how these great things immediately concerned us; and of all our mother did for us in a long life, we remember most clearly of all those twilight talks."

With sadness of spirit we put over against this lovely picture another one just as true: Supper is over. Father is reading the paper. He has worked hard all day. The children are tired with play. They are cross. They do not mean to quarrel, but they do. Mother comes in to sit down. She is tired, too. It has been a busy day. A child cries. "Shut up!" cries the mother, shrilly. "If you don't shut up right off to bed you go." In fifteen minutes one after another of the little creatures is scolded and slapped and threatened into bed, to fall asleep sobbing. In later years, those children, grown, and striving to recall good things about their mother, will remember only her good bread, her flaky pie crust, her skillful darning, her long hours of work, her weariness and her faithfulness to the things that perish.

O, mothers! Think on these things. Do not become mere household drudges, dead spiritually and unable to do for your children more than any wild animal does for its offspring in providing a warm place to sleep and plenty to eat. For the animal, this life is all. But you, mother, are the guardian of immortal souls; and souls do not live alone by that which sustains the mortal body.—*Editorial from Union Signal.*

##### IN THE MORNING.

BY LULA BELLE WOOLDRIDGE.

My mother says the littlest prayer  
Each morning, makes a boy play fair;  
At night a fellow's fast asleep;  
It's easy then for God to keep  
Him good—but in the day  
My mother says, 'He'd better pray!  
Good Housekeeping.

##### "NO MONEY IN IT."

"My mother gets me up, builds the fire and gets my breakfast and sends me off," said a bright youth.

"Then she gets my father up, gets his breakfast and sends him off. Then she gives the other children their breakfast and sends them to school; then she and the baby have their breakfast."

"How old is the baby?" asked the reporter. "Oh, she is most two, but she can talk and walk as well as any of us."

"I get \$2.00 a week and father gets \$5.00 a day."

"How much does your mother get?"

With a bewildered look the boy said: "Mother! Why she don't work for anybody."

"I thought you said she worked for all of you."

"Oh, yes, for us she does; but there is no money in it."—*Watchword.*

##### TO MOTHERS OF BOYS.

You, the mother, rearing the president that shall be, should see to it that he has a boy's life during boyhood—an outdoor life that is inclined to regard the house as a last resort. Let him play and read and work and fish and hunt and try his strength with other boys. He should be willing to follow, ready to lead. Don't overpower him; don't defeat him. Those who rear gamecocks and fighting dogs hold it of prime importance that their charges win their first fights.

It confirms them in the habit of victory. There may be something worth while in this.—*Alfred Henry Lewis in Good Housekeeping.*

##### A MOTHER SONG.

BY CURTIS MAY.

It is mother here, and mother there, and mother everywhere,  
And my heart is bowed within me by the heavy load I bear,  
I have rocked them on my bosom, I have lulled them with my song,  
I have kissed away their sorrows, I have guarded them from wrong,  
Have they sinned? The recording angel, ere he hid his face for shame,  
Saw my prayer go springing upward, ardent as a glowing flame.  
Had my life been rich and potent, had my heart been high and pure,  
Would the tangles of temptation have had power to reach and lure?

I must help them with their lessons, I must mend the ragged gown,  
I must soothe their wounded feelings, I must cool their anger down,  
I must calm the joyful tumult when success is large and sweet,  
I must share the strengthening bitter in the deep cup of defeat.  
Youth with all her bloom and graces left me, though I bade her stay;  
Fame held high her fragrant garland, but she passed another way.  
Dreams alone, with white wings folded, in hope's ruins have their nest,  
Filling all life's shattered niches with their trilling songs of rest.

Little feet retard my footsteps, since I may not walk alone;  
Little hands cling to my garments—I must hold them in my own.  
Lord of harvests and of plenty! when thy stalwart servants throng,  
Pressing round for recognition, flushed with laughter and with song,  
Thou wilt see upon my shoulder no ripe sheaf that I have brought,  
No full clusters from the vineyard where in wearying toil I wrought.  
Wilt thou look with kind approval where a tired woman stands,  
Holding towards thee scanty gleanings in her weak and trembling hands?  
ANN ARBOR, MICH.

—Sunday School Times.

"Fundamentally the questions of love and confidence between parents and children underlie the whole social system—not only underlie but are. Our civil life in the long run will rise or sink as the average family is a success or failure. All questions of social life will solve themselves if the children are brought up to be the highest they are capable of being, if our social and family relations are as they should be; if not, no material prosperity, no progress in literature, art, success in business or victory in war will make up for it to the nation."—*Theodore Roosevelt.*

"The greatest need of the world today is definite, systematic early training in honesty, purity, truthfulness, responsibility, courage and faithfulness, in fact in all that tends to build up character."—*H. K. S.*

"The mother of a Charlemagne, a Luther, a Cromwell, a Gladstone, or a Lincoln was doing the greatest work there was to be done in the world in her time. If it had been necessary to train every mother in her generation to worthy motherhood, in order to train that one, the investment would have been a good one."—*J. C. Fernald.*

"By the laws of nature and society a father owes his child protection, maintenance and education."

"For what do you most of all give thanks?" I asked a woman of my acquaintance who had been expressing her pleasure in the coming of the festival of praise. "For courage," was the answer. For a moment I stood wondering, for there seemed to be so many deeper as well as more obvious reasons for thanksgiving. Then I remembered what burdens my friend had had to bear, and what currents of opposition to breast and overcome, and I understood something of her feeling. The other gifts, even life itself with all its joys were not really necessities; the courage which made life worth living was the essential thing. It may seem a small thing to thank God for that we have not broken down; but think what breaking down would mean, not only to ourselves, but also to those who live with us, or are dependent upon us. Think what it would have been to the children of this mother if she had lost her grip and turned coward in the face of the trials of her life.

"I have come to think," she went on after a pause, "that courage is the great quality. It must rest on faith, of course, for few of us could be courageous if we stood alone. It is fed by hope and it lives by love. But somehow it is the fine flower in this troubled life of all these fine qualities. If God had not given me courage, I should not be in my grave, but I should be disgraced before my children. And I never could have hoped to have them inherit a quality by which their mother did not live."—*Congregationalist.*

#### 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, January 13, 1907, at 2 o'clock p. m., President Stephen Babcock in the chair.

##### Members present:

Stephen Babcock, J. A. Hubbard, C. C. Chipman, A. H. Lewis, W. M. Stillman, F. J. Hubbard, H. H. Baker, F. L. Greene, H. N. Jordan, C. W. Spicer, G. B. Shaw, W. C. Hubbard, Asa F. Randolph, H. M. Maxson, J. D. Spicer, W. H. Crandall, A. L. Titsworth, and Business Manager, N. O. Moore, Jr.; visitor, Chas. H. Green. Prayer was offered by Rev. H. H. Baker.

Minutes of last meeting were read.

The Treasurer presented his report for the second quarter, which, on motion, was referred to the auditing committee. He also presented statement of receipts and disbursements since the last meeting. The action of the Treasurer in placing the bequests of Sarah E. V. Stillman, of \$500.00, and Geo. S. Greenman of \$3,500.00 in the permanent fund was sustained. The Supervisory Committee reported that on January 1st the Publishing House was organized as an open shop, and that the outlook is favorable for so continuing it.

The Committee on Distribution of Literature presented the following report:

Your Committee on the Distribution of Literature has considered the present situation carefully. There is great necessity of placing some definite issue before the denomination concerning its Sabbath Reform work. We are confronted by the fact that there has been a steady decline in that department of the work of the Tract Society, for several years. This has reached a point where so little is being done that the situation is more than ordinarily serious. Your committee believes that our people, both as individuals and churches, are losing ground because definite and extensive work is not undertaken by the Tract Society, and that the Society is partially responsible for the declining interest of the people in its work. In view of the fact that people in general do not pay much attention to Sabbath literature in the form of tracts, your committee believes that some form of periodical literature is demanded at this time. This conclusion is supported by past experience, and by the fact that a periodical which can deal with current events, as well as with theological and historical questions is more attractive than literature in the form of tracts. After careful consideration of all the problems involved, your committee begs leave to recommend:

1. That the SABBATH RECORDER be changed to magazine form on or before April 1, 1907, and that beginning with that date a quarterly number, double the usual size, devoted to Sabbath Reform, including both historical and biographical material relating to Seventh-day Baptists, be issued.

2. We recommend that the edition of the first quarterly number be not less than fifteen thousand copies.

3. We recommend that in addition to the sample copies of the quarterly issue which may be sent out under Post Office regulations, the remaining portion of each edition be sent out under regular postage rates.

4. Your committee has secured the following items of information which are presented for consideration in connection with the foregoing recommendations. Replying to our inquiries the Business Manager says:

"(a) The cost of publishing the RECORDER in magazine form, 32 pages, size of page 7 1/2 x 11 inches, will be approximately the same as at present; may be somewhat increased over present cost.

"(b) The cost of printing a special issue of the RECORDER once in three months, 64 pages, 15,000 edition, size of page 7 1/2 x 11 inches, is estimated at \$350.00."

Report adopted.

On motion the carrying out of the details of the foregoing report was referred to the Supervisory Committee and the Distribution Committee of Literature with power.

Correspondence was received from Rev. D. B. Cook, of Shiloh, N. J., concerning Sabbath

Reform work in southern New Jersey.  
Voted to publish another edition of 1,000 copies of the tract by H. H. Baker, entitled, "The Creation described".  
Voted to appropriate \$25.00 to Rev. Geo. Seeley with the compliments of the New Year.  
Minutes read and approved.  
Board adjourned.

ARTHUR L. TITSWORTH, Rec. Secy.

#### THE AMERICAN SABBATH TRACT SOCIETY TREASURER'S RECEIPTS.

For the month of November, 1906.

Contributions to General Fund:		
Woman's Executive Board	\$ 32 50	
Mrs. C. D. Potter, Belmont, N. Y.	35 00	
A. M. Clark, Clayville, N. Y.	1 00	
Collection Semi-annual meeting		
Minnesota churches	3 00	
Churches:		
Plainfield, N. J.	55 12	
Mt. Jewett, Pa. R. R. Surveyors Sabbath School	10 00	
Salem, W. Va.	12 16	
Adams Centre, N. Y.	58 75	
First Alfred N. Y.	32 69	
Milton, Wis.	40 07	
New York City	26 20	\$ 306 49
Mrs. H. Alice Fisher, Northboro, Mass., RECORDER-DEBT.	40 00	
Publishing House Receipts:		
RECORDER	244 00	
Visitor	4 76	
Helping Hand	93 12	
Tracts	9 16	351 04
E. & O. E.		\$ 697 53
PLAINFIELD, N. J.		F. J. HUBBARD, Treas.
DECEMBER 10, 1906.		

For the month of December, 1906.

Contributions to General Fund:		
L. Marie Clarke and Jennie L. Clarke, DeRuyter, N. Y.	\$ 4 00	
S. C. Maxson, Utica, N. Y.	5 00	
Collection Southwestern Assn., Gentry, Ark.	10 00	
Churches:		
Plainfield, N. J.	15 58	
Welton, Iowa.	14 87	
Chicago, Ill.	18 00	
Salemville, Pa.	3 10	
First Hebron, Pa.	4 47	
Dodge Center, Minn.	8 10	
West Hallock, Ill., Sabbath School	25 00	108 12
Contributions for Individual Tract Work:		
Jay Crofoot, Shanghai, China	\$ 1 00	
Nortonville, Kan., Mrs. Jessie Sirlott	1 00	
Mrs. F. W. Kenyon	1 00	
Mrs. G. W. Hills	1 00	
Gentry, Ark., G. W. Lanphere	1 00	
North Loup, Neb., Harrison E. Davis	5 00	
Mrs. Lee Green	1 00	
Orson Davis	1 00	
Mrs. C. W. Barber	1 00	
Mrs. Orson Babcock	1 00	
W. A. Prentice	50	
Byron H. Johnson	5 00	
Mrs. S. R. Hall	1 00	
Mrs. M. E. S. Badger	50	
R. N. Bee	2 00	
W. G. Rood	1 00	
Alfred Fisher	1 00	
Paul Crandall	1 00	
H. L. Prentice	1 00	
James Johnson	1 00	
John Goodrich	50	
E. J. Brace	50	
Flo. Clement	50	
C. W. Thorngate	1 00	
"A Friend," Wis.	5 00	
Walworth, Wis. Church	38 67	
Nortonville, Kan., Y. P. S. C. E.	17 13	\$ 91 32
Income:		
Geo. Greenman Bequest		
Int. P. G. & El. Lt. bond	25 00	
Int. B. & M. E. St. prop. bond	15 00	

Julius M. Todd Bequest:		
Int. P. G. & El. Lt. bond	2 50	
Nancy M. Frank Bequest:		
Int. P. G. & El. Lt. bond	10 00	67 50
Publishing House Receipts:		
RECORDER	587 60	
Visitor	282 95	
Helping Hand	186 13	
Tracts	5 90	1 056 58

Addition to Permanent Fund, Bequest of Sarah E. V. Stillman, Late of Westerly, R. I. \$ 1 323 52

E. & O. E. F. J. HUBBARD, Treas.

PLAINFIELD, N. J. JANUARY 10, 1907.

#### HYPOCRISY?

At the present time when the secular press is supposed to have slight regard for things spiritual it is a source of great satisfaction to the Christian to find such an editorial as the following in the *Chicago Chronicle* of Jan. 11, 1907:

##### HYPOCRISY IN THE PULPIT.

In the current number of the *New York Independent*, which would no doubt be shocked to be called a yellow religious newspaper, is an anonymous letter from the pastor of an orthodox church in New York, who avows all the heresies for which Dr. Crapsey, of Rochester, was deposed, but whose intention it is, nevertheless, to conceal his unbelief from his people.

The writer, however, has made a confidant of the *Independent*, which vouches for him as follows: "The author of this highly significant and timely article is an ordained clergyman of a large and orthodox denomination, a church which has expelled ministers for smaller heresies than are confessed in this article. He has been the pastor of important churches in progressive cities and is still in active service."

The heresy which this "undistinguished heretic," as he calls himself, avows is his utter disbelief in "the virgin birth and the divinity of Jesus, his resurrection from the dead and the inspiration and infallibility of the bible." Without a blush he says: "I am not scurrying to put myself in the pillory. I let others do the talking and I answer questions cautiously. I am resolved to stick firmly where I am; a minister of the Christian religion, a clergyman of an orthodox church. Nor do I propose to stir up any heresy hunters who live in my neighborhood."

This naturally excites a desire to know what sort of religion this undistinguished heretic professes, and he describes it as follows: "Let a man love God with all his heart, live deeply in the spirit of the Prophet of Nazareth, dare to cherish as his creed whatever God teaches him is true and be wise enough to speak to his fellow men not in order to relieve his mind but to do them good."

Whatever may be said of this statement, no one will deny that it bears no resemblance to the creed of any orthodox church, and that the pastor who believes no more of religion than this and allows his people to believe that he shares their Christian faith and hope is a cruel and heartless hypocrite.

This clerical confidence man has apparently taken up with the infidel maxim that "It does not matter what a man believes, so his life is in the right." He says: "Never mind about Christ's divinity or his resurrection; just have his spirit." The difficulty with this advice is that no one ever had Christ's spirit except by believing in his divinity, his atonement for sin and his resurrection from the dead.

The moment a man doubts the "Christ of the bible he loses the spirit of Christ. If this undistinguished heretic" ever had been a Christian or had ever experienced the spirit of Christ he would have known this. The plain truth is he is now and always has been a hypocrite.

The religious question of the hour is: How many of these undistinguished heretics now occupy orthodox pulpits? How many so-called Christian ministers are preaching things which they believe to be superstitions and lies? Judging by their pulpit manner and their everyday life, there must be a great many of them. There are ministers who lead people to think that they believe that nearly the entire human race will spend an eternity in hell, and yet they are evidently not as much concerned about it as if they had missed a breakfast.

There have been many periods of depression in the Christian church before the present, but the alarming difference is that formerly the church was attacked from without, while now it appears to be rotting within.



## Young People's Work

### SOUTHWESTERN ASSOCIATION YOUNG PEOPLE'S HOUR.

The program of the Young People's Hour of the Southwestern Association was given the evening after the Sabbath. In a few introductory remarks the writer urged the Societies of this Association to send the Tract Board names of Sunday keepers in order that they may be aided in carrying on their work of distributing Sabbath literature; also, to make plans for supplying every family of lone Sabbath keepers not already supplied with some one of our denominational publications.

A report of the Gentry C. E. Society was read by R. J. Severance. The interest in the meetings has been well sustained, and several meetings have been held with the aged people of the town.

The report of the Fouke C. E. Society, written by Belma Davis, was read by William Randolph. Several new plans of work were reported, namely: members correspond with some lone Sabbath-keeper or family once in three months; adoption of pledge card for systematic contribution to C. E. work; five minutes' talk on missionary items by a member of the Missionary Committee.

A paper on "The Master's Call to S. D. B. Young People," written by Rev. A. P. Ashurst was read by Rev. J. H. Hurley. (No extracts can be given as the paper is not at hand.)

A paper by Mrs. Myrle Saunders of Hammond was read by Mrs. Lottie Babcock of Gentry. Subject, "Fruitful Endeavors." Extracts:

In small things as well as great we are to do his will.

Do not insist on finding duty in some conspicuous place.

A keen observer once said "It seems to me you Christians do what you feel like doing."

Every suggestion of work should be met with "Ought I do it?" not "Do I feel like it?"

Suppose the churches suddenly purged their rolls of all unfruitful members—those who never bring other souls to Christ; who do not even strive to be useful, whose names on the church-book stand for nothing done, nothing attempted even, what a shrinking of church statistics there would be.

The life that does not discover and do the will of God is missing its true purpose and end.

"Lord graft me in thyself—the vine, and feed me from thy root, so shall I in thine image shine and bear much heavenly fruit."

Paper written by Miss Phebe Stillman, read by Arthur Stillman, subject, "Christian Enthusiasm." Extracts:

"There are some people who do not believe in enthusiasm, who seem to doubt the steadfastness of the enthusiast, but nothing great was ever achieved without enthusiasm. The Greeks gave us the noblest definition of the word, 'God in us.' God's way of working in the hearts of his people is to start and quicken religious impulses and then carry on his work in us by setting impulses into life principles. We young people need to become more familiar with our denomination, its work, and its leaders. Good service must be intelligent service. We cannot be enthusiastic over that of which we know little. One of the surest ways of becoming enthusiastic over any line of work is to give it our support."

During the last six months, the Christian Endeavor Society of the First Alfred Church has, we feel, made some steps of progress. During the summer vacation, the meetings were held in the open air when possible and with few exceptions were well attended. Owing to the multiplicity of social affairs and meetings of various kinds, but one Christian Endeavor Social has been held. This was at the home of Rev. and Mrs. B. F. Rogers. Comedians of differ-

The last feature of the program was a paper, "Goals and Pitfalls," given by Pres. B. C. Davis. We hope this will be given in full to the readers of the RECORDER sometime in the future.

ELIZABETH FISHER DAVIS.

### WESTERN ASSOCIATION.

Because of other duties I have been unable to visit the societies of the Western Association this year. I regret this because the methods of work of which I learn in one society can be carried to other organizations, bringing help and encouragement to those societies which are struggling with similar problems. Through the kindness of the secretaries of the societies, however, I am able to list below some reports of work done by the different societies in our association during the past six months. These cover the field with the exception of Independence and Portville from whom we will probably hear later. A study of these reports will enable you to see what each society is doing, the methods they are employing and the results which follow. These reports should stimulate interest in your work and prove helpful to you in solving the questions which confront your society. It is by this free interchange of thought and ideas that we are brought closer together in our work, unifying our spirit and purpose. I hope these will be but the beginning of regular reports from the various societies by which we can create a larger interest and keep in close touch. Read the letters and remember to frequently send in reports of any special or regular work your society may be doing.

There is one matter of Endeavor interest which should be brought up and talked about in every society. I refer to the *Endeavor*. This little paper is deserving of our support. It has won for itself a place in our denomination. It is filled, each month, with helpful and pertinent articles, suggestions upon the topics and news from the societies. If the subscriptions were paid the paper would be self-supporting. As it is, there is a deficit for which our hardworking president must stand responsible. Not only is he standing responsible for the debt but it is through his efforts that the paper is published now. If you have failed to pay your subscription you have simply made the burden harder for the president to bear. If you do not take the *Endeavor* you are adding to the load he is carrying. Let us awake to a sense of our responsibility. Let the secretaries or pastors determine how many take the *Endeavor* and whether their subscriptions are paid. Collect the money due and send it to the *Endeavor*. Get to work and enlarge the subscription list in your society. Don't be satisfied till each member is a paying subscriber. Then, when conference convenes we will need fear no deficit so far as our paper is concerned.

A. E. WEBSTER.

ALFRED.

ent kinds afforded much amusement, after which light refreshments were served. Six new members were added to our roll.

Early in November, our Sabbath afternoon hour was given up to the Bible School Institute led by Alfred Day. Mr. Day is an earnest worker and we felt that the hour was well spent. Financially the society is weak but definite plans are being formed which we expect will be a decided improvement. Only a small sum has been raised since June but we hope to yet secure the back pledges.

We have flourishing Junior and Intermediate Societies under the supervision of the Senior. Last Sabbath found eighty Juniors present, sixty taking some part. We have adopted the plan of dividing the Junior into classes and have found it to work admirably. The intermediates also have a large attendance and are doing faithful work.

For the last few months we have tried the plan of making our monthly business meeting something of a social hour and have held them at the homes of several of our members. We have found this plan sufficiently successful to justify its continuance in the coming months.

We wish to speak a word of appreciation of our retiring president, Mr. Hutchins, and his executive committee, for their earnest work in behalf of our society. As we start the new year with our new corps of officers and chairmen, we are hoping for still greater blessings. What our Alfred society needs and what we need as young people is more entire consecration, willingness to do hard things and stick-to-itiveness. Let's be up and doing, seizing each opportunity as it comes and not be content with clutching at it as it goes. Let us be living exponents of the gospel of hard work.

ALFRED STATION.

In reporting the work done in our Christian Endeavor Society for the six months just closed, we will speak of it, for the sake of brevity, from four points of view:

1. In religious matters our society is taking a good interest. The prayer-meetings are well attended, there being from forty to fifty in the average attendance. There is not the deep, spiritual warmth there might be if more would contribute to this end. Our Endeavorers are, however, active in almost all other lines of church work, and are making their influence felt for good in many ways.

2. From a social point of view much is being accomplished. Our committee for the last six months, with Mrs. Ernest Brague as chairman, was very active and did much to promote the social interests of the community. Frequent socials with entertainments and refreshments were given in the parlors of the church upon which, as a usual thing, a large number were in attendance.

3. From an educational point of view the society is busy. In the early part of October the society voted to ask the pastor to organize and conduct a Bible Study Class which he gladly did. About thirty active young people joined the class and have done splendid work. The text book used is the one furnished by the N. Y. S. S. Association for the Teacher's Training Class, "Outline Studies in the Old Testament" by Jesse L. Hurlbut. We feel that this is a step in the right direction as the work is opening the way for a more thorough and interesting study of the Sabbath School lessons this year in the old Testament.

Continued on page 43

## Children's Page

### FOUR LITTLE SUNBEAMS.

Four little sunbeams came earthward one day,  
Shining and dancing along on their way.

Resolved that their course should be blest.  
"Let us try," they all whispered, "some kindness to do,  
Not seek our own pleasuring all the day through,  
Then meet in the eve at the West."

One sunbeam ran in at a low cottage door  
And played "hide-and-seek" with a child on the floor,  
Till baby laughed loud in his glee,  
And chased with delight this strange playmate so bright,  
The little hands grasping in vain for the light  
That ever before them would flee.

One crept to the couch where an invalid lay,  
And brought him a dream of the sweet summer day,  
Its bird-song and beauty and bloom;  
Till pain was forgotten, and weary unrest,  
And in fancy he roamed through the scenes he loved  
Best  
Far away from the dim darkened room.

One stole to the heart of a flower that was sad,  
And loved and caressed her until she was glad,  
And lifted her white face again;  
For love brings content to the lowliest lot,  
And finds something sweet in the dreariest spot,  
And lightens all labor and pain.

And one, where a little blind girl sat alone  
Not sharing the mirth of her playfellows' shone  
On hands that were folded and pale,  
And kissed the poor eyes that had never known sight,  
That never would gaze on the beautiful light,  
Till angels had lifted the veil.

At last, when the shadows of evening were falling,  
And the sun, their great father, his children was calling,  
Four sunbeams sped into the West.  
All said: "We have found that in seeking the pleasure  
Of others, we fill to the full our own measure"—  
Then softly they sank down to rest.

—St. Nicholas.

### THE ADVENTURE OF PETER AND POLLY.

Peter Waddle, just fresh from a combing, with his fluffy tail fluffier than ever and a new pink bow on his new leather collar, sat on the backyard walk.

Peter was six-months old, and the most trusting Angora kitten that ever mewed to be cuddled. He loved everything and everybody, even to the housemaid, who shooed him out of her way twenty times in a morning. In fact, the reason for his sitting on the walk was because Nora had just closed the door on him. He held no hard thoughts against Nora. He knew she would save him the best of the chicken bones, and see that he had plenty of gravy on his potatoes. So he sat in the sun and blinked.

Now all was different with Polly Coddle. Polly Coddle could get into the same yard with Peter Waddle, but she did not belong there. She lived in a shabby yard on the other side of a tall fence, where housemaids were unknown. She had a three-colored coat of fur, and wore no leather collar, nor any kind of bow; and the nearest she had ever come to chicken bones was to smell feathers thrown away in some ash barrel. But she was like Peter in this—she was only six months old, and had come to sit in the sunshine.

Peter spied her as she was giving a final touch to her bib.

"Something more to love," he thought, and started along the walk. But to his amazement this "something more" humped its back, flat-

tened its ears, and spit. This was a reception so unexpected that Peter halted. Thereupon Polly Coddle let her ears come back to their natural position and curled her tail complacently round her toes.

"I may be poor," was what she seemed to say, "but I'm proud, too, and I don't know that kitten."

Peter sidled around and said, "Miau!" He meant it in the friendliest spirit, but Polly was not used to friendliness. She got up and, with one eye on Peter, moved nearer her own fence. Peter, mistaking this for an invitation to play, made another dash, but this time was brought up so abruptly by Polly Coddle's bristling manner that he barely saved himself from a backward somersault. He looked at Polly. Polly looked back, unwinking.

Peter considered. When he wanted anything in the house, and they would not give it to him at once, he sat up on his hind legs. He certainly wanted that three-colored kitten to play with him. Perhaps she was like the people in the house. Sitting up might move her. He rose on his hind legs, dropped his front paws as he had been taught, and waited. Polly looked at him out of sleepy eyes, and went on with her washing.

Peter dropped on all four again. He felt about discouraged. There was one thing more, however. He had known it to happen that he got his way sometimes if he rolled over. He did not like to do this. He felt so silly afterwards, but he would try it. He made ready, squirmed, twisted, squirmed some more for good measure, gave a big flop, and it was done! And whether it was the plummy tail waving aloft, as Peter went over, or whether Polly Coddle thought a kitten who could tumble like that must be nice to play with, is not certain; but no sooner had Peter righted himself than Polly drew near, put a cautious paw on the tip of Peter's tail, allowed him to sniff noses with her, and in another minute the two were rolling one over the other as if they had been lifelong friends.

And then into the midst of this frolic came an interruption. Somehow, from somewhere, through the unlatched front gate or over the low front yard fence blundered—a dog. Turning the corner of the house, he caught sight of the kittens; and, making a dash from the walk, was close upon them before they could untwist themselves.

It was an awful moment, and Peter, who had never had to meet danger before, would have turned to run. But Polly's life had taught her better than that. She knew you must never run from a dog unless you are sure that you can get to a tree or fence before he does; and this time she was not sure, the trees and fences were so far away. Instead, she faced squarely about, braced her paws, and, swelling herself up beyond anything one would have thought possible, spit with all her might. And Peter, catching her spirit, swelled himself up and spit, too.

It was a sight to daunt a braver dog than this one, who not only stopped short, but backed with a foolish bark. Upon this Polly, humping her back higher and flattening her ears flatter, advanced sidewise. Peter, showing that he could learn rapidly, followed her example. The dog stood perfectly still for a moment, regarding the kittens with a look that seemed to ask if they were really in earnest, and, apparently deciding that they were, gave a silly pounce on the grass, and barking at every step, as if to

protest that he was not frightened, lumbered around the house to the street.

Slowly the kittens unswelled themselves, and slowly, but together followed to the corner of the house. Here they looked carefully around. Nothing was to be seen. All was safe and quiet.

Peter drew near Polly and bumped his head against her. Polly bumped back.

"P-r-r-t!" said Peter.

"P-r-r-t!" answered Polly, which means that they knew the danger was over and they were very good friends indeed.—*Northern Christian Advocate*.

Continued from page 42.

4. Financially the society has done well. The total amount cleared in the six months was \$56.86. Of this amount, the Social committee raised \$50.51, the remainder, \$6.36 being collected as dues. A portion of this money has been appropriated for local purposes while the larger share has been sent through denominational channels for various purposes.

On the whole we believe the society is doing well and accomplishing a good work, though there is plenty of room yet for improvement. We hope that the Master will help us to make these needed improvements and pray that his blessing may rest upon all our societies.

ANDOVER.

During the past six months, the Andover C. E. Society has been endeavoring to do something toward the work of the Master.

The members are usually regular in their attendance at the meetings of the society, which are held each Sabbath afternoon, at half past three, in the church.

About twelve active and two associate members are enrolled. The average attendance at the meetings is about eight.

For some time our society took monthly collections, but for the past few months weekly collections have been taken. This has proved to add greatly to the treasurer's funds and often the weekly collections are as large as the former monthly offerings.

This summer, the kitchen was built on the rear of our church. Toward the building of this, by asking each member to earn a certain sum by asking each member to earn a certain sum (according to his or her age), then giving a social at which each member was asked to tell how their money was earned. Ice cream and cake were served as light refreshments. Five dollars has been given towards the debt of the Missionary Society.

At the beginning of January the following officers for the coming six months were elected: Pres., Miss Elizabeth Bassett; Vice Pres., Pastor Webster; Secretary, Mr. Henry Livermore; Treasurer, Miss Mabel Vars.

Several members belong to the Ladies Aid and work largely through that society, thus not being able to do as much in the Christian Endeavor.

The Social and Finance Committee are planning a social which we hope to hold soon.

HARTSVILLE.

The prayer meetings of our society have been combined with the church prayer meeting, held on Friday evening. These have been held regularly every week but one. The average attendance is about twelve and the interest is good.

During the past six months we have held several socials which have been largely attended and much enjoyed by the Endeavorers and friends.

Continued on page 46.



## HOME NEWS

MILTON JUNCTION, WIS. The meetings at the Seventh-day Baptist Church still continue, being now on the fourth week. In addition to the strong sermons by the Rev. Mr. Seager, his fine singing has been especially attractive and effectual. Quartettes from Milton and Milton Junction, with excellent music by the choir and orchestra have greatly increased the interest and power of the meetings. The result of these conditions together with the work of the pastor and people have brought a general spiritual awakening of the church and caused a goodly number to start in the new life. Seven were baptized last Sabbath and others will be next Sixth-day evening at the close of the service. Too busy to write more now. G. W. LEWIS.

JAN. 14, 1907.

BOULDER, COLO. Our Sabbath School celebrated Christmas eve with an entertainment and tree. The tree was loaded with presents which made the children and many grown people happy. Following the distribution of presents all in attendance were treated to candy, pop corn and apples. Allowing the writer to judge, it was one of the most enjoyable Christmas entertainments the Boulder Sabbath School has had for a long time. The annual church dinner was given by the church, New Year's day, about 75 participating. Friday, December 28, our little church and society were made glad by the coming of Bro. E. B. Saunders, Secretary of the Missionary Board. His first sermon was preached Sabbath morning and from that time for a little more than a week, evening meetings and some day meetings were held, resulting in much good to the church and a general spiritual uplift. A good attendance was had at nearly all the meetings. Two addresses were given on "The Holy Land" which interested the people very much. Contributions from the church, society, and individuals were increased from \$19 to nearly \$35 for the Missionary Society indebtedness. We appreciated the visit of Bro. Saunders, especially as it has been a long time since we have had a visit from a representative from any of our Boards. I can vouch for the fact that he put in his time faithfully while here for the spiritual good of our people. While here Bro. Saunders had an opportunity to look over the Chautauqua grounds with reference to the coming of the Conference to Boulder in 1908, and if I am not mistaken he was favorably impressed with the situation. Before the next Conference we propose to give through the SABBATH RECORDER a detailed account of the cost to the Conference and to each person attending both as to cost of reaching Boulder and the cost of living while in attendance. Arrangements can be made so that the Conference itself will be to little expense or if thought best some of the expense can be assumed by the Conference and materially lighten the expense of the individual. At any rate coming to Boulder will help the Conference out of old ruts and give all in attendance an enjoyable outing. F. O. B.

FOUKE, ARK. Very warm weather at Fouke just now. Our people are all busy. With very few exceptions the young people are all in school. Elder Randolph is planning some changes in the school building which, when completed, will

## THE SABBATH RECORDER.

enable him to open the two large rooms into one. This will be a much needed improvement. The cannon fire cracker, the Roman candle and whiskey entered largely into the celebration of Christmas among the older settlers. The day is regarded in much the same light as Sunday is by the same class of people. If the world at large should call it "Santa Claus Day" and celebrate it, leaving out all thought of Christ, it would seem much more fitting.

The Christian Endeavor Society here has made arrangements to do something to help the Young People's Board in its present need; and other societies in this Association are agitating the question. This society is in good live condition. C. C. VAN HORN.

ADAMS CENTRE, N. Y. Mr. and Mrs. Samuel Bates and Mrs. S. A. Bates, all of New York, were recent visitors among us. D. S. Gurley has sold his farm in Greene Settlement and has moved into the village of Adams Centre. After a lingering illness of several months, Mr. E. D. Greene passed to the home beyond on the 9th, inst. Clayton Langworthy has purchased the D. S. Gurley farm and will take possession of it in the spring. W. D. Greene is repairing his village property and will occupy it in the spring, leaving his farm in the care of his son, Roy. The following item is from *Jefferson County Journal*, January 8, 1907:

## "DONATION AT STATE ROAD."

"For more than three months, Rev. E. H. Socwell, pastor of the Seventh-day Baptist church at Adams Centre, has been engaged to supply the Baptist pulpit at State Road.

"On the evening of Jan. 2, he and his family were invited to attend what they supposed was a sociable at the State Road church, but upon their arrival, they were surprised to learn that it was a well planned donation for the benefit of Mr. Socwell. The orchestra furnished excellent music during the evening. Miss Anna Herrington rendered the solo, "Ashamed of Jesus," in her usual winning manner, and the young people favored the company with several selections of vocal music. A bountiful supper was served in the church parlors, which did credit to the ladies of the church, and which was well spoken of by all present. After supper an "old fashioned" social time was enjoyed in a most pleasing manner.

"As the evening advanced, the proceeds of the donation comprising a nice purse of money, were presented to Pastor Socwell by T. Carley, accompanied by an appropriate speech. Response was made by Pastor Socwell, after which the hymns, "Jesus Lover of My Soul," and "Blest Be The Tie That Binds," were sung by the entire company, while many eyes were wet with tears. Before dispersing, the church officials arranged with Mr. Socwell to supply their pulpit until April 1st, at least, and mutual words of confidence and esteem were exchanged.

"All present felt that it had been a most pleasant and profitable event, and that by it the pastor and people were more closely drawn together, and that the mutual friendly feeling already existing had been deepened and made more strong."

ASHAWAY, R. I. The annual business meeting of the First Seventh-day Baptist Church of Hopkinton assembled in the audience room of the church on January 6, 1907, at 9.30 a. m., with President Geo. B. Carpenter, in the chair. Pastor William L. Burdick offered prayer. There were seventy-five of the church members present, and about an equal number from the Sabbath school and the adjacent community. After the reading and approval of minutes of former meetings, the Pastor presented his report in three items: 1, Statistics of work done; 2, Outside work; 3, A cause of concern. The first included 100 sermons, 49 addresses, teaching Bible classes 151 times in Sabbath school, Junior Endeavor, Bible club and teachers' meetings, baptized 15

persons, and received 14 into the church. The "outside work" included much time and study in preparing a historical sketch of the Seventh-day Baptists in the Eastern Association, by a special denominational request; and preaching regularly on Sunday mornings for a First-day Baptist Church, in N. Stonington, Ct. The "Cause of Concern" was the general non-attendance of the adult membership of the church at the weekly prayer meetings.

The Trustees report estimated that the needs of the church for the ensuing year will require the sum of seventeen hundred dollars to meet its regular expenses. The Treasurer's report showed that the total amount passing through the church treasury during the year was \$2,152.32 of which \$338.75 was for the various denominational societies. In addition was a special collection for the R. I. Temperance League, amounting to \$39.71. The Deacons reported that \$275 had been expended during the year for the use and benefit of needy members of our church.

We take the following items from the report of the Superintendent of the Sabbath School. "The interest throughout the year has been well maintained, the attendance good, the average being 112, with an average collection of \$4.24. The interest in the Sabbath School work was much increased by a visit from Rev. W. L. Greene, early in the year, and a Convention was held with our school at the completion of his labors in this vicinity. The Treasurer's report showed total receipts \$241.00.

## Expenditures:

For benevolent purposes,	\$ 105 00
Expenses of the school	122 14
Balance in treasury	13 86 \$ 241 00

The report of the Y. P. S. C. E. revealed a strong faith in Jesus Christ, and an earnest desire and endeavor to advance His kingdom on earth. The financial statement was, total receipts \$88.69;

Expended for denominational societies, and benevolence	\$ 75 00
Balance in treasury	13 69 \$ 88 69

Items from the Junior Endeavor Society's report. "The Sabbath afternoon prayer meetings have been held during the year, with good attendance and interest. Seven of our number have been baptized, four of whom have united with the church. Six members have left us, and united with the Young People's Society, and we now have 22 active and 20 trial members. We have tried to perform faithfully the duties that have come to us, and feel the need of the hearty co-operation and help of the parents and friends of the children, if we are to do better work in the coming year than we have in the past. Forgetting the mistakes and failures of 1906, we desire to make 1907 a year of faithful service for Christ and the Church. It is with great gratitude to God for all his blessings to us as a Society that we present this report. Respectfully submitted, ALICE A. LARKIN, Junior Superintendent."

Financial:	
Amount raised during the year	\$ 41 48
Paid denominational societies	\$ 25 00
Expenses of Junior Society	16 00
Balance	48 \$ 41 48

The church clerk reported, "That in obedience to the instructions of the church, he had extended to more than seventy of its non-resident members, our cordial Christian greeting; inviting them to attend the annual meeting, and asking for a response by letter if they could not be present." Finally one-half of the number were either present or represented by letter, and the reading

of these letters was a pleasing and profitable feature of the occasion. It apparently was the desire and intention of the church to re-elect the entire list of officers, but the trustees declined re-appointment, and a new board was elected. "The Miscellaneous Business" was all attended to in time for the "12 M. Dinner." The one hundred and thirty-nine persons who partook of the bountiful dinner provided in the church parlors, will cherish pleasant memories of the happy gathering and its social hour. Universal good cheer prevailed.

At 2 o'clock, all assembled in the audience room, and the program for the afternoon was rendered in full.

## PROGRAM.

Praise and Prayer Service,	A. B. Crandall, Chorister.
Quartet,	C. E. Society.
Recitation,	Blanch Merritt.
Poem,	Mrs. W. L. Clarke.
Chronicles,	Mary Grace Stillman.
Solo,	Althea Crandall.
Historical Sketch,	Rev. Wm. L. Burdick.
Music,	Chorister.
Benediction,	Pastor Burdick.

At the closing of the service, we felt that the day had been one of more than ordinary comfort and benefit to us as a church, and with glad hearts we returned to our homes, praying that this new year may be one of efficient work and service to our Lord and Master, Jesus Christ.

WM. L. CLARKE, Clerk.

WESTERLY, R. I.

JANUARY 14, 1907.

JACKSON CENTER, OHIO. The Jackson Center Church held its annual New Year's dinner at Randolph Building of that village, January 1, 1907. The rooms had been prepared on the previous day, and as early as ten o'clock the people began to assemble. Before noon the tables were loaded with good things which the sisters of the church know so well how to prepare, and at 11.30 the company sat down to a feast, before partaking of which prayer was offered by Brother J. D. Jones. About one hundred and twenty enjoyed the feast, most of whom were our people, some being invited guests from other churches. After dinner, Pastor Lippincott called the company to order and among other things reported that the church was in debt about \$65, and that the members desired to cancel that debt. It should be said in this connection that the church had made improvements upon the grounds and building during the year which had amounted to more than a thousand dollars. The wisdom of the pastor in making this announcement just after a sumptuous dinner was shown in the fact that within thirty minutes after the announcement the debt had been cancelled and a little surplus was in hand for beginning the new year. During the day, Brethren O. G. Davis and L. B. Davis secured pledges amounting to more than sixty dollars to meet the "incidental expenses" of the church for the coming year. The different societies in the church responded freely, as societies. "The little folks" felt that the best of all things connected with the meeting was a "fishing pond" prepared for their special entertainment by a committee consisting of J. D. Jones, Charles Sutton, Ira Babcock and Homer Parks. Taking it all together this New Year's gathering was a great success. About four o'clock in the afternoon the company began to disperse, resolved to meet next year and if possible to make the next meeting better than the one they had just

## THE SABBATH RECORDER.

enjoyed. The church at Jackson Center is in a prosperous condition under the pastoral care of Rev. D. C. Lippincott; harmony and good fellowship abound. Five members have been added to the church during the past year, four by letter and one by testimony. We hope for still greater additions during the year to come. Pastor Lippincott will remain with us. R. S.

EPHRATA, PA. On Thursday evening, Jan. 11, 1907, Rev. W. A. Resser closed a series of meetings held in the Saal. He preached plain and powerful sermons and drew large audiences, considering the inclemency of the weather and the darkness of the nights. Much spiritual benefit was derived by all. Lovefeast and holy communion were observed on the evening of January 5, with a good attendance. Two sisters were served at their homes on account of sickness, Maria Zerfass and Hannah Binkley. One sister was reclaimed, and two new faces communed with us. Rev. J. S. King, Bishop Emeritus, and his wife of Baker's Summit, Pa., were also with us. Communion service was conducted by brothers W. A. Resser of Waynesboro, Pa., and the local pastor, S. G. Zerfass. Sister Annie Zerfass is on the sick list with "liver trouble" and sister Maria Zerfass, who has been suffering for upwards of a year with "dropsy" is in a changeable condition. Many indeed are the sympathizers. Our pastor preached in the First Reformed Church on the first-day evening, Jan. 20, 1907, when Ephrata Lodge 406, Independent Order of Odd Fellows, attended in a body. His text was Second Thesalonians, third chapter, thirteenth verse. On the evening of Feb. 22, 1907, he will speak at Denver, five miles from here, to Washington Camp No. 13, Patriotic Order Sons of America, whom he addressed last year on "Religious Liberty." On the 27th he expects to preach at Mt. Airy by invitation, as all of the above appointments are.

Samuel McQuate, Wm. Hoover and Squire S. D. Erb officiated as election officers at the quadrennial election for trustees; the old Board, J. S. King, S. G. Zerfass and Jos. J. R. Zerfass were re-elected. Our little flock has preaching service and Sabbath School each week, and very much appreciates Dr. A. H. Lewis's editorials in the RECORDER. We read with interest the entire paper, as it is surely better than ever and deserves a place in every loyal Seventh-day Baptist family.

With best wishes, I am,  
UNCLE SAM.

## WANTED.

A reader of the RECORDER remembers a line or two of two different poems, and would be glad to see the remaining part of each poem published in the RECORDER. The first is as follows:

"Oh for the touch of the hand that is vanished  
Oh for the sound of the voice that is hushed."

The second is:  
"They thought her dying when she slept and sleeping when she died."

Can any reader furnish the remaining parts of these poems and the names of the authors?  
READER.

The joy that you seemed to surrender is multiplied tenfold when you begin to seek not yourself, but other men.—*Phillips Brooks.*

## MARRIAGES

BURDICK-CRANDALL.—At the home of the bride's parents, Mr. and Mrs. Carl Crandall, Nile, N. Y., by Rev. A. J. C. Bond, Tuesday evening, January 1, 1907, Miss Eva M. Crandall and Mr. W. Harry Burdick.

## DEATHS

SUTTON.—In Boulder, Colo., Dec. 7, 1906, Opal Elizabeth, infant child of Mr. and Mrs. Elzie B. Sutton. Funeral was held at the Seventh-day Baptist church and sermon was by the pastor. Text, Luke 18: 17. F. O. B.

GREENE.—At his home in Greene Settlement, near Adams Centre, N. Y., Jan. 9, 1907, Mr. Eugene D. Greene, in the fifty-seventh year of his age.

Brother Greene was born upon the farm where he died, and had spent his entire life in the immediate vicinity. April 23, 1870, he was baptized into the fellowship of the Seventh-day Baptist church at Adams Centre, and remained a faithful member of the church till his earthly journey was finished. On Nov. 28, 1870, on the birthday of his bride, he was united in marriage with Miss Emogene Langworthy, who was also baptized on the same day as himself. This union resulted in the birth of two sons, De Choix and Paul, and two daughters, Mrs. Clayton Langworthy and Mrs. Clarke Stoodley, all of whom were present at the funeral.

As he neared the better shore, he said to his weeping companion, "I am going home—home, home," showing his faith in his Savior and the longings of his wearied spirit. The funeral was held at his late home and was attended by a large number of relatives and neighbors. Besides his four children, he leaves to mourn their loss, his devoted wife, a brother, two sisters and a wide circle of immediate relatives. The funeral was conducted by his pastor; sermon from John 11: 23.

## SABBATH SCHOOL INSTITUTE.

ALFRED STATION, N. Y., JAN. 25-27, 1907.  
FRIDAY, 7.30 P. M.

Jesus the Master Teacher—A Bible Study, Rev. Walter L. Greene.

## SABBATH, 11.00 A. M.

The Attitude of the Bible Student and Sabbath School Teacher toward the Higher Criticism, President B. C. Davis.

Study of the Sabbath School Lesson, conducted by Rev. Walter L. Greene.

## EVENING AFTER THE SABBATH, 7.30 O'CLOCK.

The Organization of the Primary Department, Mrs. Frank A. Langworthy.

Discussion.

The Working Sabbath School, Mr. H. Eugene Davis.

Discussion.

The Organized Bible Class, Rev. L. C. Randolph.

Discussion.

## SUNDAY, 10.00 A. M.

The Teacher Preparing the Lesson, Mrs. E. D. Van Horn.

Discussion.

The Teacher Presenting the Lesson, Mr. Jay W. Crofoot.

Discussion.

The Teacher's Work Outside the Preparation and Presentation of the Lesson, Mr. Alexander Campbell.

Discussion.

## SUNDAY, 7.30 P. M.

Cradle Roll, Miss Mary Burdick.

The Home Department of the Sabbath School, Dean A. E. Main.

Question Box and Round Table, conducted by Rev. Walter L. Greene.

Since the United States life saving service was established, November 1, 1871, there have been 15,631 marine disasters on American coasts, involving 111,056 persons, of whom 1,008 have been lost, and 18,930 succored at the stations. The value of property saved is estimated at \$179,758,512, and of that lost at \$47,884,047. During the last fiscal year there were 365 disasters, with 4,062 persons saved and 27 lost.



### Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

#### INTERNATIONAL LESSONS, 1907.

- Feb. 2. Noah Saved in the Ark.....Gen. 8: 1-16.
- Feb. 9. Abraham Called to be a Blessing.....Gen. 12: 1-8.
- Feb. 16. Lot's Choice.....Gen. 13: 1-13.
- Feb. 23. God's Covenant With Abraham.....Gen. 15: 1, 5-16.
- Mar. 2. Abraham Pleading for Sodom.....Gen. 18: 18-33.
- Mar. 9. Isaac a Lover of Peace.....Gen. 26: 12-25.
- Mar. 16. Jacob and Esau.....Gen. 27: 15-23, 41-45.
- Mar. 23. The Woes of Drunkenness.....Isa. 28: 7-13.
- Mar. 30. Review.

#### LESSON V.

#### NOAH SAVED IN THE ARK.

For Sabbath-day, Feb. 2, 1907.

LESSON TEXT—GEN. 8: 1-16.

Golden Text.—“The salvation of the righteous is of the Lord.” Psa. 37: 39.

#### INTRODUCTION.

There is scarcely a more interesting narrative in all the Old Testament than that of the Flood. Sin became so pre-eminent in the hearts of men that the sacred writer finds no other way to express its enormity than to say that God repented that he had created man.

It is now conceded that the author of Genesis used different documents in the compilation of his work. In the case of the Creation story the material derived from two sources is presented separately, but in the case of the Flood two narratives are woven together.

These two narratives agree in all material particulars, yet there are some interesting variations. According to one document Noah took into the ark one pair of each species of animal, and the water of the flood prevailed for one hundred and fifty days, and abated in another period of one hundred and fifty days. The other source mentions one pair of each kind of unclean animals, and seven pairs of clean animals, and gives the time of the prevailing of the water at forty days, with an additional period of twenty-one or twenty-eight days in which the water subsided.

A story in regard to the Flood is found among the traditions of nearly every nation of the world. These stories agree in many particulars, and point to a common source. The Biblical account agrees in many respects with the Assyrian and Babylonian accounts, but in its exalted conception of the one God and of the exceeding sinfulness of sin it is far above all others.

When we read that the waters covered the whole earth, we are to understand that the sacred writer means the inhabited land; for we can hardly suppose that there was water enough to cover the whole globe to the tops of the highest mountains. Our author is concerned more with the moral and religious aspect of the great deluge than with the physical features which serve to fill out his picture and make it vivid.

TIME—A great many years ago.

PLACE—The mountain of Ararat is probably to be located in eastern Armenia.

PERSONS—Noah and his family.

#### OUTLINE:

1. The Waters Begin to Diminish. v. 1-5.
2. The Sending Forth of the Raven and the Doves. v. 6-12.
3. The Departure from the Ark. v. 13-16.
1. And God remembered Noah. Doubtless it may have seemed to those imprisoned in the ark during the deluge that God had forgotten them. And the waters assuaged. That is, settled down, subsided.
2. The fountains also of the deep and the windows of heaven were stopped. The physical causes of the Flood seem to have been both from a great rain and from a great inundation from the ocean, perhaps like the tidal waves that have

accompanied some of the earthquakes of modern times. Compare Ch. 7: 11.

3. And after the end of a hundred and fifty days the waters decreased. Probably this hundred and fifty days is to be taken as the same as that referred to in ch. 7: 24. In that case the ark grounded upon the top of the mountain upon the very day that the waters began to abate. Possibly however this hundred and fifty days is intended as a period of subsidence to correspond with the prevailing of the Flood. In that case it must be a general round number only; for the whole length of the Flood according to the priestly document is a year and ten days, from the seventeenth day of the second month of the six hundredth year of Noah to the twenty-seventh day of the second month in his six hundred and first year.

4. In the seventh month, on the seventeenth day. Just five months from the day the Flood began. Very likely our author is reckoning thirty days to the month. Mountains of Ararat. The word translated “Ararat” is not the name of a mountain but of a district in eastern Armenia, between the river Araxes and the lakes Van and Oromiah. Compare 2 Kings 19: 37 and Isa. 37: 38, Revised Version. (King James’ Version renders the same Hebrew word “Armenia” in these passages.)

5. In the tenth month, on the first day, etc. We are probably to understand from ch. 7: 20 that the waters rose fifteen cubits above the tops of the mountains. From this verse we infer that it took seventy-four days for the water to subside these fifteen cubits.

6. At the end of forty days. At first sight these forty days seem to be reckoned from the time the mountain tops first appeared. But if the theory of compilation suggested in the Introduction is accepted, this period of forty days is the length of the Flood till the time that the waters began to abate. Compare ch. 7: 12, 17.

7. And it went forth to and fro. The raven evidently came back toward the ark, but did not return. It is not improbable that the raven might have found food and rest upon some dead body of an animal floating in the water.

8. And he sent forth a dove. We may infer from the use of the word “other” in v. 10 that Noah waited seven days after sending out the raven before he sent out the dove.

9. Found no rest for the sole of her foot. This narrative of sending out the doves cannot be a continuation of the early part of this chapter, for already in v. 5 the tops of the mountains are visible.

11. An olive leaf plucked off. Not a leaf which the dove found floating in the water, but one freshly plucked off from a growing tree.

12. Noah knew that the waters were abated. Olive trees do not grow in high altitudes. It was now evident that the earth was ready for habitation again.

12. And she returned not again. It is to be inferred that she found a suitable home for herself.

13. And Noah removed the covering of the Ark. Noah is now fully assured that the flood is over, and lays open the ark preparatory to sending forth the animals.

14. In the second month, etc. Compare the date in ch. 7: 11.

15. And God spake unto Noah. It is useless for us to inquire just how God spake to Noah: probably by direct prophetic inspiration. As God had given the command to enter the ark, so now he calls forth those who had been saved from the Flood.

A boy brought home his January report from school and the marks were rather low. “How is it,” said the mother, “that your marks are so much lower in January than December?” To this the boy replied, “Why, everything is marked down after the holidays.”

Mother—If I catch you chasing those hens again, I’ll wash your face every day next week!”

Continued from page 43.

The Society gave a “Greek Social,” a “Masquerade Social,” a “Halloween Social,” and a “Museum Social.” A “play” was also given during the past six months and repeated at the Second Alfred Church. The amount of money we have raised in this way is \$60.60. Of this sum, \$10.00 has been given towards the pastor’s salary, \$5.00 to the Young People’s Board, \$5.00 for the debt of the Missionary Society, and \$25.00 was given towards the “Church Hall”, which is being built. Some of the rest has been used for local work, while there is still a balance in the treasury.

In every way our Christian Endeavor Society has tried to have an influence for good in the community and in the building up of the Master’s kingdom.

#### LITTLE GENESSEE.

Our Society met with an almost crushing blow in the death of Dr. O. E. Burdick who was one of the strongest, if not the strongest worker in the Christian Endeavor. We have also lost several by removal which leaves us weak in numbers.

During the past six months we have accomplished something in a financial way. We have paid \$8.26 towards Dr. Palmberg’s house; for the Memorial Fund \$3.45; for the county convention \$1.50; for expenses of delegate \$1.50. We have solicited and helped to raise \$75.00 for a sick member. Have paid out \$1.00 for topic cards, \$6.00 for flowers for Dr. Burdick’s funeral.

As to our religious meetings, we try to encourage attendance by making them as interesting as possible. Vary the programs, have special music etc. Our pastor is very helpful.

#### NILE.

The meetings of our society have been held regularly each Sabbath night with good attendance and much interest in the work. In addition to these meetings a Teacher Training Bible Study taking up “Outline Studies of the Old Testament” has been conducted once in two weeks. Alternating with these meetings, cottage prayer meetings are held once in two weeks.

The Prayer Meeting Committee have made arrangements for a course of study of our own missions, which will extend through the year 1907. The Sabbath Reform Committee have distributed tracts each month. The Lookout Committee have given special attention to the consecration meeting by personally looking after any who seem to be neglecting their duty in that respect.

The society pays for a copy of the *Christian Endeavor World*, which is sent to the Corresponding Secretary for the use of the leaders. This, together with the use of denominational topic cards, having the topics, names of leaders, officers, committees, etc., adds very much to the success of the prayer meeting.

During the past six months we have raised by weekly collections, socials, a bazaar etc., \$42.69. A part of this has been used to complete paying for the church organ, small sums have been paid for state and county work and the use of the local society, and the remainder is still in the treasury.

#### RICHBURG.

We feel as if we had done a good deal this year. Our society has seemed very much interested in every way.

We take a birthday offering in which the church members help. This is for Dr. Palmberg’s house. Now, as her house is finished we will give it for missionary purposes.

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We have planned to have a social every three weeks, the proceeds to apply on the parsonage debt. One social was held Halloween night, the proceeds being \$6.00. One held Jan. 3, brought us \$3.00. Revival meetings came in between, so we did not have them as we had planned. We also had a social August 30, the proceeds of which were \$8.40, which went for general purposes, such as Pastor’s salary, Young People’s Board, county convention expenses etc. The monthly collection goes into the general fund. Our society gave \$10.00 to help shingle the church and parsonage.

We hold our meetings Sabbath afternoon at half past three, but no other meetings have been held. Our attendance is about thirteen.

Nearly every member present gives a short talk or testimony on the subject or something of interest to the society. This tends to keep up the interest in our society.

#### THE READING AND STUDY COURSE IN BIBLE HISTORY.

You may begin this course any time and anywhere. Send your name and address to Mrs. Walter L. Greene, Dunellen, N. J., and so identify yourself fully with the movement and give inspiration to those who are following the course. Total enrollment, 188.

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

1. What differences does David show between the estate of the righteous and that of the wicked?
2. What are the bridles of David’s impatience?
3. What importance does David give to obedience? Psalms (continued.)

First-day. David complaineth of his enemies. 35: 1-28.

Second-day. David prayeth for favor to God’s children; he showeth the estate of the wicked. 36: 1-37: 20.

Third-day. David showeth the estate of the righteous. 37: 21-40.

Fourth-day. David prayeth to God to have compassion upon him. 38: 1-22.

Fifth-day. The shortness and vanity of life; obedience is better than sacrifice. 39: 1-40: 10.

Sabbath. David’s zeal to serve God; David’s promises unto God; the church prayeth for help. 42: 1-44: 26.

#### THE FIRST CANDLESTICK.

Perhaps not many little people know that the first candlestick known to our ancestors was a boy—a real, live boy, too. He used generally to sit in the corner of the kitchen or dining hall, holding in his hands a piece of fir candle, and from time to time cutting and trimming it to make it burn more brightly.

The fir candle, as you have probably guessed, was a length of wood cut off a branch of a fir tree, this kind of wood being the best for burning, because of the resin it contains. All boys and girls know about that, especially those who have had the fun of making bonfires out of fir Christmas trees when they have served their purpose. How the branches do crackle and sputter, to be sure!

These fir candles are still used in some parts of Scotland, and though a regular candlestick is generally used nowadays it is still called a “puir mon”—meaning a “poor man.” It gets its name from the fact that in the old days, when a beggar asked for a night’s lodging, he was expected to hold the candle. At other times the “herd laddie,” or shepherd boy, usually performed this duty, when his work on the hills was done.

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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.

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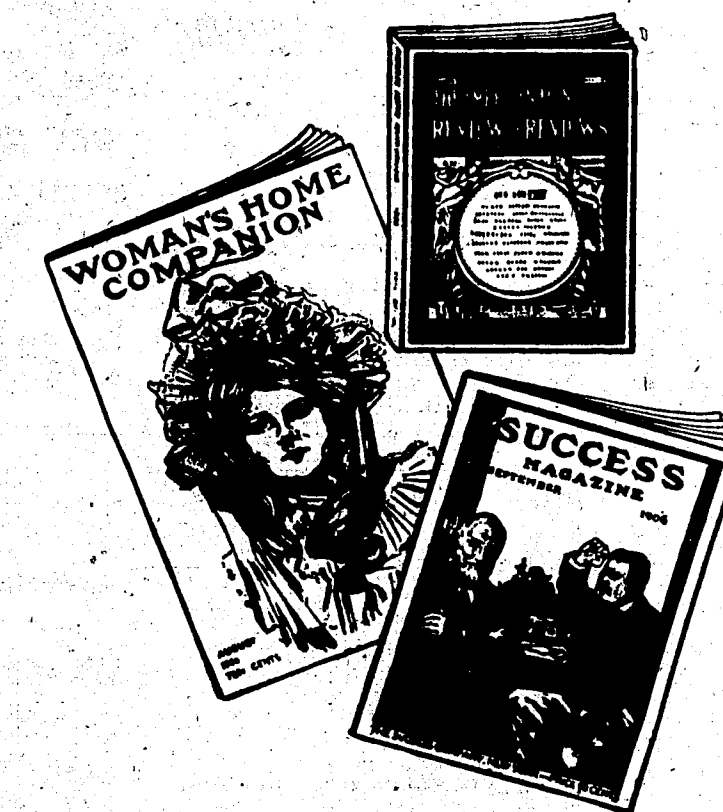
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All correspondence should be sent either to the Executive Secretary or to the Associated Secretaries, and will be strictly confidential.

**THE SABBATH RECORDER**

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**Editorial**

Inquiries are coming to the RECORDER office, asking whether there is a definite order in which the sessions of Conference are to be held, according to action already taken by Conference. That the answer to these inquiries may be as nearly official as possible, the RECORDER hereby invites the Rev. Dr. Platts, late corresponding secretary of the General Conference, and Prof. Greene, the present corresponding secretary, to inform our readers whether there is such an established order. Questions connected with the locality in which the Conference shall be held when it passes next to the Northwestern Association is one of the reasons underlying these inquiries. Such inquiries are very proper and we hope that this call will secure full information, together with references to the published records touching the matter, if there be such records.

Has your Christian Endeavor Society made up a list of names of persons in and around your community to whom we may send Sabbath literature? Is the list a large one? Have the names been selected with care? Have you sent the list to this office? Have you secured money or pledges to be paid on or before July 1, 1907, to accompany the list? Have you done these things?

WE publish today the last of the responses which are at hand from church clerks, relative to candidates for the ministry. In doing this we are anxious to recall attention to the facts already set forth in the responses published, but still more to the larger question of ministerial supply and the reasons why that supply is inadequate. For a number of years past an unusual amount has appeared in secular journals asserting that the "pulpit is losing power," while within the last few years both secular and religious newspapers have announced a somewhat marked decline in the supply of preachers for Protestant pulpits. Whatever may be the reasons, the fact is apparent that the supply of ministers is inadequate for regular work in churches already established, and that there is more or less dearth of men for what is usually spoken of as mission work.

**They that wait on the Lord**

"I have no time to wait," I said;  
"My life is full of tasks.  
I grudge a moment from my work  
To give the help one asks;  
My burdened heart and weary brain  
Have scarcely time for prayer;  
I am a servant all day long,  
And wanted everywhere.  
Not half is done I ought to do,  
And the time is very late—  
Lord, give Thy blessing while I work,  
And bid me not to wait!"

Through weary days I struggled on,  
But the light was faint for me;  
How could I do the finest work  
With eyes too tired to see?  
At last I cast my burdens down.  
"Lord, do thy will," I said;  
Then a great peace came over me,  
And I was not afraid.

My Lord had waited patiently  
Through the long time. And He  
Was kind and very merciful  
And gracious unto me.  
I did not even try to work,  
I sought not any quest;  
He laid His hand on heart and head,  
And I was glad to rest;  
For all the rush and haste were gone,  
And I was stilled at length;  
Then, rising, took my work again,  
And a new gift of strength.

—Marianne Farningham.

There is some reason for believing that this situation has been brought about, in part, by the fact that an unusually large number of young men have gone into new forms of mission work, within the last few years. Whatever evils may have resulted from this decline in the number of ministers, those evils have found some compensation in the fact that during the same period a larger number of business men, than formerly, have been brought into forms of church work that are closely allied to the work of the ministry,—Bible Schools, Christian Endeavor Societies, Young Men's Christian Associations, Church Clubs and Social Settlement Work. Nevertheless, when all the features of the situation are considered, the problem is emphasized and made acute in several important directions. The RECORDER seeks to induce more than passing thought to this problem of ministerial supply. We make appeal to ministers, and not less earnest appeal to their congregations to keep the question in hand for consideration and investigation. It is fundamental, especially as related to the future of Protestant Christianity. We deprecate that evil of these days which glances at a question like the one under consideration, for a moment, then throws

it aside, because it is difficult, or because men are so engrossed in other things that they do not care to give it attention. A question so vital demands attention. With us, that attention is demanded on such common grounds as appeal to larger denominations, but still more intensely, because a minority, with a mission like ours, has double need of full complement of competent and enthusiastic teachers and leaders. History demonstrates that no organization can be strong, and no movement successful which does not furnish and inspire its own leaders. This is a great law of success and failure, that obtains in the business world, is demonstrated in political matters, and clearly illustrated and emphasized in the history of religious denominations. Please do not cast the question aside. You will be recreant to your duty as Christian men and as Seventh-day Baptists, if you do.—Do not dismiss the question.—Do not.

ASIDE from the personal factor in individual life and family life, the most potent and most nearly universal influence in this problem is PUBLIC OPINION. By public opinion we mean the general trend of thought in a given community, and in society as a whole. Certain wholesome features and helpful results have come within the last century in the fact that society as a whole has reached a higher plane in general culture and in personal development than that which our forefathers occupied. In former times, church attendance was the social and religious event of the week, to the majority of people. When those earlier years are compared with the present time, the clergyman stood on a plane above the average of his hearers, as the clergyman of the present day does not. His influence in all respects was greater and he was appealed to as an authority, as the preacher of the present day is not. No little loss has come in this comparative dethronement of the minister from that higher position. With the development of modern activities, the increase of higher education and general culture, public opinion has placed the minister below the point which he ought to occupy, and which he should be fitted to occupy. With this relative loss of importance in position have come increasing demands upon the time and strength of the modern minister, demands which society in its haste and rush crowd upon him more and more, thus increasing his inability to be such a specific leader as the minister of former generations was. Public Opinion is an indefinable term, and elusive, when accurate estimates are called for, but it is never-