

**TABLE OF CONTENTS.**

Every Year. Poetry. . . . . 33

**EDITORIALS**—A New Recorder; Most Excellent; Happy Young People; Our Denominational Future; The Riches of Fellowship; Are Preachers Hypocrites? . . . . . 33-34

Editorial News Notes . . . . . 35

Our Mission—The Old Bible . . . . . 36

Candidates for the Ministry . . . . . 37

MISSIONS—A Week of Prayer . . . . . 38

Thomas F. West . . . . . 38

Rev. Perie R. Burdick . . . . . 39

**WOMAN'S WORK**—The Mother Heart; Loyal Motherhood; In the Morning; Poetry: "No Money In It;" To Mothers of Boys; A Mother Song . . . . . 40

Tract Society Executive Board Meeting . . . . . 41

Tract Society Treasurer's Receipts . . . . . 41

Hypocrisy? . . . . . 41

**YOUNG PEOPLE'S WORK**—Southwestern Association Young People's Work; Western Association . . . . . 42

**CHILDREN'S PAGE**—Four Little Sunbeams; Poetry, The Adventure of Peter and Polly . . . . . 43

**HOME NEWS** . . . . . 44

Wanted . . . . . 45

**MARRIAGES** . . . . . 45

**DEATHS** . . . . . 45

Sabbath School Institute . . . . . 45

**SABBATH SCHOOL** . . . . . 46

Reading and Study Course in Bible History . . . . . 47

The First Candlestick . . . . . 47

**The Sabbath Recorder.**

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

**TERMS OF SUBSCRIPTION.**  
Per year. . . . . \$2.00  
Papers to foreign countries will be charged 50 cents additional, on account of postage.  
No paper discontinued until arrearages are paid, except at the option of the publisher.

All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

**THE SABBATH VISITOR.**

Published weekly, under the auspices of the Sabbath-school Board, by the American Sabbath Tract Society, at  
PLAINFIELD, NEW JERSEY.

**TERMS.**  
Single copies per year. . . . . 60 cents  
Ten copies or upwards, per copy. . . . . 50 cents  
Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

**HELPING HAND IN BIBLE SCHOOL WORK.**

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath-school Board. Price 25 cents a copy per year; 7 cents a quarter.  
Address communications to The American Sabbath Tract Society, Plainfield, N. J.

**THE SEVENTH-DAY BAPTIST PULPIT.**

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.  
This publication will contain a sermon for each Sabbath in the year by ministers living and departed.  
It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all. Price the fifty cents per year.  
Subscriptions should be sent to Rev. E. B. Saunders, Ashaway, R. I.; sermons and editorial matter to Rev. Geo. B. Shaw, Plainfield, N. J.

**Utica, N. Y.**

**D. S. C. MAXSON,**  
Office, 225 Genesee Street.

**Gentry, Ark.**

**DANIEL C. MAIN, M. D.,**  
Physician and Surgeon.

**60 YEARS' EXPERIENCE**

**PATENTS**

TRADE MARKS DESIGNS & COPYRIGHTS

Scientific American

Information gladly furnished.

**CORTEZ R. CLAWSON, A. B., Pres.**

**ALFRED UNIVERSITY**

ALFRED, N. Y.

—FOUNDED 1836—

Second Semester opens

January 28th 1907.

For particulars address:

**Boothe Colwell Davis, Ph. D., D. D. Pres.**

**ALFRED ACADEMY,**

Second term opens January 28th

1907.

**William S. Maxson, Ph. B., Prin.**

**Milton College**

Second Semester begins February 4, 1907.

A college of liberal training for young men and women. Degrees in arts, science, and music.  
Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of Anglo-Saxon and early English. Thorough courses in Biology and Geology.  
The Academy of Milton College is an excellent preparatory school for the College or for the University.  
The School of Music has courses in piano-forte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.  
Classes in Elocution and Physical Culture.  
Club boarding, \$1.50 per week; boarding in private families, \$3 per week, including room rent and use of furniture.  
For further information address the

**REV. W. C. DALAND, D. D., President**

or **Prof. A. E. WHITFORD, M. A., Registrar,**

**Milton, Rock County, Wis.**

**Salem College**

SALEM, WEST VIRGINIA

—Winter term opens Dec. 4, 1906.—

Classical, Scientific, Music and Normal Courses.

State University credit given for the first two years of the Civil Engineering Course.

Facilities for thorough work in all departments.

The constant aim is to develop well rounded manhood and womanhood.

Sympathetic relations between teachers and pupils and personal instruction possible.

The environments are conducive to enthusiastic work.

Information gladly furnished.

**CORTEZ R. CLAWSON, A. B., Pres.**

Chicago, Ill.

**BENJAMIN F. LANGWORTHY,**  
ATTORNEY AND COUNSELLOR AT LAW.  
Suite 510 and 512 Tacoma Bldg.,  
131 LaSalle St. Tel. Main 3141. Chicago, Ill.

**BOARD OF SYSTEMATIC BENEVOLENCE.**—W. H. Ingham, President; Dr. C. W. Fox, Corresponding Secretary, 1987 Washington Boulevard, Chicago, Ill.; Dr. A. S. Maxson, Recording Secretary; O. S. Rogers, S. W. Maxson, Stephen Babcock, Chas. B. Hull, Dean A. E. Main, Rev. A. E. Witter.  
Pledge cards and envelopes will be furnished free, carriage prepaid, on application to Dr. Albert S. Maxson, Milton Junction, Wis.

**Seventh-day Baptist Bureau of Employment and Correspondence.**

President—W. M. Davis, Chicago, Ill.  
Vice-President—W. H. Greenman, Milton Junction, Wis.  
Secretaries—L. K. Burdick, Battle Creek, Mich.; O. S. Rogers, Plainfield, N. J.  
Associational Secretaries—Wardner Davis, Salem, W. Va.; C. Eaton Ford, Plainfield, N. Y.; S. W. Maxson, 22 Grant St., Utica, N. Y.; S. W. Maxson, Alfred, N. Y.; W. K. Davis, Milton, Wis.; F. R. Saunders, Hammond, La.  
Under control of General Conference, denominational in scope and purpose.  
INCLOSE STAMP FOR REPLY.

Plainfield, N. J.

**AMERICAN SABBATH TRACT SOCIETY.**

EXECUTIVE BOARD.  
STEPHEN BABCOCK, President, 48 Livingston Ave., Yonkers, N. Y.  
Rev. A. H. Lewis, Corresponding Secretary, Plainfield, N. J.  
A. TITSWORTH, Secretary, Plainfield, N. J.  
F. J. HUBBARD, Treasurer, Plainfield, N. J.  
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2:15 P. M.

**THE SEVENTH-DAY BAPTIST MEMORIAL FUND.**

H. M. MAXSON, President, Plainfield, N. J.  
D. E. TITSWORTH, Vice-President, Plainfield, N. J.  
W. C. HUBBARD, Secretary, Plainfield, N. J.  
JOSEPH A. HUBBARD, Treasurer, Plainfield, N. J.  
Gifts for all Denominational Interests solicited.  
Prompt payment of all obligations requested.

**WILLIAM M. STILLMAN,**

COUNSELLOR-AT-LAW, Supreme Court Commissioner, etc.

Milton, Wis.

**WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.**

President—Mrs. S. J. Clarke, Milton, Wis.  
Vice-Presidents—Mrs. J. B. Morton, Milton, Wis.; Mrs. A. R. Crandall, Milton, Wis.  
Corresponding Secretary—Mrs. T. J. Van Horn, Albion, Wis.  
Recording Secretary—Mrs. J. H. Babcock, Milton, Wis.  
Treasurer—Mrs. G. R. Boss, Milton, Wis.  
Editor of Woman's Page—Miss Ethel A. Haven, Leonardville, N. Y.  
Secretary, Eastern Association—Mrs. Anna Randolph, Plainfield, N. J.  
Secretary, South-Eastern Association—Mrs. H. C. Van Horn, Lost Creek, W. Va.  
Secretary, Central Association—Miss Ethel Haven, Leonardville, N. Y.  
Secretary, West-Creek Association—Miss Agnes L. Rogers, Alfred, N. Y.  
Secretary, South-Western Association—Mrs. G. H. F. Randolph, Fouke, Ark.  
Secretary, North-Western Association—Mrs. Nettie M. West, Milton Junction, Wis.  
Secretary, Pacific Coast Association—Mrs. B. F. Titworth, Riverside, Cal.

New York City.

**SABBATH SCHOOL BOARD.**

President—Eale F. Randolph, Great Kills, N. Y.  
Vice-Presidents—Eastern Association, Albert Whitford, Westchester, N. Y.; Central Association, Ira Lee Cottrell, Leonardville, N. Y.; Western Association, A. J. C. Bond, Nile, N. Y.; South-Eastern Association, Herbert C. Vinton, Lost Creek, W. Va.; North-Western Association, Herman D. Clarke, Dodge Centre, Minn.; W. D. Burdick, Farina, Ill.; South-Western Association, Gideon H. F. Randolph, Fouke, Ark.  
Recording Secretary—Corliss F. Randolph, 185 North Ninth Street, Newark, N. J.  
Corresponding Secretary—John B. Cottrell, Plainfield, N. J.  
Treasurer—Frank L. Greene, 490 Vanderbilt Avenue, Brooklyn, N. Y.  
Members—G. B. Shaw, Plainfield, N. J.; Charles C. Chipman, Yonkers, N. Y.; Stephen Babcock, Yonkers, N. Y.; Edward E. Whitford, Brooklyn, N. Y.; A. C. Prentice, R. L. Cottrell, H. W. Prentice.  
Regular meetings the third Sunday in September, December and March, and the first Sunday in June.

**HERBERT G. WHIFFLE,**

COUNSELLOR-AT-LAW, 220 Broadway, N. Y. City.

C. C. CHIPMAN, ARCHITECT, 220 Broadway, N. Y. City.

**HARRY W. PRENTICE, D. D. S.,**

"THE NORTHMAN," 75 West 103d Street, N. Y. City.

**ALFRED CARLYLE PRENTICE, M. D.,**

155 W. 46th Street, N. Y. City.

**ORRA S. ROGERS, Special Agent,**

MUTUAL BENEFIT LIFE INS. CO., 137 Broadway, N. Y. City.

Alfred, N. Y.

**SEVENTH-DAY BAPTIST EDUCATION SOCIETY.**

E. M. TOMLINSON, President, Alfred, N. Y.  
Rev. ARTHUR E. MAIN, Corresponding Secretary, Alfred, N. Y.  
V. A. BAUGH, Recording Secretary, Alfred, N. Y.  
A. B. KENYON, Treasurer, Alfred, N. Y.  
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

**ALFRED THEOLOGICAL SEMINARY.**

Rev. ARTHUR E. MAIN, Dean. The next year opens Tuesday, Sept. 18, 1906.

**THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.**

Next session to be held at Alfred, N. Y., Aug. 21-26, 1907.  
A. E. MAIN, D. D., President, Alfred, N. Y.  
Rev. W. D. WILCOX, Recording Secretary, 5606 Ellis Ave., Chicago, Ill.  
FRANK L. GREENE, Corresponding Secretary, 490 Vanderbilt Ave., Brooklyn, N. Y.  
W. C. WHITFORD, Treasurer, Alfred, N. Y.  
Executive Committee—Rev. W. L. Burdick, Ashaway, R. I.; David E. Titworth, Plainfield, N. J.; Eale F. Randolph, Great Kills, N. Y.; Rev. W. D. Burdick, Farina, Ill.; W. C. Crandall, Alfred, N. Y.; Rev. L. C. Randolph, Alfred, N. Y.

West Edmeston, N. Y.

**YOUNG PEOPLE'S EXECUTIVE BOARD.**

President—A. C. Davis, Jr., West Edmeston, N. Y.  
Secretary—A. L. Davis, Verona, N. Y.  
Treasurer—Eda R. Coon, Leonardville, N. Y.  
Junior Superintendent—W. G. Rood, North Loup, Neb.  
Associational Secretaries—Eastern, L. Gertrude Stillman, Ashaway, R. I.; Central, A. L. Davis, Verona, N. Y.; Western, E. A. Webster, Alfred, N. Y.; North-Western, B. E. Johanson, Milton, Wis.; South-Western, C. C. VanHorn, Gentry, Ark.; South-Eastern, Amos Brissey, Salem, W. Va.

**D. R. A. C. DAVIS, JR.,**

General Practice. Specialty: Eye and Ear.

Westerly, R. I.

**THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.**

WM. L. CLARKE, President, Westerly, R. I.  
A. S. BABCOCK, Recording Secretary, Rockville, R. I.  
GEORGE H. UTTER, Treasurer, Westerly, R. I.  
REV. E. B. SAUNDERS, Corresponding Secretary, Ashaway, R. I.  
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July, and October.

**BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.**

IRA B. CRANDALL, President, Westerly, R. I.  
FRANK HILL, Recording Secretary, Ashaway, R. I.  
Associational Secretaries—Stephen Babcock, Eastern, Ashaway, R. I.; Central, W. E. Dr. A. C. Davis, Central, West Edmeston, N. Y.; U. S. Griffin, North-Western, Nortonville, Kan.; F. J. Ewert, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.  
The work of this Board is to help pastorless churches in finding and obtaining pastors and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.  
The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.  
The Associated Secretaries will keep the working force of the Board posted as to the needs of the churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.  
All correspondence should be sent to the Board, either through the Corresponding Secretary or through the Associated Secretaries, will be strictly confidential.

**THE SABBATH RECORDER**

A Seventh-day Baptist Weekly. Published By The American Sabbath Tract Society, Plainfield, N. J. VOLUME 63, No. 4. PLAINFIELD, N. J., JAN. 28, 1907. WHOLE No. 3,231.

**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.

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

**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.

work. 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-



theless almost omnipotent. For example, in these times and in a country like ours, no civil law can be enforced if it is not supported by this undefinable, but dominating influence,—public opinion. On the other hand, things that are undesirable and evil can not stand when public opinion is intelligently and vigorously turned against them. In any case, indifference on the part of public opinion is an almost insurmountable barrier to success, in any direction. It is more powerful and doubly more disastrous than open opposition. Indifference to the question of ministerial supply is undoubtedly a most destructive form of opposition at the present time.

\*\*\*\*

**Are Ministers Inferior in Ability?** PROBABLY few people who are members of the church, or nominally favorable to Christianity would openly assert or attempt to defend the proposition, that ministers are wanting in ability; but it is by no means an uncommon expression of public opinion, that "the brightest and ablest men do not enter the ministry." It is not necessary to put that opinion into words in order to lessen the standing of the ministry, as a whole, and put hindrances in the way of the average minister in his work; but most of all this opinion erects barriers which prevent young men from entering the ministry. It must be said with regret that there are but few homes and comparatively few social circles in which prevailing influences urge "bright young men" toward the ministry, or make the way easy for them to enter it. Facetious stories and illustrative jokes are by far too common, which end by saying something like the following; "Well, he is too lazy to do anything else; let him become a minister," or "He has no capacity for business; make him a preacher." The silent influence of such remarks withers thoughts of entering the ministry in the mind of a boy, as the hot sun of August withers a tender plant. There are other causes, undoubtedly, which enter into the problem and prevent men from entering the ministry. There are individual characteristics and weaknesses that prevent men from succeeding in the ministry, but we believe that the sum of public opinion, represented by indifference, unjust insinuations and careless jokes, supplemented by the prevailing idea that the great field of success for bright young men is in business or in professions other than the ministry, is a prolific cause of present conditions.

\*\*\*\*

**Influence of Strong Churches** It is difficult to analyze the causes which have produced the situation among us, shown in the reports lately published. According to those reports,—and facts in other denominations are in the same direction,—the older churches in the United States, especially on the Atlantic coast, are least prolific in developing ministers. Since they do not produce an adequate supply for themselves, they are constantly drawing from the weaker and younger churches in the West and South. This brings to the position of official leadership, men who have not been prepared for it by antecedent surroundings and by that indefinable quality which can come only through the intellectual and religious culture of a man's ancestors, for generations before his birth. There are rare exceptions to this general rule, but they are exceptions. It must, therefore, result that older communities and congregations in which the leading men and women are college-bred, whose fathers and mothers were college-bred, and

leaders in culture, will hold in comparatively light estimate the leadership of men who have not enjoyed similar privileges and cannot bring to their position the results of such advantages. Under such circumstances the minister will be assigned a comparatively low place in public opinion, even if people wish it were otherwise. That result is inevitable and it is as injurious to both pastor and people, as it is inevitable. These are great laws which assert themselves in social and religious circles, and it is impossible to ignore them. If a church calls to its pulpit one whom its public opinion does not hold as equal to, or above the average of his hearers, in intellectual strength and general culture, both pastor and church must suffer loss. This age is too nearly non-religious, not to say irreligious, to estimate justly the spiritual qualities of a man and to appreciate that those qualities are of greater value than any attainment in either intellectual or social culture can be, without them. It not infrequently happens that those people who have had less of intellectual and social culture than those to whom they minister, bring to their people spiritual elements of power that are far in advance of those that enter into prevailing public opinion in the community. But the average estimate of spiritual values is low, and criticism, expressed or unexpressed, deals with the less important features of men's lives more than it does with spiritual qualities. This is not always so, but it is the prevailing tendency. Public opinion is often voiced in a phrase like this: "Yes, he is a spiritual-minded man, but he lacks culture, intellectual power, and influence." Along this line of fundamental facts lie some of the important features that enter into the problem of ministerial supply and ministerial success at the present time. One of the reasons why "leading business men," seldom attend church, or take interest in church services, is found in the estimate which public opinion puts upon the man in the pulpit. That estimate may be unjust, as it frequently is, but it works against the preacher, the church and Christianity almost as powerfully as though it were just. If the estimate is correct so much the worse.

\*\*\*\*

**Are Ministers Weak Men?** No. ON the contrary, they are above the average of men in strength of character, and in devotion to the higher interests of humanity. They come nearer meeting an almost endless number of demands, successfully, than most men do. This is true of intellectual, financial and spiritual demands. Consciously or unconsciously, ministers do feel the attitude of public opinion concerning them and their work, in spite of what may be put into words. The demands made upon them are such that every minister ought to have a good supply of money each year to spend for books and other appliances needful for best work. But the lack of money for such purposes, because of a meager salary, is scarcely as great a hindrance as is that public opinion which expects the best from a man in the pulpit, while it demands so much upon his time in other directions that he cannot give the best. Church members ought to be generous and constant in gifts of money "for books," to their pastors. That the average minister does as well as he does, enriches his sermons and his work with as much of high thought and purpose as he does, indicates both native and acquired ability, quite equal to that of any other profession, and in advance of many others. The Recorder is

by no means oblivious to the weaknesses of ministers, to the need of higher standards and larger attainments. The experience of the editor as a pastor serves to emphasize and make keen the consciousness of such needs and failures. On the other hand, it is both just and accurate to place a large share of responsibility for the dearth of ministers and for whatever weakness or failure may appear, as a whole, or in given cases, upon public opinion that turns men from the ministry, and puts hindrances in their way when they have entered it. That sermons seem to "fall flat" is due quite as much to unprepared soil in the hearts of hearers as to any weakness or failure on the part of the preacher. Highest standards are waived aside with indifference, or left unnoticed, by lives made selfish, narrow and unresponsive by the paralysis of worldliness. We grant that both ministers and people are involved in the problem. Each contributes to the difficulties. Each furnishes elements of good and evil, but the individual minister stands so nearly alone, when highest purposes are considered, and the most important facilities for doing best work are taken into account, that public opinion remains the dominant factor in the problem. The law of demand in this world is imperative. When a given set of customers demand goods of certain character, the merchant will furnish them. If the best are not demanded, the comparatively poor will be furnished, and the price will be "as high as the market will bear." When churches demand men of high attainments, and supplement their demand with the agencies and appliances that will produce the goods, the market will be filled better. These are some of the suggestions which the RECORDER makes in view of the facts that have appeared in the answers which ministers and church clerks have made to its inquiries. We invite opinions, facts and suggestions from any of our readers who feel that they can contribute something of value to the consideration of the great and vital problems touching our pulpits and our denominational work.

\*\*\*\*

**Eternal Values in the Sabbath** ONE of the commendable results of the historical critical study—unhappily called "Higher" Criticism—is a better understanding of eternal values. History is God's commentary on human ignorance and mistakes, experiments and disobedience. Eternal verities endure and perdure in spite of human limitations and failures. God, overruling in history, preserves eternal values because the world needs them. Evolution is God's method in history, as in creation. Eternal values and verities are unfolded slowly, through human experience. The verdicts of history are the voice of God. They are beyond the reach of human logic and above the din of human debate. Conclusiveness inheres in the "historic argument" more than in all else. Too little attention has been given to the deeper meaning of the Sabbath, by far too little to its history. Whatever may have been the origin of the Sabbath, it was enshrined in the heart of Judaism as one of the eternal verities of monotheism, which is greatest of eternal values. Polytheism had no power to create the Decalogue with the Sabbath as its center. Monotheism alone could bring those spiritual experiences to men which reveal the eternal values embodied in Hebraism and the Old Testament. When monotheism said: "Yahweh is God alone, King of kings, Creator, Father and Redeemer of all"; the Decalogue had to be

formulated. It has continued and must abide, for the same reasons. The folly and disobedience of men dash against it only to be broken into powerful foam. Such is the testimony of unnumbered centuries. Repeated assaults reveal new strength in it, and human history emphasizes the words of Jesus: "On whom it shall fall it will grind him to powder".

\*\*\*

**Jesus and the Sabbath** ALL revelation of truth must be gradual and progressive. This is demanded by human limitations. God's children are related to Him as our children are to us. Instruction, and the unfolding of truth must be given to children as age and capacity to receive, permit. This increases the value of all revelation. The history of the race is the story of God's kindergarten for His children. Probably the Hebrews had a deeper understanding of the eternal value of the Sabbath than appears in the meager knowledge we have concerning their traditions. When they said: "The Sabbath commemorates Creation," a larger truth was involved, but not unfolded. A deeper conception appears when the Sabbath law predicates Sabbath observance upon God's example and unfolds a "sacred day." Perhaps the Hebrews did not see as clearly as we do that "time" and "space" are attributes of God; that all life is Divine Life; that all existence is within God; that all our thoughts and actions are in the immediate presence of God. Historically, it is evident that the merely "commemorative" idea could not cultivate the highest spiritual conception of the Sabbath, and in spite of appeals and warnings from the prophet-reformers, Sabbath observance degenerated into evasion, formalism and hypocrisy. Jesus, "Lord of the Sabbath" struck strong strokes at Pharisaic falsities that he might reveal the true nature of the Sabbath as God's special representative in human history, and a specific time for doing God's work and entering into communion with Him. Jesus' treatment of the Sabbath question was the greatest point of difference between him and the Jewish leaders, second only, if at all, to their rejection of him as the Messiah because he taught spiritual and eternal Messiahship rather than the political, revolutionary and temporal program which they had made up for him, beforehand. Back of all that Jesus taught concerning himself, the Messianic kingdom, and the Sabbath, lay a fullness and depth of spiritual meaning which those to whom he spoke could not wholly grasp, much less comprehend. There is infinite pathos in the picture of Jesus coming "to his own" with the Evangel of the spiritual kingdom of God in the hearts of men, only to be rejected and crucified, because on the one hand, he did not come as the revolutionist desired, and on the other because the Romans feared the revolt which he refused to countenance, although he said, "I am a king." Had those to whom Jesus spoke, Jew and Gentile alike, been able to receive what he sought to reveal, the subsequent history of the Sabbath and of Christianity would have been far different.

#### EDITORIAL NEWS NOTES.

The weather has been a prominent question during the last week. Excessive changes in temperature have appeared throughout the United States and Europe. Northern localities have been made familiar with "twenty below zero," and the like, while severe storms and gales have been frequent. Destructive high water

has continued its ravages in the Ohio River Valley, to be checked only by increasing cold weather. Great damage has been done in Cincinnati, Louisville, Portsmouth and many other places. On January 20 a terrific gale, blowing ninety miles an hour at the maximum, swept over the city of Buffalo, including the eastern end of Lake Erie. It is estimated that \$1,500,000 worth of damage was done in a few hours. Five large lake steamers were torn from their moorings and driven on shore. Water in the Niagara Gorge rose above all former high-water marks, doing great damage to the electric road which runs along the bank of the river.

Scientific inquiries concerning the value of forests and the economy of protecting important sections as Forest Preserves are demonstrating the importance of that subject. It is easy to see that New England, which has been and is the most important manufacturing section of America, because its numerous streams that afford water power, is dependent on the great forest sections of the White and the Green Mountains, together with country adjacent to these ranges, on the North. New England has over fifty thousand manufactories, with an aggregate capital of more than a billion dollars, and a yearly output of manufactured goods worth a billion and a half of dollars. The yearly pay roll of people employed in these manufactories amounts to about three hundred and eighty million dollars. Any influences which lessen the water power by which these manufactories are made possible would be a blow too wide-spread in destructive influence to permit of computation. It is a matter of satisfaction to know that a bill has passed the Senate of the United States, without dissent, and that it has been unanimously reported to the House of Representatives, favoring the establishment of great forest reservations, which shall preserve and strengthen the water supply of New England.

A worthy tribute of respect is announced in honor of Rev. Edward Everett Hale, whose eighty-fifth birthday anniversary will occur April 3, 1907. It is proposed to establish a permanent fund that will place the Lend-a-Hand Society, on a firm foundation. This society was founded by Dr. Hale and the purpose of its work is along the line of action which forms the core of his charming and magnificent book, "Ten Times One is Ten." The record of Dr. Hale's life and work as a clergyman and philanthropist, the ripeness of his scholarship, and the richness of his Christian manhood entitle that society, which is the child of his heart, to a warm place in the sympathy of the public. If those who read this are not familiar with "Ten Times One is Ten" we beg them to hasten their acquaintance with it.

The United States has begun two suits in San Francisco for testing the treaty provisions with Japan in relation to the common schools of California. Whatever results may come from these suits, it is certain that calm judicial consideration of the problem will be far better than the hysterical expressions which have appeared in public prints and back of which lie both political schemes and social complications. It is well that the question is thus going to Supreme judicial circles, for such consideration and adjustment as uninformed or poorly informed public opinion cannot attain.

Legislation in Congress aiming to shut out Corporations from contributing money in support of political candidates, makes steady progress in the right direction. No legislation can overthrow a great evil at once, but the opposition of

public opinion to the appearance of great corporations in matters of legislation, both national and state, is making itself felt in a most desirable way.

Those interested in the matter have been amazed during the past week by certain opposition which appeared at Albany against the reception of Mr. Letchworth's gift of his beautiful estate at Portage, as a permanent park for the state of New York. It is evident that certain senators opposed the action by which the gift has been accepted, in the interests of a water power company which is anxious to despoil the scenery for the sake of dollars. It is, to the credit of the majority of the Legislature at Albany that their scheme has failed. January 23 a bill was passed with slight opposition accepting the gift. Together with this, a bill was introduced repealing the charter of the Genesee Water Company, which corporation put up the fight referred to above.

According to reports which came to hand Jan. 22, a great tidal wave devastated portions of the Dutch East India Islands on Jan. 11. The Island of Simalu has almost disappeared and it is thought that fifteen hundred persons lost their lives in connection with the earthquake, by which the island was destroyed.

A curious incident of the late Civil War is brought to notice by the death of John McGrogan of Paterson, N. J., January 21. Mr. McGrogan and seven other Union soldiers were arrested and hanged as spies, the bodies being left upon the trees where they were hung. Some hours later members of Sherman's cavalry came and noticed signs of life in this man McGrogan. He was fully restored by treatment and has lived until the present time, being a cigar maker in Paterson, N. J.

A deadlock has appeared in the legislature of New Jersey over the election of a United States Senator, during the past week. The present incumbent, Senator Dryden, is the most prominent candidate. The situation is akin to that in Rhode Island. In several other states, United States Senators have been elected during the week.

Reports from Honolulu, January 23, tell of renewed activity of the volcano, Mauna Loa, which began January 9. The display was unusually brilliant and attractive. The cone of the mountain is thirteen thousand six hundred and seventy-five feet above the sea level and the flames which rushed out of the mouth of the cone lighted up the heavens for hundreds of miles in every direction. Four days after the outbreak a great stream of lava reached the sea, plunging over a cliff into the waters of the Pacific, a brilliant cataract of fire. The water of the ocean was set boiling and the intense heat communicated by the lava was marked for a long distance.

Our readers who are agriculturists, as well as others, will be interested in the fact that advancement toward success is reported in the efforts to draw nitrogen from the air for fertilizing the ground. For some time past scientists have been experimenting in this direction, and many have prophesied that unless nitrogen can be secured from the air and fixed in such a way as to become a fertilizer, the wheat producing qualities of the earth will be exhausted. Norway, Switzerland and Germany have led in scientific experiments in this matter, the great purpose being to manufacture nitric acid at a low cost. Sir William Crookes, an eminent En-



glish chemist, was also a pioneer among those who are making research.

Our readers will remember that Dr. Langley, who was at the head of Smithsonian Institute, died February 27, 1906. The election of his successor took place January 23, 1907, when Charles D. Wolcott was chosen for that place. Mr. Wolcott has been director of the United States Geological Survey for many years, and is eminently fitted for this new position. He was born at New York Mills, N. Y., March 31, 1850. The place which Smithsonian fills in both scientific and economic matters connected with our national life, is second to few, if any, other institutions.

The instruction of parents along important lines connected with family life, the treatment of children, etc., is a marked and commendable feature of educational work in the city of New York. The following quotation describes a feature of that work under date of January 23: "Sixty mothers sat in a ring in the kindergarten room of Public School 37, in South 3d street, Williamsburg, yesterday afternoon, and learned from Dr. Darrach, president of the Darrach Home for Crippled Children, how to detect first signs of ricketts, Potts's disease, bone tuberculosis and all the other bone and muscle diseases that come to babies from lack of proper care and food, and which, if not dealt with at the outset, are likely to grow worse and worse, and make the whole after life of the child one of misery and disability. Dr. Darrach, whose interest in such small sufferers led her some years ago to establish her Home for Crippled Children, is giving a series of these talks to mothers in the various public schools. It is the latest addition to the University Extension course." Any immediate results which may come from such instruction, and from information along similar lines, however great, cannot equal in importance the future results that will come to the descendants of mothers who are thus instructed.

Secretary of State, Elihu Root, who has been visiting Earl Grey in Canada, returned from there January 24. He reports a pleasant trip and very friendly relations between Canadians and Americans. While there may be interesting political questions underlying this visit, upon the surface it seems only the acceptance of an invitation given by Earl Grey to Mr. Root and his family to visit them in a social way.

The whole country was startled on the evening of January 24, by the announcement of the sudden death of Senator Alger, of Michigan, who died at Washington that morning in less than an hour after a severe attack of "oedema of the lungs." Although not in the best of health, the Senator had been attending to his duties as usual. Valvular disease of the heart from which he had suffered several years, was the primary cause of his death. The session of the Senate on January 24 was given up to the consideration of Mr. Alger's death. He was buried at his home in Detroit, Mich., January 26, 1907. Russell Alexander Alger was a native of Lafayette, Ohio, where he was born February 27, 1836. His father's people were living in a "typical frontier log cabin in a small clearing in the woods" when Russell was born. He was left an orphan when twelve years of age and began working by the month on a farm, at three dollars per month, when he was fourteen years old. He continued that life for seven years, meanwhile caring for his brother and sister, and attending school at Richfield Academy a part of the time. He began the study of law at Akron, O., in 1857, and was

admitted to practice in 1859. At the opening of the Civil War he enlisted in the Second Michigan Cavalry. His life as a soldier was an extremely active one. He took part in more than sixty battles and skirmishes; was wounded and imprisoned. He rose to the position of Brevet Major General of Volunteers. In 1884, General Alger was elected governor of Michigan, and in 1888, he was a prominent candidate for the presidency. In 1897, he became Secretary of State, under President McKinley. He resigned from the Cabinet in August, 1899. In 1902, he was appointed United States Senator from Michigan, to fill the vacancy caused by the death of Senator MacMillan, and in January following, he was elected to fill the unexpired term which extended to March 3, 1907. His entire public record has been marked by great ability and his loss from the councils of the nation will be keenly felt. In 1861, General Alger was married to Miss Annette Henry, of Grand Rapids, Mich. Nine children were born to them, five of whom are living.

The Census Bureau of the United States, according to a bulletin issued January 24, reports the employment of 1,750,000 children who are between the ages of ten and fifteen years. They are thus employed as "bread-winners," that is, those who contribute to the support of the families to which they belong. The percentage of such bread-winners is much greater among the children of foreigners than among native children, and the percentage among negro children is much higher than that among white children.

On January 24, it was reported from Galveston that the Gulf Coast Oil Fields have decreased in their production of oil forty-five per cent within the last two weeks. This decrease is attributed to the earthquake in Jamaica.

The morning of January 25 brought reports of excessive cold throughout the United States, resulting in great suffering, interruption of travel and the like.

Exports from the United States to Cuba in the calendar year 1906 were larger than in any other year of our trade with that island. Imports from the island fell 10 million dollars below those of the high record year, 1905, this fall being due to a reduction in prices of sugar, of which the quantity imported in 1906 was greater than in any earlier year in the history of our trade with that island.

An event of more than usual interest occurred at Kingston, Jamaica, January 19. Rear Admiral Davis, who was ministering to the sufferers by way of provisions, medicine, and such help as a few marines could give in rescuing sufferers and giving general aid, was asked by Lord Swettenham, English Governor of Jamaica, to recall his troops and leave Jamaican waters. This request was made in a letter of some length, and the American ships promptly withdrew. Much discussion has ensued and it seems that the English people sharply condemn the action of Governor Swettenham. He seems to have been averse to any interference, especially on the part of Americans. So far as we can judge, it would be well if the Governor were retired to private life, even though it should appear that the unusual course pursued by him was due to over-taxation and extra nervous strain, incident upon the situation. American vessels had hastened to Jamaica on an errand of mercy, knowing that the British vessels could not reach there promptly. There is every evidence that no other purpose was in the mind of Admiral Davis, or Admiral Evans, than to aid the sufferers, includ-

ing any Americans who might be there, and to bring to our English speaking brethren an expression of such interest and regard as the terrible calamity and its attendant circumstances called for. Whatever England may do in the matter, the affair is already passing from public attention in the United States, and the English Government will not be charged with being accessory in any way to the unpleasant affair; much less will Governor Swettenham's rebuff prevent American people from rushing to the assistance of any people who may be suffering in a similar manner, whether under the English Government, or elsewhere. Latest accounts make it probable that both Admiral Davis and Governor Swettenham may have been tactless, though well-meaning. The number of those killed by the earthquake is now estimated at two thousand; the loss by fire is placed at five million dollars.

Later news indicates that the Harbor of Kingston, Jamaica, has not been as badly damaged by the earthquake, as earlier reports indicated. Perhaps, however, the full extent of changes that have taken place in the bottom of the ocean round about the island and near the shores, is not yet known.

A little storm center, more political than otherwise, which appeared in the United States Senate a few weeks ago in connection with the dismissal of negro troops at Brownsville, Texas, has spent its force, the President winning a signal victory. Monday, January 21, the Senate passed a resolution looking toward further investigation of the facts, "without questioning the legality or justice of any action of the President in relation thereto." Senator Tillman delivered the debate—and disgraced it—by excessive and untempered remarks, for which he was sharply rebuked and compelled to apologize.

Ex-Governor Higgins of New York, has been lying near death's door during the past week, from heart disease. He is at his home in Olean, and although a little improved at this time, his recovery does not seem probable.

The Shah of Persia, Mohamed Ali Mirza, was crowned, January 19, "with impressive ceremonies and a brilliant display of Oriental grandeur."

The one hundredth anniversary of the birth of General Robert E. Lee, was celebrated, January 19. Unusual attention was given to this event in many places in the northern states as well as in the South. General Lee was a man of marked ability, and of corresponding nobility of character and Christian manhood. That his worth is recognized by the North and the South alike, is a worthy and fitting tribute to such manhood. However great our differences may be, when the storm of conflict has passed, true manhood is certain to find recognition. At Lexington, Va., appropriate services were conducted at Washington and Lee University, which bears his name, over which he was so long the guiding genius and where he now lies buried. The principal exercises were held in Lee Memorial Chapel, where an address on his life was delivered by Charles Francis Adams, of Massachusetts. The large auditorium was packed with an audience until no more could be admitted.

#### POPULAR SCIENCE

We stop the press to announce that the Rev. H. H. Baker, Editorial contributor to the Recorder for many years, passed to his Heavenly home on the evening of January 26, aged nearly 94.

#### CANDIDATES FOR THE MINISTRY.

In addition to reports published last week the following letter is at hand from the Western Association:

Friendship Church, organized 1824:

"Our church has no candidates for the ministry at the present time. I find that Theodore L. Gardiner was licensed to preach by this church January 1, 1871. Alonzo G. Crofoot was brought to the Sabbath and joined this church, April 2, 1870. Henry N. Jordan was also brought into the ministry under the influence of this church. Two have been called to ordination by this church, viz., L. A. Platts, July 25, 1866, and M. B. Kelly, Jr., July 20, 1892. If you had asked for a list of ministers' wives furnished by this church, we could give a list of no small importance and of those whose influence will long be felt; Mrs. O. U. Whitford, Mrs. T. L. Gardiner, Mrs. D. H. Davis, Mrs. J. L. Huffman, Mrs. Horace Stillman, Mrs. A. G. Crofoot and Mrs. Henry N. Jordan.

"GEORGE W. BURDICK, Church Clerk."

NORTHWESTERN ASSOCIATION.

Milton, Wis., organized 1840:

"The records of the past fifty years show that four persons have been ordained by councils called by the Milton Church. These were E. M. Dunn, December 3, 1876; E. B. Saunders, June 18, 1899; H. C. Van Horn, August 13, 1899; Edwin Shaw, May 5, 1906. Mr. Dunn seems to have been ordained by the church before he brought his letter from Plainfield, though the records do not show that point clearly. Herbert Van Horn was a member at North Loup, but was ordained here by our church at the request of the North Loup church. I am quite sure that others have been ordained by the church here, though no record has been made to show it. How far the influence of the Milton church has affected the decision of any of those named, it is not easy to say. No doubt Brothers Saunders, Van Horn and Shaw were helped in determining their course. Others certainly were influenced to enter the ministry by their membership or college life here. Brother F. E. Peterson was, I am quite sure. At present, two persons, James L. Skaggs, a college student here, and Jesse Hutchins, of Alfred Theological Seminary, have the ministry in view. Both are promising young men.

"W. D. THOMAS, Church Clerk."

Albion, Wis., organized in 1843, no report at hand.

Jackson Center, Ohio, organized in 1840, no report at hand.

Walworth, Wis., organized in 1845, no report at hand.

Berlin, Wis., organized in 1850, from which we have the following report:

"At a special meeting, August 22, 1858, the following action was taken: Resolved, That this church call Brother A. H. Lewis to the improvement of his gift in public speaking, upon the subject of religion, among us as his mind may be led. On August 14, 1859, the following record was made: Resolved, That we give Brother A. H. Lewis a license to preach the gospel. Under date of November 13, 1861 is the following record: A special church meeting met, agreeable to previous notice, to take into account the propriety of ordaining A. Herbert Lewis to the work of the gospel ministry; and as the Seventh-day Baptist church in Dakota was about to meet for the purpose of ordaining Brother Hamilton Hull to the ministry, and Brother Henry B. Lewis to the office of deacon in said church, it was resolved by this church to request the council at Dakota to examine and ordain Brother A. Herbert Lewis, he having been licensed by this church as a preacher of the gospel since August 1859, which request was considered and complied with at Dakota, November 17, 1861.

At the annual church meeting, January 7, 1866, Brother Almeron Clarke was invited to take charge of the public meetings on Sabbath, and to improve his gift as his mind might be led. On the fifth of January, 1868, Lyman C. Jacobs was licensed to preach the gospel by the church at Berlin. Rev. D. B. Coon having been called to the pastorate of this church, was ordained to the gospel under the auspices of the church, on December 9, 1864. He had not been connected with the church until that time.

"J. B. COON, Church Clerk."

Southampton Church, Edelstein, Ill., organized in 1852.

The inquiry concerning the Southampton church was sent to H. C. Stewart, whose name appeared as church clerk upon the Year Book for 1905, from whom we have the following reply:

"Yours of the 11th at hand, having been forwarded to me from Edelstein. In reply would say that I am not clerk of the South Hampton church, now, but was for several years. Think I can answer your questions, at least in part. The church has no candidate at the present time. The church has furnished one candidate in the last fifty years in the person of Rev. E. H. Socwell. He gives his opinion of the matter in the Recorder of October 18, I think. Rev. E. B. Saunders was raised in that church, but at the time he went into the ministry, I think he was a member of the Milton church.

"H. C. STEWART, Late Church Clerk."

Welton, Ia., organized in 1855, from which we have the following. In reply to the first question:

"I have heard it suggested that E. E. Hurley, who is now a student at Milton College, has the ministry in view. According to our records, Gilbert Hurley was licensed to preach by the Welton church, July 1, 1855. December 27, 1857, Thomas Babcock was licensed to preach by this church. February 24, 1884, Theodore J. Van Horn was encouraged to improve his gift in preaching the gospel. I find no record of any action in connection with the case of J. H. Hurley, except a vote of encouragement to prepare himself for the ministry. I think that E. F. Loofboro was absent from here when he began preaching, at least I find no record concerning him as a candidate for the ministry, neither do I find any concerning E. D. Van Horn, although both of these brethren are now active in the ministry. C. S. Sayre was licensed to preach by this church September 2, 1899. None of the men mentioned in this connection were ordained by this church, but the writer has heard each of them speak of the influence of the church in leading them into the ministry, especially the last five. Our records are not very full on this point.

"J. O. BABCOCK, Church Clerk."

Rock River, Wis., organized in 1856, from which we have no report.

Dodge Center, Minn., organized in 1859; no report.

Carlton Church at Garwin, Iowa, organized in 1863; no report.

Nortonville, Kansas, organized in 1863; no report.

New Auburn, Minn., organized in 1865, from which we have the following report:

"In answer to your letter of October 12, I would say that our church has furnished only one candidate for the ministry. That one is Rev. D. B. Coon, now of Shiloh, N. J. A late number of the SABBATH RECORDER will answer all the questions concerning him. Our church has no candidates for the ministry now.

"GERTRUDE CAMPBELL, Church Clerk."

Farina, Ill., organized in 1866, which reports as follows:

"From what I can gather from the church records, and by inquiry from the older members of our church, there have not been any candidates for the ministry furnished by our church since its organization, with one exception. Brother A. C. Davis, Jr., was born and brought up here, and as he showed a deep interest in the Master's work, he was encouraged in holding school-house meetings in surrounding neighborhoods, and also in filling the pulpit in our own church occasionally. I do not find any record of his being licensed, but do find a record of a resolution that was voted to be sent to the West Edmeston church with his regular church letter, recommending him to them as a member whom we believed to be qualified to preach the gospel. You know his record since that time. We have no one that we know of that is looking forward to the ministry at the present time.

"C. H. WEAVER, Church Clerk."

Stone Fort, Ill., organized in 1871, from which we have no report.

North Loup, Neb., organized in 1873, from which we have no report.

Milton Junction, Wis., organized in 1875, from which we have no report.

Marquette, Wis., organized in 1874; no report at hand.

Cartwright, New Auburn, Wis., organized in 1879, sends the following:

"Our church has no candidates for the ministry so far as I know, and none have been furnished from here so far as I can learn.

"J. E. LING, Church Clerk."

Chicago, Ill., organized in 1883, from which we have the following:

"I feel quite sure that this church has no candidate for the ministry at the present time. Rev. L. C. Randolph was ordained by this church, February 4, 1893. He had decided to enter the ministry before coming here; in fact, was here studying in the Theological Seminary at the time. Mrs. M. G. Townsend was licensed to preach January 13, 1900. She had been a lecturer and I think an evangelist before uniting here. At that time she was doing evangelistic work under the direction of the Seventh-day Baptist Missionary Society. Rev. W. D. Wilcox was ordained here December 19, 1903. He had decided to enter the ministry before coming here and had been a missionary pastor in New York State. Each of those ordained here was called to ordination by this church.

"C. U. PARKER, Church Clerk."

Bethel, Ill., organized in 1880; no report.

Stokes, Ohio, organized in 1891; no report.

Boulder, Colo., organized in 1893, from which we have the following report:

"There is no candidate for the ministry connected with this church at the present time, and I find no record showing that the church has furnished any such candidates during its history.

B. W. KINNEY, Church Clerk."

Riverside, Calif., organized in 1896:

"This church has no candidate for the ministry and it has never furnished any such candidate.

"MARTHA E. COON, Church Clerk."

Rock House Prairie, Wis., organized in 1896, from which there is no report.

Battle Creek, Mich., organized in 1904; no report.

SOUTH-EASTERN ASSOCIATION.

Salem, W. Va., organized in 1745, from which we have the following:

"While our church has four who are licensed to preach, I do not think that any of them consider themselves candidates for the ministry. They are F. J. Ehret, S. B. Bond, M. H. Van Horn and C. R. Clawson. The first named has charge of the Salem Express; the others are in the College. During the last fifty years, under the influence of this church the following named persons were called as stated: Jacob Davis, ordained 1865; Levi Stalnaker, licensed 1860; Judson F. Randolph, licensed 1870; Presley Chidester, licensed 1885; M. L. Chidester, licensed 1885; Boothe C. Davis, licensed 1887; and Lewis F. Randolph, ordained 1870.

"P. F. RANDOLPH, Church Clerk."

Lost Creek, W. Va., organized in 1805, from which there is no report.

Middle Island, W. Va., organized in 1833, from which we have the following:

"Amaziah Bee was licensed to preach for a period of six months, from August 31, 1866. March 1, 1867, he was relicensed to preach when and where a door may open. November 10, 1886, James B. Davis was licensed to preach for one year. In March, 1867, he was called to ordination, and on September 5, of that year a council met with the Middle Island church "to consider the expediency of his ordination." This council was made up of delegates from the Salem, Lost Creek and Middle Island churches. The council recommended his ordination, but the ordination service was deferred until early in the year 1868. September 3, 1868, Granville H. Davis was licensed to preach for one year, within the bounds of the church. September

Continued on page 57.



## Missions

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

### THE DEBT.

How we have stood in dread of this little word. This is all changed now. You have been looking for it in every RECORDER on the Missionary Page, for the last few weeks. Some have prophesied that the movement would flat out. Some have said that many of the pledges would never be paid. One of our leading men told me that I could figure on one-fourth of the amount pledged as never being paid. One of two things is very sure; we have been doing some very slack business or someone is very poor in figures. I promised some weeks ago to publish the list of churches, with the amounts each had pledged. They have been changing so rapidly, and I have been out on the field at work, so that I could not keep the list revised to give to the public. Injustice would be done in some cases. The matter is not flagging in the least. The Treasurer received during the last quarter of the year, \$5,640.00—nearly two thousand dollars more than last year during the same time. As for the pledges, I know of many cases which are paid in full, and in most cases the amount of money sent has been in excess of the original pledge made. I think the list published will be made up from the books showing the amount of money actually received from each church, so far as we are able to make it. Of course there will be some cases, where non-resident and other members have sent in money individually, and we shall be unable to make the amounts fully complete. You are doubtless watching the Treasurer's report in the RECORDER and see that the outstanding notes are being taken up.

Another good thing is following the payment of this debt. It has become catching. I have learned of more than one church which has carried a debt for years, and have now closed this year without a dollar of debt. Slackness in financial matters means slackness in spiritual and other branches of our work as well. The interest money we as a people have been paying, throwing away, will put another man on the field, and pay him more than any man receives on the home field.

### IN THE DAY THAT THE LORD GOD MADE THE EARTH AND THE HEAVENS.

In one of our churches where there are some forty children, I was asked to review the Sabbath school lesson. The lesson was an account of the creation of the world. I shrank from trying to talk of this, to me, a wonderfully important subject, when I knew so little of it. I notice that not only Sabbath school teachers, but all of us walk as if this were either unknown or sacred ground. Our lesson helps treat this matter in the same way. This condition of things made me feel that the Bible needed a friend. This encouraged me to attempt a review. After I had finished the review, I was emboldened to write this article, by request of a friend. To me the account of creation is just as real and full of meaning as the ten commandments. If I believe the one I must believe the other. I may not understand them, but I believe them. They may be written in either poetry or prose. I thank my

kind Heavenly Father that we are not left to grope in darkness for the author of all this wonderful creation. If we know and love God, in the study of this great truth, we will search it and not criticize the method in which it is revealed to us. He who is looking for flaws will find them. He who is looking for good, or for truth will find them. If we do not believe the Bible, let us keep the fact from our children. The minister, sabbath school teacher or school which is searching for theological microbes in the Bible are in as vain a pursuit as were the "fifty strong men," who searched three days for the body of Elijah when God had caught him up to Heaven. They returned disappointed. We shall do the same.

"In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1). The Bible and God stand or fall together. If we believe in the one, we shall believe in the other. I wish that every child in our sabbath schools could know that God is not only infinite in power, but in wisdom and love for them. Either the Bible is true, or we as a people have no mission in the world. It is our only standing ground. I do not know the original language out of which men have translated the Word into our English text, they may have made mistakes, but not God. I am not a scientist, if I were and only believed the Bible because I thought that the two agree, then I am not a believer in God and the Bible with a saving belief. God is a jealous God. I have a stronger faith in God, than that science proves Him true. So of the Bible. I do not think that science and the Word are any more in conflict than Christ and God. If there seems to be any contradiction, I know it is because I do not understand them. The way I know this is that I look through eyes of faith and love. No true child can afford any other look.

### THE ACCOUNT.

The length of time, which elapsed between the first two verses and the remainder of the account, is not given—I refer to the first chapter of Genesis. The word "day" as used in the account of creation, to me is no more necessarily a period of twenty-four hours, than is the word "day" as used in the second chapter, and the fourth verse. "In the day that the Lord God made the earth and the heavens." If some one who reads the original language tells me that the root of the word "day" in the first chapter is the one which means twenty-four hours, I shall think that men have made the mistake, if there is one; not God. If the explanation that the word "day" in the Bible has two meanings, one of them being a longer period of time than twenty-four hours, does not reconcile science and the Word, then look for another solution. You may depend upon it that it can be settled without putting God or the Bible in arms against the truth of science. They are not, if we think that we are wrong. As I understand it, they do agree in the great steps and periods of creation. First, there was chaos. Second, the light. Third, He divided the firmament. Fourth, the creation of life, plants, herbs, and trees. Fifth, animal life commencing at the lower order, and lastly, man, created in royalty. The meaning of the word "day" as used here is doubtless "age". We need have no fears that this will do away with the weekly Sabbath. Christ says, "The Sabbath was made for man." He himself kept it. I had rather believe too much than too little. Doubt is a far greater sin than ignorance, and not half so deadly. Let us look for harmony and not dis-

cord. I want to live and die believing that the Bible and science agree. If one has to go it will be on account of ignorance. If I give up either it will not be the Bible. It will not be even a part of it. There are things which I wish were not in our Bibles, which are not in the original manuscript. The dates at the margin giving us the years. An infidel took his Bible and said to me, "My Bible is not true, the world is older than that, those figures are not correct." I said, "I know that; men put them there, not God. Men will have to change them. They are not in the old manuscripts." He was disarmed. The "St." which is also placed before the names of the authors are not in the manuscripts. Why men who claim the most learning, use them and read them publicly in this way, I cannot understand. Any criticism which is not constructive is not worthy of the name. The true guardian of the Bible will believe it and love it, put it together, not tear it to pieces. Our children of tomorrow will be the product of what we are today. The word "day" has always had the two meanings "since the Lord God made the earth and the heavens."

### FROM F. J. BAKKER.

REV. E. B. SAUNDERS,

Dear Brother in the Lord:

We bring our year to an end as a tale that is told. Psalm 90: 9. This thought and more such as those do live in my mind in the last days when I think about the past time, weeks and months which are gone never to come back. I cannot tell in words my feelings when I think how our days are flying away, and that it is our calling, our real duty to use our time and talents in the service of our blessed Master as we have opportunity. May our God and Father, for Christ's sake, help us and give us all that we do need as true followers of Him. Through the goodness and grace of our Lord did I come through life safe and well until this very day. Praise be to his Holy Name for all I have received, and those who are with me. Most all the time of this quarter I have been in a state of good health, except a few days now and then when I must keep home. But for the work, I always could be at my place on the Sabbath, for which privilege I am very thankful to our God and Father. And our little church have been mostly well, so they all could come to the meetings. Strangers we do see very seldom on the Sabbath evening (Friday night), however we did distribute last year nearly five thousand tracts, with invitations to our meetings with name of the meeting place, street etc., the name and address of pastor; but they do not come. And beside this there is a brother every day except Sabbath-day and Sunday, on the street from house to house, for more than a year now, here at Rotterdam, to circulate and sell our papers and books. But we hope to have power and strength from above to go forward, trusting the ever and sure promises of our Lord, that the word which goeth forth out of His mouth, it shall not return unto him void, but—Thus saith the Lord,—"It shall accomplish that which I please and it shall prosper in the thing whereto I sent it." That is a true saying. It may not accomplish what you or I or another please, Brother Saunders, but it shall do and accomplish that which our Lord pleases. Such words and promises did give me always courage, and strengthen my mind in hard and difficult ways. For we have a cross to bear, you know, dear brother, every one of us, when we are true followers of Christ. Particulars or news I have

not much to tell you now. The last days before New Years we had much snow, and it was very cold. Now it is very good nice weather. A dreadful accident happened in our neighborhood on Christmas day; a house burned out wherein four persons, father, mother, and two children, lost their lives. It was an awful sight (Ps. 90: 12).

During this quarter I have made ninety-five visits and calls; fifty-five meetings in all; three hundred and seventy-five copies of the "Bood-schapper" distributed, besides several other good papers; one hundred one letters of communication written; two thousand, two hundred and seventy-six tracts in our own language distributed; and about three hundred ships visited. With kind Christian greeting, I remain, as ever before, your brother in our Lord,

F. J. BAKKER.

ROTTERDAM, HOLLAND,

JANUARY 2, 1907.

"I pity—yes, I do—our dear pastors—preachers—who have to hurl the Gospel over and across empty front pews to a congregation scattered around in the remote corners and back seats."

—E. B. Mendenhall.

### MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westery, R. I., on Wednesday, January 16, 1907, at 9.30 A. M.

The following members were present: Wm. L. Clarke, E. B. Saunders, A. S. Babcock, Frank Hill, Benj. P. Langworthy 2nd., G. B. Carpenter, M. Harry, Horace Stillman, Erlo E. Sutton, Chas. H. Stanton, Ira B. Crandall, Paul M. Barber, L. F. Randolph, E. F. Stillman, Wm. L. Burdick, Clayton A. Burdick, John H. Austin, and Earl P. Saunders. Visitors,—Rev. Geo. B. Shaw, Dr. Anne Langworthy Waite.

Prayer was offered by Clayton A. Burdick. Minutes of annual meeting of the Missionary Society and of previous meetings of the Board were read and approved.

The reports of Treasurer and Corresponding Secretary were also read and ordered recorded. Correspondence was read concerning the work in China, especially at Lieu-oo.

After full consideration of the matter by the Board, the following resolutions were voted: That in view of the information received from Rev. D. H. Davis, D. D., of the China field, the Board considers it not necessary to erect another new building at Lieu-oo. That the China Mission be re-enforced by the sending of a man and his wife to Lieu-oo, China, not later than the first of October, 1907. That this Board extend a call to Bro. H. Eugene Davis to go to Lieu-oo, China, as our missionary, when he shall have passed a medical examination satisfactory to the Board.

Chas. H. Stanton, Ira B. Crandall and C. Clarence Maxson were elected Committee on Bequests and Permanent Fund for 1907.

It was voted that the Corresponding Secretary purchase certain twelve religious books and forward them to Bro. E. G. A. Ammoko, at Ayan Maim, West Africa.

A communication from A. E. Main D. D. regarding Conference program etc., was referred to a committee consisting of Wm. L. Clarke and E. B. Saunders, with authority.

The following appropriations were voted for 1907:

Salenville, Pa. \$ 100 00  
Second Westery, R. I. 50 00

Marlboro, N. J. 100 00  
Second Verona, N. Y. 50 00  
Scott, N. Y. 25 00  
Shingle House, Pa. 75 00  
Boulder, Colo. 150 00  
Welton, Iowa. 75 00  
Farnam, Neb. 50 00  
Pacific Coast S. D. B. Assn. 150 00

Several other matters were referred to the Corresponding Secretary, and the meeting adjourned.

WM. L. CLARKE, A. S. BABCOCK,  
President. Rec. Secy.

"Probably the only railroad in China that is being built and managed entirely by Chinamen is the Canton-Hankow road, now in course of construction. It is also being built by popular subscription from exclusively Chinese sources. From Canton westward there are already twenty-eight miles in operation, on which American cars are running, the tractive power of which is supplied by obsolete engines of the Elevated Railway of New York City."

"Japan is making rapid strides in railway and street transportation. The municipal of Osaka have decided to spend a sum of money equal to ten million dollars in the building of an electric street-railway system."

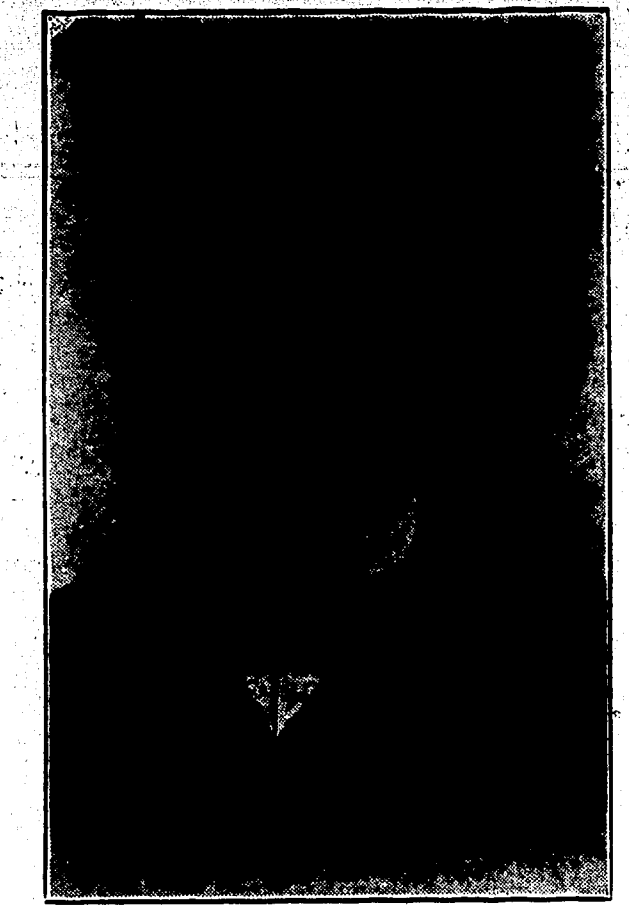
### DEACON E. R. MAXSON.

Edgar Reed Maxson was born in Petersburg, N. Y., October 17, 1823 and died in Walworth, Wis., January 12, 1907, aged eighty-three years. When he was but three years old, the family moved to Madison county, and eight years later to Jefferson county, N. Y. In 1849, being twenty-six years old, he came to view the land in the new state of Wisconsin, but returned to Cape Vincent the next year and married Miss Emily Wilson Rogers, June 11, 1850; then shortly after came back to Wisconsin, making the journey on land and lake, with horse and buggy. He had been a resident of this township fifty-six years. We find by the church records that he came only four years after the organization of the Walworth church, which was in 1845. He was elected deacon, together with Wm. B. Maxson in 1857, five years after purchasing his home on Big Foot Prairie, which home he owned at the time of his decease. He was a close Bible student and led in Sabbath School work for many years. He was generally sound in doctrine, firm in convictions, and positive in faith. Being active and reliable, he was honored by the citizens of the township with calls to official service, and at various times was on the County Board. The early records show that immediately on becoming a resident he was active in church service. He was a close thinker, a lover of the best literature. He expressed special interest in that strong volume, "Paganism Surviving in Christianity," only a few days before going to his rest. A strong man is taken from us. He is survived by his wife, who has shared his joys and cares these fifty-six years, a son, two daughters and a multitude of friends. The funeral was at his village home, Monday, at two p. m., and burial in the Walworth Cemetery. Services conducted by the pastor, M. G. Stillman.

M. G. S.

The Walworth Times, January 17, 1907, published a full outline of Mr. Stillman's sermon at the farewell service in memory of Deacon Maxson, from which we clip the closing words:

"It seems truly fitting because he loved the



DEACON E. R. MAXSON.

fine art of language by his natural taste and turn of mind and did enjoy the fair forms of expression concerning the true and the beautiful that we quote a few words from Tennyson:

Sunset and evening star  
And one clear call for me;  
And may there be no moaning of the bar  
When I put out to sea.

But such a tide as moving, seems asleep  
Too full for sound and foam;  
When that which drew from out the boundless deep  
Turns again home.

Twilight and evening bell,  
And after that the dark.  
And may there be no sadness of farewell  
When I embark.

For from out our bourne of time and place  
The flood may bear me far,  
I hope to see my pilot face to face  
When I have crossed the bar.

In closing let me recall what the poet Wordsworth once said he would like to have written:

Life, we have been long together.  
Through pleasant and through stormy weather.  
Say not good bye,  
But in some fairer clime  
Bid me good morning."

### IN MEMORIAM.

WHEREAS, in the providence of God, our beloved brother and fellow-worker, Dr. O. E. Burdick has been called from this church militant to the church triumphant, therefore,

Be it Resolved: that in his death we, the members of the Christian Endeavor Society of the First Genesee Seventh-day Baptist church, of which he was an active member, have sustained a great loss; that we hereby express our appreciation of the loyalty and unselfishness with which he performed each duty assigned him, and that we shall ever hold him in grateful remembrance and strive to profit by his timely counsels and upright example.

Resolved, that this preamble and resolution be spread upon the records of the society; that a copy be presented to the family and a copy forwarded for publication to the SABBATH RECORDER, and the Seventh-day Baptist Endeavorer.

MYRTLE M. HALL,

IDA B. COON,

S. H. BABCOCK,

Committee.

LITTLE GENESSEE, N. Y.,

JAN. 21, 1907.



## Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

### SUBMISSION.

MARY SUMMERBELL WHITFORD.  
(Reprinted by request.)

"Bound for life to an invalid's chair!"  
Over her face came a look of despair.  
"Oh, God!" she cried, "Is there nothing less?  
Must I burden my friends with my helplessness?  
Give me grace to bear it with fortitude,  
And let me e'en here do a little good.  
I will conquer myself, bid my proud heart be still.  
It is hard, but I bow to Thy sovereign will."

God answered the prayer of that stricken heart,  
And sent His servants to do their part.  
First Patience came, and with soft hand pressed  
From her face all traces of dark unrest.  
Pain chiseled her features, and Grief blanched her hair,  
Love entered her heart and left his mark there.  
Even Mirth, the sly elf, left his trace on her face  
And the invalid's chair was a beautiful place.

Soon the invalid's chair a mecca became,  
Where the heartsore and weary, for sympathy came,  
By her side knelt the maiden and poured in her ears  
The tale of her hopes, loves, sorrows and fears.  
Young manhood revealed his ambitions to her  
Feeling sore that his story her warm heart would stir,  
And the toddler, beginning to climb up life's stair,  
Claimed a kiss from the one in the invalid's chair.

And now, though she suffers, her heart is at rest,  
And she sings to herself, "The dear Lord knew best."  
Weak, broken and shattered she lies at His feet,—  
A life made by suffering full, round and complete.  
And the good she has done has never been known,  
Tho' 'twill all be revealed at God's judgment throne.  
Yes, we'll know, when the records are opened there  
Of the souls that were blessed at the invalid's chair.

### THE BEAUTIFUL LIFE.

MRS. A. F. ASHURST.

Written for the Woman's Hour of South  
Western Association.

A truly beautiful life is never found in a life  
of selfishness or pleasure.

You do not need to be a missionary, neither do  
you need to be taken out of the place where you  
are, to live the beautiful life. It may be in a  
narrow little place, but it will, perhaps, shine all  
the brighter in a small place.

Sometimes we think if we could be missionaries  
we could then be the sort of Christians we want to  
be; we should then be rid of all those things that  
hinder, all imperfections, and we should give up  
in one grand renunciation all the selfishness and  
faults which trouble us and trouble our Savior  
more.

A Swedish maid came into missionary rooms in  
Boston one day and said in broken English, "I  
want to be a missionary, I want to go to Africa."

On account of her entire lack of education, she  
was denied. In about three months she came  
again with a radiant face and said, "You tell me  
I not go to Africa as a missionary because I not  
know enough to be teacher. I go home, I think  
I not know enough, but I can earn money to  
send some one who can teach." This girl worked  
in the kitchen, but she lived in the sky parlor of  
God's kingdom. It matters not whether our  
sphere be broad or narrow. The beautiful life  
may be lived anywhere—everywhere.

Sometimes we see those about us beautiful to  
look upon, with everything life can give, but with  
little, shriveled, shrunken, deformed, selfish souls.  
The truly beautiful soul is not in environment but  
the life in Him. This beautiful life is so carefully

lived out by some that it becomes a magnet to  
those about it. A Japanese boy once came to Dr.  
Parks with the request that he would tell him how  
to find this beautiful life. Dr. Parks answered,  
"Do you wish to talk to me about religion?" "No  
sir," was the prompt reply, "I just want to find  
out about the beautiful life. Many of your people  
do just as the Japanese people do. They are bad,  
they cheat, they tell lies, and yet they are Chris-  
tians. That is not what I want, but there is  
something I want, I call it the beautiful life. I  
saw a man in a boarding house in San Francisco  
soon after I landed who had what all my life I  
have wanted. I call it the beautiful life. This  
old man went about helping everybody; he was  
always happy; he never thought about himself,  
and I have seen some women in your homes who  
have it. I do not know what it is. It cannot be  
your religion, because all of you do not have it."  
Dr. Parks read to him the 13th chapter of I Cor.  
and asked, "Is that it?" The Japanese said:  
"Yes, perhaps, it sounds like it, but how can I get  
it?" Oh, Christian, could we only watch our  
testimony for him!

The highest expression of a beautiful Christian  
life is that life communicated by the Holy Spirit  
and which has its sustenance in Christ. It is to  
learn with the Apostle Paul that, "As He is even  
so are we in this world."

To possess the character described, we may  
express it in confidence, communion, and co-opera-  
tion in all Christian work presented to us by  
the Holy Spirit. And the work we do will be  
done with confidence in Jesus and our Heavenly  
Father, uninterrupted and unquestioned, for there  
never crossed the clear heaven of His life a single  
cloud of doubt as to the Divine wisdom or love.  
Such a life of confidence issues in the life of  
communion with God. Confidence and love cre-  
ate a desire for fuller knowledge. The deeper  
the knowledge of Him the more profound be-  
comes our conviction of the importance and ur-  
gency of His enterprises of redemption, and this  
very life which we share, being Divine life, is en-  
ergy in which it is possible to act with Him and  
and we thus become, "Workers together with  
God."

Hello, Central—

This is Mrs. Frederic Schoon-  
maker, Bradford, Pennsylvania.

I just wish to express appreciation and ad-  
miration for the beautiful hymn—music and  
words—which was lately published under the  
Woman's Department of the RECORDER. The  
hymn is a credit to the musician and to the poet  
also and the whole denomination may justly be  
proud.

We few Sabbath-keepers here derive great  
pleasure each week from singing the hymn at our  
service.

That's all,  
Goodbye!

### "THE SAINT OF SECOND AVENUE."

Under this attractive and somewhat astonish-  
ing title, Mr. Andrew Dangerfield, in the Decem-  
ber number of Pearson's Magazine, tells a little  
of the wonderful story of a woman who has lain  
helpless in bed for fifty years, and has, from this  
post of disadvantage, carried on great works of  
charity. It is Mrs. Bella Cooke, who, many years  
ago, shared with the public some of her marvel-  
ous spiritual experiences in the widely read vol-  
ume, "Rifted Clouds," but now for a long time  
has dropped out of mention. It seems that she  
still lives and labors and praises God in a

small, low-ceiled room on the second floor of a  
mean rear tenement crouching behind a beer sa-  
loon at No. 492 Second Avenue, New York.  
Here, with unabated zeal, she still keeps up that  
life crusade against sin and misery that has made  
her name beloved in miles of tenements about her.  
The reporter well says: "In the very heart of  
tired, pagan New York I saw the most beauti-  
ful and holy scene in all the world, the battle-  
ground of a wonderful woman's struggle against  
pain, weakness, and despair." Though often in  
excruciating pain, she has never despaired. "I  
am a Christian," she says. "I know no such word  
as despair. The Lord God is my strength. He  
has kept me, and He will keep all who trust in  
Him." "Nowhere have I seen a nobler counte-  
nance," says the visitor. She is 85 years old,  
but her mind is clear and unclouded, her thought  
keen, her memory perfect, her face smooth, al-  
most unwrinkled.

What a history she has had! In her early  
youth she received a spinal injury which has made  
her life a succession of tortures, but with uncon-  
querable energy and unabated cheerfulness she  
has fought her glorious fight. She came to this  
country, from Yorkshire, in 1847, with her hus-  
band, who died two years afterward from cholera,  
leaving her with three children to support. And  
most bravely she did it. Seven years after, in  
1856, she lay down on her bed, never to rise  
again. The little home in Second Avenue had  
green fields around it then. Long, long ago they  
vanished. It has become a very sorry, sordid  
neighborhood, with petty shops, cramped,  
crowded quarters, dull-eyed, desperate poverty  
all about, and the roaring, rattling trains of the  
elevated railway making hideous noises both day  
and night. The only outlook is on back yards  
filled with clothes from the wash, and on the rear  
of the saloon. Yet there lies Mrs. Cooke with  
her open Bible, her sweet, serene smile, her  
wholesome, handsome face refined by holy emo-  
tions. Texts of scripture hang on the walls:  
"The Father Knoweth," "Kept by the Power of  
God," "He is Our Peace," "The Lord hath Done  
Great Things for Us." There is a quiet, heavenly  
influence in the room which none who enter can  
help feeling. Mrs. Cooke says: "Blessed be His  
holy name! I praise God for the opportunities  
He has given me to work among His poor.  
Thousands have come in this room, rich and poor,  
sick and well, and God has provided for their  
bodies and souls."

The rich, members of leading families of New  
York, have come there to make her their almoner;  
lords and ladies from foreign lands have visited  
her; bishops have knelt to worship with her;  
and missionaries, about to start for their distant  
fields, have drawn inspiration beside this bed.  
Children have been brought there to be baptized.  
Sometimes as many as three thousand poor per-  
sons have been fed or clothed or sheltered by  
her in a single year. An assistant, under her di-  
rects, visits and investigates applicants. By  
means of a swinging-shelf desk fastened to the  
wall beside her bed she has carried on a very  
large correspondence. She has been the helper,  
teacher, and comforter of great multitudes. She  
has paid the rent of widows and orphans, clothed  
the naked, fed the hungry, sheltered betrayed  
girls and led them to noble, useful lives, showered  
toys and other brightnesses upon wretched chil-  
dren, and all through the squalid districts about  
her, which she will not leave—and, indeed, cannot  
—spread messages of Christian hope and love.  
Not have the agonies of her afflicted body ever  
halted her ministries of mercy.

Truly, this is a very remarkable woman, whose

record it is a great delight to us to see spread  
(with abundant illustrations) on the pages of a  
popular periodical, and to make known even in  
this imperfect, abbreviated way, to our readers.  
She has been all her life long a member of the  
Methodist Episcopal Church, and an honor to it.  
Not many among the millions of our great de-  
nomination have done more good, not many have  
been able to exhibit a more illustrious triumph  
of grace, not many will stand higher in the hea-  
venly kingdom. It is good to know that she is  
still among us. May the Heavenly Father even  
more richly bless her in the few remaining years  
of her pilgrimage.—*Zion's Herald.*

### THE WAY OF A BOY.

When mother sits beside my bed  
At night, and strokes and smooths my head,  
And kisses me, I think some way  
How naughty I have been all day;  
Of how I waded in the brook,  
And of the cookies that I took,  
And how I smashed a window light  
A-rassling—me and Bobby White—  
And tore my pants, and told a lie;  
It almost makes me want to cry  
When mother pats and kisses me;  
I'm just as sorry as can be,  
But I don't tell her so—no, sir,  
She knows it all; you can't fool her.

Mabel Cornelia Matson in Good Housekeeping.

### ALBION, WIS.

Annual report of the recording secretary of  
the Woman's Missionary and Benevolent So-  
ciety of Albion, Wis., January 1, 1907.

The past year, 1906, has been one of steady  
growth, earnest labor, and a gratifying success  
in money matters. Three new members have  
been added. Thirteen associates have renewed  
their membership by the payment of annual  
dues. No loss by death has been sustained.  
Total membership 34. The regular meetings  
occur fortnightly, but so great has been the pres-  
sure of work and interest, that for some months  
the society has met weekly. Quilting bedquits,  
tying comfortables, making aprons and sewing  
rags for rugs have been the principal industries.  
These activities have netted a tidy sum. Contribu-  
tions for specific objects have been received and  
forwarded. Voluntary offerings have been made  
by some at the meetings for several months.  
Those active members who were unable to work  
at the meetings, have paid five cents for each  
such meeting. Thus the funds have been gather-  
ed till our treasury has reached the high-water  
mark. The society also received the gift of a  
comfort top from Mrs. Celia Main, which was  
finished and given to a needy family. Twenty  
dollars, instead of the usual sum of fifteen, was  
contributed towards Miss Burdick's salary. Five  
dollars went to general missions. Fifty cents  
helped pay for choir anthem books. Twenty-  
five dollars has been pledged toward church re-  
pairs.

RECORDING SECRETARY.

### OUR NEW FRIEND 1907.

"Let The Dead Past Bury Its Dead."  
The dawning of another January is invariably  
the time for what are called "good resolutions,"  
which translate themselves into rash promises  
usually broken before the New Year is well  
under-way. That was the old-fashioned way of  
expressing an inclination to reform one's bad  
habits, and people kept on from youth to old  
age making these good resolutions; every year  
of December finding themselves each year fur-  
ther from perfection than ever. Good resolu-  
tions are not so prevalent or at least not so easily

as they used to be at one time. They have be-  
come popular material for the comic papers and  
everybody knows what a joke they are. Never-  
theless the close of a year is a capital time for a  
look backward, a retrospect in which we can see  
the faults that are on the mend with us or the  
ones that have persevered and grown stronger.  
Maybe some new tendency has sprung up which  
does not promise well. At all events, if we are  
able to get a new view of our characters as though  
a searchlight had been thrown in on our souls,  
we are in a fair way to improve.

It is only when we blindly consider ourselves  
as right in everything that we are all wrong. So  
if your look backward shows your mistakes and  
errors and misbeliefs, be glad that the New Year  
gives you a clean slate to try for the right road  
and the true good. Yesterday has now mingled  
its stream with that of other days and flown into  
the great silent shadows of eternity. The only  
time that is ours is the present; the past is dead  
and the future unborn. Then, why dwell on the  
time that has vanished, the days forever gone. It  
is for us not to look back on the road, but to  
watch carefully the steps on which we are about  
to place our feet and see that it is firm and able to  
bear us. Regrets for past missteps will not en-  
able us a bit to surmount the highs before us.  
Regret has never accomplished anything for  
the world's good. It is pregnant with sorrow  
and the only brood it brings forth is a train of  
gloomy and melancholy thoughts which distract  
our attentions from the present and lead us into  
the caves of despair.

Every child of Adam is fallible, we have all  
made mistakes at some time or other, but what  
is the good of dwelling upon them to the exclu-  
sion of present necessities? What is the good of  
the constant reiteration of the mournful phrase,  
"If I had not done this" "if I had done that."  
What is done can't be undone. Past actions can-  
not be recalled and done over again in a different  
manner, so wipe them from the tablets of your  
memory and keep a clean slate for the future.  
The light of experience always illumines the past  
in a crimson glare. It makes the background so  
black that deeds stand out in a distorted way in  
the foreground—deeds which when performed in  
the guilelessness of an imperfect knowledge of the  
world's way, seem fair and good enough. This  
experience which doth all things with practiced  
hand, and which loves to contrast the imperfec-  
tions of youth with the wisdom of age, is an old  
fault finder, especially censorious with early years  
of life. It crowns the hoary head, but it plucks  
the laurel from the brow of youth. We cannot  
put an old head on young shoulders, figuratively,  
or otherwise. It is only years that bring experi-  
ence, and the actions of youth can never be  
measured by the standard of age. If we could  
foresee the consequences of our actions prior to  
their performance, doubtless we would leave  
many of them undone; so, if in youth we could  
have the experience of age to guide us, we would  
probably travel a very different path in life from  
the one in which we are now walking.

The man who never made a mistake is a myth.  
No one is always consistent. If the just man  
falls seventy times seven a day it is but logical to  
conclude that the sinner falls seventy times seven  
and the majority of us are sinners. Let us forget  
all the mistakes and sorrows and trials and tribu-  
lations, and heartaches of the past. Inter them  
in the grave of oblivion, but stand not above the  
mound mourning their departure. Let us wel-  
come the little stranger, The New Year, with  
beaming countenance. Let us baptize it with

sunshine, not with tears. Surround it with a  
aureole of light and joy from the present, not  
with the nimbus of darkness and sorrow from  
the past. Its little hands are full of blessings;  
kneel down to receive them and promise you will  
use them for your own, and for the world's good.  
DAMARIS.

WESTERLY, R.I.

Continued from page 53.

8, 1872, Albert Shoak was licensed to preach when and  
where a door may be opened." March 17, 1893, Al-  
vin M. Davis was licensed to preach for one year when  
and where an opportunity was offered and a door  
opened. September 2, 1898, Samuel A. Ford was  
granted a license to preach whenever opportunity af-  
forded. March 2, 1900, W. L. Davis was granted li-  
cense to preach whenever opportunity offers, for one  
year, and in 1901 his license was continued for one  
year.

"JOHN A. POLAN, Church Clerk."

Ritchie, W. Va., organized in 1870; no report.  
Greenbrier, W. Va., organized in 1870. The  
clerk of the Greenbrier church writes that while  
he is working toward the ministry, being now a  
student in Salem College, he has not publicly  
announced himself as a candidate.

"Riley G. Dais who was a member of the Greenbrier  
church was licensed to preach by that church May  
23, 1884. Later he was ordained by the Ritchie  
church. Rev. Lewis F. Randolph who was a member  
of the New Salem church was ordained to the min-  
istry by the church at Greenbrier, September 23, 1870."  
"ORIS O. STUTLER, Church Clerk."

Roanoke, W. Va., organized in 1872; no re-  
port.

Conings, W. Va., organized in 1881; no re-  
port.

Salemville, Pa., organized in 1886; no report.  
Black Lick, W. Va., organized in 1894; no  
report.

SOUTH-WESTERN ASSOCIATION.

Delaware, Mo., organized in 1882; no report.

Little Prairie, Ark., organized in 1882; no re-  
port.

Fouke, Ark., organized in 1884, reports as  
follows:

"This church has no candidates for the ministry at  
the present time and it has never furnished one.

"L. S. DAVIS, Church Clerk."

Hammond, La., organized in 1889; no report.  
Attalla, Ala., organized 1892; no report.

The reply from Gentry was quite unlike those  
from other churches. When R. J. Severance,  
clerk of that church, received the inquiry and  
was about to answer it, saying that the church  
had no candidate for the ministry, his own con-  
victions concerning duty were so awakened that  
he determined to carry out a conviction of duty  
which had been resting upon his mind for some  
years. He has, therefore, closed out his busi-  
ness in Gentry, and has gone to Alfred to pur-  
sue his studies, with the purpose of entering the  
ministry. It would be gratifying if we could  
report several such instances in connection with  
church clerks.

God has done all, and I nothing. I have  
worked hard, that is all; and I have never re-  
fused God anything.

Have these three things always present in your  
mind: what you were, what you are, and what  
you will be.

The men and women who are lifting the world  
upward are those who encourage more than  
criticize.



## Young People's Work

### CHRISTIANITY.

MARGARET D. AYERS.

The question is often asked, "What has Christianity done?" Think of what its visible start was on earth, and look at it to-day. It can claim the heart, brain and wealth of the world. It has not only established itself, but it is everywhere the advance agent of civilization. People who scoff at Christianity enjoy a civilization impossible without it. Christianity, as Christ lived it and taught it, is the truest and best religion for the universal adoption of humanity. It develops the highest culture and refinement. It leads onward and upward to God, and bestows heaven's choicest blessings. As Christianity gives to man the best of life, he owes to it the greatest success, his highest joys and noblest deeds. How can we doubt God and His wonderful goodness? All Nature proclaims His power and majesty—yet men have said: "There is no God." The Bible is the key that unlocks the greatest mysteries. It is ever new. Without it there would be no real happiness. It stirs the heart to noble aspirations and gives to the soul the peace that passeth all understanding. It is rightly called the "Book of Life." It has encountered the storm of Infidelity, has triumphed over all opposition and Christianized the world. What is our part in the world's regeneration? No good deed was ever done, that the spirit of Christ was not gladdened thereby: He has given us many promises for our encouragement. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." So many promises have already been fulfilled, have we not faith to believe that the Christianity of the future will fulfill those that are now unfulfilled. We can find in the great Book of Life, that which will make the Christianity of the future a glorious tribute to Christ, the King of Kings. As Christianity is everywhere attended by civilization, with its wonderful resources, physical, intellectual, and moral; its continued helpfulness is its right to exist and when we stop to think of the innumerable blessings of Christianity and the universal poverty and degradation of Paganism, we can more fully realize our indebtedness to God, and with the realization comes a desire to help humanity to a higher and nobler life. Christ is a living spirit. He hath exalted humanity far above all principality and earthly power. "He hath enthroned humanity in the highest Heavens," and because He lives, we shall also live. And when the angels sing again the song of peace, it will be because the world of men is conquered and the Father reigns supreme.

SHILOH, N. J.

### QUESTIONS ANSWERED.

Mr. Bond has asked some questions in the RECORDER of the 7th inst. which I wish to answer, not only for the purpose of giving information, but that the Treasurer may not be put in a wrong light. Mr. Bond gathers his information from the Secretary's report in the Year Book. This "summary" was formulated from the data furnished me by the Corresponding Secretaries of the Endeavor Societies. My report shows that there was paid on Dr. Palmborg's salary \$147.16, and for Missionary Board work \$105.26, while the Treasurer's report shows only \$118.61, paid on Dr. Palmborg's salary, and \$104.70 for

Missionary Board work. But compare these two reports further. The Secretary's report shows only \$29.38 paid on the Palmborg House, while the Treasurer's report shows \$100.97.

Now, these discrepancies are not due to the fault of the Treasurer or the Secretary, but to inaccurate reports made by our Endeavor Societies. I have been conscious of these gross inaccuracies and have done all that I could to avoid them, and have mentioned the fact before in the RECORDER. Some of our societies are very careless, to put it mildly, in their business methods. It is very difficult to get reports, and more difficult to get accurate ones. Some societies reported to me last year considerable money raised, but for the most part could not tell how it was spent—their records did not show—and so their reports were based largely upon recollection. Others did not report at all. Just so long as this kind of "business" is pursued just so long must the data gathered by the Secretary be inaccurate, if not worthless. The Treasurer's report is the only reliable financial report we have. So please don't censure her for what the Secretary may seem to make her say.

It is very probable that money meant for Dr. Palmborg's salary has been placed to the debit of the Missionary Board account, simply because the remitter may have failed to designate clearly the purposes for which contributed. This mistake could have easily been made, but this is not our Treasurer's fault. In the past these two accounts—the Missionary Board and Dr. Palmborg's salary—have been kept separate and distinct. So if money was sent to the Treasurer marked "Fox Missionary Board" it was not applied on our pledge to Dr. Palmborg's salary.

The Board have felt that, doubtless, some money was not going where intended, or at least that the Board ought to have the privilege of first applying missionary contributions to our pledge until paid. Accordingly, at our last meeting in November, the Board decided that hereafter all money received for the Missionary Board would be applied, first to pay our pledge on Dr. Palmborg's salary; second, after the pledge has been paid, to the general work of the Missionary Board.

Now a few words concerning question two. It is the aim to make the *Endeavor* self-supporting. Whenever it ceases to be I, for one, shall be in favor of discontinuing it. It is very true that the Young People's Board has "contracted with the president of the Board to publish the *Endeavor*" but it does not follow that the "debt now existing is the publishers' debt and not the Board's." If the publisher has not received his pay for the work of publishing it we subscribers must owe him. That's the statement of the whole matter in a nutshell. It has been the policy of the Board to turn over to the publisher the receipts from subscriptions, advertisements, etc. The amount received above his salary is turned over to the Treasurer of the Young People's Board for general purposes. I am not prepared to say whether or not in the past year there was any profit made by the *Endeavor*. The debt "now existing" is the Board's debt, and not the publisher's. There will be no debt when the amounts due the *Endeavor* are paid, but we do owe the publisher and we certainly expect to pay him. If we were compelled to pay him his salary promptly, monthly, or even quarterly, we would have to borrow money to do so. But our publisher is charitable—he simply waits.

VERONA, N. Y. A. L. DAVIS.  
JAN. 15, 1907.

### PUBLISHING THE ENDEAVORER

Secretary A. L. Davis, in the letter above has answered Brother Bond's questions aright. Regarding the *Endeavorer*, I will add a little, showing figures, etc., that the matter may be clear. Occasionally we get a letter asking if the *Endeavorer* pays its own way. To this I answer, yes. The Young People's Board contracts with the writer to publish the paper. I will cite two months and show the expense of each. Other months' run about the same.

It cost \$38.00 to publish the November number of the *Endeavorer*; \$28.00 were for the one thousand copies sent to subscribers and \$10.00 for free copies sent to friends of Milton College. (The November number was a Milton College Special.)

It cost \$28.00 to publish the December number, one thousand copies. No samples were sent out that month. About every other month we send eight hundred samples. Three times during the past year, we sent the paper to the "Lone Sabbath-keepers," the RECORDER office kindly furnished a large list of names; also names were sent by our Corresponding Secretaries. Once, when we had an especially strong paper on the Sabbath question, (much of it prepared by Brother Bond) we sent eight hundred copies to non-sabbath-keepers, names having been furnished by Mrs. T. J. Van Horn, of Albion, Wis., who, with the Albion Good Literature Committee, is doing good work along that line.

### SUMMARY OF EXPENSES FOR THE YEAR.

\$ 28 00 per mo. for 12 mo.	\$ 336 00
10 00 per mo. for 6 mo. (samples)	60 00

Total \$ 396 00

This includes material and postage on papers; according to our contract all correspondence connected with the paper is to be charged to the Board. A good part of it however, is carried on by the writer with no charges. It has been necessary to hire some of the correspondence, and it amounts to about \$5.00 per year. Postage on correspondence for news is \$12.00 per year. Total expenses \$413.00.

### RESOURCES.

We have one thousand subscribers at twenty-five cents per year or \$250.00. Advertisements for the year amount to \$44.25. The writer gives \$10.00 per month (tithe money) \$120.00 per year. Total \$414.25. Now subtracting the entire cost of \$413.00, from the entire resources of \$414.25, gives a clear profit of \$1.25 a year on the enterprise; big business, but we are glad it is on that side of the ledger instead of the other.

A. C. DAVIS, JR.

### HIS OWN ADMINISTRATOR.

Louis de Goesbriand, Bishop of Burlington, inherited in his youth a fortune of \$1,000,000. His intimate friends, when he died in 1899, supposed he still had his property. They have learned now that with rare judgment he had given away his vast wealth for the poor, to found churches, orphan asylums, and other institutions. All he had left was \$2.72 in cash. He died in the Providence Orphan Asylum, which he had founded.

The sweet pleasure and satisfaction found in sitting down alone to read the Bible is evidence of being a Christian.

Write your name in kindness and love on the hearts of those you come in contact with year by year.

## Children's Page

### DOLLY'S LESSON.

Come here, you nigoramus,  
I'm ashamed to have 'fess  
You don't know any letter  
'Cept just your cookie S.

Now listen, and I'll tell you—  
This round hole's name is O,  
And when you put a tail in,  
It makes it Q, you know.

And if it has a front door  
To walk in at, it's C.  
Then make a seat right here  
To sit on, and it's G.

And this tall letter, dolly,  
Is I and stands for me;  
And when it puts a hat on,  
It makes a cup o' T.

And curly I is J, dear,  
And half of B is P.  
And E without his slippers on,  
Is only F, you see!

You turn A upside downwards,  
And people call it V;  
And if it's twins, like this one,  
W 'twill be.

Now, dolly, when you learn 'em,  
You'll know a great big heap—  
Most much's I—O dolly!  
I b'lieve you've gone asleep!

YOUTH'S COMPANION.

### WHY THE BEAR SLEEPS ALL WINTER

(A Southern Folk Tale.)

BY CAROLINE S. BAILEY.

A long time ago, little Brother Rabbit lived, quite sober and industrious, in the woods. In those days he never troubled his neighbors, nor meddled with their housekeeping, nor played any tricks.

In the fall he gathered his acorns and his pig nuts and his rabbit tobacco. On a frosty night he would set out with Brother Fox for the fields, and while Brother Fox looked over the farmer's chicken yard, little Brother Rabbit picked cabbage, and pulled carrots and turnips and parsnips for his cellar. When the cold and the snow came, he never failed to share his store with a traveling chipmunk, or a wandering field mouse. Oh, little Brother Rabbit was a very good neighbor indeed, but quite close by in the woods lived old Bear.

Now old Bear was not content to mind his own housekeeping and doze in the sun and look for wild honey and fish through the ice in the winter. He was full of mischief and was always playing tricks. Of all the beasts in the wood, the one he loved best to trouble was sober little Brother Rabbit.

Just as soon as Brother Rabbit moved to a new tree root and filled his bins with vegetables and his pantry with salad, creepy, creepy, crawly, along would come old Bear and carry off the vegetables and tip over the things on the pantry shelves. Just as soon as Brother Rabbit filled his house with nice dry leaves for a bed and hung his walls with moss for curtains, creepy, creepy, crawly, along would come old Bear and try to squeeze himself into the bed, too, and of course he missed it all up.

At last Brother Rabbit could endure it no longer, and he went to the other beasts of the forest to ask their advice.

The first he met was Brother Frog, sitting on the edge of a pool and sticking his feet in the nice cool mud.

"What shall I do, Brother Frog!" asked Brother Rabbit. "Old bear will not leave me alone."

"Come along to Brother Squirrel," said Brother Frog.

So they went to the place where Brother Squirrel was cracking nuts in a hickory tree.

"What shall we do, Brother Squirrel?" asked Brother Frog. "Old Bear will not leave Brother Rabbit alone."

"Come along to Brother Mole," said Brother Squirrel dropping his nuts.

So they all went along to the place where Brother Mole was digging foundations for a new house, and they said:

"What shall be done, Brother Mole? Old Bear will not leave Brother Rabbit alone."

"Come along to Brother Fox," said Brother Mole.

So they all went to the place where Brother Fox sat combing his brush behind a clump of bushes, and they said:

"What shall we do, Brother Fox? Old Bear will not leave Brother Rabbit alone."

"Let us find old Bear," said Brother Fox.

So Brother Frog and Brother Squirrel and Brother Mole and Brother Rabbit all went along with Brother Rabbit and they hunted and hunted and hunted for old Bear, but they could not find him. Then they hunted and hunted again, and at last they peeped in a hollow tree. There, inside, lay old Bear, fast asleep.

"Hush," said Brother Fox. Then he said to Brother Frog, "You fetch some mud." And he said to Brother Squirrel, "You fetch some leaves," and to Brother Mole he said, "You dig, Brother Mole." To little Brother Rabbit, he said, "You stand ready to do what I tell you."

So Brother Frog brought mud, Brother Squirrel brought leaves, Brother Mole dug, and little Brother Rabbit stood ready.

Then Brother Fox said to little Brother Rabbit, "Stop up the ends of old Bear's log."

Brother Rabbit took the leaves and the dirt and the mud, and he filled up the ends of the log. He hammered them hard with his two back feet, which are very good for hammers. And they all went home, for they were quite sure that old Bear would never be able to get out of that log.

Well, old Bear slept and slept, but after a while he awoke and he opened one eye. He saw no sunshine, so he thought it must still be night, and he went to sleep once more.

After a few days he woke again, but he heard the wind blowing outside and he thought it must still be night, so he went to sleep.

After a few weeks, old Bear awoke again, but he heard the snow and the sleet beating outside and it was warm and dark inside.

"What a very long night this is!" said old Bear, as he curled up his paws and turned over and went to sleep once more.

This time, he just slept and slept until it began to be very warm inside the log, and he heard in his dreams the birds' footsteps outside.

He stretched himself and shook himself. He rubbed his eyes with his paws, and he poked away the leaves and mud and he went outside.

But was he not surprised? It had been a frosty night in the fall when he went to sleep, and now the woods were green with spring. Old Bear had slept all winter!

"That was a fine long sleep," said old Bear, as he set out for little Brother Rabbit's house to

see if he had anything good for breakfast "I shall have another long nap next fall."

So every summer old Bear plays tricks on little Brother Rabbit, but every fall he goes and creeps away into a warm, dark place to sleep until spring.

And so have his wild grandchildren and his great grandchildren ever since.

—Kindergarten Review.

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

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

Total enrollment, 188.

### NINETY-FOURTH WEEK'S READING.

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

1. Upon what are men urged by David to build their faith?
  2. In what does the pleasure of God consist?
  3. What is the Christian's comfort in trouble?
- Psalm (continued).  
First-day. The greatness of Christ's kingdom; the church's confidence in God. 45: 1-46: 11.  
Second-day. The nations are exhorted to proclaim and praise the greatness of God; the privileges of those who serve God. 47: 1-48: 14.  
Third-day. Faith in God more to be desired than worldly prosperity. 49: 1-20.  
Fourth-day. God delighteth in sincerity. 50: 1-23.  
Fifth-day. A prayer for remission of sins. 51: 1-19.  
Sixth-day. David showeth the sure destruction of those who trust not in the strength of God; he describeth the corruption of mankind; he prayeth for salvation and promiseth sacrifice. 52: 1-54: 7.  
Sabbath. David prayeth unto God in distress; he complaineth of his enemies; he praiseth God. 55: 1-57: 11.

### WHY CAST DOWN.

ERLO SUTTON

On weary hearts, on throbbing brows,  
The rays of light do shine  
With power to light the darkest hours,  
And give us joy divine.

Then why cast down, Oh weary soul?  
Why live in darkness and in pain?  
Why not unto that fountain go  
And life and joy obtain?

The clouds that shut the light from view  
Last only for a time.  
The joy that faith will bring to you  
Will bless you in that clime.

This world may seem a world of care,  
Of darkness and of fear,  
But God is just, to hear our prayer;  
His help is ever near.

Then weary soul, Oh why so sad,  
When help is ever near?  
Look up, oh weary heart, be glad,  
The sky will soon be clear.

Then be resigned, Oh weary soul,  
To do thy Father's will,  
For peace will bless you in that home,  
Your songs will praise him still.

Salem, W. Va. Express.

Even for those who are living well there may come a clear call to live better. Then merely to live well will be sin.

If your life is dark, then walk by faith, and God is pledged to keep you as safe as if you could understand everything.



## HOME NEWS

ALBION, Wis. Since the last report from Albion appeared in these columns, there has been a forward movement in the enterprise of church repairs. A basement, with solid cement wall and floor, has been pushed far toward completion. Funds are subscribed for the completion of the work as soon as the weather will permit. New song books for the Sabbath School afford an additional attraction to this department of our work. Cottage prayer meetings have been started from which much is expected for the religious life of the church. The revival spirit is being awakened by the reports from Milton Junction concerning the Holy Spirit's work, through evangelist Seager.

Albion has just been highly favored by a visit from Dean Lewis of Lewis Institute, Chicago. The rainiest Sabbath in three years did not prevent a fair sized audience from assembling on Sabbath morning, Jan. 19, to listen to his masterful exposition of the Book of Job. The wide awake Young Men's Club of Albion secured him to give the first number in a lecture course recently projected by them. Although the night was most unpropitious many listened with rapt attention to his lecture on "Danfe." It was a most interesting and graphic setting forth of the great poet's conception of the future life. Incidentally Dr. Lewis gave a telling comparison between the ancient mediæval and the modern views of heaven as exhibited in the poetry of these periods. No one could leave the room that night without a sense of gratitude for that glimpse of heaven afforded by our Great Teacher in His immortal words, "In my Father's house are many mansions, I go to prepare a place for you." And skillfully, our speaker, by a few artistic strokes in closing showed how powerful has been the influence of the great Poet of Nazareth in molding the poetry of subsequent ages relating to heaven. The recent passing of an aged brother and sister to the other life, as noticed in the obituary column of this issue, made these observations peculiarly impressive.

T. J. V.  
JAN. 22, 1907.

SCOTT, N. Y.—A bit of Home News from Scott, under date of January 25, indicates that the Ladies' Aid Society of that place are still anxious to secure money for the "wheel quilt" made by them, to which reference has been made in the RECORDER, from time to time. This quilt contains a large number of spokes, each spoke being named in honor of some individual. Many individuals have returned to the ladies ten cents for each spoke thus named. It seems that in completing the quilt there were about one hundred names written on the spokes, for which money has neither been asked, nor received, since those spokes were named for missionaries, prominent workers in Holland, Java, and elsewhere, together with names of various quartets and evangelists who have been known in home work. In view of this fact the Ladies' Society says, "If any one in the denomination feels inclined to send us ten cents for one or more of these spokes, it will be gladly received. Our treasurer is Mrs. C. F. Cobb, Scott, N. Y. The ladies also express their gratitude to those who have already aided the society by the payment of money, up to this time. The president is Mrs. D. D. L. Burdick.

## THE SABBATH RECORDER.

SHILOH, N. J. The following item which we clip from the *Bridgeton News* of Tuesday, Jan. 15, 1907, is appropriate home news from Shiloh:

## UNION ACADEMY AT SHILOH.

INTERESTING HISTORICAL SKETCH OF A FAMOUS OLD SCHOOL.

In 1848 a new era began for the people of Shiloh. Prof. E. P. Larkin, A. M., a man of great energy and intellectual power, after great personal effort founded, in 1849, the Shiloh Union Academy, and through its influence succeeded in doing much for higher education in this part of the State. Union Academy was among the first of similar institutions in South Jersey, and it soon became widely and most favorably known under the excellent management of its corps of instructors.

In 1850 the use of the old Brick Church was given and it was reconstructed for an academy building. Eighteen years it received within its walls, not only the young people of Shiloh, but many from the surrounding country.

During that time some of the principals of Union Academy were E. P. Larkin, Wm. C. Whitford, Wm. A. Rogers, G. E. Tomlinson and O. U. Whitford. The increased interest manifested for greater school privileges, resulted in the erection of a new academy building into which, in 1868, O. U. Whitford and his assistants entered where he continued his duties as principal until called away in 1869. After his departure B. Ames, W. C. Titworth, G. M. Cottrell and others were instrumental in making Union Academy an institution of widespread influence and it still lives in the works of its many students, who are filling positions of honor in almost every State. There was a great demand for education, and other institutions of learning were founded in this vicinity, which resulted in lessening the patronage of Union Academy and in 1882 the building was placed in the hands of the district. It is a large brick building, built at a cost of ten thousand dollars, consisting of several class rooms and an upper hall with a seating capacity of four hundred. In 1894 it became a township school, afterward a High School. For ten years Professor W. W. Sheppard has been its principal.

The information that it will soon become an Approved High School is a source of great satisfaction to our people, who believe in higher education. Shiloh is an educational centre and is worthy of this important step. The combined efforts of the older people rich in experience, and those of the young people of each generation, have been instrumental in laying the foundation for the great success achieved by many throughout the country.

And to Shiloh was given, long ago, the honorable reputation—a town of very capable instructors.

## TRACT SOCIETY—TREASURER'S REPORT.

F. J. HUBBARD, Treasurer.

In account with

AMERICAN SABBATH TRACT SOCIETY.  
For the Quarter ending December 31, 1906.

DR.

To Balance on hand October 1, 1906.	\$ 1 357 97
To Funds received since, as follows:	
Contributions to General Fund,	
as published,	Oct. \$ 228 75
	Nov. 306 49
	Dec. 108 12
	643 36
Contributions,	
"Individual Tract Work"	91 32
"Recesses Debt"	40 00
Payments on Life Membership	20 00

## Vol. LXIII, No. 4.

Income as Published	Oct. \$ 402 87
	Dec. 67 50
	470 37
Publishing House Receipts:	
RECORDER	\$ 1 108 23
Visitor	293 51
Helping Hand	308 79
Tracts	20 71
Interest on bank balances	7 40
	\$ 4 361 66

CR.

By Cash paid out as follows:	
G. Velthuysen, Sr., Allowance	\$ 151 50
A. H. Lewis, Salary	200 00
" " Expenses South-western Association	88 60
George Seeley, Salary	62 50
" " Postage	15 00
Pacific Coast Association, appropriation for year 1906-7907	110 00
H. H. Baker, Postage on his tracts	5 00
Corliss F. Randolph, Freight on Denominational Files	1 70
Pictures for so-called "Souvenir"	16 00
Interest on Notes	110 00
Benjamin F. Langworthy, Legal services acct. Martha H. Wardner case,	110 00
Publishing RECORDER	\$ 1 419 36
Visitor	240 37
Helping Hand	156 94
Tracts	17 93
Year Book	45 12
	1 879 72

\$ 2 730 02

Balance on Hand, Dec. 31, 1906.

1 631 64

\$ 4 361 66

Life Member added, Esle F. Randolph, Great Kills, N. Y.  
Addition to the Permanent Fund,  
Bequest of Sarah E. V. Stillman,  
late of Westerly, R. I. \$500 00  
E. & O. E.

F. J. HUBBARD, Treasurer.

PLAINFIELD, N. J.

JANUARY 10, 1907.

Examined, compared with books and vouchers and found to be correct.

(signed) DAVID E. TITWORTH, Auditor.

PLAINFIELD, N. J.

JANUARY 20, 1907.

## A DEAL IN APPLES.

MRS. F. M. HOWARD.

"Those apples must go to market or they will spoil on the ground," said Mrs. Arnold, decidedly, as her husband washed his hands at the kitchen sink.

"There isn't much use in taking them to market either, mother," replied Mr. Arnold, polishing his countenance until it shined, with the crash roller towel. "Being such a big crop this year, the price has dropped way out of sight. Last year now, there wasn't enough apples to scarcely keep us in pies; this year we had to prop the trees."

Well, if we can't sell them we can give them away." Mrs. Arnold dished up her breakfast energetically. "It's just a sin and a shame to let the Lord's good bounty lie on the ground, doing nobody any good."

"Well, well, mother, don't slam that dish down so hard, or something will break around here. I'll fill a wagon load of barrels tomorrow and start for the city with them as early as I can. But don't you go counting on that new silk gown out of the sale, for it's more'n likely you will be disappointed."

"I've lived without a silk dress this far and I reckon I can get along with alpaca a little longer," replied Mrs. Arnold, marching toward the dining-room with a dish in each hand. "Fetch along the coffee pot, Josiah, and don't burn yourself on the handle."

The next morning Mr. Arnold was ready with his load of apples, each barrel provided with a

JANUARY 26, 1907.

long willow switch with a fine specimen of the contents stuck upon it. It was a tempting load, for the Arnold orchard was of the best, and Mr. Arnold had taken great pains to select only the best of the fruit.

It was not a long drive to the city, and the strong farm horses drew their load briskly, invigorated by the crisp, fresh breeze which blew from the lake, with a distant touch of winter in it.

Mr. Arnold often sang softly to himself as he drove along, and his songs were of a pleasant nature, like himself. "Today it was, 'Jerusalem, my happy home, name ever dear to me.'"

"Yes, that's so. It don't make much difference how pleasant we have things down here, it's a pretty thought that there's a better home awaiting us up yonder. Mother and me will be mighty glad to get there, too, I reckon, for life is full of pin pricks, at its best, and we've had our share."

The horses trotted on through the suburbs of the city, towards the fruit markets. "Apples? Well, sir, I'm sorry to say it, but there is no market for apples today. A dozen carloads have come in from Michigan, and just knocked prices clean out of sight. It wouldn't pay you to unload, even if we could take them all."

Mr. Arnold's ruddy face fell for he had been maturing a little scheme of his own on the way to town. At any sort of a fair price the apples should bring the price of a silk gown for the patient wife who had needed one so long, but instead had worn her old alpaca until it was shiny and threadbare. He had counted his chickens prematurely.

"Perhaps you might sell them by crying them on the residence streets," suggested the dealer. Mr. Arnold turned his horses toward the avenues with revived hope. "Apples, Appl-les."

Mr. Arnold had a strong, lusty voice and he used it unsparingly, but not a customer appeared, and with a keen sense of disappointment he turned toward the humbler streets where the humbler tenement houses stood in long, uninviting rows. His shortest route home was out beyond these even, where the tenements were shabbier, and where grim poverty was evidenced by rags and dirt. Swarms of children were playing in the unwholesome gutters and on the sidewalks, and Mr. Arnold noticed with interest their pinched faces, their unhealthy pallor.

"They don't look as if they had eaten a square meal in a year," he commented as he passed a little girl with a scrawny baby in her thin arms. The little one was crying, not the lusty cry of healthy babyhood, but the dull, moaning cry which is born of hunger and pain. A sudden impulse stirred his heart.

"Here, little one, have some apples." The horses stopped, and a handful of the mellowest pippins he had were tossed on the sidewalk. The older child reached down eagerly for the fruit, and the babe stopped its wailing. "Put down the baby, and I'll fill your skirt full. Hold it fast now." The girl obeyed, looking up at Mr. Arnold in dumb gratitude as the red and gold fruit came tumbling into her shabby skirt. "There, those will keep you and the little one tasting for a spell I reckon."

"I might as well give them away as to carry them back home," he said to himself as an eager crowd of wizened children gathered, to see the marvel of apples delivered without money or price. "Here you kids, any more of you want apples?" Eager hands and wistful faces were lifted toward the big farm wagon.

## THE SABBATH RECORDER.

"You bet we do, mister," yelled one little urchin.

"I found an apple yesterday and there wasn't but one little, teeny bite took out of it," cried another, in whose voice was the echo of semi-starvation.

Tears came very near Mr. Arnold's kind blue eyes while he distributed as much of his load as the children could carry, and as he watched them, with their arms, pockets and aprons full, scurrying toward their poor homes to show their treasures, and share them with the mothers and sisters there, he shook out his bandana and used it vigorously.

He drove on to the next block, and his face was grave as he passed out the last apple to a young girl, whose hollow cheeks and heavy eyes were eloquent with need. "The Lord will reward you, sir," she said with a courtesy unusual in the locality. "Mother and I were brought up in the country, and we long for these country luxuries but we are too poor to buy them." He took her number with some wild idea of dumping a wagon load of country delicacies there at some future time; of taking the mother and daughter home with him for a month's rest, and the bandana came into use again as he drove on.

"Hang it, I don't know what mother will say, but I declare it is the best deal in apples that I have made in many years," he said, as the horses trotted along with their lightened load. "The Lord is a good enough paymaster, when he pays principal and interest right on the spot. I haven't felt so rich for months."

A bright thought struck him, even before the horses' hoofs struck the country road. "Why not? Mother has been a good, faithful wife, and she deserves all that I can do for her." It was not so long a drive back to the bank where the savings of years were deposited, and when next the encouraged horses struck the homeward road, a long bundle was carefully stowed away in a safe place in the wagon.

"Is that you, Josiah?" called Mrs. Arnold as she peered out of the door into the gathering gloom. "Well, hurry right in, for supper is just about ready. So far as I can see there are just as many barrels as you had when you started out," she remarked as the wagon came to view under the rays of the uplifted candle.

"Yes, mother, the barrels are here but they are empty."

"Did you get a good price?"

"I'll tell you about it, mother, when I come in, and you may decide." He told the story as they two sat together over the warm biscuit and honey, the fragrant tea and platter of poached eggs, and Mrs. Arnold's apron came up to her eyes as her husband's bandana had done.

"I am so glad. I'm so awfully glad that you did it, Josiah. Those poor creatures needed the apples enough sight more than we needed the money for them."

She folded and patted the folds of rich silk with a pleased and tender smile after supper, and as she wrapped the bundle carefully in a snowy linen towel for safe keeping, she said briskly, "We'll go out and pick the rest of those apples tomorrow, Josiah. We mustn't let one of them go to waste, with such a market standing open for them."—*The Standard*.

Begin each day by tarrying before God and letting Him touch you.

Heaven is homeland for God's children.

## DEATHS

PALMER.—Angeline C. Palmer was born in Voluntown, Ct., May 3, 1828, and died at the home of her son, George L. Palmer, in Hope Valley, R. I., Jan. 15, 1907.

She was united in marriage with the late Hon. Josiah P. Palmer, Dec. 29, 1852. Sister Palmer was baptized by Elder Phineas Crandall and united with the Rockville, R. I., Seventh-day Baptist Church, April 7, 1855, of which she was a member at the time of her death. After the death of her husband, in 1897, she made her home with the family of her son, Eugene, until the spring of 1906. Mrs. Palmer leaves one son, nine grandchildren and a host of friends to mourn their loss. Funeral services were held in the Rockville church, Jan. 18, 1907. Sermon by Pastor Sutton. Text: "I am the resurrection and the life." John 11: 25. E. E. S.

ANDRES.—Barbary, wife of William Andres, was born 74 years ago, and died in Salem Co., N. J., January 1907.

Mrs. Andres was a hard-working woman through life. She was true and faithful in her home relations and wherever duty called. She suffered much with cancer for some months before death came to her release. She leaves the husband of her youth bowed down with hard work and the infirmities of age. The three sons and one daughter realize that they have lost a mother who anxiously and lovingly watched over them from their infancy. They were more than glad that they could provide for her a christian burial. Services at the home by Pastor Wheeler of the Marlboro church. Burial service at the grave in Salem, N. J., by the Pastor of the Presbyterian church.

S. R. W.

POTTER.—At his home in Albion, Wis., January 10, 1907, George Washington Potter, in the 89th year of his age.

Mr. Potter, the second in a family of nine children, was born February 18, 1818, at Grafton, Rensselaer Co., N. Y. On May 29, 1842, he was married to Mariah Louisa Smith. They came to Albion on the anniversary of their wedding, May 29, 1845. Here he was one of the pioneers in settling and subduing this part of the state, taking an active part in the development of the religious and educational interests of Albion. He was one of the early members of the Seventh-day Baptist Church, where he retained his membership until death. He was a man fearless, frank and outspoken in his convictions of duty, simple and unpretending in his manner of life. His daughter, Mrs. Frank Walters, preceded him to the other world, a year ago last October. His only son, William, of Beloit, his brother Stephen, the Senior deacon of the Albion Church, and a sister, Mrs. Seraphina Head, survive him. The funeral was conducted from the old home, on Sunday afternoon, by his pastor, a large circle of relatives and friends being in attendance.

T. J. V.

HANSON.—At the home of her brother, Henry Head, January 9, 1907, Mrs. Sylvia Hanson, in the 79th year of her age.

She was born in Alfred N. Y., January 8, 1828. She came to Wisconsin with her parents, Solomon and Sarah Head, in 1839, and after four years' residence in Milton, located permanently in Albion. She was married to Diminan M. Hanson, in 1851, a bright young lawyer who won for himself a place in the Legislature of Minnesota. After five years' residence in Minneapolis, Mr. Hanson died. The shadow of this great sorrow was never lifted from her life. The subsequent years of this long life were spent in Albion, where a generous portion of the results of her own industry were spent in helping the unfortunate and needy. The people of Albion will always remember her touching devotion to her invalid nephew, who for a number of years was an expensive burden. For eighteen years she was mistress of the Albion Post Office, in which capacity she was especially kind and helpful to both young and old. She was the sister of the late Dr. Rollin Head, who, six months ago, preceded her to the future life. Henry Head of this place, is the last member of the family to which sister Hanson belonged.

A large number of friends gathered at the home of this brother on Sabbath afternoon to pay their last tribute of love to "Aunt Sylvia."

T. J. V.



## Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

## LESSON VI.

ABRAHAM CALLED TO BE A BLESSING.

For Sabbath-day, Feb. 9, 1907.

## LESSON TEXT—GEN. 12: 1-8.

Golden Text.—"I will bless thee and make thy name great; and thou shalt be a blessing." Gen. 12: 2.

The Book of Genesis is logically divided into two parts at the end of chapter 11. The earlier section concerns the beginnings of human history, the latter, the beginning of Hebrew history. Of the three great forerunners of the Hebrew nation Abraham is the first and greatest. Mohammedan, Jew, and Christian unite in regarding him as the divinely appointed leader in the foundation of true religion. He is pre-eminently, "the Father of the faithful." His faithfulness towards God has been set forth as the model for all future generations of men. The sacred records do not indeed present him as a perfect man, even in the matter of faith; for he trusted in deceit and craftiness rather than in God to save his life and preserve his wife when he went down into Egypt. But in spite of short comings Abraham showed a faith in God that was far beyond anything in his own age, and will stand in comparison with the greatest of succeeding generations.

Others left their homes and yielded to the migratory passion for the sake of greener pastures and more fertile fields, but Abraham left home and friends from a divine impulse and not to better his earthly fortune. He got away from the idolatrous influences of his early associations in order that he might worship the true God in sincerity. He accepted the guidance of God in the plan that was necessary for the founding of the nation that should in the fulness of time bring forth the Redeemer of the world.

TIME.—About two thousand years ago. The usual chronology gives the date 1921 B. C.

PLACES.—Haran, in Northern Mesopotamia; Shechem, (the modern Nablous), in the central part of Canaan; Abram was also in the vicinity of Bethel and Ai and farther south in the land of Canaan.

PERSONS.—Abram, later called Abraham; Sarai, later called Sarah; Lot, the nephew of Abram.

## OUTLINE:

1. God's Promise to Abraham. v. 1-3.
2. Abraham's Journey to Canaan. v. 4, 5.
3. Abraham, a Stranger in the Promised Land. v. 7, 8.

1. Now Jehovah said unto Abram. Just how Jehovah spoke unto Abram it is vain for us to inquire: probably by an intuition of his own consciousness marking out the path of duty. In spite of the references in v. 4, 5, and in v. 31 of the preceding chapter it seems probable that our author means us to understand that this word of Jehovah came to Abram in Ur of the Chaldees. It is true that Abraham elsewhere speaks of Haran as his home land (compare Gen. 24: 4, 7); but Gen. 15: 7, Neh. 9: 7, and especially Acts 7: 2 point to the fact the divine guidance was first made manifest to Abram in Ur of the Chaldees. The name Abram means "exalted father." Note the subsequent change of name to Abraham and the reason mentioned in ch. 17: 5. *Get thee out of thy country, etc.* The threefold designation of what he was to leave helps us to realize the stupendous requirement that God made of him. The development of pure monotheism made it necessary that this leader should leave the surroundings of his birth and early training. *Unto the land that I will show thee.* He had to go by faith, depending upon Jehovah to show him the place in which he might live.

2. And I will make of thee a great nation. With the command there is associated a promise. The promise of numerous descendants was often

repeated to Abraham and the other patriarchs, and was esteemed as a striking mark of the Divine favor. *And be thou a blessing.* Doubtless this last word implies that he is to be a source of blessing to others, but first of all the favor of God is to make him the very personification of blessings.

3. *And I will bless them that bless thee.* Abraham's blessings will be extended to others by their friendly attitude toward him. *And curse him that curseth thee.* It is to be noted that the singular number is used in this clause. Comparatively few will be so rash as to revile the one whom God has so abundantly blessed. *And in thee shall all the families of the earth be blessed.* The verb should be rendered as a reflexive rather than as a passive. "And in thee shall all the families of the earth bless themselves." In asking for prosperity for themselves they shall say, O, may we be blessed like Abraham. His name will be a by-word of happiness. In seeking for his blessing they will emulate his character, and seek for the same relation with God that made him happy. It is thus that Abraham becomes the source of blessing. It was later in the history of Israel that the idea was developed that the nation was to be a positive blessing to the world. Compare Isa. 2: 2-4 and other passages. This remarkable blessing of Abraham is repeated four times in Genesis in almost the same words,—ch. 18: 18; 22: 18; 26: 4; 28: 14.

4. *So Abram went as Jehovah had spoken unto him.* This line serves as an index of the character of Abraham. His faith was manifest in that he did as Jehovah commanded him. *And Lot went with him.* We may infer that Abraham had accepted a sort of guardianship of this nephew. *And Abram was seventy and five years old.* His age is mentioned probably to give a date to this era which marks for him a new relation with God.

5. *Sarai.* There is a considerable doubt as to the meaning of this word. In Gen. 17: 15 we are told of the change of Sarai's name to Sarah. This latter name means "princess." It is from the name Sarai (not from Sarah) that we get the modern proper name Sara. *And the souls that they had gotten in Haran.* That is, their slaves. These are distinguished from their other possessions.

6. *And Abram passed through the land.* Very likely not recognizing it at first as the land of promise. *Shechem.* Afterwards a very important city of Israel, thirty miles north of Jerusalem and five miles southeast from Samaria. This word is incorrectly spelled in King James' Version of this verse. *Unto the oak of Moreh.* Or better, the terebinth of the teacher or director. The terebinth is a tree in many respects similar to the oak. The reference is to a primitive sacred place. Very likely some soothsayer gave instruction here. *And the Canaanite was then in the land.* This remark is probably added to show that the land was already occupied, and not at the disposal of any chance new comer. From the word "then" it is to be inferred that the Canaanite had been dispossessed at the time this narrative was written.

7. *And Jehovah appeared unto Abram.* If we pass over ch. 3: 8 as indefinite in regard to the actual visible presence of God, this is the first theophany or appearance of God recorded in Scripture. Jehovah himself appears to Abram, and rewards his faith which was manifest in starting out from home not knowing whither he was going, by giving him now a definite assurance of the future possession of this beautiful land in which he was encamped as a stranger. *And there builded he an altar unto Jehovah.* Thus he marked the sacred spot in which Jehovah had appeared unto him. The building of an altar was one of the most significant acts of worship in the patriarchal times. Abraham was often building altars. Compare verses 8, 13, 18 and other passages.

8. *And he removed from thence.* He could not remain in this sacred spot. He encamped on a mountain with Bethel west of him, that is, toward the sea, and Ai in front of him, that is, toward the east. (The spelling *Hai* is the Hebrew definite article prefixed to the name *Ai*.) *And called upon the name of Jehovah.* Thus he did reverence to the God in whom he trusted. Perhaps there is a reference to public worship.

## WHEN YOUR SUCCESS IS A FAILURE.

When you are not greater as a man or a woman than you are as a lawyer, merchant, physician or clergyman.

When you are not cleaner, finer and better because of your life work.

When on the way to your fortune or position you have lost your self respect, courage, self control or any other noble quality.

When it has made conscience your accuser or shut the sunshine out of your life.

When it has blighted the aspirations or crushed the hopes of others.

When sympathy has been crushed out of your nature by selfish devotion to your business.

When you have lived a double life or practiced double dealing.

When it brings no blessings or opportunities or happiness into the lives of others.

When it blinds you to the interests of others or interferes with the rights of others.

When there is a dishonest or deceitful dollar in your pocket.

When your fortune or position has caused the ruin of widows, the robbery of orphans, the impoverishing of the poor or the crushing of the opportunities of any one else in the world.

When your business methods or your position has weaned the good opinion of the common people.

When it has not made a better person of you in the sight of God and of man.

When your death is regarded as a blessing instead of a loss.

When it has lowered your standard of right and made you a traitor to your highest and noblest impulses.

When you rob those who work for you, then pose as a philanthropist by giving a small part of ill gotten gains to some charity.

When the world is not richer and better for your life.

When you have hoarded every dollar you have made and have refused to help the poor.

When in your climb, you have trampled upon duty, love, friendship, honor and patriotism.

When your example has dragged others down. When your tyranny and injustice have driven others to desperation and destroyed their faith in God and man.

When your absorption in your business has made you a stranger to your family.

When it does not bring you nearer to God and to your fellow men.

The above items were expressed in, or suggested to my mind by reading *Greene's Fruit Grower*, Rochester, N. Y., and I commend them to the careful attention of all RECORDER readers, particularly to our young people.

E. H. SOCWELL.

Prayer is the preface to work.

Blessed are the missionaries of cheerfulness.

Faith never goes home with an empty basket.

Conviction of ignorance is the doorstep to the temple of wisdom.

If you would find the men that serve God the best, you must look for the men of the most faith.

## NOTICE

Two fine farms to let on shares. Five farms for sale cheap. For information address J. G. BURDICK, Berlin, N. Y.

## Magazines at Reduced Rates

Subscribe for your favorite magazine in combination with the RECORDER, and save money. Here are four combination offers to begin with and we will give others later:

## Offer No. 1

Recorder	\$2.00
Cosmopolitan	1.00
<b>Combination Price</b>	<b>\$3.00</b>

## Combination Price

**\$2.40**

## Offer No. 2

Recorder	\$2.00
Cosmopolitan	1.00
World Today	1.50
<b>Combination Price</b>	<b>\$4.50</b>

## Combination Price

**\$3.50**

## Offer No. 3

Recorder	\$2.00
Cosmopolitan	1.00
Woman's Home Companion	1.00
<b>Combination Price</b>	<b>\$4.00</b>

## Combination Price

**\$3.25**

## Offer No. 4

Recorder	\$2.00
Youth's Companion	1.75
<b>Combination Price</b>	<b>\$3.75</b>

## Combination Price

**\$3.00**

New subscriptions only to the Youth's Companion will be received at this price. For renewals, in combination with the RECORDER send full price.

**\$3.75**

Watch this column for other combination offers. Specify number of the combination offer you want. Ask us for prices on any magazine that you want. We can help you save money. Address

## Sabbath Recorder

PLAINFIELD, N. J.

## SPECIAL NOTICES

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

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed.  
W. D. WILCOX, Pastor,  
5606 Ellis Ave.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South. The Sabbath-school meets at 10:45 A. M. Preaching service at 11:30 A. M. A cordial welcome is extended to all visitors.

## The Best Offer Yet

Don't Miss This One

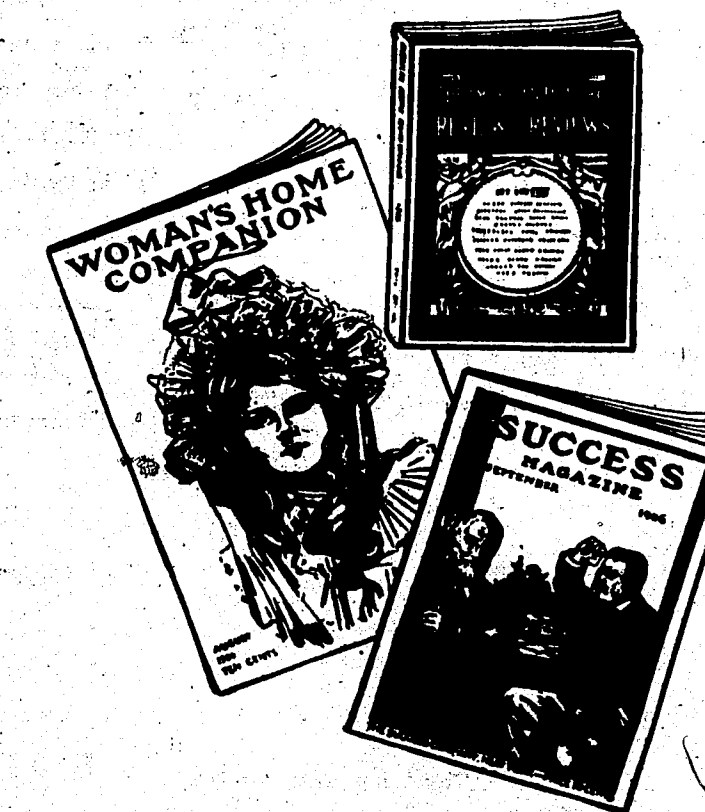
## OFFER NO. 5

Recorder	\$2.00
Review of Reviews	3.00
Woman's Home Companion	1.00
Success Magazine	1.00

Regular price 7.00

Combination Price \$5.00

You know what these periodicals are, and know their value.



These three, with the Recorder, only \$5.00

Our previous offers, Nos. 1, 2, 3 and 4 are still in force. Ask us for prices on any combination you want, or on any magazine or paper separately or in combination with the Recorder.

Address

## Sabbath Recorder

Plainfield, N. J.

## MEMORIAL FUND, BOARD MEETING.

The regular quarterly meeting of the Trustees of the Seventh-day Baptist Memorial Fund was held in the church parlors January 13, 1907, at 10 a. m.

Present: H. M. Maxson, J. A. Hubbard, J. D. Spicer, W. M. Stillman, Stephen Babcock, C. C. Chipman, O. S. Rogers, W. C. Hubbard; ex-officio, W. H. Crandall, Treasurer Alfred University, and Asa F. Randolph, accountant.

Minutes of October meeting were read. Communications were received from Dr. F. O. Burdick, Dr. A. E. Main, and M. D. VanHorn. Applications for financial aid were received from eight students in Alfred Theological Seminary, studying for the ministry, and from two not at Alfred.

The Finance Committee read their quarterly report showing changes in investments during the second quarter. Report adopted.

The Treasurer's quarterly report ending Dec. 31, 1906, was read and on motion adopted. It showed an income of \$6,023.06, divided as follows:

American Sabbath Tract Society	\$ 15 53
Babcock Chair of Physics	336 93
Bi-centennial Education Fund	132 15
Chair Church History and Homiletics	107 35
Chair Greek Language and Literature	205 63
Charles Potter Chair	

History and Political Science	531 00
D. P. Rogers Fund for Milton College	27 82
D. C. Burdick Bequest	340 99
Est. Edwin W. Burdick, deceased	49 00

GEORGE H. BABCOCK BEQUEST		
Alfred University	\$ 1 267 15	
Milton College	905 10	
Am. Sabbath Tract Soc.	543 07	
Young People Preparing for the Ministry	184 66	
Feeble Churches	307 30	
Discretionary Fund	399 32	3 666 60
Milton College		372 11
Plainfield Chair Doctrinal Theology		104 42

SARAH P. POTTER BEQUEST		
Am. Sabbath Tract Soc.	\$ 23 38	
S. D. B. Church, Plainfield, N. J.	23 32	
Indigent and Superannuated Ministers	41 95	
Young Men Preparing for the Ministry	4 88	

The Treasurer was instructed to remit the amounts in his hands due the various beneficiaries.

It was voted to send Dean A. E. Main \$144 for financial aid to students in the Theological Seminary, to be distributed by him as his judgment dictates, and to be accounted for, by him, to the Board. Eighteen dollars, each, was also voted to Rev. Henry N. Jordan, New Market, N. J., and Peter Takama, Haarlem, Holland, students in the ministry. From the Discretionary Fund the Board also voted \$100 to the S. D. B. Education Society for the Theological Seminary, and \$50 for the purchase of books for the Theological Seminary Library. The balance of the Discretionary Fund, \$294.32 was voted to Salem College, West Virginia.

Minutes read and approved.

WILLIAM C. HUBBARD,

Secretary.

Faithfulness and truth are the most sacred excellences and endowments of the human mind.

## FOR SALE.

On easy terms, a medical practice 19 years established in a Seventh-day community, with or without real estate, horse, carriages, drugs and instruments. Or might rent for two or three years on a percentage basis. A good man can collect yearly from \$2,000.00 up. Reason for wanting to sell, need of change before engaging in a specialty. Address Doctor, care Recorder.



# THE SABBATH RECORDER

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

VOLUME 63, No. 5.

PLAINFIELD, N. J., FEB. 4, 1907.

WHOLE No. 3,232.

### TABLE OF CONTENTS.

**They That Wait on the Lord, Poetry** . . . 49

**EDITORIALS**—Conference Calendar; About Those Names; Candidates for the Ministry; What is the Cause? Are Ministers Interior in Ability? Influence of Strong Churches; Are Ministers Weak Men? Internal Values in the Sabbath; Jesus and the Sabbath. . . . . 49-51

**Editorial News Notes** . . . . . 51

**Candidates for the Ministry** . . . . . 53

**Missions**—The Debt; In the Day that the Lord God Made the Earth and the Heavens; From F. J. Bakker; Missionary Board Meeting . . . . . 54-55

**Deacon E. R. Maxson** . . . . . 55

**In Memoriam** . . . . . 55

**WOMAN'S WORK**—Submission; The Beautiful Life; "The Saint of Second Avenue"; The Way of a Boy, Poetry; Albion Wis . . . . . 56-57

**Our New Friend 1907** . . . . . 57

**YOUNG PEOPLE'S WORK**—Christianity; Questions Answered . . . . . 58

**His Own Administration** . . . . . 58

**CHILDREN'S PAGE**—Dolly's Lesson, Poetry; Why the Bear Sleeps all Winter; Reading and Study Course in Bible History . . . . . 59

**Why Cast Down, Poetry** . . . . . 59

**HOME NEWS** . . . . . 60

**Tract Society**—Treasurer's Report . . . . . 60

**A Deal in Apples** . . . . . 60

**DEATHS** . . . . . 61

**SABBATH SCHOOL** . . . . . 62

**When Your Success is a Failure** . . . . . 62

**Memorial Fund, Board Meeting** . . . . . 63

### The Sabbath Recorder.

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

**TERMS OF SUBSCRIPTION.**  
Per year . . . . . \$2 00  
Papers to foreign countries will be charged 50 cents additional, on account of postage.  
No paper discontinued until arrearages are paid, except at the option of the publisher.

**ADDRESS:**  
All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

### THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath-school Board, by the American Sabbath Tract Society, at  
PLAINFIELD, NEW JERSEY.

**TERMS.**  
Single copies per year . . . . . 60 cents  
Ten copies or upwards, per copy . . . . . 50 cents  
Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

### HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath-school Board. Price 25 cents a copy per year; 7 cents a quarter.  
Address communications to The American Sabbath Tract Society, Plainfield, N. J.

### THE SEVENTH-DAY BAPTIST PULPIT.

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.  
This publication will contain a sermon for each Sabbath in the year by ministers living and departed.  
It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all. Price fifty cents per year.  
Subscriptions should be sent to Rev. E. B. Saunders, Ashaway, R. I., and editorial matter to Rev. Geo. B. Shaw, Plainfield, N. J.

### Utica, N. Y.

**D. R. S. C. MAXSON,**  
Office, 225 Genesee Street.

### Geary, Ark.

**DANIEL C. MAIN, M. D.,**  
Physician and Surgeon.

**60 YEARS' EXPERIENCE**

**PATENTS**

TRADE MARKS  
DESIGNS  
COPYRIGHTS &c.

Scientific American

## ALFRED UNIVERSITY

ALFRED, N. Y.  
—FOUNDED 1838—  
Second Semester opens  
January 28th 1907.

For particulars address:

Boothe Colwell Davis, Ph. D., D. D. Pres.

ALFRED ACADEMY,  
Second term opens January 28th 1907.

William S. Maxson, Ph. B., Prin.

## Milton College

Second Semester begins  
February 4, 1907.

A college of liberal training for young men and women. Degrees in arts, science, and music.  
Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of Anglo-Saxon and early English. Thorough courses in Biology and Geology.

The Academy of Milton College is an excellent preparatory school for the College or for the University.  
The School of Music has courses in piano-forte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.  
Classes in Elocution and Physical Culture. Club boarding, \$1.50 per week; boarding in private families, \$3 per week, including room rent and use of furniture.  
For further information address the

**REV. W. C. DALAND, D. D., President**  
or Prof. A. E. WHITFORD, M. A., Registrar,  
Milton, Rock County, Wis.

## Salem College

SALEM, WEST VIRGINIA  
—Winter term opens Dec. 4, 1906—

Classical, Scientific, Music and Normal Courses.  
State University credit given for the first two years of the Civil Engineering Course.  
Facilities for thorough work in all departments.  
The constant aim is to develop well rounded manhood and womanhood.  
Sympathetic relations between teachers and pupils and personal instruction possible.  
The environments are conducive to enthusiastic work.  
Information gladly furnished.

CORTEX E. CLAWSON, A. B., Pres.

Chicago, Ill.  
**BENJAMIN F. LANGWORTHY,**  
ATTORNEY AND COUNSELLOR AT LAW,  
Suite 210 and 212, Tacoma Bldg.,  
131 LaSalle St. Tel. Main 3141. Chicago, Ill.

**BOARD OF SYSTEMATIC BENEVOLENCE**—W. H. Ingham, President; Dr. Geo. W. Post, Corresponding Secretary, 1908 Washington Boulevard, Chicago, Ill.; Dr. A. S. Maxson, Recording Secretary; O. S. Rogers, S. W. Maxson, Stephen Babcock, Chas. B. Hull, Dean A. E. Main, Rev. A. E. White.  
Pledge cards and envelopes will be furnished free, carriage prepaid, on application to Dr. Albert S. Maxson, Milton Junction, Wis.

### Seventh-day Baptist Bureau

of Employment and Correspondence.  
President—W. M. Davis, Chicago, Ill.  
Vice-President—W. H. Greenman, Milton Junction, Wis.  
Secretaries—L. K. Burdick, Battle Creek, Mich.; O. S. Rogers, Plainfield, N. J.  
Associational Secretaries—Wardner Davis, Salem, W. Va.; C. Laton Ford, Plainfield, N. J.; Dr. S. C. Maxson, 22 Grand St., N. Y.; S. W. Maxson, Alfred, N. Y.; W. K. Davis, Milton, Wis.; F. R. Saunders, Hammond, La.  
Under control of General Conference. Denominational in scope and purpose.  
—INCLOSE STAMP FOR REPLY.

Plainfield, N. J.

### AMERICAN SABBATH TRACT SOCIETY.

EXECUTIVE BOARD.  
STEPHEN BABCOCK, President, 48 Livingston Ave., Yonkers, N. Y.  
Rev. A. H. LEWIS, Corresponding Secretary, Plainfield, N. J.  
A. L. TITWORTH, Secretary, Plainfield, N. J.  
F. J. EDWARDS, Treasurer, Plainfield, N. J.  
Regular meeting of the Board, at Plainfield, N. J., the second first-day of each month, at 2:15 P. M.

### THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

H. M. MAXSON, President, Plainfield, N. J.  
D. E. TITWORTH, Vice-President, Plainfield, N. J.  
W. C. HUBBARD, Secretary, Plainfield, N. J.  
JOSEPH A. HUBBARD, Treasurer, Plainfield, N. J.  
Gifts for all Denominational Interests solicited.  
Prompt payment of all obligations requested.

### WILLIAM M. STILLMAN, COUNSELLOR-AT-LAW.

Supreme Court Commissioner, etc.  
Milton, Wis.

### WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President—Mrs. S. J. Clarke, Milton, Wis.  
Vice-Presidents—Mrs. J. B. Morton, Milton, Wis.; Mrs. A. R. Crandall, Milton, Wis.  
Corresponding Secretary—Mrs. T. J. Van Horn, Albion, Wis.  
Recording Secretary—Mrs. J. H. Babcock, Milton, Wis.  
Treasurer—Mrs. G. R. Boss, Milton, Wis.  
Editor of Woman's Page—Miss Ethel A. Haven, Leonardsville, N. Y.  
Secretary, Eastern Association—Mrs. Anna Randolph, Plainfield, N. J.  
Secretary, South-Eastern Association—Mrs. H. C. Van Horn, Lost Creek, W. Va.  
Secretary, Central Association—Miss Ethel Haven, Leonardsville, N. Y.  
Secretary, Western Association—Miss Agnes L. Rogers, Albion, N. Y.  
Secretary, South-Western Association—Mrs. G. H. F. Randolph, Fouke, Ark.  
Secretary, North-Western Association—Mrs. Nettie M. West, Milton Junction, Wis.  
Secretary, Pacific Coast Association—Mrs. B. F. Titworth, Riverside, Cal.

### New York City.

### SABBATH SCHOOL BOARD.

President—Eale F. Randolph, Great Kills, N. Y.  
Vice-Presidents—Eastern Association, Abert Whitford, Westery, R. I.; Central Association, Ira Le. Cottrell, Leonardville, N. Y.; Western Association, A. J. C. Bond, Nile, N. Y.; South-Eastern Association, Herbert C. VanHorn, Lost Creek, W. Va.; Northwestern Association, Herman D. Clarke, Dodge Centre, Minn.; W. D. Burdick, Farina, Ill.; South-Western Association, Gideon H. F. Randolph, Fouke, Ark.  
Recording Secretary—Corliss F. Randolph, 185 North Ninth Street, Newark, N. J.  
Corresponding Secretary—John B. Cottrell, Plainfield, N. J.  
Treasurer—Frank L. Greene, 490 Vanderbilt Avenue, Brooklyn, N. Y.  
Members—C. E. Shaw, Plainfield, N. J.; Chas. C. Chipman, Yonkers, N. Y.; Stephen Babcock, Yonkers, N. Y.; Edward E. Whitford, Brooklyn, N. Y.; A. C. Prentice, R. L. Cottrell, H. W. Prentice.  
Regular meetings the third Sunday in September and March, and the first Sunday in June.

### HERBERT G. WHIPPLE, COUNSELLOR-AT-LAW.

St. Paul Building, New York City.

C. C. CHELSEMAN, ARCHITECT,  
St. Paul Building, 220 Broadway.  
**HARRY W. PRENTICE, D. D. S.,**  
"THE NORTHERNER,"  
75 West 103d Street.

**ALFRED CARLYLE PRENTICE, M. D.,**  
135 W. 46th Street.  
Hours: 9-10 A. M. 1-2 and 6-8 P. M.

**ORRA S. ROGERS, Special Agent,**  
MUTUAL BENEFIT LIFE INS. CO.,  
137 Broadway, Tel. 6548 Cort.

Alfred, N. Y.

### SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y.  
Rev. ARTHUR E. MAIN, Corresponding Secretary, Alfred, N. Y.  
V. Y. BAGGS, Recording Secretary, Alfred, N. Y.  
A. B. KENYON, Treasurer, Alfred, N. Y.  
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

### ALFRED THEOLOGICAL SEMINARY.

Rev. ARTHUR E. MAIN, Dean.  
The next year opens Tuesday, Sept. 18, 1906.

### THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Alfred, N. Y., AUG. 21-26, 1907.  
A. E. MAIN, D. D., President, Alfred, N. Y.  
Rev. W. D. WILCOX, Recording Secretary, 5606 Ellis Ave., Chicago, Ill.  
FRANK L. GREENE, Corresponding Secretary, 490 Vanderbilt Ave., Brooklyn, N. Y.  
W. C. WHITFORD, Treasurer, Alfred, N. Y.  
Executive Committee—Rev. W. L. Burdick, Ashaway, R. I.; David E. Titworth, Plainfield, N. J.; Eale F. Randolph, Great Kills, N. Y.; Rev. W. D. Burdick, Farina, Ill.; W. H. Crandall, Alfred, N. Y.; Rev. L. C. Randolph, Alfred, N. Y.

West Edmeston, N. Y.

### YOUNG PEOPLE'S EXECUTIVE BOARD.

President—A. C. Davis, Jr., West Edmeston, N. Y.  
Secretary—A. L. Davis, Verona, N. Y.  
Treasurer—Eda R. Coon, Leonardville, N. Y.  
Junior Superintendent—W. G. Rood, North Loup, Neb.

### DR. A. C. DAVIS, JR.

General Practitioner.  
Specialty: Eye and Ear.

Westerly, R. I.

### THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

WM. L. CLARKE, President, Westerly, R. I.  
A. S. BABCOCK, Recording Secretary, Rockville, R. I.  
GEORGE H. URTER, Treasurer, Westerly, R. I.  
REV. E. B. SAUNDERS, Corresponding Secretary, Ashaway, R. I.  
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July, and October.

### BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRA B. CRANDALL, President, Westerly, R. I.  
FRANK HILL, Recording Secretary, Ashaway, R. I.  
Associational Secretaries—Stephen Babcock, Eastern, 48 Livingston Ave., Yonkers, N. Y.; Dr. A. C. Davis, Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, Northwestern, Nortonville, Kans.; E. J. East, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.  
The work of this Board is to help pastorless churches in finding and obtaining pastors and unemployed ministers among us to find employment.  
The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be in working force, being located near each other.  
The Associational Secretaries will keep the working force of the Board posted by circulars and reports in their respective Associations, and give whatever aid and counsel they see fit.  
A few days ago I was talking with a friend about the recent articles in the Recorder on tithing, and raised the same question, and he said, "I have fallen down

## Editorial

**Preserve This Recorder**  
Probably those of our readers who are not interested in tithing will think that too much space is given to that question in this issue of the RECORDER.

On the other hand those who are represented by such an one as the writer of a letter found below will be glad to consider what is said in connection with any further study of the question that they may desire to make. Tithing has a direct bearing upon that part of Christian duty and of worship,—for the giving of money in the right spirit is worship,—which is involved whenever Systematic Benevolence, or any question relative to the financial support of the Church of Christ and the advancement of the kingdom of Christ through missionary work, are considered. Although we do not find in the Bible definite instruction concerning tithing by which all the questions that have been raised in connection with it can be settled, the larger question of devoting money to the cause of Christ, is directly involved. We venture to suggest that those who are interested in tithing, preserve this issue of the RECORDER for reference. It will certainly help to answer many questions that arise, and to throw light upon the problem of tithing and of contributing money for the advancement of God's kingdom.

\*\*\*\*

In the RECORDER for May 8, 1905, we gave a brief history of tithing in connection with quite an extended discussion of certain phases of tithing, which had been carried on by various correspondents. Since the discussion of tithing began a few months ago, on the Young People's Page, we have been appealed to by various correspondents to express opinions or give explanations concerning tithing. Our latest correspondent says:

"If you think it advisable to do so, will you not tell us through the RECORDER what the Bible teaches in regard to tithing; that is, whether people were supposed to tithe their gross receipts or only the increase. I asked our pastor last night, after prayer meeting, and he said that he couldn't answer it. Those who remained in the room heard my question and gathered around, saying, "I want to hear, too."

A few days ago I was talking with a friend about the recent articles in the Recorder on tithing, and raised the same question, and he said, "I have fallen down

## Faith

Through days' and nights, bitter with grief and pain  
He testeth me.  
But still my trials bring me nearer Him,  
His cross I see,  
And comfort gain.

Each throbbing pulse, each shortened breath,  
Numbers my days.  
My earthly loss is heavenly gain.  
He in appointed ways  
Gives life for death.

Gazing through eyes tear-blind and dim,  
Trusting I wait,  
Knowing that He who placed me here  
Shall bring me through Death's gate  
To heaven and Him.

M. L. Murdock in Baptist Commonwealth.

## \*\*\*\*

over that several times." This makes me believe that others as well as myself are interested in the question. Of course it is a matter for individual decision, but we cannot decide wisely without a fair understanding of the matter.

Personally, I have always, since a small child, given a tithe of my gross receipts, and supposed until two years ago that every one else who tithed did the same. You may smile at that (I do), but it is true. But I learn since that many people deduct their "running expenses" first, and should think that in many cases the amount left to tithe might be exceeding small. In some other lines of business it would be large. I am getting very much interested in the question, and should like to know just what the Bible really teaches concerning it. Cannot you or some other Bible student tell us?"

We had not thought it necessary to present the Biblical features of the question in detail, since our readers might investigate those phases of the question with a Concordance and Bible, without great research. Perhaps, however, it will aid our readers if the question is treated somewhat in detail. We have made a restudy of the entire field within the last ten days, consulting various authorities and sources of information which will be noted hereafter. First of all, the question of tithing in the Bible is not treated at length, neither is it a question concerning which much definite legislation appears. Many facts concerning the history of tithing in the world must be found out of the Bible. The giving of a tenth appears in oriental history long before the opening of Jewish history. In some cases, it seems to have been the standard by which sacrifices to the gods were determined upon, that is, the amount that should be sacrificed to them. So far as we can learn, in all

The next passage in order is Leviticus 27: 30-32. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And if a man will redeem ought of his tithe, he shall add unto it the fifth part thereof. And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto the Lord." The question of date in this writing has some bearing here, since the practice of

cases, tithing applies only to the products of the ground and to the increase of flocks and herds. This is certainly true of tithing as it appears in the Bible and we call special attention of the readers to this fact. Since the Bible does not discuss tithing except in connection with agriculture it can furnish no suggestion even, much less a standard by which to decide many of the minor problems which have lately been discussed in the RECORDER. Tithing was also the basis on which taxes of various forms were established, at a very early date. The tenth is still the basis, especially in matters of import and export, throughout the East, and to a greater or less extent among all civilized nations. "Ten per cent *ad valorem*" is a common phrase in commercial transactions, the origin of that standard going back to the early history of tithing. It seems also to have been the standard by which spoils of war were distributed, under certain circumstances.

\*\*\*\*

While Deuteronomy 14: 22-29 is the nearest approach to anything like legislation concerning tithing, Old Testament it may be well to take up the passages which refer to it, in the order of the books of the Bible as they now stand. It must be said, however, that the dates, actual or probable, of the various passages which appear do not accord fully with the order of the books of the Old Testament; but for the present it is not necessary to discuss that question of dates.

First we have Genesis 14: 20, (Revised Version), "And blessed be God the Most High, which hath delivered thine enemies into thy hand. And he gave him a tenth of all." This transaction was clearly a division of the spoils of war. All details concerning it are wanting. It is, however, in keeping with the fact that a tenth, as the basis for division, was undoubtedly familiar to Abraham in his early home, as it was to Melchisedec, of whom we know so little. There is nothing in this text touching upon law or any obligation upon the people generally to tithe.

The next passage in order is Leviticus 27: 30-32. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And if a man will redeem ought of his tithe, he shall add unto it the fifth part thereof. And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto the Lord." The question of date in this writing has some bearing here, since the practice of