

# 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.

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

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## 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.

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### 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?"

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.

## 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.

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## 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

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.

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tithing the produce of the earth and of the flocks is referred to as an existing custom; and there can be little doubt that the earliest features of tithing among the Hebrews did not include the flocks. What is here required is a tenth part of the products of the land, including the orchards, and one-tenth of the flocks. The plan of choosing from the flocks that the animals were to pass through a gate, every tenth animal being touched with a rod, the end of which was painted with vermilion. The size and quality of the animal was not taken into account. It would seem that the passage of the flocks began with the animals nearest the opening so that the choice of each tenth animal was practically a matter of chance.

In Genesis 28: 18-20, Jacob promises to give a tenth to God, in case God shall return him to his father's home in peace, etc. This is a personal vow which is easily explained upon the idea that the children of Abraham were familiar with the custom of devoting one-tenth to religious purposes.

Numbers 18: 24-28. "For the tithe of the children of Israel, which they offer as an heave offering unto the Lord, I have given to the Levites for an inheritance; therefore I said unto them, Among the children of Israel they shall have no inheritance. And the Lord spake unto Moses saying, Moreover thou shalt speak unto the Levites, and say unto them, When ye take of the children of Israel the tithe which I have given you from them for your inheritance, then shall ye offer up an heave offering of it for the Lord, a tithe of the tithe. And your heave offering shall be reckoned unto you, as though it were the corn of the threshing floor, and as the fulness of the winepress. Thus ye shall offer an heave offering unto the Lord of all your tithes, which ye receive of the children of Israel; and thereof ye shall give the Lord's heave offering to Aaron the priest." These passages refer clearly to the regulations which were made after the children of Israel had settled in the land of Palestine and when the tenth of products of the field were set aside for the support of the Levites who had no inheritance in the land, and who in turn were required to tithe the tenth they had received for the support of the Aaronic priests.

Next in order is Deuteronomy 12: 11-17. "Then it shall come to pass that the place that the Lord your God shall choose to cause his name to dwell there, thither shall ye bring all that I command you; your burnt offerings and your sacrifices, your tithes and the heave offering of your hand and all your choice vows which ye vow unto the Lord. And ye shall rejoice before the Lord your God, ye, and your sons, and your daughters and your menservants and your maidservants, and the Levite that is within your gates; forasmuch as he hath no portion nor inheritance with you. Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest; but in the place which the Lord shall choose, in one of thy tribes, there shalt thou offer thy burnt offerings, and there shalt thou do all that I command thee. Notwithstanding thou mayest kill and eat flesh within all thy gates, after all the desire of thy soul, according to the blessing of the Lord thy God which he hath given thee; the unclean and the clean may eat thereof, as of the gazelle and as of the hart. Only ye shall not eat the blood; thou shalt pour it upon the earth as water. Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thine oil, or the first-

lings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, nor heave offerings of thine hand." In these passages appears the main feature of the tithe in the earlier history of the Israelites. In that early history the first fruits were to be gathered and used for a religious sacrificial feast, an act of worship or an offering to the Lord. The second stage of that history seems to be brought out by a passage in Deuteronomy, when, for some reason, a definite amount, a tenth of the first fruits, etc., was assigned for this sacrificial feast.

Deuteronomy 14: 22-29. "Thou shalt truly tithe all the increase of thy seed, that which cometh from the field year by year. And thou shalt eat before the Lord thy God in the place which he shall choose, to cause his name to dwell there, the tithe of thy corn, of thy wine, of thine oil and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always. And if the way be too long for thee so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God shall bless thee; then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose; and thou shalt bestow that money for whatsoever thy soul desireth, for oxen, or for sheep, or for wine or for strong drink, or for whatsoever thy soul asketh thee, and thou shalt eat there before the Lord thy God and thou shalt rejoice, thou, and thine household. And the Levite that is within thy gates; thou shalt not forsake him; for he hath no portion nor inheritance with thee. And at the end of every three years thou shalt bring forth all the tithe of thine increase in the same year, and shalt lay it up within thy gates; and the Levite, (because he hath no portion or inheritance with thee) and the stranger and the fatherless and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all thy work of thine hand which thou doest."

As we have said above this comes as near being definite legislation as anything in the Old Testament. Here we find the added provision that if the annual feast, which seems to have been held at a definite place, should be too far from the home of anyone for carrying the tithe, it might be turned into money and the money taken to the place where the feast was held, Jerusalem, for example, and spent for any form of food which men desired in connection with the feast. This permitted the purchase of wine and strong drink, "or whatsoever thy soul asketh;" the provision being that the proceeds of the tithe should be wholly used for the feast, each man keeping the feast with his household, that is, making it a family affair; or in modern terms, a great family picnic. The Levites were to be invited, because, having no possessions in the land, they could not bring such a tithe. It appears here also that every third year the tithe must be kept at home, and that special invitations should be given to those in want, the stranger and the widow and the fatherless, to partake of the family feast, each family holding the feast by themselves, but each under obligations to invite any needy one or any Levite, who might be in reach.

In Deuteronomy 26: 12-15, we find a repetition of the direction commanding this feast of tithes each third year at home, and added to it the obligation on the part of the householder

to affirm that he had fulfilled all these regulations in connection with the feast, and to ask therefore for a blessing upon Israel and upon the ground which had produced the harvest thus tithed.

Passing to second Chronicles 31: 5, 6, 12, we find bits of history concerning the keeping of these tithe-feasts, but nothing by way of legislation. "And as soon as the commandment came abroad, the children of Israel gave in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. And the children of Israel and Judah that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of dedicated things which were consecrated unto the Lord their God, and laid them by heaps. . . . . And they brought in the oblations and the tithes and the dedicated things faithfully; and over them Conaniah the Levite was ruler, and Shimei his brother was second."

In Nehemiah 10: 37-38, we meet again the regulation which devoted the tithe of the first fruits to the support of the Levites. Probably the original family feast gave way, in part or wholly, when, after the establishment of temple services, so large a demand was made for the support of the Levites and priests. In each case the reader should remember that the Levites were required to retithe what had been received.

Nehemiah 12: 44; 13: 5, note some of the further details in the gathering of tithes for the use of the Levites. "And on that day were men appointed over the chambers for the treasures, for the heave offerings, for the firstfruits, and for the tithes, to gather into them, according to the law for the priests and the Levites; for Judah rejoiced for the priests and for the Levites that waited. . . . . had prepared for him a great chamber where aforetime they laid the meal offerings, the frankincense, and the vessels, and the tithes of corn, the wine, and the oil, which were given by commandment to the Levites, and the singers, and the porters; and the heave offerings for the priests."

Amos 4: 4 is a condemnation of what seems to be disobedience on the part of the children of Israel in the offering of their tithes, when it seems that they were offered in a way that he called transgression. "Come to Bethel, and transgress; to Gilgal, and multiply transgression; and bring your sacrifices every morning, and your tithes every three days." The passage clearly indicates a perversion of what God had required. In Malachi 3: 8-10 is still stronger condemnation of the children of Israel because they had failed in many things, among which was their neglect to properly bring their tithes. "Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

VERY little appears in the New Testament touching tithing. Christ sharply condemns the scrupulousness of the Pharisees in bringing tithes of transitory and valueless products gathered from their gardens, which they

neglected the "weightier matters" of the law. The New Testament urges generous, voluntary giving, and provisions were made very early for the support of the poor, through such voluntary gifts. The discussion of that question as it appears in First Corinthians brings out plainly the duty of voluntary giving without reference to a specific percentage. It would not be just to say that Christ set aside the system of tithing, nor that he taught his followers to disregard it. He did teach them something different and far better than what was then done under the name of tithing.

General Conclusion

SO FAR as we can see, two general conclusions are legitimate from what is said in the Old Testament concerning tithing. Probably the sacrificial feast of early harvest was voluntary. It was primarily an affair of each family, when the annual feast came to be celebrated in a given place, perhaps at first wherever the ark may have been, and later at Jerusalem, the people were to come together, bringing their tithes and eating them, family by family. After the permanent settlement in Palestine, and the establishment of the Levitical and Aaronic priesthoods, the tithe was given over to the Levites since they had no possessions in the land, and they were required to retithe their portion for the use of the Aaronic priests. In the second place it appears that tithing was first applied to the products of the earth, and that each tenth animal from the flocks and herds was included, at a later day. But it is important to note that in addition to the tithe much more was required by the way of offerings. In all cases where the full duty of Israel is indicated, either by condemnation, or by approval, other gifts than the tithes are included. We must therefore decide that tithing did not play a very prominent part in the religious system of the Jews and that it did not by any means include the whole of their gifts, either for the support of religion in connection with the temple services, nor the sum of their gifts by way of sacrifices. The teaching of the Rabbis in the later history of the Jews, and the prominence with which tithing was re-established by the Roman Catholic Church, gave it greater place in religious history, greater than the actual commandments or records of the Old Testament indicate. There is no reason why Christians should not decide to practice tithing, but we know of no standard set in the Bible by which they may determine their duty to do this, much less any standard by which they may determine just what shall be tithed. If the Old Testament be strictly interpreted, none but those whose business is agriculture or stock raising, or both, can be required to tithe, even were the Old Testament regulation to be accepted by him as binding. These we believe are the general conclusions one must reach from what is recorded in the Old Testament.

Authorities

THAT we may aid those who desire to look further into the question of tithing, we refer them to the following authorities: Encyclopedia Britannica, ninth edition, Vol. 23, p. 438, ff.; Smith's Bible Dictionary, edition 1865, p. 950; Hastings' Bible Dictionary, edition 1905, Vol. 4, p. 780, ff.; Schaff-Herzog Encyclopedia of Religious Knowledge, edition 1884, Vol. 3, p. 236, ff.; "The Life and Times of Jesus the Messiah," Eiderheim, Vol. 4, edition 1884, pp. 212, 412-413; Century Dictionary, Vol. 6, p. 635; Jewish Encyclopedia, first edition, Vol. 12,

pp. 150-152; McClintock and Strong Encyclopedia of Religious Knowledge, Vol. 10, p. 433.

These authors, together with the standard histories of the Hebrews, by such authors as Kent and Schurer, will aid those who desire to make a critical examination of the question. If any one cares to follow the history in detail through the Middle Ages and since the Reformation, it will be necessary to consult such authorities as the Encyclopedia Britannica, together with various authorities touching ecclesiastical law during the Roman Catholic period, and wherever the Church has been established in Europe since the Reformation.

In 1905, May 8, we published the following editorials, which it seems best to repeat here.

Christ's Attitude Toward Tithing

WHEN Christ appeared, with the Pharisees, especially, tithing had become degraded into an excessive system of formalities, many of which were meaningless and gave excuse for actual disobedience, under the pretense of great religious devotion. This meaningless, if not dishonest, formality in connection with tithing, was closely akin to the dishonest formalities which then abounded in connection with Sabbath observance. It followed, therefore, that what little Christ said concerning tithing was by way of condemnation directly or indirectly, and nothing authoritative concerning it as a principle, or as a duty, appeared in his teachings. The earnest religious spirit which developed in the New Testament church exalted the grace of giving, both for the support of the church and the support of the poor. This latter, the support of the poor, is much more prominent than any other feature of the case during the New Testament period, and for a century or two after that period. The discussion of that phase, as it appears in Paul's first letter to the Corinthians, throws much light on the question of *voluntary giving without reference to the proportion*. Nevertheless, it should not be said that Christ set aside the system of tithing, and taught his followers to disregard it. But he did introduce something better, through the spirit which came to pervade the hearts of his followers, than the formal and often dishonest system of tithing, which he condemned on the part of the Pharisees.

Its Development in the Christian Church

AS THE spirit of devotion which characterized the earlier Christians gave way before the gradual development of the Roman Catholic Church, voluntary giving grew less, and some form of legal requirement was found necessary to support the State-Church. So it came about that during the last half of the sixth century, the second Council of Tours, in 567 A. D., and the second Council of Macon, 580 A. D., enjoined tithing and announced that not to tithe would be considered a sin. The universal practice of tithing, however, under a law of the Empire, did not go into effect until about 785 A. D., under Charlemagne. This took on many new forms, as the State church system developed and political and religious influence and methods were combined, under the growing power of the Romanized church and the increasing darkness of the Middle Ages. The history of tithing during several centuries of that period can only be traced by following the general history of the church in its religious-political character.

THE reformatory movement, both on the Continent and in England, retained the essential features of tithing as the basis of legislation for the support of the state-churches, which were continued. We of the United States were more closely allied with England and the Reformation as it was developed there, and many features of the State-church, including tithing, were transferred to the early American Colonies. Since the time of the Revolutionary War, the State-church has practically disappeared in the United States. Tithing as a religious and political question has undergone many changes in England. The last important change took place in 1836, when tithing was absorbed in general taxation, for the support of the Established Church. Wherever this system remains in Europe, it has undergone similar modifications under the spirit of modern times, so that while in some sense the standard of the tenth, as a matter of proportion, yet remains in name or in form, most of the features of the Middle Ages and of the early Jewish period have disappeared. In Mohammedan countries, even to the present time, taxes are regulated, in part or in whole, upon the ancient basis of a tenth. Gathering up the facts, the reader will see that the giving of tithes was at first a voluntary act of worship on the part of those who desired thus to express their thankfulness to the gods, as among the Pagans, or to Jehovah, as among the Hebrews. The second stage among the Hebrews made it a legal regulation, on the original basis or religious duty. The early Christian church surpassed the tithing system under a warm religious enthusiasm, by voluntary giving. With the development of the Roman Catholic church, it appeared again as a State-church system. In various modifications it still continues in the Established Churches of the Old World.

THAT liberal and systematic giving for the support of the cause of *Christian Duty*? God is a Christian duty, goes without saying. That tithing is enjoined upon Christians by any direct Biblical authority does not appear. It does appear, however, that tithing had full divine sanction in the Jewish church, and it may be fairly concluded that under the Christian dispensation, the proportion which God's people should contribute ought not to be less, but rather greater, in the light of Biblical and general history. There is abundant ground for concluding that the obligations resting upon Christians require that at least a tenth be given to the Lord. We believe, however, that this should not be made so absolute a standard that more may not, in justice, be required. On the other hand, there may be circumstances, as of misfortune, in which, for the time at least, less may be given without failure in duty or fear of Divine displeasure. In a word, we believe the discussion of tithing as an obligation upon Christians is valuable as indicating, as nearly as any general standard can indicate, the duty of all Christians as to the proportion of giving. On the other hand, the true spirit of Christianity and especially the history of the early church, indicates that this giving should be wholly voluntary; that is, that Christians should gladly and cheerfully contribute one tenth to the cause of God. Probably the average Christian contributes much less than a tenth, while, without doubt, some Christians habitually contribute considerably more than ten per cent. Just what is to be considered the Lord's money, and just

how the contribution shall be applied, must be left to each individual for decision. It would be eminently proper, however, for a church, or any group of individuals, to express the opinion that ten per cent. is a just and desirable standard by which to regulate our gifts for the cause of Christ. The thing to be avoided in this connection, is reducing the matter of giving to a hard and fast rule which might exclude that joyous and voluntary spirit that finds expression in the apostle's words, "The Lord loveth a cheerful Giver." These words of the apostle should not be interpreted as it is said a boy did interpret them on one occasion, when, having a dime and a quarter, he put the dime in the collection basket, and reported to his father as the reason for so doing, that "The Lord loveth a cheerful giver and I could give the dime with greater cheerfulness than I could the quarter."

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## EDITORIAL NEWS NOTES.

A serious explosion took place in a coal mine near Weston, West Virginia, January 26, in which more than fifty were killed. It was caused by "fire-damp."

General interest will be felt in the fact that action has been begun in the Supreme Court against certain of the prominent coal roads in Pennsylvania, charging them with breach of contract, etc. in connection with the coal trust.

The skeleton of a Naosaurus, a prehistoric reptile, has just been mounted in the Natural History Museum in New York. This is the first such skeleton ever mounted. This animal existed during the Permian period some millions of years ago. Hence this is considered the oldest fossil skeleton now known. Most of the bones were found in northern Texas. The Permian period succeeded the carboniferous or coal age, hence specimens from that age can be secured only where there have been great upheavals of the earth, or where there has been great washing away of soil by water. The body of the reptile was about ten feet in length. An immense fin-like spine covers the whole length of the back so that the animal is sometimes called the "ship lizard."

Rev. Dr. Henry Martin Field, who was more than forty years editor of *The Evangelist*, a leading Presbyterian paper, and a literary man widely known, died January 26, 1907. He was born at Stockbridge, Mass., April 3, 1822. His brother, Cyrus W., laid the first Atlantic cable; another brother, Stephen Johnson, was for many years a Justice of the United States Supreme Court; and another brother, David Dudley, was for a long time a leader and a most notable member of the New York Bar. These brothers were all men of exceptional ability and great nobility of character. Together they form an historic family.

An unusual feature in agricultural circles appears in two "alligator farms," one in St. Augustine, Fla., and the other at Hot Springs, Ark. At the farm in Arkansas there are more than five hundred live alligators, ranging from the "baby gators" which are less than six inches long, up to "Big Joe," who is nearly fifteen feet long. The production of alligators is said to be profitable as a commercial enterprise.

The legality of an order issued by a post-commander of Columbus, Ohio, requiring a non-commissioned officer in the army to "attend divine services in the church in which he had been brought up," has been denied by the War Department during the last week. According to that decision, the post-commander had no right to

issue such an order. The decision also says that the officer should have obeyed the command and then submitted a complaint against his superior.

The activity of scientists in developing great utilities is a marked feature of these days. Efforts to secure nitric acid from air, to which we referred last week, the constant development of wireless telegraphy, the development of wireless telephony, the manufacture of home-made gases for lighting and heating, together with similar efforts in many other fields of scientific inquiry, are to be highly commended.

The increasing value of aroused moral sentiment has been demonstrated within the last few days, by the fact that an undesirable opera, known as "Salome" which was placed upon the stage not long since in the city of New York, has met its death-blow by the refusal of the owners of the Metropolitan Opera House to allow the performance to proceed. Besides being objectionable because of its too slightly veiled licentiousness, it approaches the blasphemous in that the leading character is represented as the daughter of Herodias, and her connection with the death of John the Baptist. It is certainly a hopeful sign when wholesome public opinion can accomplish such results.

A curious case is reported from Derby, Conn. In 1892, a child ran a needle into her left foot. The point was broken off and remained in the flesh. January 27, the point of that needle was taken from the left ear of Miss Mabel Bishop, who had suffered fifteen years from the effects of the needle point as it traveled from her foot to her ear; in the last stages developing deafness in her right ear. A powerful magnet was used to draw the needle point, which was less than an eighth of an inch long, from her left ear.

Late advices indicate that a political revolution is about to appear in Venezuela. Venezuela has been less subject to such outbreaks than the smaller states of Central America, but the revolution microbe now promises quite extensive development in that republic.

One of the marked features of railroad building in these years of railroads, is the project of a railroad from Winnipeg to Hudson's Bay, thus opening a short route to European markets, for the rapidly developing wheat fields of Northwest Canada. Canada is liberal in granting government aid to railroad enterprises, and the hitherto unknown value of the great Northwest as a wheat-producing section is stimulating activity in every direction.

January 27; the Joint Postal Commission of Congress made a report which recommends extensive modifications in the present postal arrangements of the United States. Newspaper men will await with interest the adoption or rejection of that report.

January 27, the first Mormon Church, numbering about two hundred members, dedicated its house of worship in Philadelphia. It is said that a vigorous campaign in favor of Mormonism has begun in that city.

The liquor question seems likely to be prominent in the Legislature of New Jersey, before the close of the present session. A bill has been introduced in the interests of saloons, a kind of local option measure, providing for opening saloons after one o'clock on Sunday. This is to antagonize the Bishop's Bill which was passed last year, after a long struggle.

The outcome of the struggle between the French Government and the Roman Catholic Church, in France, is by no means in sight.

Catholics in general seem inclined to obey the orders of the Pope and to disregard that provision of the new law which calls on them to organize into associations, contrary to Papal authority. Meanwhile the Catholics in the United States are seeking to aid the Church in France by arousing public opinion in this country. It is reported that twenty thousand Catholics attended a mass meeting in the city of New York, January 28, which meeting denounced France for its stand, and commended the attitude of the Roman Catholic bishops and other church authorities in refusing to recognize the new law. At the same time a report appeared that the Pope was about to change his attitude and that peace might be secured by some new form of compromise. Whatever results come, the process is one of evolution and development and probably cannot be greatly hastened.

Certain pastors in New York are moving by way of mass meetings, sermons, and in other ways, against the "Sacred Sunday Concerts" in New York Theaters. In connection with these meetings, Rev. Dr. MacArthur reported the opinion of intelligent men in India and Japan concerning the general character of the American people. He is reported as saying:

"They said to me," said Dr. MacArthur, "Tell your missionaries to go home and teach your American savages to observe religion and law. Yours is the only country that burns men at the stake." A high caste Brahmin in India told me that, and he gave me a very bad quarter of an hour. He, a man who had never been out of India, called the roll of sachems of Tammany Hall by their nicknames and said, 'If Tammany Hall is the natural product of democracy, then I thank all the gods of India that India is not a democracy.' And that man quoted Shakespeare and Tennyson, and Lowell."

Dr. MacArthur declared that the churches, ministers and members are largely responsible for the spirit of lawlessness.

The installation of electricity as a motive power on trains running into the city of New York is rapidly increasing. It was begun by the New York Central, in connection with its tunnel tracks. The example of the Central is being followed by the Lackawanna, Pennsylvania and Erie roads, and there are increasing evidences that electricity is to displace steam, smoke, noxious gases, and other undesirable features connected with railroad travel.

An unusual development in coal trade is reported in the fact that Northwestern railroads are buying coal in Australia and shipping it to the United States, by way of San Francisco and other Pacific ports. At the same time reports of the coal famine in the Northwest indicate that the situation has become intense. The snow blockade has cut off not only communication by railroad, but telegraphic communication is destroyed in many instances, and messages seeking relief are "carried ten or twenty miles across snow-covered and wind-swept prairies to the nearest open telegraph office." The following message from New Rockford, on the Northern Pacific, was sent out January 29:

"Fuel situation desperate. The railway on this branch not making any effort today to relieve us. Have had no freight this year, no mail for twelve days. People desperate. Will burn railway property for fuel if relief is not forthcoming within forty-eight hours."

Wise action is reported from the United States Senate. A bill was introduced January 28, proposing that the Government reserve the title to at least one hundred million acres of coal, oil and mineral lands which have hitherto been open to entry. The purpose of this is to check the ruinous growth of harmful monopolies in connection with such lands in the West.

It is worth while to chronicle from week to week the interest of the people in the execution of the new Pure Food Law. It is now reported that certain food products which are supplied by way of cold storage, especially eggs and milk, deteriorate rapidly by such treatment. Many other food products are affected in the same way. It will be well if public opinion becomes thoroughly aroused concerning the actual value of these various forms of preserving food, for sake of public health and the general good of the community.

A serious fire in connection with the Baldwin Locomotive Works in the city of Philadelphia occurred on the night of January 29. The loss is estimated at a million dollars.

Many vexatious problems appear in Manchuria. Although that province is nominally turned over to China, it is said that the Russians still hold possession in many localities and their repeated promises of speedy evacuation are made only to be broken.

Interest in aerial navigation grows from week to week. "Pilot balloons" were sent up from Paris, January 29, to the height of ninety thousand feet, much the highest point ever attained. These experiments are in the interests of science more than as a matter of curiosity. They found arctic temperature.

There is a healthful growing interest in the affairs of the Congo Free State in Africa. Friends of reform will be glad to know that Mr. Lodge introduced in the United States Senate, January 29, resolutions which it is hoped "will precipitate the annexation of Congo Free State by Belgium." The Secretary of the Inter-Church Federation, Dr. Sanford, urges the friends of reform to telegraph their senator in favor of this movement. The editor of the RECORDER sends such a message today.

## RELIGIOUS EDUCATION.

A program of the Fourth Annual Convention of the Religious Education Association of the United States has come to our table. The convention will be held in Rochester, N. Y., February 5-7, 1907. The general convention will consider certain questions and there will be "departmental sessions" in which specific questions connected with religious education will be considered. All this makes an elaborate program and one which covers a large field. Among the themes to be discussed by the general convention we note the following: "The Value of the Old Testament in Training for Citizenship." "How Shall Christian Ideals be made Dominant in a Commercial Era?" "The Religious Value of Amusements and Recreations." "The Pastor as a Teacher." "The Influence of Missions on the Christian Conscience." "What is a Christian Nation?" "The Quickening of the Public Conscience." From the program of the departmental sessions we quote a few themes as follows: "The Psychological Basis of Religious Education." "The Emotional Element in Religious Education." "The Deficient Supply of Men for the Ministry." "How far should the Minister Teach in the Pulpit the Historical Character of the Sacred Scriptures?" "The Content of the Gospel Message for Men of Today." "Character-Making on the Street." "Report of Work with Boys."

The local committee in Rochester makes full announcements concerning hotel accommodations, prices, etc. Those desiring further information should address Rev. Murray Bartlett, 65 Barrington St., Rochester, N. Y.



REV. H. H. BAKER.

From a photograph taken in 188—

Halsey H. Baker was born at Schroon, Essex county, New York, July 4, 1813. He was the son of Elias Baker, a native of Scituate, R. I., and Sally Walter Baker of Berlin, N. Y. His grandparents were John and Elizabeth Baker of Rhode Island. At the time of Halsey's birth, Essex county was but thinly populated; the country was rough and the comforts of life were few. His ancestors were long lived, his father dying at eighty-four and his grandfather at eighty years of age. Halsey's mother died when he was but nine years of age. He had three sisters, none of whom are now living. The surroundings of his boyhood doubtless had no little influence in developing that remarkable physical vitality, intellectual vigor, strong characteristics, and high-toned manhood which characterized Mr. Baker's life. When he was about thirteen years of age, he passed through a marked religious experience, and was converted, while alone in the deep woods, and kneeling to pray beside a fallen tree. His parents were not professors of religion and there was no church in the community where he dwelt. The spirit of God communing with the heart of the boy was the agency by which he was brought into Christian life. Soon after this he was "baptized by pouring," kneeling in the waters of Schroon Lake, the ceremony being performed by an itinerant Methodist preacher, one Seymour Coleman. Although up to this time Halsey had been blessed with few opportunities for education, he turned his attention to Bible study with more than usual interest and success. He gave such evidence of ability to teach that when he was about seventeen years of age, more than three-quarters of a century ago, he was licensed by the Methodist Episcopal church as "an Exhorter."

In 1834 he visited relatives at DeRuyter, N.

Y., and became associated with Seventh-day Baptists at that place. This stimulated his study of the Bible and his consideration of religious duty and resulted in his being immersed by Rev. Alexander Campbell and becoming a Sabbath keeper. He was licensed to preach by the DeRuyter church, his license being signed by Rev. Alexander Campbell as pastor, and Luke P. Babcock as clerk. Immediately after this, Mr. Baker engaged in work as an evangelist, holding protracted meetings at Adams Center, Brookfield and Leonardsville, N. Y., and other places. In 1837 it appears that he was pastoral supply of the church at Alfred, N. Y. In the minutes of the Conference for 1835-36 his name appears as a licentiate of the DeRuyter church. In 1837 he was recording secretary of Conference, in company with W. H. Cochran. In the same year his name appears as one of the vice presidents of the Missionary Society, and also as recording secretary of that society. It is evident that he was one of the promoters of the organization and development of Alfred University, and his name appears as recording secretary of the "American Seventh-day Baptist Education Society," in 1837. From that time forward the records show that he was active and efficient in many forms of denominational work.

Mr. Baker was called to Waterford, Conn., as pastor, and was ordained under the direction of that church in January 1852. The following ministers were on the ordination council: A. B. Burdick, Sherman S. Griswold and Daniel Coon. Daniel Coon preached the ordination sermon. Mr. Baker was associated with such denominational leaders as Matthew Stillman, William Satterlee, Stillman Coon, and other prominent men of the first half of the last century. He was pastor at Waterford but one year.

Continued on page 73.

## Missions

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

### THE QUARTERLY REPORTS.

To the missionary pastors and churches: The quarterly blanks were belated this quarter by my absence from home and the printer's not finding me to read the proof. They will be sent you on time, hereafter, I hope.

The following message has been sent the SABBATH RECORDER for publication. I suggest that we should respond to the call. That so far as possible, we send all money, as the call suggests, to the treasurer of our Missionary Society, George H. Utter, Westerly, R. I. The distribution of the funds can then be made through our missionaries in China.

### A CABLEGRAM CONCERNING THE FAMINE IN CHINA.

The American Bible Society has just received the following cablegram from the Rev. John R. Hykes, D. D., the Agent of the Society for China:

"Notify all Boards Shanghai Missionary Association 274 members, representing 19 Bodies, urges appeal famine relief through all churches. Million and quarter starving. Refugees already flocked cities. In district three million destitute. Many millions affected. Many deaths already though five months' suffering only begun. General relief committee, representing all interests in this part East, unite in placing work relief entirely in responsible hands of missionaries. Opportunity century impress China.

"HYKES, President."

A special meeting of representatives of missionary bodies of the United States having work in China was held in New York, January 18, 1907, in response to this cablegram, and it was by them unanimously recommended that churches, societies, and individuals be urgently requested to contribute liberally and promptly to meet this emergency, which must continue until June. All funds should be sent to the Treasurers of the various Foreign Missionary Boards of the churches with which the contributors may be affiliated, or to the Treasurer of the American Bible Society, William Foulke, Bible House, Astor Place, New York City.

### II PETER 1: 5-7.

"My house was well built" said a farmer once to me, "for it was built by the day. That is the way in which the best and strongest and happiest lives are built; they are not constructed by the job but one attainment in grace laid upon another like blocks of granite in a solid house wall. Each day brings its duties to be done, its temptations to be met and conquered, its burden to be carried and its progress to be made heavenward. There are three hundred and sixty-five days in every year. But really there is only one working day—and that is today."

Never forget that when God takes away the sunlight, He always puts stars in the sky.

Of all the evil spirits abroad at this hour of the world, insincerity is the most dangerous.



### MISSION BUILDING AT LIEU-OO.

The above picture is of our new buildings at Lieu-oo, built to enlarge and reinforce the Shanghai, China, Mission, at the station where Dr. Palmberg is located. The main street is at the north of the buildings on which they front. The picture is taken from the southwest in order to show both buildings, including the L part of the dwelling. This building has ten rooms, besides bathroom, hall above and below. Two of the rooms at the west end, or in the front of the picture, are 18 feet deep; the north one is 12 feet wide and is the Chinese parlor and is used for teaching the Chinese pupils who are studying English. The other room is twelve feet wide and is used by the Doctor as a dining room, sitting room and parlor. In the rear is a store room, 9 x 10 feet; and a hall 9 x 16 feet, containing a stairway. The rooms above are of similar dimensions; the larger is the Doctor's sleeping room and the other is the guest chamber. In the rear a hall and bath-room in the north-east corner. The first floor of the L contains the Doctor's kitchen 12 x 13 feet, and at the south end two rooms, a wash-room, 8 x 12, and a Chinese kitchen 8 x 9 feet. The two rooms above are sleeping rooms for helpers.

The Chinese building contains eight rooms, partitioned alike above and below. The east rooms are 12 x 22 feet. The room below is used for the Chinese day school. The adjoining room is of the same size and used for a waiting room, with portable partition which is removed partially for religious services, the women occupying one and the men the other room. This middle room opens with double doors to the street

### FOREIGN MISSIONS AND DENOMINATIONAL LIFE AND GROWTH.

JAY W. CROFOOT.

Read at Convocation Aug. 21, 1906.

It may be taken for granted that it is unnecessary to state, much less to argue, that the relation of the home church to foreign missions should be one of hearty sympathy and support. But while we probably all agree to this proposition in a general way, it may be doubted whether we appreciate to how great an extent the prosperity of the home church depends upon how much it is giving itself, its money, its prayers, and its sons and daughters to the accomplishment of world wide evangelization.

It may be confidently stated that the principal mission, in fact the mission, of the church is to make Christ known to the children of men who as yet know Him not. And since it is unlikely that there is anyone in the neighborhood

on the north. At the west end are two rooms, each 11 x 12 feet, the clinical and medical rooms. Above them are two rooms of the same size, one a store room and the other, door-keeper's and servant's. The middle room above is the Chinese guest chamber, and the one at the east end is occupied by the Chinese teacher's family.

It had seemed to some that another dwelling-house should be erected before the station could be reinforced at Lieu-oo with another missionary and his family. But Dr. Palmberg, has of her own accord very generously offered to share the new buildings with another missionary. Hence, at the Missionary Board Meeting, held January 16th, it was decided to build no more buildings at Lieu-oo at present. A call was extended to Brother H. Eugene Davis, now a student at Alfred, to go as missionary to this field. I think you will all see the necessity of reinforcing this mission, when you realize the conditions. China is passing through a great revolution, is receiving the Gospel, education and civilization as never before. Our missionary station is the only one at Lieu-oo, a city of thirty thousand population. Dr. Palmberg now has her medical work, a class in English, oversight of a day school and the Sabbath services which have been largely attended since the erection of the buildings. Doctor Davis and wife have been in the field for more than twenty-seven years. God has wonderfully spared our missionaries and blessed the work. If any of our six missionaries should fail in health we have no one in training to take up the work. We are seeing more result than at any previous time in the history of our China Mission.

from which most of us come who has not had repeated opportunities to hear the gospel and accept it, we may conclude that the greatest duty of the church today is to proclaim the good news to the regions beyond. This is only another way of saying that the place of greatest need is the place where the most work should be done. This principle does not require demonstrating in the case of the physician or the sanitary officer of a city, why should we doubt it when speaking of the cure of souls? It was the Son of Man Himself who "came to seek and to save that which was lost." And it was the man who, aside from our Lord Himself, has probably had the most influence on the history of the world, of any one individual, who turned his back upon the home churches, resisting those who must have said to him, "There are heathen enough right here in Antioch," and went constantly to such centres of vice and idolatry as Corinth and

Ephesus, and devoted the most of his energies to working for the conversion of mere Gentiles, whom he had been taught to despise as the California labor unions despise Asiatics of the present age. Can you imagine Paul, the apostle, that is, Paul the missionary, settling down as the pastor of a home church?

And that was a period of great prosperity among the home churches. After Stephen's death, the dispersed Christians went everywhere preaching, and when Paul returned from his third missionary tour, about twenty years later, the elders were able to say to him, "Thou seest, brother, how many thousands (Greek, myriads) there are among the Jews of them that have believed." The main proposition of this paper then, is that the prosperity of the home churches is very largely dependent upon, and commensurate with, their interest and activity in foreign missions.

As Dr. Stevenson expressed it at the Toronto Convention of the student volunteer movement; "The life of each Christian, in order to be vigorous and fruitful, needs to go out in service to those for whom Christ died. Napoleon once said, 'It is a maxim of the military art that the army which remains in its entrenchments is beaten.' The non-missionary church sins against its own best interests and is inviting defeat. A stay-at-home Christianity is not real Christianity at all. The guaranty of Christ's abiding presence is consecration to the world's evangelization. The 'Lo, I am with you always' is conditioned upon 'Go ye and disciple all nations.' The church which disobey this command insults Christ and cannot survive. This has been illustrated over and over again in the history of the Kingdom. The churches, even those of apostolic foundation, which became self-centred and disobedient to the Master's will, decayed and died, and only those have continued which have heeded the commands of their risen Lord. It is ever so for 'there is that scattereth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty.' And in the whole economy of grace no provision is found whereby a church can be made healthy, strong, and prosperous, when the world's evangelization is neglected or ignored." Again he says, "It is a serious question how the heathen can be saved if we do not send them the gospel. But a more serious question still is, how can we be saved if we do not make Christ known to them?"

It was at the Toronto Convention too that Dr. Bradt told the story of the experience of the first Presbyterian church at Wichita, Kansas, a story that has since deservedly become known around the world. Summarized, it is as follows: In 1896, the church had a bonded debt of \$18,000.00, and a large floating debt besides, with neither of which did they seem to have any means of grappling. As Dr. Bradt says, the Lord appeared to the church and commanded them in the words of the great commission. The conviction was laid on his heart that their salvation as a church depended upon their taking the little meal they had in the barrel and the little oil in the cruse, and undertaking to feed the starving millions in heathen lands. He presented the message, the people saw the Lord Jesus, and took for support a foreign missionary pastor. They closed that year with the floating debt removed and the current expenses of the church met in full, a condition which the church had not enjoyed for ten years previous.

The next year they doubled their contributions to foreign missions, adding another missionary

to the first one, also taking the support of a home missionary. That year they removed the bonded debt and closed with money in the treasury. Dr. Bradt emphasizes the fact that the success of the church in this particular was due to its taking Christ at His word, and going with Him by faith to preach the gospel first to the uttermost parts of the world. They now support four foreign missionaries and twenty-five native workers.

The average contribution is now \$4.00 per member. Besides this the church has given as much to home as to foreign missions during these years, and has also expended fully \$50,000.00 on the work of the church in Wichita.

A fellow-passenger with me on the steamship Athenian told me that he has been supported on the field by a small church in central New York, and that the Presbyterian Board is now pushing that method of work. This idea was advocated by Alexander Duff, as long ago as 1839, and is growing in favor. Luther D. Wishard, in a paper at Toronto, on "How One Thousand Missionaries are supported" says, "The Presbyterian church at Bryn Mawr, Pennsylvania, was giving \$150.00 a year to foreign missions. By adopting this plan the gifts have been increased to such an extent that for twelve years the church has given over \$4,000.00 a year." There are a half dozen Seventh Day Baptist churches that could, if they got a vision of the living Christ and the need of His world, each employ an associate pastor, not to work among themselves, but to represent them in China or Africa. There are also individuals among us who could employ substitutes to represent them on the foreign field.

As John R. Mott points out, we are in danger of hypocrisy. "If our gospel is the truth we are under obligation to propagate it. If it is not the truth we ought to forsake it. To attempt to occupy middle ground is not simply inconsistency, but is the most dangerous form of hypocrisy. It damages the character of those who permit themselves to hold such a position. It destroys confidence in religion on the part of those who observe their lives. And it condemns to outer darkness multitudes of those in foreign lands who, but for the sham professions of such Christians, might be ushered into the light of Christ."

If Mott is right in saying of the missionary movement, "It is the reason for the existence of the church, and should be made a controlling purpose in the life of each of the members," he is also right in saying, "Every Christian should be made intelligent concerning the principal work of the church." And who shall make them intelligent? The pastor. Here let me ask a question or two: How many of those present take a missionary periodical? Will you please stand.\* How many have read a missionary book this past year? \*\* More than one book?

Let me urge that every pastor should do both of these things, namely, take at least one missionary periodical and read at least one missionary book a year. How else can he be a leader of his people at home, and an advocate for the people abroad? And here let me recommend "The Pastor and Modern Missions" by John R. Mott as the next missionary book for the pastor to read. I have quoted freely from it in preparing this paper. Mr. Mott recommends not only that at least four sermons each year be devoted to world wide missions, but that "all

\* Four or five rose in response.

\*\* About half those present rose.

preaching should bear on the world's conquest. Let there be frequent allusions to missions. Some people will at first resent missionary sermons but will not do so with regard to illustrations." There is an appendix to the report of the student volunteer convention arranged to make it easy to find such illustrations, and other missionary literature furnishes many more.

The study of missions furnishes some of the very best sermon material to be found anywhere. Dr. Arthur T. Pierson at the Ecumenical Conference at New York said: "Through thirty years it has been my study to notice and trace, devoutly and constantly, the story of missions, and I say in the presence of this vast assemblage that of all the evidences of Christianity that have smitten unbelief, as between the very eyes, the study of missions has transcended all other subjects."

It devolves upon the pastor to controvert the selfish, unreasonable, and unscriptural position of those who say, "I believe in home, but not in foreign missions." The prophet Jonah, by the way, seems to have been such a man, and the book of Jonah, the missionary book of the Old Testament, is a record of God's way of rebuking that idea. When people object to so much dispersion of our efforts let us remind them of the dispersion of the Christians by the early persecutions, and of the results of the dispersion.

Let us show them that Chalmers was right in saying that foreign missions act on home missions not by exhaustion, but by fermentation.

If the people tell us that there is work enough to do in this country let us remind them of the providential order followed by Paul; "Seeing ye thrust it from you and judge yourselves unworthy of eternal life, lo we turn to the Gentiles." As Dr. Pentecost says, "There are a million unbelieving pagans in New York. But in vain do we seek their conversion; we build newer and finer churches; call younger and more eloquent preachers; provide larger and more artistic choirs; but these people will not come. Our city missionaries and Bible readers are faithfully trying to reach them but they will not hear. The fashionable pagans just as surely refuse the gospel. What shall we do? Follow the providential order and turn to the Gentiles."

I feel that I must say something in regard to missionary candidates. There is in some quarters an erroneous impression that the supply of candidates exceeds the demand. But without doubt many more candidates for foreign service are needed. Consider the words of Professor W. N. Clarke, "Every young man who is entering the ministry should fairly meet the question of his duty to enter missionary work, and settle it honestly in the sight of God." One of the best things that could happen on account of the opportunity confronting the church in the non-Christian world would be for a number of pastors to offer themselves for foreign service. But aside from this there are countless opportunities for service as a recruiting officer. Dr. Wescott, Bishop of Durham, gave four of his seven sons to India's evangelization. Rev. V. Noyes, a pastor for forty years in Seville, Ohio, was prevented from going out himself but three of his children became missionaries to China; and a son of one of them is the young missionary mentioned earlier in this paper as my traveling companion on the Pacific last month. Instances might be multiplied like that of Rev. Hubert Brooke who was only a few years pastor in Reading, England, and in that

Continued on page 72.

## Woman's Work

ETHEL A. HAVEN, Leonardville, N. Y.

### THE QUIET HOUR.

O, Thou Who holdeth in Thy hand,  
Our all of destiny,  
Who giveth out at Thy command  
Our strength that is to be.  
O send me forth to nobler deeds;  
With aims of higher power;  
For my communion, Lord, with Thee  
In this, the Quiet Hour!

Help me to do with willing hand  
The work Thou hast for me;  
And give me grace to understand  
The worth of souls to Thee.  
And, Lord, where'er my footsteps rove,  
In vale or shady bower,  
Bind me to Thee with cords of love,  
In this, the Quiet Hour!

Make me to feel the weight of sin;  
The power right always brings;  
And weigh me well, that I may win  
Thy smile, Thou King of kings.  
There may afflictions to me come;  
Dark sorrows o'er me tower;  
But Thou and I will be alone  
In this, the Quiet Hour!

Lord, give me strength while here below!  
And give me wisdom still  
To struggle with an earnest heart  
To do Thy holy will!  
And as I bow before Thy throne,  
Grant me the priceless dower  
Of being written all Thine own;  
In this, the Quiet Hour!

MRS. F. R. KELLY.

Down in Pittsfield, Mass., there is a minister who has ideas. Being 30 years old, six feet high and weighing 175 pounds he considers it wrong that he should be even in part supported by the tiresome labors of the women of his congregation who strive for weeks to make a church fair or supper successful and by graft and blackmail of a finer sort manage to make about \$27.03. So this man has asked that his salary be reduced from \$1,100 to \$800 and he will work eight hours a day as an electrician. He believes that to have a minister who earns his salary and a church that supports itself will raise the moral tone of the church. Most churches would probably not be hurt by having this done, but it must be remembered that for a great many people church fairs and suppers have a social value that outweighs any consideration of labor and pecuniary reward.

Utica Semi-Weekly Press.

The foregoing clipping was doubtless intended as an item of curious interest for the reader. It certainly is that—and more. The Pittsfield pastor has the right idea though whether his solution of the difficulty is altogether desirable is open to question. It remains however, a fact that present methods of raising money in this denomination as well as others, are beneath the dignity of Christian people. Why do we lower our self-respect by being willing to have our contributions to the Lord's cause teased out of us by exchanging a dime or a quarter for a good supper, or by the various other devices for luring the reluctant penny?

Is there not a field for the work of our women to teach themselves first and next their husbands, sons, and daughters that there is a nobler and better way of giving? As for the social side, it has always been considered wise to play when we

play. Applying that principle it would be quite possible and indeed might be very enjoyable to have socials for sociability's sake with no ulterior motive lurking in the background. This has been worked out and found to be practical and successful in actual experience.

This column is open to a discussion of this question if you have anything to say. Are you for or against? Write us your convictions, your suggestions, your experience.

### THE MEASURE OF GIVING.

The following wise suggestions, by one of our trustees, Rev. U. F. Swengel, of the United Evangelical church, are taken from a leaflet of his, "How to Fill the Barns." We commend them to those that ought to be members of the Tenth Legion, and are not. By the way, that Christian Endeavor organization of tithe-payers now numbers 23,129. Here is what Mr. Swengel says about the measure of giving:

"1. Not as others do. One may be greatly misled by this consideration.  
"2. Not the average amount per member according to the amount needed. This would lead the wealthy to give no more than the poorest.

"3. Not even one-tenth of income. No less than that, surely, but often more. When William Colgate was a boy he left home to earn his own living, and to relieve his father, who was poor. His mother advised him to unite with the church, and an old neighbor told him to be a good man, to give his heart to God, to give to the Lord all that belonged to Him of every dollar, to make an honest soap and give a full pound. This he did and prospered. He at first gave one-tenth, then two-tenths, then three, then four, then five. At last he prospered so well that he gave to the Lord all his income, and became known as a man who gave millions to the Lord's cause.

"4. Not 'until we feel it.' Some people feel giving a penny more than others feel it when they give half their income. An Englishman said, 'When I had a shilling hand, I had a guinea heart; but now that I have a guinea hand, I have but a shilling heart.'

"5. As the Lord has prospered us. That is the New Testament rule, or at least one of them. This does not do away with the tithing. The more we receive, the more we have to tithe. The more we are prospered, the more tithes we ought to give. Here prosperity regulates the amount to be given.

"6. In proportion to the need of a cause. Every man, being the Lord's steward, must determine for himself as to the portion to be given to a particular cause.

"A lady, poor in this world's goods, felt hurt because her pastor insisted that none so poor, that if he loved Christ, he could not find some way of showing that love by his gifts. She cried over it, but then tried. She began to give as a little child. When she had a penny over, she laid it by for the Lord. If she could not give as others did, she could give thus. The result was that she was wonderfully prospered, and always had money in the house for herself. It was easier to pay rent and all other expenses, and she brought more money into the Lord's treasures than she had ever dreamed of giving.

"It is said in some churches in the Sandwich Islands the natives give more than four dollars a member for the support of the gospel beyond their territories."—C. E. World.

"It is sometimes said that we have no right to ask the poor to give; that they cannot and

ought not afford to do so. Did Christ thus judge? Did he say it was a pity the poor widow had been moved to give to the Lord, and that she ought to have kept the money for her own needs? Did he? God still loves a cheerful giver as much as he did when the poor widow gave her two mites."—Sel.

### MY TITHES.

"Bring all thy tithes," the Lord hath said;  
"Let plenty in my house be found,  
And I will bless your store of bread,  
And make your oil and wine abound.

"Bring in thy tithes, let God be tried;  
Give me my share of every good;  
And I will throw heaven's windows wide,  
And pour your blessing like a flood.

"Bring in the tithes of heart and hand,  
Of toil and skill, of tongue and pen,  
The love that flies at thy command,  
The strength that lifts the load from men.

"Bring in the tithes of prayer and praise,  
Bring all for God, and ye shall prove,  
With grateful joy through all your days,  
My glorious, my boundless love."

—Selected.

### REASONS FOR GIVING.

1. If I refuse to give anything I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

2. If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

3. If I give the same as formerly, I favor holding the ground already won, but I oppose a forward movement. My song is "Hold the Fort," forgetting that the Lord never intended that his army should take refuge in a fort. All of his soldiers are under marching orders always. They are commanded to "Go."—*Christian and Missionary Alliance.*

### THE HANDKERCHIEF BRIGADE.

EMMA J. C. PARK.

There were six of them, dear good women, warm-hearted and enthusiastic. They were not all from the same town, but met so often at various meetings that they had formed a warm friendship, and they generally contrived to sit together.

At missionary meetings they were usually present and always enthusiastic. If a returned missionary received the Chautauqua salute, their spotless handkerchiefs were very much in evidence, and one might easily imagine as they drew them from the top of their bags that there had been a little special pains to have them fine and dainty. At any rate, these women were the first on their feet and the last to sit down. When missionaries sailed, the six were in their glory, and as the ship slowly drew out of harbor their handkerchiefs were apt to be the last gleam of white on which the departing party gazed.

They used them in another way, too, for if they heard a pathetic address, again the handkerchiefs were to the front as they conspicuously "wiped their weeping eyes," and still shed copious tears for the woes of humanity.

In a way this was encouraging to missionaries and speakers. No one dreamed of criticising, and the six were far from suspecting that they were cultivating their emotions at the expense of their hearts. But they were sincere, and enlightenment was at hand. It came in an unusually stirring address that appealed to the conscience rather than the feelings.

When the ushers came forward to pass the contribution box, the most earnest of the six

solemnly whispered to her next neighbor, "I always supposed I was interested, but it has never gone deeper than my handkerchief; this time it will!" and she resolutely thrust her hand to the very depths of her bag, far below the dainty, linen square, and produced her pocket-book.

The other stared uncomprehendingly for a moment, and then whispered with more emphasis than grammar, "Me too," and forthwith brought up her own.

The word went rapidly from one to the other, and after the meeting the treasurer was almost frightened to find that some had ignored the coppers and nickels dedicated to missions, and had actually put in bills.

Before the six separated one of them said, a little shyly, "Perhaps we have all been satisfied with 'handkerchief interest,' but I propose that now we form ourselves into a 'Handkerchief Brigade,' the members of which will always see to it that their handkerchiefs are firmly attached to their purses, and bring them up from the depths where they have reposed so long."

And after a short pause the other five, to a woman, responded, "Amen, so let it be."

### HOW SHE GAVE.

"Give and it shall be given unto you."

A pastor one day visited one of parishioners, a poor woman who lived in one small room and made her living by her needle. He says: "She put three dollars into my hands and said, 'There is my contribution to the church fund.' 'But you are not able to give so much.' 'Oh, yes,' she replied, 'I have learned how to give now.' 'How is that?' I asked. 'Do you remember,' she answered, 'that sermon of three months ago, when you told us that you did not believe one of your people was so poor but if he loved Christ, he could find some way of showing that love by his gifts?' 'I do.' 'Well, I went home and had a good cry over that sermon. I said to myself, 'My minister don't know how poor I am, or he never could have said that,' but from crying, I at last got to praying, and when I told Jesus all about it, I seemed to get an answer in my heart that dried up all tears.' 'What was the answer?' I asked, deeply moved by her recital. 'Only this, 'If you cannot give as other people do, give like a little child,' and I have been doing it ever since. When I have a penny over from my sugar or loaf of bread, I lay it aside for Jesus, and so I have gathered it all in pennies. Since I began to give to the Lord, I have always had more money in the house for myself, and it is wonderful how the work comes pouring in; so many are coming to see me that I never knew before. It used to be I could not pay my rent without borrowing something, but it is so no more. The dear Lord is so kind.' He concludes by saying that this poor woman in five months brought fifteen dollars all saved in a nice little box he had given her, and in twelve months twenty-one dollars. He says, 'I need hardly add that she apparently grew more in Christian character in that one year than in all the previous years of her connection with the church.'—Selected.

In Korea the native Christians give their money to the Lord, and then when that is exhausted they bring their trinkets and jewels. They also give a definite proportion of their time for Christian work, either personal or evangelistic. Many give a month a year, multitudes a week.

Continued from page 69.

being called to New Market, N. J., where he was pastor from 1853 to 1858. At this time he gave special attention to raising the standard of Bible study in his own church and elsewhere. In 1854 he published a set of sixteen volumes called "The Pearl Library," designed for Sabbath School use; and bringing together for convenient reference, in topical study, Scripture passages bearing directly on given subjects. This was before the International System of Lessons, which is now in use, was proposed. The Pearl was more like the Blakeslee plan of Bible study now used in many places, and regarded by many as superior to the fragmentary method of the International Lessons. These Pearls were: Attributes of God, Character of Christ, Character of the Holy Ghost, Fall and Depravity of Man, Call to the Unconverted, Evidences of Conversion, On Baptism, The Lord's Supper, The Sabbath, On Prayer, Practical Holiness, Promises to the Faithful, Death and Resurrection, The Final Judgment, On the Wicked, The Saints in Heaven. The writer has a copy of these sixteen volumes, bound in one, which he purchased of G. B. Utter at Berlin, Wis., in 1854. When he began preaching this "Pearl" was the most valuable book he possessed by way of a commentary upon the Scriptures.

For many years past Mr. Baker has been an editorial contributor to the SABBATH RECORDER under the head of Popular Science. His articles were often commended by scientists of high standing. Great religious truths were woven into them for Mr. Baker could not study scientific questions without being led backward from the things studied, to the great Author of all things in nature, and of all truth in science. Scientist and inventor that he was, his characteristics as a Christian rose above and colored all his thoughts. The last article from his pen, "News from Lieut. Peary," appeared in the RECORDER of November 12, 1906. Brother Baker's last literary production in permanent form was a booklet of about thirty pages of which the following is the title page:

*The Creation Described, and the first and present week in time illustrated.*

"Be thou faithful unto death, and I will give thee a crown of life."—*Jesus Christ. Rev. 2: 10.*  
By H. H. Baker, Plainfield, N. J., 1905.

An edition of one thousand copies of this booklet was just off the press at the time of Mr. Baker's death. A special feature of the booklet is a "Diagram of the First Week of Created Time. God's Construction of a Week of Seven Days." This diagram is at the opening. On the last page appears a "Diagram of a Week at the Present Time. Man's Infringement on God's Division of Time. Why should this have been done?" These diagrams present in sharp contrast a fundamental argument in favor of the Sabbath. The booklet is copyrighted by Mr. Baker, and when the RECORDER is informed as to whether his will contains provisions concerning it, we shall be prepared to make further announcement concerning its circulation. Four leaflets had been prepared by the author and sent out in connection with the booklet. They are entitled "Jesus Preaches the Gospel of Salvation," "The Holy Spirit an Instructor," "The Importance of Conversion," "Promises for Being Faithful." Brother Baker had prepared four other leaflets that were to be sent out with the second edition. He directed Mr. Moore, the Business Manager of the Recorder office,

where to find the copy for those four leaflets on his writing table, on Sixth-day, January 25, three days before he was called home.

Above all other characteristics, Mr. Baker was possessed of a strong, clear and definite religious faith. Religious truth and religious duty were greatest of realities to him. It has been the privilege of the writer to know him intimately for the last twenty-five years, and it is more than a pleasure to bear testimony to the ripeness of his Christian character, the strength of his faith, the largeness of his charity and his tender Christian sympathy. Some years ago, he transferred his church membership from New Market to Berlin, N. Y., where his name, together with that of his wife, still remains, although his immediate associations had been with the church at Plainfield, N. J., for more than a quarter of a century past. He was a man of strong opinions, definite conclusions, logical in thought and earnest in expression. It was a pleasure and an honor to agree with him in opinion or practice, and equally an honor to disagree with him, for such disagreement meant careful consideration and, if need be, earnest debate. But the sweetness of his spirit and his readiness to "agree to disagree" with those from whom he might differ in opinion, added to the pleasure and profit of those who were permitted to know him intimately, to interchange thoughts or hold arguments with him. He was a close and observant listener and was always in his place at church on the Sabbath, unless positively prohibited by ill-health. He has seen three generations of men come and go upon the stage of action, has been familiar with the life of our denomination and with the great currents of religious, political, industrial and social thought for the last seventy-five years. He did not grow old as to his sympathy and interests in the affairs of the world. He was a progressive man, well up with the tide of thought, and especially interested in scientific questions that deal with the forces of nature, lead to communion with Nature's God, and into those larger fields of truth which all such inquiry stimulates. Those who have been accustomed to attend prayer-meeting on Sixth-day evenings at Plainfield, for the last ten years, recall many instances in which Mr. Baker spoke clearly, calmly and sweetly of his Christian faith, and of the bright hopes that covered all the future. He was ready to go home. His last illness was brief and his going home so quiet that it could be described in no words more fit than these:

"We thought him dying when he slept,  
And sleeping when he died."  
His passage to the better land was so free from even the shadow of a struggle, that those who stood beside him could scarcely tell when he slipped away from earth and entered into Heavenly light. This was a favorite illustration of his in describing death: "Dying seems to me to be like passing through one of those long covered bridges by which country roads pass over streams. You enter the partial gloom of the covered way only to emerge a little later into the glorious light of never ending day and everlasting rest." So he passed into the light of the Glory Land, full of years and of honors.

Mr. Baker had a strongly marked mechanical tendency and was a "born inventor." He invented a number of valuable forms of machinery and many useful articles concerning which we have not space to say more at this time.

## Young People's Work

The following items have come to hand without definite explanation, but they seem to be bits of copy sent to the *Seventh-day Baptist Endeavorer*, and forwarded for use in this column.

EDITOR RECORDER.

### MILTON COLLEGE.

"When Carnegie gives us a million  
Our smiles will widen out,  
But we haven't any doubt  
We could get along without  
Quite a million."

So we sang one commencement week a year or so ago, and now we are singing it again, for Mr. Carnegie has lifted the debt on the Whitford Memorial Hall; which debt amounted to six thousand five hundred dollars, not including unpaid pledges.

There is but one more building needed at Milton to fit her for the work that she is to do, and that is a gymnasium with a seating capacity that would accommodate our commencement audience and the like. Dear old Milton has had a past of which we are proud; let us make her future even better!

The C. E. Society is being canvassed for funds to assist in raising the debt that hovers over our Young People's Board. Let us not forget personal responsibility.

### BERLIN, N. Y.

#### SABBATH SCHOOL ELECTION.

J. G. Burdick, superintendent; Wm. R. Greene, vice-superintendent; Miss Jennie Green, superintendent Home Department; Miss Julia Satterlee, secretary; A. E. Green, chorister; Miss Merta Greene, assistant chorister; Miss Matie Green, organist; Mrs. Isabel Millard, assistant organist; Miss Eva Satterlee, treasurer; Miss Mildred Resenbury, librarian; Lawrence Tefft, assistant librarian.

### RIGHT USE OF BLESSINGS.

MARTHA M. WILLIAMS.

We can clearly see the infinite power and supremacy of God by His ability to create this magnificent world in which we live. We know His goodness by the numberless things He has given for our benefit and use. Surely there can be no deficiency in the value of God's gifts to us; if there seems to be a lack, it must be our inability to make the right use of these blessings, therefore improvement should be ours.

Need I say that not least among our blessings is the Young People's Society of Christian Endeavor,—the organization which has done more than any other to strengthen the Christian life of many. It is by way of this organization that many opportunities for service come to Endeavorers, as outlines of different branches of work are kept before us, and we become better equipped through practice.

If we, seeing with the spiritual eye, find that we owe something to Christian Endeavor, after having balanced our accounts of the past, no time is better for us to remunerate than the present. With the dawning of the New Year, I purposed to perform cheerfully, as best I could, every duty that I was called upon to do. With this resolution before me, I find many open doors, not slightly ajar, but doors that have opened wide. Can I enter them all? My heart would fail me were it not for these words of Paul, "I can do all things through Christ which strength-

eneth me." To one with little talent, a mole hill sometimes appears as a mountain. We stumble over the thought of our inability for service; but the willing mind accompanied with diligence may gather sheaves that will be gratefully received.

Among other gifts to you, Endeavorers, God has given talent. Why not use it to brighten the Young People's page of the RECORDER? Surprise its editor by sending enough material to overflow the columns. It would be so helpful and inspiring, if each week as we turn to the Young People's Page, we could find a message from one or more of the Endeavorers, with helpful suggestions along some line of work.

I will tell of a business meeting we had some time ago at the home of the president of our Christian Endeavor Society. Officers and members of committees were requested to be present to talk over work, give suggestions and formulate plans. Two papers were read, the subject of one being, "Endeavorers at Work," and the other, "Endeavorers Resting." These papers were discussed by the pastor who said that the first subject was the more profitable one, as the excuses given in the latter for resting should be called excuses for shirking. Of shirking he does not approve, since he is president of the Young People's Board. Those present thought the meeting a success and expressed a wish to have more such meetings. Our society is small in numbers. A few are always faithful and we have some very profitable services. As to finances, we have raised about \$70.00 the past year, which has been given to the Young People's Board, Dr. Palmberg's house, and for home work.

The New Year has come; as its pages unroll  
What shall we try to leave on the scroll?  
The Master doth bid us much service to give,  
And purer and wiser and nobler to live.  
WEST EDMESTON, N. Y.

### BROTHER DAWES SAILING FOR AFRICA.

REV. L. C. RANDOLPH.

For several months I completely lost track of our eloquent black brother. The last letter I sent to his Washington address came back to me and brought no clue to his whereabouts. Now comes the letter below, showing that he is already on his way to his own beloved Africa. Under what auspices he goes and what his address is to be, I know not. Probably he has not fully determined his location. Perhaps he will take a roving commission, going where he seems to be sent, and relying as he has done in this country on his own exertions and voluntary contributions for support. At all events our prayers go with him that he may be mightily used in building up the kingdom of God in "the Dark Continent."

"Dear Pastor Randolph:

"My travelling in this country is ended. Our heavenly Father has carefully directed and guided me from one place to another in this country and from one class and society of men to another. He has led me and guided me in places and societies of which I never had the least thought when I arrived in this country in January, 1902. When I arrived in New York I intended to remain in one institution of learning to complete my studies there, and then to return to my much loved Africa. But strange to say, I have been guided and led by an invisible hand to six institutions of learning during these five years, and the same hand has led and guided me into societies of men, good and bad, godly and ungodly. Our heavenly Father has caused me to see the good and the evil in this country. The last place to which He directed me was Mt. Gretna, Pa., a summer resort. There He caused me to see the corrupt life of men and women, and strange to say, they were all white

men, women and girls. For the sinful actions that are being committed on the surface of the earth, the earth needs to be burnt up with fire from heaven in order to purify it. I spent the month of December 1906 in Congress gathering facts from the arguments of the representatives and senators. Dear Pastor Randolph, with grateful heart I acknowledge your favor to me in the help of \$118.00. This amount I intended to refund to you, but at present I have only as much as to bear my expenses back to Africa. I am now returning to that country by the help of the Lord to deliver my people from religious errors and political oppressions. I leave this city today by the steamship "Philadelphia" for Southampton, thence to Africa via Liverpool.

Yours sincerely,

JOHN DAWES, alias TUTU KWAMINA.

Brother Dawes also sends two interesting tracts which he has published over the name Tutu Kwamina, these tracts being, "The Ten Commandments of God and Their Binding Claims" and "The Fourth Commandment in the Decalogue with References and Comments." The poem from his pen doubtless expresses the prayer of his heart as he goes on his great mission.

### THE ETHIOPIAN PRAYER.

"Ethiopia shall soon stretch out her hands unto God."

Psalms 68:31.

TUTU KWAMINA.

We look to thee O God of truth,  
Thou art our Guardian from our youth,  
Be thou, dear Lord, our hiding place,  
O save the Ethiopian race!

Nations who came across the sea,  
And claimed our land of liberty,  
Caused us to move from place to place,  
O save the Ethiopian race!

With deadly weapons in their hands,  
These foreign nations claim our lands,  
And have insult'd us to our face,  
O save the Ethiopian race!

Hast thou not made a firm decree,  
Ham's sons shall stretch their hands to thee?  
Show us, dear Lord, thy smiling face,  
O save the Ethiopian race!

Fulfill, O Lord, thy sacred truths,  
And save the Ethiopian youths.  
We stretch our hands for thy rich grace,  
O save the Ethiopian race!

### 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-FIFTH 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. What taught David to depend upon God's help?
2. What blessing does David desire for God's kingdom?
3. What does he constantly urge men to do?

Psalms (continued).

First-day. David showeth the judgment of the wicked, and the reward of the righteous; he prayeth God to save him. 58:1-59:17.

Second-day. David prayeth for deliverance; he trusteth in God. 60:1-61:8.

Third-day. David showeth that God alone is worthy of perfect trust; he thirsteth for God. 62:1-63:11.

Fourth-day. David prayeth for deliverance from his enemies; he showeth their punishment and the rejoicing of the righteous. 64:1-65:13.

Fifth-day. David exhorteth to praise God; he prayeth for the enlargement of God's kingdom. 66:1-67:7.

Sixth-day. David exhorteth to praise God. 68:1-35.

Sabbath. David complaineth of his affliction and prayeth for deliverance; he prayeth God to destroy the wicked and preserve the righteous. 69:1-70:5.

### MEETING OF THE SABBATH SCHOOL BOARD.

The Sabbath School Board of the Seventh-day Baptist General Conference met in regular session on the first day of the week, January 20, 1907, in the St. Paul Building in New York City, at 10 o'clock A. M., with the president, Esle F. Randolph, in the chair.

The following members were in attendance: Esle F. Randolph, Frank L. Greene, Edward E. Whitford, Stephen Babcock, Charles C. Chipman, Harry W. Prentice, Royal L. Cottrell, Corliss F. Randolph, and Rev. Walter L. Greene, the Field Secretary.

Prayer was offered by Rev. Walter L. Greene.

The minutes of the last meeting were read.

The Recording Secretary reported that notices of the meeting had been mailed to all the members of the Board.

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

To the Sabbath School Board of the Seventh Day Baptist General Conference:

Dear Brethren:—

Since his last report to the Board, the time of your Field Secretary has been fully occupied in the preparation of "The Pastor's Training Course," so that he has no field work to report at this meeting. The course is being developed according to the outline presented at the October meeting of the Board, with a few slight modifications, which seem best after further study in the course of preparation.

Eleven studies have been prepared on "The Bible and Bible History;" nine on "Bible Characters;" and nine on "The Teachings of Jesus."

The ten studies in "Fundamental Christian Doctrines," are nearly completed, and ten studies are proposed in "Denominational History."

Each study is being developed under four divisions; first, "Material for Study," containing references to general scripture passages, and detail reference to helpful books; second, "Lesson for the Class," in which the subject of the lesson is considered inductively; third, "Teaching Hints," for the use of the leader; fourth, "Supplemental Topics for Study," to be assigned to the advanced members of the class.

A Sabbath School Institute of five sessions is to be held with the Second Alfred Sabbath School, January 25-27, in which the Field Secretary will assist.

Respectfully submitted,

WALTER L. GREENE,

Field Secretary.

ALFRED, N. Y.

JANUARY 18, 1907.

The Treasurer's monthly statement of receipts was presented and accepted as follows:

Lost Creek, W. Va. ....	\$ 2 69
Andover, N. Y., \$5 00, 1 05.....	6 05
New Auburn, Minn. ....	2 07
H. D. Clarke, Dodge Center, Minn. ....	2 00
Riverside, Cal. ....	2 50
Cartwright, Wis. ....	66
Rockville, R. I. ....	3 00
Syracuse, N. Y. ....	1 13
Nortonville, Kan. ....	3 00
Dodge Center, Minn. ....	8 12
New York City ....	14 75
Fouke, Ark. ....	2 00
First Brookfield, N. Y. ....	5 20
Salem, W. Va. ....	5 00
Plainfield, N. J., church ....	22 47
North Loup, Neb. ....	4 23
Nile, N. Y. ....	33
Jackson Center, Ohio ....	1 40
New Market, N. J. ....	3 50
Independence, N. Y. ....	3 79
Blystone and Hickernell, Pa. ....	1 50
Total .....	\$95 39
Balance on hand, January 20, 1907 .....	91 54
Outstanding loan .....	200 00
Total .....	487 43

In connection with his report, the Treasurer read a number of highly gratifying and encouraging letters which he had received con-

cerning the work of the Board. These included the following: Rev. L. M. Cottrell, J. A. Inglis, F. J. Greene, Mrs. Cady S. Rogers, Oris O. Stutler, Rev. E. A. Witter, Mrs. Mary W. Odell, O. F. Knickerbocker, Effie W. Freeman, Fannie E. D. Burdick, J. G. Burdick, and Iselus F. Randolph.

The committee to arrange a program for the hour of the Sabbath School Board at the next session of the General Conference, presented their report which was adopted as follows:

1. Annual Report of the Sabbath School Board.

2. Address, Field Secretary.

3. Address, Mr. R. B. Tolbert.

Correspondence was presented from Miss Ernestine C. Smith, Rev. H. D. Clarke, and Professor Cortez R. Clawson, President of Salem College.

The Board then indulged in a somewhat protracted informal discussion concerning the work of the Board,—that immediately in hand, as well as that in the future. The tone of the discussion was distinctly encouraging to all present. Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH,  
Recording Secretary.

### LETTERS TO THE SABBATH SCHOOL BOARD.

SALEM, WEST VIRGINIA.

Some months ago the Salem Sabbath School unanimously voted to take a collection for the Sabbath School Board every quarter. Last Sabbath Day, Jan. 4th, a special collection was taken for this purpose. It amounted to \$4.60. The treasurer of the Sabbath School said he did not want to send to the Board less than \$5.00 and then another member of the School suggested that the balance be made up without a motion. Suiting the action to the word he passed some change to the Superintendent, others at once followed his example and within two minutes the Superintendent announced the balance as complete. The banner class of the school was the smallest one which contributed 60 cents toward the amount. All are interested in the Sabbath School work and wish the Board abundant success.

The Sabbath School is increasing in interest under the efficient management of Prof. M. H. Van Horn, the superintendent. Several classes are maintained in the primary department under the superintendency of Mr. Wardner Davis, and five classes are maintained, with large attendance, in the main room.

Considerable interest is manifested in the study of the Bible. A large teachers' meeting is held each Sunday night, and in connection with this work a teachers' training class has been organized immediately to follow the teachers' meeting. One half hour is given to each class. This of necessity, makes the work short, concise, and interesting.

A large class of young people has been organized for Bible study in the east end of town, by an enthusiastic teacher, Mrs. G. H. Trainer. Just now the study is in connection with the Sabbath School lessons in the book of Genesis.

### A SABBATH SCHOOL INSTITUTE AT ALFRED STATION, N. Y.

The cold wave of Alleghany winter did not cool the enthusiasm of speakers or attendants at the Institute held with the Second Alfred

Sabbath School, January 25-27, 1907. Good congregations of local people were present at each session with representatives from Hartsville, Hornell and Alfred to contribute and receive points of interest.

The program was arranged by Rev. A. J. C. Bond, Vice President, Pastor E. D. VanHorn, and the Field Secretary, and published in a recent number of the RECORDER. With one exception it was carried out as printed. The ample time for discussion of the papers gave opportunity for free interchange of views and added much to the practical value of the Institute. The addresses and papers were helpful, suggestive and inspiring. It is hoped that several of these may be secured for the RECORDER readers.

The following topics were discussed in papers and addresses: "Jesus the Master Teacher," by Rev. Walter Greene; "The Attitude of the Bible Student and the Sabbath School Teacher toward the Higher Criticism," by President B. C. Davis; "The Organization of a Primary Department," by Mrs. Frank A. Langworthy; "The Working Sabbath School," by Pastor H. Eugene Davis; "The Organized Class," by Pastor L. C. Randolph; "The Preparation of the Lesson," by Mrs. E. D. VanHorn; "The Teacher's Work Outside the Preparation and Presentation of the Lesson," by Mr. Alexander Campbell; "The Cradle Roll," by Miss Mary Burdick; "The Home Department," by Dean A. E. Main.

Sabbath School work in the Second Alfred church is going forward with increasing interest. The large number of children and young people in the church and community give a splendid opportunity for the local Sabbath School workers. The pastor is conducting an evening Bible Study class that is meeting with excellent results in giving to Sabbath School teachers and a large number of young people a systematic and thorough knowledge of Bible history. We wish that all our churches might have such a class.

WALTER L. GREENE.

ALFRED, N. Y.,

JAN. 29, 1907.

### ANSWERS TO "READER."

Inquiries made in the RECORDER of January 21, by "Reader" concerning certain poems have been replied to, by several persons. These have made a slight correction in two of the verses quoted by Reader, and have sent copies of one or both of the poems in full. These replies are from Prof. F. L. Greene, 490 Vanderbilt Ave., Brooklyn; Mrs. Mary B. Clark, Westerly, R. I.; M. G. O'Donnell, Hornell, N. Y.; Hannah Crandall, 153 High Street, Westerly; Josephine Stillman, Phoenix, R. I.; H. H. Whitford, Brookfield, N. Y., and Miss Ethel Haven, Leonardsville, N. Y.

In further reply to Reader, and for the sake of our readers in general, we reproduce the poems in this connection, adding that Thomas Hood, the author of "The Death Bed" was born in London, May 1799. He died in May 1845. He never rose to a high place in the social scale. He was buried in Kensal Green Cemetery, and some years after his death a monument was erected to his memory "by public subscription." Sir Alfred Tennyson was born August 6, 1809, at Somersby, England. His father was Rev. George Clayton Tennyson. Alfred was made Poet Laureate in 1850. In 1884 he was created a Peer under the title of Baron Tennyson of Aldworth and Farringford. He died October 6, 1892.

Continued on page 77.

## Children's Page

### MY UNCLE KNOWS.

I always used, when I went to bed,  
Right under the clothes to hide my head.  
But my Uncle Joe came back one day—  
I was only three when he went away—  
And he told me what I didn't know  
In all my life, did my Uncle Joe.

"There are no bogies at night," he said;  
"Just birds and flowers that have gone to bed,  
And crickets and such things scattered 'round,  
Tucked up in the dark all safe and sound;  
And dreams out of Wonderland, too," said he,  
On the lookout for sleepy-heads like me.

So I'm not afraid of the dark one bit;  
But I lie half awake, just watching it,  
And wait for the dreams to take my hand  
And lead me away to the Wonderland.  
Sometimes I think if it wasn't true,  
But just pretending, what should I do!  
But since he says it, it must be so,  
For my uncle knows, does my Uncle Joe.

—Holiday Magazine.....

### HOW THEY SETTLED IT.

Max was Jim's little cousin, and they were both visiting their Grandfather Randall the day Max found a treasure.

"Oh, oh, oh!" he cried; "come quick, Jim, come quick! I've found somepin!"

"What is so wonderful?" asked Jim, laughing at the way Max looked, with his round face all screwed up and one eye squinted shut as he gazed with the other through a bit of colored glass.

"The grass is red," Max went on, "and the trees and—Jim, why, you look like a lobster, or somepin that—here, give it back! It's mine! I wasn't through looking—It's mine anyway!"

"It isn't yours, now," declared Jim, holding the bit of glass beyond reach of the chubby arms. "Cry, baby selfishness!"

"You're the old selfishness your own self," screamed Max, chasing Jim around and around in a vain attempt to get back his glass.

"If you can catch me you may have it," promised Jim, dashing away and running as fast as he could go across the fields. Once he looked back, to see Max following close behind, puffing and panting like a locomotive. On he went across the road, around the corner, down the lane, straight into a deep hole Uncle Will had dug for a gate-post.

"Oh, dear!" groaned Jim, "why didn't I remember Uncle Will was getting ready to build a new fence? Max, O Max! where are you?"

The birds sang, trees murmured in the wind, crickets chirped, but no little boy came to laugh at Jim or to go for help. Would no one hear him? Jim called until he was hoarse. He tried to scramble out of the hole, but the sides were so straight and steep it was useless. There was nothing he could do but wait for someone to pass that way. What if a cow should fall in too, or the cross old sheep?

Jim began to feel ashamed of the way he had teased little Max, and from the bottom of his heart and the pit as well, he repented. Taking the glass from his pocket, Jim amused himself for an hour looking at red earth, red sky and clouds, until he fell asleep.

In the meantime, Max became so lonesome he almost forgot what the quarrel was about. In the hay, behind the corncrib, down by the brook,

he searched for Jim. He walked through the house from the cellar to the attic, asking no questions, still looking for Jim.

At last Max wandered into the road and turned down the lane. Instead of looking at the ground, Max gazed across the fields and into the tree-tops, unheeding his small feet until they landed him bump! bang! into the hole beside the sleeping Jim.

"What did you fall in too, for?" demanded Jim, wide awake in an instant.

"I was looking for you," explained Max, rubbing his head and feeling of his elbows. "Why didn't you say you were here?"

Jim laughed; so did Max, although there were tears in his eyes.

"Here's your glass," offered Jim; "I said I'd give it to you when you caught me."

"I was going to let you have a look when it was your turn," explained Max as he took the glass.

"I've had my turn," replied Jim.

"Well, now, what are you going to do?" asked Max, stuffing his hands in his pockets and looking so comical Jim laughed until his sides ached.

"Do!" he echoed, "stay here, of course."

"I've got an idea," announced Max; "I know how I can get out!"

"Yes, you do," mocked Jim; "I guess if a feller my size can't do it, little kids better curl up and take a nap."

"I'll tell you somepin," Max continued, his face as solemn as an owl's. "You get down and let me climb on your back, and then—"

"Sure enough," enthusiastically called out Jim, "now I know."

Without further talk the little cousin scrambled out of the pit from the top of Jim's shoulders, then started for help.

"Say, Max!" called Jim.

"What is it?" asked Max, dropping on his knees to peep into the post-hole, giving Jim a comforting glimpse of his round, honest face. "Did you say somepin?"

"Yes," was the reply. "Say, Max, you won't tell our mothers about that old glass, will you?"

"No, cross my heart. I'll just say, 'Jim, he's in a post-hole, and he can't get out.' You won't tell on me, either, will you?"

"Not much, and I'll give you my dragon kite soon's I can get to the house."

"For keeps, Jim?"

"Yes, sir; you're the best little kid I know."

An hour later two small boys were sitting on Grandfather Randall's back steps eating watermelon as if nothing had happened.—*Frances Margaret Fox, in Sunday School Times.*

### ELDER BENJAMIN CLEMENT.

*Life sketch read at his funeral by his pastor January 14, 1907.*

Elder Benjamin Clement was born in the Parish of Hungerford, Berks County, England, on the 30th day of July, 1817; and died in North Loup, Nebraska, on January 13, 1907. Had he lived till his next birthday, he would have been ninety years old.

His parents, John and Hannah White Clement, were conscientious, God-fearing people, and his mother was a devoted member of the Methodist church.

In a life sketch written by himself, Brother Clement says: "I think my mother was the most devotedly pious woman I ever knew. I remember when father was gone to work how she would kneel down by the bed she had just made up, and I a mere baby boy knelt beside her while she pour-

ed out her soul's yearning to God. With such a mother it was not strange that the boy should make the man of deep and strong religious convictions, with whom we have been familiar in these latter years. His opportunities for education were very limited, as he had to begin work with his father at the early age of nine years. But when about six years old, he remembered being carried by his sister, to a private school, and a little later he spent a few months in a school belonging to the church of England, where the only teachers for about two hundred children, were a man and his wife; and where only the most primary branches were taught.

As a boy he helped his father in the woods to make hurdles, throughout the winter, and in summer, they worked land, hoeing and reaping, in all of which work the boy took pride in his effort to excel. At the age of seventeen he went away from home to work at making hurdles. Times were hard for the common people in England, and being unable to purchase land there, his sister and her husband decided to come to America; and they gave Benjamin an opportunity to go with them.

Landing in Quebec, Canada, he soon found work among farmers in harvest fields at good wages.

After the harvest of that year he went with his brother-in-law 130 miles farther west, where the latter had purchased land, and worked for him two and a half years in the timber. In the political excitement of those times, he joined the radicals because he was in love with every movement in line of reforms. He was a natural born reformer, and in after years when in Ohio, he made his power felt in the anti-slavery movement. Not satisfied in Canada, he started on foot for the United States, walking 120 miles to Detroit, en route for southern Indiana, but his money ran out before reaching his journey's end.

Thereupon he decided to go to work for the state of Ohio in extending the canal. After quite a severe sickness he hired out to a farmer, and after a few months, went to work at good wages for a carpenter. This suited him, for he had long wanted to be a carpenter. He was now twenty-one years old, and the next twenty years he lived in Shelby county, Ohio.

On January 21, 1839, he was married to Lydia Ann Baker, who died April 3, 1857, leaving him seven children, four boys and three girls.

During these years he was a hard worker, and it was his ambition to excel in his trade. The times were hard, and wages low, still he accumulated some property; but in one unfortunate season he lost it all.

In July 1857, he was married to Eliza Jane Lippincott, who died December 11, 1885 leaving him twelve children.

In 1859 he moved to Iowa where he spent the next twenty years, excepting about eighteen months spent in Long Branch, Nebraska. These were twenty years of very hard work. He was a man of strong constitution and great powers of endurance.

It was a part of his religion to do his work well, and this made him popular as a contractor and builder.

In September 1875, he had the misfortune to lose his left leg, by being thrown under a train in Clinton, Iowa. But he met the misfortune bravely, and though handicapped by the loss, he still did nobly in his effort to support his loved ones. Two years after this accident, in 1877, he moved to Nebraska and settled on Davis Creek, and the last years of his long life were spent in North Loup.

His active Christian life began soon after he arrived in America, when he joined the Methodist Church in Canada. He struggled along in his effort at Christian living, but owing to the fact that he failed to recognize in Christ his only Savior and hope, he had little comfort from his religion. Upon going to Ohio, he united with the M. E. Church by letter.

For some years he labored in the dark, praying earnestly for light. The rest of faith which comes through Christ he somehow failed to find. Still he was devoted to the church; and became popular as a class leader. When the great controversy regarding slavery tore that church asunder, he was one of the very first to identify himself with the anti-slavery cause.

This made him unpopular with his church brethren, but it opened his eyes to the tyranny of the church over those who attempt to do their own thinking and who try to be true to their convictions. It was therefore the turning point in his religious life, and taught him the necessity of independent thought and investigation.

He wanted no subterfuges but he did want the truth upon every moral and religious question.

Soon after, the questions of baptism and of the true Sabbath were pressed upon his attention, and as his parents had told him of his baptism in infancy, he had accepted this form as genuine without question. But now he had started out to study and think for himself, and his struggle to overcome preconceived notions, and the influence of accepting the doctrines of the church without questions, made the battle a hard one for him. Using his own language, "it was best to be on the safe side and as immersion was universally admitted to be baptism, and the large preponderance of testimony was in favor of the Seventh Day as God's Sabbath," he decided to accept them both.

Without delay he united with the Seventh-day Baptist people in Ohio, and after a little time he was joined in this by his good wife, who also died in this faith, firmly adhering to the commandments of God.

He was ordained to the gospel ministry by the Seventh-day Baptist church of Jackson Centre, Ohio.

All his life, he regretted his disadvantages, owing to his lack of education, but he was a deep thinker and sincerely tried to go to the bottom of every question.

He tried to discover the practical application of God's truth to humanity, and up to his last sickness, he struggled with the problem, as to whether Christianity was doing all it ought to do for a lost world. It made his heart sore to think that so many millions of the race were dying unsaved, and without a good chance to accept the truths that would save them.

He came, in his later life to feel more and more, that baptism into the church meant a burial of the old life, and a rising to a new life; which ought to be spent in God's service and in practical efforts to uplift and save humanity. He seemed weighed down in his last days, with the conviction that the shortcomings and delinquencies of church people, stand fearfully in the way of human salvation. In his distress over the fact that so many souls were going to eternity in every age without a hope, he could not help the feeling, that in this life, Christianity was not accomplishing all for the nations, that God's covenant promises indicated; and he somehow cherished the hope that those who had no fair chance here, might still have a chance hereafter.

He hoped that the God of heaven might still

## DEATHS

LANGWORTHY.—Merton Robert Langworthy was born at West Hallowell, Illinois, September 25, 1867, and died at Nortonville, Kansas, Jan. 23, 1907 of pneumonia.

In 1880 he came with his parents to Kansas. He was industrious and of good habits, an affectionate brother and son. He was loyally devoted to the interests and welfare of his widowed mother.

G. W. H.

RAINEAR.—Richard Rinear was born in Shiloh, N. J., Nov. 1, 1873, and died of appendicitis in the hospital at Bridgeton, N. J., Jan. 4, 1907.

In March 1892, he married Miss Flora Harris, who, with two children, survives him. When about sixteen years of age, he was baptized and united with the Shiloh Seventh Day Baptist Church. Funeral services were conducted from the home in Shiloh by pastor Coon.

D. B. C.

FISHER.—Mary G., wife of Smith Fisher, was born in Camden Co., N. J., Nov. 17, 1833, of Quaker parentage, and died near Shiloh, N. J., Jan. 18, 1907.

She became a Christian early in life. She was married about 53 years ago to him who now sits a widower. Also two sons, five grandchildren, and two great-grandchildren mourn their loss. The husband was for many years, captain of a vessel engaged in the coasting trade. Thus the care of the home and children rested largely with her. These duties she discharged most faithfully. She also found time for doing much church and benevolent work wherever she lived. All her neighbors speak of her as an exemplary Christian. One son preaches the blessed Gospel of Jesus Christ.

Funeral service at the home by Pastor Wheeler, of Marlboro, assisted by Pastor Coon, of Shiloh. Burial in Overlook Cemetery, Bridgeton, N. J.

Continued from page 75.

6, 1892, in the eighty-fourth year of his age and was buried in Westminster Abbey.

### THE DEATH BED.

We watched her breathing thro' the night,  
Her breathing soft and low,  
As in her breast the wave of life  
Kept heaving to and fro.

So silently we seemed to speak,  
So slowly moved about,  
As we had lent her half our powers  
To eke her living out.

Our very hopes belied our fears,  
Our fears our hopes belied—  
We thought her dying when she slept,  
And sleeping when she died.

For when the morn came dim and sad,  
And chill with early showers,  
Her quiet eyelids closed,—she had  
Another morn than ours.

### BREAK, BREAK, BREAK.

Break, break, break,  
On thy cold gray stones, O Sea!  
And I would that my tongue could utter  
The thoughts that arise in me.

O well for the fisherman's boy,  
That he shouts with his sister at play!  
O well for the sailor lad,  
That he sings in his boat on the bay.

And the stately ships go on  
To their haven under the hill;  
But O for the touch of a vanished hand,  
And the sound of a voice that is still.

Break, break, break,  
At the foot of thy crags, O Sea!  
But the tender grace of a day that is dead  
Will never come back to me.

## HOME NEWS

NORTH LOUP, NEB.,  
JAN. 14, 1907.

COSMOS, OKLA. In the RECORDER of December 3, 1906, was an article about COSMOS. We are a little band, but were glad to be remembered by you. You mention our being a "permanent community." We wish more Seventh-day Baptists would settle here, and I write this hoping some good, earnest Christian workers may be induced to come here and help us build up a good Seventh-day Baptist church. Each one of those who are here does all he can to help along; our Sabbath School is doing good work, considering our numbers, the average attendance is twenty-two. More families are coming in the spring. We need a house to hold meetings in, as Brother Sayre's home will be too small when all come back in the spring. Several have gone now who will return when farming commences. "Relinquishments" are selling from \$350.00 to \$850.00, in this vicinity. We expect a railroad within the next six months. Then land will increase in value faster than it has heretofore. We number nine families at present. Four of our boys, who have land, with houses, are away working. Our land is very fine, the climate is good, the water is fairly soft, the soil is a little sandy, but not too sandy. If any further information is desired, we will be glad to give all we can. Write to C. D. Stillman.

Yours,  
A. S. THAYER.

JANUARY 24, 1907.

### Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

#### LESSON VII.—LOT'S CHOICE.

For Sabbath-day, Feb. 16, 1907.

LESSON TEXT.—Gen 13: 1-13.

Golden Text.—"Take heed and beware of covetousness." Luke 12:15.

If a modern biographer were writing the life of Abraham, he would be inclined to skip the incident mentioned between last week's lesson and this; for it is not particularly to the credit of the patriarch. The sacred writers do not gloss over the shortcomings of the men concerning whom they write. We are encouraged to know that these men of God were not so perfect as to be utterly beyond our imitation. If they could be servants of God in spite of certain defects, shall we not be encouraged to forget our hindrances and renew our attempts to serve the God who forgives and overlooks?

This lesson shows the generosity and the greatness of Abraham. Lot did not gain anything in the long run by taking the advantage of Abraham when he had the opportunity.

TIME.—Some months or years after our lesson of last week.

PLACES.—Various places in Canaan: the South country, then the camping ground near Bethel. Lot chose the valley of the Jordan with the cities of Sodom and Gomorrah.

PERSONS.—Abraham and his nephew Lot.

OUTLINE:

- The Great Prosperity of Abram and Lot Leads to Strife. v. 1-7.
- Abram's Offer to Lot. v. 8, 9.
- Lot's Bad Choice. v. 10-13.
- And Abram went up out of Egypt. Although much of Canaan was on a lower level than that of Egypt the mountainous section was higher. It is customary to speak of going up from Egypt to Canaan. Into the South. Not to some locality south of Egypt, but the southern portion of the land of Canaan. The word translated "south" means literally dry; but it is rightly translated as this word was used technically to refer to the desert region in the southern part of the land and between Canaan and the wilderness.
- And Abram was very rich. The word translated rich has for its primary meaning heavy. It was from the encumbrance of their wealth that Abram and Lot could not dwell together.
- And he went on his journeys. Better, according to his journeyings, that is, by marches accommodated to the necessity of pasturage for his flocks and the cumbersomeness of his equipment. Unto the place where his tent had been. Compare ch. 12: 8. Doubtless he was attracted to this place by an impression of the sacredness of the spot.
- Unto the place of the altar which he had made there at the first. That is, at his first sojourn near Bethel. The first altar that we have record of his building in the land was Shechem. See last week's lesson. Called on the name of Jehovah. Compare ch. 12: 8. Probably this means that he engaged in solemn acts of public worship.
- Lot also had flocks, and herds, and tents. Although different words are used to describe Lot's wealth from those used in v. 2, we may infer that the character of their possessions were similar. Probably from the word tents we are to infer a numerous company of people, that is, slaves.
- And the land was not able to bear them. There was insufficient pasturage for so large flocks in any one locality. This reason would have been enough to demand a separation between Abram and Lot if there had been no other.
- And there was a strife between the herdsmen, etc. They were evidently anxious that the cattle of their respective masters should not go hungry or thirsty, and they had much rather ex-

change a few blows, than to suffer defeat in their business. And the Canaanite and the Perisite dwell then in the land. The earlier occupants of the land had also to have pasturage and water for their flocks. This fact helps to show that it was impracticable for Abram and Lot to abide together.

8. Let there be no strife, etc. The unseemliness of such contention between the servants of such near kinsmen was apparent. Abram was willing to make sacrifices for the sake of peace. For we are brethren. The word usually translated brothers is not infrequently used of those who were a little more distantly related than sons of the same father.

9. Is not the whole land before thee? Abraham very generously gives Lot his choice although he is himself the older and the leader, to say nothing of the fact that he had the special promise of God that he should inherit the land. To some this might have seemed the very appropriate time for claiming his rights, but Abraham will not take advantage of his nephew.

10. The Plain of the Jordan. Or, literally, the circle. That is the broad valley of the lower Jordan reckoning from twenty-five miles north of the Dead Sea and evidently including the valley to the southern end of the sea. Well watered everywhere. A quality particularly appreciated in that region of the world in which so much of the land is desert. It was a broad and fertile valley. The country about Jericho is noted for its springs. Before Jehovah destroyed Sodom and Gomorrah. Our author evidently understood that this region was even more attractive before the calamity that destroyed these cities than it was in later years. Like the garden of Jehovah? Our author enthusiastically compares this valley to the Garden of Eden. Of course this ideal comparison could not be verified and he adds a remark less sweeping but still expressive of luxuriant fertility. As thou goest unto Zoar. This clause is probably added to indicate the southern limit of the district chosen by Lot.

11. So Lot chose him all the Plain of the Jordan. The temptation was too great for him to resist, and Lot immediately makes his choice of that which seems the best, ignoring the influences that evil associations may have upon himself and his family.

12. And Abram dwelt in the land of Canaan. The land into which Jehovah had sent him from his former home. And moved his tent as far as Sodom. He went on journeying from place to place even unto the wicked city of Sodom. It seems that he did not try to avoid associating with the people of the land. There is some discussion as to the precise location of Sodom. Some think that it was near the northern end of the Dead Sea, and others that it was near the southern end of this lake. The present context seems to favor the former view.

13. Now the men of Sodom were wicked, etc. This verse serves to prepare the reader for the catastrophe which befell this city, and Lot also. Abraham is providentially preserved from a great temptation which must have come to him had Lot made the opposite choice.

#### AN UNCANNY PLANT.

On the shores of Lake Nicaragua is to be found an uncanny product of the vegetable kingdom known among the natives by the expressive name of "the devil's nose." Dunstan, the naturalist, discovered it not long ago, while wandering on the shores of the lake. Attracted by cries of pain and terror from his dog, he found the animal held by black, sticky bands, which had chafed the skin to the bleeding point. These bands were branches of a newly discovered carnivorous plant, which has been aptly named "land octopus." The branches are flexible, black, polished, without leaves, and secrete a viscid fluid.—Philadelphia Record.

Be honest with yourself whatever the temptations.

Continued from page 71. time out of three hundred communicants in the church thirty-two volunteered for foreign service.

The financial part of the question has not been touched and as this paper is already long enough perhaps it is as well left out. Eugene Stock, Secretary of the Church Missionary Society, says, "I never appeal for money under any consideration. I am always appealing for men and women, and find it true that when they come God opens the pockets of the people to give money to send them."

Probably most of you remember a story that appeared in the RECORDER last March but I wish to recall it to your minds. "An artist was once asked to paint a picture of a dying church. Instead of putting on canvas a small, feeble, poor congregation in an old building, he painted a stately, modern edifice, through the open portals of which could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained glass windows. Just within the entrance, guarded on either side by a 'pillar of the church,' in spotless apparel, was a contribution plate of goodly workmanship for the offerings of fashionable worshippers. But right above the plate suspended from a nail in the wall, there hung a small box, bearing the legend, 'Collection for foreign missions,' and over the slot through which certain contributions should have gone was a huge cobweb."

I am convinced that that picture a great truth. Let us not allow our China Mission to go the way of the Palestine Mission of fifty years ago; let us not wait for some enthusiast to come along with some new and patent self-supporting mission scheme; but let us by the true Christian way of self-denial move forward and reinforce our mission work, and keep doing it. Our denominational life and growth depend upon what we give, not upon what we get.

#### SENATOR BEVERIDGE AND CHILD LABOR.

The February number of the Woman's Home Companion contains a comprehensive description of Senator Beveridge's national bill to abolish child labor. The Senator tells how he worked in a logging camp at fourteen years of age, beginning before daybreak and ending after dark, and the lessons he learned there served as the foundation for his present fight against the horror of child labor. After describing the evil, he adds:

"But that is not the worst of it. The worst of it is that pretty soon these children 'come to age'. What kind of citizens do they make? London Hooligans! That is the kind of citizens they make. Each boy and girl of this kind that develops into a man or woman knows that he or she is inferior to his fellows—inferior in body, mind and soul. They not only feel it, they actually see it. They feel that they have been robbed in some way—not robbed of money or property, but robbed of life, of health, robbed of intellect, robbed of spirit. And in their undeveloped brains, in their weakened hearts, in their cramped and deformed souls the fires of an inextinguishable wrath begins to burn. They go through life hating society, hating everybody and everything. For, while they do not know much, they do know that a system of industry and a state of society has worse than murdered them. There is your material for anarchy. We hear a good many speeches about the danger of anarchists coming to this country from Europe. The truth is that child labor is creating some two hundred thousand grown-up anarchists of native American blood in this country every year."

Work is the fuel of life. The more you work, the more life.

Be like a star in your peaceful shining, and many will thank God for your life.

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Cash received in October	2 566 99
November	1 028 73
December	2 045 10
	<b>\$ 6 229 13</b>

CR.	
E. B. Saunders, Salary Aug., Sept., and Oct. 1906	\$ 225 00
Traveling expenses, self and Velthuysen	183 00
\$ 408 36	
G. H. Fitz Randolph, Salary and traveling expenses to Sept. 30, 1906	196 50
George Seeley, Salary quarter ending Sept. 30, 1906	37 50
R. S. Wilson, Salary quarter ending Sept. 30, 1906	90 00
Churches, quarter ending Sept. 30, 1906:	
First Westerly, R. I.	50 00
Niantic, R. I.	12 50
Salemville, Pa.	25 00
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Hornellsville, N. Y., nine months ending Sept. 30, 1906	39 00
D. H. Davis, acct. salary	300 00
J. W. Crofoot, acct. traveling expenses	115 10
C. B. Clarke, traveling expenses and labor at Battle Creek, Mich.	80 80
Pulpits for Oct. and Nov. 1906	50 00
Interest	32 41
Loans	3 200 00
Cash in treasury, Dec. 31, 1906	
Available	\$ 648 65
Lieu-oo Mission	\$ 648 65
Shanghai Chapel	600 00
	<b>1 348 21</b>
	<b>\$ 6 229 13</b>

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#### PHILANTHROPY OF THE BARONESS BURDETT-COUTTS.

In the evolution of the high art of giving, a feature of our time, the Baroness Burdett-Coutts led the way. She excelled in the grace of philanthropic beneficence; she was a pioneer in one of the most responsible tasks of her time,—the distribution of immense sums of money in ways that were just and according to a law of wise proportion. Her power of initiative has been generally recognized. Her example is a striking rejoinder to the assertion that those who inherit great fortunes do not know how to use them. The Baroness proved in princely fashion that one form of investment of large amounts of money is in bettering the homes of the poor, turning a reeking parliure into a sweet and clean abode; in building a great church with every accessory of education and instruction in all useful arts and in diversion for body and mind. She maintained that such investments have a district dividend value; they return to the community in a higher standard of civic and social life, a finer type of manhood and womanhood, a better quality of workmanship, cleaner streets, stronger fabrics, purer homes. Her money paid no tribute to education for its own ends, none to patriotism nor religion for their own sake, but it was given as a helpmeet, an ally, a partner, unwilling to do its part without the co-operation of the recipient. It was her conviction that when full reciprocal action had been secured between giver and receiver the result was always salutary. From "Seventy Years of Systematic Giving," by Joseph Bartlett Seabury, in the American Monthly Review of Reviews for February.

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The Board will not obtrude information, help or advice upon any church or person, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and assistance they can.

All communications with the Board, either through its Corresponding Secretary or Associational 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. 6.

PLAINFIELD, N. J., FEB. 11, 1907.

WHOLE No. 3,233.

## Editorial

The time has come when the question of higher criticism should be placed in its true light both historically and in point of results. This is important in view of the general bearing which all such questions have upon the attitude of public thought toward the Bible. This attitude is affected quite as much by imperfect views and want of information as by correct views and full information. Unfavorable results are more likely to appear for want of information than otherwise. It may be said without question that imperfect views and incomplete knowledge are the most prolific sources of misapprehension and of fear. For want of correct and adequate knowledge not a few friends of the Bible have almost become enemies to it by unwise criticism of higher critics, and by misrepresenting the whole field of higher criticism for want of knowledge concerning it. These, and similar facts, call for a consideration of the question, not to say a reconsideration, for in too many instances the theme has not been really considered. One is overwhelmed by the greatness of the task when he thinks of treating so great a question in a few editorials. But we are deeply impressed that the time is ripe for that better understanding of the whole subject which is now demanded, and which cannot come until people in general are somewhat better informed concerning it. The reader will be helped by concluding, at the outset, that there has never been any just ground for fear concerning the permanent effects of higher criticism upon the Bible. He should also realize that, as a class, modern higher critics are not enemies of the Bible. It is equally important that our readers realize that higher criticism is not an accident in the history of the Bible or the development of modern Christian thought. It is at once a source and a result, a cause and an effect of the whole movement known as the Protestant Reformation. That movement resulted when men began to break away from the spiritual and dogmatic despotism which had burdened Christian thought within the lines of Roman Catholic tradition for many centuries. That movement, like all similar movements, could not go forward without some general standard of authority and some norm by which men were to be united or separated in connection with the movement. When it was proposed to make

## EXCLUSIONS.

If I would talk with God, my hasty tongue Must hold itself for that high converse pure, As one who has appointment with a king Scorns gossip with a minion at the gate. If I would listen to the voice of God, I dare not hear the prattlement of men, The bargaining, the vaunting, the untruth, The words that crawl and sting; for ears have room For somewhat, and no more. If I would walk Beside my God, His comrade and His friend, I must go His way, He will not go mine. If I would own the wealth of God, the gold, The gems of affluent heaven, like the dross Of basest refuse I must hurl away The spoil of greed and all the miser's glut. If I would know the wondrous lore of God, What sciences I shall not dare to know! If I would wield the awful power of God, How I must sink myself in helplessness! If I would revel in the love of God, What lesser loves must I disdain to serve! O Infinite, O Lover, O Supreme, Father and Leader and unfailing Friend, What littles must I gladly lose for Thee, What nothings must I tread beneath my feet To reach Thy hand, Thy bosom, and Thy face!

—Amos R. Wells in C. E. World.

the Bible the standard of faith and practice, rather than the doctrine of Church authority and Church traditions, an inquiry as to what the Bible was, as to its true nature, history, and character was the inevitable result. The first stages of such inquiry were more or less antagonistic to the Bible as a sacred book, and authoritative. The inquiry began in England in the seventeenth century. It was there known as Free-thinking. Passing to Holland, France and Germany, it developed into Rationalism. This was an effort to reduce all questions connected with the Bible and its history to a purely rational basis and to eliminate, largely or entirely, both the supernatural and historic elements.

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A CLEAR conception of what higher criticism is, will aid our readers in making just judgments and reaching sound conclusions. First of all, the term is not happily chosen, although correct when contrasted with "Lower Criticism." Lower criticism is the equivalent of textual criticism, that is, inquiry concerning the nature of the text of any given book. Contrasted with this, higher criticism is an inquiry into the time when a given text or a given document was produced and by whom. Without having this distinction in mind, too many people have defined higher

criticism as being the assumptions of certain scholars that their conclusions and opinions were far higher and more authoritative than the Bible itself. It is not necessary that we deal with the various incorrect definitions that have been made, much less with that indefinable opinion which holds that higher criticism is antagonistic to the Bible, that it is an effort to overthrow the Bible, to undermine it, or to pervert its meaning and obscure its truths. It must be repeated that most unfortunately some friends of the Bible, without understanding what higher criticism is, have created groundless fears and made false assumptions concerning both the nature and the purpose of higher criticism. It would undoubtedly have been better had "Historic and Literary Criticism" been shosen, instead of "Higher Criticism." This would have been more nearly accurate in point of description and less objectionable in point of popular prejudice. It will be sufficient, however, for the reader to understand that an inquiry into the origin, and historic setting of the Bible as a whole, and of the books of the Bible, was not only unavoidable because of the Protestant Reformation, but it was very desirable. Christianity received the Old Testament from Judaism without inquiry and without questioning. The Jews held it as sacred and divinely inspired. Christianity accepted the gift without any special inquiry as to the ground on which the claims of the Old Testament rested. Roman Catholicism, building upon the Jewish basis, added certain elements of Church authority, without questioning the original basis of Judaism. When the Protestant movement began, attention was turned toward the Old Testament at an early date. The practical value of what is here said and of what these editorials aim at will be seen when the reader appreciates how the general attitude of the people toward the Bible bears upon the study of the Bible and upon general conclusions concerning it. If an individual or a group of individuals are possessed by an indefinable fear or a half formed conviction that the Bible is open to serious questioning, it has already suffered partial defeat in their minds. It is therefore important that every Bible student, and especially preachers, Sabbath School teachers, etc., should be made to feel that higher criticism, as a whole, has neither sought to oppose the Bible, nor have any of its final conclusions endangered the Bible. This is the practical point which the RECORDER seeks in this outline discussion of higher criticism. While certain early phases of higher criticism began among the enemies of the Bible, the movement, as a whole, has been marked by devout scholarship,

60 YEARS' EXPERIENCE

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