

TABLE OF CONTENTS.

Faith, Poetry 65

EDITORIALS: Preserve this RECORDER; About Tithing; Tithing in the Old Testament; Tithing in the New Testament; General Conclusion; Authorities; Christ's Attitude Toward Tithing; Development in the Christian Church; In the Reformation; Is Tithing a Christian Duty. 65-68

Editorial News Notes 68

Religious Education 69

Rev. H. H. Baker 69

MISSIONS—Quarterly Reports; Mission Building at Lieu-oo; Foreign Missions and Denominational Life and Growth ... 70

WOMAN'S WORK—The Quiet Hour; The Measure of Giving; My Tithes; Reasons for Giving; The Handkerchief Brigade; How She Gave 72-73

YOUNG PEOPLE'S WORK—Milton College; Berlin, N. Y.; Right Use of Blessings; Brother Dawes Sailing for Africa; Reading and Study Course in Bible History. 74

Meeting of Sabbath School Board 75

Letters to the Sabbath School Board 75

Sabbath School Institute at Alfred Station, 75

Answers to Reader 75

CHILDREN'S PAGE—My Uncle Knows; How They Settled It 76

Elder Benjamin Clement 76

DEATHS 77

HOME NEWS 77

SABBATH SCHOOL 78

Missionary Society Treasurers Report 79

ALFRED UNIVERSITY

ALFRED, N. Y.

—FOUNDED 1836—

Second Semester opens

January 28th 1907.

For particulars address:

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

ALFRED ACADEMY,

Second term opens January 28th

1907.

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

Milton College

Second Semester begins February 4, 1907.

A college of liberal training for young men and women. Degrees in arts, science, and music.

Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of Anglo-Saxon and early English. Thorough courses in Biology and Geology.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The School of Music has courses in piano-forte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture. Club boarding, \$1.50 per week; boarding in private families, \$3 per week, including room rent and use of furniture.

For further information address the

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

Salem College

SALEM, WEST VIRGINIA

—Winter term opens Dec. 4, 1906.—

Classical, Scientific, Music and Normal Courses.

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

Facilities for thorough work in all departments.

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

Sympathetic relations between teachers and pupils and personal instruction possible.

The environments are conducive to enthusiastic work.

Information gladly furnished

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

Chicago, Ill.
BENJAMIN F. LANGWORTHY,
ATTORNEY AND COUNSELLOR AT LAW,
Suite 510 and 512 Tacoma Bldg.,
131 LaSalle St. Tel. Main 3147. Chicago, Ill.

BOARD OF SYSTEMATIC BENEVOLENCE.—W. H. Ingham, President; Dr. Geo. W. Post, Corresponding Secretary, 1987 Washington Boulevard, Chicago, Ill.; Dr. S. S. Maxson, Recording Secretary; O. S. Rogers, S. W. Maxson, Stephen Babcock, Chas. B. Hull, Dean A. E. Main, Rev. A. E. White.

Pledge cards and envelopes will be furnished free, carriage prepaid, on application to Dr. Albert S. Maxson, Milton Junction, Wis.

Seventh-day Baptist Bureau

of Employment and Correspondence.

President—W. M. Davis, Chicago, Ill.
Vice-President—W. H. Greenman, Milton Junction, Wis.
Secretaries—L. K. Burdick, Battle Creek, Mich.; O. S. Rogers, Plainfield, N. J.
Associational Secretaries—Wardner Davis, Salem, W. Va.; C. Laton Ford, Plainfield, N. Y.; Dr. S. C. Maxson, 22 Grant St. Lieu-oo, Y. S. W. Maxson, Alfred, N. Y.; W. K. Davis, Milton, Wis.; F. R. Saunders, Hammond, La.

Under control of General Conference. Denominational in scope and purpose.

INCLOSE STAMP FOR REPLY.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY.

EXECUTIVE BOARD.

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

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

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

Prompt payment of all obligations requested.

WILLIAM M. STILLMAN,

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

Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President—Mrs. S. J. Clarke, Milton, Wis.
Vice-Presidents—Mrs. J. B. Morton, Milton, Wis.; Mrs. A. R. Crandall, Milton, Wis.
Corresponding Secretary—Mrs. T. J. Van Horn, Albion, Wis.
Recording Secretary—Mrs. J. H. Babcock, Milton, Wis.
Treasurer—Mrs. G. R. Boss, Milton, Wis.
Editor of Woman's Page—Miss Ethel A. Haven, Yonkers, N. Y.

Secretaries, Eastern Association—Mrs. Anna Randolph, Plainfield, N. J.

Secretary, South-Eastern Association—Mrs. H. C. Van Horn, Lost Creek, W. Va.

Secretary, Central Association—Miss Ethel Haven, Leonardville, N. Y.

Secretary, Western Association—Miss Agnes I. Rogers, Alfred, N. Y.

Secretary, South-Western Association—Mrs. G. H. F. Randolph, Fouke, Ark.

Secretary, North-Western Association—Mrs. Nettie M. West, Milton Junction, Wis.

Secretary, Pacific Coast Association—Mrs. B. F. Titsworth, Riverside, Cal.

New York City.

SABBATH SCHOOL BOARD.

President—Eale F. Randolph, Great Kills, N. Y.

Vice-Presidents—Eastern Association, Abert Whitford, Westbury, N. Y.; Central Association, Ira Lee Cottrell, Leonardville, N. Y.; Western Association, A. J. C. Bond, Nile, N. Y.; South-Eastern Association, Herbert C. VanHorn, Lost Creek, W. Va.; North-Western Association, Herman D. Clarke, Dodge Centre, Minn.; W. D. Burdick, Farina, Ill.; South-Western Association, Gideon H. F. Randolph, Fouke, Ark.

Recording Secretary—Corliss F. Randolph, 185 North Ninth Street, Newark, N. J.

Corresponding Secretary—John B. Cottrell, Plainfield, N. J.

Treasurer—Frank L. Greene, 490 Vanderbilt Avenue, Brooklyn, N. Y.

Members—G. B. Shaw, Plainfield, N. J.; Charles C. Chipman, Yonkers, N. Y.; Stephen Babcock, Yonkers, N. Y.; Edward E. Whitford, Brooklyn, N. Y.; A. C. Prentice, R. L. Cottrell, H. W. Prentice.

Regular meetings the third Sundays in September, December and March, and the first Sunday in June.

HERBERT G. WHIFFLE,

COUNSELLOR-AT-LAW,
M. Paul Building, 220 Broadway.

C. C. CHIPMAN, ARCHITECT,
St. Paul Building, 220 Broadway.

HARRY W. PRENTICE, D. D. S.,
"THE NORTHPOLE,"
75 West 103d Street.

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

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

Alfred, N. Y.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y.

Rev. ARTHUR E. MAIN, Corresponding Secretary, Alfred, N. Y.

V. B. BAGGS, Recording Secretary, Alfred, N. Y.

A. B. KENYON, Treasurer, Alfred, N. Y.

The regular meetings of the Board are held in February, May, August and November, at the call of the President.

ALFRED THEOLOGICAL SEMINARY.

Rev. ARTHUR E. MAIN, Dean.

The next year opens Tuesday, Sept. 18, 1906.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Alfred, N. Y., Aug. 21-26, 1907.

A. E. MAIN, D. D., President, Alfred, N. Y.

Rev. W. D. WILCOX, Recording Secretary, 5606 Ellis Ave., Chicago, Ill.

FRANK L. GREENE, Corresponding Secretary, 490 Vanderbilt Ave., Brooklyn, N. Y.

W. C. WHITFORD, Treasurer, Alfred, N. Y.

Executive Committee—Rev. W. L. Burdick, Ashaway, R. I.; David E. Titsworth, Plainfield, N. J.; Esle F. Randolph, Great Kills, N. Y.; Rev. W. D. Burdick, Farina, Ill.; W. H. Crandall, Alfred, N. Y.; Rev. L. C. Randolph, Alfred, N. Y.

West Edmeston, N. Y.

YOUNG PEOPLE'S EXECUTIVE BOARD.

President—A. C. Davis, Jr., West Edmeston, N. Y.

Secretary—A. L. Davis, Verona, N. Y.

Treasurer—Eda R. Coon, Leonardville, N. Y.

Junior Superintendent—W. G. Rood, North Loup, Neb.

Associational Secretaries—Eastern, L. Gertrude Stillman, Ashaway, R. I.; Central, A. L. Davis, Verona, N. Y.; Western, E. A. Webster, Alfred, N. Y.; North-Western, B. F. Johanson, Milton, Wis.; South-Western, C. C. VanHorn, Gentry, Ark.; South-Eastern, Amos Brissey, Salem, W. Va.

DR. A. C. DAVIS, JR.,
General Practice.
Specialty: Eye and Ear.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

WM. L. CLARKE, President, Westerly, R. I.

A. S. BABCOCK, Recording Secretary, Rockville, R. I.

GEORGE H. UTTER, Treasurer, Westerly, R. I.

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

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRA B. CRANDALL, President, Westerly, R. I.

FRANK HILL, Recording Secretary, Ashaway, R. I.

Associational Secretaries—Stephen Babcock, Eastern, 48 Livingston Ave., Yonkers, N. Y.; Dr. A. C. Davis, Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, North-Western, Nortonville, Kans.; F. J. Earet, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.

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

The Board will not obtrude information, help or advice upon any church or 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.

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

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS, ETC.

Address sending a sketch and description may
securely ascertain free whether or not
invention is patentable. We have
offices in all the principal cities of
the United States, Canada, Mexico,
and foreign countries. We can receive
applications, without charge, in the
States, Canada, Mexico, and
foreign countries.

Scientific American

W. F. V. WILSON, E. C.

Higher Criticism, as it appears at the present time, must be spoken of as friendly to the Bible, as seeking those fundamental facts which strengthen the Bible; and there is cause for great thanksgiving that the final conclusions so far as they yet appear, are eminently favorable to the Bible. We have taken the matter in hand at this time, and in this way, that we may assure the friends of the Bible that whatever minor features may have appeared in the history of higher criticism unfavorable to the Bible, criticism as a whole, has strengthened it, and the present promise is, that favorable results will be greatly increased as the fruitage of higher criticism ripens. The RECORDER does not appear as an advocate of higher criticism nor as an enemy of higher criticism, but only as suggesting what it has aimed at and what it has accomplished, speaking in this brief and general way.

Some Dates HISTORIC and literary criticism concerning the Old Testament began during the seventeenth century. It was quite strongly marked about the middle of the eighteenth century, say from 1750 forward. With the opening of the nineteenth century it was well under way, among devout scholars. It appeared in English-speaking circles in the person of Bishop Colenso of Natal, South Africa. He was drawn to it, by questions raised by one of his pupils, a young Zulu chief. His inquiries were mainly concerning the authorship of the first five books of the Old Testament. His works appeared between 1862 and 1872. Our older readers will recall them. The next prominent figure of the last century was a Scotchman, Professor Robertson Smith, of Aberdeen. Following along the same general line as Colenso, Smith wrote concerning the authority of the Pentateuch, his works appearing from 1876 to 1889. In our own country a prominent figure was Professor Briggs, whose trial took place in 1892-93. We mention these representative men only to recall the general fact to the memory of our readers, and to show the outline links by which historic and literary criticism of the Old Testament appeared among English-speaking people. The writer began to consider the question when Colenso and Smith wrote. He is grateful to record that he listened to the entire trial of Dr. Briggs. As a Seventh-day Baptist, the writer has had double reason to be interested in the theme.

The Results on the Old Testament THE general result of historic and literary criticism upon the Old Testament has been eminently beneficial. Before such inquiry began, modern Protestantism, especially in the United States and in England, had thrown the Old Testament aside with a recklessness, which fundamental theological truth and historic criticism emphatically forbade. Every lover of the Bible is much gratified now by the fact that, through criticism, the Old Testament is being rediscovered and exalted to its rightful place. The scholarly inquiries made by higher critics have uncovered those "eternal values" and verities which Hebrew experience put into everlasting forms of expression. Higher criticism has taken away the rubbish which both later Judaistic, and still later Roman Catholic theories heaped upon the Old Testament. It is helping the world to see that Jesus was first among higher critics in discarding traditional notions, incomplete and unhistoric claims, which the Jews

had exalted into the place of eternal truths and standards of action, when Jesus appeared. In that direction modern historic criticism has done most excellent work. If it had done nothing more than that, it would have filled a most important mission and would be entitled to high commendation. Its inquiries have brought to light, in some degree, the great literary value of the Old Testament. The discussion concerning the authorship of the Pentateuch and other books of the Old Testament with which higher criticism began, has already revealed a wealth of literary beauty and of permanent religious truth of which the Judaism of the time of Christ had little conception, and which the long reign of Roman Catholic Christianity helped to obscure rather than to clarify. This deeper literary beauty of the Old Testament exists because of the greatness and eternity of truths with which the Old Testament deals. Criticism has shown that eternal truth in religion takes on highest forms of expression in language, and most of all, that religious truth always takes on high poetic forms of expression. In this way the world is beginning to learn something of the literary power and beauty of the eternal truths which Isaiah. Thus the Christian world is coming toward a new view of the Old Testament,—such a view as Jesus attempted to bring out in His treatment of it, but which was not appreciated by those who heard him, and which was seriously obscured, almost obliterated, by the Roman Catholic traditions that followed. It is not too much to say that as the result of higher criticism in connection with the Old Testament, that book is destined to rise steadily in the opinion of thoughtful men, and most of all in the religious faith of devout Christians, from this time forward. This of itself makes higher criticism one of the best friends of modern Christianity and the universal truth of the Bible.

The Grippe VERY early on the third of February, 1907, the grippe got the Editor. It was vigorous grippe, very vigorous. It has interfered with the preparation of editorials for this issue of the RECORDER. While the Editor was languishing at home, the following came to hand. Personal experience gives great aid in discovering the beauty and deeper meaning of literature. If the reader has ever made the personal acquaintance of that rough Russian, who bears a name from Sunny France, he will be able to interpret this poem without the aid of any commentary.

THE GRIPPE.

An ache in the back, and a pain in the head—
That's the grippe!
A choke in the throat, and a yearning for bed—
That's the grippe!
A river of heat, then a shiver of cold,
A feeling of being three hundred years old,
A willingness even to do as you're told—
That's the grippe!
An arrow of pain, now in this place, now that—
That's the grippe!
A feeling of doubt as to where you are at—
That's the grippe!
A stupid sensation—of course, wholly new!—
A foolish depression—why should you feel blue?—
A doubt as to whether this really is you—
That's the grippe!
Strange visions at night, that deprive you of rest—
That's the grippe!
A taste in your mouth, and a weight on your chest—
That's the grippe!

A tired sensation that runs through your veins,
A queer combination of aches and of pains,
A rapid admission of absence of brains—
That's the grippe!
—Somerville Journal.

THE COLLEGIAN.

Number one of Volume one of the *Collegian* has just come to our table, under date of January, 1907. It is a good looking and well arranged college paper, issued by the Senior class of Salem College, Salem, West Virginia. President Clawson gives it a happy introduction to the public. Its general appearance is certainly creditable and the interests of the college ought to be advanced by it. We are sorry to notice that it is following an error altogether too common in college circles, by an improper use of the word, "devotions,"—see program on pages 17 and 18. It may seem a small matter, but we know of no adequate authority for using the word "devotions" in that way, although it is certainly better than that more glaring error, "devotionals" which has not been absent from other college papers, and among those who are supposed to be our readers. We trust that the *Collegian* will not fall into another error which is having a persistent growth among second class newspapers, if not in college papers, that is the use of "Rev." as a title without the accompanying "Mr." or the initials of the clergyman who happens to be referred to. "Rev. Jones" is quite as objectionable, from any point of view, as are the errors just referred to. The *Collegian* will do itself an honor to set a good example by eliminating such errors. We welcome the *Collegian* and commend its support to the friends of Salem College. The printer has done his part well, in connection with the *Collegian*.

CHURCH FEDERATION.

A pamphlet of eighty-five pages has come to our table, which contains the "First Annual Report of the Executive Committee of the International Church Conference on Federation." This is the report for 1906. It also contains the "Fifth Annual Report of the Executive Board of the National Federation of Churches and Christian Workers." Rev. E. B. Sanford, D. D., 81 Bible House, New York, is secretary of both these committees, hence both reports are from his pen. Those having this report in hand will secure an excellent view of the progress of Church Federation under the two forms in which it now exists. The National Federation of Churches and Christian workers was organized five years ago. As a result of it came the Inter-Church Conference on Federation, held in New York, November 15-21, 1905. Professor Stephen Babcock, of Yonkers, N. Y., is chairman of the Seventh-day Baptist representatives in the Executive Committee of that Federation. The secretary of that Federation, during the year, has visited seventeen leading cities in the United States in the interest of that work, and he reports that without exception he has found the Christian workers in those cities, favorable to local Federation Councils. Among the questions of larger public interest, to which the committee has given special attention, are the Problems of Child Labor, the Problem of Immigration, Inter-Church Conference on Divorce, Evangelistic Work, Conditions in the Congo Free State, Work of the Young Men's Christian Associations, Week-day Religious Instruction in Public Schools and the Prohibition of Liquor Selling in Indian Territory. In closing the report Mr.

Sanford says: "Encouragements are easily discovered in the report of progress which I am permitted to make in behalf of your Committee. I need not dwell further upon them. In common with all who are watching the signs of the times, interrogations arise very large and significant. What does this movement mean? What is its ultimate goal? It is not granted us to lift the veil even of this twentieth century and tell what the church of Christ shall be in the progress and close of its years. May we not, however, in the days near at hand, expect that the churches in their united life will realize in their activities more, fully than ever before, that conception of its mission to evangelize the world that will exalt Christ and His Church as the great supreme instrumentality of redemptive grace in a sin-stricken world."

Mr. Sanford's report, as secretary of the National Federation of Churches and Christian Workers, is the longer of the two documents. It contains valuable information concerning Church Federation and co-operation in various cities and states of the United States. Supplemental to these two reports there appears the action of those denominations that took part in the Inter-Church Conference, together with information in regard to the consolidation of various Christian denominations. The reports contain much which is of interest to our readers, whatever views they may take of the efforts which have been made thus far toward the co-operation between Christian denominations. Any one desiring a copy of the report can secure it by enclosing "five two cent stamps to the National Federation of Churches, 81 Bible House, New York."

EDITORIAL NEWS NOTES.

The almost marvelous extent to which the automobile has taken its place in the business world is indicated by some reports from the patent office. One thousand, one hundred and seventy patents have been granted on motor vehicles during the last eleven years, and fifteen thousand patents have been granted upon tires within that period. The prevailing snow and winter weather which have marked the past week are seized upon by automobile makers and dealers as a means of exploiting the value of motor machines for all kinds of weather. Although the automobile has not yet reached a point in cheapness which brings it into anything like universal use, it has evidently "come to stay," and whatever may be the future of the motor machine, it is certain to mark vividly a distinct period in methods of travel and locomotion in general.

The week just closing has been marked by fierce winter weather, widespread storms, that approached the nature of blizzards, and severe cold. The temperature has ranged from zero on the Atlantic coast, to forty degrees or more below in the Northwest. Transportation and traffic of all kinds have been much impeded. Meanwhile, it is pleasant to note the decline of the epidemic of scarlet fever and diphtheria in Chicago. On the other hand, the general health has been much impaired by "colds," "grippe" and other diseases incident to such marked changes at this season of the year.

A prolific cause of all trouble between individuals, neighborhoods and nations is a quarrelsome habit of mind. Those who are quick to discover in any event cause for a quarrel, or for war, are promoters of quarrels and wars. Predictions of war between Japan and the United States have flashed up in various places within

the last two weeks. Efforts have been made to make it appear that England would promote such trouble, that Germany is anxiously looking upon the situation, etc. All this folly has been sharply and justly rebuked by authoritative utterances from both Japan and the United States. While the trouble concerning Japanese pupils in the schools of California is not yet wholly eliminated, the possibility of a war resulting from such differences has existed only in the dreams of those who seek newspaper notoriety through sensational statements or those who have secret desires to promote trouble of that kind. It is evident that Japan will stand upon her treaty rights insisting that the Japanese are equal to any other race and that such equality must be recognized. Meanwhile it is said that there will be no insistence upon the attendance of "adult pupils" in primary schools, which seems to have been the main point at issue when the question first arose. One of the larger questions involved in the matter is the right of a single state of the United States to take such an attitude toward an international question as may possibly involve the whole nation in trouble. While there is no reason to think that a final settlement of the whole affair will not be secured through the courts and represented public opinion, the incident is of more than passing interest in the lesson it suggests to politicians and statesmen—of whom we have so few—either local or national.

The deadlock in the Legislature of New Jersey over a United States senator to succeed Senator Dryden, has been broken, and Frank O. Briggs has been elected during the past week. Mr. Dryden's connection with a great Insurance Company and the fact that he was classed with millionaires was one of the strong reasons why the deadlock occurred. He withdrew from the contest finally, "under the advice of his physician." In any case, Dryden did well to withdraw.

A new chapel connected with Columbia University was opened on Sunday, February 3. The sermon was preached by Rev. L. C. Stewardson, president of Hobart College. His sermon was a plea for "Life in Religion." The speaker insisted that religious life is now bound down by dogma, and that men are still asked to think in certain lines because their forefathers have thought so. He said that "because of this lack of thought, religion is a dead thing today," and that the world is divided into two classes, those who accept nothing in the line of religious doctrine and those who accept everything without question. Dr. Stewardson pled for a middle ground between these two extremes and urged that college-bred men ought to lead the world in such an attitude.

Life saving appliances and devices to prevent the loss of life or physical injury are marked evidences of the advancement in our civilization. The need of these is so great that progress in that direction seems all too slow. The development of machinery of every kind, the vast and almost uncontrollable development of railroad business and the like, have so endangered physical life that there is double need for its protection. When industrial progress rushes to the front with such terrible fierceness and force as have marked the last quarter of a century, a single human life seems but a trifle. While industrial progress cannot be stopped, the better elements of civilization are struggling to keep pace, with such protection of life and limb as Christian civilization demands.

A somewhat novel method of moving a village is reported from Sand Point, near Detroit. A

village consisting of a score or more of fishing shanties was caught by the high wind of February 2 and swept across the lake on the ice, to be dashed in pieces on the other shore. The small buildings were fastened to stakes driven into the ice. The families were asleep when the gale struck the village. The buildings were carried five miles and literally splintered against the rocks. A few persons were injured, but most of them escaped, except for the disturbance and fright necessarily resulting from such a "wild night ride."

Anti-Christian riots in China, continued plots against the life of the Czar in Russia, and similar disturbances appear frequently in items of world-wide news. These are made the more emphatic in view of the coming Conference concerning international peace. The picture presents the usual combination of good and evil which marks all human history.

Friends of education will be pleased to note that the widow of the late Russell Sage is quietly but wisely distributing the great fortune which came into her hands through the death of Mr. Sage, a few weeks since. It was announced February 4, that she had just made a gift of one million dollars to the Emma Willard School, of Troy, N. Y., which is her Alma Mater.

It is reported that a convention of hotel keepers lately held in Springfield, Mass., proposes to reform the "menus offered to guests at New England hotels," with a view to reducing the cost of meals to the landlords. Probably the people would be more interested in a movement that would improve the quality of food offered and lessen the cost of it to the man who buys.

February 5, noonday gospel meetings were held in twenty-seven shops and factories in New York City. This was the beginning of an evangelistic movement for which special preparations have been made by the religious forces of that city. It is intended to increase the movement for two or three weeks, and that the final feature will be large mass meetings for working men in various parts of the city. The movement seeks to bring brief religious instruction and inspiration to men during the lunch hour by carrying the gospel to the shops and presenting it in simple and attractive form while men are resting from their work and partaking of the mid-day lunch.

The trial of Harry Thaw for the murder of Stanford White is well under way. This is one of those sensational cases concerning which we have had nothing to say, since most of the features belong in the realm of "yellow journalism." The parties involved in the case are wealthy and comparatively prominent in society and theatrical circles. Whatever facts may be brought out, or covered up, in connection with the trial, the general facts are, that White, the man who was murdered, Thaw, the man who murdered him, and Thaw's wife, who was an actress, together with an unknown number of persons, were involved in those social scandals which are the shame and curse of so-called society. The outcome was that Thaw shot White openly and in the presence of a great crowd in the roof garden, a place of public entertainments, in New York. Great preparations have been made for the trial and equally great efforts to secure for it a sensational hearing, both in this country and in Europe. The two pleas in defense of the crime are emotional insanity and self defense. The whole affair is a shame and blot on the pages of the history of our time. It is noted here only that we may add warning and condemnation against

that type of social life which disregards virtue, destroys manhood and promotes murder.

A suggestion which has more than ordinary meaning appears in connection with the work of the Post Office Department Commission. It is said that for the last six months of 1906, the postage on matter sent out free from government offices through the post office at Washington, would have aggregated more than two million dollars; and the Committee of the house of Representatives estimates that it is fair to assume that five million dollars worth of mail is carried for the government annually from Washington, without credit to the Post Office Department. There is little doubt but that if all mail matter which is "franked by the Federal officials" were paid for at ordinary rates, there would be no deficit in the Post Office Department.

The Old Age Pension Bill, which originated in the United States Senate, was passed by the House of Representatives, on Monday, February 4, and it seems likely to become a law. It is thought that this will increase the annual pension outlay by about fifteen million dollars. The country as a whole will not begrudge this treatment of our aged veterans who have reached an age which incapacitates them for remunerative labor.

CONFERENCE MATTERS AGAIN.

Editor Sabbath Recorder:

By request of the Conference Committee of the Boulder Church allow me to reply to an article which appeared in THE SABBATH RECORDER of Jan. 7, under the title "North Loup for Conference in 1908."

We were not only surprised but grieved at the stand taken and the arguments presented by the writer. Surprised that, under the circumstances such a request should be made. Grieved, because of the spirit which seemed to prompt it. The request followed by such statements coming from the pastor of a neighboring sister church, knowing that plans were already being made by another church to petition Conference to be held with them, seemed to us a little unusual and not quite in the spirit of the Golden Rule. The arguments used to show why Conference should go to North Loup in 1908 instead of to Boulder savored, as we thought, more of the campaign document, than an unbiased request of a pastor of a large and influential church who ought to have the welfare of all churches and especially of the small and struggling churches at heart. Let us place the article under the lime-light of candid investigation for a moment. Remove the mask and see if there is a bit of selfishness behind it, as well as just a little tendency to misconstrue things to prejudice people's minds against Boulder and in favor of North Loup. He says, "It would be pleasant for the few Conference people who could go to the 'Rockies' to picnic a week on the Camp-Meeting ground near Boulder. The writer would really enjoy such an outing. It would also be helpful to the little church in that place if they could have the inspiration of such a meeting, etc. Does the writer discover just a little "tincture of iron-y" in this carefully worded introduction to the request. It seemed a little bitter to us. Surely the inspiration of such a "picnic" would not be just such as this "little church" is looking hopefully and prayerfully for when the Conference comes here in 1908.

Now, brethren, the brave little church that dared to ask, in an informal way, the coming of

Conference nearly two years in advance, felt just a little grieved, as suggested in the opening, at the insinuations of the writer in his introductory remarks. Look a little closer at the tactics used, written as we think, to prejudice people in favor of North Loup. In the first place he says it would be pleasant for the "few." How does he know that only a few would come to Boulder to Conference? That is begging the question. We have received words of commendation for the move from the Atlantic to the Pacific. The leading men of our denomination have spoken of it favorably and not a few from the North Loup Church have hoped that Conference would come to Boulder in 1908. The little church at Riverside, Cal., would be glad to have the Conference come here. The enthusiasm of the plan far exceeded our expectations. Instead of a few, the low rates we hope to get will make it possible for many to come and doubtless many will come. The very reason for not coming here suggested by the pastor of the North Loup Church, namely, the expense, is one of the reasons for asking Conference to come here. Without a doubt it would be much less expensive than at North Loup. Again he says "who could go to the 'Rockies.'" We are of the opinion that people who can go to Europe can come to Boulder. Boulder is not off the map. We see people from the Atlantic Coast here summer and winter. Did the pastor of the North Loup Church, prompted by his enthusiasm to secure Conference in 1908, intend to slur on Boulder's proposed request when he said "it would be pleasant to picnic a week on the Camp-meeting ground near Boulder?" Boulder has no "Camp-meeting" ground near it and Conference has never been invited here for a picnic. We trust that when the pastor of the North Loup Church comes to Boulder to Conference in 1908 he will come for another purpose. The argument given in favor of going to North Loup, viz., because it is older and bigger, reminds us of the boy who wanted the biggest piece of pie because he was older and bigger than his sister and he wanted it set aside before dinner lest the sister might get it first.

The very reason that the North Loup Church is larger, older, and stronger numerically is reason why it does not need the inspiration and helpfulness that its little sister church might derive the coming of Conference. Heretofore the Conference has been held in the vicinity of the large churches because the small churches could not entertain it. Then again the coming of Conference to a church should not be for the interest of that church alone but for the interest of all concerned. There are a number of reasons why Boulder in 1908 can receive Conference so as to make it more entertaining and helpful to all concerned than any other church, perhaps, in the denomination, which we expect to show hereafter.

However, if the pastor of the North Loup Church had intimated through the columns of THE SABBATH RECORDER that that church intended to ask for Conference before the Boulder church had made the move, the Boulder church, I am sure would have raised no objections and would not have placed a straw in the way. We have always had a deep regard for the interests of the North Loup church, it having been our church home for a number of years. But in this matter we do not see the wisdom of its course if such a move has had its sanction. We are inclined to think that the pastor of the church would not have suggested the coming to North

Loup of Conference in 1908 and used the arguments he did had he been acquainted with the real facts in the case. He really thinks the proposition to come to Boulder a good one if it could come at a time when he does not want it to come to North Loup. Wait, brother, just one more year.

Now some of the reasons why the Boulder church proposes to ask for Conference in 1908 are:

First. We are quite sure we can entertain it at that time but not sure that arrangements could be made after that time.

Second. There would be a saving of expense by coming to Boulder. Arrangements can be made whereby the Conference can be held here cheaper than at any other place, North Loup not excepted. There would be scarcely any expense to Conference itself, or if Conference should think best to share the expense which would naturally fall to the individual, it would be light to both. It being 500 miles farther away cuts no figure. Those who are acquainted with railroad management will readily understand that reduced rates are made usually only to large cities or tourist points. Boulder is a tourist point. Rates can be had to Boulder, cheaper than to intervening points like North Loup.

Third. Coming to Boulder would give an opportunity to spend one week (or two weeks should they wish to come to the Council) on the beautiful Texardo Park at no expense to Conference and slight expense to the individual, thus affording a splendid opportunity for visiting each other, renewing old acquaintances and forming new, for the convenience of committee meetings, for out-door sports and recreations between sessions, for enjoying the beautiful scenery and bracing climate, thereby enabling Conference to get out of the old ruts and enjoy something new for one year at least. Viewed from a health point such an opportunity would be worth more in dollars and cents than what it would cost to come here.

Fourth. The coming of Conference to Boulder under such circumstances would give needed rest to mind and body to those who come as well as to those living in the vicinity of the church entertaining Conference, adding greater interest to the business and religious sessions than the old way of holding Conference.

Fifth. The coming of Conference to the vicinity of the Boulder church would be of untold helpfulness and inspiration to the church.

Sixth. All over this great Western country are scattered Sabbath keepers who might once more attend Conference. This would doubtless be a blessing to them and in turn a blessing to the entire denomination.

Now, brethren, the Boulder church in making the announcement some time since of their proposed request for Conference in 1908 did not intend to stand in the way of any sister church wanting Conference, but we felt that we had found an opportunity to be helpful to Conference and at the same time it might be helpful to us. For some time we have been considering and laying plans in the matter and we propose to send in a petition at the next session of Conference to come to Boulder the following year.

Begin now to make plans to come to Boulder in 1908.

F. O. BURNICK.

THE PASTOR'S BIBLE CLASS.

REV. GEO. W. HILLS.

This is preeminently an age of questions. The interrogation point is its fitting emblem. Rank weeds of scepticism abound, and an endless array of isms and ologies, beliefs and disbeliefs confront the searcher after truth. Demands for logical, well-defined opinions in morals and religion were never so exacting as now. Not always by words and direct inquiry, but by events, conditions, and by the general floating beliefs of the day, the Christian has laid upon him the constant necessity of being thoroughly prepared to give a reason for the hope within him.

Shifting Thought

In these latter days, the center of thought is shifting from eternity to time. Man is transferring his affections from possessions in heaven to things on earth, regardless of moth and thieves. The tide of human interest is strongly setting in toward the earthly and temporal, away from life eternal; while increasing multitudes express no desire to secure the rights and privileges of citizenship in the kingdom of heaven. The "yellow peril" of our day and country is not the invasion of the yellow race of the Orient so much as the worship of the yellow metal of American-commerce. The world has gone mad in its rush for gold, and its glitter blinds our eyes to things of heaven and eternity. This spirit of commercialism invades every locality and home. The sacred precincts of the church are not exempt, and the pulpit feels its power. Church members are led away from their God in heaven to serve the god of mammon on earth, while the ranks of the ministry are being depleted. The accepted verdict is that he who enters the ministry today is either a fool or a hero, while the world scoffs at the idea of duty as an incentive in forming a plan for life, or in choosing a calling. These conditions are not pleasing to our notions of ought to be, but the necessity is laid upon all loyal Seventh-day Baptists to look conditions squarely in the face, then to prayerfully strive to successfully meet them.

Conceptions of God

Imbibing the materialism that is floating in the religious atmosphere makes correct conceptions of God impossible. If one's views in this particular are erroneous he cannot secure a correct understanding of himself and his relation to his God. A person's religious thought and life cannot rise above his conceptions of God, whether they be high or low, spiritual or materialistic, Scriptural or imaginary. Ideas of God are the foundation for all religions; therefore the need of securing a correct understanding on this foundation doctrine at the outset of life and the beginning of Bible study.

"As Others See Us"

The young person who would successfully meet these, and myriads of other difficulties that stalk abroad in the world, must not depend on human wisdom and power, but must have a carefully wrought out equipment along Divine plans. He must have a carefully acquired knowledge of the Word of God accompanied by a strong sense of obligation. He must be well disciplined in the use of the "Sword of the Spirit," while his motives in life must be vitalized by the influences of the Holy Spirit, whose indwelling presence and power may be secured at the Marcy seat, in close communion with God, in that Holy of Holy places we call

prayer. Paul gives this thought the correct expression in Ephesians 6: 10-18. With this equipment he may go out in the name of his King and succeed.

No Rainbow Tints

Young people need to realize that the world's people will not heed the halo of rainbow tints and rosy hues with which they may have surrounded their ideas of life and its religious problems. Nor will they view them from their cherished Bible standpoint. They will see them only from the cold, hard view-point of the questioner. They will then miss the inspiring atmosphere of their home, the home church, the Christian Endeavor Society, the weekly prayer meeting, and the counsels of their pastor, while all the opposing elements will seem to be conspired against them to break down their faith in God and sacred things. Herein lies the necessity for them to strive to see themselves and their beliefs "as others see them," that they may be better prepared to win successes in the conflicts that surely await them.

The Aim

The aim of this Bible class is more especially to aid the young in securing an adequate equipment for meeting the strenuous needs of life as Christians. The new year was scant two weeks old when the class was organized. Many of the older members of the church are interested, and their zeal in the work is truly gratifying. The movement began among the young people, but it is not confined to them by any means. We have no age limit.

The world is asking questions, so do we. The class work is largely conducted by asking and answering questions. We began with this question: "Why am I a Christian?" The second is to be: "Why am I a Seventh-day Baptist?" As there is no saving power in simply and only keeping the Sabbath, we study the question of being a Christian first, as the foundation for the second. In seeking Scripture answers to these and attendant questions we hope to cover a large portion of Bible teachings in their revelation of our true relations to the Savior of men, and secure a practical, working knowledge of the Bible. NORTONVILLE, KAN., FEBRUARY 1, 1907.

ABOUT THE QUARTERLY MEETING.

The Quarterly Meeting of Southern Wisconsin has just been held with the church in Milton. The unusual feature of this session was that, instead of sermons by different pastors of the Quarterly Meeting, Evangelist L. D. Seager preached at every meeting except on Sunday afternoon. His discourses were of an evangelistic character, and were followed by prayer and testimony meetings led by different members of the meeting. On Sunday morning, this after-meeting partook largely of the nature of a discussion of the questions of the supply of candidates for the ministry and of our mission as a Sabbath-keeping Christian people. At the Sunday afternoon meeting, Prof. Edwin Shaw addressed the young people and others on "Consecration," some of the Juniors gave a concert exercise, the Milton College Quartet sang and the usual consecration service was led by Evangelist Seager. For the Sunday evening service, the Methodist and Congregational churches came in with us, having adjourned their own services for this purpose. On the whole it was a most inspiring and helpful series of meetings.

Brother Seager came to Milton Junction about the middle of December, and aided Pastor Lewis in a very successful series of revival meetings. A

dozen or more confessed Christ in baptism, and the church people were greatly quickened. We regret to add that Pastor Lewis, wearied by continuous anxious work, became an easy prey to the gripe, which has been quite prevalent this winter, and has been sick. He is improving slowly, but at this writing is unable to be out. Rev. O. S. Mills is also seriously ill. Evangelist Seager has resumed extra services, this week, at Rock River. This church is again without a pastor. Prof. Shaw who has served them so acceptably the past year, felt obliged, for various reasons, to close his labors there with the first of January. The Albion people are working strongly and unitedly with Pastor Van Horn, and are making some extensive improvements in their house of worship. On account of the cold weather, only Pastor Stillman came from Walworth to the Quarterly Meeting. No one came from Chicago. Pastor Wilcox is very busy with his pastoral duties and school work.

Milton College is rejoicing in the completion of the Whitford Memorial Hall, and plans are being made for its dedication, next commencement, which can now be done without the overhanging shadow of a debt, thanks to the generous gift of Mr. Andrew Carnegie. The first half of the year's work is closing this week. Several students are finding it necessary, for various reasons, to be out of school for the next half year. Prof. Albert Whitford is spending the winter in the South, as he has done for several years past. This winter he is at Hammond, La.

L. A. P.

THE CRADLE ROLL DEPARTMENT OF THE SABBATH SCHOOL.

MISS MARY BURDICK.

Presented at a Sabbath School Institute held at Alfred Station, N. Y., January 27, 1907.

The Cradle Roll Department is the first division, or class of the church, and also of the Sabbath School.

Its scope should be to include on its membership roll the names of all the babies whose parents belong to the church, as well as all other babies of the community.

Perhaps the true origin of the Cradle Roll might be traced back to the time when Hannah and Elkanah took the child Samuel into the presence of Eli and had him enrolled as helper in the house of God. But the Cradle Roll Department as we know it today is a comparatively new organization, covering a period of not more than twenty-five or thirty years. It first took root through the consecrated efforts of a primary teacher in a Bible school, who found it interesting and helpful to keep a list of the birthdays of the children under her care. She remembered each birthday by sending a card or letter of good wishes to the child. This plan grew to include the baby brothers and sisters of the children in her class. Little did that primary teacher think that from the small seed she planted would gradually develop the present Cradle Roll Department, which has come to be a most fruitful branch of the Sabbath School and finally of the church.

The Mission of the Cradle Roll has manifold phases. Primarily, however, it aims toward the increased welfare and betterment of the child. Some one has said, "Looking up to the sky, let us respect and reverence the child; looking down to the home let us nurture and protect him."

The first seven years are conceded to be among the most important, if not the most important. Continued on page 86, first column.

Missions

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

ACTION OF THE CONFERENCE.

The following recommendation from the missionary committee to the General Conference was unanimously adopted last August. On page 107 this report will be found. Since it is for the best interest of the cause of missions and the individual church that our pastors labor a considerable portion of their time on the field in missionary work, their time and expenses to be paid by their home church, we recommend this plan of work to the generous consideration of all our churches. I call your attention to this action of conference thus early in the year, that if it has any power we may receive the benefit of it in this time of great extremity. We not only have single churches pastorless, but there are two large fields with three churches each, unoccupied. The Board would gladly assist in putting men on those fields if they could be found, who are willing to go. Notwithstanding they now have engagements for labor which will cost more than \$8,000, as you will see by the minutes of the Board meetings as published in the RECORDER. Every quarter brings its Board meeting and every meeting has before it new applications for help. You would be unwilling to refuse them if you sat in their places. Prices have advanced, in nearly everything. Many of our churches have very kindly advanced the salary of pastors. Not one of our workers or missionary pastors has had an advance during the last two years so far as I can recall. Either the pastors and laymen will have to contribute labor and occupy those fields or we shall be compelled to yield the vineyard to others. What shall we do? Some of our churches have been very generously sending the pastor out and doing this kind of work, and yet the field is not covered. Will other churches do the same? The larger churches can give this movement great influence and power at this time. I have written to some of the churches and pastors asking for this assistance; but please do not wait for the suggestion to come to you. I now recall one small church which spares its pastor to go one Sabbath each month to a pastorless church and to another needy field one Sabbath in two months. In addition to this the pastor has a missionary charge some six or seven miles away where he drives and preaches on Sabbath afternoons on every alternate week. This is a small man on a small salary; we need a few more of his spirit and that of this church. I wrote to this pastor and asked him if he could go for several weeks' work on another needy field, and his reply was, "I do not think I ought to ask my church to spare me more than they now do, though they do it cheerfully, but I would be glad to go." Brethren, I do not think this pastor or church ought to do more, though possibly some who read this may be willing. In a letter received from another pastor he writes, "I believe our contribution to the debt of the Missionary Board has assisted us in paying off our own church debt." I know of other cases. He says further, "If you need me for a month's campaign on the field, as you suggest in your letter, please write the Clerk

and ask my church to give me a vacation." I have written to several: How is this for a vacation? A pastor who works for a church, twelve months in the year on a small salary, taking a vacation by preaching once or twice a day for a month to lost men? Some of our churches would be surprised to find how willing their pastor was to do just what those I have mentioned are doing. Other pastors are doing it. Some of our pastors are over-working, breaking themselves down in middle life. In some cases it is to relieve the church by supplementing their own salary. If you have that kind of a pastor do not let him injure his usefulness or health. He is the man we need.

CORRESPONDENCE.

I had expected to attend the South-Western Association, consequently Brother G. H. F. Randolph had made plans to go on some of the destitute fields and work with me, after the Association. It was decided that Brother J. W. Crofoot, attend and represent the Missionary Society. Brother J. H. Hurley very kindly consented to go with Brother Randolph. Among other places they visited Summerville, Mo. A village of some two hundred population, in Texas County. The following extracts are from letters received since their return. A practicing physician writes, "Your work was well received by all. I think a station should be located here. I hope to hear from and see you again in the near future." The following message was written by a wicked man. "In the few sermons which you men preached, you have laid a foundation for a work, which Summerville has never known." The following is from Rev. T. J. Helm, past seventy years of age, one of the few Sabbath keepers here. A cripple in body, poor in this world's goods but rich in faith. Mrs. Helm is not living and a grown up daughter who hopes to attend the school at Fouke keeps his house. "I cannot wait longer to tell you that the work which you Brethren did here is marvelous, and I hope you will not object to the emphasis I use. People are agreed that the preaching was all right. The best ever heard in this country. No fighting other denominations, they preached nothing but the Bible. A series of meetings with no interruptions such as you held would result in a strong band of Seventh-day Baptists in this community. A First Day minister said the sermon he heard did him much good, and would like more of the same sort. The condition here reminds me of Ezekiel's vision of the valley of dry bones, they were very dry. If you both will come again possessed with the spirit of God you might command the east wind to blow upon them and give them life, for they are starving for the Bread of Life. May God be pleased to send you back that many souls he gathered in and I be permitted to see the outpouring of God's love once more before I am called to my Eternal Home. Please join me in prayer for this blessing. Great encouragement has been given me by communications of true and tried Sabbath keepers from all quarters which is evidence to me that there is a widespread interest felt by many for this country and in the Sabbath. The Sword of the Spirit and Shield of Faith will insure a glorious victory. We are as sheep without a Shepherd. Pray mightily, my Brother, for the victory of truth in this vicinity." Brother Hurley says the better class of people in this community acknowledge that the Sabbath is right and want us to organize a church there.

THE PULPIT.

I write to thank the subscribers and friends of the *Pulpit* for the money received during the month of January. We should be glad to receive subscriptions, or other funds for this paper. It is a great blessing on the field and among the smaller churches. Just where our future ministers must come from. It is a missionary enterprise to carry the Word to those who need it and the greater blessing of sending it to those of us who are able to "give." Pay for one or more copies if you feel able. Early in the year if you can. See that the copy which comes to you is read if you will. If the copy coming to you is of use we want it continued regardless of the pay. If you are able to pay for it of course you do not want the Board to give it to you. If you know of a copy which is not being read, please notify me and have it discontinued. If you will, help us put those good sermons where they will be read. Pastors, if you have a good sermon and a small congregation, please send the sermon to Brother Geo. B. Shaw, of Plainfield, N. J., who edits the *Pulpit*; he will see that your sermon is heard by more than a thousand people. Where is the man who feels that his message does not get the hearing which it is worthy of? Send it to Brother Shaw. Some of the best sermons however are from the very modest men who do not know how good they are. Brethren, will you ask your pastor to send us those?

"FEED MY LAMBS."

H. D. CLARKE.

Dear Sec. Saunders:

You said last autumn that if we had anything for your page to send it on. Now if you think that our claim to being "Home and Foreign Missionary" is unfounded, and this report is too much of an intrusion upon space that can be used to better advantage, just pigeon hole this in the basket.

We have been trying to feed more lambs this month (January) and have left some happier now than they were when the old year went out.

On New Year's day Mrs. Clarke and myself started for New York City to "gather up the fragments that nothing be lost," at least to the number that we might be able to handle. We arrived at the 44th Street Home and School of the Children's Aid Society the third, in time to give a talk to the boys there and then seek our rooms for rest. Aside from some office work and visits to various Institutions to pick out or see in advance our waifs, we visited the Farm School at Valhalla on Sunday the 6th and gave an address to the Boys there on "Home Life." There were 1059 boys there last year. In the city Industrial Schools of the Society there were last year 15,364 boys and girls. In all departments of the Society's work there were 60,486 boys and girls and needy women helped. A new Lodging House in the Harlem district is now to be built, the Society having just received a gift of \$100,000 for that purpose from a generous lady. On Sunday evening we gave another address to a large assembly of boys in the city on the "Story of Our Lives."

Tuesday after dinner, from the Temporary Home on 23rd Street, after having our pictures taken in a group, we strated on our long journey of three days and two nights on the cars bound for Winnebago, Minn. It was a most interesting group and interested other passengers very much. Before we finished the trip the children had nearly four dollars given them with which to buy

good things. Asking them if they wanted us to save it and give it in cash when they were settled in homes, they readily consented so that our pocket was Children's Bank for several days. How the children sang as we journeyed, little realizing what was to come, and yet some of them had had their cry before they left New York. A bundle of *Sabbath Visitors* was read by several and one girl said, "Mr. Clarke, I like to read these for they tell us how to be good." (We have just mailed them new packages of these papers since the distribution).

Chas. W.—is ten years of age. A sweet, affectionate boy whose father died five years ago and mother eight years ago. He has no relatives known. A Church Club has cared for him these years. Valentin O.—is eight and one half years, a very nice boy but so full of mischief. He had also lots of trouble on the cars. We went to the Infant Asylum and took a babe from among four hundred. Five had died the day before of pneumonia. This one is very healthy and intelligent and pretty and can grace any home. Her name is Edna H.—and is Queen of the Party. Several applicants went home disappointed after the distribution because they did not get the baby. She is twenty-two months old. Florence M.—is ten years. Her poor mother has a babe and has no room and this girl cried so piteously "I want my mamma, O I want my mamma" but the mother works here and there and sleeps in a basement a friend offers her after her day's work is done. The mother surrendered the girl as the only thing to do to save her from starvation and degradation. Rosa and Katherine Z.—are of German origin and are two pretty sisters whose father died several years ago and the mother has struggled along to keep her children together. Last October the mother died requesting a City Missionary to guard her girls. Katherine has taken first prize in the Sewing School and can even now almost make a dress though but eleven years of age. Rosa is past thirteen. And now come a family of four whose father was a Russian and newsdealer. The mother died some time ago. He died last month and these four pretty and very intelligent children came into our hands for homes. It is said that they have Hebrew blood but the children do not seem to think so. At any rate they have some Hebrew look and are very desirable children. Little George is a real gentleman in manners and only three years, eight months. Sadie is the most affectionate child we have seen in a long time, six years, nine months. Anna is eleven years and a half. Lena is thirteen and has been a little mother to George. These children made a great sensation at our distribution and Lena was the favorite one, many wanting her.

Oswald and Hugh are brothers, Scotch father. Handsome boys and eyes twinkling with fun. The father was a ship builder and is now dead. The poor mother must give them up in grief and the boys went weeping to their new homes separated several miles apart. But while our sympathies go out for them and we "weep with those who weep," we see them go into average good homes to grow up respected citizens. We shall (D. V.) see them each year and correspond with them, send them loving messages, and soon they will be happy and contented and never want to go back to New York.

The average cost of placing these children in country homes including salaries and clothing and traveling expenses is \$51, each.

One reader of the *Recorder* asks us to give a summary of the work for 1906. The writer of

this traveled last year by rail 36,173 miles, by livery 1,676 miles. Visited 414 children and homes, replaced 64 children who were turned away by foster parents, or taken away, "for just cause," wrote 2114 letters, sent to children by mail many hundred copies of Sabbath School papers, and assisted to homes children from six new companies from New York City. In care of these companies have been at different times four of us. Mrs. Clarke gave most excellent care to the girls of this last party.

And now we start again to place and replace and visit. We wish to heartily thank the many children in our denomination who have so kindly given up their Sabbath School papers to be sent to these needy and grateful orphans, for with few exceptions they prize the papers very highly and many write their thanks and many keep the papers to show us when we make our annual visit.

We are all co-workers in saying the children. God bless the boys and girls in all our homes, and may they appreciate the father and mother love and shelter of home, and when tempted to be unkind or ungrateful, think of the thousands who have no home and no loving care from parents. Read Isaiah 58: 6-8; Matt. 25: 34-40.

DODGE CENTER, MINN.,

JAN. 20, 1907.

BUSINESS AND THE SABBATH.

WILL K. DAVIS.

A young man recently said that the only incentive the Seventh-day Baptist denomination offered a person to keep the Sabbath is the duty of keeping God's command. "But," you say, "that ought to be sufficient." True, yet sometimes when the spirit is willing the flesh is weak. When P. A. Burdick was holding the temperance-evangelistic meetings, in Chicago, which terminated in his fatal illness, and which brought hundreds and hundreds of lost men to Christ, there went to the anxious seat, one night at a meeting in the Woman's Temple, a youth who expressed a desire to lead a better life. In the personal interviews which followed the close of the public meeting that night, this youth said repeatedly that he would be a Christian if he could have a job. He was homeless, friendless, penniless, in the heart of a great city with wealth and plenty on every hand. Yes, he would be a Christian if that would provide him with something to eat and a place to sleep. Was he worth saving?

When Rev. G. M. Cottrell was pastor at Hammond, La., there came a knock at his door one bright beautiful Sabbath morning in March—for they do have fine weather there. The visitor was invited into the home and told a story which was, briefly: He was working in a sawmill, in a nearby town. An Adventist evangelist held revival meetings there and his heart was touched. He realized his need of a Savior and decided to become a Christian. Then the evangelist brought forward the Sabbath. He took his Bible and began studying. In time he embraced the Sabbath. Then other doctrines were offered him. A careful study of the Bible convinced him he never could be an Adventist. Then he heard of the Seventh-day Baptists, at Hammond, and on the first Sabbath morning thereafter, he presented himself at the parsonage, told his story and asked for membership in the church. Pastor and Mrs. Cottrell were deeply touched. No one could listen to the quaint story without being convinced that the man meant every word. At church that morning, Pastor Cottrell was unusu-

ally eloquent. At the close of a spiritual sermon, he stated the facts and asked the new friend for a statement. He stepped before the pulpit and frankly and freely told how the Lord had touched his heart. The church accepted him and he was baptised. After a brief season of Christian activity the man left the Sabbath. To his pastor he sadly told his tale. He had a wife and two sweet babes. He was poor—absolutely dependent for bread upon daily labor. When he told the mill superintendent he could not work on the Seventh-day and asked to be allowed to change off with another whose duty compelled him to work Sunday, the request was refused. He must work Sabbath-day or not at all. It was a mill town. That one mill was everything. With the superintendent against him, there was no hope of any kind of a job there. He tried every expedient without avail. He had no money to move elsewhere; no assurance that he could get work elsewhere. He knew nothing but mill work. The wife and babies must be fed. Christ lost a follower and our denomination a member. Do you blame him? Put yourself in his place and see, remembering that he was an uneducated man in the South, without those sturdy qualities which our northern climate develops.

We bemoan the fact that our denomination grows but slowly, while every year young people raised in the faith leave us because they cannot get work and keep the Sabbath. Is that statement a mere excuse? How much truth is there in it? Suppose that Milton, Alfred and Salem each had a Seventh-day Baptist factory, employing 1000 people. Would our membership be larger than it is now? Most assuredly! True, some of these would not be working Seventh-day Baptists, a part might not even belong to the church; but then the workers would have a better field for work than they now have, and if they worked carefully and prayerfully, the church would grow. The starving man pays but little heed to the preaching of the gospel. Show your faith by giving him a job and then do your preaching. If you are filled with the Christ spirit, you may then win, but you never can while the man starves.

I certainly believe that denominational success, in a large measure, depends upon a recognition of the fact that the temporal wants must be provided for. Our denomination has plenty of money and abundant brains to enter the industrial field and establish factories which will save hundreds of young people. Here is a young man, the son of true and noble Seventh-day Baptist parents. He has left the Sabbath because he found no opening for a man of his trade. Was he a weakling? Do you condemn him? He might have been a good Seventh-day Baptist. Who is at fault?

It has been said again and again that Milton needs a factory to furnish employment to our people. No one denies it. But if a good industrial proposition were placed before our people today, how many would invest? There is plenty of money for real estate investments, mortgage loans or mining schemes, but none for an enterprise which promises to give employment to our young people. Whose fault is it that our denomination does not grow?

MILTON, WIS.,

JANUARY 28, 1907.

Let us serve God in the sunshine, and we shall be safe at home when the great nightfall comes.

R. W. Pater.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

BUILDING.

Building, building,
Building by night
And by day!
Building a hut or a palace,
Building in love or in malice,
Building, building,
Building away!
Building in joy or building in pain,
Building with God or building in vain;
Whether we will
Or no,
Whether we come
Or go,
Every one everywhere building,
Every one all the time building,
Building, building,
Building by night
And by day!
Building, building,
Building the false
Or the true!
Building in might or in weakness,
Building in pride or in meekness,
Building, building,
Building are you!
Building on Christ or building on self,
Building for God or building for self,
Whether they will
Or no,
Either for weal
Or woe,
All the world ceaselessly building,
Solemnly, jestingly building,
Building, building,
Building the false
Or the true!

—Selected.

WHO IS DOING YOUR WORK?

MRS. B. E. WITT.

I read a little story some time ago, the outline of which remains with me, of one whose husband had been taken from her, and who gave herself up to grief and sorrow, sitting with idle hands, until one night she dreamed that she went to meet her husband; but he met her only with a look of reproach and sorrow; turning, she said, "I will seek my parents, they will be glad to see me," but when she found them, they only said, "Child, why did you come?" Then she said, "I will go to my Savior, he will not repulse me," and he did not, but met her with a look of tender love, but questioned, "My child, who is doing your work down there?"

I have only given you the mere skeleton of the beautiful little story, but the question asked by the Master, I have made a very personal one, and I want you to do so, too; and I want to make it the text for a little talk with you. We do not need to go to heaven to leave work undone; in our daily living there are untouched things; do some of them belong to you?

This beginning time of the year 1907 is a good time to have a little heart-to-heart talk with ourselves. Do you believe that the Lord has a plan in your life, that he has mapped out just what he wants you to do, and what you may do with his help? Are you doing it? Is some one else doing it for you, or is it left undone?

We have been studying so much about Him, the Master, these last days of the year now gone, and how he left nothing undone for us, our hearts have thrilled. We have felt that the most we could do would not half express our love for

Him. Then, after he has suffered all that need be to pay the debt, comes the glorious ascension, and the good-by words. How we treasure the last words of our dear ones; is it not strange that we care so little for Christ's?

He began the wonderful plan of salvation, then he passed it on to us. He said, "I have given you a glimpse of me; now you give it to some one else." Are you doing it?

I am coming to feel that we do not need to appeal so much for missionaries for the foreign field; God is somehow touching their hearts, and they are yielding; but what we do need to emphasize is *foreign missionaries at home*. So many of us satisfy our consciences with the thought, It is impossible for me to go to a foreign field. May I ask you, Are you willing to be a *foreign missionary at home*? It is in your hands to supply the *workers*; the field is white to the harvest. *Pray ye*, that the Lord send forth laborers. Are you willing to be an *intercessor in prayer*? It is in your hands to supply the *means*. I do not need to make pass before you the needs and opportunities. You know that we need chapels, school-buildings, homes; that the work is hampered because of lack of these, and lack of workers, which your money would supply; you know that all about our stations is an outlying country which no man hath touched; that opportunities teem everywhere. Are you willing to live at home on the *salary of a foreign missionary*, and give the rest of your income to the Lord's work? Visionary, do you say? Whose money is it?

If the last man is to be reached, somebody must do this work. I cannot believe that the Lord has parcelled it out to a few, but to every man his work. Is it not likely that to the other woman is given all she can well do, and that if we are not doing ours, we are hindering the divine plan? Oh, precious privilege, to fall into line with the Master's thought for us. So let us take time to face the question fairly. Am I a stepping-stone or a stumbling-block? Am I faithfully doing my part? If not, who is doing my work? God help you and me to answer it his way, and be foreign missionaries at home.

—Woman's Evangel.

Before the California earthquake, on the Memorial Chapel at Leland Stanford University, was a magnificent mosaic representing Christ and a group of adoring angels. This was designed and made in Italy, and the tiny pieces brought to this country each separately wrapped in tissue paper. One seeing them in that state might well have wondered if those "fragments" were worth preserving, but when they were combined according to the design of the artist, behold, they became a whole of rare beauty.

So we trust it will be with our fragments if we take them as they come, many hued and oddly shaped; here a touch of the blue of faithfulness, here the rose color of joy in service, there the crimson of a beautiful life laid down; here the royal purple of the coming King, there the gleam of silver fully refined by the fire, here perhaps the black of terrible suffering, but there the flash of saved souls shining as jewels forever.

Let us therefore consider our "fragments" carefully, examine them reverently, put them together patiently, looking confidently for the time when the design of the Master Artist shall be apparent to all, and lo, they shall blend into not merely a group of angels around the Christ, but a vision of a great multitude, which no man can

number, of all nations, and kindreds, and peoples, and tongues, before the throne and before the Lamb, clothed in white robes, and palms in their hands, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb."

—The Helping Hand.

TALEBEARERS

It is told of Hannah More that she had a good way of managing talebearers. It is said that whenever she was told anything derogatory to another her invariable reply was: "Come, we will go and ask if this be true." The effect was sometimes ludicrously painful. The talebearer was taken aback, stammered out a qualification, or begged that no notice might be taken of the statement. But the good lady was inexorable; off she took the scandal monger to the scandalized to make inquiry and compare accounts. It is not likely that anybody ever a second time ventured to repeat a gossipy story to Hannah More. One would think her method of treatment would be a sure cure for scandal. —Selected.

"I do not know that martyrdom will prove any harder than that discipline which renders us quick to forgive, which can look upon the success of a rival with loving pleasure, which can maintain a guileless integrity in the minute transactions of life."—George Brown.

Good habits are not made on birthdays, nor Christian character at the New Year. The workshop of character is every-day life. The uneventful and commonplace hour is where the battle is lost or won.—Maltbie D. Babcock.

Bind together your spare hours by the cord of some definite purpose, and know how much may be accomplished.—Dr. W. M. Taylor.

Finish every day and be done with it. You have done what you could; some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; you shall begin it well and serenely and with too high a spirit to be cumbered with your old nonsense. —Emerson.

CHEERY LIVING.

Grumble? No; what's the good?
If it availed I would;
But it doesn't a bit—
Not it.

Laugh? Yes; why not?
'Tis better than crying a lot;
We were made to be glad,
Not sad.

Sing? Why, yes, to be sure.
We shall better endure.
If the heart's full of song
All day long.

Love? Yes, unceasingly,
Ever increasingly;
Friends' burdens bearing,
Their sorrows sharing;

Their happiness making,
For pattern taking
The One above,
Who is Love.

—Motherhood.

Cries that arise within the soul are essentially solitary cries.—Mrs. S. Phelps.

Only that happiness which comes by strength is the end of human living.—Phillips Brooks.

Continued from page 85.

of the child's whole existence. Should not every possible influence be exerted, which shall tend toward his most perfect development? Of course the baby does not appreciate in the least the remembrances and the invitations which are sent to him; but the loving mother tells him about them, who sends them, and why they are sent. Just a few days ago, I asked a mother for the privilege of enrolling her baby's name on our Cradle Roll. Her face lighted up with pleasure as she replied, "I would be glad to have my baby join." A little later I saw the mother again and she said, "I went home and told my baby all about his becoming a member of the Cradle Roll." To be sure the babe was very young, and could not even understand one word the mother said, but if that mother continues to tell her child about the birthday remembrances, as they come, and responds later to the invitations to visit the Sabbath school, who can measure the influence that such thoughtful attention may exert over the character of that child? The day will come when he will realize and perhaps appreciate the loving watch-care which the church, through the Cradle Roll, has had over his life almost from his birth.

In the case just cited the Cradle Roll Superintendent finds a friendly ally in the mother, and the Superintendent needs but to supplement the work of the home; but there are cases where interest on the part of the mother must first be aroused. This is not so difficult as it might seem, for the mother-love is usually the key to the mother's heart. Show love for and interest in the babe and the mother is won. She appreciates the evidences of thought and interest which are shown to her child. Perhaps she is not in the habit of attending church or Sabbath school. An invitation from the Cradle Roll Superintendent to the mother to bring her child to the primary school will prove a means of arousing an interest in the work of the school, and perhaps later in the work of the church.

The child and his mother are not the only ones in the home who receive a blessing from the work of the Cradle Roll. There is not a more potent factor in the wide world than the softening, refining influence of the little child. The father of the home may have grown cold and indifferent, but when his baby becomes a member of the Cradle Roll, and receives visits and messages from the Cradle Roll Superintendent, who is a member of the church, he realizes that his child is a part of the church. Thus, through the love for his child, a door is opened whereby the interest of the father in church work may be aroused—or at least he may be stimulated to nobler and higher living. Verily, "a little child shall lead them."

The Cradle Roll Department offers the opportunity to bring cheer and blessing to each and every member of the family. Of a way in which the interest of the older children is enlisted, I will tell you later.

The methods by which the work of the Cradle Roll Department is accomplished are many and varied, and should be adapted to the circumstances which exist in the school of which it is a part. Cities and rural communities require different methods of work.

The first thing to do when it has been decided to organize a Cradle Roll is to choose a superintendent, whose work it shall be to keep the records, send the various messages to the members, and visit the homes, should her time permit. For this reason, a person whose time is not too

fully occupied with other duties should be chosen. She should also be a person with a love for children, and who is willing to consecrate her time and effort, as well as her prayers, on behalf of the many who may come within the circle of her influence. In organizing our own Cradle Roll, in the Sabbath school of the First Alfred church, the primary Sabbath school superintendent aided the Cradle Roll superintendent in making a list, according to the streets, of all the babies in the community.

Next, the invitation cards are filled out and sent to the parents asking for their permission for the names of all the children in the home, who are not old enough to attend Sabbath school, also for the co-operation of the parents in the work. These invitation cards may be sent through the mail, or personally taken to the home. In our own Department, the superintendent enlisted the help of several Junior girls, who were most willing to distribute the cards, each girl taking a certain portion of the village. Whenever possible the girls waited for the mothers to fill out the application parts of the card and returned them to the superintendent. Others were returned through the mail. The Application Card asks for the name of the baby, date of birth, parents' names, address, and date of enrollment. These data are enrolled by the superintendent in a book expressly designed for this purpose. Certificates of membership may be sent to each child when his name is enrolled as a member of the Department.

Another method of securing the names for the organization, is to have the pastor of the church announce the plan of the Cradle Roll, and ask all members of the church, and any others present, who have children too young to attend the Sabbath school, to hand to the pastor, or Cradle Roll superintendent, the names of such children.

The superintendent of the Cradle Roll would do well to give a talk before the primary school, explaining to the children the objects and work of the Cradle Roll. Here the interest of the older children who attend Sabbath school may be solicited by asking them to bring the name of the baby brother or sister at home. They are eager to do this.

A large banner or roll should decorate the walls of the primary Sabbath school room. This banner should contain the names of all Cradle Roll children. Such a banner, prettily decorated and arranged for hanging, can be obtained at a slight expense. Gummied slips are included, on which the names of the members are to be written and then pasted on the roll. These can be removed if necessary, or pasted over with another slip. New names may be added at any time. Besides this banner roll of names, it is interesting, if possible, to collect photographs of the Cradle Roll babies and arrange on the wall in various ways which may suggest themselves to the mind of the superintendent. In a flourishing Bible school which I visited during the past summer, the Cradle Roll superintendent showed originality in her arrangement of the photographs and of the roll. A large plain picture frame was used. Just inside the frame the matting was cut away in circles, and photographs of the Cradle Roll babies inserted to form a border, and in the center, within the border of baby faces, was the roll of names. There was not a picture in the whole room more interesting and attractive.

Let us imagine now, that we have a well organized Cradle Roll Department. From this

point the superintendent may find many avenues in which to carry on the work. In the matter of remembering the birthdays, the record book should be one which will simplify her work and aid her memory. For ten or fifteen cents she may obtain such a book. This book contains a calendar device by which the superintendent, referring on the first of each month to the calendar, is enabled to tell how many and what children have birthdays during the month. My own plan is to prepare early in the month all the remembrances to be sent out during that month, marking on each envelope the date it is to be sent, then by keeping these in a conspicuous place, the danger of overlooking or forgetting some birthday is overcome.

The birthday remembrances should be of several varieties, and suitable to the age of the child to whom they are sent. For the wee babies a card with a baby picture and a birthday greeting may be used; for the older ones, cards with appropriate verses and pictures; or a birthday-party post card will be enjoyed. The older children are always delighted with a "really truly" letter on their birthday. The mothers should be urged to keep these souvenirs until the child is old enough to appreciate them, and then he can for himself, make a Cradle Roll scrap book of them.

All the necessary apparatus for carrying on this work may be obtained from the Bible school supply house of W. H. Dietz, 95 Dearborn St., Chicago, who will send upon application a complete catalogue of Cradle Roll supplies.

Interest in the work is maintained by occasionally inviting the mother to bring the child to visit the Sabbath school, even before he is old enough to join the kindergarten class. A method used in our own department with the children more than one year old, is the following: A few days before a birthday is to occur, the superintendent gives an invitation to the mother to bring the child to visit the primary Sabbath school on the Sabbath nearest to his birthday, and to bring as many pennies as he is years old. Besides being a good method of maintaining interest in the work on the part of the mother, it is an early object lesson in giving for the child.

There is a social side to the Cradle Roll Department. Little receptions, and afternoons for mothers, with sometimes the babies invited, too, are sunny phases of the work. Or in summer a picnic in some shady nook, or on the lawn will be enjoyed.

An important feature of the work is that of the promotion of the child from the Cradle Roll to the primary department. The time for promotion cannot be and, indeed, should not be determined by any established age. Because a child has reached the age of four or five years, is no true indication that he ought to attend Sabbath school. The question is not one of years, it is one of circumstances, of conditions. Froebel says, "Would you know how to lead the child in this matter? Observe the child; he will teach you." Patterson Du Bois answers this same question well. He says, "Each child is his own answer. You cannot solve the problem merely by an appeal to the calendar. But the child will solve it for you when you least expect it, if you will help him by understanding him. There is more danger of a parent's hindering a child than of a child's hindering a parent. And the hindering that the parent can do is a thousand times more harmful than any hindering."

Concluded on page 92, second column.

Young People's Work

MISINTERPRETED.

The purpose of a recent article which appeared on this page over my name, was not to "censure" the Treasurer of the Young People's Board. I made no attempt to compare the figures of the Treasurer with those of the Secretary. I find that the Treasurer did just as I had supposed, and I based my supposition upon what I thought any treasurer would do under like circumstances.

I cannot harmonize the statements of the Secretary regarding the *Endeavorer*. If I have been correctly informed his "statement of the whole matter in a nutshell," is correct, viz., "if the publisher has not received his pay for the work of publishing it we subscribers must owe him." Italics are mine.

A. J. C. BOND.

ALFRED, N. Y.

FIFTEENTH ANNUAL REPORT,

Y. P. S. C. E., PLAINFIELD, N. J.

Read Sabbath-day, December 15, 1906.

Fifteen years ago today the Christian Endeavor Society of this church was organized, with a total membership of 31. Since that time we have increased in number until today we have a membership of 105, including both active and honorary members; five new members being added during the year.

Our committees have worked faithfully and well, and we take great pleasure in telling you a little of their endeavors.

Through the efforts of the Missionary Committee, twelve dolls were dressed and sent to Miss Curry's Mission, in New York. Aprons have also been made and given to the Netherwood Fresh Air Camp, while from time to time magazines have been contributed. A Mission Study Class was organized and spent eight Sunday evenings in February and March, studying with interest, the Mission work in Africa. Christmas letters have been written by members of this Committee to our mission workers in China and Holland and to one or two in the Home Field.

Leaders have been appointed by the Prayer Meeting Committee to lead the regular Sabbath afternoon prayer meetings. A series of Cottage Prayer Meetings have also been arranged by this committee, the meetings being held at the homes of members living in the West End.

Several interesting socials have been given in the church parlors during the year, under the auspices of the Social Committee, and a neat sum of money has been added to the treasury.

The Music Committee has provided players for the meetings, and on several occasions, it has arranged for special music. This committee also helped Miss Utter in preparation for the annual musical, held April 24th.

The pulpit has been furnished with flowers by the Flower Committee, and several times flowers have been carried from the church to members of the society who were ill.

The Salem Student Committee has had charge of assisting in educating a young lady at Salem College. The committee raised \$70, which has been sent to her during the year. From ex-president Gardiner and others come excellent reports of her faithfulness, and the committee feel amply repaid for every effort made for this cause.

The summary of receipts for the year is as follows:

| | |
|----------------------|----------|
| Dues and collections | \$ 31 34 |
| Socials | 101 01 |
| Special collections | 9 54 |
| Salem Student Com. | 70 80 |
| | \$222 69 |

Summary of expenses:

| | |
|-----------------------------------|-----------|
| Regular Society expenses | \$ 2 43 |
| Additional expenses, including— | |
| Flowers for the sick | 1 00 |
| Delegate to State C. E. Union | 14 00 |
| Clark memorial fund | 3 50 |
| Contribution to State C. E. Union | 2 00 |
| Netherwood Fresh Air Camp | 6 04 |
| Salem Student Com. | 70 80 |
| Young People's Board for | |
| Tract and Missions. | 100 00 |
| | \$199 77. |

Balance on hand Dec. 1, 1906 \$14 48

This report is but the bare outline of our year's work. Nevertheless it will show you that our efforts have not been fruitless.

In the coming year let us strive to have fewer failures and many more victories, and then we will feel that we have accomplished a little more of the work the Master has intended for us to do.

Respectfully submitted,

E. MARIE ROGERS, *Rec. Secretary.*

INTERMEDIATE C. E.

Although the Intermediate Society has only nine members, one of whom is away at school and another of whom lives at a distance and can seldom be present, each of the members is faithful in doing his or her part of the work.

The officers of the Society are as follows: President, Frances Mosher; Treasurer, Evalois St. John; Secretary, Elmer Hunting.

There are two committees, Missionary and Prayer Meeting. The present time of meeting is 2:45 on Sabbath afternoon. Our topics are taken from the senior topic cards, with supplemental lessons by means of which we have studied the geography of Palestine and are now studying some of the Sabbath tracts.

At one of the meetings in April, Pastor Shaw told us something of the work of the Sabbath School Board. On May 26th, the superintendent being out of town, Mrs. F. J. Hubbard met with the members and gave them a helpful talk. In October, the Juniors invited us to join with them on two Sabbaths, once when Mr. Crofoot told us of their work in China, and again when Mr. Velthuysen spoke to us. Most of the members attended the Senior meeting and heard Mr. Miller's inspiring talk on the Y. M. C. A. work and were much impressed by his enthusiasm and earnestness and sincerity.

The treasurer's report shows that we have contributed to the Tract and Education Societies, the school at Fouke, the C. E. Union, and the suffering Japanese at the time of the famine. Copies of the *Sabbath Visitor* have been sent to Rev. George Seeley in Canada, and papers have been given by the members to be put with other literature to be sent to the Naval branch of the Y. M. C. A. in New York.

We are striving for more of Christ's spirit of earnestness, sincerity, reverence and helpfulness, not only in our work as a society, but in our individual lives, and while this spiritual growth is slow and almost imperceptible, like the physical growth of these boys and girls, yet I feel sure it is just as certain.

Respectfully submitted,

MILDRED GREENE, *Supt.*

JUNIOR CHRISTIAN ENDEAVOR REPORT.

During the past year our Juniors have been enthusiastic in their work, and have been trying to keep faithfully their pledge.

The present membership is thirteen—two new members having been welcomed during the year.

The attendance is very satisfactory. Last month our secretary reported an average attendance of eleven at our meetings, and the average number at the church service was ten.

The officers and committees are as follows: President, Helen Ford; Vice President, Mary Hunting; Recording Secretary, Hannah Shaw; Church Secretary, Celia Cottrell; Treasurer, Dorothy Hubbard. Social Committee, Helen Shaw; Maudella Ford; John B. Cottrell, Jr.; Mary Hunting. Missionary Committee, Ruth Morris; Hannah Shaw; Harold Spicer; Beatrice Cottrell. Birthday Committee, Laura Stillman; Katherine Shaw.

Our meetings are led by the older Juniors in turn. For our opening service we have been committing to memory one of the church hymns, and have been repeating a psalm until we knew it thoroughly. Every one expects to have a Bible verse to repeat or read, and nearly all bring Bibles. We are anxious that they may learn to know and love God's Holy Word. The Junior Catechism was studied during the first months of the year. This autumn we have had an added interest in Missions, for we had the privilege of having with us Mr. Jay Crofoot, and Elder Velthuysen. Last Sabbath we were interested in hearing read a letter from a missionary in India, and also extracts from a letter from Dr. Palmberg.

At one meeting Miss Elizabeth Gordon, of national fame in the temperance work, gave us a most helpful Temperance talk.

Several pleasant socials have been held during the year—one at the home of the superintendent, and others in the church parlor to which the parents and friends were invited.

Last spring an appeal for the famine stricken people in Japan greatly aroused the sympathy of the Juniors, and they soon solicited \$6.90 which was sent to the Relief Committee. Other donations have been as follows: Tract Society, \$2.00; Missionary Society, \$2.00; Birthday offering for Dr. Palmberg's house, \$1.30; Netherwood Fresh Air Camp, \$2.00. The balance in treasury Dec. 1, 1906 is \$3.77.

At Christmas time the Juniors dressed several dolls which were sent to Miss Curry's Day Nursery in New York. They have made several scrap-books and story envelopes, and also a dozen picture puzzles for a children's ward in a hospital.

It is the first aim of our Junior work that our boys and girls should become active Christians, and we are rejoiced that two of our members have recently been baptized and joined our church.

Our Juniors, almost without exception, have a strong Seventh-day Baptist ancestry, and it is our earnest hope that they may all grow to be men and women loyal to the *Sabbath* and active in loving service for "Christ and the Church."

Respectfully submitted,

IDA L. SPICER, *Supt.*

Mix a good quality of grit with almost any kind of work and opportunity will be the result.

—Selected.

Work like a man, but don't be worked to death.

Oliver Wendell Holmes.

JUNIOR WORK.

The following letters were written many weeks ago; but they discuss problems which are or ought to be in the mind of pastors and Christian workers everywhere. Neither letter was written for publication; but I send them on just as they are, hoping that readers of the *Sabbath Recorder* will throw further light on the question, and that what is written may be suggestive and helpful.

The Alfred Junior C. E. is working out the problem, and much valuable experience has been wrought since the letters were written. The teachers are working very faithfully and efficiently, under the leadership of the assistant superintendent, Mrs. Paul E. Titsworth. Mr. J. E. Hutchins now has charge of the J. B. C., and is doing splendid work with it. The children take a deep interest in the Junior. A recent session had a total attendance of 82, 69 of these being children, and 65 verses of scripture were given.

L. C. RANDOLPH.

Dear friend Rood:—

The past year has been a revelation to me in work with Junior Endeavorers and pastor's classes for boys and girls. Partly because my own children led me to think more about it, partly growing out of the suggestions of our denominational convocation a year ago, partly resulting from a growing conviction of my own, resulting from experience and from conversation with others, particularly Pres. Davis, a former pastor of this church. I began over a year ago to give special attention to these children. About two dozen of them I have baptized. The Junior Endeavor society, under the leadership of a very efficient superintendent working with me, has nearly doubled in attendance and greatly increased in interest and efficiency.

We have come now to the point where we feel like taking some important forward steps. In a few months a number of the older ones should graduate. I am trying to prepare for this by building up the Intermediate society in systematic work for Christ, so that the boys and girls who enter shall come into an atmosphere of activity. We also feel that there should be more definite results from the Junior work. The Juniors take part well in giving responses and in offering sentence prayers. They take an interest in the exercises of the different classes. But there is no regular course, not sufficient unity of effort on the part of the teachers. Most of them follow their own plans.

Mrs. Hutchins and I, with the approval of the teachers, have decided to divide the classes into four groups of boys and four groups of girls, the ages being from about 14 to 12; 12 to 10; 10 to 8; under 8. The division will not be hard and fast, but subject to the decision of the Superintendent. The four upper classes will be the pastor's training class, or Bible class. I already have a class of over twenty boys between ten and fourteen, and they proudly wear the letters, J. B. C. (Junior Bible Class). I have been with them in athletics and had a number of them in camp with me this summer. I have also had a class of girls smaller. The plan now is for me to have supervision of these four classes, having a teacher for each class, and I distributing my time among them in class work as seems best.

Now we feel that there should be a sort of four years' course, and that we must begin to work it out at once. Our first attempts will be somewhat crude, and subject to revision, but in time we will be able to work out something very good, if we persevere. Every teacher was present at the meeting which we called for consultation last night, and the idea of a course of work was approved by them, the only difficulty with many of them being the securing of proper helps. It goes without saying that all of them are busy people. They expect to do considerable work in the preparation of the courses and lessons, but they want to get all the help possible.

I have sent away my copy of outline courses suggested by the committee at the Convocation this year, but I remember them pretty well. They were meant to be suggestive simply. The courses which seem to me to be particularly needed by these older Juniors are along the following lines:

The history of missions, grouped around the great

leaders, Carey, Livingstone, etc. The course should be largely in the form of significant anecdotes, incidents and descriptions. The condition of the nations, China, India, African tribes, Japan, etc., and why they need the gospel. The different kinds of missionary work, preaching, teaching, healing, industrial, and stories to illustrate. Our own denominational missionaries, Carpenter, Wardner, Davis, Crofoot, Miss Burdick, Dr. Palmberg. Our work in Africa, Java, Holland, etc. The children should, in these courses, be assigned work to do and bring to class. A record should be kept of all work, to impress it on the pupils, to give it dignity, and for the benefit of future classes. Papers written should be preserved on file with the other records.

Church and denominational history. Begin with the history of Sabbath keepers briefly from the beginning. Bring the thread down through the centuries. Deal especially with the American church, tracing through Newport, Petersburg, Brookfield, etc. Then go quite fully into the history of our own church, the founding and building up of the school, centering the stories round the personalities of great leaders. Our Juniors have already had some experience in this line. I think the most interested lot of children you often see heard three papers, for instance, on the life of Dr. Gamble. The children themselves enjoyed interviewing him, and he has spoken to me of how much good it did him. A very valuable work can be done.

Church membership and preparation for it. This is one of the most favorable ages, psychologically, to be considering this. Let the courses be such as to prepare for it. What does baptism mean, and who has a right to be baptized, the Lord's supper and its meaning. A long time should be spent on the Sabbath, going through the whole Bible, and the children drilled till they know the ground of their faith. It can be made very interesting to them too. How ought a boy or a girl to live, in order to be a member of the church?

What is it to be a Christian? Christ is the model. Study His life with special reference to finding out how we ought to live. Take up different virtues, as obedience, and find out all the gospels say about Christ on that line.

For those from eight to ten perhaps a course in topography would be interesting and helpful. Start on a trip through the Bible lands. Make maps. Here at Carmel, for instance, was where Elijah had the trial with the prophets of Baal. Describe the scene, and link the history with the places, something as one would if traveling through the country.

Now I want to get hold of all the helps I can for the preparation of these courses. Missions seemed to be the favorite course to begin on with the older pupils, and topography for those from eight to ten. I am specially desirous of securing help for these. But anything along the whole line will be thankfully received.

LESTER C. RANDOLPH, *Pastor.*

ALFRED, N. Y.

SEPTEMBER 11, 1906.

L. C. RANDOLPH,

My dear brother:—I think I fully appreciate the position in which you are placed, as the work I am called to do with the boys and girls leads me to ask the same questions and feel the same anxiety, and I have the same desire to do for them what ought to be done.

In our society there is, too, a lack of definiteness—no beginning and no end only as we get the boys and girls into the society and as they go out again; and yet there is a definiteness as we try to make of them men and women in all that the wonderful words imply. We have no course of study, and I am yet to be convinced it is best for us to have. If there be a definite course in the Junior society, it would be the only organization in the church in which there is such a course. We are supposed to have in our Sabbath School a definite work to do, yet not one in a large number knows when he begins and when he gets through. As superintendent I have ceased to worry much over the lack of which you speak, as I leave the real work in the hands of the teacher. You know in our society we are divided into classes, much as we would be in a school, and to each teacher is left the work of supplying her class with subjects and matter for study. Some who are gifted in that way have arranged a definite course of work, and yet the children grow tired of the same old thing and the teacher has been compelled very often to get something else in order to hold their attention. I have thought many times we might be able to accomplish more if we would let the children go and bend our energies in the direction

of arousing such an interest on the part of the parents they would be better parents to their children. I honestly think the need is not so much for better children as it is for better parents for our children. (This is from an old bachelor and as such must be taken with the usual amount of salt). My thought is, too, not to think for the boys and the girls, but to help them think for themselves, not to have to do their work for them but to lead them to do work for themselves, and to do it because they ought to do it. It is in the Sabbath School we are supposed to give them the necessary Bible study; in the Junior the helps to manhood and womanhood, give them the things they do not get elsewhere, the inspiration to live manly and womanly lives. In short, come into such close touch with them as to give to them the best part of ourselves. In my way of thinking the Junior society is the real home circle, of the church, the place where we talk over the things of our home life, the church, and to plan for its betterment. The boys and the girls with whom you have to do do not so much need to know about the hills, mountains, lakes, people, etc., of the Bible lands as they need the best personality of their pastor and superintendent. They want something tangible, and the most tangible thing they know or care about is their teacher and leader.

I am sure if you write to the United Society of Christian Endeavor, Boston, Tremont Temple, you will find what you are looking for and I am sure, too, you will throw the books away when you have looked them over and will decide that God and Lester Randolph are good enough material to work with.

The other day I was on a river bank and saw a boy trying to catch a frog, and when I asked him what he wanted it for he said, "For bait." "But," said I, "you have a lot of bait there in your pail." "Huh," said he, "if you want to catch cat fish you got to have frogs." If the fish be there and the bait be right you can catch the fish.

I am sorry about one thing and that is I am given all the credit for any good features we may have in our society, when it does not belong to me at all but to the faithful teachers we have.

I have not answered you at all as you wanted me to, and I am satisfied you will be disappointed when you read this, but you must know, my dear brother, I am troubled just as you are, and with you hope the time will soon come when we shall have this thing properly adjusted and that we shall be able to do for our boys and girls what we want to do and, too, what they demand of us.

I have not expressed myself as clearly as I wish I were able to but have done the best I can. Please write me again soon and perhaps with our united efforts we shall be able to accomplish our desires.

If it will be of any help to you I will send you an outline of our methods. Sincerely yours,

W. G. ROOD.

NORTH LOUP, NEB.,

OCT. 14, 1906.

YOUNG PEOPLE'S BOARD.

Receipts for December and January.

| | |
|--|----------|
| DeRuyter, N. Y., Student Evangelistic | \$ 6 00 |
| Alfred Station, N. Y., Dr. Palmberg's salary | 8 64 |
| J. E. Hutchins, Alfred, N. Y., Dr. Palmberg's salary | 1 00 |
| W. M. Davis, Chicago, Ill., Dr. Palmberg's salary | 1 00 |
| New York, N. Y., Young People's Work | 3 39 |
| Adams Center, N. Y., Young People's Work, \$20; Dr. Palmberg's salary, \$5 | 25 00 |
| Albion, Wis., Evangelistic, \$15; Young People's Work, \$10 | 25 00 |
| Richburg, N. Y., Young People's Work | 2 00 |
| West Hallock, Ill., Dr. Palmberg's salary | 12 50 |
| Ashaway, R. I., Young People's Work | 10 00 |
| Salem, W. Va., Juniors, Palmberg house | 20 00 |
| Fouke, Ark., Young People's Work | 3 50 |
| Little Genesee, N. Y., Palmberg house | 8 20 |
| Timon Swenson, Centerville, S. D., Y. P. W. | 5 00 |
| Dr. A. C. Davis Jr., S. D. B. <i>Endeavorer</i> | 20 00 |
| | \$151 29 |

EDA R. COON, *Treasurer.*

One should work as if all depended upon himself and then pray as if all depended upon God.—Moody.

Children's Page

LOST.

What! lost your temper, did you say?
Well, dear, I wouldn't mind it.
It isn't such a dreadful loss—
Pray, do not try to find it.

'Twas not the gentlest, sweetest one,
As all can well remember
Who have endured its every whim
From New Year's till December.

It drove the dimples all away,
And wrinkled up your forehead,
And changed a pretty, smiling face
To one—well, simply horrid.

It put to flight the cheery words,
The laughter, and the singing;
And clouds upon a shining sky
It would persist in bringing.

And it is gone? Then do, my dear,
Make it your best endeavor
To quickly find a better one,
And lose it—never, never!

—Harper's Young People.

ROSALIND AND THE TURKEYS

"Next Wednesday is papa's birthday," said mamma. "What shall we send him, Rosalind?"

Rosalind shut her eyes and wrinkled up her forehead, and thought and thought. She and mamma were at grandfather's farm in Maine, and papa was in Chicago. What should they send him for a birthday present? Suddenly she clapped her hands.

"Let's send him a picture!" she cried. "A picture of me!"

"I'm sure that would please him very much," said mamma.

"A picture of me," continued Rosalind, "in my new white dress, and my daisy hat, and my widest sash, and my shoes with the silver buckles!"

"I will take your photograph, Rosie," said uncle Kent.

"Oh, no, no," objected Rosalind. "I want to go up town to the photograph man in the funny little house on wheels."

"Uncle Kent can take very fine pictures," said grandfather.

"But he isn't a really truly photograph man!" cried Rosalind. "This is for papa's birthday, and is very important!"

"That settles it," said Uncle Kent. "You must certainly go to a 'real, truly photograph man.' I didn't realize quite how 'important' it was."

So that afternoon Rosalind put on her white dress, and daisy hat, and blue sash, and buckled shoes, and started for the photographer's.

Grandfather's turkeys were strutting grandly around the yard. There were twelve in all—one large, handsome gobbler that had taken a prize at the County Fair, and eleven fine turkey-hens. Rosalind loved to feed them, and even the fierce-looking old gobbler would eat from her hand, and follow her all around the yard. She had named them after the months of the year. She called the gobbler "January," and the hens after the other eleven months.

"Gobble, gobble, gobble," said January, stepping forward quickly, as Rosalind came out of the house. April pecked at her hands, and July and August pecked at her skirt.

"No, my dear turkey friends," said Rosalind. "No more corn today. Go away, January. I'm

going to have my picture taken. Shoo-shoo-shoo, my dear turkey friends!"

Rosalind skipped happily down the long lane, and, turning out upon the state road, started village-wards. Soon a team came along, the driver of which looked at her curiously.

"I wonder if he sees the buckles on my shoes?" thought Rosalind.

Then she met the rural-delivery wagon, and the postman looked at her and smiled.

"I think most prob'ly he likes my hat," said Rosalind.

Then she passed a cottage, and several people came to the windows, and they, too, were smiling. At the railroad crossing the old gateman grinned broadly, and from an automobile whizzing by in a cloud of dust came peal after peal of laughter. At last she reached the village, and here, too, every one looked at her, and every one was smiling.

In front of the postoffice about twenty men and boys were waiting for the mail. When they saw Rosalind, they laughed loudly and nudged each other, and pointed—pointed at something behind Rosalind.

Then at last Rosalind turned, and there, close behind her, single file, were the prize gobbler and his eleven companions.

"Gobble, gobble, gobble," said January solemnly, and the crowd shouted with laughter.

Poor Rosalind! She gave one look at the turkeys and one look at the crowd and started for home, forgetting all about the picture for papa.

"Gobble, gobble, gobble," said January, turning also, and leading his flock after her.

Rosalind reached home at last, hot and tired and dusty, and told the story tearfully.

"It was so embarrassing," she said, "I never want to go up town again, not even to get my picture taken for papa. I'm never going to the postoffice again nor past the old gateman. And, oh, I'll never, never give those horrid turkeys any more corn!"

And for two days the barnyard fowls looked in vain for Rosalind.

The third morning Rosalind found a package beside her plate at breakfast time. What could it be? She opened it eagerly, and there, in a red leather frame, was the prettiest picture—a picture of a little girl in a white dress, with a hat covered with daisies, and a sash, and buckled shoes. And behind this little girl were twelve handsome turkeys!

"Oh, oh!" cried Rosalind. "It's me! and January, and February, and March, and all the other months! Who could have taken it?"

"Well," said Uncle Kent, "I happened to be near the postoffice when you came along, and I happened to have my camera fixed for a snapshot."

"It's the loveliest picture!" said Rosalind. "And I know papa will be so interested in grandpa's turkeys!"

"Take it right up to the postoffice," said mamma, "and it will reach Chicago in time."

"Yes, I'm going to," said Rosalind, "just as soon as I've given my dear turkey friends some corn."

"Gobble, gobble, gobble," said January loudly, when he saw Rosalind coming.—*Louise Octavian in Children's Magazine.*

He who never connects God with his daily life knows nothing of the spiritual meanings and uses of life.—*Farrar.*

Concluded from page 80.

dering that can be done by the child." Many parents do not realize or even understand that the child, because his way is nearer to Nature's way, is oftentimes more capable of leading them, than they are of leading the child. In every community, more in some than in others, there are homes in which the existence of such problems is not recognized. The Cradle Roll superintendent who understands these problems, even in a limited way, has a field for service in this matter. A timely visit to the home; a frank talk with the mother; tactfully given suggestions in regard to this problem—and I might say other problems, too—may prove productive of good to the child and the home. The assurance should be given that whenever the child is responsive to the judiciously given suggestions about attending Sabbath school, that he will find a most hearty welcome. An invitation should be given the parents to accompany the child on the first Sabbath. Especial exercises should mark the event; a song adapted to the occasion, a special prayer for the new member, and the placing of a gold seal opposite the child's name on the banner which hangs on the wall of the primary room. Such promotion should also be noted in the superintendent's record book. If a child moves from the community, a seal of another color affixed to his name should indicate such removal. If a little one is taken away by death, an angel seal placed opposite to the name is the symbol to denote promotion to God's Cradle Roll.

In this paper I have endeavored to give you an outline of the history, the organization, and some of the methods of work of a Cradle Roll Department. To the interested, energetic, child-loving superintendent, other methods will suggest themselves. Indeed, the Cradle Roll Department is an open door to effective work for the Master, and anyone who undertakes this work in the spirit of prayer and helpfulness, finds joy and blessedness as the reward of her labors. Truly so, if she keeps in her heart the words of our Savior—"Of such is the Kingdom of Heaven."

THE READING AND STUDY COURSE IN BIBLE HISTORY.

NINETY-SIXTH 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 is the substance of David's prayer for Solomon?
2. What is it that gives David a victory over diffidence?
3. State briefly David's exhortation to the people concerning the law.

First-day. David's confidence in God; he promiseth great praise unto God. 61:1-24.

Second-day. David prayeth for Solomon; he blesseth God. 62:1-20.

Third-day. David showeth the prosperity of the wicked; he speaketh of God's dealing with them in comparison with his dealing with the righteous. 73:1-28.

Fourth-day. David showeth the desolation of the sanctuary. 74:1-23.

Fifth-day. David rebuketh the proud; he declareth God's majesty, and exhorts men to serve him reverently. 75:1-76:12.

Sabbath. David's exhortation to learn God's law; his story of God's wrath. 78:1-72.

Sabbath. David's exhortation to learn God's law; his story of God's wrath. 78:1-72.

The stalwart Christian is he who has met and triumphed over temptation.—*Exchange.*

HOME NEWS

SUMMERVILLE, Mo. Elders G. H. Fitz Randolph and J. H. Hurley were here and held a few meetings, under very unfavorable circumstances; but they made deep and favorable impressions on all who heard their preaching. The Methodist Quarterly Conference was in session and a meeting was being held by the "Sanctified Order," besides rainy weather; but the two Seventh-day Baptist elders gained the confidence of all who heard them. Baptists, Campbellites and Methodists all request them to come again and hold a series of meetings. The people here never heard such preaching as these brethren gave them. They preached the Gospel, and the Gospel had not been preached here for many years. Nothing but abuse of one denomination by another has been heard here, until church members are scattered like sheep without a shepherd. A number of people are anxious and are praying that those two Seventh-day Baptist preachers, or some of the same order, will come again and remain quite awhile. Now if the denomination would unite in prayer for God's blessing on this community, and a series of meetings could be held here, there would be a wonderful awakening among the people, for they are hungering and thirsting for the bread and water of life. I have been here a "lone Seventh-day Baptist" for a number of years, and the time of my departure is near at hand. I have sown gospel seed on both good and stony ground; must I depart and not enjoy the pleasure of a revival in this vicinity? O, dear brethren, pray earnestly, pray mightily, that God may pour us out a great blessing in this portion of his vineyard. I crave it. I hope yet to enjoy it; then I can depart fully satisfied. For this I pray both day and night. In hopes of this will I remain,

Yours in Christ,
T. G. HELM.

JANUARY 23, 1907.

RIVERSIDE, CAL. Some months have passed since our church has been represented in this department and we want to greet you again.

We have started in the new year full of life and hope, and with God's help we hope to accomplish much for him.

Our church interests have been kept up during the past months. The prayer meetings, too, have been very well attended and helpful. Pastor Loofboro has taken up the study of Philomon and Colossians in these meetings, and much help has been gained from the study. The efficiency with which he takes up the work here brings new life and courage to the people. Our annual Thanksgiving dinner was held at the home of Prof. and Mrs. E. S. Babcock, this year. Some seventy sat down to well loaded tables.

Christmas saw the home coming of many of our members whose work is in surrounding towns. The Sabbath School had a tree and entertainment on Christmas Eve.

New Year's Eve our Christ's Endeavor Society joined with the other Endeavor societies of the city in a "New Year's Watch social" and prayer meeting at the Christian Church. We were glad to meet our friends and cast our influence with theirs.

We miss Mr. and Mrs. Miles Rice of Milton, very suddenly on account of the severe illness of Mr. Rice's mother.

Mrs. Gail, mother of Mrs. E. S. Babcock, died

Jan. 25, 1907. She had been here a little less than a year but in that time we had all learned to love her.

COR.

DODGE CENTER, MINN.—With the thermometer hovering around the twenty degrees below zero mark nearly every day, and often accompanied with wind and snow our church attendance is somewhat decreased of late, yet a good and healthy interest is manifested. At the annual church meeting it was voted to raise \$100 to help defray the debt of the Missionary Board. Better late than never. The following officers were elected:

Moderator, Dr. E. C. Sanford; Clerk, F. E. Tappan; Treasurer, B. T. Severance; Chorister, Mrs. C. S. Sayre; Assistant Chorister, Miss Anna Wells; Trustee for three years, K. R. Wells.

The last of December, Pastor Sayre was called to Gentry, Ark., by the serious illness of his brother. Rev. W. H. Ernst conducted the covenant and communion service in his absence.

Mrs. D. T. Rounseville has gone to Gentry for a couple of months; hoping that a change of climate will benefit her health. Her many friends hope for a speedy recovery.

On Sunday January 27, the Ladies' Benevolent Society held a picnic dinner at E. L. Ellis's, six miles out in the country. It was a most beautiful clear, cold, but still winter day and a large crowd enjoyed the pleasant occasion. The tragic death of John Daggett that night brought sorrow to the hearts of his many friends and brought vividly to our minds the uncertainty of human life.

M.

MARRIAGES

LUPTON-RANDOLPH.—At the home of the bride's parents, Mr. and Mrs. David Randolph, Shiloh, N. J., by Rev. D. Burdett Coon, Thursday evening, Jan. 31, 1907, Miss Elizabeth Hires Randolph and Mr. Harry Charles Lupton, both of Shiloh, N. J.

DEATHS

DAVIS.—Albert Davis was born in Shiloh, N. J., Nov. 16, 1833, and died in the Cumberland County (N. J.) Hospital, Feb. 3, 1907.

A wife and three children survive him. He served his full time in the Union Army during the Civil War. His funeral services were conducted in the Shiloh Seventh-day Baptist church, Feb. 5, 1907, by Pastor Coon.

D. B. C.

BABCOCK.—At Brookfield, N. Y., Jan. 31, 1907, Miss Lois Babcock, daughter of Hezekiah and Nancy Babcock, aged 82 years, 6 months and ten days.

She was the tenth child of her family of twelve children, only one younger brother now living. Sister Babcock was born at the old home of the Babcock family, four miles north of the village of Brookfield, and lived there until about thirty years ago, when she moved into the home in Brookfield, where she spent the rest of her life, kindly cared for, the last four years, by Deacon and Mrs. J. Laverne Clarke; the latter being the daughter of Leander Babcock, a brother of Lois. Our sister was much attached to our Seventh-day Baptist Missionary and Tract Societies and the Second Brookfield Seventh-day Baptist Church, of which she was a member. She was probably in her youth when she joined this church, as her name stood at the head of the list of members now living. She was a very industrious pains-taking woman, with many friends in the church and community. The funeral services were held at her late home and were conducted by the undersigned, while appropriate music was furnished by members of the choir.

I. L. C.

LANGWORTHY.—At her home in Dodge Center, Minn., Jan. 12, 1907, Mrs. John S. Langworthy, aged 72 years and 17 days.

Mary Lavinia Richmond was born near DeRuyter, N. Y., Dec. 26, 1834, the oldest of ten children born to Daniel C. and Aurila Richmond, seven of whom survive. She was married to John S. Langworthy at Coloma, Wis., May 29, 1858. They moved to Dodge Center in 1865, and as perfect helpmates made a prosperous and happy home. She was baptized in her youth by Elder Zuriel Campbell and joined the Utica, Dane county, Wis., Seventh-day Baptist church. For nearly forty-two years before her death she had been a faithful member of the Dodge Center Seventh-day Baptist church. She was always willing as long as she was able, to help in times of sickness, and was more than unusually thoughtful of the destitute in times of loss and affliction. She is survived by her husband, and four children, Mrs. Nellie McKeon, Mrs. Jennie Babcock, Mr. Ulysses S. and Miss Edna. Funeral services were held at the church, conducted by her pastor. Text, John 11:24.

C. S. S.

DAGGETT.—Near Dodge Center, Minn., Jan. 27, 1907, John Daggett in the twentieth year of his age.

John Sidenbender was born in St. Paul, Minn., Sept. 9, 1887. At the age of two years he was deserted by his parents and with his two brothers, Edward and Clarence was taken to the Protestant Orphan Asylum where he remained until seven years of age when he and his brother Clarence were adopted by Mr. and Mrs. R. U. Daggett. His large circle of friends were greatly shocked to hear that John had been killed by the cars. The funeral was conducted at the Seventh-day Baptist church by the pastor. Text, Amos 4:12.

C. S. S.

GALE.—Eunice Enos Gale was born in Colden, Erie county, N. Y., April 16, 1847 and died in Riverside, Cal., Jan. 25, 1907.

Two children, Arthur and Grace, have in recent years preceded her to their heavenly home. Of the family there remain to mourn, a devoted husband, Albert A. Gale, and two daughters, Miss Irene and Mrs. Elsie Babcock.

E. F. L.

JOHNSON.—Mrs. May Clarke Johnson was born in Emporia, Kansas, April 14, 1868, and died at Milton Junction, Wis., Feb. 1, 1907.

She was the youngest daughter of Henry F. Clarke and Harriet Champlin Clarke. She was baptized when a young girl and joined the Berlin, Wis., Seventh-day Baptist church. At the time of her death she was a member of the Milton Junction church. She was married March 15, 1892, to John H. Johnson, who with four little children are left to mourn her loss. Her pastor being unable to conduct the funeral services because of illness, Edwin Shaw performed that duty, preaching a sermon from the words, "God is our refuge and strength, a very present help in trouble."

E. S.

DAVIS.—Wm. H. Davis was born in Clark county, Ohio, May 3, 1841, and died Jan. 26, 1907 at his home near New Milton, W. Va., in the 66th year of his age.

He was the son of the Rev. James B. and Jane Happing Davis. While still a young man in Ohio he was converted and baptized by his father, and admitted to membership in the Jackson Center Seventh-day Baptist church. Later in life he moved to New Milton, W. Va., and joined the Middle Island Seventh-day Baptist church of which he was a member and the treasurer when he died. Sept. 4, 1863 he was married to Margaret J. Morris, who died March 22, 1875. Sept. 13, 1875 he was married to Emma S. Bond who still survives him. By the first wife were born to him five children, and by the second six, all of whom with his widow and friends mourn his death. Funeral services were conducted by the pastor of the Lost Creek church. Text, II Peter 3:14.

H. C. V. H.

A CHINESE PUBLISHING HOUSE.

"One of the valuable assets of the new China is a native publishing house in Shanghai, which last year did a business of \$300,000 Mexican, on a capital of half a million. It deals only in books of Western learning, not publishing the Chinese classics or anything anti-Christian. Eighteen presses turn out fifty cases of books a day. This is an indication of the great things in store for China."

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

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

LESSON VIII. FEBRUARY 23, 1907. GOD'S COVENANT WITH ABRAHAM.

LESSON TEXT.—Gen. 15: 1, 5-16.

Golden Text.—"He believed in the Lord; and he counted it to him for righteousness." Gen. 15: 6.

I. Preparation of the Teacher.

Our present lesson concerns a renewal of the promise which had been made to Abraham. Compare ch. 12: 3; 13: 15 and following. He was an old man when he received the promise that in his seed all the families of the earth should bless themselves, and now he was older yet with no son at all to cheer his declining years and give promise of the continuance of his family in the time to come. His faith, was sorely tried. He did not however doubt the promise although it seems that he thought that in order to have the promise fulfilled he would have to reckon the chief of his servants as his son.

The promises of God do not fail. Although this honored servant of Jehovah must wait longer yet for the fulfillment of his hopes, God gives him renewed assurances of his tender care for him. Abraham's faith is strengthened, and he is content to abide in hope believing that God will surely accomplish all that he had promised.

This lesson falls naturally into two sections. In the early part of the chapter the scene is in the night time, and Abraham believes with great readiness. After v. 7 we see him asking for a sign, and the scene is now in the afternoon and later in the early evening.

The promise that we have already studied is renewed, but with distinct additions. The promise of a son and heir is very definite, and the promise is attested by a solemn covenant.

TIME.—Some time after our lesson of last week. The date in the margin of our Bibles is 1913 B. C. It is to be understood that these dates are not very reliable.

PLACE.—Perhaps at the Terebinths of Mamre, near Hebron.

PERSONS.—God appears in the theophany to Abraham.

OUTLINE:

- 1. The Faith of Abraham. v. 1, 5, 6. 2. The Solemn Sacrifice. v. 7-11. 3. The Promise of Adversity and Prosperity. v. 13-16.

1. After these things. These words are to be understood as an indefinite general reference to the preceding events (as in ch. 22: 1) rather than as an explicit reference to chap. 14. It was not because of Abraham's successful military expedition or because of his gift to Melchizedek that the promises were renewed to him. The word of Jehovah came. This expression is often used in the Old Testament referring to the divine revelation to the prophets. It is not used in the Pentateuch except here and in verse 4. In a vision. A common means by which the divine revelation came to a prophet. This expression of course refers to the immediate context: the narrative of v. 10 could hardly belong to a vision. Fear not. We are to imagine that Abraham was in anxiety because he had no son, and that this fact seemed to throw a shadow on the promises which he had received. And thy exceeding great reward. The word "and" is not here in the original. It is better to translate, "Thy reward shall be exceeding great," especially as the next verse shows that Abraham is expecting something.

5. Look now toward heaven, and number the stars. That is, count them. Although as a matter

of fact the stars visible to the naked eye have been counted, their number seems to be beyond limit. This promise is practically parallel to that of ch. 13: 16, "as the dust of the earth" and to that of ch. 32: 12, "as the sand of the sea, that cannot be numbered for multitude."

6. And he believed in Jehovah. It is not of course proper to read New Testament truths into Old Testament texts; but we have here in germ the doctrine of justification by faith which Paul so fully sets forth. See especially Romans 4. Abraham believed not only the promise of God, but he believed God; he gave his adherence to God and clung to him in spite of all hindrances and the seeming impossibility that the promises could be fulfilled. This right attitude toward God which was consistently maintained is that which was reckoned for righteousness.

7. I am Jehovah that brought thee out of Ur of the Chaldees. Here we have a renewed assurance of Jehovah's favor to Abraham, and the promise of the inheritance of the land as in ch. 12: 7 and 13: 15.

8. Whereby shall I know that I shall inherit it? This request for a sign is a little surprising after the allusion to Abraham's faith in v. 6. This circumstance helps to support the theory mentioned in the Introduction that our lesson combines two accounts of God's renewal of the promise with Abraham. As in the case of Gideon and others God graciously grants the request for a sign.

9. Take thee a heifer three years old, etc. This is not strictly a sacrifice, yet these are the five animals that are mentioned in the sacrificial code in Lev. 1. Abraham is directed to provide the appropriate symbols in order that God may enter into a solemn covenant with him. As two men passed between the halves of slain animals they imprecated for themselves a tragic fate like that of the animals slain under if they violated the covenant made with each other. In this case however it is God alone that passes between the halves of the slain animals, and we can scarcely think of his imprecating himself. He is condescending to the forms and actions of men in order to be very gracious to Abraham.

10. But the birds divided he not. The birds in the Levitical ritual were not divided. It is not mentioned that the two birds were set opposite each other. Some one has guessed that they were offered in sacrifice.

11. And the birds of prey came down upon the carcasses. Some have imagined that this verse contains an allegorical reference to the Egyptians and other enemies of Abraham's seed.

12. A deep sleep. A supernatural blunting of all his external faculties that his attention might be most fixedly centered upon that which was to be revealed to his inner consciousness. A horror of great darkness. The word "of" is not expressed nor implied in the original. A terror, a great darkness falls upon the soul of Abraham as a forerunner of the divine presence. This horror perhaps suggests that the divine revelation is in part in regard to ill fortune rather than good.

13. Thy seed shall be sojourners. Thus is foretold the bondage in Egypt. Although the descendants of Abraham were to be there so many years the appellation "temporary residents" was always to be appropriate; for that land was not their home. Four hundred years. This is evidently intended as a round number. In Exod. 12: 40 the period is given as 430 years. Some authorities explain that this period of 430 years is to be reckoned from the time Abraham came to Canaan. By this reckoning the time before the going down into Egypt would be 215 years, and the sojourn there 215 years. At the best there is some guess work about precise dates in this age of the world. Some even think that the descendants of Abraham were a thousand years in Egypt.

14. That nation will I judge. That is, bring upon it appropriate punishment. This was fulfilled by the plagues of which we read in the Book of Exodus. With great substance. Abraham's seed were to be oppressed and suffer adversity, but afterwards they were to be greatly blessed and enjoy prosperity.

15. But thou shalt go to thy fathers in peace. None of the misfortunes that were for Abraham's

seed were to come upon him personally. He was to have a prosperous life and a peaceful old age.

16. And in the fourth generation. A repetition of the promise that at the end of the appointed time the seed of Abraham should be restored to the promised land. Perhaps our author meant to reckon a generation at a hundred years. His reckoning is in accord with the genealogical table given in Exod. 6: Levi, Kohath, Amram, Moses. For the iniquity of the Amorite is not yet full. The children of Israel may not be brought out of Egypt sooner, for the guilt of the present possessors of the land has not yet merited their complete destruction. It is to be noted that the inhabitants of the land are here called Amorites instead of Canaanites as in ch. 12: 6. It is evident that either term is intended to name all the inhabitants of the land.

TREASURER'S REPORT.

For the Month of January, 1907.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Table with columns for item, amount, and total. Includes entries like 'Cash in treasury, January 1, 1907', 'Interest on bank balances', 'Church at Ashaway, R. I.', etc.

Continued on page 95, second column

Magazines at Reduced Rates

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

Offer No. 1

Table for Offer No. 1: Recorder \$2.00, Cosmopolitan 1.00, Combination Price \$3.00, \$2.40

Offer No. 2

Table for Offer No. 2: Recorder \$2.00, Cosmopolitan 1.00, World Today 1.50, Combination Price \$4.50, \$3.50

Offer No. 3

Table for Offer No. 3: Recorder \$2.00, Cosmopolitan 1.00, Woman's Home Companion 1.00, Combination Price \$4.00, \$3.25

Offer No. 4

Table for Offer No. 4: Recorder \$2.00, Youth's Companion 1.75, Combination Price \$3.75, \$3.00

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

\$3.75

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

Sabbath Recorder PLAINFIELD, N. J.

Continued from page 94

Table listing subscription rates for various locations: Plainfield, N. J., Chicago, Ill., Marlboro, N. J., Andover, N. Y., Alfred, N. Y., Farina, Ill., Roanoke, W. Va., Boulder, Colo., Nile, N. Y., New Market, N. J., Leonardsville, N. Y., Hopkinton, R. I., Milton Junction, Wis., Waterford, Conn., Milton, Wis., Westerly, R. I., Berea, W. Va., Salem, W. Va., Farnam, Neb., Hammond, La., First Verona, N. Y., Little Genesee, N. Y., Mrs. D. I. Harrington, Alfred, N. Y., V. B. Lowther, Middle Island, W. Va., S. Orlando Davis, Lost Creek, W. Va., Mrs. Lessie Trayner, Lost Creek, W. Va., Mrs. M. Havener, Lost Creek, W. Va., Melita Davis, Lost Creek, W. Va., Ladies' Missionary Society, Boulder, Colorado, Mrs. Joseph Tucker, Boulder, Colo., Darwin Andrews, Boulder, Colo., E. Sutton, Boulder, Colo., Mrs. F. O. Burdick, Boulder, Colo., Susie M. Burdick, Shanghai, China, Woman's Missionary Society, Brookfield, N. Y., Reta and Ansel Crouch, W. Va., Jesse Randolph, Salem, W. Va., W. M. Davis, Chicago, Ill., Mrs. H. C. VanHorn, Lost Creek, W. Va., J. E. Ling, New Auburn, Wis., E. L. Noble, Bristol, N. Y., Owen Dunham, Watertown, N. Y., E. B. Saunders, salary and expenses, November and December, G. H. Fitz Randolph, salary and expenses, quarter ending December 31, 1906, George Seeley, salary, quarter ending December 31, 1906, R. S. Wilson, salary and expenses, quarter ending December 31, 1906, Churches, quarter ending December 31, 1906: Westerly, R. I., Niantic, R. I., Salemville, Pa., Shingle House, Pa., Second Verona, N. Y., Richburg, N. Y., Hartsville, N. Y., Hornell, N. Y., Cumberland, N. C., Welton, Iowa, Cartwright, Wis., four weeks' labor, Boulder, Colo., Rock River, Wis., Boaz, Mo., Little Prairie, Mo., Hammond, La., E. B. Saunders, books for Ammoko, J. H. Hurley, traveling expenses, Recorder Press, proportion of Year Book, The Pulpit for Dec. and Jan., Loans, Cash in treasury, Feb. 1, 1907: Available, Lieu-oo Mission, Shanghai Chapel, Notes outstanding Feb. 1, 1907—"Debt," none.

SPECIAL NOTICES

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

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

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

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

The Best Offer Yet

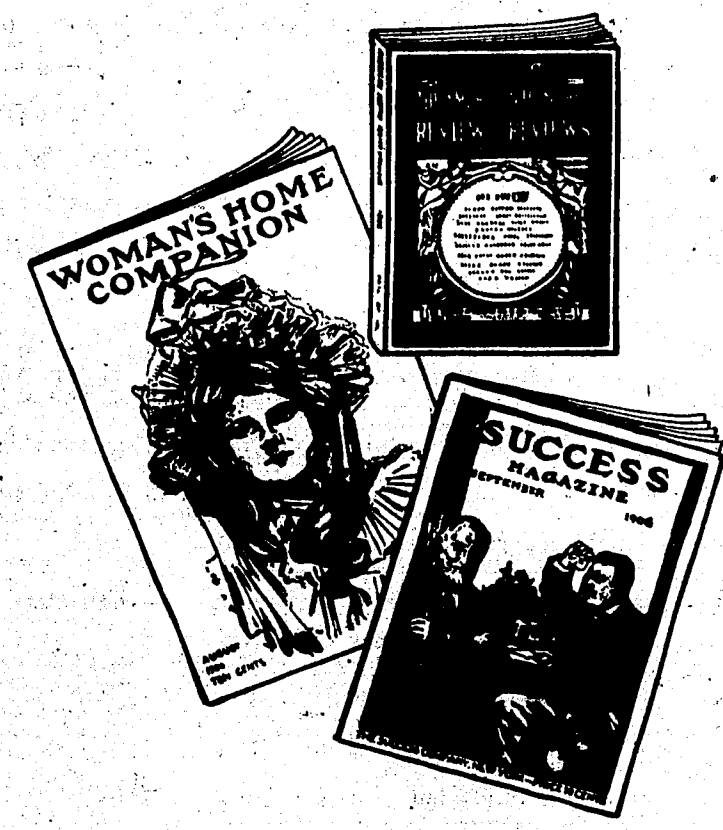
Don't Miss This One

OFFER NO. 5

Table for Offer No. 5: Recorder \$2.00, Review of Reviews 3.00, Woman's Home Companion 1.00, Success Magazine 1.00, Regular price 7.00

Combination Price \$5.00

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



These three, with the Recorder, only \$5.00

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

Address

Sabbath Recorder Plainfield, N. J.

GEO. H. UTTER, Treasurer.

TABLE OF CONTENTS.

Exclusions, Poetry 81
EDITORIALS—Higher Criticism and the Bible; What is Higher Criticism? Some Dates; The Results on the Old Testament; The Grippe 81, 82
The Collegian 82
Church Federation 82
Editorial News Notes 83
Conference Matters Again 84
The Pastor's Bible Class 85
About the Quarterly Meeting 85
The Cradle Roll Department 85
MISSIONS—Action of the Conference; Correspondence: The Pulpit; "Feed My Lambs" 86, 87
Business and the Sabbath WOMAN'S WORK—Building Poetry; Who Is Doing Your Work? Talebearers; Cheery Living, Poetry 88
YOUNG PEOPLE'S WORK—Misinterpreted; Fifteenth Annual Report, Plainfield Y. P. S. C. E.; Junior Work; Young People's Board Receipts 90, 91
CHILDREN'S PAGE—Lost, Poetry; Rosalind and Her Turkeys 92
Reading and Study Course in Bible History 92
HOME NEWS 93
MARRIAGES 93
DEATHS 93
SABBATH SCHOOL 94
Missionary Society Treasurer's Report 94

The Sabbath Recorder.

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

TERMS OF SUBSCRIPTION. Per year \$2.00. Paper to foreign countries will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

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

THE SABBATH VISITOR. Published weekly, under the auspices of the Sabbath-school Board, by the American Sabbath Tract Society, at Plainfield, New Jersey.

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

HELPING HAND IN BIBLE SCHOOL WORK. A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath-school Board. Price 25 cents a copy per year; 7 cents a quarter.

Address communications to The American Sabbath Tract Society, Plainfield, N. J.

THE SEVENTH-DAY BAPTIST PULPIT. Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

This publication will contain a sermon for each Sabbath in the year by ministers living and departed.

It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all. Price fifty cents per year. Subscriptions should be sent to Rev. E. B. Saunders, Ashaway, R. I.; or to the editorial matter to Rev. Geo. B. Shaw, Plainfield, N. J.

Utica, N. Y. DR. S. C. MAXSON, Office, 225 Genesee Street.

Gentry, Ark. DANIEL C. MAIN, M. D., Physician and Surgeon.

60 YEARS' EXPERIENCE PATENTS TRADE MARKS DESIGNS COPYRIGHTS &c.

Apply for a patent and description and receive promptly our opinion free whether an invention is probably patentable. Compensation made for those agents for securing patents. We have secured over 100,000 patents, and our qualifications are beyond question.

Scientific American. A thoroughly established weekly journal of science, mechanics, and art. Published by Munn & Co., New York.

ALFRED UNIVERSITY

ALFRED, N. Y.

FOUNDED 1836.

Second Semester opens

January 28th 1907.

For particulars address: Boothe Colwell Davis, Ph. D., D. D. Pres.

ALFRED ACADEMY,

Second term opens January 28th

1907.

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

Milton College

Second Semester begins February 4, 1907.

A college of liberal training for young men and women. Degrees in arts, science, and music.

Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of Anglo-Saxon and early English. Thorough courses in Biology and Geology.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The School of Music has courses in piano-forte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture. Club boarding, \$1.50 per week; boarding in private families, \$3 per week, including room rent and use of furniture.

For further information address the REV. W. C. DALAND, D. D., President or Prof. A. E. WHITFORD, M. A., Registrar, Milton, Rock County, Wis.

Salem College

SALEM, WEST VIRGINIA

Winter term opens Dec. 4, 1906.

Classical, Scientific, Music and Normal Courses.

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

Facilities for thorough work in all departments.

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

Sympathetic relations between teachers and pupils and personal instruction possible.

The environments are conducive to enthusiastic work.

Information gladly furnished.

CORTEZ E. CLAWSON, A. B., Pres.

Chicago, Ill.

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

BOARD OF SYSTEMATIC BENEVOLENCE—W. H. Ingham, President; Dr. Geo. W. Post, Corresponding Secretary, 1907 Washington Boulevard, Chicago, Ill.; Dr. A. S. Maxson, Recording Secretary, O. S. Rogers, S. W. Maxson, Stephen Babcock, Chas. B. Hull, Dean A. E. Main, Rev. A. E. Witter.

Pledge cards and envelopes will be furnished free, carriage prepaid, on application to Dr. Albert S. Maxson, Milton Junction, Wis.

Seventh-day Baptist Bureau

of Employment and Correspondence.

President—W. M. Davis, Chicago, Ill. Vice-President—W. H. Greenman, Milton Junction, Wis.

Secretaries—L. K. Burdick, Battle Creek, Mich.; O. S. Rogers, Plainfield, N. J. Association—Wardens: Davis, Salem, Va.; C. Laton Ford, Plainfield, N. J.; Dr. S. C. Maxson, 22 Grant St., Utica, N. Y.; S. W. Maxson, Alfred, N. Y.; W. K. Davis, Milton, Wis.; F. R. Saunders, Hammond, La.

Under control of General Conference. Denominational in scope and purpose.

INCLOSE STAMP FOR REPLY.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY.

EXECUTIVE BOARD. STEPHEN BABCOCK, President, 48 Livingston Ave., Yonkers, N. Y.

Rev. A. H. LEWIS, Corresponding Secretary, Plainfield, N. J.

A. L. TITSWORTH, Secretary, Plainfield, N. J. F. J. HUBBARD, Treasurer, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2.15 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

H. M. MAXSON, President, Plainfield, N. J. D. E. TITSWORTH, Vice-President, Plainfield, N. J.

W. C. HUBBARD, Secretary, Plainfield, N. J. JOSEPH A. HUBBARD, Treasurer, Plainfield, N. J.

Gifts for all Denominational Interests solicited.

Prompt payment of all obligations requested.

WILLIAM M. STILLMAN,

Supreme Court Commissioner, etc.

Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President—Mrs. S. J. Clarke, Milton, Wis. Vice-Presidents—Mrs. J. B. Morton, Milton, Wis.; Mrs. A. R. Crandall, Milton, Wis.; Mrs. L. A. Platts, Milton, Wis.

Recording Secretary—Mrs. J. H. Babcock, Milton, Wis.

Corresponding Secretary—Mrs. T. J. Van Horn, Albion, Wis.

Treasurer—Mrs. Geo. R. Boss, Milton, Wis. Editor of Woman's Page—Miss Ethel A. Haven, Leonardsville, N. Y.

Secretary, Eastern Association—Mrs. Anna Randolph, Plainfield, N. J.

Secretary, South-Eastern Association—Mrs. E. A. Witter, Salem, N. Y.

Secretary, Central Association—Miss Ethel A. Haven, Leonardsville, N. Y.

Secretary, Western Association—Mrs. Alice McGibbeny, R. F. D. No. 1, Friendship, N. Y.

Secretary, South-Western Association—Mrs. G. H. F. Randolph, Fouke, Ark.

Secretary, North-Western Association—Mrs. Nettie West, Milton Junction, Wis.

Secretary, Pacific Coast Association—Mrs. Frank Titsworth, Riverside, Cal.

SABBATH SCHOOL BOARD.

President—Eslie F. Randolph, Great Kills, N. Y.

Vice-Presidents—Eastern Association, Abert Whitford, Westerly, R. I.; Central Association, Ira Lee Cottrell, Leonardville, N. Y.; Western Association, A. J. C. Bond, Nile, N. Y.; South-Eastern Association, Herbert C. VanHorn, Lost Creek, W. Va.; North-Western Association, Herman D. Clarke, Dodge Centre, Minn.; W. D. Burdick, Farina, Ill.; South-Western Association, Gideon H. F. Randolph, Fouke, Ark.

Recording Secretary—Corliss F. Randolph, 18 1/2 North Main, New York, N. Y.

Corresponding Secretary—John B. Cottrell, Plainfield, N. J.

Treasurer—Frank L. Greene, 490 Vanderbilt Avenue, Brooklyn, N. Y.

Members—G. B. Shaw, Plainfield, N. J.; Charles C. Chipman, Yonkers, N. Y.; Stephen Babcock, Yonkers, N. Y.; Edward E. Whitford, Brooklyn, N. Y.; A. C. Prentice, R. L. Cottrell, H. W. Prentice.

Regular meetings the third Sundays in September, December and March, and the first Sunday in June.

HERBERT G. WHIFFLE,

COUNSELLOR AT LAW, St. Paul Building, 220 Broadway.

C. C. CHIPMAN, ARCHITECT, St. Paul Building, 220 Broadway.

HARRY W. PRENTICE, D. D. S., "THE NORFOLK," 75 West 103d Street.

ALFRED CARLYLE PRENTICE, M. D., 155 W. 46th Street. Hours: 8-10 A. M. 1-2 and 6-8 P. M.

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

Alfred, N. Y.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y. Rev. ARTHUR E. MAIN, Corresponding Secretary, Alfred, N. Y.

V. A. BAGGS, Recording Secretary, Alfred, N. Y.

A. B. KENYON, Treasurer, Alfred, N. Y.

The regular meetings of the Board are held in February, May, August and November, at the call of the President.

ALFRED THEOLOGICAL SEMINARY.

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

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Alfred, N. Y., Aug. 21-26, 1907.

A. E. MAIN, D. D., President, Alfred, N. Y.

Rev. W. D. WILCOX, Recording Secretary, 5606 Ellis Ave., Chicago, Ill.

FRANK L. GREENE, Corresponding Secretary, 490 Vanderbilt Ave., Brooklyn, N. Y.

W. C. WHITFORD, Treasurer, Alfred, N. Y.

Executive Committee—Rev. W. L. Burdick, Ashaway, R. I.; David E. Titsworth, Plainfield, N. J.; Eslie F. Randolph, Great Kills, N. Y.; Rev. W. D. Burdick, Farina, Ill.; W. H. Crandall, Alfred, N. Y.; Rev. L. C. Randolph, Alfred, N. Y.

West Edmeston, N. Y.

YOUNG PEOPLE'S EXECUTIVE BOARD.

President—A. C. Davis, Jr., West Edmeston, N. Y.

Secretary—A. L. Davis, Verona, N. Y.

Treasurer—Eda R. Coon, Leonardville, N. Y.

Junior Superintendent—W. G. Road, North Loyal, Neb.

Associational Secretaries—Eastern, L. Gertrude Stillman, Ashaway, R. I.; Central, A. L. Davis, Verona, N. Y.; Western, Alfred, N. Y.; North-Western, B. F. Johanson, Milton, Wis.; South-Western, C. C. VanHorn, Gentry, Ark.; South-Eastern, Amos Brissey, Salem, W. Va.

DR. A. C. DAVIS, JR.

General Practice. Specialty: Eye and Ear.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

WM. L. CLARKE, President, Westerly, R. I.

A. S. BABCOCK, Recording Secretary, Rockville, R. I.

GEORGE H. UTTER, Treasurer, Westerly, R. I.

Rev. E. B. SAUNDERS, Corresponding Secretary, Ashaway, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRA B. CRANDALL, President, Westerly, R. I. FRANK HILL, Recording Secretary, Ashaway, R. I.

Associational Secretaries—Stephen Babcock, Eastern, 48 Livingston Ave., Yonkers, N. Y.; Dr. A. C. Davis, Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, North-Western, Nortonville, Kans.; F. J. Earet, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, Ind.

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

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be 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 counsel they can.

All communications with the Board either through its Corresponding Secretary or Associational Secretaries, will be promptly answered.

THE SABBATH RECORDER

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

VOLUME 63, No. 7.

PLAINFIELD, N. J., FEB. 18, 1907.

WHOLE No. 3,234.

Editorial

A PERSONAL LETTER came to our table a little time since which contained suggestions that are entitled to further consideration. We have asked the privilege of the correspondent to quote some portions of that letter, although it was intended for the editor's eye only.

The suggestions which it contains touch so directly upon vital considerations that our readers ought to have the benefit of them, and to give them continued attention. He is best prepared to avoid evils who recognizes their existence and understands the dangers connected with them. There is a healthful fear and a healthful pessimism. The word pessimism is not used in its extreme sense; it is not necessary to "take the least hopeful view of a situation" in order to be warned against dangers. On the other hand, it is essential that an accurate view be taken; otherwise the observer will be misled both as to fact and duty and greater evil will ensue.

He who travels in an unknown country must make careful note of indications and probabilities, much more of facts and tendencies, if he would avoid losing his way or falling into the morass. It is with such a view that the following portions of our correspondent's letter are given.

"I hope the new movement with regard to the form and use of the RECORDER, will awaken some new interest in our work. I shall be glad to do what I can to bring this about. I may be wide of the mark, but I cannot shake off the feeling that our people generally, (the masses) are in a sort of semi-comatose state along all lines of our work; not simply on the Sabbath Reform issue, but educationally, missionarywise, and religiously, generally. With a great many church people church obligations are secondary to lodge obligations, if not in theory, certainly in practice.

An imperfect comprehension of the nature and significance of Biblical Criticism and the revision of Creeds, has shaken the faith of many in the authority of the Bible, and the value of any settled faith, while the universal tendency to something under the fascinating name of "liberalism" in politics, social life and in religion, has left hosts of good people in doubt whether one thing is not as good as another, or a little better, especially if the other has come down to us from a past generation; and so they ask, with reference to every effort to awaken earnest enthusiasm and effort in any direction, "What is the use?" I do not see much hope in any direction, till there comes a thorough religious revival, a revival that will bring back an intelligent reverence for the

Bible as the word of God, and a practical working conviction that the religion of Jesus Christ, saving men from sin and selfishness in this life and from eternal death in the life to come, is the thing of supreme importance to every man. Something like this will bring conscience to the hearts of men and religious activity into their lives; then there will be hope for every true reform—Sabbath Reform and all the rest. Easily said! How shall it be accomplished? There lies the onus of the thing. For my own little part it only remains to keep on preaching the faith in prayer and earnestness. Men will listen, perchance God will send conviction: There, if that is pessimism, and had better been unsaid, I am willing to be forgiven."

Not Overdraw. WE BELIEVE that thoughtful readers, even the most hopeful of them, will not say that our correspondent has overdrawn the picture, in any essential feature. It does not relieve the situation to say that such results have come to other people besides those whom the RECORDER represents. Such is the fact, and if we go upon the adage that "Misery loves company," some satisfaction may be gained, for the moment, while deeper thought concerning the situation will realize that matters are made worse by the fact that comatoseness is so prevalent. Whatever benefit may come from a correct view of the situation, will come because, seeing the situation as it is, we are aroused to adequate efforts for making things better. He gains nothing by looking on the dark side or the bright side who is not incited to action and strengthened for renewed and more hopeful efforts. We say "more hopeful efforts" because a just conception of any situation in which evil appears, will give ground for hope. Evil is not the permanent master in God's world, nor a permanent tyrant over those who obey the Divine Will. That Seventh-day Baptists are suffering from "semi-comatoseness," touching religious obligations, and other of the greater issues of life, is too sadly true. These times push aside most questions of highest interest. Prosperity ought to foster the consideration of high and important interests. Such results do come to those who have risen high enough above lower interests to see life in the light of true values and not in the light of momentary interests. Our correspondent is right in saying that we need a fundamental "revival of religion." But that phrase is left without definition by too many, or defined so imperfectly that it means comparatively little. A revival of religion in the true sense, compels the consideration of all high interests. It is more than personal excitement along emotional lines of the

development of one's interest in his own salvation, or even in the salvation of his immediate group of friends. The situation demands a new definition of that common term, "salvation." No man is secured against down-dragging influences, neither has he attained that which is worthy the name of salvation, in anything like completeness, who is not keenly alive to all questions of highest interest. Salvation is determined by character, by permanent choices and not by temporary emotions. It is the result of great truths wrought into the life as permanent elements rather than the result of temporary impulses awakened by the fear of loss. But it is not needful to moralize further at this time. The practical purpose of these paragraphs is to compel each reader to raise the question as to how much comatoseness has taken possession of himself. Comatoseness is a personal matter. When your friend who has fallen on the ice, lies unconscious and unresponsive, you are thankful that his place is not yours. If you too had fallen and were comatose or semi-comatose you would not care much about it. Do you care much about this question as related to your personal self, to your family, to your church? Would it be of any value for you and the people with whom you associate to ask a personal question something like the following: "Am I semi-comatose, religiously? Does that comatoseness prevent me from realizing the situation which I am in? What sort of a church would exist in—(put in your post-office address) if all the members of it were such as I am? What would the Seventh-day Baptist denomination be if all Seventh-day Baptists were like myself?" Is there anything awakening in these suggestions? If there is not, is it because you are "semi-comatose?"

WE CALL ATTENTION again to the purpose of these brief editorials. The Sabbath School lessons, since the opening of the year, have been dealing with phases of scriptural truth which were among the first to receive attention from higher critics. These editorials are presented with the hope that every Sabbath School teacher and every preacher will be strengthened by the results of higher criticism, up to the present time. Our purpose is to take away from the heart of each pupil who may have been disturbed or will suffer permanent loss from higher criticism. The truths which the Bible contains are too large to be permanently perverted or obscured by any honest inquiry. They are eternal and cannot be destroyed by any new revelations. Fundamental and eternal truths, when seen in their true light, are always in harmony with each