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

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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."

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 in any way, the fear that the Bible has suffered 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

other. We call attention again to the fact that higher criticism is an inevitable result of human experience, and notably an integral part of the Protestant movement. The earliest Christians accepted the Old Testament upon the basis of Hebrew interpretation and traditions, so far as authorship and dates are concerned. When earliest Christianity passed into the Roman Catholic form, many Pagan elements were added, and centuries of history followed in which Roman Catholic traditions and interpretations were added to the original Jewish basis. Then came the gradual development of Protestant thought. When that had reached a point where the Bible was placed supreme, as authority in religion, inquiry as to what the Bible is, whence it came, when it came, how it came, what is its deeper meaning—all the questions that have been raised by higher criticism, had to appear. That was well. It was part of God's method of strengthening his own word. Consequently, final conclusions so far as they have been reached or approached, are strengthening the Bible and will continue to do so. Whatever Jewish or Roman Catholic interpretations or traditions are compelled to give place to other interpretations and established facts will bring strength rather than weakness. It is this hopeful and confident view for which the RECORDER pleads and in which we devoutly believe and confidently hope.

The New Testament to the front when higher criticism begins its work upon the New Testament is that the New Testament is the direct product of the Old. The whole field of Messianism is revealed and we see that the development of Messianic thought was the process by which Judaism gave birth to Christianity. Christianity being the Greek name for Messianism. This all-pervading fact of the New Testament period is of the utmost importance, although we sometimes shrink from calling attention to it, because we know that it is so little appreciated. Jesus would have found no recognition, even at the hands of a few, had he not been accepted as the Jewish Messiah. Every question concerning the Kingdom of Heaven, in whatever form it appears in the New Testament, was part and parcel of Messianism. Messianism was the highest form of truth and the ripest fruitage of the higher spiritual values of Hebrew thought. Jesus, the divine interpreter of Hebraism and the Hebrew scriptures, was saturated with these Hebrew ideals. The fundamental doctrines of Christianity, the truths it involves, the development of those truths in human life and experience, cannot be understood unless the inquirer takes his stand beside John the Baptist, when he announced the coming of the Hebrew Messiah. He must see the Messiah, when Jesus comes from the baptismal waters, or from the wilderness struggle with the Tempter. Jesus' discourses, his interpretations of the scriptures, his condemnation of evil, and his announcement of new conceptions of truth must be understood in the same light. His sad farewell at the last supper, and the divine power which brushed away the imperial seal and moved the sepulchre door as though it were a feather instead of a stone, can be understood only in the idea that he was the Messiah. The revolution from sorrow to triumphant joy, and the quick spread of faith in Jesus after his resur-

rection, is part of the same picture. Scores, at first, and thousands soon afterward, accepted him as the Messiah because they came to believe in his resurrection. It was at this point in the development of thought that the New Testament began to take shape. The earliest books of the group are the epistles. We are of the opinion that the first letter to the Thessalonians is the oldest book in the group. It deals specifically with that phase of Messianic thought which said: "He who rose and went to the right hand of the father will return immediately to complete his Messianic work." That truth must underlie every just interpretation of the New Testament. Later in the first century came the Gospels and the book of Acts, the historic records of the New Testament. These, too, find their source and strength in the idea that Jesus was the Hebrew Messiah. Careful historic inquiry fixes the dates of the epistles, as nearly as may be—with perhaps one or two exceptions—between the years of 50 and 70 A. D., the historic books between 70 and 100 A. D. The searching analysis to which higher criticism has subjected these books has brought them forth clarified, purified, strengthened. The light of everlasting truth shines more clearly, because of criticism. The devout believer has full cause for thankfulness in the result which historic and literary criticism have brought to the New Testament. Nothing but imperfect knowledge or still more imperfect faith can lead any one to fear that the New Testament has suffered in any essential particular from the work of the higher critics.

Fed on the Old Testament ANOTHER important consideration that criticism brings out is the fact that the New Testament Church was born and reared upon the Old Testament. Three hundred times is the Old Testament quoted in the New. Jesus introduced larger conceptions and made more spiritual interpretations of the Old Testament than the Jews had been wont to hold, but he based everything on the Old Testament. His credentials are found in it, and in it alone. The reader should remember that the growth of the New Testament was comparatively slow. The Epistles were written as brief letters, to serve a local and temporary purpose, with no thought of immortality. The development of the gospels, and the reading of portions of them in public religious service of Christians came later. It was not until the year 297 A. D., at the third Council of Carthage, that official action appears which gave us the New Testament in its present form. Since that Council was local, final action that settled the canon of the New Testament for the entire Western Church, that is the Roman Catholic Church, did not take place until the year 691, at the Quinisext Council held in Constantinople. Thus slowly did the New Testament come into form and find official recognition as Scripture, and worthy to be placed on an equality with the Old Testament. Such are some of the suggestive facts that historic and literary criticism have brought out concerning the new Testament part of the Divine Book. In all this the Bible has lost nothing in point of essential truth. On the other hand, the best results of modern criticism are carrying us back toward many of those interpretations and conceptions which Jesus announced to be foundation principles in His kingdom. It would be easy to indicate lines of thought that mark Jesus the Messiah, as first among those critics who ignored traditions, who

cleared away rubbish from the law of God, and gave to all Scripture that higher spiritual meaning which the Jews had lost, or had never attained. Seventh-day Baptists, of all others, ought to welcome every form of candid and scholarly inquiry touching the Bible. To do less would be illogical and unworthy of intelligent faith in it as the supreme standard of faith and practice. Their position is made stronger by the rediscovery of the Old Testament and the recognition that its teachings are Eternal Verities; while the facts concerning the growth of the New Testament show that the Sabbath could not have been supplanted by Sunday while Christianity had no sacred Scripture but the Old Testament. Renew your study of the Bible in the light of modern criticism. What is most needed is more knowledge and less fear.

Great Men FEBRUARY is the month of great men, so far as birthdays are concerned. Washington and Lincoln are the only men whose birthdays are marked by national observance. Few greater tributes, if any, could be paid to men than that a nation should hold them in such remembrance that the wheels of business stop to commemorate their birthdays. The contrast between Washington and Lincoln is great in some respects, while the similarity is almost equally strong. Washington represented the aristocracy of his time, and, in a general way at least, the best of its culture. Lincoln came from humblest life and his education was of the most practical sort. Each man was strong. Everything considered, Lincoln was the stronger of the two. Washington was before the people as a military leader for seven years, and as president of the nation for eight years. Lincoln's service as a national leader was only about five years, although he had been known as an able lawyer previous to his election to the presidency. Each of these men possessed those high characteristics of manhood, pure patriotism, unquestioned honesty, and that devotion to duty which always marks men of highest stamp. Lincoln is nearest to our own time, scarcely far enough removed yet to bring out all his greatness. Lincoln's sympathy with "the common people,"—however much or however little that expression may mean—was one of the strong features of his character and one of the noble ones. The intimate relation which his official position held toward the question of slavery, and the slaves who were emancipated by a stroke of his pen, will always be a prominent feature connected with his work and his memory. Washington died peacefully in his home after he had retired to private life, covered with honors. An unreasoning assassin cut short the work of Abraham Lincoln at a time when the nation, North and South, needed him most. Passing years reveal the nobility of Lincoln's character and add brilliancy to his literary power. His Gettysburg Address, and his Second Inaugural, have no rivals in the realm of literature to which they belong. His name must remain enjeweled while such words are remembered. February, shortest month of the year, is richest of all other months in the memory of great men.

CANDIDATES FOR THE MINISTRY. B. W. Kinney, clerk of the church at Boulder, Colo., under date February 5, 1907, sends the following: "Brother Ira Goff was received into the Boulder Church by letter from the Berea Church, Ritchie, W. Va., after my report con-

cerning candidates for the ministry from this church, which was published January 28, 1907. Brother Goff comes to us as a licentiate from that church, and I send this fact, since we do not wish to lose sight of anyone who is preparing for or doing ministerial work."

The following correction is also at hand: "For the sake of accuracy we submit the following respecting the ordination of Rev. E. H. Sowell. While he was baptized into the fellowship of the Southampton, Ill., Seventh-day Baptist Church, and retained his membership with that church for several years, yet at the time of his ordination he was a member of the church at Milton, Wis. The council for his examination and ordination was called by the Milton Church, April 10, 1884, at which time he was ordained to the gospel ministry." "COR."

EDITORIAL NEWS NOTES.

First among the startling items of news for the present week is the terrible disaster by which the Steamer Larchmont, plying between Providence, R. I. and New York City, was sunk after collision with a coaling schooner on the night of Monday, February 11. The steamer sank almost immediately in deep water, between Watch Hill, the western end of Rhode Island, and Block Island. The schooner seems to have run a few miles after the collision before it sank, near the main land off Weekapaug, R. I. At the present writing, it is known that one hundred and twenty lives were lost and probably this list will be considerably increased, even though all the facts may never be learned. Conflicting accounts prevent accurate knowledge as to why the collision occurred. So far as now appears, there was no adequate cause for it except negligence, but the catastrophe is too terrible in results to permit hasty judgment or harsh criticism at this time. Our readers have learned more of the details from the daily press than we have space to repeat here.

On February 13, it was announced that the difficulty concerning the Japanese in California had been practically settled. The President, Secretary Root, Senator Lodge and representatives of Japan have given the question much attention and it is thought that Congress will take action that will complete a satisfactory settlement. The main point to be sustained is the exclusion of coolies from California. This is really the strong point of opposition in California, and the exclusion of such labor from our island possessions in the Pacific is also a point of no little interest at this time. A new immigration law is likely to be enacted that will place larger power in the hands of the President concerning passports issued by foreign Governments, whether Japan, or other nations.

Further consideration of President Roosevelt's message to Congress concerning the preserving of public lands that are rich in timber and mineral resources, emphasizes the wisdom of his suggestions and the importance of new legislation in that direction. Our general Homestead Laws are wise, but the application of these laws should be to lands fitted for agriculture, not to lands having great resources by way of mineral or timber. Actual settlers are secured through Homestead Laws, but timber lands and mineral lands require capital for development, and offer great inducements for speculation. The protection of forests by reservations, and some form of protection and reservation of all mineral lands is demanded.

Experience reveals strange freaks in connection with wireless telegraphy. While such a system of communication is certain to become a permanent factor in transmitting thought, many things affect the distance over which messages can be transmitted, and the effectiveness with which the work can be done. It now appears that certain localities on the surface of the earth, and at sea, are more favorable than others for wireless telegraphy. It also seems that the state of the atmosphere, and other unknown causes are definite factors in determining how far messages can be sent. It appears that messages from the same instrument can be sent much farther at some times than at others. Evidently the field for investigation in wireless telegraphy is very great, and the limits of our knowledge are very near at hand.

Ex-Governor Frank W. Higgins, of the state of New York, died at his home in Olean, February 12. He had failed rapidly since his retirement from public office. He was buried February 15, 1907.

Lincoln's birthday was celebrated in many places by way of elaborate dinners and able speeches. Much was said that is worthy to be remembered, bearing upon the general question of statesmanship and upon national questions which are now before the American people. We are glad to believe that this observance took on a higher form than usual and was more valuable than any merely social event could be. A number of churches in the city of New York held special services on that day.

News is at hand that King Edward VII., of England, is directing a revision of the Liturgy of the English Church. This recalls the fact that since the time of Henry VIII., the King of England has been supreme head of the Church of England, and that ultimate authority to control the Church is vested in him. He appoints bishops and archbishops; he may ask his Prime Minister to give advice, but he is not obliged to do so. Neither is he obliged to ask advice or cooperation from either his Cabinet or Parliament, in his acts concerning the Church. Probably the Archbishop of Canterbury is his constant adviser in such matters. King Edward is known to be tolerant and broad-minded in matters of religion, as is also the present Archbishop of Canterbury. It is likely that the revision of the Liturgy now going forward will broaden its scope and will eliminate certain features that were embodied in it at a time when religious strife was bitter and sharp antagonism was rife, the time when the English people were passing from Roman Catholicism to the Church of England. No similar revision of the Liturgy has taken place for a long time.

At a meeting of the Woman's Republican Club in the city of New York, February 12, Edward L. Stevens, Assistant Associate Superintendent of Schools declared that illiteracy in the state of New York is of little importance compared with the defective education "of those who do succeed in learning to read and write." Mr. Stevens' criticism on the imperfections of our educational systems in rural districts was sharp, significant, and just in many respects. Every such noting of defects in matters so important deserves careful attention.

Many of our readers who are familiar with the writings of Dr. John Watson, better known in literary circles as Ian MacLaren, will be interested in the fact that he has lately arrived

from England and proposes to make an extended visit in the United States. This is the third time that the author of "Bonnie Briar Bush" has visited this country. It is said that a newspaper reporter, interviewing the Doctor, asked: "Do you think the world is getting better morally?" to which the Doctor replied, "The condition of the people is getting better, morally and physically. There is a great deal of unsettlement of religious thought and I believe there will be a great change in forms of dogma, but the great fundamental truths will remain. Faith is not failing."

The question of local option is at the front this winter, in many Legislatures. The beneficial result of local option wherever it has been secured, together with the conviction that prohibition must be attained step by step, rather than as a general national movement has given new strength to the local option idea in almost every state. Pennsylvania, New Jersey, Delaware, New York, Illinois and many other states are grappling with the question. In connection with it, especially in New Jersey and Massachusetts, there appears the idea of local option, or at least of submitting to the people the question of Sunday legislation. The principles of local option and of referendum find growing recognition in this country and in Europe.

The subject of pure food attracts increasing attention. Dr. H. W. Wylie, Chief of the Bureau of Chemistry of the Department of Agriculture, spoke before the House Committee on the expenditures of that department, on February 9. He laid down the general statement that a man "should eat one per cent. of his weight in dry food each day." He declared that the man who eats less than this will lose in weight and he who eats more will gain. Public opinion is certainly improving when Congressional committees listen to scientific and learned discussions relative to such matters.

The interest of scientists in the discovery of a human skull in the deposits of the Tertiary Period, near Omaha, Neb., secures increasing attention. These human remains were discovered by Mr. Robert Gilder, who has been at work for two or three years "to determine who were the inhabitants of the Missouri Valley who have left traces on both sides of the river." Mr. Gilder investigated many burial grounds to the north of Council Bluffs, Iowa, and then turned his attention to localities in Nebraska. In 1906, he began operations on a mound three miles from the village of Florence, where he found the skull of what is described as the "Nebraska Loess Man, No. 5." This was found in what seemed to be a baked clay matrix; near the skull were parts of other bones of the body, legs, arms, etc. These fell to dust when removed. Bones of a later period were found in the same mound, but there seems to be no reason to doubt that "Man No. 5" was buried before, or by the loess deposits of the Tertiary Period. Accurate dates concerning the antiquity of this skull cannot be given, but according to the best calculations made by glacialists, the end of the Ice Age was between one hundred thousand and four hundred thousand years ago. Flinders Petrie suggests a hundred thousand years as the probable time since the Paleolithic man appeared in Europe, and ten thousand years since the Neolithic man appeared in Western Europe. About five years ago a human skeleton was found at Lansing, Mich., the possessor of which is supposed to have lived twelve or fifteen thousand years ago. The

present Nebraska Loess Man, according to geological deposits, is considered older than the man found in Michigan. The questions which arise in this connection are more than idle curiosity, although they have no great value so far as human duty is concerned. On the other hand, they have real value touching many of the problems that are associated with human history, and with theological notions which have been held, and many yet remain.

A ravenous fire destroyed the palatial home of John Wanamaker, at Ogontz, Pa., on February 8. The loss is estimated at \$1,150,000. The greatest loss is the destruction of books and paintings which had great historic literary and religious value. Some religious paintings of special value were saved, in part, by being cut from their frames; two of these being Munkacz's "The Crucifixion" and "Christ before Pilate." These were valued at \$250,000.

On February 7, John D. Rockefeller made a gift of thirty-two million dollars for the cause of general education in the United States. This is placed in the hands of the Education Board which had already received important gifts from Mr. Rockefeller. The distribution of the income of this gift among educational institutions will be carried out by this Board. The amount of the gift, and the influence it will have upon the future of the country in an almost endless number of ways, surpasses computation. The larger gifts of Mr. Rockefeller for education, up to this time, have been, twenty-one million dollars to Chicago University, six million to Rush Medical College, ten million, (estimated) to other colleges, the first gift to the General Education Board of ten million, and the present gift of thirty-two million, making a total of gifts for education, by Mr. Rockefeller, seventy-nine million dollars. In this connection it may be well to note that Andrew Carnegie has given to libraries and universities, one hundred and fifty million dollars; that the gifts of George Peabody for education amount to seven million; that Stephen Girard founded Girard College, by a gift of eight million dollars which has been increased to twenty-one million; that Leland Stanford gave twenty million to establish Leland Stanford, Jr. University; that William Marsh Rice of Texas has given six millions; that P. A. B. Widener has given nine million, a training school for crippled children; D. B. Fairweather, four million to various colleges; Marshall Field,—Field Columbian Museum—five million; and Cecil Rhodes,—Anglo-American Scholarships—ten million dollars. This gives an aggregate of three hundred and eleven million dollars contributed by "millionaires" to the cause of education, within the last few years.

The average citizen of the United States seems to have consumed one-half of his own weight in sugar in the year just ended. Figures compiled by the Bureau of Statistics of the Department of Commerce and Labor show that the quantity of sugar brought into the United States in 1906, plus that produced at home, minus the quantity exported, amounts to nearly 6½ billion pounds, and if we divide into this enormous total the number of people in the United States we get an average consumption of 76 pounds per capita. The cost of this 6½ billion pounds of sugar to the consumer must have been over 300 million dollars, since the average wholesale price in the New York markets of refined sugar has been, for the year, 4½ cents per pound; and when to this are added the cost

of transportation to the consumer and the profit of the retailer, it is quite apparent that the cost to the consumer must have been more than 300 million dollars.

Facts which have come to light up to this time indicate that the responsibility for the Larchmont disaster probably rests with the captain of the Larchmont. Sailing vessels have the "right of way," and it seems well established that the schooner which collided with the Larchmont was "on its course." Later revelations make the situation still worse for Captain McVey of the Larchmont, since it appears by his own admission that he secured the best crew for his own life boat, and that his boat was the first to leave the sinking vessel. If this situation is not relieved by further developments, both the inefficiency and cowardice of Captain McVey will be a prominent feature in this terrible disaster. United States Steamboat Inspectors are conducting an examination of the case at New London, Conn.

"A spot on the sun" was reported February 13, by John Brasier of the Alleghany Observatory at Pittsburg, Pa. The spot is one hundred and eighteen thousand miles long, and thirty thousand miles wide. It covers an area of more than three billion square miles and is directly facing the earth. It is thought that the variable and intense weather of the last few days results from this spot.

It was announced on February 14, that Amherst College had been closed because of an outbreak of scarlet fever among the students. The cases are said to be light, but the college will remain closed until March 1, at least.

From reports sent out February 14, it is probable that no action will be taken by Congress at the present session, changing postal arrangements. It is thought that a new commission will be appointed to make further inquiries and report to the next Congress.

General Kuropatkin wrote a "History of the Russo-Japanese War" which was confiscated by the Russian Government. The book has now become accessible to the public. The central thought of the book is that there was such inefficiency and cowardice in the Russian Army that the defeat of the Russians by the Japanese was inevitable.

Ex-Governor Higgins of the state of New York was buried from his home in Olean, on the afternoon of February 15. Gov. Hughes and many representatives of the Legislature attended the funeral.

A WORD OF EXPLANATION.

The National Reform Association requests the RECORDER to give place for a "Word of Explanation," showing the distinction between that Association, and a similar organization.

"There has been considerable confusion in the minds of many friends of reform concerning the National Reform Association and the International Reform Bureau. These are entirely distinct organizations. The president of the former is Rev. Sylvester F. Scovel, D. D., of Wooster University; and the Rev. Wilbur F. Crafts, Ph. D., is the head of the latter. The headquarters of the National Reform Association are in the Publication Building, Pittsburg; the headquarters of the Reform Bureau in Washington, D. C. The former deals more with the fundamental principles of Christian Civil Government, though not forgetting the practical questions of the day; the latter, while not overlooking fundamental principles, works more immediately in influencing legislation.

"For a time, quite a number of years ago, Dr.

Crafts was an editor of the *Christian Statesman*, which was then, though not so fully as at the present, the organ of the National Reform Movement. Dr. Crafts, perhaps about 1895, organized what was called The National Reform Bureau (now the International Reform Bureau), an entirely distinct organization, which has done, and is doing, much effective work."

CONFERENCE CALENDAR.

Prompt replies are at hand from Corresponding Secretary Greene, and from the late Corresponding Secretary Platts, concerning the order in which the sessions of Conference have been held. We give these communications entire.

Dear Brother Editor:

Your editorial note in the RECORDER regarding the order of holding the sessions of the Conference seems to call for a note from me, though no doubt Dr. Platts can give more complete information. The records at my hand go back to 1893. Since that time (if we cut out 1902, which was a special centennial session at Ashaway) there have been three cycles of the Associations in regular order up to the present time, save that in '94 and '95, the Central and Eastern Associations were transposed. The order is as follows:

1893, North-Western, at Milton; 1894, Central, Second Brookfield; 1895, Eastern, Plainfield; 1896, Western, First Alfred; 1897, South-Eastern, Salem; 1898, North-Western, Milton Junction; 1899, Eastern, Ashaway; 1900, Central, Adams Center; 1901, Western, First Alfred; 1902, South-Eastern, Salem; 1904, North-Western, Nortonville; 1905, Eastern, Shiloh; 1906, Central, First Brookfield; 1907, Western, First Alfred. In this regular order the session of 1908 would go to the South-Eastern Association. I am unable to say whether this order was established by any formal action of Conference, and my time is too limited just at present to enable me to search the records.

Very sincerely,

FRANK L. GREENE,
Cor. Sec.

FEB. 1, 1907.

Responding to your invitation concerning Conference Calendar, in RECORDER of January 28, I have examined the official minutes from 1886, and find:

1. From 1886 to 1896 inclusive, sessions were held in the following order: North-Western, Eastern, Central, Western, South-Eastern, Eastern, North-Western, North-Western, Central, Eastern, and Western.

The effort in this order was to alternate between points thought to be comparatively easy of access to the larger number of our people, and those points more difficult of access. One variation from the order of succession by the Association is observable, when the Conference was held in two successive years in the North-Western Association. The first of these was at Nortonville, Kansas, in 1892, in regular order for the North-West; the next was at Milton, Wis., in 1833, appointed there because at the same time the Columbian Exposition was being held in Chicago, and it was thought that, Milton being easily reached from Chicago, many who would visit the Exposition could also attend the Conference without much additional cost, or loss of time from home and regular duties.

2. At the session held at Plainfield, N. J., (Eastern Association) in 1895, the following members were appointed a "Special Committee to Consider the Method of Holding Our Anniversaries."—I. J. Ordway, Lewis A. Platts, C. C. Chipman, A. B. Prentice, and Theodore L. Gardiner,—page 46, 1895.

At the next session held at Alfred, (Western Association) in 1896, this committee submitted their report in four sections from which I quote sections 1 and 2 as relating to the question now under consideration:

"1. That the Conference hold its sessions in the several Associations in regular succession, beginning after this session, as follows: South-Eastern, North-Western, Eastern, Central, and Western."

"2. That the Associations be requested to consider the subject of holding the Conference, at their annual sessions the year previous to the assembling of the Conference within their respective bounds; and that in their consideration of the subject, they arrange that only one church shall ask for the Confer-

ence in any given year," etc., page 32, minutes of 1896.

The remainder of this report relates to provisions for entertaining the Conference, which need not be quoted here.

My minutes from 1899 forward are at the bindery so that I cannot conveniently consult them; but from the adoption of this plan in 1896 to 1899 the records show that the order of Associations here recommended was followed, and that the place within the Associations was recommended to Conference as herein provided. So long as I was Corresponding Secretary of the Conference I made it a point to notify the Associations of their part in this matter.

One change in the order of the Associations has been made as follows: Following the established order the Conference would have been due in the South-Eastern Association in 1902, and that Association had chosen Salem as the place. But the Committee on the centennial session thought especially desirable that that session be held with the First Hopkinton church, where the Conference was organized. The South-Eastern Association and the church at Salem waived their claim for one year only in favor of the centennial session. Thus the order of succession was suspended for that year, but the next year it went to Salem as agreed, and the established order has been observed to the present time. According to this order, the session for 1908 will be due to be held in the South-Eastern Association, and in 1909 in the North-Western; and according to the method adopted for selecting the place within the Associations, the South-Eastern Association should consider the question of place at their session in May, 1907, and report their choice to the Conference in August following; and in 1908 the question of place for Conference within the North-Western Association should be considered by that body, and be adopted to the Conference at its session in 1908.

Of course the final word about place within any Association is in the power of the Conference; but as a matter of fact, since this order was adopted in 1896, there has been no deviation from the choice of the Associations, except in the case of the centennial session, and that was made by an agreement between the Conference and the Association within whose bounds it was regularly due.

L. A. PLATTS.

MILTON, WIS.,
FEB. 4, 1907.

The information given above seems to cover all necessary points and to place the matter before our readers in completeness. The South-Eastern and North-Western Associations should take notice of the relations which those Associations sustain to this question. We venture to suggest the wisdom of preserving this issue of the RECORDER for the sake of the statements which it contains concerning the whole matter of Conference calendar.

HOW PREACHERS ARE DEVELOPED.

Rev. Charles A. Burdick, Farnia, Ill., writes:

As to hereditary influence, I do not know that there has been any preacher in the direct line of my ancestry. My father had one brother who was a minister and my mother had three, Alexander, Orson and Zuriel Campbell. My relations to them may have had an unconscious influence upon me, leading my mind toward the ministry.

From early life, I had a bias of mind toward being a preacher. The ministry, in my mind, outranked every other calling, as one to be desired. But as I became older, I had no expectation or hope that I could ever become a preacher, for, though reading furnished me with a tolerably full vocabulary, my memory of words was so poor as to cause me often to halt in my speech, because I could not readily recall a word I wanted to use. This hesitancy in utterance seriously interfered with freedom of speech and disqualified me, I thought, for the ministry. Yet this conviction did not suffice to exclude all thoughts of the ministry. I had a strong desire to get an education. DeRuyter Institute was between four and five miles from our home and there, after leaving the district school, my education was begun. As I had to pay my own way in school, my attendance was not continuous, and the six terms I spent in that institution were spread over a number of years. At one

time I became disheartened by the difficulty I had in supporting myself in school and thought I would have to give up the effort. At this juncture, I was persuaded by a harness maker in the village of DeRuyter to become his apprentice, and I was "bound to him" for three years. This signified that my calling was to be that of harness-making. As time passed I found I was not to be satisfied without going on with my education, and my mind did not settle down to the trade. I therefore obtained release from my apprenticeship, after working more than a year in the shop, and went back to the old way of studying in the Institute when I could, and working when I must.

In the autumn of 1850, I came to another halt, and started out from DeRuyter expecting to go on an agency to recruit my means. On taking the stage, I was surprised to find it, and bound for the same railroad station, Wm. C. Whitford, and his wife, who were starting for Milton, Wis., where Mr. Whitford was to take charge of Milton Academy. Being told of my plan, he advised me to go with them to Wisconsin and engage in teaching in that country. I accepted his advice. After closing my second winter's term, and while seriously considering what I should do next, Dr. C. R. Head of Albion invited me to enter his office as a medical student. As there seemed to be nothing else in sight, I accepted the invitation and became a student of medicine. This was vocation number two, entered upon not by deliberate choice, but by force of circumstances. After studying medicine fifteen months and while considering the question of attending medical lectures, I decided that I must first obtain a more thorough literary education, that I might be fitted for any position to which the providence of God might call me.

Thereupon I went to Oberlin College, Ohio, intending to take a college course. But, when in Oberlin, my mind became more than ever exercised on the subject of a future calling, I set it at rest by deciding that I would dismiss the question and let the development of God's providence settle the question for me after I should be through with my studies. I said; if the Lord wants me in the ministry after I am ready to enter upon my life work, He will certainly open the way. After this I had no more anxiety or questioning on the subject. After spending less than two years, studying and teaching in Ohio, I returned to Wisconsin where my father's family resided. Albion Academy had been successfully established under the principalship of T. R. Williams. I entered that school and remained in connection with it several years. It was during my connection with Albion Academy that the first steps were taken which resulted in my ordination and entrance on a pastorate. Elder Thomas E. Babcock, then pastor of the Albion church, asked me to fill a "neighborhood preaching appointment," and I preached my first sermon within the bounds of the Albion church. Other occasions for preaching occurred at intervals, but none by my seeking. I still abided by the decision made while at Oberlin College, that I would wait for the development of God's providence to decide the question of my future calling.

Late in the year 1859 I received an invitation from the Third Genesee church, N. Y., to become its pastor. This was through the recommendation of Elder Z. Campbell who had been preaching for that church, but was about returning to his home in Wisconsin. When it became known to the Albion church that I had accepted that invitation, a movement was made looking toward my ordination by the Albion church. At my consent, a council was called and I was ordained. It was through this door that I entered the ministry. I had been a member of different churches, but had not been licensed. No particular influences were exerted leading toward the ministry, beside those described.

In answer to the question of advancement in school work before ordination; I had graduated from Albion Academy. After my ordination, I studied five terms at Alfred University, where I graduated in 1867. Afterward, I entered Union Theological Seminary, New York, for the junior year, having credit for one year's theological study at Alfred. I also took the senior year in Systematic Theology under Dr. W. F. Shedd, and Church History under Dr. Philip Schaff.

Rev. F. F. Johnson, Stone Fort, Ill., writes:

I do not know whether my early ancestry had any

influence in my becoming a minister. My great grandfather Nixon was a preacher. My uncle, John W. Johnson, was a Baptist preacher who baptized me when I was about twenty years of age. My father's ancestors came from Sweden to the state of Delaware, about a century and a half ago, and from there to Tennessee. I was baptized in Tennessee. I settled in Raleigh, Saline county, Ill., and began to teach school, in the year 1855. I joined the church at Raleigh and took active interest in several revivals in that church. The people, believing that I was called to the ministry gave me a license to preach. I was not ordained until several years afterward because I did not think I ought to take such an advance step. Up to the time of my removal to Illinois, I had had only an academic education. But I entered Jefferson Medical College, in Philadelphia, Pa., and having completed a course in medicine and surgery, graduated in 1860. I entered the army as assistant surgeon. At the close of the war I was elected county superintendent of schools, for two terms of four years each. Because of this I moved from Raleigh to Harrisburg, Ill., which was the county seat. While there I assisted in organizing a Baptist church and was ordained to preach. About three years after my ordination, I became a convert to the Seventh-day Sabbath.

The strongest influence that brought me into the ministry was my earnest desire for salvation of sinful men. The church by which I was licensed, is in a prosperous condition, as is also the one by which I was ordained. I believe my mother exerted a great influence in bringing me to the place I now occupy. She told me that she dedicated me to God when I was an infant, and prayed that He would make me what He desired me to be. Many times, when I was too young to read, she called me from play and read the Bible to me. She died about twenty years ago, and I was constrained to say aloud as she was lowered to her grave, "Who will pray for me now?" My first wife's prayer's also had a great influence over me, sustaining and keeping me when I was away from home doing missionary work.

LETTERS TO THE SABBATH SCHOOL BOARD.

(EXTRACTS).

FARINA, ILL.

The pastor of the Farina church, Rev. W. D. Burdick, is studiously planning to make the work of the Field Secretary there as effective as possible; conduct a Sabbath School institute among other things. In a recent letter to the Field Secretary he says:

"Eld. Charles A. Burdick and H. P. Irish (our superintendent) and I are a committee to arrange for the Institute and we decided on three sessions,—Sunday forenoon, Sunday night, and Monday night.

"The others thought that not over two papers and your address should be given at a session. My remarks will be at the opening of the first session; and a paper also will be presented on "Why do we teach?" Sunday night, there will be a paper on "Blackboard Work,"—you to take the rest of the time. Monday evening, there will be two short papers, and such work as you may wish to give.

"Send me any suggestions you may wish in regard to the Institute. I hope to lead up to the Institute work in sermons prior to your coming. Sabbath morning you are to speak, and we would be glad to have you visit the Juniors and Intermediates on Sabbath afternoon at 3:15 o'clock. The C. E. prayer meeting is the evening after Sabbath, and I think they will want you to use the time, or a part of the time."

Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do, when it ought to be done, whether you like it or not.—T. H. Husley.

Missions

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

A MOVEMENT AMONG BUSINESS MEN.

The following significant message is made a part of a letter-head used by one of the Secretaries of a Board of Foreign Missions:

"4000 Missionaries and \$6,000,000 a year to evangelize 100,000,000 for whom Christ died, is this too much for a church of 1,000,000 members?"

The letter commences

"E. B. SAUNDERS,

"Dear Friend:—Just now is a strategic time in the cause of World Wide Missions. There will soon meet at Omaha the first great Foreign Mission Convention for men ever held.—"

This, with many other forward movements, is the outgrowth of a remarkable meeting held in New York City, on November 15, 1906. It was to celebrate the one hundredth anniversary of the Haystack Prayer Meeting, and to pray for missions. The meeting consisted of laymen, nearly all of them business men of large interests. They spent more than two hours in earnest prayer. It was a pentecostal meeting and the Holy Spirit was present in great power. They formulated a plan for a determined advance movement among the laymen of America and the world. The aim is to enlist laymen for missions, men of affairs, from all denominations. The comprehensive project is therefore (1) "A campaign of education among laymen, to be conducted by various Missionary Boards. (2) A vigorous effort to evangelize the entire world within the next twenty-five years. (3) The formation of a Centennial Commission of Laymen, fifty or more in number, to visit the mission fields as early as possible and report their findings at the church at home."

The *Christian Endeavor World* of January 17, devotes its first page to this movement, and contains the following message from Samuel B. Capen, President of the American Board of Commissioners for Foreign Missions:

"MEN WANTED."

"The Christian Endeavor Movement and the Young People's Missionary Movement are helping to train our young men and women to be interested in world-wide missions. The Student Volunteer Movement is enlisting students for personal service abroad. What we most need, in addition to these, is to reach the men of today who are doing the world's work and are in the thick of the fight. They have the money, and for their own sake and for Christ's they ought to give themselves, with their means, more generously to missionary service. The prayer at the opening of this second century of foreign missions should be that our own laymen may plan and give worthily of the passion of the cross. This is the meaning of the new movement just inaugurated in New York City."

The following letter is one among many others showing the interest which is already being created by this movement among laymen. Every year brings new interest in missions and more money is given for them than during any previous year. We as a people do not mean to be behind in carrying the Gospel to lost men.

"Dear Mr. Brown:

"There is a contractor in Brooklyn who is putting

\$15,000 into an educational institution for us this year for Africa. He sends me this message: 'My experience in giving has been that it won't stay given. It comes back with a bigger return which increases the responsibility, but also gives the joy of continuing these gifts. I covet the spirit that takes one away from the luxurious homes of the Western world to go into foreign fields for work. The members of the church should be taught that it is a very great and joyful privilege to consecrate their money to God. There is sufficient money in the hands of Protestant laymen to sow every acre of the world with the Gospel of Jesus Christ.' Fraternally,

S. S. HOUGH, Secretary.

DAYTON, OHIO,
JAN. 25, 1907.

REPORT OF THE CORRESPONDING SECRETARY.

For the quarter ending December 31, 1906.

I have traveled more than five thousand miles during the quarter, visiting the following churches and fields. I spent Sabbath day, October 19, 1906, with the Sabbath-keepers in Boston, Mass., preaching in the morning, and at night, in company with Brother S. H. Davis, as your committee, I held a conference with the Sabbath-keepers there, and decided not to continue the regular weekly appointment and not to expend more money on that field, at present. On November 8, I called on Dr. Thompson again, and canvassed the situation. From Boston I went to Berlin, N. Y., where I spent one Sabbath and held six meetings. The people very kindly contributed \$70.00 on the debt of the Missionary Society. I next visited Adams Center, N. Y., spoke three times and received \$150.00 in pledges to apply on the debt. At Rome and Utica, N. Y., I visited Sabbath-keepers, receiving money on the debt at both places. I called at Verona and at Leonardsville, N. Y., where the canvass had been completed. At West Edmeston, I received a pledge of \$25.00. I spent one Sabbath at DeRuyter, N. Y., spoke four times and obtained more than fifty dollars in pledges and money. I also called on the Sabbath-keepers at Homer, and visited Scott where I held one meeting and received \$10.00 on the debt. Sabbath morning, December, 1906, I spoke to the Alfred Church, receiving a pledge of \$300.00. In the afternoon, of that day I went to Hornell, where I presented the interests of the Society. While at Alfred I held a conference with Professor Clark, regarding the work at Battle Creek, Mich. I spent Sabbath, January 12, 1907, at Battle Creek, and held a consultation with our people concerning our interests there. I next went to Chicago, where I called on some of our people, and from there to Nortonville, Kan., where I spent some days and held about twelve public services in company with Pastor Hills. From Nortonville, I went to Boulder, Colo., and held meetings for ten days with Pastor Burdick. The interest there was very good, and I hope that additions to our churches will result from my work at Boulder and Nortonville. My next quarterly report will more properly cover this later work, and also my work at Farnam, Neb., at Chicago and at Battle Creek on my return trip. My work as editor of the Missionary page of the RECORDER, and the oversight of the evangelistic work have been continued through the quarter.

More than sixty-five of our churches, together with many scattered Sabbath-keepers and friends, have very kindly responded to the calls of the Secretary for contributions. More than five thousand dollars, in money and pledges, have been secured to liquidate the debt of the Missionary Board. I have spoken fifty times during

the quarter; written about three hundred letters, and received as many. The missionary pastors have all reported.

All of which is most respectfully submitted to the Board of Managers.

E. B. SAUNDERS, Cor. Sec.

DOCTOR PALMBORG.

I think the Doctor will excuse me if I tell you some things she has written in a personal letter; since they are just what we all wish to know. She says: "I do not think it wise to build a new house here until the work is more firmly established. I doubt if it would have a helpful influence on the people. I think all of our missionaries here are agreed with me in this opinion. I wish to correct any impression that I am over-working, or breaking down in health. When I was sick last summer it was after my vacation and not the result of over-work. The congregations here on Sabbath have been large, since accommodations have been sufficient. The need of a man missionary is to do the work among the men which a woman cannot do. I am not afraid to remain here alone; but I think the way is open and the time ripe for reinforcement. I do hope whoever the man is, he will be chosen for his wisdom in dealing with men, a man of good education, deep consecration and a courteous, kind, peaceable spirit, one who can rule his own spirit for Christ's sake. That is the kind needed, and above all, one who will not look down on the Chinese; but will see in them, in spite of their degradation, the fine people they might be under different teaching, religion and circumstances; one who can dig down under the debris and find the gold hidden there. This is what I am praying and hoping for. In some respects it is more than I am. I am also afraid that a false impression has gone out regarding our converts. Not all of the men who have offered their names to the church for membership, are worthy. Some of them live miles away, and we do not know about them. One man, nearly blind, came to me for treatment, and I learned that he is a gambler; another had gotten into trouble and prison and wanted me to use my influence with the Mandarin to set him free. This I could not do. Some of them are proving worthy Christians." I suppose all who read this understand that all names of candidates for church membership are first taken as probationers, on trial for a few months.

According to the *Christian Advocate* there are in this country 32,000,000 professed Christians. The additions to Christian churches during the year 1906, are placed at 870,000 members; 100,000 more than the previous year. The increase of ministers, during the last year, in the United States, is put at 4,300; while the increase in churches is 3,600. The net gain in membership is greatest in the Roman Catholic Church, being 125,000; in the Methodist 116,000, and in the Lutheran the same. The increase in the Baptist is placed at 93,000.

Keep one thing forever in view—the truth; and if you do this, though it may seem to lead you away from the opinions of men, it will assuredly conduct you to the throne of God.—*Horace Mann.*

Only those temptations which we encounter in the way of duty, in the path of consecration, only those, has our Lord promised us that we shall conquer. If you are in temptation for temptation's sake, with no purpose behind it, you are lost.—*Phillips Brooks.*

THE RELIGIOUS EDUCATION ASSOCIATION.

Fourth Annual Convention, Rochester, N. Y.,
February 5-7, 1907.

DEAN A. E. MAIN.

The Convention was really opened on Sunday evening the third of February, with an address by Professor George Albert Coe, of the Northwestern University, Evanston, Ill., in the Central Presbyterian Church, the principal place of convention meetings. There were about twenty-five meetings, general and departmental, with sixty or more papers and addresses. The speakers represented universities, colleges, seminaries, churches, the Y. M. C. A., S. S., and the missionary cause, public schools, the newspaper, young people's and women's work, etc. Obviously, therefore, nothing like a complete survey of what was said and done can be given here. But the following is believed to be a fair and somewhat comprehensive sketch of the principles for which the Association stands:

1. Religion. It is normal for man to be religious; that is, man's normal condition is that of right relations with God our Father, with men the children of God, and with the whole world, spiritual and physical.

2. Education. The intellect should be sanctified by religion, and religion should be elevated and directed by the highest possible intelligence. Our education needs more religion, and our religion needs more education.

3. Association. The cause of religious education can best be promoted, a poor and needy world can best be helped, through the associated effort of those who believe in God, religion, the Bible, and in mankind.

4. The Bible. There are other religions besides our own, and other sacred books besides our Bible; and toward these we would have open minds and sympathetic hearts. But the place of complete and sole supremacy in the realm of religion and of public and private morals belongs to the Holy Scriptures.

5. Jesus Christ. The supreme revelation of God to men, for religious, redemptive, and moral ends, has been made in the Man Jesus of Nazareth, our Savior, King, and each.

6. The Kingdom of God. The Christ came to preach the kingdom of God, to open wide its door, and to urge all men to enter in. Men, and all human relations, affairs, and institutions, are in the kingdom of God when, in doctrine and practice, the lordship of Jesus is acknowledged.

7. Ethics. Salvation is, fundamentally, an inward experience of divine origin. But this renewing experience must result in transformed character and a corresponding transformed conduct. Personal, practical goodness is the essential product of experimentally known redeeming grace.

8. Service. We are called into the kingdom and church of Christ that we may be saved and then serve. Go work in my vineyard, go help men, women, and children up to the true life, freedom, and happiness,—this is our Lord's command.

9. The Unity of Life. Man, physically, intellectually, morally, and spiritually, is one. All these aspects of our being are inter-related and inter-dependent. Gymnastics, athletics, sociables, entertainments, etc., are not wisely used if used chiefly to "draw" young people toward church or school, or to keep them from something worse. These things are used wisely and well when they minister to the true development of essen-

tial sides of the one whole individual life. Anything that does not bring some good to the whole man is an evil. To deliberately give any part of one's self to wrong-doing and another part to right-doing is an abnormal condition, morally anarchical, and spiritually ruinous. And as the individual is a unit, so all social, industrial, economical, and civic interests and problems, are matters of common concern. The world of mankind, in small or large spheres, is one body with many members; and no member can say to another, "I have no need of thee."

10. The Holy Spirit. The preparation service of prayer and testimony, and the "atmosphere" of the whole convention, showed that the members believed in the coming of the Spirit of God to men, individually and collectively, for sanctification, guidance, inspiration, and power, in answer to humble, fervent prayer and to the soul's holy aspirations.

We Seventh-day Baptists who attended the convention, deeply regretted that many more of our ministers and other Christian workers were not there too. The next best thing is to become members of the Association by sending three dollars to The Religious Education Association, 153 La Salle Street, Chicago, Ill. This entitles one to all the privileges of membership, including the book of Convention Proceedings and the Association's bi-monthly Journal. An addition of three dollars and fifty cents will bring one the three volumes of proceedings of the first three conventions, that aggregate 1,587 pages of most valuable reading. We earnestly recommend that fifty of our churches make and keep their pastors members of the Association, confidently believing that it would prove to be a splendidly paying investment in the interests of every department of church work.

That President King of Oberlin is the Association's newly elected president is the assurance of another year of good work and another great convention in 1908.

ALFRED, N. Y.

THE RELIGIOUS EDUCATION ASSOCIATION.

The Fourth General Convention of the Religious Education Association was held in Rochester, N. Y., February 5-7, and was a meeting of peculiar strength and inspiration to those interested in the promotion of moral and religious education. The work of this Association is not unfamiliar to many of our people, and it is to be hoped that others may become familiar with the work for which this Association stands. The three-fold purpose of the Religious Education Association, as expressed on the first page of this year's official program, is "to inspire the educational forces of our country with the religious ideals; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of Religious Education and the sense of its need and value." The addresses, papers and discussions centered about the theme of the convention, "The Materials of Religious Education." Between three and four hundred leading educators, ministers, and laymen came together for three days to consider the moral and religious phases of their work. The scope of the addresses and the departments of the Association impress one that there is really no phase of life which does not have a bearing upon morals and religion.

Five Seventh-day Baptists were among the regular delegates to this convention, Dean A. E. Main and wife, Pres. B. C. Davis, Rev. A. J.

C. Bond and the writer. Pres. Davis was chairman of the nominating committee in the department for colleges and universities, and Dr. Main was asked by the President of the Association to speak at the great evening meeting, along with Rush Rhees, of Rochester University, Professor Kent of Yale, and President McKenzie of Hartford Theological Seminary.

It is to be regretted that more of our pastors and Sabbath School workers do not take advantage of the privileges offered by this Association, both through membership in the association, and by attending the conventions when these come within easy reach of them.

W. L. GREENE.

ALFRED, N. Y.,

FEBRUARY 9, 1907.

EDUCATION SOCIETY.

The regular Quarterly meeting of the Executive Board of the Seventh-day Baptist Education Society was held in Alfred, N. Y., February 10th, 1907, at 3:30 P. M.

The President, Professor E. M. Tomlinson, called the meeting to order and prayer was offered by Professor W. C. Whitford.

Present: Prof. E. M. Tomlinson, Prof. A. B. Kenyon, Dean A. E. Main, Prof. W. C. Whitford, Rev. J. B. Clark, Mrs. A. B. Cottrell, Mrs. W. C. Tittsworth, Pres. B. C. Davis, V. A. Baggs.

The Treasurer, Prof. A. B. Kenyon, presented his report for the 2nd Quarter, 52nd year, from November 1st, 1906, to February 1st, 1907, which was adopted. (See page 110.)

The Recorder Press bill of \$68.00, balance of our proportion for the Year Book, was presented and ordered paid.

Voted that the Treasurer pay to the Treasurer of the Theological Seminary \$700.00, of which \$50.00 is to be used for books and \$650.00 for maintenance, and to the Treasurer of Alfred University for the general fund, \$475.00.

It was voted that a certain old endowment note made be surrendered to maker in consideration of a subscription to be made by him for the betterment fund of Alfred University.

Voted that we request the Corresponding Secretary to express our thanks to the Board of the Memorial Fund for aid given the Theological Seminary, and especially for the \$50.00 for books for the Theological Library.

The committee appointed to prepare an Education Society program for Conference as requested by the Conference Executive committee reported the following, which upon vote was received and ordered published in the minutes of the Board.

GENERAL CONFERENCE—1907.

Sunday afternoon, 2:30-4:30. The Seventh-day Baptist Education Society; Professor Edward M. Tomlinson in the chair:

Report of the Executive Board:
Professor Alpheus B. Kenyon, Treasurer.
Rev. Arthur E. Main, Corresponding Secretary.
Power in Education:
Its Nature and Scope, President William C. Daland.
Its Sources, President Cortez R. Clawson.
Its Ends, President Boothe C. Davis.
The New Evangelism, Dean Arthur E. Main.

God never makes us feel our weakness except to lead us to seek strength from Him.

Public worship is the culmination of private devotion.

Woman's Work

ETHEL A. HAVEN, Leonardville, N. Y.

BACKWARD—FORWARD.

"I stand upon the threshold of two years,
And backward look, and forward strain my eyes;
Upon the blotted record fall my tears,
While, brushing them aside, a sweet surprise
Breaks like a day-dawn on my upturned face,
As I remember all Thy daily grace.

"Thou hast been good to me; the burdened past
Thou hast borne with me, and the future days
Are in Thy hands; I tremble not, but cast
My care upon Thee, and in prayer and praise
Prepare to make the coming year the best,
Because of nobler work and sweeter rest."

—Selected.

WHAT AN ORDINARY WOMAN CAN DO.

BY MRS. W. H. COTTON.

To my mind much harm and injustice is done the cause on account of the monotony and indifference manifested in the monthly meetings. Right here I believe a revolution could begin; and right here, as nowhere else, the ordinary woman is needed. She can attend the meetings, talk them up, invite some one to go with her; and when there can do much to make them interesting by encouraging and co-operating, singing, praying, or doing anything else asked of her. If unable to do these things, she can at least be an attentive listener. A tactful President usually knows her women, and is not apt to ask one to do what she is unable to do. Others often know our capacity better than we do ourselves, and we ought to try to be what they think we are. God has wonderfully blessed the singing of a little song and the praying of a simple prayer, and he sees meanings beyond the doer's purpose. There is great dignity, and grace too, in doing cheerfully ordinary duties. There are true religion and philosophy in the expression: "Do the thing and you will have the power." At our Annual Meeting one of the best reports came from a small society whose President was so determined to keep up the meetings that she even acted as sexton; persisted, despite even the discouragement of her husband, in always ringing the bell. I was a member of a small society once which did finely under the presidency of an average preacher's wife. The meetings were held in the President's parlor, which was always put in nice order by her own hands. This President conducted the entire meetings, was even organist, and at the same time had the care of her baby, who was always in attendance in his carriage. This society grew in three years from six to twenty paying members, and one year, through the President's effort, collected ten dollars in mite boxes, which she sent to the Scarritt Bible and Training School. The growth in grace among the members and their development by public prayer and otherwise was a delightful thing.

Those who give this encouragement to discouraged workers I would call co-workers. If we love the cause, we will not calculate the cost of effort. George Eliot says in "Adam Bede": "Love makes us do the hard things. Those who love are leaders." Ofttimes the returned missionary puts us in touch with the work.

Our utter weakness often commends us to God's use and guidance. On a bed of languishing Elizabeth Browning wrote her "Cry of the Children," which touched the heart of all Eng-

land and the civilized world, and wrought a revolution in child life.

Every great enterprise has its birthplace in the heart and brain of some man or woman. Even invalidism has its privileges and opportunities. God has promised for the weak that he will not quench the smoking flax. David stood out against Goliath. "One shall chase a thousand." He often accomplishes more through weakness than through strength.

Some women fancy that their humility keeps them from work, but humility does not doom women to idleness. In vain is this excuse. I am glad women do not have to be gifted in order to be useful. Some one of authority says: "The service of the one talented millions is more manifested in missions than the service of the richly endowed few." Ordinary women, such as we are, are needed. Let no woman think that she is of no need. Handel, the great musician, in his orchestra of a thousand instruments, could detect the absence of one flute or the false note of one violin. God notes the lack of his humblest child's service. Better be ordinary and useful than too great for ordinary service. In a quarry at Baalbea the largest wrought stone in the world is almost detached and ready for transportation. In a ruined temple near-by is a place still empty and waiting for centuries for this same stone. Because of its weight and the amount of strength necessary for its removal, it has never filled its intended place—too big for use. God might do without me, as I can do without the services of my little nine-year-old daughter; but what of her housewifery twenty years hence? Shall we let him do without us? Shall we be content to be spiritual dwarfs while his cause suffers because of our failure to do our part?

Back to monthly meetings. I repeat that great harm is done by holding monthly meetings in damp churches or cheerless rooms. Our interest and faith are chilled by such conditions, just as our bodies are. You can't do even your best praying. What poor hospitality we extend in these sacred meetings! No wonder Christ does not oftener meet with us. We are not complimented if friends usher us into damp, uncomfortable parlors, and then do nothing for our entertainment while within their doors. If we invite a friend or visitor to go to a monthly meeting, we are met with the usual reply, "I don't enjoy the meetings," and generally she declines to go. The singing is often entirely left off, and the only prayer made is the Lord's Prayer. Ought we not to pray for spiritual blessings? Often we admit to ourselves that we were "ashamed of the meeting." Yet the same ladies who preside and attend make fine hostesses elsewhere. They excel as entertainers with interesting papers and beautiful hospitality in clubs, receptions, and in their homes. Novelty, enthusiasm, hospitality, and good cheer must be brought into our missionary meetings. Enthusiasm is attractive and contagious. We all love to hear a woman talk who believes in her cause, and respect her for telling of it in an attractive manner. I know of no better way to increase membership and funds.

If we will imagine ourselves missionaries in the field, we can at once realize the inspiration that would come to us if we knew that each Society in the dear home land was doing its best for us just one hour of each month.

Suppose we mothers, like many of the Chinese women, had to live and die without ever eat-

ing one full meal; and suppose, like them, we had often to see our loved ones sicken and die, but could see no "light shine through the cypress trees." Suppose, like them, we had no knowledge of sins forgiven or of the many mansions and glad reunions with loved ones. Then suppose one little Chinese girl was mine, or your little girl was among India's child widows, would not her pitiable condition appeal to us irresistibly? Would we not think it worth the while of all Christendom to rescue—even her? Horace Mann once said in a speech to the boys of a large reformatory: "If just one boy is reformed, his reformation will well be worth every cent this institution cost." After the speech some one who had listened approached Mr. Mann and said: "You did not really mean that the reformation of one boy would pay for the amount of money here invested?" "Yes," said Mr. Mann, "especially if he were my boy." This putting of self in the place of another is the only just way of estimating duty. Shakespeare, Tennyson, Longfellow, Lowell, and many of the greatest minds earth has produced have recognized this responsibility for others. Whittier phrases it thus:

Heaven's gate is shut to him that comes alone;
Save thou a soul, and it shall save thine own.

Is not the heathen woman's need great enough and eminent enough to call forth our best efforts? Shall we not give them one full hour of each month? Dear women, let us wake up and do what we have not done, or as Emerson says: "Do what you are afraid to do." This "launching" out is what would please God, and is also what he would honor. Why does not God relieve the Chinese women of their ignorance and suffering? Why does he not rescue India's child widows? He is waiting for you and me to let him work through us.—*Woman's Missionary Advocate.*

REPORT OF THE WOMAN'S BOARD.

The Woman's Board met at the home of Mrs. J. H. Babcock, Milton, Wis., Feb. 7, 1907, at 2.30 P. M.

Members present: Mrs. Clarke, Mrs. Crandall, Mrs. Boss, Mrs. Van Horn, Mrs. Babcock. The reading of Isa. 62, was followed by prayer.

The minutes of the last meeting were read; Treasurer's report was presented, and adopted. Mrs. Van Horn read correspondence with the RECORDER concerning the printing of the Missionary program, orders for which are now coming in.

A lone Sabbath-keeper wrote asking for one of the prayer calendars, and saying she desired to keep in touch with the interests of our people. Words of encouragement from various sources show that a growing interest in Woman's work is being promoted.

The Corresponding Secretary was instructed to write to Mr. H. Eugene Davis, expressing our appreciation of his action in regard to the call to China field.

Voted—\$5.00 to Mrs. Van Horn on expenses.

Voted—\$2.96 to Mrs. Clarke for postage on calendars.

The Secretary was asked to call the attention of the societies to the fact that a Christmas box is to be sent to our friends in China this year. For particulars concerning it we refer you to Woman's Page of RECORDER of Sept. 24, 1906.

The minutes of the meeting were read and approved.

Adjourned to meet with Mrs. Boss, March 7.

Mrs. S. J. CLARKE, Pres.
Mrs. J. H. BABCOCK, Rec. Secy.

A FILLER OF CHINKS.

"Betty is always filling in chinks," some one remarked of a bright, sweet-faced girl. "I don't know whether other families are like ours in having a chronic dearth of some special household necessity. The big things, of course, we always attend to—it's the safety matches or some other such trifle we are always forgetting to order when we go into town."

"That's the way with us," said another girl. "It's a standing joke in our house that we'll get some pepper as soon as 'pay day' comes around, for somehow we are always finding our pepper-boxes empty."

"Well, since Betty came home," continued the first speaker, "it's all changed. She's taken it upon herself to look after just such trifles. We used to have a wild search for a decent lead pencil if anybody asked for one. Now Betty keeps each desk, and some other convenient places, too, supplied with beautifully sharpened pencils. She remembers when we are almost out of matches and orders them, and she always thinks to water the house-plants and change the water for the cut flowers. It was nobody's business to do that before, but Betty has made it hers since she came home. She is always calling herself commonplace and without a single talent, but the rest of us think that her thoughtfulness is a very real sort of talent and a most comfortable one to have in the family."

"That gives me an idea," laughed the other girl. "I've always been the commonplace one at our house. I can't do any of the charming things that Grace and Edna can, but I suppose I could keep the pepper-boxes filled, and the palms watered, and—oh, dear! How many things I can find to do if I keep my eyes open."—*Bertha Gerneau Woods in Zions Herald.*

TRACT SOCIETY EXECUTIVE BOARD MEETING.

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

Members present: Stephen Babcock, J. A. Hubbard, D. E. Titsworth, C. C. Chipman, A. H. Lewis, W. M. Stillman, F. J. Hubbard, J. D. Spicer, C. L. Ford, W. H. Rogers, H. N. Jordan, H. M. Maxson, W. C. Hubbard, J. B. Cottrell, A. L. Titsworth, and Business Manager, N. O. Moore, Jr. Visitors: Chas. H. Greene, R. B. Tolbert.

Prayer was offered by Rev. A. H. Lewis, D. D. Minutes of last meeting were read.

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

The Supervisory Committee reported that matters at the Publishing House were moving along as well as could be expected owing to the change made in the office January 1st.

The Committee on Distribution of Literature reported certain editions of tracts exhausted, and it was voted that the keeping in supply such tracts as the Committee on Distribution of Literature deems wise, be referred to that committee with power. The committee also reported the receipt of manuscript copies for a leaflet in response to the action of the Board at the October meeting.

Voted that R. B. Tolbert be elected a director of the Board to fill the vacancy caused by the death of Rev. H. H. Baker.

Voted that a committee of three, consisting of G. B. Shaw, H. N. Jordan and R. B. Tolbert

be appointed to examine and pass upon the manuscripts received for the leaflet referred to above.

Voted to reconsider the action taken at the last meeting in the adoption of the report of the Committee on Distribution of Literature. The following preamble and resolution were adopted:

WHEREAS, Additional information bearing upon the action of the Board at the January meeting in adopting the report of the Committee on the Distribution of Literature, entailing a change in the style of the RECORDER, and the time of issuing the new style, has been brought to the notice of the Board by the Supervisory Committee, therefore,

Resolved, That said report be amended by striking out the number of pages of the new form of the RECORDER and the time of the issue thereof, and that the report be again referred to the Supervisory Committee and the Committee on Distribution of Literature to carry out the details of the report as amended, or present some plan of aggressive work along this line that in their combined judgment seems advisable and practicable at this time.

Correspondence was received from T. J. Van Horn, Rev. A. E. Main, and Rev. R. S. Wilson.

Voted that the Corresponding Secretary, in preparing the program for the Tract Society hour of the General Conference for this year, arrange for ample time for open parliament.

Correspondence was received from Rev. George Seeley expressing his appreciation of the action of the Board at the last meeting. The following communication was received:

MR. ARTHUR L. TITSWORTH, Secretary American Sabbath Tract Society, Plainfield, N. J.

DEAR ARTHUR:—I enclose a copy of action taken by our church offering to the American Sabbath Tract Society the services of its pastor.

FRaternally yours,
JAN. 23, 1907. ASA. F. RANDOLPH, Church clerk.

COPY OF RESOLUTION.
Passed by The Seventh-day Baptist Church of Christ at Plainfield, N. J., January 19, 1907.

"Upon motion duly made and seconded, it was unanimously voted that this church offer the services of its pastor, Rev. George B. Shaw, to the Tract Board (American Sabbath Tract Society) for at least one month, to do such work as the Board may direct."

On motion it was voted that the Recording Secretary express the gratitude of the Board to the Plainfield Church for the generous offer of the services of its pastor for one month or more in the interests of our special work.

The following tribute to the memory of our late associate, Rev. H. H. Baker, prepared by Bro. J. D. Spicer, was unanimously adopted by a rising vote and ordered embodied in the minutes for publication, and a copy sent to the family of the deceased:

As a Board we are again called to mourn the loss of a venerable member and co-worker, in the death of the Rev. Halsey H. Baker, who died on Jan. 28, 1907, in his 94th year. Brother Baker was present and took an unusually active part in our meeting only last month.

For more than seventy years he has taken a deep interest in the various lines of our denominational work, as has been widely known and recognized by our people; while as pastor and revivalist, he has been instrumental in saving many souls for Christ.

As author of several valuable publications on religious subjects, and also of education, the Sabbath, the Sabbath School and other important themes, he has proved himself a faithful and efficient laborer in the Master's vineyard.

And we also desire to place on record an expression of our high appreciation of Elder Baker's work in connection with the work of this society, covering a period of nearly fifty years, and particularly of his contributions to the RECORDER, in which he has, since 1895, given most valuable scientific information, entailing wide research and learning.

Brother Baker was industrious, benevolent hearted, sympathetic, tender, and of devout Christian spirit. We hereby express our heartfelt sympathy for his family and especially for his deeply afflicted wife,

who after a union of seventy years, is separated for a time, from her kind and affectionate husband. Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, Rec. Secy.

WHAT IS A CHRISTIAN?

REV. GEO. W. HILLS.

Paul found the true beginning place for the answer to this question. "First a willing mind." (II. Cor. 8:12). Some things are impossible for even the Lord to do. He can't make a Christian out of a person who is unwilling to be saved. He will compel no one to be good or go to heaven, although he desires the salvation of every one. He has sent out invitations to every one to walk in the narrow way, through the straight gate into heaven; and has just as lovingly warned every one against the same destruction that awaits him who travels down the broad way through the wide gate, (Matt. 7:13-14); then he leaves them to make their own choice.

A Christian is one who has the mind of Christ within (Phil. 2:5), and uses the Lord's measuring line in the shaping of his life (Matt. 7:12); he is a cross-bearer; a follower of Christ; one who denies self; and is at it "daily" (Matt. 16:24, Mark 8:34, Luke 9:23); a doer of the word, (Jas. 1:22); he is a disciple, continuing in Christ's word of instruction (John 8:31); a minister of reconciliation and an ambassador, representing the kingdom of heaven and the Government of God (II. Cor. 5:18-20); a redeemed soul, not redeemed by anything man could do, or furnish, but by the blood of the atoning Christ (I. Peter 1:18-19, Titus 2:14).

A Christian is peculiar. Sometimes the world calls him odd, queer. But the Lord intended him to be peculiar—different from the unconverted (Titus 2:14, I. Peter 2:9); one who lives a fruit-bearing life (John 15:8); bearing the fruit of the Spirit (Gal. 5:22-23); a forgiven and forgiving follower of the forgiving Savior (Col. 3:12-13, Matt. 6:12, Matt. 14:15); who is clad in the armor of God—a brave, praying soul, armed with the sword of the Spirit (Eph. 6:10-18); whose life is blended with the Divine life (John 15:4-5); giving him the ability to bear fruit to God's glory, even much fruit, having Christ within, the hope of glory (Col. 1:27); who works and lives in the name of Jesus, to the glory of God (Col. 3:17, I. Cor. 10:31, Is. 43:7); who is the salt of the earth and the light of the world (Matt. 5:13-14); a witness of God (Is. 43:12); a lover of Christ, expressing his love by obedience, which is the test of love (John 14:15); one who has been to Jesus to learn how to live (Matt. 11:28-30); one who has received his equipment of power from his Savior (Matt. 28:18); and is a commissioned worker (Matt. 28:19-20); an overcomer (Rom. 12:21); securing victories through the God-born faith in his life (I. John 5:4-5); to whom is the promise, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God," (Rev. 2:7); to be a sharer in Christ's eternal glory, and to have a seat in His heavenly throne (Rev. 3:21).

To the Christian is given "exceeding great and precious promises; that by these he might be a partaker of the divine nature (II. Peter 1:4); and be able to "go" and "be" and "do" as God plans his life and service. In such a life, God can fulfill His promises through the incarnated Christ, who dwells within "to will and to do of His good pleasure," and cause the human life to glorify the Divine name.

NORTONVILLE, KAN.

Young People's Work

TITHING.

MR. PRESIDENT:

How is it that you are advocating tithing in direct opposition to the Board of Systematic Benevolence? Their five cents a week plan is good enough for me. Three or four years ago a lot of folks out our way had about decided to begin tithing; then the new board was created and we hailed their plan with delight. Even if we give five cents for each object named on the card, church expenses, Missionary Society, Tract Society, Theological School, and Sabbath School Board, that only makes twenty-five cents a week, and there are mighty few of us that don't earn more than \$2.50 per week; so we adopted the cards for economical reasons.

Now here you are stirring us all up again just as we had got our consciences settled, and, as you ask for a frank statement, we will tell you plainly that we don't like it.

Yours truly,
FAULTFINDER.

DEAR FAULTFINDER:

I was very glad to hear from you. Let me say, however, that Tithing and Systematic Benevolence are not antagonistic. Carpenters have a word which they use when joining two pieces of wood perfectly; they call it "dove-tailing." That is the way with Tithing and Systematic Benevolence, they "dove-tail."

You say you adopted Systematic Benevolence for "economical reasons." I don't believe the Board of Systematic Benevolence meant it that way. Let us decide to tithe; it is the old way; it is a scriptural way. Then let us give that tithe money for Benevolent purposes in a Systematic way.

Now, Faultfinder, will you please think this matter over and let us hear from you again?

A. C. DAVIS, JR.

TITHING—ADDED THOUGHTS.

REV. H. D. CLARKE.

The article of Farmer F. struck me as something of a joke. He simply wanted to "get us started." Certainly he would not use tithes in so loose a manner as suggested, for the "keeping up" process. That method among Seventh-day Baptists would leave nothing for the Tract and Missionary Societies, and little for the support of the ministry. Randolph's West Virginia history assists in "keeping up," but I never thought the tithe should pay for it. Nor for any book for the library. In receiving RECORDER, or books, or journals, or similar things we do "contribute to our own material well being" in the sense in which brother Lyon uses that expression. One might buy a piano, or organ, or violin, on the same principle as we buy a religious book or paper for household use, with the tithe, if we adopt that principle in tithing. And thus there would be no end to what is "strictly unselfish."

As to farmers, with no stated salary like ministers and clerks, there seems to be trouble in tithing. Yet we believe that the great trouble is not in the complications, but in the great lack of business methods among farmers; also in the dislike among so many of keeping books and knowing details of business. If farmers tithed as they should, or at least could, they would be more systematic and know better than many do, their resources and liabilities. I know of many who

keep no books at all. The average good farmer has yet to know or practice the up to date business methods of the successful merchant, and "professional man." But the time is coming when he will. This may not suit the farmer but he cannot deny it.

Now let us suppose a case that I believe can be made practical, or at least sufficiently so to give little trouble in tithing. "Farmer X" has his books all ready for the year. They are indexed, and under any heading he can make his daily entries. He has purchased a farm, and has run in debt, giving proper security, for some of it. He has, this year, \$75.00 interest to pay on farm indebtedness. He has to hire a man and pay him for the season or year, about \$160.00. Any other sums will illustrate as well. His taxes are \$50.00. The cost of seed, \$25.00. There may be a few more similar items entering into the cost of running the farm. He raises stock and poultry and grain and vegetables for market. He does not tithe the value of the harvest, but the sum of what he sells. The grain that is fed, is tithed when he sells the stock that was fed. It may be possible to know something every month as to the probable amount he can give in tithes; but as an illustration we give the year's account in these few figures, which can be varied by the farmer who keeps his books well. These sums may not be exactly what a practical farmer will see should be given, but they furnish the illustration and can be put in use in just the proper proportions.

He sells stock to the amount of	\$ 500 00
Corn and oats	200 00
Hay and straw	175 00
Poultry and eggs	65 00
Potatoes and other vegetables	85 00
Apples and other fruit	80 00
Premiums at County Fair	25 00
(?) Income from Timberlake Mining Co.	100 00

Total	\$1,230 00
Interest on farm	\$ 75 00
Hired man	160 00
Cost of seed	25 00
Taxes	50 00
Insurance	25 00
Balance for tithing	\$ 895 00
Tithe	89 50

Balance for other expenses ... \$ 805 50
Is there a farmer who cannot possibly keep such an account? I have tithed for over twenty-five years and have never known a man that did tithe as honestly as he knew how, that complained of the system. The "scare-crows" have been seen by those who never gave tithing a fair trial. Every divine promise has been given to encourage it or some better system of giving God his dues. Those promises are as sure as eternal life is for the true believer. No people ever prospered more than the people of God did when they paid two tithes and gave free-will offerings besides. Calamity and trouble came when they began to "rob God." And that is one trouble with Seventh-day Baptists today.

"But," says one, "what if there is a crop failure? What will you tithe?" God does not ask tithes on nothing. Obey God and you will have few failures, and if you do, they will be blessings in disguise. You see I have even left out what is used from gardens and fields, the meat, eggs, etc., for daily living. Add that and see what more enters into the tithe.

ANOTHER HIT.

Farmer F. seems to be getting it all around. It looks as though he would have to mend his ways.
A. C. D., JR.

DEAR PRESIDENT DAVIS:

I hope I am a member of the famous Tenth Legion, having begun my second year in the ranks. For some time previous, I had desired to tithe and finally attempted it. I think I was led to tithe, partly through the articles in the Young People's Department of the RECORDER when the Rev. Lester Randolph was its editor. I do not calculate as Farmer F. does. I tithe on the income and trust in the Lord for our necessities, and He has added the luxuries and increased the income so that I am able to tithe more the second year than the first year. I think it is the only satisfactory basis of giving, and I derive the greatest satisfaction from it; it is such a joy never to feel too poor to give to the work of the Lord, as each occasion arises. Every week there is something coming for the Lord.

Faithfully yours,
ONE OF THE LEGION OF HONOR.

A PHONE MESSAGE.

"Hello, is this Eda Coon, the treasurer of the Young People's Board?"

"Yes."

"Well, this is A. C. Davis, Jr., and I thought I would inquire if any money had come in lately."

"Yes, I just received \$25.00 from Adams Center, \$15.00 from Albion, and \$2.00 from Richburg. A few such days would help us out financially."

"Yes, indeed; that is very good. That is all. Good-bye."

"Good-bye."

THE READING AND STUDY COURSE IN BIBLE HISTORY.

NINETY-SEVENTH 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. For what does the Psalmist pray, and what does he promise?
 2. For what does the Psalmist praise God?
 3. What promises are made to the kingdom of David?
- Psalms (continued).
First-day The Psalmist's complaint, his prayer and his promise. 79: 1-80: 13.
Second-day. The Psalmist's prayer for deliverance; an exhortation to praise God. 80: 14-81: 16.
Third-day. The Psalmist prayeth God to judge; he complains of his enemies and prays against the church's oppressors. 82: 1-83: 18.
Fourth-day. The Psalmist showeth the blessedness of God's service; he prayeth for God's aid. 84: 1-85: 13.
Fifth-day. David continueth in prayer; he showeth the glory of the church. 86: 1-87: 7.
Sixth-day. A prayer of complaint. 88: 1-18.
Sabbath. The Psalmist praiseth God. 89: 1-52.

A MESSAGE FROM "UNCLE SAMMY" DAVIS.

REV. L. C. RANDOLPH, D. D.

Recently I asked Elder S. D. Davis, familiarly known as "Uncle Sammy," to send a message to our Friday night meeting at Alfred. The letter which follows is his response. He dictated it to his grandson, Stanton, eldest son of President Davis, who has been his amanuensis. Brother Davis is in very feeble health but his faith, hope and love shine unimpaired. The subject of the meeting was "The Power from on

High, bringing us into the likeness of Christ." I had attended prayer and conference meetings in West Virginia where almost everyone seemed to have some loving remembrance of "Uncle Sammy" Davis, and his message but I was not prepared for such a response as followed, in Alfred. Many spoke in affection and gratitude of his life and work, of having been baptized by him or converted under his preaching, or of having thought in boyhood: "I would like to be a minister like that." It was a 've feast, and I was only sorry that the dear brother himself could not have been there to enjoy it.

THREE THOUGHTS.

1. How our denominational life is intertwined, one section with another, West Virginia, and New York, East and West, North and South. It is good that it is so.

2. It is grand to live such a life that man, can say, as it draws near the setting: "He brought me to Christ." Let us not waste time in the things which pass away and die, when immortal joys are within our reach.

3. Let us not keep "the alabaster boxes of love and tenderness" till the friends upon whom we would lavish them are gone. Let us speak the good words now. I, myself, have been inspired and strengthened by the wisdom and spirit of this man, who, like Simon, of whom I think when I look at his face, can say "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation."

HIS LETTER.

Dear Brethren:

I have been invited by the pastor to send in this little notice of my religious experience. This is likely to be my last message.

I was converted at the age of twelve and have been trying to serve God for seventy years. I have doubtless made mistakes. I have had trials, troubles and persecutions, but when I consider what God has done for me, they all sink into insignificance, and I only mention them that you may know that I have found the words of Jesus true when he said, "In the world ye shall have tribulation, but in me ye shall have peace." And again he said, "If they have persecuted me, they will also persecute you."

I have been in the active ministry of the gospel for sixty years and I have seen thousands of persons come to the Savior, ranging from seven to seventy years, and I have baptized hundreds of them. I have always felt myself honored to be called a Seventh-day Baptist and to represent the church that I so dearly love. Many persons have embraced the Sabbath under my administration. Thirty of them within one year, in the bounds of my work. I have seen old men, who were friends in their youth, but in their riper years had fallen into terrible sins that had separated them in their affections, and for years they were at "swords' points," but when under deep conviction of their sins, they sat on the same anxious seat and when they were converted, and God, for Christ's sake, had forgiven the iniquity of their sins, they embraced each other in the arms of Christian love and hugged each other like innocent children, and remained friends while they lived. I once saw a full-grown young lady, her mother, her father, her grandfather and one of her aunts, all come to the Savior at the same time, and all were baptized on the same day.

In looking back over my Christian life, tonight I feel that I have had a grand, glorious and good time. I count not that I have attain-

ed to sinless perfection, but I do claim that God, through Christ, has given me the victory over the sting of death and the gloom of the grave. Brethren, pray for me that my will may be wholly swallowed up in the will of the Master and that I may be ready when the change comes. I am expecting when God shall see fit to allow death to liberate me from this tenement of clay, that the same agency that took Lazarus many years ago to Abraham's bosom, evidently representing the Church Triumphant in heaven, will take me to that heavenly home where Jesus is, and when I see him I shall be like him for I shall "see him as he is." S. D. DAVIS.

The editor of the RECORDER can not refrain from adding his word of thanksgiving for the help and blessing brought to his life through intimate associations with Brother Davis. "By their fruits ye shall know them," writes the name of S. D. Davis well up among the names of those who have ministered faithfully and abundantly to the Flock of Christ. The sunset of his life must be glorious.

WHEN WAS CHRIST CRUCIFIED?

MRS. GEO. W. POST.

To me, at least, this is a vital question. Not that it has any bearing upon the Sabbath, but if Christ said that he would give us as the only proof that he was the Son of God, that he should lie in the grave three days and three nights and at the end of that time rise from the dead, did he make good his word?

When we attempt to settle that point from the accounts of the visits of the women, Peter and John as they are given in the Gospels, we are in the deep sea. Paul, writing about twenty-five years after Christ's crucifixion says, "For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the scriptures, and that he was buried, and that he rose again the third day according to the scriptures." 1 Cor. 15:3-4. He also says that these facts were witnessed by over five hundred persons many of whom were alive at the time of his writing.

Many years after John writes his gospel. He doubtless had seen all of the other gospels, and saw that there were certain details needed to explain the mystery concerning the day of the crucifixion. John 19: 14 says, "And it was the preparation of the Passover." Now in Leviticus 23, we find that the first and seventh days of the Passover feast were Sabbaths, or days of holy convocation. So if we wish to know if this Sabbath that was "drawing on" was the regular weekly Sabbath, or the Passover Sabbath, we find the answer in John 19: 31: "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day," (for that Sabbath day was an high day), etc.

Now, let us turn back to Matthew 27: 57 where we find that when Christ's body was laid in the sepulchre it was very late, or just at sunset, "when the even was come" of the preparation day. Verse 61, "And there was Mary Magdalene and the other Mary sitting over against the sepulchre." These were the women who prepared the spices. If this was Friday at sunset, how could they return and prepare the spices without breaking the Sabbath?

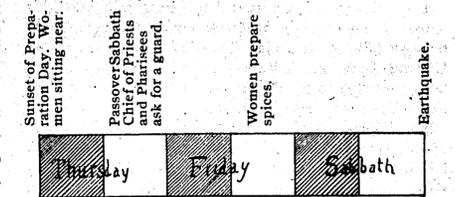
But let us read on. Matt. 27: 62: "Now the next day that followed the preparation the chief priests and Pharisees came together unto Pilate. What! those chief priests and Pharisees, wear-

ing their spotless phylacteries into Pilate's court to ask for a Roman guard on the Sabbath?

Their religion was built upon their keeping of the Sabbath. That was why they hated Jesus so, because he made a poor withered, right hand strong on the Sabbath. They could swear by the temple, but not by the gold in the temple; they could swear by the altar, but not by the gift on the altar; they could hire and bribe false witnesses, but they would never, never break the Sabbath.

The question will arise in our minds, "Was not the Passover Sabbath kept as strictly as the sabbath of the Fourth Commandment? No, it was not. There were times in the history of the Jews when the Passover was not kept at all. Now if we will consider that Christ was laid in the sepulchre Wednesday "at even," and arose Sabbath day "at even," that gives us just three days and three nights. If that be so, we shall find, as stated, the women sitting at the sepulchre at sunset on Wednesday. They returned and kept the Passover Sabbath, (Thursday). Friday they prepared the spices, and rested on the Sabbath "according to the Commandment." In the end of the Sabbath, they visited the sepulchre, and there was an earthquake and the stone was rolled back and the angel of the Lord said unto the women, "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said."

1987 WASHINGTON BOULEVARD,
CHICAGO, ILL.



WHEN IN DOUBT.

Honest doubt as to what course one ought to take is an assured part of one's life experiences. But when one is at such a juncture there ought to be no doubt as to how to meet it. Paul gave the secret when he told what he did after he had met his cataclysmic overthrow of all his life purposes and ideas on the way to Damascus. "Straightway I conferred not with flesh and blood; neither went I up to Jerusalem to them that were apostles before me; but I went away into Arabia." To withdraw from all human counsel and get alone with God is better than conferring with flesh and blood. And this "Arabia" is always easy of access to those who need it.—Sunday-school Times.

TRUST IN GOD.

The fishermen of Brittany, so we are told, are wont to utter this simple prayer when they launch their boats upon the deep: "Keep me, my God; my boat is so small and thy ocean is so wide." How touchingly beautiful the words and the thought! How wise and appropriate the prayer! Might not the same petition well be uttered with the same directness by us every day of our lives? "Keep me, my God, my boat is so small"—I am so weak, so helpless, so easily carried by the winds and tossed by the waves. And "thy ocean is so wide"—the perils are so many, the rocks are so frequent, the currents of temptation are so resistless, the tides of evil are so treacherous, the icy mountains of disaster are so threatening that, except thou, the Lord, dost keep me, I must utterly perish.—G. B. F. Hallack.

ABRAHAM'S HOME.

Having just studied "Abram called to be a Blessing," the reader will find the story brought closer, and with deeper meaning by this article from the pen of Dr. Banks, who writes of his explorations, under the direction of the University of Chicago. Such explorations bring Abraham and the Genesis of Hebrew History, out from the shadows of myth into the clear light of personal history. Read what Dr. Banks says.

UR OF THE CHALDEES.

THE WONDERFUL DISCOVERY, IN OUR DAY, OF THE HOME OF ABRAHAM.

Edgar J. Banks, Ph. D., in the Christian Endeavor World.

Away down in the marshes of southern Babylonia, just on the border of the great plateau of central Arabia, and accessible from the modern town of Nasarieh and the lower Euphrates river by canoe, which one must paddle through intricate waterways winding among forests of reeds, stands the best-preserved and one of the most famous of all the great temples of ancient Babylonia.

No tourist has ever visited the spot, and the few explorers who have ventured into the inhospitable region have taken their lives into their hands, for the waterways among the reeds are a labyrinth through which only the experienced guide can find his way, where the wild boar unexpectedly charges upon the intruder, and beyond the marshes the Arabs are the fiercest of the desert tribes over whom the Turkish government has little or no control.

About the temple, which still rears its lofty tower above the surrounding marshy plain, lie the ruins of Ur of the Chaldees, the birthplace of Abraham and of the Hebrew race.

The scholars of the past have long associated Ur with the modern city of Urfa, far in the north near the foot-hills of Armenia. The similarity of the names Ur and Urfa has led the earlier generations to believe that they were the same, even though in ancient times Urfa was called Edessa.

The impression was supported by the great mosque of Ibrahim, which stands in the centre of Urfa, and in which the Moslem tradition says that Abraham was slain. There the grave of Terah, Abraham's father, is pointed out, and in the courtyard of the mosque is a pool now filled with fishes sacred to the memory of Abraham. A day's journey to the south is the city of Haran, where Abraham rested while on his way from Ur across the desert of Palestine.

THE LIKENESS OF JESUS.

Such traditions, leading Christian scholars to identify Ur with Urfa, are chiefly Mohammedan. Although the city has recently lost the distinction of being the birthplace of Abraham, it is still of interest to the Christian; for there lived the dynasty of kings named Abgar, one of whom is said to have sent an artist to Jesus that he might paint the Savior's likeness. The story goes that Jesus, refusing the artist's request, asked for his handkerchief, and, laying it upon His own face, handed it back with His likeness upon it.

In the year 1853, the English consul at Busreh, while exploring the various mounds of southern Babylonia, happened upon the extensive ruins a few miles west of Nasarieh. Among the Arabs the mounds are known as Mugheir, or Pitch, because the great square bricks of the temple tower are laid in bitumen, the native pitch of the country.

While searching among the ruins, Mr. Taylor found numerous bricks stamped with inscriptions in the wedge-shaped characters of ancient Babylonia, bearing the name of Urgur, who called himself the king of Ur. Still other bricks and inscriptions were found containing the name of Ur. Later it was learned that the country in which the ruins stand was the well-known Babylonia province of Chaldea.

Mr. Taylor had discovered Ur of the Chaldees, the birthplace of Abraham, a city as important as any in history; it gave the world the Hebrew nation, the Hebrews gave Jesus; and Jesus gave us Christianity.

It is in a similar manner that the early names of others of the Babylonia cities have been recovered; the names of Cutha and Sipha, two cities near Babylon from which the Samaritans were taken, and of Erech, a city mentioned in the book of Genesis, and a score of others, were read upon the bricks from their ruins; yet in spite of this positive identification, Ur and Urfa

have so long been associated with each other that even now learned men still call them one.

The most important of the inscriptions found at Ur, and one of the most valuable ever discovered in Babylonia, is a cylinder of baked clay covered with minute Babylonian writing. Its inscription related how Nabonidus, the king of Babylon, restored the ancient temple of Ur.

At the very moment when Mr. Taylor found it in the walls of the temple at Ur, some German critics were advancing the theory that Belshazzar, who, so the story in the book of Daniel says, saw the fingers of a hand writing his doom upon the wall, was but a mythical character; that he never existed outside of a legend.

When the long inscription upon the cylinder from Ur was read, it was found to end with the prayer of which the closing words were these:

"May reverence for thy great divinity dwell in the heart of Belshazzar, my first born son. May he commit no sin, and with the fullness of life may he be satisfied." The supposed mythical Belshazzar was at once restored to history, and since then numerous inscriptions, among others leases for the houses which he rented, have come to light.

The ruins of Ur are now a circular group of mounds a little more than half a mile in diameter; about the outer edge a ridge somewhat higher than many of the inner mounds conceals the remains of the ancient city wall.

Toward the northern end of the space within the walls rises a tower of massive brickwork, which, though washed by the rains of 4700 winters since the reign of Urgur, the king who built it, is still in a fair state of preservation. The upper of its three stories has disappeared; but the two lower, rising seventy feet above the plain, remain. Mr. Taylor, while clearing the summit of the tower, found the stairway which led to the upper story; and he dug about the base among the chambers, which were filled with the rubbish of long-past ages.

The other mounds of the group, like most Babylonian ruins of a great antiquity, are covered with fragments of ancient pottery, so thickly scattered that in places the ground beneath is invisible.

Here and there Mr. Taylor dug below the surface. In one mound near the temple he uncovered a small square building, of which the ancient roof was still in place. The sand and dirt had filtered in through the doorway, filling the one room of the house completely; above it the dirt had accumulated, and thus protected, the house has remained intact. Its roof is the only roof of a Babylonian house which time has not destroyed.

In such a house in this very town Abraham lived when a child. There were no windows in it, and the only light entered by the doorway. There was no floor save the well-trodden dirt of the ground, no chairs or tables; for then as now the Oriental sat upon the ground, and only kings employed chairs to raise them above the people.

The furnishings were simple; a reed mat for the bed was spread at night upon the floor, or in summer-time upon the roof; during the day it was rolled up and stored away. A stone mortar for grinding the grain, an earthen pot for bringing the water from the river, a stone knife, and a clay whorl comprised the greater part of the household furnishings.

There was no fireplace in the house, for there the sun supplies heat in abundance, and then as now the oven for baking the bread was like a huge stationary pot built of mud in the street.

AN ANCIENT CEMETERY.

Equally interesting with the houses of the living were the graves of the dead. Protected by the ruins above them, many of the graves have remained in a state of perfect preservation. They might be likened to a modern vault, though not of hewn stone, but of unbaked bricks of mud, which, if protected from the influence of the weather, endure forever. They were miniature houses, about seven feet long and four feet in width and height.

The Babylonian of Ur carefully prepared the ground for a cemetery, surrounded it with a wall, and underlaid it with tiles to drain away all moisture. The body was lain upon the level ground thus prepared; the arms and feet were placed in the required position; and the brickmason, who then played an important part in the ceremony, began to build the tiny house about the dead. At his side was a pile of sun-dried bricks

and some damp mud for mortar.

Quickly building the walls about the body to a few inches in height, he placed the clay vessels of various shapes and sizes, containing food and drink for the spirit of the dead, within. Then the laying of bricks was continued to the customary height. To form the roof, each of the side courses of bricks was set in, gradually nearing each other, and covering the grave, until finally the one top course shut out the light, the rain, and even the air.

Thus buried, even the fragile pottery in the little house-like graves has remained uninjured during all the thousands of years since Abraham left Ur. In one such grave Mr. Taylor found the skeleton lying upon a reed mat, with a reed basket at the feet, fourteen clay vessels, a copper bowl, and an inscribed cylinder, a band of pure gold about an inch broad, four statuettes, a cat's-eye stone, and a white stone seal. Thus the people of Abraham in Ur were interred.

During my recent Babylonian excavations at Bismya we opened a number of such graves. The walls of mud brick had so perfectly resisted the effects of time, that all within had been preserved as if in an air-tight case. No moisture had ever penetrated; and, as we dug away the bricks of the walls, there came from within an odor so offensive that the workmen were obliged to withdraw until fresh air could be introduced.

It is from these early houses and graves that we learn how the people of Abraham lived and dressed. Imagine a tall, broad man, with head bare save for the long black hair, with a full black beard, barefooted, for sandals were then not commonly used in Babylonia, with a great square cloth of goat's hair, perhaps embroidered along the edge, thrown about the body, concealing the left arm, but leaving the right arm free; and we have a picture of Abraham as the ruin of his city present him.

His herds, for he was a shepherd, were in the care of keepers who grazed them in the valley of the Euphrates, or, as the winter rains permitted, further in the interior. We may see him going from flock to flock counting the animals, and taking from the shepherds little receipts recorded in wedged-shaped letters upon clay; such receipts are now found among the ruins.

The picture which we have of his wife, his mother, and his sisters is not less vivid.

Even in those days it was not proper for a woman in the Orient to reveal her face to a stranger in public; therefore she is seldom represented upon sculpture. Her outer garment resembled that of her husband, though more richly embroidered. Her heavy black hair was knotted upon the head and held in place by means of a single long bronze pin.

She was proud, and sought to increase her natural charms by tattoo marks upon her face and body; and she even colored her cheeks and darkened her eyelids. A marble cosmetic case with two cells, one containing henna, the rouge of the Orient, and the other the black kohl, was found in one grave.

She was exceedingly fond of jewelry. Her most striking adornment was a wide band of gold about her forehead. Her nose and ears, which were pierced, were decorated with rings of bronze or silver, sometimes set with stones or shells. Her fingers and thumbs bore rings of bronze, silver, or gold.

Bracelets or anklets and large neckbands were among her jewels, but the most common adornment of all was the beads about her neck. Some were of brightly colored stone cut into every imaginable shape and highly polished; others were of gold spread over a filling of bitumen.

She was not the slave that the woman of a later date in the Orient became. Generally, the only wife of her husband, she ground the barley meal in the stone mortar; she brought the water from the canal; and sometimes she wandered over the desert gathering the roots of the shrubs for fuel. The more prosperous families had servants and even slaves to perform the more difficult labor.

ABRAHAM AS A BOY.

Of the early child of Ur the ruins have given us a picture. There was the rattle of clay for the infant days, and the clay dolls and animals of fantastic shapes when the rattle was outgrown. At Bismya we found a game-board of clay, showing that the boy of Abraham's time knew a game similar to chess.

He was fond of the chase, and then game was more plentiful than now about Ur. Mounds upon the hills which he had learned to ride, when a boy

child, he hunted the elephant and the lion and the ostrich, but now they have all disappeared from the valley. With the greyhounds he chased the gazelles, the jackals and wolves of the desert and the wild boar of the marshes he despised.

Though the Biblical picture of the life of Abraham and the home of his boyhood days is faint, the ruins of his native city have at last made it distinct. One may now walk in the streets in which Abraham used to play, and may climb the steps of the great temple which when a boy he mounted to gaze far out upon the horizon beyond which he later led his people. As one digs into the ruins, every bit of pottery, every brick, and the inscriptions help us to understand his age better.

The ruins of Ur are now owned by the Montifik tribe of Arabs, at whose head as sheik is Saadun, one of the most powerful men of the desert. With him I lived several days while he was encamped within sight of the ruins of Ur. While I was reclining upon the camel-saddle in his tent, as did Rachel of old, discussing with him where water might be found, listening to the disputes as to the ownership of the desert wells, eating with him from the same dish upon the ground between us, and using our fingers as forks while watching the Arab maids as they lingered and chatted at the well, or when awakened in the early morning by the grinding of the mills in a score of black tents, or at evening time while counting the camels of the great herds as they came trooping in from the desert, or while mingling with the half-clad men of the tribe, and seeing how closely they have adhered to the customs of which the ruins of Abraham's city, just visible upon the horizon, spoke so clearly, it was easy to fancy that one had gone back four thousand years to the time when Abraham lived as we were living. Thus the unchanging life of those remote people unites with the ancient ruin in forming a perfect, vivid picture of Abraham's time and country, a picture which until now has been so faint that it has seemed almost obliterated.

NEW YORK, N. Y.

HOME NEWS

NEW YORK CITY. At a recent church meeting arrangements were completed whereby Mr. R. B. Tolbert becomes the acting pastor of this church for an indefinite time, but with the hope on the part of the church that at no far distant day, the relationship may become permanent.

The new directory of the church, which has been unusually delayed, is just out. It contains, this year, upwards of one hundred and sixty names, a few more than last year. Among the new names may be noted those of Walter G. Davis and family, of Ridgefield Park, N. J., where Mr. Davis is principal of a public school; J. Alfred Wilson and family, of Newark, N. J., where Mr. Wilson is likewise principal of a public school. Among others, are, Miss Ethel Midgough, who is engaged in music work in New York City; Harold Santee, in attendance at the Cornell Medical School; Henry Utter, at the College of Physicians and Surgeons of Columbia University; and Milton St. John, at New York University.

The church has recently taken action making the Sabbath School distinctly an integral part of the church, with the superintendent of the Sabbath School an officer of the church and elected by the church.

C. F. R.

PICTURES WANTED.

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

DEATHS

KENYON. In Hopkinton, R. I., December 9, 1906, Henry Gillette Kenyon, in the 50th year of his age.

Brother Kenyon was a man of very industrious habits. He leaves a widow and six children. He died in the fellowship of Second Hopkinton Seventh-day Baptist church.

L. F. R.

LANGWORTHY. Near Watch Hill, R. I., Jan. 8, 1907, at the home of his daughter, Mrs. Albert Clarke,

John C. Langworthy, in the 75th year of his age.

Mr. Langworthy's birth place and home was the town of Hopkinton, R. I. He was a member of the Second Hopkinton Seventh-day Baptist church. Three children, one sister, many relatives and acquaintances are left to mourn their loss.

L. F. R.

HAMLER. At her home near DeWitt, Ark., Dec. 13, 1906, Mrs. Sarah Webber Hamler.

She was born near Indianapolis, Ind., Jan. 27, 1819. From Indiana she removed with her parents to Hamler, Henry county, Ohio. Here she was married to James Hamler, Dec. 3, 1865. In 1867 they located in Wayne county, Iowa. Eighteen years were spent at that point, in earnest, anxious toil, with commendable success. They came from Iowa to Arkansas in January, 1885, and settled near DeWitt, Arkansas county. That same earnest toil and worthy thrift again surrounded them with comfort and contentment. But in 1901, when it seemed that life and home had come to mean most to them the husband was called beyond. For five years she meets the stern problems of life for herself and loved ones lone-handed, but nobly. Then she too is called home. There were five children born of this union, only two of whom survive the parents, two sons having gone on just a few weeks before the mother. In 1876, during their residence in Iowa, Sister Hamler became the subject of the saving Grace of Jesus Christ. She united with the Methodist church there and on coming to Arkansas united with the Methodist church at DeWitt. During her husband's sickness or about that time, Sister Hamler's attention was called to the "Sabbath Question." She went at the solution of that question with her characteristic earnest directness. It was a struggle, but the matter was soon settled in favor of God's Sabbath. To know duty meant to do duty with Sister Hamler, so Oct. 10, 1903, she united with the Little Prairie Seventh-day Baptist church and remained in this relation until death called her home.

G. H. F. R.

CRANDALL. Enoch A. Crandall was born in Brookfield, N. Y., Feb. 20, 1813, and died in Buffalo, N. Y., Jan. 20, 1907, in the ninety-fourth year of his age.

He was the last of a family of eleven children born to Abram and Sarah Maxson Crandall. His parents removed from Alfred to Friendship, N. Y., in 1822, and were constituent members of the Friendship Seventh-day Baptist church. Enoch became a member of that church in 1830. He is survived by one son and an adopted daughter, Frank Crandall of Buffalo, and Mrs. Alice Williams of Corydon, Pa. Rev. J. W. Sanborn of the Methodist church of Friendship preached the funeral sermon.

COR.

GREENE. At her home in Adams Center, N. Y., Feb. 4, 1907, Eleanor Greene, in the seventy-third year of her age.

Sister Greene was born in Lewis county, N. Y., May 10, 1834, where she spent the early part of her life. When but four years of age she met with an accident by which she lost her eyesight, but she bore this great misfortune patiently, all through her trustful life. She attended a school for the blind in New York City for seven years, and a similar school in Batavia, N. Y., for two years, and thus acquired a practical education. She took great comfort in reading her Bible and other literature prepared for the blind, and kept herself acquainted with the current topics of the times. She was baptized November 5, 1853 and united with the Seventh-day Baptist church of Adams Center, and had been a trustful and consecrated Christian all these years. For twenty-five years she had lived with her unmarried sister, at Adams Center, by whom she was tenderly cared for and by whom she is greatly missed. Besides this sister, she leaves two sisters and two brothers to mourn her departure. Funeral services were held at the

Adams Center church, conducted by her pastor, Rev. E. H. Socwell.

"All is well; Life's journey's done.
All is well, new joys begun.
All is well, temptations past,
All is well, safe home at last."

E. H. S.

CARNS. At the home of her brother, near Adams Center, N. Y., January 23, 1907, Sarah E. Carns, in the forty-seventh year of her age.

She was a member of the Baptist church at Adams Center. Her pastor being ill, the funeral was conducted by Rev. E. H. Socwell.

E. H. S.

BARBER. In North Stonington, Conn., Jan. 31, 1907, Lucy E. Barber, aged 73 years.

Sister Barber was the daughter of Ichabod and Elizabeth Whipple Davis and had spent the most of her life in the vicinity of Ashaway, R. I. Life to her was one of earnest activity till the infirmities of increasing years weakened her powers of endurance. It was her misfortune for many years to be cut off largely from the enjoyment of social and religious gatherings on account of deafness, but the attention of loving friends did much to make up for this great loss and she died sweetly trusting in Christ. When fifteen years of age she was baptized by Elder S. S. Griswold and joined the Second Seventh-day Baptist church of Hopkinton, R. I., and later joined the church of like faith in Ashaway, R. I. In 1852, she was married to Nathan Maxson, who died six years later, and in 1862, she was united in marriage to Phineas W. Barber, who preceded her to the Spirit land only a few years. Funeral services were held in the Seventh-day Baptist church in Ashaway, R. I., Feb. 3, and interment took place in the Hopkinton Cemetery.

W. L. B.

ROSENBERG. Mary Ann Williams was born in Petersburg, N. Y., October 27, 1849, and died at her home in Berlin, N. Y., Feb. 6, 1907, aged 57 years.

At seventeen years of age she was baptized by Elder Hait, a "Christian" minister, and united with that church. At our last communion service, she united with the Seventh-day Baptist church of Berlin; this was a very precious season. Thirteen years ago, the family removed from Petersburg to Berlin. Two years ago, April 20, 1905, her husband, Albert Rosenberg, died. She leaves two children, two grandchildren, and three sisters to mourn their loss. She was ill only five days. We shall miss her from the prayer circle and she will be missed from the home. She was a devoted mother, a kind friend, a Christian woman.

J. G. B.

WELLS. In Ashaway, R. I., Sabbath morning, Feb. 2, 1907, Silas C. Wells, in the 94th year of his age.

Mr. Wells was the oldest son of Russell and Lydia Crandall Wells and belonged to one of the oldest families in New England, his family tracing its ancestry in England back to the reign of William the Conqueror and in this country to Nathan Wells who came here from London in the early part of the seventeenth century, because of the persecution he was receiving on account of his Puritan beliefs. Members of this family have lived in the vicinity of what is now Ashaway, R. I., from a very early day till the present. The early Seventh-day Baptist missionary, Amos R. Wells belonged to the same family. By the death of Silas C. there is removed another of the ties which link the present with the past, as his eyes had witnessed the progress of our government from near its beginning. He was a man of strong convictions and throughout his life had been an advocate of total abstinence. His erect form and clear countenance at ninety gave evidence that he had practiced what he advocated. The services of the church during the last years of his life became very dear to him and till within a few months of his death he was a most regular attendant, not alone at the Sabbath morning service, but at the Junior and C. E. Meetings also. It was delightful to see the pilgrim of more than ninety years gathering with the children in their meeting and an hour later assembling with the young people for their prayer meeting. The strength which had been his for so many, many years abruptly failed and for ten months he was confined to his bed, but the was trustful and his departure came amid blessed peace. His death was indeed,

"Like one who wraps the drapery of his couch
About him and lies down to pleasant dreams."

W. L. B.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

- 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 IX. MARCH 2, 1907.

ABRAHAM PLEADING FOR SODOM.

LESSON TEXT.—Genesis 18: 16-33.

Golden Text.—"Men ought always to pray, and not to faint." Luke 18: 1.

This lesson helps us to form a high opinion of the character of Abraham. He is already manifesting himself as a blessing to his fellow men. It was no matter of personal concern to him whether Sodom were destroyed or not, yet he intercedes with earnestness for his fellowmen in that city.

Between last week's lesson and this we have another record of the renewal of God's covenant with Abraham, and the names of the patriarch and his wife are both changed as tokens of the divine favor. In the early part of the chapter of our lesson there is the record of a peculiar theophany. Three men came to Abraham and enjoyed his hospitality. At least they seemed to be men; but they showed their Heavenly origin by renewing the promise of a son for Abraham, and under the form of one of them Jehovah himself appeared and told Abraham of the threatened destruction of Sodom.

Our author does not hesitate to represent Jehovah as appearing and talking as a man, or even as thinking and acting like a man. He intends no irreverence, and thus makes a very vivid picture of what would otherwise be very difficult to portray.

TIME.—When Abraham was ninety-nine years old.

PLACE.—At the terebinths of Mamre, near Hebron.

PERSONS.—Abraham, and the three men from heaven, one of whom seems to be Jehovah himself.

OUTLINE:

1. Destruction Designed for Sodom. v. 16-21.
2. Abraham Intercedes for Sodom. v. 17-33.
16. And the men rose up from thence. As the heavenly visitors are about to depart, Abraham courteously accompanies them a short distance on the way.
17. And Jehovah said, Shall I hide from Abraham, etc. Verses 17-19 are a digression from the narrative to explain the situation. Our author tells from his point of view what God thought, (said in his heart) in order to explain why he disclosed his purpose to Abraham.
18. Seeing that Abraham shall become a great and mighty nation. The importance of Abraham in the sight of God is such that it is highly appropriate that he shall be informed concerning the plans of God. And especially when these plans have to do with the withdrawal of God's mercy from a people it is fitting that the man through whom blessings are to come to all the world should know of this action. We are not necessarily to infer that Jehovah told Abraham of the fate of Sodom that he might have the opportunity to intercede. Rather this was an example of God's righteous dealings for Abraham's instruction and development. Shall be blessed in him. Or rather shall bless themselves, as in ch. 12: 3. See note on Lesson 6.
19. For I have known him. That is, I have chosen him, and admitted him to relations of intimacy. This verse explains the purpose of the call of Abraham. He is to found a family, and train his child, and indirectly his descendants in the true religion, that they may maintain right relations with God and right relations with men, and thus be enabled to inherit the promises of

God and accomplish all that God has designed. 20. Because the cry of Sodom and Gomorrah is great. Of the cry of Sodom and Gomorrah has in truth become very great. The cry does not mean the report concerning these cities, but rather their crying demand for punishment. It is worthy of curious notice that Abraham intercedes for Sodom only where Lot was, and not for Gomorrah. Possibly he had no confidence at all that righteous men would be found there.

21. I will go down now. Jehovah wishes to make a careful investigation before proceeding to judgment. Compare ch. 11: 5 where Jehovah is making an examination of the tower of Babel. By a bold figure our author is not only representing Jehovah as appearing in the form of a man, but also as thinking and acting like a man.

22. And the men turned from thence. That is, two of them, as is implied here and plainly stated in ch. 19: 1. But Abraham stood yet before Jehovah. Some think that we should read, "But Jehovah stood before Abraham." Compare however ch. 19: 27.

23. Will thou consume the righteous with the wicked? Abraham assumes that there may be some righteous people, like Lot, in Sodom; and suggests the impropriety of the destruction of the city on this account. He seems not to have thought of the expedient of separating the righteous from the wicked. He intercedes with diffidence, humility, and reverence. Some have criticised Abraham's prayer as showing the Jewish bargaining spirit; but such a view misses the sublime simplicity of this eloquent prayer. Each step of the prayer marks a triumph of faith, as the patriarch prays not upon his own behalf but for his fellow men, not even mentioning his nephew Lot.

24. Peradventure there are fifty righteous. This seemed as small a number for the sake of which it would be at all fitting to ask for the sparing of the city.

25. Shall not the judge of all the earth do right? Thus does Abraham express the loftiest view of the justice of God. If it is incumbent upon a judge of least authority to give decisions with equity, how much more shall we expect the highest Judge of all, the one who has authority for the punishment of all the sins of the earth, to render judgment with perfect fairness.

27. But dust and ashes. In speaking to the Judge of all the earth Abraham is very mindful of his own frailty and insignificance.

28. Will thou destroy all the city for lack of five? That is, for five less than the fifty for which he has already received the promise of clemency.

29. Peradventure there shall be forty found there. Encouraged by the granting of this petition Abraham takes off another five. Then growing bolder he subtracts ten once, twice, and a third time.

32. And I will speak yet but this once. Some have criticised Abraham because he thus put a limit to his petition. Why did not he ask for five more? But he may have thought that there easily would be found as many as ten righteous people in Sodom, and his sense of justice may have suggested to him that it was not fair to ask for the deliverance of the city for less than ten.

33. And Jehovah went his way. The fate of Sodom was sealed. Very likely however Abraham did not then know that the ten righteous could not be found. Communing with Abraham. This verb is translated hundreds of times elsewhere, "talking" or "speaking."

Nature and Achievement.

Beethoven used to delight in long walks in a drizzling rain. He would speed on in great delight in weather that would drive others indoors. When he returned his head was full of glorious musical ideas which had sorted and arranged themselves and were ready to be committed bodily to paper. Nature has had a wonderful influence on the minds of men. To Wordsworth it gave poetry, to Agassiz it gave science, and to all it has a message.



EDUCATION SOCIETY—TREASURER'S REPORT.

Second Quarter, 52d Year, November 1, 1906, to February 1, 1907.

I. REVENUE AND EXPENDITURE.

DR.	
Balance on hand November 1, 1906.	
Seminary Fund	\$688 96
General Fund	449 69
Interest on bonds and Mortgages:	
Alfred University	16 50
A. J. Armstrong	18 00
W. C. Belcher Land Mortgage Co.	42 00
Mrs. S. D. Burdick	3 00
H. M. Crandall	15 00
O. P. Fairfield	60 00
Daniel Lewis	121 80
John R. Mann	91 35
Mayfield Heights Realty Co.	90 00
M. L. B. Merrill	27 00
Fred W. Mundt	75 00
G. W. Rosebush	31 50
Laura C. Saunders, per C. L. Shaw	69 00
Della M. Sullivan	45 00
Charles R. Voorhees	9 00
Edith B. Wheaton	15 00
J. J. Wilcox	90 00
Interest on Note, Alfred University	819 15
Interest on Theological Endowment Notes:	63 00
1st Alfred Church, for Boothe	
C. Davis	15 00
S. G. Crandall	10 00
George W. Hills	10 00
Estate of Jas. W. Hoard	11 88
Henry M. Maxson	4 50
Henrietta L. Maxson	4 50
J. N. Norwood	1 67
A. W. Vars	4 00
Contributions for Theological Seminary:	61 55
(a) From South-Western Assoc.	10 00
(b) From S. D. B.	
Memorial Fund:	
Maintenance	100 00
Books	50 00
(c) From Woman's Board	2 50
(d) From Churches:	
1st Alfred, N. Y.	15 75
Andover, N. Y.	1 14
1st Brookfield, Leonardsville, N. Y.	1 00
Chicago, Ill.	7 00
Fouke, Ark.	5 10
Hartsville, N. Y.	5 07
1st Hopkinton, Ashaway, R. I.	1 92
Independence, N. Y.	3 75
Little Genesee, N. Y.	10 00
Milton, Wis.	5 54
Friendship, Nile, N. Y.	3 51
New York City	23 25
Plainfield, N. J.	20 64
Riverside, Cal.	4 05
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Sabbath Recorder

PLAINFIELD, N. J.

Welton, Iowa	5 95	140 72
(e) From Individuals: A Friend	25 00	328 22
Contribution for General Fund:		
Friendship church, Nile, N. Y.		1 42
Total		\$2,411 99

CR.		
Alfred Theological Seminary	\$ 650 00	
Alfred University, General Fund	400 00	
American Sabbath Tract Society:		
200 Reports to Conference	45 00	
University Bank:		
Rent of Safety Deposit Boxes	4 00	
Salary of Treasurer	25 00	
Balance in Bank February 1, 1907:		
Seminary Fund	\$771 39	
General Fund	516 60	1,287 99
Total		\$2,411 99

II. PRINCIPAL DR.

Balance on hand November 1, 1906	\$ 11 29
Payment of Bonds and Mortgages:	
Mayfield Heights Realty Company	3,000 00
Payment of Theological Endowment Notes:	
Estate of James Hoard	\$100 00
Henry H. Maxson	5 50
Henrietta L. Maxson	5 50
Total	\$3,122 29

CR.	
Invested in Japanese Bonds	\$2,756 70
Invested in Stock:	
Alfred Mutual Loan Association	364 40
Balance in Bank February 1, 1907	1 19
Total	\$3,122 29

III. CONDITION OF ENDOWMENT.

(a) Productive:	
Bonds and Mortgages	\$36,556 70
Stock	2,662 54
Notes Receivable	2,000 00
Theological Endowment Notes	4,699 00
Cash	1 19
Total	\$45,919 43
(b) Non-productive:	
Old Endowment Notes	10,944 43
Notes Receivable	175 00
Theological Endowment Notes	200 00
Theological Pledges	237 50
Total	\$11,556 93
Total	\$57,476 36

Respectfully submitted,
A. B. KENYON, Treasurer.

ALFRED, N. Y.,
FEB. 1, 1907.
Examined, compared with vouchers, and found correct.

J. BENNETT CLARKE
E. E. HAMILTON Auditors.

YOUR AIM IN LIFE.

The best thing in this world is a good man. The first thing that a human being should recognize about himself is that his character is his distinguishable feature.

It is not the amount of money, the amount of power, the amount of brains that a man has, but his character. Whatever fellow men may say or do to the contrary, this is a fact, that what separates him from others and gives him his individuality, is his goodness or lack of goodness, according to its degree. Money, power and brains have their place, and exert an influence in deciding a man's position and recognition; but by the standard of ages, by which every one is tried in character and in God's sight, which is the final and determining sight, men are what they are in wishes and purposes.

It is not, then, too much to say that the supreme ambition of a person's life should be to secure a worthy character. Your daily duties are part of your religious life just as much as your devotions.
—Henry Ward Beecher.

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 Washburn 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.

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Plainfield, N. J.

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or Prof. A. E. WHITFORD, M. A., Registrar,
Milton, Rock County, Wis.

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Editorial

Ignorance the Greatest Foe

WHAT we have said concerning the results of historic and literary criticism upon the Bible, in the last two issues of the RECORDER, suggests much more that is of importance. Prominent among these suggestions is the fact that ignorance concerning the Bible, on the part of those who are not its friends, is a greater foe to it than any genuine criticism can be. The results of criticism to which we have already called attention and the results which are familiar to everyone who has given the subject adequate attention emphasize a strong plea for more careful Bible study. All Bible School interests ought to be strengthened greatly by that inspiration and excitement toward Bible study produced by criticism. The RECORDER will feel that it has done excellent service if what has been said and what is being said concerning the Bible and criticism shall result in a large increase of Bible study, in doubling the number of those who become regular attendants upon the various classes in our Sabbath schools, and in intensifying the efforts of the teachers of such classes to strengthen the faith of their pupils in the word of God, "that abideth forever." Those who know little concerning a question are likely to be indifferent, or if slightly awakened, are likely to be fearful because of ignorance. This is abundantly illustrated in connection with Bible study. Few people—too few even of those who are teachers,—appreciate how richly the Bible repays careful, persistent and prayerful study. Superficialness is one of the great foes to Bible study. Superficialness may be relieved somewhat by intensity along specific lines of investigation but breadth of investigation and of study is necessary for the removal of fear and doubt. Knowledge is an essential attendant upon faith, up to the point where our ability to know finds its limit. Such a knowledge is doubly essential if faith would pass beyond the limits of present knowledge into larger fields, yet assured by what we do know and by experience of God and with God, that what we do not know we may confidently await without doubt or fear. Our purpose in writing this is to emphasize the fact that ignorance concerning the Bible is the main source of doubt with reference to its truth and of fear concerning its future. The friends of the Bible can do no better work in its behalf than to call for the most thorough investigation which candor, knowledge, sci-

entific research and literary analysis can bring to bear. Pastors and Sabbath school officers should labor unceasingly to convince those whom they teach that the best antidote for fear and doubt concerning the Bible is to become more familiar with it. One can hardly be reckoned as an intelligent friend of the Bible who does not take this attitude.

Revelation Through Human Experience

CERTAIN mechanical theories concerning revelation and inspiration which were formulated by the rabbis during the least spiritual period of Hebrew history, have obscured some of the essential features of inspiration, and perverted the relation of the Bible to human experience. God's primary method of revealing Himself is through human experience. The human soul, communing with God, inspired and filled by the Holy Spirit, is the primary agency in Divine revelation. This fact appears with great beauty and power in the Old Testament. The Bible is the record of the experiences of those men of God, who, communing with Him and guided by the Holy Spirit, have recorded their experiences and the results of their experience of God and with God. The narrow mechanical theories which Jewish Rabbis announced were part of their spirit-destroying formalism. They made the revelation of Divine will an abnormal, mechanical operation, instead of the living, spiritual soul experiences of inspired men. Investigation, historic and literary, brings out the fact with increasing clearness and forcefulness that Moses and Isaiah, Jeremiah and David recorded their spiritual experiences in the Imperishable Word, the Old Testament. This fact lifts the whole question of inspiration, of Divine truth embodied in the Bible, above lifeless mechanical lines and gives the ever-brightening record of the revelation of God through his chosen servants. This great truth was the central point of Christ's teachings concerning the Scriptures. "The words I speak unto you, they are spirit, they are life," was one of the many ways in which Jesus discarded the mechanical theories through which the Jews perverted and obscured spiritual truth. Jesus thus brought the Divine Word close to the hearts and lives of His followers. He brought them into something like the same experience by which God's ancient servants spoke to them, and now speak to us in the recorded Word. We need to grasp this higher truth that the method by which God has revealed Himself and continues to reveal Himself to men is through experiences of Himself in the hearts of His children. This is doubly needed in these days when mechanical theories of the universe and of human life are so deadening and benumb-

ing to spiritual development. This age talks loftily of "scientific methods." But it has not yet learned to apply such methods to that highest of all realms of human life, our spiritual experiences. Scientific methods are accustomed to deal with material things; the outer phenomena of actual realities. The laws which govern physical science are far below those which must be brought into use before the scientific method can be applied to spiritual and religious experiences. Scientific inquiry concerning truth, or a given creed, must first inquire what the effect of that truth, or that conception of truth, is upon the lives and character of men. Jesus laid down the true scientific norm when he said, "By their fruits ye shall know them." Science determines the strength and value of steel and stone for architectural purposes, not only by analyzing the substance and structure of steel and stone, but by the results which come when steel and stone are placed in certain relations to each other and to that great over-dominating law of the universe men call gravitation. This is the lowest form of scientific inquiry. The higher field of inquiry, and the boundless one, asks "What effect does truth produce on human character, individual, and general? What are its ethical requirements? What are its spiritual results? What do men and women become when such ideas enter into their lives, dictate their choices and control their actions? When the facts of spiritual experience and the results of religious faith are formulated and analyzed in the light of fruitage, results, character and deeds, then will the "scientific methods" begin to find a place in the study of "inspiration," "revelation" and religion.

Inspiration is Scientific

TESTED by human experience the inspiration of the Bible is in the highest sense scientific, and it may challenge the scientific method to do its most, its best or its worst, in testing the truthfulness of the divine Word. It is in accord with the deepest scientific principles that monotheism, such faith as led Abraham out of Ur of Chaldea, should result in the decalogue and the Old Testament. Nothing less than clear-cut monotheism could have given birth to the ten commandments. Those commandments challenge scientific inquiry touching the beneficial results which come to human life and character through obedience to them. Concerning the physical health of men, science declares that whatever prevents or cures disease must be recognized as a scientific truth, and a blessing from the standpoint of science. When science rises high enough to investigate the intellectual and spiritual life of the world as it is investigating

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