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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 than 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

physical and material things, the fundamental truths of the Bible will be found to be supremely scientific. Theology says that he who fears God and works righteousness is the benefactor of all men, in the highest and best sense of that term. This places that principle in theology which requires obedience to the will of God, before science as a proper theme for scientific investigation in view of highest and best results in human experience. God's method of revealing Himself to men through human experience is in accord with the fundamental principles of spiritual science. This conception of the Bible which makes it the record of man's spiritual experiences through the indwelling and guidance of the Divine Spirit, brushes away all mechanical theories of inspiration and shows the Bible to be eternal and invincible because it leads men to highest good. Therefore its friends may welcome criticism and testing. If the reader is fortunate enough to possess two coins of gold, one of which came from the virgin metal that had lain in the frozen mountains of Alaska for countless centuries, and the other from the virgin grains gathered "from Africa's golden sands," he does not doubt the value of either coin nor attempt to contrast the sources from whence they came. Tested by the same fires, the same weights and the same chemicals, these coins of gold are equal. Scientifically their value is beyond question. He who possesses them does not know how the gold was produced. He has no certificate to show by whose hands it was digged, by whom it was melted and coined, but he does not doubt its genuineness, nor rejoice less in its worth because he knows so little concerning whence it came. Scientific experience proves it to be gold. There faith rests and enjoyment begins. With equal certainty and not less positively does the truth of the Bible,—all truth,—welcome scientific investigation. It calls for testing. For more than three thousand years the record of human experience of God and with God, written in the Old Testament, has grown brighter and stronger through inquiry and criticism. The eternal value of truth is revealed when science searches concerning it; what it is, whence it came, and what it does. For this reason the Bible has welcomed, does welcome and will welcome the most critical inquiry that science can bring, even though it comes with undevout hands and destructive purpose. The beginning of certain forms of criticism, three hundred years ago sought to destroy the Bible. Present results indicate that the divine overruling has restrained those destructive purposes and compelled them to bring final tribute to the truth that God has thus revealed. It is not too much to hope and prophesy that the final outcome of the present dominating tendency to test everything by "scientific methods" will clarify the essential and fundamental truths of the Word of God, purify them by fire, and stamp them anew with abundant evidences of their divine birth and their eternal worth to men. A paper weight of sardonyx lies on my table. The hands of one of my children plucked it from the waves of the Pacific last year. The lapidary has burnished it, and it lies here proof of a daughter's love, a "precious stone" of beauty. How did God form this sardonyx? Where was it wrought into being? What divine art mingled its matchless colors? What convulsion of nature broke it from the parent rock, flung it into the waves of the Pacific, where it was washed and worn, worn and washed through countless years? I do not know. I do not care. I rejoice in its possession. It tells numberless stories,

stories of science, of Divine power and Divine love. It is a revelation from God. It associates itself and my thoughts with the book of Revelation, the final triumph of righteousness, the glory of God's Kingdom, the triumph of His saints. What care I for the little questions that doubt may raise concerning it? It is a sardonyx. It is beautiful. It is mine. I tell this story of that "paper weight" to awaken in your heart such confidence in the precious Word, washed and worn by criticism, tried by fire, as gold is tried, until it glows with truth and the blessings which Divine love brings into the life of everyone who will believe. When God's Book is seen thus, doubt dies and fears hide away as bats do at sunrise.

Socialism THE development of any question like Socialism is marked by no little crudeness. Such questions must pass through several stages before adequate conclusions are possible and before wise and candid consideration can be secured. W. H. Mallock has been delivering a series of lectures on Socialism at Columbia University, New York, the fifth and last of which was given February 19. Mr. Mallock has said many excellent things in these lectures and, as we presume they will be put in book form, we suggest that our readers will do well to give them further attention. Mr. Mallock has suggested, if he has not fully discussed, one important error which has hitherto been prominent in Socialistic circles. It has been assumed by Socialism—it must be confessed—that the main, if not the only source of wealth is labor. The laboring man has been defined as one who works with his hands. Thus it has come about that the "working man" has been exploited as the source of productive wealth and as being entitled to a much larger share of the wealth of the world than he has hitherto enjoyed. Men are beginning to apprehend that "brain work" is a large, if not the largest factor in producing wealth. Crude Socialism has not recognized this fact, but it must be recognized. Because the men who produce wealth by thought, inventions, the organization of business, the development and prosecution of great enterprises, etc., are few, they have been ignored or treated as an unimportant factor. A single illustration will make clear what we mean. There are three great iron-working establishments within thirty minutes' walk of our desk. Many hundreds of men are employed in these establishments and the output of machinery,—printing presses, iron-working machinery, wood working machinery—is immense. Great wealth is represented in these three establishments. Any analysis of the work which is carried forward and the real sources of wealth represented by these establishments reveals that the brain work of a few men is not only the primary productive source of wealth, but that without this brain work the muscular power of "the working man," would be of little or no value. The inventive genius which has produced the machines, and the mental activity of owners, superintendents, foremen and the like, are the first and most essential elements of success in these establishments. Similar illustrations appear everywhere. It was Benjamin Franklin who said something like this: "The eye of the master is of ten times more value than the hands of the workmen." That is another form of enunciating the great truth that thought is the

real source of success in business and the prime factor in producing wealth. Business wisdom, wise management, and similar forms of intellectual activity must precede success in every department of business. Business enterprises can not be organized and sustained so as to give an opportunity for muscular effort, and place for the working man, without this antecedent development and application of thought. The larger truth is this: brain and muscle acting together create business, produce wealth, preserve wealth, perpetuate business and bring all best results in civilization.

EXTRACTS from a discourse by Rev. D. Burdett Coon, of Shiloh, N. J., will be found on another page. The discourse was printed in the *Bridgeton Evening News* of February 16. We should be glad to give it to our readers entire, if space permitted. We are able to give enough of it to show its genuine value. Mr. Coon is well prepared to speak upon such a theme from personal experience. The best interests of our country, notably of Seventh-day Baptist churches, call for a reconsideration of the nobility and value of agricultural pursuits because of their bearing upon social, religious and denominational life. The RECORDER commends the consideration of Mr. Coon's words and suggestions to its readers in general, and to our pastors in both city and country. Many a time and oft, the editor longs to lay down the worry, the wear and tear of the place he occupies and turn to the restful life of a farm with its abundant lessons of wisdom, and that communion with God to which it always leads the devout and observant heart.

FROM the active and extensive work of preparation which is being done by the Committee of Arrangements the indications are that the National Peace Congress to be held in New York in April will be the greatest national demonstration in behalf of international arbitration and peace which this country has ever seen. Two national arbitration conferences have already been held, both of them in Washington, the first in April, 1896, and the second in January, 1904. The coming Congress will be wider in scope than either of these, and will include in its program not arbitration only, but most or all the great subjects with which the international peace movement deals. The suggestion of such a meeting came from the national peace congresses which have been held in Europe for the last three or four years, notably in France and Great Britain. These originated in the feeling that the international peace congresses would be made much more effective if the subjects to come before them should have careful preliminary study in national conferences. The purpose of the New York Congress, however, is not to prepare the way for the sixteenth International Peace Congress, which meets in Munich, Germany, next autumn, but to promote the development and expression of American public sentiment in support of the important subjects which have been suggested for the program of the second Hague Conference. These subjects, as formulated by the Interparliamentary Union at London last June, are: (1) a general treaty of obligatory arbitration; (2) a periodic world congress or assembly; (3) the

limitation of armaments; (4) the examination before hostilities are begun of all contested issues by an impartial commission of inquiry; and (5) the immunity from capture of all unoffending private property at sea in time of war. The indications are now that the Hague Conference will assemble in the early summer, possibly in June. The originators of the coming New York Congress have felt that the American delegates to the Hague Conference ought to enter it feeling that they have the support of practically the whole of the enlightened public opinion of the United States. It is well known that the success of the first Hague Conference was due in no small measure to the manner in which the public sentiment of the United States expressed itself in a great variety of ways through the American delegates. Hence the desire that the second Conference, which, from the fact that it will be composed of representatives of all the nations of the world, will be much more important than the first one, should feel the full weight of American public sentiment, which at critical periods has often done so much for the pacific settlement of controversies. The New York Conference will open in Carnegie Hall on Sunday evening, the fourteenth of April, with a great musical consecration service under the leadership of Mr. Damrosch. The list of speakers includes men of national and international reputation. The Congress will give a new impetus toward peace, and hence toward true national greatness.

REPLYING to inquiries already made and anticipating other questions, we present the following facts concerning the sessions of the Associations for May and June, next. The South-Eastern Association will be held at Salemville, Pa., beginning May 16, 1907. O. A. Bond, Salem, W. Va., is delegate from that Association to sister Associations.

The Eastern Association will be held at Ashaway, R. I., commencing May 23. This date does not agree with the date published in the Minutes of the Eastern Association, it being one week earlier than that date. But since the South-Eastern Association fixes the schedule for all the Associations we make this announcement and call the attention of officers of the Eastern Association to the discrepancy. The record of the Eastern Association published in the Minutes, runs as follows: "Voted, that we adjourn to meet on Thursday before the last Friday in May, 1907." We call attention at this early date that the matter may be considered by the officers of the Eastern Association, and that they may make any correction or addition to this announcement. Charles H. Stanton of Westerly, R. I., is moderator. W. L. Burdick is delegate from the Eastern Association to the South-Eastern, with S. R. Wheeler as alternate. L. F. Randolph is delegate from the Eastern to the Central, Western and North-Western, with H. N. Jordan as alternate.

The Central Association will meet at Leonardsville, N. Y., commencing May 30. The chairman of that Association is A. L. Davis of Verona, N. Y. The delegate from the Central Association to the South-Eastern and Eastern Associations is Rev. A. L. Davis with Rev. R. C. Davis as alternate. The delegate from the Central to the Western and North-Western Associations is Rev. E. H. Socwell; Dr. A. C. Davis, Jr. alternate.

The Western Association will meet in Nile, N. Y., commencing June 6, 1907. The delegate from the Western to the South-Eastern, Eastern and Central Associations is Rev. O. D. Sherman; Rev. A. G. Crofoot, alternate. The delegate from the Western Association to the North-Western Association is Professor C. B. Clarke; Rev. S. H. Babcock, alternate. The moderator of the Western Association is Paul E. Titsworth, Alfred, N. Y.

The North-Western Association will be held at Albion, Wis., commencing June 13, 1907. Rev. W. D. Burdick, Farina, Ill., is moderator. Delegate to sister Associations from the North-Western Association George W. Lewis, M. G. Stillman, alternate.

EDITORIAL NEWS NOTES.

An electric train on the New York Central Railroad, leaving the Grand Central Station in New York about six o'clock on the evening after Sabbath, February 16, was wrecked near 205th Street. Investigation up to this time indicates that the wreck was caused by the "spreading of rails." On the other hand there is evidence that the train was "running at a fearful rate," and there can be little reason for doubting that excessive speed was a factor in the disaster. Twenty-one deaths have already resulted from the wreck, and at least one hundred and forty were injured. The folly and ruin which attends the craze for speed and the rush of business during these days is so fearfully illustrated in railroad accidents, that thoughtful men shrink from stepping upon a railroad train. Unless some halt shall be called in the list of deaths brought about by railroad accidents, that public distrust of railroad management which is shown in legislation concerning "rates," etc., will be a very slight factor in the final indictment which the public will bring against railroad management.

The Immigration Bill which it is hoped will solve the difficulties connected with the Japanese problem in California has become a law during the past week. Meanwhile it is evident that the trouble connected with the attendance of Japanese pupils upon the public schools of San Francisco can be easily adjusted by debarring adult pupils and those unacquainted with the English language from the Primary schools. It would have saved no little misunderstanding and wrangling if the authorities in San Francisco had taken this rational stand at the beginning. There would have been no opposition to excluding adult Japanese from the schools, not because they were Japanese, but because they were adults. The school issue ought also to have been kept entirely free from any complication with the "coolie question."

The Church Laymen's Union was organized in the city of New York, on Sabbath, February 16, by delegates from Episcopal churches from twenty-six of the leading cities and towns of New England and the middle states. This movement aims to train business men for church work. The RECORDER has at different times called attention to the fact that while the supply of ministers for Protestant pulpits is inadequate, there is increasing activity on the part of unordained men toward greater and more efficient service in Christian work. This Laymen's Union is one of the developments along that line.

The final vote in the United States Senate concerning the seat of Senator Reed Smoot was taken February 20. Mr. Smoot retains his seat

by a vote of forty-three to twenty-seven. The agitation concerning Smoot's fitness for his place has been going on for the last four years. The decision which has been reached by the Senate rests upon legal considerations. That body has decided that however objectionable the practice and theories of the Mormons may be, Senator Smoot, having been properly elected from the state of Utah, may not be expelled from the Senate except upon charges of personal wrongdoing, such as have never been preferred against him. Seen from the moral and social side, we regret the decision of the Senate. On the other hand we see no ground upon which it can be successfully challenged. The result shows that the Mormon problem is deep-reaching and that it can not be eliminated from national politics with out some change in the fundamental laws which now control the election of men to Congress.

Dr. Harry Pratt Judson who has been acting president of University of Chicago since the death of President Harper, two years ago, was unanimously elected president of the University February 20. Dr. Judson formerly occupied the chair of Political Science and was dean of the faculties of Arts, Literature and Science. He is reckoned as "an authority on international law and political systems." It is not likely that he will develop those executive characteristics which made the late Dr. Harper so potent a personality in the affairs of the University.

Latest reports indicate the renewal of hostilities between the states of Honduras and Nicaragua, in Central America. The result, when compared with disturbances between greater nations, can be scarcely more than a "tempest in a teapot."

Reports at the close of the week announce that tremendous gales, excessive snow, hail and thunder storms swept over Northern Europe February 20. These storms were especially severe in England and Scotland. That section of Europe has suffered unusually, from storms and severe cold during the present winter.

The sale of cigarettes in the United States is increasing rapidly in spite of adverse laws. The United States Tobacco Journal reports that official statistics show that eight hundred and fifty-one million more cigarettes were sold in 1906 than in 1905. This indicates the weakness of all legislation, however just and desirable it may be, in the face of adverse public opinion.

The tide of public opinion favoring reduced rates for passenger traffic on railroads seems to be rising in almost every state. During the past week the State Railroad Commission of Wisconsin has ordered a flat rate of two and one-half cents per mile. It also recommends that family mileage books of five hundred miles be issued for ten dollars. Agitation for a two cent rate is strong in Pennsylvania and other eastern states. These demands are one of the forms in which public opinion expresses its opposition to what is thought to be the excessive charges and burdens that the railroads have put upon the public.

The will of Ex-Governor Higgins, an account of whose burial we gave last week, indicates that he was possessed of from fourteen to sixteen millions of dollars. Very little of this goes to public charities.

A bill has been introduced in the Legislature of New York by which it is hoped that hasty and improper marriages will be somewhat checked.

At the present time it is said, "Nothing is easier in New York state than to get married." The bill under consideration proposes several checks which it is hoped will result in social and moral good.

The Baptist denomination is about sending out a delegation from the United States to study the mission work of the American Baptist Missionary Union in China and Japan. It is announced that about thirty Baptist clergymen and laymen will sail for Honolulu March 8.

A trial vote has been taken during the past week in the Chamber of Deputies, the Legislature of France, by which the Government is strongly sustained in its latest liberal provisions concerning the Roman Catholic church. While the Government does not recede from its position, that the Church and the State must be separated, a large majority in the Chamber of Deputies favors liberal policy toward the Church. While the Pope, on one hand, and the Government on the other are likely to retain their respective positions, theoretically, it now seems probable that the acute stage of the difficulty has been passed.

The Secretary of the Treasury of the United States, Leslie M. Shaw, was the principal speaker at a social meeting of the Methodist, Presbyterian, Congregational, and Baptist churches in Chicago on the evening of February 19. The purpose of the meeting was to form an interdenominational union in Chicago. Among other things Mr. Shaw said:

"While I appreciate that a church must be built on a belief, and while I am nominally a Methodist and believe in the teachings of my church and am proud of her record, I am sufficiently catholic in spirit and in hope to welcome with delight a movement that would unite all those who believe in the Lord Jesus Christ as the Savior of the world, and who recognize Him as the only hope for the race, whether Catholic or Protestant, whether Armenian or Calvinist, in putting the Word of God into every home and in placing the Gospel in easy access to every person. There is no trend so regrettable to me as that toward caste. I do not like the tipping habit for several reasons, but, primarily, because it is based upon the assumption of social distinctions. The true American spirit tallies with the Gospel spirit of equality, and he who breaks it down in the church with an overdrawn picture of its absence contributes in no degree to its restoration. The assumption of equality will go far toward maintaining it."

The 81st annual report of the American Tract Society states that the society has been the pioneer of federation in the churches; that during its 81st year, it has added 87 new publications, in 14 languages to its list, has issued two Bohemian periodicals, and is now furnishing a Christian literature in each of thirty languages. It has aided evangelical missionary presses abroad, whose issues are now being largely imported for use in our own land. Immigrants, says the report, of Iberic, Slavic, and Hebraic origin, are now the major portion of the total immigration. With immigrants must be classed in many respects the people of our island possessions. Our country is now the home and foreign mission field of the world. At Ellis Island, New York, the society has maintained three colporters for immigrants, polyglot linguists, distributing printed pages in 30 languages, characters and dialects.

Cotton and its products brought practically 500 million dollars into the United States from foreign countries in the year just ended. The value of cotton, raw and manufactured, and its products in various forms exported during the year aggregated 485 million dollars and thus formed more than one-fourth of the total exports of the country in the year of its greatest export record. Figures just compiled by the Bureau of Statistics of the Department of Commerce and Labor show that the total value of raw cotton exported in the calendar year 1906 was 413 million dollars, this being the first calendar year in which the export figures of raw cotton touched or crossed the 400 million dollar line. Of the cotton manufacturers exported the bulk went, of course, to countries other than Europe, which as a manufacturer of cotton goods buys little of the product of our cotton mills. The value of cotton cloths exported during the year was 32¼ million dollars, of which a little over one-half million dollars' worth went to Europe; 16¾ millions to China; 5 millions to other countries of Asia, including Japan, India, Hongkong, and the Philippine Islands; while about 3 million dollars' worth went to the West India Islands exclusive of Porto Rico; 1½ millions to Central America, and more than three-quarters of a million dollars' worth to Canada. Of this miscellaneous manufactures of cotton the total value of the exports was 10½ million dollars, of which over 2 million dollars' worth went to the United Kingdom, over 1 million to Germany, 2¼ millions to Canada, and about a half million dollars each to Mexico, Cuba, and the Philippine Islands.

A terrible marine disaster occurred at Hook of Holland on the morning of February 21. A violent gale had swept the North Sea during the night and the mail steamer, Berlin, which runs between Harwich, England, and Rotterdam, Holland, after a rough night's passage, was just entering the mouth of the Maas river. The river has been improved by long jetties which form a sort-of harbor for vessels when they pass in from the ocean, on their way to Rotterdam. It appears that the steamer became disabled, almost instantly, at the moment of passing between the jetties. The force of the gale drove her upon the end of one jetty. She struck amid-ships, the hull breaking in two and the fore part sinking almost immediately. A few persons clung to the remaining portion of the vessel but at the present writing it seems that Captain Parkinson of Belfast, Ireland, reached the shore alive. Desperate efforts were made during the day to save those who were clinging to the wreck. Probably one hundred and forty-two of the one hundred and forty-three persons on board the vessel were lost. With the information now at hand the accident seems to have been due to the breakage of machinery and not to the negligence of those having the vessel in charge. The Berlin was an English steamer, built in 1894, three hundred and fifty-two feet long, and about eighteen hundred tons burden. The route between Harwich and Rotterdam is a popular one, and most of the passengers were business men returning from England to the continent. Later.—After more than thirty hours of repeated efforts, twelve or fifteen survivors were taken from the wrecked steamer, greatly exhausted, but yet alive. The work of the Dutch life-savers, cheered on by Prince Henry, deserves great praise.

Right Honorable James Bryce, the new British Ambassador to the United States, reached New

York February 21, and went directly to Washington. Mr. Bryce is a man eminently fitted to fill the important position to which he has been appointed. On landing he refused to be interviewed by reporters upon questions touching national politics, although he announced that his purpose would be to preserve the long continued and strong friendship which exists between England and the United States. When asked if he had brought any special message from King Edward to President Roosevelt, he said: "Whatever passes between King Edward and myself is a matter of absolute secrecy." He is accompanied by his wife. They will occupy apartments in Washington, temporarily, while the buildings belonging to the British Embassy are being put in order.

February 22 it was announced that the Teachers College, a special school connected with Columbia University for the training of advance teachers, had received an anonymous gift of four hundred thousand dollars, which, together with other gifts, makes an endowment of over a million dollars. Mr. John D. Rockefeller has given nearly half of that sum to this school. The endowment was started by a gift from Mr. Rockefeller in 1902.

Washington's birthday, February 22, was celebrated throughout the country with more or less appropriateness, in exercises varying between important meetings and addresses of high character, and ball games.

A struggle is going forward between the health authorities in New York city over the pasteurization of milk furnished to that city. The question is one of general interest, and to the average reader it seems that all milk sent to large cities should be sterilized in order to avoid such terrible epidemics as scarlet fever, and similar diseases, as have scourged Chicago and other places during the present winter. It is a significant fact that scarlet fever exists almost as an epidemic in several colleges where there are only adults; Amherst, Williams, Syracuse, Cornell, Harvard, and Wheaton Seminary are among those that are suffering from that "child's disease."

Late reports from Kazan, Russia, reveal the existence of a terrible famine in at least twenty provinces, among which are Kazan, Samara, and Ufa. It seems to be almost or quite the counterpart of the famine in China. It is said that "outside relief" is the only thing that can prevent widespread devastation by death.

Thomas Edison, who has just passed his sixtieth birthday, instead of taking chloroform, because he has reached three score years, announces that he is to start afresh in new fields of scientific inquiry. Mr. Edison has devoted the last forty years to the perfection of inventions "which he believed could be made to pay." It is well known that several of his inventions have revolutionized many features of modern life and have brought both fame and riches to the inventor. Mr. Edison says, "For many years I have longed to take up purely scientific investigation." Thoughtful men will unite in hoping that Mr. Edison may be able during the remaining years of his life to produce results in the general field of science that will equal those which his inventive genius has already given to the practical affairs of the world. Every brain worker ought to note the fact that in spite of the immense work Mr. Edison has accomplished already, he is in excellent health

and strength. This is due to his simple habits of life, to light eating, and what would seem to most workers, a slight amount of sleep. He is reported as saying, "Alcohol scatters thought, while tobacco often stimulates it." Mr. Edison rises at five in the morning, takes a light breakfast at six-thirty; works until noon, eats a light lunch, reaches the table for a six o'clock dinner when the desert is being served, and finishes his meal as soon as those do who have taken the preceding courses. "I seldom waste more than five minutes at the table," are his words.

The House of Representatives at Washington met on Sunday, February 17, and held a memorial service in honor of Honorable Robert R. Hitt of Illinois. Addresses were made by several of his colleagues, the session lasting from twelve to one o'clock.

Richard H. Edmons, in the *Constitution*, Atlanta, Ga., writes vigorously concerning "The South's Prosperity Its Danger." He presents facts and figures to support the idea that the almost endless possibilities of the South, and their rapid development, do not shield it from great dangers. He calls attention to the fact that instead of being "givers" they are yet "beggars;" that they lack that self-reliance, independence, and devotion to highest principles of life which a people with such possibilities and resources ought to possess. He says that "bountiful Providence is pouring more than seven millions of dollars daily into their laps, seven times as much as the present increase in Great Britain's wealth." He fears that the Southern character will be pauperized for want of that self-reliance which is an essential element in individual and national character, but which is now wanting among Southern people. Mr. Edmons is editor of the *Manufacturers' Record*, Baltimore, Md., and his article in the *Constitution* has been reproduced for general circulation in an attractive pamphlet.

The centennial of the birth of the Poet Longfellow occurs February 27. He was born in 1807 and died in 1882. In nobility of character, literary attainments, purity of life, and untarnished manliness, Longfellow stood at the head of the men of his generation. He was a native of Portland, Me. He began to write poems at the age of thirteen; was a student at Bowdoin College from 1821 to 1825, during which years several of his poems of permanent value appeared. His influence upon American literature was as great as that of any other writer, though equalled perhaps by that of Emerson; but the lines of thought pursued by these two writers are so different in many respects that comparison as to the influence of the two men is not easy. Several of Longfellow's works are more distinctly American than those of any other of our poets. Evangeline, Miles Standish, and Hiawatha are representative ones. The passing of a century since the birth of Longfellow has increased the appreciation with which he is remembered, and that appreciation can not grow dim so long as noble manhood, finished intellectual culture, purity of literary style and of character are remembered.

Some remarkable statistics are given out with reference to the growth of religious bodies in New York City. The metropolis has a smaller per cent of Protestant communicants than it had fifty years ago, and a much larger per cent of Roman Catholics and Jews. In 1855 the Roman Catholic communicants numbered 110,488, or 12.2 per cent of the city's population. In 1905

they had increased to 1,061,716, or 26.4 per cent of the population. Protestant communicants now number 337,289, or 8.4 per cent of the population, while fifty years ago they represented 9.1 per cent of the whole. Jews now represent 19.3 per cent of the city's population and are making steady gains. The churchless Protestants of New York outnumber the population of Washington, Idaho, Montana, and Wyoming combined. The value of property held by Protestants has increased over ten times in fifty years, while that of Roman Catholics has increased over twenty-seven times, and that of Jews almost seventy-five times.

WHO GETS THE CARNATIONS?

As he stepped down from the pulpit, the people crowded round him. "O, Doctor, that was a precious sermon!" "That did my very soul good!" "God bless you, Doctor, that strengthened me." "I thank you from my heart!"

Anything wrong about these expressions? No; they seemed sincere, with no taint of flattery in them. If the hearers felt thus, it was very proper for them to say so.

The Sunday before that there was just as good a sermon but nobody took the preacher by the hand. He stood alone in the pulpit with a sad hunger in his eyes as he watched the people—his own people—turn their backs on him and go out. Then he took his Bible and hat, and followed, his feet heavy with disappointment, fearing that he had delivered the message so poorly that it had helped nobody.

However, it had been enjoyed, it had done good. But the preacher was only the pastor, and no one seemed to think it worth while to speak a word of appreciation to him. The "doctor" was a visitor. That was the only difference.

That's like a young man buying dozens of fragrant carnations for young ladies in other homes, and never giving a single one to his own dear mother and sisters, who cook his food, wash and repair his clothes, keep his room, and make him a pleasant home.

Certainly, say the sincere word of appreciation to the visiting ministry; everybody appreciates appreciation. But don't give him all the carnations. Don't starve your own dear, hard-worked pastor. If he helps you, do tell him so. It will do him good; it will make him a better preacher. Try it next Sunday. Will you?—*Cumberland Presbyterian.*

FAITHFULNESS.

An incident of the civil War is related by N. S. Bouton as follows: "I was a soldier in the Civil war, and after the battle of Stone River was detailed to take command of some men and bury the union dead of our brigade. A trench was dug about fifty feet in width and each body was laid in the trench, and as there had been soldiers detailed from each company who knew those that were dead, the name and the company were cut upon a piece of wood to be used as a headstone. When the bodies of the union men were buried we then buried those of the confederate dead; adjacent, off to one side, we found the body of a confederate captain of a Louisiana regiment, and close against it a little black and tan dog. It was very small, could almost lie in the palm of your hand. The dog tried to prevent the soldiers touching the body of his master, but they pushed him aside and buried the body. When the body was buried

and a little mound rounded up, the little dog stood on the soft earth of the mound and turned round and round, making a little basin in the mound, and finally laid himself down upon the grave. I went to a neighboring house close by, told them to look out for him, feed him, and try to get him to go to the house. I went back there about six months later and, upon inquiry, found that the dog had just come to stay permanently at the house. The lesson to be drawn from this little story is one of faithfulness and love. The little dog loved his master, who had probably carried him in his outside coat pocket, had fed him and had taken care of him, and the dog showed his love by his faithfulness, and the lesson to us is that we should show our love for our heavenly Father and our Savior who have cared for us. If a little dog loved his master so much, who had only fed and cared for him, should not we love God, who loves and provides for us so bountifully, giving every blessing?"

THE TREASURES OF ADVANCING YEARS.

Life gathers treasures as the years go by. It brings us sweet humility, because We see so many wiser than ourselves.

Once we were puffed up with a vain conceit And suffered much at every fancied slight; But now we see the weakness of our claim, And, with sweet Anna Waring, we can say, Most truly—"I have been beloved and blest Beyond the measure of my worth."

Ah yes!

Another treasure of advancing years Is the stored sweets of mem'ry's honied cells.

As flowers we gathered in a woodland walk Wilted on our hot hands—yet, afterward Cooled and refreshed by water and the dark, Lifted their heads, and smiled on us again, So, now, does mem'ry bring the happy times Of long ago, to cheer the darkest hours.

The Past and Present seem all interwoven With threads infinitesimal—yet strong. Sometimes the odor of a leaf will bring The mem'ry of a pleasant forest walk; And just one strain of music—overheard Perhaps in passing through a city street— Brings back a childhood's song, and faces dear, Of those who sung with us—so long ago!

Yes, there are memories of sorrow, too, Yet these are softened by the hand of Time And often by the sequence, which has shown That sweetest fruits have sprung from bitterest roots.

This walking westward brings such quiet joys! Mem'ries—like shadows at the sunset time, Stretch backward toward the dawn of Infancy. But we ourselves press on with stronger faith (Stronger, because so often tried and proved) In God's safe guiding hand, that leads us on To greet the dawning of a glorious day.

—Julia Sampson Haskell in *Christian Work and*

ABRAHAM LINCOLN.

It is not very well known that in the hall of one of the great colleges of England there hangs a frame enclosing a few sentences, of which Abraham Lincoln is the author. Here is a paragraph which he made a rule of his conduct:

"I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have. I must stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong."

Missions

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

THE SCHOOL OF AFFLICTION.

Much has been written of late concerning the spiritual life of the churches from which have come our Seventh-day Baptist ministers. The need of more preachers of the Word has very naturally led to a consideration of the conditions which produce them, and in consequence much instructive and suggestive information has been given in the RECORDER. A young minister of promise, who is now the pastor of one of our churches, said to me that he had been educated in "the school of affliction." It might be interesting to know more of the particular affliction which had taught him for several years, but of that I must not write. That experience formed his "secret place." He took me into it, but it would not be right for me to take you. This "school of affliction," as he called it, brought to him the experience of "dwelling in the secret place of the most High, and abiding under the shadow of the Almighty," an experience which had made him very mild and sweet-spirited. To know him now would never suggest that he had been afflicted or that he had carried a heavy heart. But every life knows its own secrets. We all covet the Christian graces which this young man possesses, but we shrink from paying the necessary price to obtain them. We love and admire the person who has come into such possessions. We are not satisfied with a minister who does not possess such graces. Our godly ministers have come from churches or homes which have taken their children "into the secret place of the most High."

How strange it is that the path of highest possibilities in character forming are seldom pressed by the feet of adult men and women, but they are open to boys and girls. I have written to Christian men who are now in business life, asking them if they would take the pastorate of a church, or would do mission work on some home field. Up to this time every one has answered substantially like this: "I have passed over the ground where such choices are made, and now it is too late. If I had taken life more seriously when a boy I might have prepared myself for such work! then I should have been ready to do such work, gladly; but now it is too late for me to make the necessary preparation." Boys and girls, you will "never pass this way again," you will make life's journey but once. At the longest it is measured by only a very few years. Do you want your life to count for something noble? Remember that now you are on sacred ground. Every hour challenges you to fill the days full of preparation for a noble life. You know how seriously a boy takes a "dare." Something seems to say to him, "Fill your measure full." The voice which calls to preparation for fuller, nobler life is the voice of God. When Moses saw the burning bush and turned aside, God said to him: "the place where thou standest is holy ground." It was the place where Moses heard the call to God's service. Can you realize, young friends, that very soon those whose respect and friendship you crave will look upon the life you have lived and pass judgment thereon? To a boy of the right spirit the conviction that he had missed

his highest possibilities, would be greater suffering than any physical suffering can be.

Youth is the time when you should go to the "secret place of the most High" for help and wisdom. God stops you by the "burning bush" of conscience, and speaks directly to you as He spoke to Moses and Abraham. Then your thoughts are on things that do not perish; they are above selfish and temporal interests. Decisions made in youth are for life and eternity. Ask God to be with you and to direct you as you go from some holy place to the routine of daily life, which may seem to be a veritable school of affliction. The battle of life is before you. It can be won only from the high ground, never from low ground. Your armor must be "the whole armor" and your commander must be Jesus Christ. When the plans of life are made in the "secret place of the most High," you will not stoop to a mean act or a dishonest thought. Every boy has his hero to worship; probably a large majority have found one in Joseph. He was a farmer's boy, who carried sheaves in the field, and was called a "dreamer" by his brothers. But the boys of today will be up to pure ideals as faithfully as Joseph did will be our future ministers, missionaries, statesmen, and leaders. If affliction comes, no matter how, it may be that God is taking you into the "secret place," there to prepare you to become a "workman that needeth not to be ashamed." Many men who have been mightily used of God have been prepared by Him in that way. Christ was disciplined in the desert, and Paul sought a refuge in Arabia. Moses was forty years with his flocks, and Elijah, disheartened, fled to a cave. But God was with each one of them, their helper and teacher. No one will carry honors humbly, suffer affliction meekly, or be especially used of God who has not been schooled in the "secret place."

GOD GIVETH THE INCREASE.

At the Nashville Missionary Conference last year the chairman was moved to stop before putting to a vote a resolution concerning the need of preachers and to speak as follows:

"The motion is before us to refer these resolutions to a committee. Before we close this matter, I believe we ought to have special prayer. God is calling men from our churches. Will you excuse me just a moment while I give an experience? Just two years ago the work of our board was developing, the money was coming in, the secretaries were going before colleges and churches and candidates were coming to us, but they would go back home and some excuse would be given why they could not go. We could not understand it. We met in our annual convention. There are a few in this room this afternoon who were in that meeting when the great convention got down before God and talked to Him. I have never seen anything like it anywhere on earth; old men who had been serving God fifty years said they had never seen anything like it. We wrestled with God and the power of God came down, and so many volunteered to go—pastors of churches, young men, fathers and mothers—that we sent out over fifty missionaries that year. We talk about how we are going to get them. Under God I believe the way of all ways is to talk to the King about it. Let our churches get it on their hearts, that our mother's, with their little babes on their knees, will hear about a lost world and God's kingdom, until the little child will catch the inspiration. Mirabeau

when asked how to teach a nation liberty, said: 'Start with the little boy on his mother's breast, and let that be the first word he is taught to lip.' Washington said, 'When you have such boys, you will have a nation which all the powers on earth cannot conquer.' Brethren, let us have this thing so on our hearts and in our churches and in our prayers that the little child on the mother's breast will catch it; 'Christ for a lost world, and a lost world for Christ.' May God in his power raise up hundreds and thousands to go out and bring a lost world to His feet."

LETTERS FROM FIELD WORKERS.

The following extract is from a missionary pastor: "We have held services every Sabbath morning during the quarter, notwithstanding we have had nearly two months of storm, with only an occasional day of sunshine, which made us feel that God had not forgotten us. My health has permitted me to preach all but one Sabbath, when I procured a supply. Calls have come to go to localities outside, where we have a few Sabbath keepers, but I dare not go until we have settled weather. Revival meetings have been held in the First-day church, which have been attended by our people, and which have resulted in an increased attendance and participation in our own prayer meetings. We are thankful to God for the blessings of another quarter."

Another brother writes: "God has been very good to us during another quarter. I have preached several times at other appointments than those of our own church. I am today to preach the funeral sermon of an old lady who lived and died out in a barren district of country, several miles from here. There will be a large gathering of unsaved people at this funeral, who never hear the gospel. I feel the responsibility of this message and service."

Love is the greatest thing that God can give us, for He Himself is love; and it is the greatest thing we can give to God, for it will also give ourselves and carry with it all that is ours.

—Jeremy Taylor.

"Pour out thy love like the rush of the river, Wasting its waters forever and ever Through the burnt sands that reward not the giver."

The following couplet, from Gilford College, N. C., goes well with the above:

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

Here is a letter containing a contribution from a church which I hardly thought able to assist. We are surprised occasionally.

"Dear Brother Saunders.— After reading in the RECORDER of the great effort you have made in trying to raise money to pay the indebtedness of the Board, I have worried so much thinking about it, that we as a church owe our existence to the Missionary Board, I have finally succeeded in raising five dollars. I have some more pledged. I am trying to get our people to adopt the plan of systematic benevolence. There are only three or four on whom we can count. We have had no meetings since our pastor left last August. I hope our mate will help a little. Remember us, a struggling few. Yours in Christ."

"THE CHRISTIAN FARMER."

From a sermon by Rev. D. Burdett Coon, Shiloh, N. J.

Text was taken from Deuteronomy 1:21. "Behold the Lord thy God hath set the land before thee; go up, take possession, as the Lord, the God of thy fathers, hath spoken unto thee; fear not, neither be dismayed."

Ever since God commanded Adam and Eve to subdue the earth the farmer's life has been of prime importance in this world's affairs. Forgetting this basic fact connected with the world's work man has often wandered far from God, and home and duty. Young men have thought that the farm meant too much hard work and too little pay. Like the ten spies scouting the promised land, they have seen the giants and the walled cities frowning upon their effort to possess the land. Like them, too, because of over-estimating the difficulties and under-estimating the advantages of their position, many have died in the wilderness without having ever possessed anything or accomplished anything.

I desire to stir you up to a higher appreciation of the dignity and importance of a farmer's life. Having read and heard papers and addresses upon the duties of Sabbath school superintendents and public school teachers, and pastors of churches, written or spoken by those who never had a week's experience in any of these lines of work, I trust that I shall not be counted out of place if I tell you some of the things that a Christian farmer ought, or ought not, to do. Especially since you may well bear in mind that I was a hard worker upon different farms for twenty summers, and that I have been a somewhat close observer of farms and farmers' methods for a dozen more years. From actual experience I know something of the burdens, the difficulties, and the disappointments of the young farmer's life. I know what exceedingly dry seasons, and exceedingly wet seasons mean to the farmer. I know what great armies of grasshoppers meant when they took the farmer's crops for four successive years. But I have also been made to rejoice upon seeing farmers live through such scenes and have witnessed their great prosperity. It is worth while seeing them in their comfortable homes today, rejoicing in the staunch and firm characters of their children. Many parents now are bitterly rueing the day when they discouraged their children from holding and tilling the farm. When these children left the farm for what they thought easier and more remunerative work, very soon, in the changed environment, they left their love for God's law and God's people. Many of them are today stalking about from pillar to post, a disgrace to themselves, and a shame to the home and the church from which they went.

SORRY DAY FOR THE CAUSE.

It was a sorry day for our cause when the people in some of our churches in central New York, at Dodge's Creek, N. Y.; at West Hallock and Farmington, Ill.; Utica, Watworth, Dakota and Coloma, Wis.; at Garwin and Grand Junction, Iowa; at Humboldt, Neb., and at many another place that might be named, allowed the farms to pass out of our hands. The interests of this church at Shiloh are to be perpetuated or blighted according to the position we take on this question. Let the people owning these farms allow the farms to pass into other hands than Seventh-day Baptists, and where would this church be in a few years? "This not a religious question?" Too long have many tried to separate their business from their religion. Every business venture or move that has not behind it the purpose of furthering the real interests of God's cause and kingdom should be abandoned at once. I do not deny but that characters are made strong in the midst of other influences than those found upon the farm. But the history of our people proves pretty clearly that if you want strong, robust characters, characters with conviction, and that will stick, you will find no better place for nurturing them than upon the farms. Factories and shops may have their place among us, but, according to what we know of them, they are not the best places to which we may send our boys and girls.

A NOBLE PURSUIT.

Young man! God never called one to a nobler pursuit, to a place with larger opportunity for doing good, than is found in the Christian farmer's life. Do not longer look upon the farm as a place of drudgery and nothing more. The farm will probably never be a

THE SABBATH DAY.

place much above slavish toil for you if you rest contented to work for other men, or upon other men's farms for life. Do not work other men's land any longer than you are positively obliged to. It is the God given right of every sound bodied and sound minded farmer to come into direct ownership of the house in which he is to live and of the farm on which he is to labor. If you do not inherit a farm buy one, large or small, at your first opportunity. Even though to bargain for the land you want should require three or ten years of precious labor, this ought not to prevent you from the undertaking. What is ten years of hard labor at the beginning of manhood days compared with living in your own house and working your own land the remainder of your life?

Do not be a stick to be picked up and laid down at the sweet will of unprincipled men. Purpose to be a hero that will stick through thick and thin for all things that are true and right. Do not forever live in the excitement of trying to get something for nothing. Such a state is bad for morals and religion, and is sure sooner or later to sap the spiritual life of the most pious souls.

BE INTELLIGENT.

Get all the suggestions you can from papers, books, and men, especially successful farmers, relating to the work and care of your farm. By careful experiment learn for yourself the value of these suggestions. But above all things else be ready to take suggestions from extended reading and observation, especially from the supremely successful life and teachings of Jesus Christ relating to the care of your soul. By careful, personal experiment, learn for yourself the value of His teachings and suggestions. See to it by all things reasonable that no man in the entire community, if put in your place, could get more out of your farm than you can. By faithful use of all things possible and right let no man excel you in securing results. Know as many good methods as possible and follow the best. Make the strictest application of this principle to your soul life. Having learned all you can and having done all you can, still say "there may be better." Never assume any "better than thou" spirit.

Never count yourself as having reached the top. Plan for and-work for and expect a better farm and a better character than you now possess. Always show a willingness to hear, investigate, and try. In the peculiar, independent life that each farmer may live the lesson of real meekness may be one of the hardest he has to learn. It is very easy for an ignorant farmer to assume superior knowledge; and he has absolute license for doing his work just as he pleases. You ought to be the very best.

GOOD READING MATTER.

For the sake of yourself, your family, and your help have good reading matter ready at hand. Do not depend upon your nearest neighbor or any body else for the SABBATH RECORDER, or for denominational news. You cannot afford to be so embarrassed in conversation with your pastor, or with others, concerning denominational events as you are pretty likely to be if you do not take and read the SABBATH RECORDER. Take the RECORDER and keep posted on all denominational affairs. Talk freely with your family, with your help, and with your neighbors concerning religious movements among our people. Let all around you know by conduct and conversation that you care more for righteousness than for money. Do not oblige your help to work sixteen hours a day. Give them plenty of work, plenty of food, and plenty of rest. Tell them what you want done and how you want it done, and expect them to abide by your word. Tell them that God is no less exacting in his commands to His people than is the successful farmer in his commands to his servants. Never allow your help to form the habit of running about town or other places when they ought to be at work or resting. If you allow your children thus to do you are taking the initiatory step in leading them away from the farm and highest Christian service. At least once every day gather the members of the household about the family altar. Have a portion of God's word read and let someone engage in earnest, heart-felt prayer for the blessing of God upon yourselves and upon His kingdom in the world. Let no trivial excuse bar you from this daily practice. Many a father, by neglecting these things, or by treating them lightly, is teaching his household that the religion of Jesus Christ is of little account.

Have good cows and good horses, but put your trust in the Lord. Keep away from the factory and the shipping shed, and the post-office on the Sabbath-day, and remember that the Sabbath begins at sunset sixth-day night and does not close till sunset seventh-day night. If the Sabbath is not worthy a little sacrifice on your part it will be of little real worth to you, and will probably not be loved by your children.

Keep your barns clean and weeds from growing in your back lot. Appear well before men, but see to it that weeds are kept from your heart where God alone can see. While getting everything out of the farm that you honestly can, do not be a slave to it, but make it serve your highest nature. Use all your powers, without bragging, toward convincing your children and your help that a farmer's life is a grand success. Remember that this convincing power will never consist in crying "hard times." Do not be two sided in this matter crying "hard times" while you know that your property is increasing in value all the time. Of course you will give your help and your children some opportunity for recreation; and you will be less selfish and a deal more of a man if you will take a little yourself and give your wife the same opportunity.

MAKE USE OF YOUR POWERS.

You will count it a greater privilege to train and educate a child for the kingdom of God than to train and educate one to be a great machinist, a lawyer, a writer, or a President of the United States. But you will never carry the idea to anyone that being true to God and His law means slackness and carelessness in business. Being a true Christian means the best possible use of all your God given powers. This use can not be found in doing things contrary to God's word. The truly successful Christian farmer may live in strict keeping with this word. You will, of course, be loyal to the church in all her spiritual interests. You will support all her services by word and deed. You will try to right her wrongs, and cheer and comfort the household of faith by speaking in praise of the Master upon all appropriate occasions. You will bring your children to church, and insist, in a loving way, upon their giving due reverence to God's day, God's house, and God's people. Look on the bright side, believe on the bright side, live on the bright side. Do not talk of hard times, the sacrifices, and the little insignificant places that Seventh-day Baptists must always expect. But talk of infinite glory and grandeur because God has called you to be linked with Himself and His eternal truth. Picture to yourself a good farm with good buildings and good machinery, and good stock. Transform the picture into a reality. Know that this world does not rightfully belong to evil men. God intended it for the righteous. Let every family sit beneath their own vine and fig tree. Hold the farms. Perpetuate the interests of the church and the cause of God. Make decided, definite improvements on your farm every year. Let the Christian graces have free course through your heart that there may be decided, definite improvement in your religious experience each year.

Let God speak to you today as he spoke to the children of Israel while they had no homes, no landed possessions; "Behold, the Lord thy God hath set the land before thee; go up, take possession, as the Lord, the God of thy fathers, hath spoken unto thee; fear not, neither be dismayed."

The sacred fires of India have not all been extinguished. The most ancient which still exists was consecrated twelve centuries ago, in commemoration of the voyage made by the Parsees when they emigrated from Persia to India. The fire is fed five times every twenty-four hours with sandal wood and other fragrant material, combined with very dry fuel.

The highest bridge in the world will be the trolley-bridge now under construction across the famous Royal Gorge, in Colorado, which will be 2,627 feet, half a mile, above the river below. As far as height goes, this little bridge—only 230 feet long—will be in a class by itself, its nearest competitor being the recently completed Zambesi bridge, in Africa, 450 feet in height.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

HE KNOWETH ALL.

The twilight falls, the night is near,
I fold my work away,
And kneel to one who bends to hear
The story of the day.

The old, old story; yet I kneel
To tell it at Thy call;
And cares grow lighter as I feel
That Jesus knows them all.

Yes, all! The morning and the night,
The joy, the grief, the loss,
The roughened path, the sunbeam bright,
The hourly thorn and cross.

Thou knowest all—I lean my head,
My weary eyelids close;
Content and glad awhile to tread
This path, since Jesus knows!

And he has loved me! All my heart
With answering love is stirred,
And every anguish, pain and smart
Finds healing in the word.

So here I lay me down to rest,
As nightly shadows fall,
And lean, confiding, on His breast,
Who knows and pities all!
—The Shadows of the Rock.

OUR DEBT TO CHRISTIANITY.

Woman owes more than man to Christianity. When we remember that in all heathen countries woman is unwelcome as a babe, untaught as a child, enslaved as a wife, despised in widowhood, and considered unworthy of immortality, and then think of our own rights in the home, in the Church, in society, and, when necessary, defended and protected by the laws of the land, we ask ourselves, What makes the difference? Surely God put no difference between us and them? If the life and love of Christ has lifted us in point of privilege to be equal with man, then "how much owest thou unto thy Lord?" The Macedonian cry to "come over and help us," which has been echoing and reechoing from shore to shore down through the ages, reaches us today, and should find a ready response in the heart of every Christian. We are glad for the success that has attended our efforts, and yet, when we consider how small a percentage of the Methodist women have been enlisted in the work, we realize that we will have to work and pray a little longer ere we can claim the promise of heaven's windows being open to pour upon us that great blessing that there shall not be room enough to receive it. Whatever our Lord might have done, whatever he may do, his reliance is upon his friends. "Christ, the same yesterday, today, and forever," would still seek the lost, but he would do it on our feet, with our energy; he would still minister, but he would do it with our hands; he would still warm, comfort, encourage, and instruct, but he would do it through our voices. If we neglect or refuse to perform these for him, what right have we to call ourselves members of his body in vital union with him? Moreover, Christ teaches that the needs of men are his needs, that he is in the world hungry, naked, sick, and in prison.—*Missionary Outlook.*

STORY OF A HYMN.

"God be with You till we Meet Again," is known and sung the world around. It is translated into many tongues. Wherever Christian Endeavor goes or Woman's Christian Temperance Unions meet to part, the hymn, when sung, thrills every soul. The first, second, fourth and seventh stanzas are all that are commonly sung. It was written in 1882 by Rev. Jeremiah Eames Rankin, D. D., L. L. D., who was at that time pastor of the First Congregational church of Washington, D. C., to interpret the familiar words, "good-bye," which are merely a contraction of the sentence, "God be with you."

The music was composed by William Gould Tomer, a school teacher in Carpentersville, N. J. Dr. Rankin was descended from the Scotch Covenanters. He was born at Thornton, N. H., January 2, 1828, and died at Cleveland, Ohio, November 28, 1904. The author objected to some changes introduced by the hymn-thinkers, such as "Put his loving arms around you," "Daily manna still provide you," and the repetition in the chorus, "Till we meet again." They transformed the thought.

The poem as now given is copied from Dr. Rankin's own book:

God be with you till we meet again,
By his councils guide, uphold you;
With his sheep securely fold you;
God be with you till we meet again.

God be with you till we meet again,
'Neath his wings protecting hide you;
Daily manna still divide you;
God be with you till we meet again.

God be with you till we meet again,
With the oil of joy anoint you;
Sacred ministries appoint you;
God be with you till we meet again.

God be with you till we meet again,
When life's perils thick confound you,
Put his arms unfailing round you;
God be with you till we meet again.

God be with you till we meet again,
Of his promises remind you;
For life's upper garner bind you;
God be with you till we meet again.

God be with you till we meet again,
Sicknesses and sorrows taking,
Never leaving or forsaking;
God be with you till we meet again.

God be with you till we meet again,
Keep love's banner floating o'er you;
Smite death's threaten'ing wave before you;
God be with you till we meet again.

God be with you till we meet again,
Ended when for you earth's story,
Israel's chariot sweep to glory;
God be with you till we meet again.

Chorus.
Till we meet at Jesus' feet,
God be with you till we meet again.

—Union Signal.

On January 30th, Mrs. T. W. Mead, President of the Plainfield Branch of the McAll Auxiliary, gave an interesting talk to the Woman's Society for Christian Work, on the work at Limoges, France, which mission is supported entirely by the Plainfield Branch. Tea was served at the close of her address.

On February 12th, the gentlemen of the church served their annual supper for the benefit of the Society. A delectable dinner followed by a pleasing musical program, not only delighted the large audience, but accrued a profitable sum for the treasury.

Mrs. W. C. Hubbard, Cor. Sec.

MY HEART'S REQUEST

ANNIE L. HOLBERTON.
Lord give me grace to act
The part to me assigned,
Trusting in Thee for strength
To bear and be resigned.

Grant patience to await
Thy time for blessings sought,
And gratefully accept
Whate'er thy hand hath brought;

Help that my life may win
Some to accept thy word,
And heed the precious truth
That my own heart has stirred.

May love and charity
Be mine, all things above;
My anchor, hope and trust,
For truly, God is love.

WOMEN WORKERS IN THE MINT.

The adjusting of the coin is the most interesting part of the whole process. This requires a delicateness of touch which is more highly developed in woman than in man, and on account of her superior qualification in this respect this department is in her charge. Here the coin is first "selected," that is, pieces which show the slightest imperfection or roughness are thrown out; those which pass successfully through the skilled fingers are sent to the long tables, where another set of women weigh each one on delicate scales. If the coin is too heavy a portion is filed off; if too light it is thrown out to be re-melted. Some of these women have become so expert as to handle a thousand pieces a day. The coins are fed to the milling machines, this work also being done by women. The planchets are put into the instrument by means of a tube, and as they descend they are caught upon a revolving wheel and the edge is compressed and forced up. At least 500 dimes can be milled in the short space of a minute. About eighty women are employed in these two rooms.—*Leslie's Weekly.*

ANIMAL MEMORIES:

Karl Hagenbeck, the famous lion tamer, insists that the power of memory is as well developed in animals as in human beings, and that wild animals are better endowed in the matter of remembering events and persons than are domestic ones. The story is told that he at one time visited a "zoo" to which he had sold some animals, and entering the lion house on tiptoe, he exclaimed "Halloa!" in German; the larger lion jumped to his feet at once and it was but a moment before both lions and two tigers were greeting him and licking his hands in joyful recognition, although he had not seen them in twenty months.

Dr. W. T. Hornaday, director of the New York "Zoo," is very highly regarded by the tenants of the monkey house, and never enters, even when the place is filled with sightseers, without receiving a hearty greeting and the outstretched hands of chimpanzees and orang-utangs. Last spring, after a long absence on account of sickness, he walked slowly to the outer circle of spectators and said, "Hello Polly," and instantly there was a rush for the bars and a shout of welcome that could be heard a long way.

The memory of dogs is well appreciated. Mr. F. M. Ware, in a recent number of *Outing*, does not attribute a highly developed memory, especially for persons, to the horse.—*The Circle.*

ORIGINAL SETTLEMENT OF SEVENTH-DAY BAPTISTS AT FARINA, ILL.

A paper read at the Fortieth Anniversary of the organization of the Seventh-day Baptist Church of Farina, by an original settler.

A. C. BOND.

In the year 1861 the hand of civilization had made but little impress on the vast prairies stretching many miles northwest of Farina. Only a few windowless log cabins might have been seen, skirting the margin of the timberland in the distance. The dismal howl of the wolf was often heard by night, and harsh notes of numberless cranes mingled with the croaking of frogs, furnished discordant music for the pioneer settlers, in early springtime. Myriads of green-head flies swarmed on the prairies reminding one of the plagues of Pharaoh of old.

Amid these cheerless surroundings, in the early spring of 1861, nearly half a century ago, Mr. Wm. A. Goodrich located on section twenty-nine, about one mile north of Farina, where Mr. Wachlotz now lives, and began the preliminaries of a home. He soon erected an unpretentious dwelling thus forming the nucleus of the Seventh-day Baptist Society of Farina. Some of the older persons present will doubtless remember that "old shanty," as it was familiarly called and the hearty welcome and kind hospitality which they received within its walls.

Pardon me if at this point I speak of some of the characteristic traits of Mr. Goodrich, as I was intimately associated with him in his home and farm life, and can speak from experience. In the first place, he was a loyal Union man. For sterling integrity and nobleness of character he had but few equals. He was no friend to dishonesty in any form. Unchaste and profane language he would not tolerate about his premises.

In the autumn of that year, 1861, John Crandall, George R. Maxson, Alonzo Brockway and George L. Maxson located here and began their homes. In the following year, 1862, I think there were no new settlers. In March, 1863, A. C. Bond located on section thirty, adjoining Mr. Goodrich's place, where he still resides. It was not always sunshine in those pioneer days. Of course we had to meet hardships, privations and discouragements incident to the subduing new farms and building up our homes. Yet there was much novelty mingled with our hard experiences. In the late autumn we were nightly treated to the spectacle of brilliant prairie fires that lighted up the distant horizon with panoramic beauty.

At that time the great Civil war was casting its gloomy shadows over the land. The tramp of the warrior and the clangor of arms were heard on our mountains and in our valleys. The fortunes of war seemed about equally balanced between the North and the South. In this section, Union refugees were continually passing northward, seeking more congenial locations, remote from the ravages of war. The little colony of Union Sabbath keeping settlers in the vicinity of Farina was not exempt from the danger of the midnight incendiary.

In 1864, Silas Davis, F. M. Vincent, Edward Vincent, and W. S. Dunham located here. Mrs. Dunham died within a week after their arrival. This was the first death that occurred in the colony. In the early spring of 1865, A. S. Coon, Deacon A. M. Whitford, Amos Colgrove, Orin Brown, M. D. Hewitt, and H. H. Crandall

located here. Lorenzo Maxson and Elisha P. Maxson came in the autumn following. All were now busily engaged in selecting locations and building up homes, when the sad news was flashed across the country from ocean to ocean that President Lincoln was assassinated. That was forty-one years ago today.

Rev. James Bailey and Deacon I. D. Titworth came in July of 1865 to spy out the land with a view to establishing a Seventh-day Baptist church. Elder Bailey wrote an article which was published in the SABBATH RECORDER, about that time, giving a favorable report of his investigations. This gave a strong impetus to the settlement. In the following month, August, Elder C. M. Lewis came with his family and at once commenced his earnest soul-inspiring preaching in the home of Mr. Goodrich. The war flood had now subsided. The boys in blue who had fought for the preservation of the Union were turning their faces homeward. Some of them came and cast in their lot with us. I will recall their names: George C. Wells, A. C. Rogers, W. H. Rogers, E. W. Irish, S. G. Burdick, William Rich, Paul B. Clark, S. F. Randolph, T. P. Andrews, James Marsh, Amos Colgrove, D. Maxson, E. R. Maxson, W. C. Tanner, L. T. Clawson, Wm. R. Potter, William Green, B. F. Booth, R. Maxson, Harvey P. Norton. Who can withhold from them today the tribute of honor which they so richly deserve?

Religious services were held weekly at Mr. Goodrich's house until February, 1866, and then at Bodwell's Hall in Farina. The old building has been moved from the place where it then stood, yet it still lingers in our memories as the place where we banded together and solemnly promised to work for the upbuilding of the church of Christ. It was there that Elder C. M. Lewis of sainted memory portrayed to us with matchless eloquence the oft-repeated story of the cross, of Jesus and his love. No wonder that today fond memory loves to carry us back through the dim vista of forty years to linger awhile within its sacred walls.

In the autumn of 1865 and the winter and spring of 1866, there were many accessions to the colony, many of whom became constituent members of the church at the time of its organization. Call the roll today of those early pioneer settlers of long ago. Most of them are gone and the balmy zephyrs of the springtime chant sad requiems over their graves.

THE CONVOCATION PROGRAM.

The Executive Committee of the Convocation of Seventh-day Baptist Ministers and Christian Workers hope to announce the full program for next session in the not distant future. This session will be held with the Friendship church at Nile, N. Y., during the week preceding the Conference, which is to be held at Alfred, N. Y., Aug. 21 to 26.

The Convocation program will provide for regular work at morning and evening sessions throughout the week, leaving the afternoons for recreation, social fellowship, and such informal programs as the occasion may seem to call for. One full hour of the morning session, on successive days, will be given to a continuous study under the tuition of a competent instructor or lecturer, who will handle the Convocation as he would a Seminary class. Prof. W. C. Whitford of Alfred, has kindly consented to take this work for the first three days of the session, and

his subject will be The Hexateuch. Plans are being made for a similar work for the last three days, but neither the topic nor the leader can yet be announced. It is planned to devote the second full hour of the morning sessions to papers and discussions of the work of the Gospel Ministry under the comprehensive title of the Kingdom of Heaven. For the most part, these discussions will be in the form of short papers—two or three at each session—by members of the Convocation.

The evenings will be devoted to the presentation of papers or addresses of a more formal character, one each evening, upon living themes by live men. The series will include one Sabbath for which suitable service will be arranged morning and evening.

The committee had hoped to announce the full program before this time, but the large percentage of those asked to take part on it who have declined to do so, has very materially delayed the work, in some instances requiring a new arrangement of the parts, and a prolonged uncertainty about the acceptance of the parts assigned.

Now is a good time to say a word to the churches. Did your pastor attend the Convocation last year? Did he bring to you a whole lot of bright, fresh, spiritual food from it? And do you know that he has decided not to go this year? That is what he wrote us when he regretfully declined to take the part we asked him to take on the program. He did not say so in so many words or in every instance, but the reasons are mainly two: First, as the Convocation comes the week before Conference, if he attends both he will be absent from home and his regular work nearly three weeks, including two consecutive Sabbaths, and as he is your servant he feels he ought not to do this. Can you not relieve his mind of this feeling. Tell him that as the servant of your church you do not want him to miss the good things he will surely bring back to you from the Convocation. The second consideration which has moved him to this decision is the cost of the trip; in fact he had about made up his mind not to go to Conference on this very account. Now, you know that you are not paying him salary enough this year to make him vain, or to tempt him to make reckless use of what he has. Suppose, then, that you tell him,—first opportunity,—that your church needs just the spiritual and denominational quickening which his attendance upon these splendid gatherings of our people will give him; and that you will gladly give him the time and pay his expenses to attend them. He will probably modestly protest that he cannot consent to let you go to so much expense on his account. Don't let him side track you in that way. Assure him that it isn't on his account that you are doing it. Tell him you want your own church to get the benefit of it; and that you want him as the pastor of your church to add his part and your part to the great denominational movements which are now demanding the best and all there is in us. It is not too early to begin this preliminary campaign at once. Mention it the very first time you meet him and then, as you business men know so well how to do, employ the "follow up" tactics with him.

L. A. PLATTS, President Convocation.

Then take your fortune as it comes,

Whatever God may give;
And thro' the day your heart will say
'Tis luck enough to live!

—Henry Van Dyke, D. D.

Young People's Work

PROBLEMS OF YOUNG PEOPLE.

A. E. WEBSTER.

Each thinking young man and woman has questions to meet, problems to solve. Each has his own difficulties and his own doubts with which to contend. The questions demanding solution come to us in all the phases of life, but particularly do they meet us in religious experience. That these doubts and problems trouble us is no evidence that we have not been accepted by God nor that we are not loyal to Him. They are simply indicative of the fact that we are undergoing an intellectual awakening which, if properly cared for, will lead us out into broader and more useful service in life. The period in a young man's life when he is assailed by doubt is a crucial one. It is a transition period from which he will evolve into a wiser and more useful man, or he will give up his religious beliefs entirely and relapse into low life which has for its chief end the gratification of passions and appetites. Our aim, then, must be to help, in every possible way, the young person who is passing through that critical period when he is constantly met with perplexing problems and baffling questions. A member of my church, a woman who is a thinker, not long ago said to me that the young people in our schools possessed a distinct advantage in having suitable instruction and training with which to bridge over such crises, while those out of school were handicapped by lack of this help. Then and there I determined that the next time I heard something I thought would benefit other young people, I would give them a chance to read it. Recently we had two splendid addresses here on questions of vital interest—one being a talk given by Prof. C. B. Clark, before the Y. M. C. A.; the other a chapel talk by Dr. A. W. Kelley. I regret that only a brief synopsis of Prof. Clark's talk may appear here, for it will necessarily appear "scrappy" and incomplete. Some idea of the address may be formed, however, by a careful reading, and this, I believe, will prove helpful. Next week, Prof. Kelley's address will appear in full, and I trust that every young man in the denomination will read and digest it.

I do not know that anything gave me more pleasure last year than meeting with the young men in the Y. M. C. A. Then we made a study of the authority of the scripture. For this evening I did not know hardly what to take up. If you expect an address you will be disappointed. I was at a loss as to what to call my theme. It seems to me that these are great days in which to be young men,—great days of opportunity and outlook. I sympathize with the young men in the outlook they have in life. It seems to me there has never been an age like it. But what I was trying to get at was this,—we are in a transition stage of religious thought, we have been in it for some years. This is not the first by any means. There have been four or five. I want to look at these for a few minutes, for lessons. These periods have all had three classes of people. There are, first—the lifters, the leaders, those who have new ideas. They are always opposed, criticized, denounced and persecuted, they are also always the winners in a long run. Then there are the opposers, these two classes form the fighters. There is always a third class which is larger than either of the others; they look on. Also this larger class turn themselves loose and excuse themselves for so doing by saying that no one knows what is right. We may as well enjoy ourselves.

Jesus had an ideal. The price he paid for it was his own life. He convinced only a few that there was something in it but the most of the world took advantage and said, "let us eat, drink and be merry for to-morrow we die." Some of the opposition were sincere, as for instance, Marcus Aurelius. But the ideal grew in spite of all the opposers, the indifferent, and unbelievers. This same thing occurred once before in the case of Abraham. In his idea was salvation for the world, and just a few men found it.

In the Renaissance all the church men had become conservative. But in that new thought, represented by Abelard, there was the germ of salvation for the race. And at that time, also, there were those who abandoned themselves to animalism. But those unfit were shaken out; such always will be.

Catholics fought against the Reformation. The reformers paid the price for the ideals they brought to the world. Along with it were also the members of the other class who took the chance to abandon themselves to disobedience. Even our own Martin Luther said that if there was anything in Newton's law of gravitation, then there was no further use for God in the universe.

We have come to a situation to-day that is not different from such epochs in the past. There is not a thinking man but recognizes the fact that there is a crisis on. No religious paper nor church but what feels it. All express themselves so. We are in a most interesting period when it pays a man to keep his eyes open. Is it not fine that we can read in this a reproduction of the past and tell what we should do to get into line? We must do more than believe, to get a ticket to heaven. Instead of salvation upon mere belief, men are turning to questions of service and higher ideals. The people who oppose these new ideals are just as sincere as any of those of the past and they deserve our sympathy and respect; we do not need to contend with them. The truth will win, it is only a question of what our attitude will be. Our many young people in the churches who, seeing the condition, say, "Well, there is such a confusion I don't know what to believe, I will just throw it all out of doors and lead a life of animalism." That class will go with the unfit in the evolution of the universe. Our attitude should be clear for the better life, for the true life, higher life, the life that is enduring, here and hereafter. It is not a question of to what church we belong, the question is the same in all churches.

Gentlemen, if you live out your natural days you will see some wonderful things in thirty or forty years from now. The whole world is crying out for something. It is begging that men who have a chance to get such a point of view as we have should help them out.

OVERFLOW FROM ENDEAVORER.

Berlin, N. Y.—C. E. officers elected as follows: President, Sara Lamphere; Vice President, Frank Green Jr.; Secretary, Mildred Rosenberg; Corresponding Secretary, Wm R. Green; Treasurer, Eva Satterlee; Music Director, Matie Green.

Porter Lamphier one of our substantial members has bought out Henry F. Brown, Furniture and Undertaker. We are thankful to have this business pass into our people's hands.

Tacomac Valley Bank opened for business January 21. Our church treasurer, Arthur L. Greene, is president of the bank. This bank starts out with fine prospects.

Our prayer meeting last sixth day evening was one of the best we have had for a long time. Attendance 35. The spirit of it and the earnest prayers and testimonies counted for much. We also had a good testimony meeting after the Sabbath morning sermon. Try it, pastors. It was a good change and the Lord blesses that good old custom long now laid on the shelf.

DeRuyter, N. Y.—Death: Welcome Phillips, after a brief illness.

Wedding: Ethel M. Phillips and Charlie A. Blakeman, Feb. 14.

C. E. REPORT FROM INDEPENDENCE.

The C. E. Society at Independence has raised considerable money for running expenses during the past six months. We have held an oyster supper from which \$8.30 was received. Two of the members have sold the tract, "Christ and the Sabbath," from which the society realized seventy-five cents. There have been two literary meetings held, with interesting programs presented. The C. E. prayer meeting alternates with the church prayer meeting, on Sabbath afternoon at three-thirty o'clock. At both meetings the attendance is very small—from ten to fifteen members being present. There seems to be very little interest and it is a problem to know how to interest the young people here. Two members united with the society at our last literary meeting, making an active membership of twenty-five. For the next six months, the monthly literary meetings are to be held at private houses instead of at the church, in the hope of having a larger attendance and more interest.

THE READING AND STUDY COURSE IN BIBLE HISTORY.

NINETY-EIGHTH WEEK'S READING.

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

1. What is said of human life?
2. What shall be the reward of the godly?
3. What power alone is unchangeable?

Psalms (continued).

First-day. The frailty of human life; the happy state of the godly. 90:1-91:16.

Second-day. An exhortation to praise God; the majesty of the kingdom. 92:1-93:5.

Third-day. Blessing even in affliction. 94:1-23.

Fourth-day. An exhortation to praise God. 95:1-96:13.

Fifth-day. The majesty of God's kingdom; all men exhorted to praise God. 97:1-98:9.

Sabbath. The unchangeableness of God; an exhortation to bless God. 102:1-103:22.

5

THE STARS

Various attempts have been made to estimate the light of the stars, says the *Chicago Tribune*. In the northern atmosphere Argeland has registered 324,000 stars down to the 9½ magnitude, and, with the aid of the best photometric data, Agnes M. Clerk's new system of the stars gives the sum of the light of these northern stars as equivalent to 1-440 of full moonlight, and the total light of all stars similarly enumerated in both hemispheres, to the number of about 900,000, is roughly placed at 1-180 of the lunar brightness. The scattered light of still fainter celestial bodies is difficult to evaluate. By a photographic method Sir William Abney in 1896 rated the total starlight of both hemispheres at 1-100 of full moonlight, and Professor Newcomb in 1901, from visual observations of diffused sky radiance, fixed the light power of all stars at just 728 times that of Capella, or 1-89 of the light of the full moon.

It is not certain, however, that the sky would be totally dark if all the stars were blotted out. Certain processes make the upper atmosphere strongly luminous at times, and we never can be sure that this light is absent.

Children's Page

FIVE O'CLOCK TEA.

An afternoon tea is as nice as can be!

Some ladies 'most always have come;

So I 'vited my grandpa would he come to mine?.

And he did, and oh, my, but 'twas fun!

I'd my little pink cups—they hold 'bout six sups—

With my own little table and tray.

My grandpa bowed low, like folks do, you know,

And said, "What a very fine day!"

I made tea myself, from the can on the shelf

That's marked ginger—they said 'twas for tea.

My grandpa wiped his eyes, 'twas such a nice s'prise,

And he went to look out at a tree.

He guessed one cup was 'nogh 'count of having a cough,

But he liked it, for as he took up his hat

He said, "All the Chinese that sent tea over the seas

Never made it that tasted like that!"

—Herald and Presbyter.

AN ENCOUNTER WITH A BEAR.

FRED MYRON COLBY, IN THE ADVANCE.

A little more than a century and a quarter ago, when the forests of northern New Hampshire had scarcely been broken by the settler's axe, a family by the name of Boyd moved up into the town of Lancaster on the Connecticut and took up a large clearing of land. The family consisted of but four persons, a man, his wife and two children, a boy and a girl, aged respectively sixteen and twelve. It was a hard life they led at first. A distance of ten miles separated them from their nearest neighbors, with marked trees to indicate the path, for there were no roads in those days. Wild animals were plentiful, especially bears and wolves, which were so numerous as to devour their swine and sheep, and sometimes assail their larger cattle. They kept a huge watch-dog, but even with him they found it impossible to escape the inroads of their ravenous neighbors. During the second winter of their stay the Boyds were annoyed by the destructive ravages of a bear, whose enterprise and industry were never surpassed by any other that I have read of. He commenced his inroads some time in the month of December, and from that time until the following April, when he was killed, the family was kept in constant apprehension by his visits.

The animal's first victim was a calf, a favorite one that Harvey, the boy, called his own.

About three weeks after this performance he returned to the dwelling house, and at night unnailed the wooden bars which defended the window of the kitchen, got in and feasted on a tray of milk, turned over another and spilt it, and then taking a punch bowl containing cream, carefully carried it through the window, nearly a rod from the house, without spilling, and after he had drunk its contents gently turned the bowl bottom upward as if he had drunk a dish of tea for breakfast, and left it whole. Harvey and the dog were absent that night at the next settlement, where the boy had been sent to obtain some groceries, but the noise occasioned by the bear crawling out of the window awoke Mr. Boyd and his wife, who got up to discover the cause. They soon found where the robber got in, and both together putting their heads out of the window under which the bear happened to be, he rose up like a lion rampant, and struck at them with his paws. Mrs. Boyd uttered a scream, and her husband hastened to get his gun, that hung on the deer's antlers over the door. The bear then mounted the rails of an

adjacent fence. The settler fired at him, at which bruin uttered a roar and made off.

When it was morning and Harvey and the dog had returned they followed the bear's tracks to a swamp. Rover was sent in, and shortly after returned wounded, supposedly in an engagement with the bear. The pioneers could not very well go in, and so his bearship was left unmolested in his retreat. Two or three days afterwards the sheep, which had been left out to wander about the clearing, came up to the barn in a terrible fright and with one of their number missing. Of course the animal fell a victim to bruin's voracity. The pioneer was now fully roused, and he determined, as all other means had failed, to try to trap bruin. A tall, strong sapling was bent over and attached to a peg by a singularly formed knot, while a bait was provided in the shape of a divided fowl. Then the spring was set and the settler went away, hoping to find bruin caught in the morning.

His anticipations were not gratified, however. Two, three days passed and the bait had not been touched. On the evening of the third day, as the pioneers were gathered around the cheerful blaze of the big fire place they were startled by a loud cry. They all rose to their feet at the unusual sound, for the only visitors they ever had were wandering hunters and Indians.

"That was surely a human voice," declared the elder Boyd, "and it sounded like a call for help. Light a torch, Harvey, and we will go and see what the matter is." While preparing to go out they heard the cry again. This time it could not be misinterpreted—some human being was in need of assistance. The two went hastily out, Harvey bearing a large lighted pine knot, his father a gun. The bear trap was only a few rods from the house, and as the cries seemed to come from that direction, the pioneers wended their way towards that point. As they neared the place they saw a man's form struggling in the air. To hasten forward and relieve the stranger from his uncomfortable predicament was the work of a few moments only. The man belonged to the settlement below them, and was one whom they knew.

"Drat your bear-trap, neighbor," he exclaimed surlily, "it liked to have broken my neck. It snapped me up powerfully quick, I tell ye."

"Well, it wasn't set for you, anyway," laughed Boyd. "But come in and stop over night. We aint overplentiful supplied with room, but you are welcome to a corner by the fire and the best we've got."

The visitor accepted the invitation. He had been hunting all day on snowshoes, and the prospect of a ten-mile walk at that time of night presented no cheerful features. In the morning he announced an early departure; but when his snow shoes were wanted, which had been left outside, lo! they were missing. It was easy enough to tell who had taken them. Tracks were all about the door, and they were those of a bear. The hunter bore his loss in good part. "If there's a bear that's hungry enough to eat dried deerskin, he's welcome to the snowshoes. I guess I can get back to the village without them." Fortunately it had frozen toward morning, and the snow was hard enough to bear his enforced passage.

This was bruin's last escapade until the last of March. The forepart of the month was rough and cold, as February had also been, and during the time Ursus Americanus remained snug in his chosen retreat, the swamp. But on the first warm day of spring, when the pussy

willows were blossoming white, and the buds of the maple were starting, he began his depredations again. The Boyds had a large maple orchard, which was usually tapped and the sap boiled into syrup and sugar.

The first run that Harvey had lasted four days, and he had nearly a hundred trees tapped, he had a busy time enough of it. He was compelled to boil not only all day but two whole nights. The last day he boiled he finished about dark, and, as he had quite a little quantity of syrup, he did not endeavor to take it home, but left it in the great holder with a weight of wood over the cover to hold it down. Then barricading the door so that he thought it impossible for any wild animal to open it, he returned to the house to sleep. If there is anything that the black bear is fond of more than another it is those things which possess a saccharine nature. He will run nearly any risk to obtain honey, and next to honey he likes maple syrup. Bruin's sweet tooth was attracted by the scent of the warm syrup. The temptation was more than he could withstand, and when Harvey returned in the morning to convey his treasure home, he found the door cast down, and every drop of the costly evaporation destroyed. Six gallons of the best, most toothsome sweetening had been gobbled by bruin's hungry maw. The holder had been lapped out as clean as though it had been rinsed with water.

That day was the first of April, and concluding that he had been pretty dearly sold he marched home and wisely said nothing. The following day was a "sap day." It had frozen hard the preceding night and the frost was succeeded by one of the warmest of April days. How the sap did run that day! By sunset when Harvey had gathered the run of the day he found he had everything full, and would be obliged to boil all night. The knowledge was not very pleasant, but he was too brave to express his fears, and after supper he very quietly took his gun and Rover and walked down to the camp.

It was a clear, starlight night with no moon, and the air was warm and still. Harvey was occupied some little time in getting things ready for the night, then carrying a sufficient quantity of wood into the shanty to last till morning, he pulled the door as closely to as circumstances would admit and fastened it carefully. Later the boy grew sleepy and found himself falling into cat naps, from which he would waken with a start, dreaming that he was struggling in the grasp of some formidable monster. Rover's fierce growling at last made the lad aware that some unusual presence was about the shanty. He did not dare peep out, so he threw some wood upon the fire and sat very silently listening. The soft pat of a large, soft-footed creature came up to the door of the hut. There was a loud sniffing and then Harvey heard one of the logs that fastened the door pushed quickly and powerfully aside.

Rover made towards the door with a kind of half courage, as if unwilling to be thought a coward, yet prudently determining to do nothing rashly. He looked fierce enough whatever may have been his internal feelings, for each individual hair upon his back stood erect, and his long, sharp growls disclosed white, savage looking fangs. Harvey withdrew to the other side of the hut, putting the fire between himself and the door, and with his gun and axe determined to make good his defense. By the glare of the fire he saw a black hairy paw thrust within, then a heavy pressure was brought to bear upon the

door. It yielded and as it fell to the ground the lad saw the form of his enemy outlined a la silhouette against the firelight. To lift his gun to his shoulder, take a swift but steady aim at the brute's shaggy breast was only the work of a moment. A loud report reverberated through the night, and the cabin was filled with smoke.

When the atmosphere cleared the boy was surprised to see the bear standing erect, striking the air fiercely with his paws but apparently unhurt. It would be difficult to say whether it was chagrin or fear that predominated the next moment in the boy's bosom. Rover would fain try his luck next, so rushing in, he grappled with bruin. There was a short, indescribable struggle, and a few short, melancholy yelps, as the bear folded the unlucky canine to his bosom in a close and fatal embrace.

Harvey, meanwhile, was trying to find his powder horn, which he had overlooked in his confusion. He was not disposed, however, to see his canine friend killed before his eyes without lifting a hand in his defense. Throwing aside his useless gun, he seized the axe, and springing to the door, aimed a blow at bruin's head that would have rendered him hors de combat at once had the deed been as perfect as the intention. But the bear relinquished his hold of the dog, with one paw swept the axe-stroke aside by a skillful blow, and then by another which would have done credit to a champion boxer, he knocked the weapon entirely from the hands of his antagonist.

As if scorning to molest his enemies further, the bear now quietly marched into the hut, proceeding straightway to one of the boiling kettles. The fragrance of the thickening saccharine was too tempting for bruin, and hastily dipping his paw into the boiling fluid, he used it like a spoon, and filled his mouth with the sticky, scorching syrup. It was a little hotter than bruin anticipated, and this he seemed to realize, for uttering a savage growl, he glared fiercely upon the foaming fluid. Then with the strong instincts of the ursine race he wheeled about and went out of doors.

As the bear went out Harvey went within, and as he had learned by experience the impracticability of using an axe in an encounter with his ursine enemy, he resolved on trying fire. Pulling a half-consumed brand from the fire, he held it in his hand and waited for bruin's reappearance. The animal approached presently, walking upon his hind legs like a man, and carrying a mass of snow in his forearms. His intention was evident, but he had no time to carry his shrewd plan into execution, for he was met half way by the burning brand wielded in the hands of the brave boy. The blaze of the light in his eyes and the smell of his singed hair caused him to make a speedy exit, and while bruin was out Harvey improved his time and reloaded his gun. When the bear approached again he was greeted by a shot in the breast, which put an end forever to his maraudings.

Harvey finished the night out at the camp, and in the morning, skinning the carcass, carried the hide, and showed it to his astonished parents. There was a bounty of fifteen dollars at that time on bears, which, with the skin, made quite a little fortune and partly reimbursed the pioneers for the losses they had undergone.

The carcass of the bear was weighed, when dressed, two hundred and eighty pounds, and provided the family with their spring supply of meat.

ABOUT ABRAHAM.

REV. S. E. WHEELER.

Abram, son of Terah, was born in "Ur of the Chaldees," not far from the mouth of the river Euphrates, about 2000 A. M. and 2000 B. C.

God told him to leave that country, Gen. 12:1.

Terah, being the Patriarch, is mentioned as the leader, Gen. 11:31. But the word of God to Abram was the cause of their leaving their native place, Gen. 15:7.

The company left home for Canaan, but stopped about half way, at Haran, near the head waters of the Euphrates, Gen. 11:31.

After Terah died in Haran, Acts 7:4, Abram, now head of the family—Patriarch, and since God renewed the call, with a promise, "They went forth to go into the land of Canaan; and into the land of Canaan they came," Gen. 12:5.

Iseah, in Gen. 11:29, is identified as Sarai, by Josephus, by two other ancient writers, and also by later writers, Smith's Bible Dictionary, Vol II., under Iseah.

Abram's wife, Iseah or Sarai, Nahor's wife, and Lot, were children of Haran, Abram's brother, Gen. 11:29, 31.

The age of Terah when Abram was born, cannot be determined from Gen. 11:26. Haran, though mentioned last, was no doubt the oldest; for his daughters became the wives of Nahor and Abram. Since Abram was by far the most important person in this history, we should not be surprised to see his name first, although he was very likely the youngest of the three.

Terah died at the age of 205 years. Abram was then 75 years old, Gen. 11:32; 12:4. This gives Terah's age when Abram was born to be 130 years. But Terah was only 70 years old when Haran was born, Gen. 11:26. In this time of sixty years, between Haran's birth and Abram's birth, we may feel assured that Haran's mother died, and that Nahor and Abram were Terah's sons by a younger wife. Abram's wife was therefore the grand-daughter of his father but not the grand-daughter of his mother. According to the custom of those times, when speaking of relatives, Abraham could readily say to Abimelech, "And yet indeed she is my sister," etc., Gen. 20:12, and also to Lot, "We be brethren," Gen. 13:8, for Sarah and Lot were sister and brother and both of them were grandchildren of Abraham's father, but not the grandchildren of his mother.

This ancient history is very, very brief. Nearly 2200 years' history from the beginning of Adam to the death of Abraham, is all contained in the first twenty-five chapters of Genesis, excepting an occasional corroborating reference. Because of this brevity, and because of the great changes in customs and verbal forms of expression, we cannot expect to get a positive understanding of every specific case.

Thanks be to God, the plan of salvation is so clearly stated in this holy Book, that even "unlearned and ignorant men" can understand and be saved. Let us then hold fast to the Bible. It is the only sure foundation on which men can stand to have a hope of heaven. Whoever rejects this blessed Book is like a ship on the restless ocean without rudder, compass, pilot or anchorage.

BRIDGEPORT, N. J.

We would willingly have others perfect, and yet we amend not our own faults.

—Thomas A. Kempis.

CAUGHT WITH THE PEN AT THE ROCHESTER CONVENTION.

REV. A. J. C. BOND.

The educational and emotional elements have met in this association.

It is a religious movement.

The broad look which it gives makes us feel that the millenium is near.

We need to be able to say to the world, "We know what you know; we think what you think, but all must bow at the shrine of religion."

What we need is religion in education. We need the guidance of the Holy Spirit.

We must become conscious of religious and intellectual affinities.

There is a world of fact and a world of values. In the one we seek to know what is; in the other, what is worth while. The one is the world of science; the other the world of morals and religion. Our triumphs have been worked out largely in the world of facts. We have made no corresponding advancement in the world of values. The only object in knowing what is, is that we may know what to do. Teachers are too often interested in study and not in students. The church is too often a saints' rest and not a soldiers' inspiration. There should be direct presentation of ethical ideals. We need this to renovate our commercial life. We need men with the open mind who look for more light to break out of the Old Bible.

Look at Jesus on the Sabbath. He answered the Pharisees with no petty argument, proving that he was keeping the Sabbath law. Jesus made a direct and resistless appeal to man's moral judgment illumined by the ethical standard. As a teacher of religion he trusted independent loyalty of the individual.

We must go back and define religion in the language of the prophets, seers and Jesus. The church and Sabbath schools must go back and follow them as to methods.

The Bible is the most uniquely modern of all ancient books.

A public playground is a necessity of every community.

The poor boy is getting a better training than the rich boy. There are things that have to be done whether one likes to do them or not. There is too much turning away from the everlasting you've-got-to.

The measure of freedom is the measure of ties.

Religion comes through the touch of life with life.

Success at bottom is personality.

It is a mistake to think that by removing your neighbor's landmarks you extend your own territory.

The human soul is invincible when once it has grasped the reality of God.

A preacher fails when he is interested in the truth and not in the people; invisible six days of the week, and incomprehensible the seventh. Heresy trials occur because nervous theologians fear something is going to happen to the truth.

Our boys learn in school about the gods of Greece and Rome; shall we not teach them about the God of the Hebrews? You cannot confine indefinitely Bible study to drawing practical moralities and spiritual truth from a few select passages.

HOME NEWS.

DE RUYTER, N. Y. The plan which proposed that Brother Alya Davis, pastor at Verona, and Brother Riley Davis, pastor at Scott, should preach at DeRuyter once in each month, has not been fully realized. Brother Davis of Scott has attended one service here, and Brother Davis of Verona has preached here twice. Rev. L. M. Cottrell has administered the communion service once, at which time an interesting conference meeting was held. He has not been able to preach, having been advised by his physician not to do so, because of ill health. Nevertheless the interests of the church have been very well sustained, since there are several brethren and sisters who are prepared to conduct public services and make them interesting and profitable. February 16, the body of our beloved brother, Welcome Phillips, was brought here from Smyrna, N. Y., for burial. The undersigned wishes to express his deep appreciation of the friendly services and hopeful words that have been brought to him during his recent illness. Pray for us at DeRuyter. L. M. C.

PLAINFIELD, N. J. A pleasant social affair occurred on February 14 when Mr. and Mrs. D. V. St. John celebrated their twenty-fifth wedding anniversary. It had been planned as a simple family affair, but their friends of the Seventh-day Baptist church, to the number of fifty people, more or less, learning of the date, surprised them just as the family festivities had well begun. Beyond the surprise of their coming was the gift of a silver tea service and silver table cutlery, in addition to gifts from the family. Mr. and Mrs. St. John came to Plainfield from Leonardsville ten years ago. The occasion referred to gave abundant evidence of the high esteem and regard which they have secured since their residence in Plainfield. The affair had double significance from the fact that the engagement of their daughter, Mary Alice, to Rev. Eli Forsythe Loofboro of Riverside, Cal., was announced at that time. Miss St. John has been connected with the RECORDER office for the last two years, as private secretary to the Editor. Her departure will create a vacancy, which will be atoned for by the new place she will be called to fill on the Pacific coast. CORRESPONDENT.

DEATHS.

EVANS. Theodore R. Evans, son of John A. and Mary V. Evans, was born at Nortonville, Kansas, Sept. 7, 1905, and died of pneumonia, January 5, 1907. G. W. H.

EVANS. John A. Evans was born at Northampton, Ill., January 17, 1857. He was married to Mary V. Davis at Nortonville, Kansas, May 17, 1888. He died of cancer, January 15, 1907, leaving his wife and five children in bereavement. G. W. H.

HOWELL. George D. Howell was born in Shiloh, N. J., and died, after an illness of four days, in New York City, February 3, 1907.

Farewell services were held in the parlor of the Seventh-day Baptist church of Plainfield, February 6. Interment at Hillside cemetery. He was married in 1870 at New Market, N. J., to Ernestine Alberti, who survives him. He leaves also a son, Edwin, a promising young lawyer of Chester, Pa., and a daughter, Edna, the wife of Rev. A. B. Archibald of Morningside, A. B. C. C. Mr. Howell had been chief engineer

and manager of the Canadian Consolidated Coal Co. of Cape Breton, Nova Scotia, for the past nine months, and was only temporarily in the states. A. A. T.

WRIGHT. Mary R. Lanphear was born in Alfred, N. Y., May 19, 1836, and died at Nile, N. Y., Feb. 3, 1907, in the seventy-seventh year of her age.

She was the daughter of Samuel and Hannah Potter Lanphear, who were among the earliest settlers in Alfred. She professed faith in Christ in early life and united with the First Alfred Seventh-day Baptist church, subsequently removing her membership to the church of Friendship at Nile, N. Y., of which she was a worthy member during the remainder of her life. She was married to Benjamin Wright in 1852. Mr. Wright died several years ago, and one son who was born to them died when about twenty-seven years of age. Mrs. Wright was one of a family of fourteen children, only two of whom remain, Nathan Lanphear of Nile, N. Y., and Lucy, wife of Dr. E. R. Maxson of Syracuse, N. Y. Mrs. Wright was faithful to all the obligations of life and died peacefully, through faith in Christ. In the absence of her pastor, Rev. A. J. C. Bond, funeral services were conducted by Rev. O. D. Sherman, on February 6. John 11:25, 26. O. D. S.

CORNELIUS.—Lucy Champlain Cornelius was born in Westery, R. I., May 8, 1821, and died in Alfred, N. Y., February 10, 1907 in the eighty-sixth year of her age.

She was the second of eight children in the family of Bradford and Betsy Champlain. The only one now surviving is Samuel. When she was five years old the family came to Alfred. At the age of nineteen years she was married to Gabriel Cornelius. Of the six children born to them three are living to cherish the memory of their father and mother. Of eighteen grandchildren, fifteen are living; of fourteen great grand children, thirteen are living, the eldest being about sixteen years of age. She was baptized at the age of seventeen, by Elder James Irish and became a member of the First Alfred Seventh-day Baptist church, in whose fellowship she has since remained. This pioneer family drove to church with an ox team, and when not able to do this had services in their own home. They worked hard and bore hardships bravely, the wife taking part in outdoor work, clearing land, chopping wood, piling brush, watching coal pits, etc. She saved ashes with which to buy groceries, made brooms, dried berries to get dresses for herself and girls. These habits of industry have been kept up through the years. She was a loving mother and a kind neighbor. Funeral services were conducted at her home February 14, by Pastor Randolph. Text, Revelation 14:13. L. C. R.

LANGWORTHY. Happy I. Maxson, wife of Oliver B. Langworthy, died February 11, 1907, at the family residence in Main Settlement, N. Y., aged 75 years.

Sister Langworthy had been an honored and faithful member of the Seventh-day Baptist church for many years, an active member of the Ladies Aid Society of that church, and also of the Woman's Christian Temperance Union of Portville, N. Y. She was interested in public and social affairs in a marked degree, and was personally active and efficient in such circles. Her last illness, bronchial pneumonia, was brief, and she went to her rest in the Home above, peacefully and contented. Her life and character are justly summed up in these words: "She went about doing good." The fifty-ninth anniversary of the marriage of this aged couple came February 8, three days before she was called home. Three children, Byron and Fred Langworthy, Mrs. W. J. Haight and the husband of her youth remain to mourn, but not in hopeless sorrow. Funeral services at the Seventh-day Baptist church, Main Settlement, were conducted by her pastor, Rev. George P. Kenyon, who spoke words of comfort, and paid a touching tribute to the life and character of this aged servant of Christ and the church. Text, "The hoary head is a crown of glory if it be found in the way of righteousness."

By what fine-spun threads our affections are drawn together.—Sterns.

God gives to the open heart and the trustful spirit the peace which passeth all understanding. well.

INTERESTING BUT INCONCLUSIVE.

The London Medical Times gives the ages at which the great composers wrote their masterpieces; Bach wrote his when he was 48 years of age; Handel wrote the "Messiah" when he was 56; Haydn, the "Creation" when he was 65; Wagner was writing the "Meistersinger" in the period between 49 and 54 inclusive.

Bach was 65 when he died; Handel, 74; Haydn, 77, and Wagner, 69. Beethoven wrote his masterpiece between 35 and 38, and was 56 at the time of his death. With the exception of Brahms, the other great composers died very young. Weber reached his acme between the period of 30 and 33. He died when only 39; Mozart reached the culmination at 31 years of age and died at 35; Schubert died at 31 and it was in the same year that he produced his unparalleled symphony, Mendelssohn died at 38, but was at the highest point of his ascent at 37. Schumann died at 46 and reached a plane that he could not surpass when he was 35. Brahms is the only one who lived long and did not surpass what he had done when he was 35 years old. At his death he was 63.

These figures do not show any marked difference with respect to the time of highest production. They show that with two exceptions those who were longest-lived culminated late in life, and those who had short lives who have produced masterpieces must have been young, and leaves the imagination to conjecture whether had they lived they might or might not have attained a greater elevation than is recorded of them. In the case of Mozart, in view of his constitution and methods, it does not seem probable.

MINISTERS' BOYS.

Are you the son of a minister, or are some of your boy friends minister's sons? It is a common saying that ministers' sons turn out badly. Well, don't you believe it. There is a noted French scientist who has studied into the subject, and he has a long list of names to prove that the sons of ministers make up the larger number of the world's great men. Here, for instance, are some of the names: Agassiz, Hallam, Jonathan Edwards, Whateley, Parkman, Bancroft, the Wesleys, Beechers and Spurgeons, Cowper, Coleridge, Tennyson, Lowell, Holmes, Emerson, Charles Kingsley, Matthew Arnold, Dean Stanley, Macauley, Thackeray, Sir Christopher Wren, Sir Joshua Reynolds, Swift, Sterne, Hazlitt, Presidents Cleveland and Arthur, Peter Stuyvesant, Adoniram Judson, Timothy Dwight, Henry Clay, Fritz Green Halleck, Morse, the inventor; Justices Field and Brewer, Senator Dolliver, and others.—American Boy.

UTILIZING WASTE MATERIALS.

Sawdust was looked upon at one time as waste material, but during the last few years a process has been discovered which has given sawdust a value greater than that of solid lumber. By the use of hydraulic pressure and intense heat the particles are formed into a solid mass capable of being molded into any shape and of receiving a brilliant polish. The only materials used are sawdust, alum and glue. Imitation marble can be manufactured from a mixture of sawdust with ivory waste, water, glass and glue. In Norway acetic acid, wood naphtha, tar and alcohol are produced on a commercial scale out of sawdust. Factories have been erected in this country and in Europe for converting pine needles into "forest wool." This is used for mattresses and furniture and for manufacture into hygienic articles such as underests and chest protectors.—Mar-

Sabbath School

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

Mar. 9. Isaac a Lover of Peace.....Gen. 26: 12-25.
 Mar. 16. Jacob and Esau.....Gen. 27: 15-33, 41-45.
 Mar. 23. The Woes of Drunkenness.....Isa. 28: 7-13.
 Mar. 30. Review.

LESSON X. MARCH 9, 1907.
 ISAAC A LOVER OF PEACE.

LESSON TEXT.—Genesis 26: 12-25.

Golden Text.—“Blessed are the peacemakers; for they shall be called the children of God.” Matt. 5: 9.

Isaac is not only less conspicuous in the Biblical narrative than his father Abraham, but also less conspicuous than his son Jacob. He is mentioned very infrequently except in the records in which his father is chief actor or in connection with the doings of his sons. Our present lesson tells the most that we know of him. We are not to infer however that he was lacking in noble qualities. He was a man of God, and was honored by appearances of Jehovah to him, and received the renewal of the promise that had been made to Abraham. Perhaps Isaac was lacking in enterprise, but we need not make this inference necessarily from the fact that so little is said about him. There are some men who have been really great whose history does not take many lines.

In this lesson we see Isaac endeavoring to maintain peaceful relations with those with whom he associated, even at the cost of yielding his own just claims. He was ready also to forgive those who had injured him.

TIME.—When Isaac was ninety-two years old.

PLACES.—At several localities in Philistia, and later in Beersheba in the southern part of Canaan.

PERSONS.—Isaac, Abimelech the king of the Philistines, and others.

OUTLINE:

1. Isaac's Great Prosperity. v. 12-14.
2. Isaac's Relations with the Philistines. v. 15-22.
3. God's Promise to Isaac. v. 23-25.
12. And Isaac sowed in that land and found in the same year a hundred fold. A very remarkable increase. Like some of the later inhabitants of Palestine Isaac added incidentally the sowing and reaping of crops to his occupation of keeping herds and flocks. Isaac was not so much of a wanderer as his father. His whole life seems to have been spent near the southern border of Canaan. From ch. 37: 7 it may be noted that Jacob also gave some attention to agriculture. And Jehovah blessed him. This was one of the marks of the divine favor which he enjoyed.
13. And the man waxed great, etc. This is a very emphatic statement in regard to the prosperity of Isaac. In the original the word “great” occurs three times. “And the man became great, and went on continually becoming greater, until he became very great.”
14. For he had possessions of flocks, etc. The picture of his wealth is made vivid by this allusion to particulars. And a great household. This included numerous servants, and doubtless also slaves. And the Philistines envied him. Doubtless he was more prosperous than any of them. It is a common trait of humanity for those who are less prosperous to envy those who have greater possessions.
15. Now all the wells which his father's servants had digged, etc. This verse should be understood as a parenthesis, as the thought of v. 16 is closely connected with v. 14. A reference to Abraham's digging wells may be found in ch. 21: 25-31. Doubtless Abraham dug many wells, for a notable number of wells are mentioned in the Bible as being in every locality that he

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visits. The earlier dwellers in the land would resent any use of their wells. A new comer must dig for himself. The Philistines had stopped. It seems that in this case the people of the land so far from being willing that Isaac should use the water of their wells, were not willing that he should remain there with his flocks to use the water of the wells that Abraham had dug. This action was certainly as hostile as open warfare.

16. And Abimelech said unto Isaac, Go from us. The king of the Philistines shares in the unfriendly attitude of his people toward Isaac, and bids him depart from their land. He has become so great that his continued presence seems a menace to their own advancement.

17. And Isaac departed thence. Perhaps from considerations of prudence but probably we should do him justice by inferring that he did not wish even to seem to be taking that which belonged to others. In the valley of Gerar. The word translated valley refers sometimes to a stream and sometimes to the valley containing the stream. Such a valley would in summer time have almost no flowing water. Water however might be found by digging in the bed of the stream. It seems a little peculiar that Isaac had been living in the region of the town of Gerar, and now the valley to which he retires has the same name.

18. And Isaac digged again, etc. It seems probable that Isaac remembered these wells when he was a youth with his father. No record of Abraham's digging wells here has been preserved for us. Which they had digged. That is, the servants of Abraham. And he called their names, etc. He showed fitting reverence to the memory of his father by naming the wells by the names used by Abraham.

19. A well of springing water. Many of the wells in Palestine are little more than cisterns to catch the drainage of surface water. This well would be therefore specially prized.

20. The water is ours. It is not clear upon what ground they could make such a claim in view of the fact that the well was made by the servants of Isaac. Perhaps they claimed a general ownership of all the water rights of the valley. Esek means Contention.

21. Sitnah means hostility. Perhaps the contention was in this case more severe than before.

22. Rehoboth. Wide places, or wideness. The lack of contention in this case Isaac esteems a mark of the divine favor. Perhaps there were not as many people in this vicinity, and so room enough for Isaac, or possibly the inhabitants of this section were more tolerant.

23. And he went up from thence to Beer-sheba. On account of pasturage he could not long remain even in a place where he had a very good water supply.

24. And Jehovah appeared unto him. Compare the many appearances to Abraham, and also v. 2 of this chapter. Multiply thy seed. To Abraham it had been promised that his seed should be as the sands of the sea and as the stars of the heavens. For my servant Abraham's sake. Isaac is to be blessed because of the faithfulness and obedience of his father. Compare v. 1.

25. And he builded an altar there. Because of this appearance of Jehovah Isaac sanctifies the place, and renders public worship unto God, as his father had frequently done. And pitched his tent there. This probably means that he made Beer-sheba his permanent residence, the place to which he would return from his wanderings.

BEAUTY FOR ASHES.

In Isaiah 61: 3 we read, “To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.” It is but one of many verses of like sentiment found in the old book. Isaiah is giving in prophecy the offices of the Christ. A series of symbolic terms are employed to show that he will cause old things to change and behold all things shall become new. The good tidings are to be brought to the meek; the prisons to be opened; the captives be set free and the hearts now broken bound up. Not the least among this list of good things is the giving of beauty to those who sit in sackcloth and ashes. The whole chapter suggests that the great pleasure of the Christ is to make the unsightly more sightly. He will make the ugly to become beautiful. The desert is to blossom as a rose, the thorn is to give place to the fir tree, and instead of the brier shall come up the myrtle.

From a swiftly moving train recently, the writer saw a field in which lay a number of unsightly roots. The trees had long since been converted into useful articles. The delightful furniture was in a class where recognition would scarcely be given to the mutilated roots extending so pitifully from the abandoned stumps. The field, as a whole, was unsightly, ugly even as compared with the scenery along that portion of the railroad. The following morning, returning from the north, it was with interest the same spot was reached. What a delightful change! It was a thing of beauty. The sifted snow marvelously had made the unsightly to become beautiful. It had been wrought in a night. The divine hand had done it. No longer was it an offense to the eye. The lack of order in which the roots were arranged added rather than detracted from the picture. The Almighty had caused the ugly to become pleasing. He had given “beauty for ashes.”

Not only the fields and valleys but human lives show how the divine artist makes the unsightly to become sightly—the ugly to become beautiful. It is God's way of doing things. It is God's way of making loving and beautiful

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characters. It has always been God's way. It will always be God's way. Lives cursed by intemperance, immorality and ignorance, in which man finds nothing but reproach, shall under the power of the Almighty become “polished shafts for His service.” They shall become pillars supporting the moral structure and wielding a large influence; gardens from which by others are plucked the slips of higher ideals and courage, sweeter disposition and godly service.—*F. A. Hayward.*

A child of God may be cast down, but he can never be cast off.—*Charnock.*

EVANGELICAL ALLIANCE CONFERENCE.

In London, from July 3 to July 8, 1907, will be held the Eleventh International Conference of Evangelical Alliances, together with the Diamond Jubilee of the founding of the original Alliance in 1846. The meetings will be held in King's Hall, Holborn, and the adjoining halls will also be at the service of the Conference. Special visits will be arranged for Sabbath day, July 6, and on Sunday, July 7, special sermons will be preached in London pulpits. Conferences may subsequently be held in such centers as Liverpool, Manchester, Edinburgh, and Glasgow. As the invitation is not only to members of Evangelical Alliances, but also to all Evangelical Christians, it is requested, by the Alliance for the United States, that brethren who foresee that they may be in London at the date mentioned will promptly communicate that fact to Rev. Dr. Leander T. Chamberlain, President of the Alliance; 222 West 23d Street, New York City.

PHYSICAL EFFECT OF CHILD LABOR.

The increasing interest in child labor reform is strongly reflected in the March WOMAN'S HOME COMPANION, which contains a department of child labor information officially furnished by the National Child Labor Committee. The important question of physical injury caused to boys and girls by child labor is treated in part as follows:

“Laymen usually underestimate the physiological importance of the play hours of children between the ages of ten and sixteen years. Work during this period of life in factory and workshop has the effect of causing excessive fatigue in certain groups of muscles. This fatigue results in muscular degeneration, and the assumption of certain faulty attitudes which are at first habitual, but later assume the place of the normal, leaving the child more or less permanently deformed, and to some extent incapacitated.

“These deformities are to be regarded on the one hand, however, not simply as disfiguring, but as interfering with wage earning capacity, later on, or as menaces to health and the normal tenure of life on the other hand.

“The work of boys is for the most part done in the standing position. This work usually constitutes an apprenticeship for work to be done in the same position as journeymen adults. A very frequent result of such premature and excessive toil in boys is the breaking down of the feet, which results in what is popularly known as ‘flat foot.’ Under these circumstances it is seen quite frequently in its severest forms, and thus often results in permanently forbidding the continuance of the trade learned as a boy.

“The girl, on the other hand, does her work in the factory in a sitting position, as a rule. The effect now is frequently the development of what is known as ‘rotary lateral curvature of the spine.’ This results in disabling the expansive power of the chest, crowds the heart and lungs abnormally, and even affects the capacity and shape of the pelvis. For this reason it is well known that severe cases of lateral curvature result in bringing the tenure of life far below the average by its effect upon the heart and lungs. The deformity of the pelvis has long been known as being productive of serious harm in the maternal function.

“While these deformities do not occur in the greater number of toiling children, they are known to be particularly frequent among them. And the baneful effects of these deformities are greatly intensified by unfortunate home environments and improper nourishment.”

SPECIAL NOTICES

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

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

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

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

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The work of this Board is to help pastorless
 churches in finding and obtaining pastors,
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The Board will not obtrude information,
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 All churches and persons desiring to be
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 and the Associational Secretary in their
 respective Associations, with a statement

THE SABBATH RECORDER

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Editorial

The Recorder in New Form

THE reader saw by the Minutes of the last Tract Board meeting, that the matter of changing the form of the RECORDER and of issuing a special Sabbath Reform number had been laid over for further consideration. The committees to whom it was referred have gone over the field again, with care, reaching the following conclusions: The RECORDER will be changed to magazine form on the first of April. The first quarterly issue will be dated May 6, and the second quarterly issue will appear on July 1. We think the purpose of this movement is already well understood. Reasons for changing the RECORDER to magazine form, for the sake of convenience in reading and especially for convenience in preserving, have been under consideration for some years. But the larger purpose sought is to secure some more effective means of carrying on Sabbath Reform work. Those who have the matter in charge have considered the question in every light, so far as they are capable. They have not acted hastily nor without serious and repeated consideration and discussion. They believe that every interest of the denomination and of the work of the American Sabbath Tract Society will be promoted by this change. They hope that the people will rally to the support of this movement and make it effective. It cannot be effective unless the pastors and the people unite to make it succeed. Those who have come to this decision, do not claim that there is nothing better than this, since they dare not say what is the best; but these are the wisest conclusions they are able to reach. The RECORDER has already called attention to the desire of the Board that the people shall send names, in abundance, from the immediate localities where our churches are located, or from other places, but especially the names of persons with whom those sending them are acquainted and whose individual influence may aid the literature thus sent out. We therefore appeal to the people for co-operation and support by large lists of names, and much larger contributions of money for this specific work. The Board will not dictate how money shall be raised; but they believe that the plan proposed in the last Annual Report of the Tract Society, namely, "personal gifts," the name of each giver going upon our records, is a valuable plan at this time. One thing is certain, the plans hitherto followed by the churches have been so inefficient that the Sabbath Reform work of the Tract

Society is seriously hindered, and largely because of the lack of interest on the part of the people. Those who have the work in charge are obliged to face these facts, and they want the people to face them, as well. The new plan is presented with the hope and faith that the response of the people will be prompt and liberal.

A Vital Work

LAST Sabbath, the writer listened to a sermon concerning the interests of the Tract Society, in which the preacher showed that the work of that society lies close to the heart of each other denominational interest. He showed, with equal clearness, that when our people grow indifferent to that work, each other denomina-tional interest must suffer. Our earlier history shows that home missionary operations had their inception and primary inspiration in the purpose of extending Sabbath truth. An important feature of that early work was the fostering of small Sabbath interests wherever a few were gathered on a frontier field. It still remains true that home mission work ought to make the fostering of Sabbath-keeping interests and the development of Seventh-day Baptist churches a prominent feature. It is equally well known that our foreign mission movement began under the inspiration of reaching Sabbath-keepers on the east coast of Africa, Abyssinia. Had it not been for the difficulties of entering that field—difficulties connected with slavery and the slave trade—our present foreign missions would be in Africa rather than in China. All this is of comparatively little interest except as it reveals the fact that our denominational work, of every kind, has been and must be affected by the Sabbath question and by Sabbath Reform issues, as much or more than by any other single question. This does not mean that we are not fully in sympathy with other phases of Christian life and work, that we are not at one with the Christian world on general questions touching the advancement of the kingdom of Christ. Whatever estimate one may have of the value of Sabbath Reform work when compared with other phases of de-nominational or Christian work, no one can escape the fact that since we are Seventh-day Bap-tists, Sabbath-keeping and extending knowledge concerning the Sabbath must always be vital issues with us. When they cease to be such, the beginning of the end will be reached. The end is reached already with those individuals who have ceased to recognize Sabbath observance as a definite Christian duty in addition to other Christian duties. When the majority in any church cease to consider Sabbath keeping as a definite Christian duty, the end has come to that Seventh-day Baptist church. Such facts

as these, and the experience of past years, have led those to whom the denomination has committed the interests of the Tract Society to decide upon the plan here announced. They expect this plan will succeed. But they know that it cannot succeed without the hearty co-operation for which they are now asking. Therefore this appeal, and with it an invitation for counsel, suggestions, advice, inquiries, consultation from any and every friend of the cause. It is the common work of our people. It belongs to all the churches. It is not the work of the Tract Board. The members of the Board are only the agents of the people. They are struggling to the best of their ability to fulfill the obligations entrusted to them by the denomination and the larger obligation placed upon them by the Master, Lord of the Sabbath.

The Associations

THE editor does not forget that certain appeals which have been made through the RECORDER during the last two or three years, in favor of strong and well-prepared programs at our Associations, have been deemed by some as "rather sharp." With that memory in mind we call attention again to the valuable influence which the Associations ought to have on de-nominational interests and life. The plan of sending delegates from each Association to other Associations, and the well-established custom of representing the schools and denominational societies at these meetings, give abundant material for vigorous and instructive programs. Whenever a program committee or those who appear on programs, fail to do the most and the best that is possible, that failure is far-reaching. When the most and the best that is possible is done, the advantages are equally far-reaching. If there were no other reason why the RECORDER earnestly urges attention to this question again, a letter just at hand from the moderator of one of the Associations would be ample reason for writing these words. That moderator says:

"I believe that at all of our associational gatherings the delegates from the Associations should make better use than they usually do of the time immediately after they have read their corresponding letter. I have put them on our program in this way, Corresponding Letter and Message from _____ Association. And I trust that the fifteen minutes given each speaker at this part of the program will be filled with information and good cheer. I hope that the delegates will put as much, yes, more, careful preparation on these addresses than upon the sermons they expect to give. Bro. _____'s recent letter to me about the associational pro-