

hope that in the great re-action for which truth waits, Sabbath Observance might not only be restored to God's Holy Day, but extended into actual possession of all the week, to a degree not yet dreamed of by men in general. Christianity and all human interests need such enlargement and application of the Sabbath idea. Not only one day in each week ought men to turn their hearts and faces Godward and heavenward, but every day. The bands of enslaving worldliness cannot be broken without this, and the burdens of earthly experiences will continue to crush men without it. It is passing pitiful that men must go hence so scarred, bruised, dwarfed, and undeveloped spiritually, that they must go into hospital wards in heaven, at once, when they ought to be strong to enjoy and attain in the presence of God, and the new opportunities which await them. Such Sabbathism in this life, as we dream of, would fit men for heaven as nothing in life now does. That is the "something better" for which we pray, of which we dream and hope.

GREAT bars of metal are tortured by fire until they glow with "white heat." Great machinery, which grips like a giant, grasps these glowing bars and holds them where hammers of measureless power rain blows upon the heated bars until bar sinks into bar and they become a unit of the required shape. Without this trial by fire and this tempest of beating, an anchor cannot be made. The picture of a similar scene in a great shipyard in Belfast, Ireland, is before us as we write; that was the welding and fastening of steel ribs for an ocean steamer. Anchors that hold, and ships that defy storms, in spiritual and religious experience, are brought into being by the same law. The Christian's hope is largely the product of trial. "Tribulation worketh patience, and patience experience, and experience hope." In the furnace of affliction, under the hammering of adversity, is fashioned the anchor of a hope that is sure and steadfast, reaching far into the ocean of divine love. Those who have endured most are the most hopeful. The bars of their anchor have been most thoroughly welded. On the banks of Newfoundland, the captain of a fishing smack, by the side of whom we stood, while the sailors toiled for an hour to take in anchor, said: "After all, this rock bottom is the safest place to anchor; things hold here." Accept God's will as your own. Pray for full fashioning and fit service, and not for less heat or hammering. God's heroes and saints have all felt the fire, and known the hammer's touch. It matters little what we experience here or now, if through each experience we come to larger knowledge of God and greater fitness for service. Hope and comfort and rest come only when our anchor holds. Rightly made, the anchors God fashions for us, take hold on the foundations of his everlasting throne. That is the best and only safe anchorage.

DOCUMENT No. 58 of the New York Sabbath Committee is on our table. It is a report for 1901-1903, Wm. S. Hubbell, General Secretary. The committee was organized in 1857. It is conservative, laboring in a moderate way to prevent certain forms of disregard for Sunday, and claiming

to deal with the day only as a "Civil Institution." It is eminently respectable in character, and moderate in all things. It cannot be classed among the aggressive agencies for Sabbath Reform, nor among those which bring the religious question of Sabbath observance to the front. "Recent Changes in Sunday Laws" and "Recent Judicial Decisions," are among the valuable items in this report.

APPLES.

"Stay me with raisins, refresh me with apples," so runs "The Song of Solomon," 2: 5. In these autumn days of "Northern Spies" and apple pies, there is more than poetic beauty in an apple barrel. Ruskin placed an apple tree in blossom as the highest type of beauty in nature. That is a correct estimate, unless it be that the same tree loaded with fruit is just a little more beautiful. Our English ancestors associated apples with all of their more important festivals. The prominence of apples and cider in the early life of New England is well known. That there has been great improvement in apples, is shown in the fact that about the middle of the fifteenth century in England, apples "as big as a man's thumb" were deemed first-class. In Devonshire every Christmas night the farm folk gathered to bless the apple tree:

"Health to thee! good apple tree!
Will to bear pocketfuls, hatfuls,
Peckfuls, bushelbagsfuls."

Similar customs seem to have prevailed all over Europe. In Bohemia, before sunrise on Good Friday, the peasants sing: "I pray, O green tree! that God may make thee good."

The American Indians in central New York had done considerable in cultivating the natural fruit before white settlers came to that region. It is said that some of their orchards contained more than a thousand trees. Nearly all these were destroyed during the Indian Wars. The oldest orchard planted by white men west of New England still contains a few trees. It is in the Oriskany Valley, central New York,—and the trees are about 112 years old. The value of the American apple crop has increased rapidly, and reached enormous proportions. We export this fruit in great quantities to Europe, Asia, Germany, and China. In Berlin, Germany, a first-class American apple costs more than an orange. The value of the apple for food is held higher, at home and abroad, than formerly. John Wesley once referred to apple dumplings as an illustration of the alarming advance of luxuries in England. Charles Lamb quotes a friend who says that "a man cannot have a pure mind who refuses apple dumpling."

The RECORDER wishes above all else that its readers may come to possess that wisdom which is "like apples of gold set in pictures of silver," together with plenty of Pippens and Northern Spies.

THE EVOLUTION AND DECAY OF SUNDAY LEGISLATION.

Announcements made in the newspapers of Philadelphia led the Editor of the RECORDER to expect that a Public Hearing upon the Enforcement of Sunday Law was to occur before the Mayor of Philadelphia on the 9th of November. Hoping to secure a chance to speak on that occasion, the following outline of remarks intended was prepared. The events proved that no hearing was held. A

committee of clergymen and others met the Mayor for about five minutes, in his private office, thanked him for what he had done, and petitioned him to do more—to make Philadelphia a Christian city. The following outline was placed in the hands of the Public Ledger and other newspapers, through which the writer obtained a much larger hearing. The agitation of the Sunday question in Philadelphia and in Pennsylvania has grown for the last twelve months, and promises to be still more extended and vigorous for the next year.

The present gathering and the circumstances which have demanded it result from adequate and long-standing causes. Philadelphia, Pennsylvania and the United States are face to face with the fact that our various Sunday laws are decrepit and inoperative in any consistent or just way. Through the decisions of courts, the action of legislatures and the power of public opinion, all important business and popular recreations disregard the Sunday law. Such enforcement as is secured against small dealers has degenerated into persecution, and should be called progress of injustice and intolerance, rather than progress in Sabbath Reform.

SUNDAY LEGISLATION PAGAN BORN.

Although now called a Christian Institution, Sunday Legislation was of Pagan parentage. The first law, 321 A. D., by Constantine, was Pagan in every particular. It was not unlike laws, long existent in the Roman Empire, by which many other days, sacred to other gods than the Sun God, were exempted from judicial proceedings, and from many kinds of labor. There was no other Sunday law for almost two generations, and the embodiment of Christian ideas or nomenclature does not appear in Sunday legislation until nearly the close of the fourth century. Constantine began the work of transforming Christianity into the State Church, after the Pagan model. That transformation was rapid, and the full development of the Roman Catholic State Church soon resulted, Sunday becoming one of the many days set apart by law under that system. So far as Sunday laws are concerned, Sunday is wholly Catholic, historically and logically. The Roman Catholic speaks advisedly and stands on solid ground when he says that "No Protestant can be consistent who is not a Seventh-day Baptist."

PROTESTANT LEGISLATION.

A thousand years of Roman Catholic supremacy followed. Christian history emerged from the shadows of the Middle Ages. Protestants revolted. Under Cromwell, in England, they renewed Sunday legislation on the Roman Catholic basis of a State Church, but with an intolerance and narrowness more than Catholic. The Cromwellian type of law, little modified, was transferred to the American colonies. The Pennsylvania law of 1794 is a fair type of that genus, though not quite equal to some of the colonial laws of Massachusetts and Connecticut. With the evolution of Sunday laws in the colonies and the states for the last two hundred years, you are well acquainted. It has brought the present state of things. The Continental Sunday has taken possession of the United States, and existing laws are inoperative or notably unjust.

WHY THIS DECAY OF SUNDAY LEGISLATION.

This is the most vital question in the whole

Sunday issue at the present time. The downward evolution and loss of vitality in Sunday observance and Sunday laws is the most prominent fact in the situation. Why?

PROTESTANTS ARE PRIMARILY RESPONSIBLE.

Prominent among the causes which have brought the present status on the Sabbath question and the Sunday law is the fact that Protestants have not been true to their own professions in the case. Historically and logically, Sunday legislation belongs to the state-church system, and to the idea of Church authority as embodied in the Roman Catholic church. Protestants denied this doctrine of Church authority, and logically, if not actually, the state-church idea. But, with the exception of the Seventh-day Baptists, they retained, or returned, to the Catholic position, and so renewed Sunday legislation, as we have already noticed above. The progress of religious liberty and the coming of the twentieth century have discarded the state-church idea still further, and hence, one reason for the decay of Sunday laws.

Meanwhile regard for Sunday among Christians has decayed in equal proportion. I hold in my hand a book, "Swift Decadence of Sunday," which is filled with quotations from representatives of all the leading denominations, showing how regard for Sunday has declined and how Christians are responsible for the present situation. When the church regarded Sunday strictly, Sunday laws were operative and the decline of regard for that day, on the part of Christians, is a definite factor in the decay of Sunday legislation.

PERSONAL LIBERTY.

With advancing ideas as to how far the state, or society, in the aggregate, may legislate concerning personal actions, the decay of Sunday legislation has been inevitable. The best sentiment of these years accords with the truth set forth by the late John Stuart Mill, that civil law must not coerce individual action, nor curtail individual liberty, until that action becomes definitely antagonistic to the general good. No wonder that a law which makes a man a criminal because he sells an apple on Sunday has decayed before the truth concerning individual rights.

ARBITRARY CRIMINALITY.

Sunday law has decayed because it creates an artificial standard of crime, instead of dealing with actual crime. Almost every act now punished under the Sunday law of Pennsylvania is held to be wholesome, and helpful to society and the commonwealth, except on a given twenty-four hours. To make a shoe or sell a coat, up to 12 o'clock on Saturday night is praiseworthy; to do the same thing, one minute later, is a crime under the Sunday law. He must be bigoted indeed who dares to claim that the lapse of one minute changes wholesome transactions into crimes, and that twenty-four hours later another minute by the clock, restores them to wholesomeness again. Such a burlesque and perversion of justice ought to decay soon under the sunshine of the twentieth century. That this law must be enforced by spies and through deceit is another evidence of its decay.

WHAT CAN BE DONE?

1. Demand the whole Sabbath question to the domain of religion and conscience, where it belongs.
2. If employed persons need protection

from the exactions of employers, give them protective rest for one day, as they may choose. If a man desires to work every day, the law has no right to interfere, any more than it has to forbid him to eat too many fried oysters after midnight.

3. Break up all legal equality between legitimate business and saloons, brothels, gambling dens, and the like, and treat them as crimes *per se*. Outlaw them on all days and cease the folly of assuming that they are worse on Sunday than at other times. Above all else cease to enforce idleness by law which feeds the streams of evil results that such places produce.

The causes which have brought those results, which call for the hearing before your Honor, cannot be removed. They are part of the history of the last three centuries. They are in no small degree the result of Protestant errors and inconsistencies. The downward evolution and decay of such laws as the Sunday Enactment of 1794 will continue. Such laws must go into desuetude by common consent, or they will be repealed by court decisions and legislatures. Every unjust arrest under the Sunday law is a nail in its coffin. Christian men and the better sentiments of the people of Pennsylvania ought to hasten their steps toward higher and better ground. To oppress the weak too far is to insure re-action. To use a law, claiming to be especially in the interest of Christianity, for the promotion of jealousy and rivalry in business, is a wrong of no small magnitude. To let the big fish go free, and make war on minnows, because they are unable to break the net, is un-Christian and foolish.

TRACT SOCIETY, EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Nov. 8, 1908, at 2: 15 P. M., President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, Stephen Babcock, D. E. Tittsworth, A. H. Lewis, F. J. Hubbard, J. D. Spicer, J. A. Hubbard, J. M. Tittsworth, E. F. Loofboro, G. B. Shaw, C. C. Chipman, Esle F. Randolph, Corliss F. Randolph, A. L. Tittsworth, and Business Manager John Hiscox.

Prayer was offered by Rev. Eli F. Loofboro.

Minutes of the last meeting were read.

The Supervisory Committee reported that in considering the question of the employment of a stenographer for the Corresponding Secretary they deemed it wise, owing to the lack of funds in the treasury, to refer the matter back to the Board. At the request of the Corresponding Secretary, further consideration of the matter was waived.

The committee on Distribution of Literature presented the following report:

I. In view of the fact that all efforts by this Board to awaken an interest in the Sabbath of Christ or to secure funds for its support have failed, after a trial of nearly two years, and since that magazine has not been issued since July last, because of this lack of interest and support, your committee reluctantly recommends that its publication be discontinued.

II. With the hope that some new method which will appeal to individuals as well as to churches, will aid in awakening people to their duty in Sabbath Reform work and to the interests of this, our specifically denominational society, we recommend that "A Sabbath Re-

form Souvenir" be prepared according to the following plan:

- (a) Its weight shall be such as is demanded by one cent postage.
- (b) It shall be illustrated with pictures of men and buildings, and be gotten up in the best style of the printers' art.
- (c) It shall contain an aggregate of 1,200 words on each of the following topics: 1. The Place of Seventh-day Baptists in History; 2. In Education; 3. In Public Affairs; 4. In Business; 5. In Sabbath Reform.
- (d) We recommend that with each copy of this souvenir sent out, there shall be inclosed a private mailing card, on the back of which shall be a list of our publications, together with the request that any one to whom the souvenir may come, will indicate by a simple check mark such publications as he desires to examine, free of cost. This would call for an outlay of one cent, on his part, and would tend to secure an interested class of readers.

III.

We recommend that a copy of this souvenir be placed in every Seventh-day Baptist family, with the request that each member of the family join in its circulation on the following general plan:

- (a) That the Publishing House will furnish and send out as many copies of the souvenir as the individuals appealed to will pay the postage on, at one cent a copy, and that a list of those thus contributing will be published in the SABBATH RECORDER each week.
- (b) That persons contributing in this way may send names to fill the list provided for by their contribution, in part or in whole.
- (c) That in all communities, from which contributions may come, special and persistent efforts be made to place the souvenir in the homes of non-Sabbath-keepers, within the natural circle of influence of the person or church there located.
- (d) That beyond the list sent in by contributors, the Publishing House secure names from the best sources available, and that our people be urged to secure the circulation of at least one million copies of the souvenir before anniversary week in 1905, and that all pledges for sending the souvenir as here proposed, be made payable on or before July 1st in each year.

Report adopted, and the committee instructed to prepare the souvenir as recommended.

The Treasurer presented statement of receipts and disbursements since Oct. 1, and also reported the receipt of a bequest to the Society of \$404 12 from the estate of Nancy M. Frank of Alfred Station, N. Y.

On motion the gratitude of the Board was expressed for this gift and the amount was ordered placed in the permanent fund.

Correspondence was received from W. C. Daland and C. M. Barber. In connection therewith the Corresponding Secretary reported having replied to the Mill Yard brethren as instructed at the last meeting.

Correspondence from Rev. A. P. Ashurst noted his acceptance of the call to the pastorate of the church at Hammond, La., and consequently his engagement with the Society will terminate with this month.

Voted, That the Corresponding Secretary be requested to write Bro. Ashurst that as his salary for November had been remitted previous to our knowledge of his acceptance of the Hammond call, such part of the money be used for the distribution of the box of literature recently sent him, as may be needed.

Correspondence from Sec. O. U. Whitford noted the action of the Missionary Board at their last meeting in sharing the expense incident to the employment of Rev. J. T. Davis and Mrs. M. G. Townsend in Missionary and Tract Society work. Correspondence was received from Dr. A. E. Main, Mrs. M. G. Townsend, Rev. J. T. Davis and Rev. Geo. Sealey. The latter expressed his appreciation of the

Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

We had a safe and pleasant journey to Fouke, Ark., where the South-Western Association is held. The weather was fine and the accommodations good and enjoyable.

THE South-Western Association convened on Fifth-day, Nov. 5 1908, at 10 A. M., President G. H. F. Randolph in the chair. The day was fine, the attendance fair. The churches are far apart, but they were represented by delegates better than any other Association ever held in the South-West.

GOD'S BEAUTY IN THE EARTH.

EDWARD HERBRUCK.

It is not often that we think of the beauty of the Lord when we are permitted to look upon some scene of surpassing beauty in nature.

without the touch of his finger. Our minds have gone out in imagination to the beauty of the Lord in the city of our God, and with his servant have we desired to dwell in the house of the Lord, all the days of our life.

It is not so much the beauty of the Lord in his holy temple, that we wish to speak of now as his beauty in the earth, in this material house, and especially at this season of the year. How lavish God is with his beauty now.

GOOD OUT OF EVIL.

When Henry Martyn was a youth at college he often grieved his family by his selfishness, pride and irreligion. Then came a turning point in his history. He was arrested in his thoughtless and ambitious career by a sad bereavement.

later another letter brought him the news of his father's death, and the sudden, heart-rending information overwhelmed him with sorrow. But the sorrow was his salvation, and in after years the labors of Henry Martyn in India were richly blessed in the salvation of others.

TREASURER'S REPORT.

Table with columns for items and amounts. Includes 'Quarter ending September 30, 1908', 'GEO. H. UTTER, Treasurer', and various financial entries like 'Cash in Treasury, July 1, 1908', 'Expenses of committees on Consolidation', etc.

KEEPING THE CONNECTION OPEN.

In driving between my Australian home and Melbourne, I often stop at a wayside trough to give the horse a drink. I notice that the trough is quite full of water, and that there is a box at one end of it.

Attached by a lever to the tap is a metal ball which rests on the surface of the water. As the horse drinks, the water on which the ball is floating is lowered, and thus the ball is lowered.

Thus may it be with the soul of the believer. No matter what the outflow into the surrounding emptiness may be, or the withdrawals by thirsty, needy souls, there is the continual inflow, so that there may be the constant "fullness."

Woman's Work.

Mrs. HENRY M. MAXSON, Editor, Plainfield, N. J.

HER PAST.

MRS. C. M. LEWIS.

Her past? Ah, ask not of her past! With that you've naught to do, Her present record clean and sweet, Is all that concerns you.

REX CHRISTUS, the third book in the United Study of Mission series, has been well received and has met with a ready sale. One thousand copies were ordered to supply the demand at the rooms of the Foreign Missionary Society in Boston.

A FEW months ago, the ladies of the Adams Centre Aid Society re-organized that society and have in connection with it a department of Mission Study. They will take up this year the study of China.

The ladies have issued a very attractive calendar of their work for the coming year, which presents a program of a most interesting nature. Ten meetings are arranged during the year for Mission Study.

They begin with the Land and the People, and this is followed by the Religious, Family Life, Chinese Character, Methods of Mission Work, the Work of Rev. D. H. Davis and the Life and Work of Dr. Ella Swinney.

The whole arrangement is most pleasing and promises to result in great good to all concerned. It has been said that a systematic study of any subject, must result in a benefit to the person pursuing it and a study of this sort must of necessity bring with it its own great reward.

WOMAN'S BOARD.

Receipts in October.

Table listing receipts from various locations: Webster, Mass.; Milton, Wis.; Adams Centre, N. Y.; Rockville, R. I.; Welton, Iowa; Alfred Station, N. Y.; and Milton, Wis. Total amount: \$119.68.

TEACH THE CHILDREN HELPFULNESS.

CLARA M. WHITE.

The best place in which to begin to instill new ideas is the mind of the child. Let every mother in the land train her children, boys and girls, to ideas of mutual equality and to ways of mutual helpfulness.

The energy and vitality of childhood are almost inexhaustible. Why not turn a small part of it into useful channels? A child is constantly doing something. Give him something to do which counts.

WHILE the two little girls I know do willingly various things to lighten mama's work, there is one thing for which they receive weekly wages—dish washing.

A great deal of trouble? Ah, yes! everything worth while requires more or less painstaking care; but think of the results, the income from your investment of time and trouble! As your children grow older, they will become so skillful in despatching quickly and neatly the different household duties.

"THE PENNY HABIT."

A student of children has designated another peril of childhood as the "penny habit," the constant giving of small sums wherewith to purchase "sweets" and nuts.

In this country, as a rule, the allowance is promptly spent at the beginning of the week, the middle and end generously cared for by after contributions, prompted by the distressing poverty of the little pocketbook, and the

winsome pleadings of the owner. That this course is all wrong, needs no argument other than actual experience with the half-sick, cross, exacting child who is its victim.

FOREIGNERS attribute the lack of respect and love shown to parents by children of America, as a natural sequence of over-indulgence. Recognizing this as a just conclusion to be not only deplored but remedied, a reform is asserting itself, which is speedily to be apparent in results.

While it tends to destroy the independence and business ability of an adult person to possess no money of his own, without its first being given him by another, it also, I think, has a similar effect upon children.

Try this plan, and see if it will not develop in your children more independent, self-reliant natures.—Exchange.

BREVITIES.

This is a beautiful world to those who have beautiful eyes.

Patches are often badges of honor, but dirt has little to recommend it.

The laws punish effects; the causes too often go free.

There is but one God. The many different creeds are the more or less faulty measurements of him.

If we are really lovable it will be hard for us to keep it a secret from every one.

Every man is the architect of his own heavenly mansion.

If you haven't spoken a pleasant word to some one this day, of what good use is your power of speech?

Without love no one can be rich; with it no one can be poor.

If you love me and I love you, Then heaven lies all about us two.

Were you, with your present traits of character, to be transformed into some expression of plant life, would it be a flower or a weed?—Good Cheer.

THE SABBATH RECORDER.

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ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1936. The Trustees expect that its Endowment and Property will reach a Million Dollars by that time. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscrip-tion to be made up of many small gifts. The fund is to be kept in trust, and only the interest used by the University. The Trustees issue to each subscriber of one dollar or more a certificate signed by the President and Treasurer of the University, certifying that the person is a contributor to this fund.

Every friend of Higher Education and of Alfred University should have his name appear as a contributor to this fund.

Proposed Centennial Fund \$100,000.00 Amount needed, July 1, 1903. \$96,564.00 An Inquiry 733 DEATHS 738 EMPLOYMENT BUREAU NOTES 733 SABBATH-SCHOOL LESSON 734

Winter Term Milton College.

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Nortonville, Kans.

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NIGHT.

JOSEPH BLANCO WHITE.

Mysterious night, when our first parent knew Thee from report divine, and heard thy name, Did he not tremble for this lovely frame, This glorious canopy of light and blue; Yet gleam'd a curtain of translucent hue, Bathed in the rays of the great setting flame, Heavenly and the hosts of heaven came, And, lo! creation widened to man's view. Who would have thought such darkness lay conceal'd Within thy beams, O sun, or who could find, While flower and leaf and insect stood revealed, That to such countless orbs thou mad'st us blind? Why do we then shun death with anxious strife Since light can so deceive us wherefore not life?

Thankful For Being a Seventh-Day Baptist.

THANKSGIVING WEEK ought to enlarge our thoughts concerning things to be thankful for. We are likely to err in thinking of material comforts only. Every Seventh-day Baptist ought to rejoice in his High Calling as a representative of God and obedience to divine law and the example of Christ, in the matter of Sabbath observance. No earthly honor can compare with the honor of standing for an important and vital truth, when it is ignored and opposed. The strength which comes to those who stand thus is a thing to rejoice in and be thankful for, while the good, immediate or remote, which those who stand thus bring to the Church of Christ, as a whole, is abundant cause for being thankful. Be thankful and praiseful, because you are called to the honorable place of being a Seventh-day Baptist.

WHATEVER may be true of the Thankgiving spirit of thankfulness in the hearts of men, the observance of Thanksgiving Day has decayed. It was originally a New England institution, and its religious characteristics were prominent. In later times a form of observance has become more general, but its distinctive and higher features have been lost, in proportion to the extent of its observance, and the progress of years. In the earlier years of the last century, and before the Civil War, the day met an important need in national life. Fundamental and vital issues were discussed in Thankgiving sermons, the public mind was educated and the public conscience was quickened. Public officers who had been negligent as to duty, or recreant as to trusts, were rebuked, or praised, as the case might be. Communities were toned up to higher and better conceptions of civic and national life. It is not too much to say that great national reforms were promoted by Thankgiving and its permanent influences more than by debates in legislative and Congressional halls. The

day was at once a harvest festival and a rallying time for true patriotism. Ripened sheaves and garnered fruit decorated the platform, but the National Flag enwrapped the pulpit. The contrast between such Thankgiving Days and those of the present time is most unfavorable. Public religious services find but meagre attendance. Often a "union service" will not secure a congregation equal to the ordinary attendance in any one of the half-dozen churches represented, while football, baseball, and the like, will draw thousands. Commonplaceness and recreation—too often dissipation—have taken the place of seriousness, genuine worship, and interest in lofty, moral and religious themes. "Decadence" is written over Thankgiving.

THAT such a change should come is double loss. The danger which threatens civil purity and national affairs was never greater, in general, if not in all, directions. Problems, grave, far-reaching, and intricate are now at the front for solution, such problems as only noble Christian sentiments and high purposes can solve. Municipal government, our immigration laws, the entire suffrage question, the race question in the south, and the Mormon question in the west, and our duty to new possessions, these and scores of similar questions demand more wise consideration and fearless discussion than they receive. Little is said of such themes in state legislatures, and far too little in Congress. Such questions ought to be brought clearly to the mass of the people. Politicians confuse if they do not make them worse through party strife and local selfishness. The craze for young men in public life fills important places of trust and responsibility with immaturity and selfish ambition. These endanger municipal affairs, corrupt state legislatures and prevent wise counsels in national matters. This comes in no small degree because men in general, and women as well, are not aroused and instructed as to the fundamental principles and pressing demands for higher and better things in public life, in state and national affairs. For many reasons, Thankgiving time is the auspicious one for the needed instructing and arousing of the people. If it be answered that many preachers are unfit to preach the things needed, two answers are in place. Let the need of the years induce them, compel them, if you will, to prepare themselves for doing such work. Less thin sentiment and poor theology now called "Evangelism," and more of the reformatory, prophetic fire from lips like those of Isaiah and Eli-

jab, would be a valuable gift to these years. We need the tonic of warning and the stimulus of denunciation in many things, more than we need pleasant words about abstractions, and poetic fancies about "fruitful years." Salt,—salt that has not lost its saviness,—well rubbed on and in, is needed to check decay and restore sweetness. It will be a blessing indeed, if something or many things shall unite to improve Thankgiving Day. Football and fox hunts are not national elevators, and in every community some man can be found; if not, let him be imported, who, once a year at least can say wisely and well words that ought to be said. Meanwhile it will remain true that empty pews promote poor sermons, and poor sermons increase the number of empty pews.

It is well said that this is an easy-going age, so far as high moral perceptions and conceptions are concerned. Obligation seems to have lost its grip on men, so that appeals and high ideals are put aside with indifferent languor. The sense of sin has decayed, and men have lost sight of its stupendousness, as an ever-prominent fact in every-day experience. We do not mean those slight things which are trivial, but those all too prevalent exhibitions of deep depravity, of coldly planned and carefully executed crimes, which prove beyond question that, whatever its source, sin is a mighty fact. It stretches over human life as the seas do over the earth. When its currents are let loose, whether in one man's life, or many, for the time, if not for all time, its destructive course is irresistible. Death and ruin sail on this tide, shouting victory as purity and virtue drift by, lifeless and cold. On this wreck-laden stream, hearts and homes, hopes and aspirations, stifled prayer for help and vain endeavors for escape, float, ghastly proof that sin is SIN. Words are weak when one attempts to tell of the "exceeding sinfulness of sin." If Paul could not describe it, we will not attempt to do so. Dore's dark colors painted Dante's Inferno so that you shiver and close your eyes, but he could not photograph it in all its absolute blackness. All this our easy-going age has forgotten, and hence men drift, and swirl, and drift, and are dashed into ruin.

Did you read the Minutes of the Tract Board Meeting, as published last week on page 723. Did you express or feel any regret because the Sabbath of Christ has died for

Sabbath Literature.