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RETROSPECTION.
Heed not the voice that sows the seeds of bitter discontent;
Life's golden moments are too short to waste their precious worth
In idle murmurings, because of hopeless might-have-beens;
Accept thy lot, just as it is; dispel illusive dreams,
And strive thy duty to perform and it will bring content.
Let go the past; its fetters broken can no longer bind,
The present, with its page all clean, is your inheritance;
Then wisely use this legacy before it pass away,
And the vesper toll the knell of another dying day,
A knell of buried hopes and aspiration left behind.

AN important feature of the Divine arrangement for human life is the constant recurrence of that which is new. Periods of rest and unconsciousness have a place and meaning in human experience, too little understood. Weariness, especially the weariness that comes through repetition, benumbs interest and paralyzes effort. It is wisely ordained that in babyhood the periods of sleep should be frequent, and in excess of the periods of waking. In this way the babe gains rapidly in strength, and with each new waking finds increased zest in living. That principle holds good through all experience, and is strongly marked in every period of life. The strongest, whether in physical, intellectual, or spiritual things, must find recuperation by rest, change of occupation, and the unconsciousness of sleep. In this way every day is a new one, and other things being equal, each life awakens with the coming day to new effort, with increased strength, larger expectations, and more vigorous hope. All this is in keeping with that deeper philosophy of existence which reveals the Divine wisdom and the Divine order in all that we are, and all that we do. Nothing is accidental in this arrangement. It is the best arrangement possible for such a race of beings as we are. Too much cannot be said of the value and influence of the constant recurrence of that which is new in human experience.

BECAUSE of this great and ever present principle in human experience, anniversaries come into being as certainly as do day and night, the changing of the seasons and the development of the years. The measurement of time, from the simpler forms in birthdays, to the larger forms in anniversaries and memorial seasons, comes by a Divine law and not by accident. It is useless to object to these. One might as well object to that law of rest and activity which finds expression in the beating

of the human heart, where a period of instantaneous rest breaks up action and makes each throbb a new one. Hence it has come about that the new year is a time for new thoughts, plans, purposes, and hopes, in all civilized nations. The development of anniversaries is an essential feature in each developing stage of civilization, throughout human history. We should labor to secure best results from such anniversaries, and he is among the most foolish of men who does not make the new year an occasion for new resolutions, larger promises, and better hopes. Because the past has not been all that it might have been, is no reason why the new year should not be made a time of special interest because of new plans and purposes. He who refuses to make new resolutions, renew his promises, and readjust life to that which is highest and best, at the new year, wrongs himself and discards a fundamental principle that God has wrought in our being for man's highest good.

In human experience be carefully studied it will be seen that a large share of the joy of existence comes from new things. In intellectual life, little is gained by the student who does not rejoice over the coming of a new idea, the opening of new vision, the entering of new fields. How well each student remembers the joy, and the strength from joy, which came when one department in a given line of study had been completed, and a new one was entered upon. The writer remembers an exaltation of feeling and exultation, that gave double strength and purpose when the mysteries of algebra had been somewhat solved, and he passed into the field of higher mathematics. An old Greek Testament is somewhere in his library, upon the fly leaf of which that exultation is expressed in two or three words, written in Latin, and sayalng, "At length I have come to this." This reference to personal experience is made that the reader may be helped to recall similar experiences, and thus gain deeper appreciation of the value of a new opportunity, and the glory of the privilege of attempting new attainments. In religious matters, highest of all human experiences, the value of the new is not less than elsewhere, and greater even than anywhere else, in proportion as new opportunities awaken new hopes and lead to new endeavor. If men's hearts are thankful at Christmas time because of the great gift of God's love, in Jesus Christ, they ought not to be less joyful and thankful for the opportunities which follow closely upon Christmas time, at the beginning of the new year. There is a deeper philosophy doubtless than we ap-

preciate, in the close relation between Christmas time and the new year. When men's hearts are overflowing with gratitude because Divine love fills the world with blessing, they are better prepared to welcome new opportunities, reach out toward new endeavor, and to determine to rise higher than they have yet done. For this reason new year's time partakes of the sacredness of Christmas time, in no small degree. Each reader will be wise, if at this time, the new year is welcomed because it gives opportunity to fill up the grave of past failures and rise to larger and better living. This will not be done if we look constantly backward. It is worse than useless to stand by the grave of our failures for the sake of weeping over them. Tears are of little value, at any time, if they do not clear the vision that we may see better things, and move forward toward higher attainments. Least valuable of all things, is complaint. The best result of failure should be that we are spurred to new activity. That is the true mission of failure, everywhere. Since incompleteness is a part of human experiences, God has ordained that incompleteness should act as an impulse toward larger efforts, and the final attainment of completeness. This is the meaning of heaven. The glory of heaven will not be that we have escaped from earth, but rather that we have entered into the realm of larger life, of greater opportunity, and of immortal completeness.

YEARS ago one wrote of the new Hope and New year, "It is a time for memory and Endeavor. For tears." It is said that he who wrote it was partially intoxicated at the time, being dissipated though brilliant, and that being asked at a late hour on the evening preceding the new year to write something for a "Carrier's Address," he leaned against the wall, unsteadily, and wrote as quoted above. To him the midnight bells were undoubtedly tolling "the knell of the departing year," which was still more the knell of his own mistakes and follies. Even then, the real value of that new year's time, to him, lay in the opportunity to become something better than he was, to cease from his dissipation, and rise to higher living. Those to whom these words are likely to come, we trust, will not hear the midnight bells through years made dull by dissipation, nor keep time to their music with unsteady steps. To all of us, however, the music which ushers in the new year will have at least an undertone of sadness, when we think of all that ought to have been accomplished, that has been done partially, or not attempted. However this may be, we must hear in the new year's bells the call to more intense action and larger hope. Marred and spotted as it may be by failures, life

is never a failure to him who appreciates the value of a new opportunity and the privilege of a new endeavor. THE RECORDER comes at this new year's time, bidding each reader "to let the dead past bury its dead," and to pause beside the grave only long enough to learn the lessons which the failures of 1904 have taught. Turn away from these failures, with the last stroke of the midnight bell, and face 1905, determined that as Divine strength may be granted, it shall see less of failure and more of hope, less of mistake and more of earnest effort, than any other year has seen. If the larger part of life lies before the reader, such a view of the new year will give new strength and clarified vision, that the culminating years, one by one, may lead to better things. If, on the other hand, the reader is in the afternoon of life, or is standing in the shadows of its evening, every good purpose will be strengthened, and best results will be gained, in proportion as the soul is aroused to new endeavor, because the years are few; for though they may be few in the earthly calendar, to every soul seeking that which is best, the years that open beyond what we call death, are larger, and will be richer in all opportunity and in all results, than any earthly year can ever be. Bid the bells of the new year ring out strong and clear and loud. Listen to the undertone of sadness that may be in them, but for a moment. Dwell on the joy, the invitation, and the exaltation they bring because the new year is born, because new purposes are awakening, because new endeavor is at hand, and because better things are sure to be attained, under the guidance of Him who hath ordained that life should ever be filled with newness—new opportunity, new hope, new effort, and new attainment.

....

Effectual Prayer. LAST sixth-day evening the pastor of the Plainfield Church presented as a theme for the prayer meeting, "Prayer in the Book of James."

This gave a prayer meeting and Bible reading combined, with excellent results. The place and meaning of the word "effectual," as it appears in King James' translation of James 5: 16, was the subject of considerable remark. Doubtless many of our readers have raised the question, or have heard it raised, "What is effectual prayer?" The discussion at the prayer meeting recalled an examination of that passage, made by the writer, some years since, and believing that it may be of some value to the readers of THE RECORDER, the substance of that investigation is here given. In general, it should be said that the use of the term effectual, as an adjective, is not accurate, neither is it a fortunate translation. The meaning of the verse centers in the last word of the sentence as it appears in the Greek text. The first definition, as given by Thayer, is "to be operative, be at work; put forth power." The second meaning is to "effect." The third definition is "to display one's activity; show one's self operative." This is the "middle" form, used in James 5: 16. It is not an adjective, nor does it have the force of an adjective, but of a verb. Paul and James are the only writers who use this form. It is not used in the Greek Old Testament, and does not appear in profane authors. As used by Paul in King James' version, it is translated "work" and "worketh," in all cases but one. These cases are 2 Thess. 2: 7, Rom. 7: 5, 2 Cor. 4: 12, Eph. 3: 20, Col. 1: 29, 1 Thess. 2: 13, Gal. 5: 6. In 2 Cor. 1: 6, the word "effectual" is introduced much as it is in

James 5: 16, but a better translation of that passage is this, "and whether we be afflicted it is for sake of that comfort for you which operates through patient endurance," etc. The Twentieth Century New Testament translates the passage, "if we meet with trouble, it is for the sake of your comfort and salvation: and if we find comfort, it is for the sake of the comfort which will make itself felt in you when you endure the same suffering that we ourselves are enduring." In this the expression "which will make itself felt" is far better than the word "effectual." In support of this explanation we give the following translations of James 5: 16. The Twentieth Century New Testament says, "so confess your sins to one another and pray for one another, that you may be cured." The earnest prayer of a good man can do much." The Syriac New Testament reads as follows, "and confess ye your faults one to another and pray ye one for another that ye may be healed; for great is the efficacy of the prayer which a righteous man prayeth." Wilson's Emphatic Diaglott Testament translates, "confess therefore your sins to each other, and pray for each other, so that ye may be healed. The earnest supplication of a righteous man is very powerful." The earlier English translations all favor the exclusion of the adjective "effectual" before prayer. For example, Tyndale says, "Knowledg youre fautes one to another: and praye one for another that ye maye be healed. The prayer off a ryghteous man avayleth moche yf it be fervent." With these facts before the reader an inquiry which frequently arises as to what form of prayer is "effectual" will disappear.

....

go farther than did the prayer of Christ, in the darkness of Gethsemane, which closed with "nevertheless, not my will, but Thine be done." Sweet and restful it is, indeed, to lay before our Father our greatest perplexity, our bitterest disappointment, and our deepest sorrow, knowing that His love and wisdom will grant whatever is best, but His wisdom will determine the manner in which the answer shall come. Better still, is it to say that His love and wisdom will determine when we are fitted to receive that which He knows to be for the best, and which may or may not be wholly understood by us. James 5: 16 teaches the duty of prayer in the largest, deepest, and sweetest sense; prayer earnest and fervent; prayer trustful and obedient. Such prayer, the apostle declares, has great power. True it is that "men ought always to pray," but no man ought to assume that he may command God, or may secure from God any answer because of his "sanctification" or his "power in prayer," or that God will favor him more than other men. He who prays ought to be an eager suppliant, not a publican, who begins by thanking God that he is better or more efficient in prayer than other men are.

The Seventh-day Baptist Church at Battle Creek.

....

THE organization of a Seventh-day Baptist Church at Battle Creek, Mich., which was announced by Dr. Platts in THE RECORDER last week, is a natural result from the history of the last fifty years. The first group of Sabbath-keeping Adventists was drawn together at Washington, N. H., as early as 1844. This was through the immediate influence of two women, who, going from the Seventh-day Baptist Church of Verona, N. Y., joined in the Millerite movement of 1843 and 1844, in New Hampshire. About forty persons were in that group. The value of the Sabbath, however, was so overshadowed in the minds of the Adventist leaders at that time, by the idea of Christ's immediate coming, that Sabbath observance was held to be of little value, and the local preachers, Preble and Cook, while defending the Sabbath, theoretically, soon ceased to observe it, and began to oppose it. The result was that this group of Sabbath-keepers soon became extinct. The disintegration which followed the disappointment of the Adventists in 1844 was rapid. They had not been organized as a distinct body, and for a time those who clung to the Advent faith and sought to correct the mistakes which had been made, as to the time of Christ's coming, were strongly opposed to organization. The writer came into direct contact with the Advent movement in the summer of 1856, through a tent meeting held in Berlin, Wis. A prominent feature of their preaching at that time was against organization, including earnest appeals to all Christians to leave organized churches, upon the ground that such churches constituted the Babylon spoken of in the Revelation, and that to remain in such organized churches was to insure one's destruction. A few years showed the impossibility of carrying forward the Adventist movement without organization, and the Seventh-day Adventists gradually developed a system of rigid organization that swung to the other extreme, as compared with the theory that all organized churches represented Babylon. Meanwhile, the development of Sabbath truth became an element of much greater stability than any that appeared in the Millerite movement. The permanency and importance of Sab-

The Purpose of Prayer. It is quite in place here to say a word more concerning prayer and its purpose. Prayer is not for the purpose of influencing God to grant blessings against His will, or of changing His plans and purposes, in any way. It is not to draw Him to us as though He were far away and unwilling to hear us, or as though it were difficult to approach Him. On the contrary, all prayer should start with the conviction that God always waits to grant whatever is best for us, and that He is eager thus to do. The central purpose of prayer is to secure in those who pray such faith and obedience as will bring them into harmony with God and make them receptive of the blessings He waits to grant. Unless our prayers are the outcome of faith, coupled with readiness to obey, and with such confession as makes it possible for God to grant forgiveness, they do not avail, because, although we may pray in words, we are not able to receive the blessings God waits to give. Prevailing or effectual prayer, then, is that which results from such a state of mind and heart on the part of him who prays as makes him worthy, that is able to receive blessings, forgiveness, and help, according to the will of God.

Prayer is not Commanding God.

....

THERE is a type of prayer, so-called, which is painfully irreverent. It sometimes appears prominently on the part of those who claim to be wholly sanctified, and who assume that they have "such power with God" that they can secure blessings from Him, such as others cannot. Such people assume—perhaps they are not conscious of it—to command God, as though He were under obligation to do it because they ask it. No prayer can rightfully

bath truth has been the most enduring element in the Seventh-day Adventist organization from that time to this.

Unavoidable Changes.

....

It was unavoidable, however, that with the passing of years and the coming of a new generation, those who were born in Seventh-day Adventist families, that changes of thought should come. It is both logical and unavoidable that the Sabbath, as a common ground of faith, should form a common bond of sympathy between Seventh-day Baptists and Seventh-day Adventists. Since the Seventh-day Baptists represent centuries of patient waiting, where the Seventh-day Adventists represent decades of eager expectation, it is natural that those who have been identified with the Adventists, but have come to a greater or less change of opinions, should come into closer touch with the ancient and long-standing representatives of the Sabbath. Therefore, the organization of a Seventh-day Baptist Church at Battle Creek is a result which does not surprise the student of the history of these denominations. THE RECORDER extends to this new church, in behalf of Seventh-day Baptists, words of welcome and of fellowship. As in the past, so in the future, Seventh-day Baptists will not seek to invade the churches of Seventh-day Adventists for the sake of proselyting, much less seeking their disintegration. The mission of the Seventh-day Baptists is too great to indulge in such work, and the relations which ought to exist between these two bodies of Sabbath-keepers are too important, to permit of friction or antagonism. Whatever changes come should result from ripened thought, increasing knowledge of each other, and the larger and stronger Christian sympathy that should characterize the relations of brethren, who, agreeing upon some points, ought kindly to agree to disagree, if they must. The work of Sabbath reform, which is undoubtedly more important than either of these bodies of Christians yet fully appreciated, ought to have the united support of all who believe in the unrepented and unrepentable law of God, and in that conception of the larger value and higher sacredness of the Sabbath, which is so nearly lost from the public mind at the present time. THE RECORDER does not hesitate to assure Seventh-day Adventists that no effort will be made by the Seventh-day Baptists to weaken or disturb their churches, but those who seek acquaintance and fellowship with Seventh-day Baptists will be welcomed. The defense and propagation of the Sabbath, as a fundamental truth for all time, and Sabbath observance as an universal Christian duty and privilege according to the teaching and example of Christ, present a mission worthy of firmest faith and largest endeavor, and close fellowship.

....

THE evidences of increasing Sunday Law in thought and of a coming struggle in Pennsylvania. over the question of Sunday law in Pennsylvania appear in definite and acute forms. In Allegheny county the penalty for disobeying the law of 1794 is twenty-five dollars, while the penalty of the State law, elsewhere, is four dollars. Special agitation over the size of the penalty in Allegheny county has occurred from time to time for several years. In the *Pittsburg Gazette* of December 2, 1904, a member of the Legislature, Adolph Edlis, announces that he will endeavor to secure a modification of that penalty for the sake of "numer-

ous small shop-keepers in his district," and that he will seek a reduction of the penalty to four dollars that the county of Allegheny may not be discriminated against as at present. In the *Chronicle*, of Pittsburg, of the same date, Rev. Dr. McCrory, "chairman of the executive committee of the Sabbath Association," writes, declaring that Mr. Edlis stands no chance of securing such a measure as he proposes. He says that his association has informed itself thoroughly as to the position of the next Legislature and that he has no fear "that any legislation will pass which will be inimical to our interests." In regard to the statement of Mr. Edlis that the law of Allegheny county is a bad one, because the informer gets half the fine, Dr. McCrory says, "This does not do us much good, as we have spent about fifteen hundred dollars in prosecuting and have collected only about fifty dollars from the payment of fines."

Agitation in Philadelphia.

....

THE *Public Ledger*, of Philadelphia, of December 19, reports the celebration of the sixty-fifth anniversary of the Philadelphia Sabbath Association in that city on Sunday evening, Dec. 18. At that meeting it was declared that the work represented by the Sabbath Association is fundamental in modern society and that the preservation of Sunday is essential to the life of Christianity. It was also declared that the work of that association in the State of Pennsylvania had been more successful than any other agency in preventing attacks upon Sunday and in continuing "the wonderful blessing of the Sabbath law of 1794 with all its material features unchanged." The leading speaker was Judge Ashman, who said that the majority has the same right to enforce the observance of a weekly rest day that it has to prescribe regulations "for the convenience of the greater number of citizens." He declares that those who object to the law stand with anarchists against the government. "I say that this is anarchism in its worst form." Judge Ashman also predicted that there would be "a more terrible conflict at Harrisburg next year over the Sabbath question than ever before." The secretary of the association, Dr. Mutchler, reported that there were forty-seven labor unions in the State of Pennsylvania and more than eight hundred in the United States "that have declared for a Sabbath rest day and that a very large percentage of the shop-keepers in the State who open their places of business on Sunday would close them if their competitors in trade would do so." This last remark reveals a prominent influence in Pennsylvania and elsewhere for the enforcement of the Sunday law. The issue is purely selfish and the Sunday law is invoked in order that men may not lose their profits upon business that are secured by their competitors on Sunday. This reduces the question from the higher ground of Sabbath-keeping to a very low standard and degrades a law that claims to be in the interests of the highest morality and of religion to a place where it is used as a club over the heads of business competitors. The Harrisburg correspondent of the *Public Ledger* of December 21, speaking of the opening of the Legislature, says: "With the agitation that is going on for the repeal of the Blue Laws, there is considerable speculation as to how the Governor in his message will treat the proposition. Regardless of what he may say on the subject, it seems almost a certainty that the rigid Sunday law will be

wiped off the statute books by the Legislature, unless the Sabbatarians shall head a stronger opposition than has been waged in recent years to any proposed legislation."

....

INFORMATION is just at hand that Randolph's His-pledges for fifty more copies of *History of Seventh-day Baptists of West Virginia* will secure its publication. As we understand the situation, Mr. Randolph does not ask the money in advance, but pledges that the copies pledged for will be taken in the event of publication. We are assured that if the remaining fifty pledges reach Mr. Randolph by the first of January that "as soon as the holiday rush of work is over at THE RECORDER office" the book will be placed in the hands of the printer. These facts reduce the situation to a very simple solution. There are now fifty persons among the readers of THE RECORDER who hold the destiny of that valuable manuscript in their hands. Upon the supposition that any one of these persons does not care for the book on his own account—we can scarcely conceive that such a case exists—nevertheless the duty of that person to those who come after him and to the larger interests of our denomination ought to secure a quick response on his part by way of a subscription. There can be no financial advantage to the author or the publishers of the book. Such books always cost far more than those who prepare them secure in return. The making and publishing of such books is a work of love in the best sense of that term. It must therefore be that an enterprise like Mr. Randolph's must fail unless individuals who have a similar love for the cause of truth come to its support. While there ought to be great interest on the part of those who are descendants of the early Seventh-day Baptists of West Virginia the interests represented by the book are by no means local. The whole denomination needs the stimulus, the knowledge, and the impulse toward better things which that history and others like it wait to impart. There is a strong element of weakness in our ignorance concerning ourselves. That is a valuable contradiction because it emphasizes the thought and reminds one of a phrase common in the Southwest in which, speaking of general ill-health, men say, "I feel powerful weak today." Our people would be stronger along denominational lines if they were more familiar with such history as is already in their reach through books published by the American Sabbath Tract Society. THE RECORDER pleads with each one of the fifty people whose pledges are now necessary to secure the publication of Mr. Randolph's book, to send a pledge to 185 North Ninth street, Newark, N. J., as soon as they have finished reading this editorial. It is a privilege amounting to duty thus to foster an enterprise that will be of value when you are dead.

....

THE THIRD ANNUAL CONVENTION FOR RELIGIOUS EDUCATION.

Another great meeting of educators, religious leaders, and workers in all lines of religious and moral progress, is at hand. It is the third annual convention of the Religious Education Association, to be held in Boston next February. The meeting will extend from Sunday evening, Feb. 12, to Thursday evening, Feb. 16. The chief addresses will be given at the sessions on Tuesday evening, and in the morning, afternoon and evening of Wednesday and Thursday.

Tremont Temple, with its main auditorium seating 3,000 people and its several smaller halls, has been engaged for the headquarters of the convention and the chief assembly rooms. Other meeting places in the vicinity, Park Street Church, Pilgrim Hall at the Congregational House, Channing Hall in the Unitarian Building and the Twentieth Century Club will be used for some of the simultaneous departmental sessions.

The program for the Boston convention is one of the most remarkable in the history of great religious and educational gatherings of modern times. A full one hundred speakers of national reputation, because of their special contributions to progress in religious and moral education, will discuss the most vital aspects of present-day life. The great theme of the convention will be, "The Aims of Religious Education."

Three general sessions will be given to a comprehensive consideration of the subject by eminent men: First, "How Can We Bring the Individual Into Conscious Relation With God?" Addresses by Rev. William F. McDowell, D. D., LL. D., bishop of the Methodist Episcopal Church, Chicago; President Henry Churchill King, D. D., of Oberlin College, and Right Rev. William Lawrence, D. D., S. T. D., bishop of Massachusetts. Second, "How Can We Develop in the Individual a Social Conscience?" Addresses by Prof. John M. Coulter, Ph. D., of the University of Chicago; President Henry F. Pritchett, Ph. D., LL. D., of the Massachusetts Institute of Technology, Boston; Prof. Henry S. Nash, D. D., of the Cambridge Episcopal Theological School; Rev. Samuel M. Crothers, of Cambridge, Mass., and others. Third, "How Can We Quicken in the Individual a Sense of National and Universal Brotherhood?" Addresses by President Nicholas Murray Butler, Ph. D., LL. D., of Columbia University; President Charles Cuthbert HaH, D. D., of the Union Theological Seminary, New York, and a third eminent speaker to be announced.

The "Annual Survey of Religious and Moral Education," which was the most famous address at the Philadelphia convention a year ago, will be given at Boston by President William H. P. Faunce, D. D., of Brown University.

The convention will hold thirty-five sessions. These will represent the seventeen departments of the association. There will be fifty or sixty departmental addresses. A new feature will be certain social events planned for Monday, Feb. 13. These will include visits to various places of historic interest in Boston and vicinity. Harvard University will give a welcome to the members of the association, with a reception at the Phillips Brooks' house. The association sends invitation to all persons interested in religious and moral work, or in philanthropic movements, to attend the convention. The usual reduction of fare by the railroads, one and one-third for the round trip, will be granted. Programs of the convention and further information can be obtained from the secretary of the committee of arrangements, Rev. Frederick H. Means, 719 Tremont Temple, Boston, or from the executive office of the association, 153 La Salle street, Chicago.

SUMMARY OF NEWS.

On the 17th of December another disastrous fire occurred on Long Island Sound, which destroyed the Glen Island, a wooden steamer, running between New York and New Haven. This steamer, with two or three others, escaped the reinspection ordered by President Roosevelt after

the terrible disaster of the burning of the General Slocum, six months ago. As a consequence, the Glen Island was carrying passengers without adequate provision for their safety. She caught fire not more than twenty-five miles east from where the General Slocum was burned. Nine persons lost their lives, although the complement of passengers was small. The fire appeared about twelve o'clock at night. Sad as this disaster is, valuable results will be attained, since more careful inspection and more rigorous rules will undoubtedly follow. Steps in this direction are already taken. It is the oft-repeated story of carelessness and inefficiency persisted in until danger and disaster compel reform.

On Sunday, Dec. 18, the Japanese blew up another important fort, the Kikwan, on East Kikman Hill. The explosion of the Japanese mines under the fort was followed by sharp assault and the success of the Japanese in taking possession of the entire fort. It is also reported that the Japanese have gained another important position on the opposite side of the harbor, near 203-Metre Hill. Meanwhile, Admiral Togo's official report of the destruction of the Sevastopol has been announced. These details show that the bravery, skill, and persistency which have characterized the Japanese attacks heretofore were fully equalled by the torpedo boats which destroyed the last of the Russian warships at Port Arthur. Whatever may be the future of Admiral Togo, he stands today first among naval heroes. From the beginning of the war, when Japan began sending her armies to the mainland, Admiral Togo has held the position of supreme importance. Upon his success in disabling the Russian fleet, which was strong and capable at the beginning, or holding it within the confines of Port Arthur, the movements and success of the land forces have depended. Now that the Russian fleet is annihilated, so far as any practical value is concerned, the extent of Admiral Togo's successful work can be better understood.

A very important decision was handed down from the Supreme Court of the United States on the 19th of December. That decision requires that all railroad cars, including locomotives, must be equipped with uniform automatic couplers, and that even dining cars cannot be exempt from the requirements concerning these appliances when in use, even though they are empty of passengers. This decision is a long step in advance toward the protection of railroad men. The suit through which the decision has been reached was instituted because of an accident at Promontory, Utah, in 1900, when the head brakeman on a through train was ordered to couple a locomotive to a dining car standing on a side track. The three prominent points in the decision are that locomotives are cars, in the meaning of the law; that the car, though empty and standing on a side track may still be engaged in inter-State commerce, and that all cars must be provided with automatic couplers which may also be uncoupled "without the necessity of men going between the ends of the cars." This decision seems eminently just and correspondingly valuable.

Agitation concerning reciprocity with Canada increases, especially in New England. Business relations between New England and Canada are such that on both sides of the line men are anxious for some readjustment of duties and the general interchange of products. Canadians

are anxious to secure better arrangements for the sale of raw products in the United States, such as live stock, dairy products, meats, cereals, etc. Many lumbermen desire the same thing. There has been a marked increase in the agricultural products of Canada within the last twenty-five years. On the other hand, the Canadian farmers favor the admission of American manufactured goods free of duty. It is said that the politicians in Canada are opposed to reciprocity. The question of trade between England and Canada also comes into consideration. Canada grants England a preferential tariff, but in spite of this the United States supplies a larger portion of the wants of Canada than England does. The final results will undoubtedly be that business interests will secure the recognition of what they demand in spite of political influence.

On the 18th of December, by way of St. Petersburg, the report of General Stoessel concerning affairs in Port Arthur was made public in this country. That report is brought down to December 10. It describes the assaults on Port Arthur, which took place between November, 20 and December 10. These were fierce almost beyond comparison and the Russian commander estimates the Japanese loss at twenty-two thousand men up to December 2. He thinks they lost twelve thousand men in the assault of 203-Metre Hill. The same report gives the Russian garrison as sixteen thousand men and says that eight thousand Russians are in the hospital. The Russians are carefully saving their ammunition, firing only when the effect is certain. General Stoessel has put the entire population on regular rations, sufficient to last three months. The Russians still insist that "under present conditions Port Arthur cannot be taken." While all the items of the report are not made public it sustains previous information as to the terrific fighting, the ferocity and bravery of the Japanese, and the stolid bravery of the Russians.

The Baltic fleet is pursuing its course toward the Indian Ocean, part of the ships going down the west of Africa by way of Good Hope, and part along the east coast by way of the Suez Canal. Probably the fleet will find a resting place and a temporary base of action in the Chagos Islands. These are a coral group, almost uninhabited and a dependency of Great Britain, about twenty-three hundred miles northwest of Delagoa Bay, on the eastern coast of Africa. It is not likely that the Japanese will make any effort to interfere with the Baltic fleet before it reaches that point and perhaps not then. It is useless to conjecture as to details in connection with the future of the fleet.

For many months a disastrous strike has been in operation in Fall River, Mass. It is now reported likely that arbitration will be sought as a means of ending a situation that has become burdensome to the operators and to the mill owners as well.

Financial and political circles have been considerably stirred during the week by the alleged revelations of one Lawson, of Boston, concerning bribery for political purposes, that was headed by H. H. Rogers, of the Standard Oil Company. This bribery, it is said, was done to prevent the election of Mr. Bryan in 1896. Mr. Lawson, himself, is known to be a great "plunger" in the stock market and to be badly mixed up with questionable transactions. Whatever of truth there may be in his alleged revelations information from other sources seems re-

quisite to support all that he says. That bribery, direct and indirect, is all too common cannot be doubted, but the most valuable information is not obtainable from those who are parties in similar transactions.

The drought is severe in Pennsylvania, in New England and other places and many forms of business, especially those dependent upon water power, are crippled thereby. Farmers are suffering also and since the coming of snow in some places no water is obtainable for stock except through the melting of snow. In other places the pools and streams are so low as to be frozen solid.

On the 20th of December it was announced that a new order for the mobilization of reserves in seven military districts had been sent by the Russian government. It is claimed that this will give General Kuropatkin an effective force of six or seven hundred thousand men by the opening of spring.

On the 21st of December it was announced, by way of London, that a powerful Japanese fleet had started southward to meet the Russian Baltic fleet when it comes into Eastern waters.

As a natural result of the closing of the Louisiana Purchase Exposition, in St. Louis, large numbers of persons are thrown out of employment and much suffering is likely to result during the winter.

The side wall of a large building in Minneapolis, Minn., left standing by a fire, toppled over on the 20th of December, crushing a hotel. Fourteen persons were sleeping in the hotel, eight of whom were killed outright.

Dr. Lyman Abbott, in an address before the students at Cambridge University on Sunday evening, Dec. 18, set forth his views of God, briefly, in a way that has called out sharp denunciation from certain quarters. This denunciation reckons him as an "infidel," etc. When the smoke of the attack clears away THE RECORDER may have something to say concerning Dr. Abbott's utterances.

Commerce between the United States and China in the ten months ending with October, 1904, shows a larger total, both in imports and exports, than in the corresponding months of any earlier year. The October report issued by the Department of Commerce and Labor, through its bureau of statistics, shows the total imports into the United States from China during the ten months ending with October, 1904, at \$23,993,324, which exceeds by more than \$3,000,000 the largest total in the corresponding period of any earlier year; and the exports from the United States to China in the ten months ending with October, 1904, \$20,557,184, which exceeds by about one-half million dollars the largest total in the corresponding period of any earlier year. This is especially interesting in view of the fact that trade with China, particularly as relates to exports to that country, has been materially reduced during the past one or two years, due presumably to the hostilities in progress in that part of the world.

For several years efforts have been in progress to secure effective machinery for sending telegrams in written form. An invention of J. C. Barkley, assistant general manager of the Western Union Telegraph Company, has been put into use, within a few days, between New York and Buffalo. A typewriting machine is used instead of the Morse alphabet. For example, the operator in Buffalo, sitting at a typewriter, writes at his best speed. The tele-

graph wires connect this machine with a similar machine in New York. The receiving operator there fits the telegraph blanks into the machine and operates the carriage to govern the making of the lines. The result is one or more copies of the message, plainly typewritten. This invention has been in use during the week past and as high as one hundred words a minute have been telegraphed thus without mistake. This is about double the record as to the number of words sent by the usual method. It seems certain that this system will be adopted in connection with all important wires between the large cities.

The annual report of James R. Garfield, Commissioner of Corporations, appeared on the 21st of December. It has been awaited with interest because it suggests probable legislation concerning the control of corporations by the government. Such control is not a new question and Mr. Garfield's report shows that he has made careful study of the matter from the standpoint of history and experience. He announces that abundant material has been gathered to furnish ample information to Congress as to the best forms of legislation. The general features of the plan favored by Commissioner Garfield are these: "The granting of a federal franchise or license to engage in interstate commerce; the imposition of all necessary requirements as to corporate organization and management as a condition precedent to the grant of such franchise or license; the requirement of such reports and returns as may be desired, as a condition of the retention of such franchise or license; the prohibition of all corporations and corporate agencies from engaging in interstate and foreign commerce without such federal franchise or license; the full protection of the grantees of such franchise or license who obey the laws applicable thereto; the right to refuse or withdraw such franchise or license in case of violation of law, with appropriate right of judicial appeal to prevent abuse of power by the administrative officer."

The official canvass of the late Presidential election is just completed. It shows the following summaries: Roosevelt had 1,746,768 over all, and a plurality of 2,547,578 over Parker. The ballots were divided as follows: Roosevelt, Republican, 7,627,632; Parker, Democrat, 5,080,054; Debs, Socialist, 391,587; Snyallow, Prohibitionist, 260,303; Watson, People's, 114,637; Corregan, Social Labor, 33,453; Holcomb, Continental Labor, 830.

The grand jury of New York has just reported that a bribery fund of about fifty thousand dollars was raised by the liquor dealers of that city, for use in Albany, last winter. The jury declares that it was used in "an appalling and shocking way to corrupt members of the legislature and officers of a State Department." As the fund was used outside the city of New York, the bribers cannot be indicted by the local authorities. That the liquor dealers should bribe any one, who could be bribed in their interest, is a proposition that no one can doubt.

The Annual New England Society Dinner was held in New York City on the evening of Dec. 22. This was the ninety-ninth meeting of the Society, to commemorate the landing of the Pilgrim Fathers on Plymouth Rock, two hundred and eighty-four years ago. Like all these gatherings in modern times, it was an ornate affair. The speeches were strong and suggestive, notably that of Secretary Elihu Root, upon

the Monroe Doctrine. While these meetings are great social functions, they give occasion for utterances that are of permanent interest.

The Annual Dinner of the Pilgrim Mothers was held in the Hotel Astor, New York, at 12.30 P. M., Dec. 22. This is supposed to have been the hour when the original Pilgrim Mothers took their noon day meal. Covers were laid for one hundred and sixty-eight guests, and everything was as unlike the simplicity of the original Pilgrim Mother's dinner, as can be conceived. Even the menu was in French. Poems and addresses appropriate to the occasion, formed a prominent part for the entertainment.

On Dec. 22, Emperor Nicholas of Russia made formal reply to the demand for more liberal government by the people of Russia. It was a denial of the rights of the people to make these demands, and is a direct blow against the freedom which the people seek. Probably his attempt to check these demands will intensify them.

HIS SIMPLE SECRET.

A complaint was made that people had been traveling on the railroads without a ticket, and the companies had a detective employed to discover the offenders. The detective traveled up and down for some days without discovering the culprit.

At last two men got into his car who began talking in a whisper, and one gave the other a coin, and they alighted at the next station; so the detective, thinking he had got his clue, followed the man who had given the coin, and said he understood they had been talking about travelling without a ticket, and as he (the detective) was a very poor man, he should be glad to know how they managed.

The other eyed him suspiciously, and then said, "If you make it worth my while, I think I can tell you." The detective then offered him fifty cents, but that he refused. "Seventy-five cents?" "No." "Will you take a dollar?" That offer was accepted and the money paid. Then the man said, "Do you really want to know what I do when I wish to travel without a ticket? Well, then, I'll tell you. I walk!"

LIVING IN CHRIST.

Abiding in Christ does not mean that you must always be thinking about Christ. You are in a house, abiding in its inclosure or beneath its shelter, though you are not always thinking about the house itself. But you always know when you leave it. A man may not always be thinking of his sweet home circle; but he and they may nevertheless be abiding in each other's love. And he knows instantly when any of them is in danger of passing out of the warm tropic of love into the arctic regions of separation. So we may not always be sensible of the revealed presence of Jesus; we may be occupied with many things of necessary duty, but as soon as the heart is disengaged it will become aware that He has been standing near all the while; and there will be a bright flash of recognition, a repetition of the psalmist's cry, "Thou art near, O Lord." Ah, life of bliss, lived under the thought of His presence, as dwellers in Alpine valleys live beneath the solemn splendor of some grand, snow-capped range of mountains.

Begin the new year right by squaring up with the Publishing House.

Missions.

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

IN all our lines of denominational work there is a good, hopeful outlook. Our people are seeing the situation and our opportunity, and are rising up to meet them. Our pastors are anxious for a revival of religion in their churches and congregations and for a gathering in of the unsaved. They are maturing plans for extra meetings. If they cannot have an evangelist to help them they are going to attempt the work themselves. The pastors neighboring each other will combine, and in turn hold meetings together in their churches. This is as it should be and we look for a general revival throughout our beloved Zion. Already, so far as this method has been pursued, there have been blessed results and we are looking for, and are expecting, greater results, for we feel assured God will bless these efforts. The evangelistic work is taking on greater activity and our evangelists are actively engaged and we expect to hear soon good fruitage from their labors through the presence and blessing of the Holy Spirit. There is a more aggressive spirit and a deeper sense of responsibility in the people in Sabbath reform work. This feeling and sentiment is for a better observance of the Sabbath among us and more active promulgation of Sabbath truth by tongue and pen among men. Our young people are anxious to improve the opportunities and the means we have for an education and are sacrificing and working to use the advantages they have. Our schools are increasing in larger facilities and in able teaching force to meet the demands upon them. They are striving with great energy and sacrifice to make them equal to any and second to none in real worth and sound learning. All these things we say give a hopeful outlook to all our lines of denominational work, for which we are devoutly thankful and take on courage.

Grow, growth, that is what we are desiring, looking for, and should realize. We are looking for and expect our boys and girls to grow to the stature of men and women and to the fullness of true, noble manhood and womanhood. We are working for that and praying for that in our homes and in our churches. The farmers expect the lambs in their flocks to become sheep. They plant the corn in the spring time and with proper cultivation and the blessing of God they look for and expect the golden ears as a reward of their care and labor. So it is in God's spiritual realm. We are to grow into the stature of men and women in Christ Jesus. We are to make a growth in the graces of the Spirit. We are to come into largeness of heart in Christ Jesus, that is, we are to grow and expand all the time in the love of Christ and the love of souls, and that expanding love will be manifest in continual effort in saving men and extending the truth as it is in Christ. Such personal growth in grace and effort gives growth to the church and makes it strong for salvation and the tearing down of the strongholds of sin and iniquity. The church should be at the front in every true reform. God gives the soil, the shower, the sunshine to make the vegetable world grow and bring forth fruit. God gives the plants of grace in the spiritual world the sunlight of His countenance, the soil of His truth, the quickening and refreshing power of the Holy Spirit to make them grow and bring forth fruitage to His glory. It is not

enough to theorize and think about spiritual growth, we need to experience it and really know that we are growing in Christ and are becoming more like Him.

FROM J. W. CROFOOT.

DEAR MR. WHITFORD:

Miss Burdick tells that Mrs. Fryer kept saying to her, "Tell them to write more for THE RECORDER," and that brings to mind my deficiencies, for I believe I have not written to you since writing my annual report, four months ago. Since when this reaches you the quadrennial convulsion of the presidential election will be past, perhaps I may take this opportunity of mentioning that criticism of the American government and its servants are not confined to dwellers in the United States, nor to any party or creed. Many of the Americans in China have recently signed a petition to our government, asking for more liberal and just treatment to *bona fide* Chinese students wishing to study in the schools and colleges of our country. It certainly is a pity, not to say a disgrace, to our nation that the California labor unions have the power to inflict such indignities on those whose best intention is to learn more of our free institutions. But the whole Chinese exclusion law, in which it is difficult to see any justice, is to be laid at their doors and they see to its enforcement. Those who know say that if a custom officer by any chance is courteous or civil to any Chinese immigrant, of any class, he at once loses his position.

Many Chinese, too, feel very sore that an American syndicate, trading on the traditional good will of the two peoples for each other, secured the concession for the Yueh-Han (Canton-Hankow) Railway and then sold it out to a Belgian concern, which may very likely mean that it will pass under French or Russian influence. Those who think that it would be better to send soldiers, etc., instead of missionaries to "civilize the Chinese" would do well to consider a recent occurrence at Canton that gives the American name a bad odor. A party of drunken American sailors, out for a good time, picked up a Chinese gentleman and by way of a joke threw him into a canal, where he was drowned. A mixed court of enquiry settled (?) the case by deciding that the United States government shall pay an indemnity to the family of the deceased and the culprits shall be punished "if they can be identified." Chinese editors remind their readers that when the shoe is on the other foot both indemnity and a few heads are demanded and secured by the government of the aggrieved nation and if it happens that no one is punished, as seems likely to occur in this case, the Western men say that the officials are in league with the culprit. This is not the first case of the kind and it serves to give point to a remark recently made by Mr. Host, the director of the China Inland Mission, to the effect that where anti-foreign agitation is carried on in the interior the old absurd lies are now no longer told so much as the truth, such, for instance, as the fact "Chinese and dogs" are prohibited in the Shanghai Public Gardens.

The war, of course, continues to be a chief topic of conversation and I may as well admit that I look every day for news of more Japanese victories, more Russians destroyed, more carnage and bloodshed, the fall of Port Arthur, the retirement of the Russians farther north, and, in short, for more news. But, oh, the horror of it

all. The widows and orphans, the wounded and dying. Thank God for the activity of Peace Congresses.

The mails continue to be irregular. Our worst experience was in the matter of the mail despatched from Seattle on July 7 by the steamer Calchar, which was captured by the Russians and taken to Vladivostock. I think she had some contraband on board and I suppose she is still held, but we did get some mail from her. The *Alfred Sun* of June 29 reached us on Oct. 29, and one or two letters made about the same speed.

The membership of our school is not so great as during the first half year, there being now only twenty-three boarders. Recently I took in a little fellow only seven years old, brought here by Miss Brownell, the head of the Florence Crittenden Rescue Home in Shanghai. The work of the home is mostly for slave girls, used for immoral purposes in the foreign settlements, but this boy's mother was sold by her husband and rescued by a Chinese official, who saw her on the way to the purchaser at Tien-Tsin. The official took her to the home and offered to put the boy in school, as they could not keep him there. Miss Brownell got his permission to put the boy in a mission school, the official to pay the fees. I suppose she brought him here as the large schools would not take so small a boy.

Our hearts have been much grieved lately at learning of the falling away of Yeu Paung, a young man who has often been mentioned in our reports and who has been under the influence of our school for a dozen years and a member of the church for half that time. We have sometimes had high hopes for him, though he came from a bad home, but I now fear that, like Simon Magnus, he has neither part nor lot in this matter. A happier thing to write about is the evident spiritual uplift that came to Dong Vung 'Oer at the Y. M. C. A. conference at Soochow last July. This was the first session of what the Y. M. C. A. secretaries hope to make a sort of annual Northfield conference for China and certainly our delegates did get a great blessing there. He spoke in our service one Sabbath, since the school opened this fall, giving a report of the meetings and in the meetings of the school Y. M. C. A., of which he is president, the fruits of his experience often appear.

Doubtless you know that the health of the members of our mission has been far from good during the summer. Mrs. Crofoot, indeed, is not well yet, but we hope she soon will be now that colder weather is here. I do not know whether you know that she has been sick every summer for the last three years, the two previous summers at Mokanshan and this year here. Anna, too, is just now on special diet.

Will you not pray for us that we may be guided in the care of our bodies as well as in all our work.

WEST GATE, SHANGHAI, Nov. 4, 1904.

THE OBLIGATION IN ENDOWMENT.

It is a common thing for us to think and speak of the endowment of the church by the Holy Spirit. It is one of those precious gifts of which we speak with enthusiasm, and justly so, for what could the church do apart from Him? When Jesus told His people that He would go away He said that if He went away He would send the Comforter, and that He should remain forever. When He came on the day of Pentecost He came to be the permanent

heritage of the church, whatever that coming might mean to the church. Henceforth we are to pray not for His coming, but for the realization within ourselves that He has come and that He is within us. The question now is, not what we have of the Holy Spirit, but what He has of us. God does not give Himself to His people with measure, but when He gives He gives all of Himself or none. So now the church has all of the Holy Spirit or none. We might ask why it is then that His power is so little manifested in His church, if it be true that He with all His power is the permanent possession of the church. A sufficient answer to this, perhaps, will be that Jesus came into the world, for the world, but the world did not have Him, because it would not, and many are dying every day without Him and are going to the judgment bar without His righteousness, so the Holy Spirit is in the church and yet there are many that do not yield to Him and make Him their sole guide in work and worship, and hence there is a sad lack of His power and blessing in them. It makes one tremble to think of what he might do and what he actually does in the kingdom. Granting them that this gift is the permanent possession of the church, what of the obligation of it? Jesus said just before His going that the church should receive power after that the Holy Spirit was come upon it, and then—there it is, there is something to come yet when the Holy Spirit had come upon it. The work was not yet done, the end had not yet come, that was but the preparation for larger things and greater efficiency. The church was to be witness of Him in Jerusalem—at home in Judea—next neighbor, in Galilee—the next, and then unto the uttermost part of the world. That is the obligation. Have we met it?—*The Missionary Record*.

AGGRESSIVE SABBATH REFORM.

A pastor writes:

MY DEAR BROTHER:

I have often planned to write and tell you how much I have appreciated the things that have been said in THE RECORDER about more aggressive Sabbath reform work. It is altogether too true that, as a people, we have been very negligent in this matter and have suffered much by this neglect. I am realizing that in some measure I have been short-sighted in this direction, and yet there have been converts to the Sabbath of the Lord in every pastorate of mine, but I can see where I have not been as aggressive as I ought to have been. I have been preaching to my people upon the question of Sabbath-keeping and the importance of being loyal thereto. I have placed the matter of our lack in this thing before them several times since Conference with the hope that I might help them to enter more heartily into the proposed work of the Tract Board. I preached a sermon in my church last Sunday night upon the Sabbath question. The house was full to the doors and perfect attention was given for one and one-half hours. I will not take more of your time now, but I want you to know that I do not read the very helpful and stirring editorials without interest and should have long ago added my part to the list of answers but for the fact that I was so busy I could not find time to thoughtfully write an article for the paper.

All who joy would win,
Must share it;
Happiness was born a twin.

Woman's Work.

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

A CHRISTMAS WISH.

What blessing can I wish you; O my friends,
Save that the joyful calm of Christmas-tide
Should wrap your hearts so close that never jar
Of the world's care or grief can enter in.
But only love to keep you pitiful,
And faith and hope, to keep you strong and true,
"A Merry Christmas, and "A Glad New Year"
I wish you, and may God's exceeding love
Enfold you all, until His tender hand
Shall lead you safely home, to love's own land.

In the pure soul, although it sing or pray,
The Christ is born anew from day to day.
The life that knoweth Him shall hide apart
And keep eternal Christmas in the heart.

—*The Woman's Tribune*.

A MEMORIAL.

The Women's Christian Temperance Union of New York are soon to establish a memorial to Dr. Phoebe J. B. Wait and Mrs. Frances A. Westerfield, both of whom were worthy members and faithful workers in that organization. This memorial is to take the form of county headquarters. A suitable room in some public building is to be secured and so fitted up that it may be a permanent place of meeting and also a depository for all valuable belongings of the organization. A paid secretary will be in attendance and have charge of the rooms. A suitable tribute to these two women, who had the cause of temperance so near to their hearts.

A HELPMEEET.

The *Boston Transcript* prints the following among its news items without comment and quite as if it were a matter of ordinary occurrence. We have heard of women who wrote their husband's sermons for them, but here is one who can go a step further, and preach the sermon as well:

"Sunday morning at the North Methodist Church, Hartford, Conn., Mrs. D. W. Howell occupied the pulpit in the absence of the pastor, Rev. D. W. Howell who has been ill with the grip and, preached an impressive sermon."

A PRAYER FOR CHRISTMAS FOR LONELY FOLKS.

By HENRY VAN DYKE.

Lord God of the solitary, look upon me in my loneliness. Since I may not keep this Christmas in the home, send it into my heart. Let not my sins cloud me in, but shine through them with forgiveness in the face of the child Jesus. Put me in loving remembrance of the lowly lodging in the stable of Bethlehem, the sorrows of the blessed Mary, the poverty and exile of the Prince of Peace. For His sake, give me a cheerful courage to endure my lot, and an inward joy to sweeten it.

Purge my heart from hard and bitter thoughts. Let no shadow of forgetting come between me and friends far away: bless them in their Christmas mirth; and hedge me in with faithfulness, that I may not grow unworthy to meet them again.

Give me good work to do that I may forget myself and find peace in doing it for Thee. Though I am poor, send me to carry some gift to those who are poorer, some cheer to those who are lonelier, since they have not known the friendship of Jesus. Grant me the chance to do a kindness to one of His little ones, and light

Thou my Christmas candle at the gladness of an innocent and grateful heart.

Strange is the path where Thou leadest me, but let me not doubt Thy wisdom, nor lose Thy hand today. Make me sure that the Eternal Love is forever unveiled in Jesus, Thy dear Son, to save us from sin and solitude and death. Teach me that I am not alone, but many hearts, all round the world join with me through the silence while I pray in His name: "Our Father which art in heaven."—*Ladies' Home Journal*.

THE CONGRESS OF MOTHERS.

ELIZABETH FISHER DAVIS.

"The destiny of nations lies far more in the hands of women—the mothers—than in the possessors of power."

"Housework is for today; home work is for eternity; and every father and mother must make the choice as to which shall receive the most careful attention."

"Character cannot be talked into a child; it must be lived into him."

The above are some of the quotations appearing on the program of the forty-first annual meeting of the New Jersey Congress of Mothers, held at Trenton in October. These give the key to the thought which dominates the women of the country, who are earnestly working in this comparatively new "mother movement." More intelligent study of a child's nature; more careful training of a child's character; closer co-operation between parents and teachers are objects worth striving for.

One of the important addresses of the congress was by Charles Skinner, formerly State Superintendent of Public Instruction for New York. He said: "The expenses for the running of schools and the payment of teachers' salaries have increased many million dollars in this country during the last eighteen years. This is as it should be, for this means we are having better schools and better teachers. Teachers should be well paid, for they give more of their life and vitality to their work than any other public servants.

"Teachers and parents need to come into close relations, for there are many things the teacher should tell the mother and many things the mother should tell the teacher, for it is a fearful thing for a child to be misunderstood. A teacher who makes herself acquainted with a child's home life will often come to know of conditions which materially effect her opinion of and dealings with the child.

"Children are too often sacrificed for per cents. One mother said, 'I thought more of a diploma than I did of my child, and now I have only the diploma left.' Ninety-five per cent of the children leave school while in the grammar grades. How important that their time be not wasted and that only the most useful and necessary things be taught! Children should be taught that the ability to do some useful work well is the foundation of future happiness."

Only three and one-half years have elapsed since the New Jersey Congress was formed, but today more than one thousand women are at work in the Mothers' Clubs in the State.

Connected with the school here is a Mothers' Council, which was begun about five years ago by a few earnest mothers, who met and talked over the problems which confront mothers and read from that admirable book, Elizabeth Harrison's "Study of Child Nature."

The council now numbers eighty members.

It meets at the school building once each month. Sometimes a speaker is secured and we have had the pleasure of listening to Earl Barnes, Mr. George, of the George Junior Republic, of Freeville, N. Y., and others. Other meetings are carried on by home talent, the mothers themselves furnishing the program.

Each year the council gives a reception or tea, to which the teachers and ladies generally are invited. In turn, the teachers and children entertain the council, usually at the Christmas exercises. The council here has been a most helpful influence in bringing about a closer union of home and school.

If any of our Seventh-day Baptist teachers have such organizations in their schools might it not be profitable to hear of them through THE RECORDER, if the editor is willing? If any believe such meetings would be helpful in her school and would like suggestions as to how to begin and carry on the work, any help I could render would be most gladly given. I would refer them also to Mrs. E. C. Grice, 3308 Arch street, Philadelphia, Pa., whose work in both the New Jersey and National Congress of Mothers has been exceptionally fine.

RIVERTON, N. J., Dec., 1904.

[The editor would be not only willing, but glad to give opportunity for further discussion of this important subject.]

DO THIS IN REMEMBRANCE OF ME.

By CHARLES WAGNER.

(Translated by Grace King from "Le Liberal Evangelique.")

When Christ, at the supreme reunion, wished to put a little light into the hearts of His disciples, He taught them an act, and said to them, "Do this in remembrance of me." He knew well that when He was departed this act and the words that accompanied it would be a sure means of evoking His figure in their sad meetings. And the prevision was realized. Each time, in their immense sorrow, that they assembled to break bread in memory of Him, they felt Him to be in their midst.

I think that all wounded hearts should follow such an example. Have you lost a loved one? Do something in memory of her—of him. And, above all, love one another in memory of her—of him. It is not to mechanical gestures that Jesus invites His own. He well knew that to break the daily bread from day to day would be for them a perpetual renewing of the union of which He was the center. In communicating in memory of Him they would love one another in Him, and love Him ever more. He would be revealed in their circle and reawakened in their souls. His words would sing on their lips, and His image brighten their memories.

Those dear ones you weep are leading you gently towards one another and are saying to you: In memory of me, love ye one another. Life divides us. Shadows fall across the hearth. After the departure of the loved ones difficulties arise of which they knew not. Let yourself be led into pardon by those who have entered into peace. Hear them say to you: In memory of me, forgive.

Those who sleep have left a work. Their hands are folded, the work is unfinished. Would you feel indeed near them, feel yourself in accord with them? Do in remembrance of them what you know they loved to do. All day long, when their absence weighs upon you, if you would have their image walk invisible at

your side, render to them the homage of actions at which their souls may smile, and say: It is for thee that I do it. The true worship of God is a worship in spirit and in truth, full of the gift of one's self. The true worship of memory is a living, acting worship, in which the heart full of love eases itself in doing works of pure good will.

When the living do that which used to displease the dead; when children walk in paths where the benediction of dead parents cannot follow them; when about the empty places at the fire-side a life of forgetfulness is installed, a life disdainful of those things which the absent one loved, then are the dead twice dead. There are houses in which all that one sees recalls the thick weeds which in the cemetery invade forgotten tombs. There, we feel what it is to be really dead, buried, forgotten. It is rare that one loves the other in such dwellings. In them there breathes a selfish spirit, and everything in them is consecrated, is sacrificed to the satisfactions of the present moment. There, above all, each lives for self. All that pertains to the category of the ideal, of the soul, is there considered as smoke. It is a sad world, cold and brutal.

Let us not live this short, ungrateful life, where the dead are cast behind as so many non-values. Let us keep the solidarity of those who are gone with those who remain. Let us do works of disinterested goodness, in memory of the dear ones who have taken their flight. Life will gain thereby in perfume, warmth, and mutual gentleness. It will, moreover, gain in depth, brightness, and power. And the habit of living with those who have crossed the passage of death will make it more familiar to us. They have passed that way, they have prepared the way for us. Their loved faces smile to us from the other shore.

WEDDED THROUGH AN INTERPRETER.

One of the most amusing experiences which came to me while serving as a missionary teacher in a boarding school for Chinese boys in the city of Honolulu was the tying of the matrimonial knot for a young couple, Dow Chun and Tie Tie.

Dow Chun, the groom, had lived in Hawaii long enough to have become quite Americanized. Like most of the progressive Chinese young men, he had cut off his cue, parted his hair in the middle, and put on a suit of ready-made clothes from the United States. Collar, necktie, shoes, and scarf-pin were all imported. He was a regular attendant at the Chinese church, and had a fair command of English.

The little bride, Tie Tie, however, was newly arrived from the Celestial Empire. She was a peasant girl, and so her feet had never been bound; but to make them look more aristocratic on the day of her wedding she wore pink shoes with very high and short white soles. She had on a long blue coat, trimmed with black, coming to the knees, and full black trousers, below which appeared white stockings and the aforementioned pink shoes. Large green earrings, a fan, and an abundance of cosmetics completed her costume.

One can always tell whether a Chinese woman is married by looking at her hair. As she never wears a hat when in company dress, this is always possible. A girl parts her hair in the middle, with two little side parts at right angles to this, just back of where her bangs would be if she wore this once common American

coiffure. A married woman, however, combs her hair straight back from her forehead, and in the rare case where a girl wishes to remain unmarried, she takes the veil, so to speak, by doing up her hair after the fashion of a married woman. On her wedding day Tie Tie naturally combed her hair for the first time in matronly style.

The house in which the marriage was to take place was the home of a prosperous friend, and was one of those dwellings quite as unsuited to the tropics as the churches which the early missionaries erected. It resembled the home of an American mechanic, not omitting the plush-covered furniture and the enlarged charcoal family portraits on the parlor wall.

When I arrived, the bride was sitting at one side of the parlor, looking very much embarrassed, and undoubtedly blushing behind her paint. It was a trying experience for her. She had probably never spoken to her future husband, and perhaps had never seen him before, all matters of betrothal being attended to, according to Chinese custom, by the parents and go-betweens.

The groom and several guests had already arrived, and after the government report had been made out, I stood up, with the dignified court interpreter at my left hand, and the bride and groom took their places before us, the bride too scared to look up and hiding her face behind her fan. I read the introductory part of the marriage service and it was repeated by the interpreter in Chinese; for the bride could not understand a word of English and I was as innocent of a knowledge of Chinese.

All went well until the time came for joining hands. "If, now forsaking all others, you will give yourselves unreservedly to each other, you will join your right hands," I said and the interpreter translated.

The bridal couple, however, did not seem to understand; so I repeated, more emphatically, "Join hands."

"Join hands," again said the interpreter in Chinese, but not a move from the bride and groom.

Then the guests who stood nearest began to take part in the service. "Join hands," they said, "join hands."

The situation was growing embarrassing and I finally concluded that more vigorous measures were necessary; so I reached for the shrinking hand of the bride and placed it in that of the groom and the rest of the ceremony passed off successfully.

The groom was to give a dinner in the room back of his store, where he sold fruit and confectionery. The store was some distance away and a surrey with a fine team of bays drove up for the newly married couple. Thoughtfulness for woman is not one of the Chinese graces; and, as was to be expected, the groom jumped into the carriage first, leaving his wife to clamber in as best she could.

I had been invited to the dinner. The men were served in one room and the women in another. Out of courtesy I was asked to sit at the head of the table. I deferred and begged Goo Kim, the vice consul and one of the leading men in the church, to take the place of honor. But he bowed me to the disputed seat, saying in his broken English, "You, shepherd," and never had "shepherd" seemed so beautiful a synonym for "minister" as then.

Such an array of dishes! Bird's-nest soup,

and shark's fin, and duck and pork and chicken and rice, and delicious pickled litchi nuts. One dish of each of the meats was placed in the center of the table, from which we were all expected to help ourselves, a mouthful at a time. The use of chop-sticks is not one of my accomplishments and so I was provided with knife and fork. Now and then, when one of my Oriental friends espied a particularly toothsome morsel, he would reach for it with the chop-sticks with which he had been eating and hand it to me. I could not resist the courtesy and endeavored to eat without a grimace. The various dishes were served in order and each course was begun with a libation of white rice wine, sipped from tiny cups. I declined the wine and joined them with bottled soda.

The wedding fee, I must not forget to say, was two silver dollars carefully wrapped up in Chinese red paper.—*Christian Endeavor World*.

ORIGIN OF ALMANACS.

New almanacs and calendars—reminders of the approach of another new year—are already making their appearance in a great variety of forms and make-ups to serve just as many purposes. The almanac is as old as history itself and yet every new year brings out a new and revised edition of this ever necessary and popular literary product of the seasons.

According to Gollus, the word almanac is derived from the Arabic particle "al" and "manah," a reckoning. Scaliger derives it from the Arabic particle "al," which means "the course of months"; but Vestigian ascribes it to Saxon origin, believing it to be from the compound Saxon word "Al-monaght," that is, "All-moon-heed," or, an account of every moon, which the Saxons are said to have kept very carefully. The first almanacs—that is to say, the first histories—were of Arabic origin and reflected the local genius of the people in a striking way. They served as models in other countries for hundreds of years. The oldest known copy of such a work is preserved in the British Museum, and dates back to the time of Rameses the Great of Egypt, who lived 1,200 years before the birth of Christ. It is written on papyrus, in red ink, and covers a period of six years. The entries relate to religious ceremonies, to the fates of children born on given days and to the regulation of business enterprises in accordance with planetary influences. "Do nothing at all this day" is one of the warnings. "If thou seest anything at all this day it will be fortunate" is another entry. "Look not at a rat this day," "Wash not with water this day" and "Go not out before daylight this day" are some of the additional cautions. This almanac was found in an old tomb and is supposed to have been buried with its Egyptian owner when he was converted into a mummy for future explorers to dig up and dissect in the interest of science and literature.

Next after this in point of age among the existing specimens of ancient almanacs are some composed in the fourth century. They are Roman Church calendars, giving the names of the saints and other religious information. The Baltic nations, which were not versed in papyrus making, had calendars engraved on oak helves, walking sticks and other articles of personal use. The days were notched, with a broad mark for Sunday and the saints' days were symbolized in various devices, such as a harp for St. David, a gridiron for St. Lawrence, a

Scientific Time.

Continued from Page 813, December 19.
Without assuming, we would intimate that as "seasons and years" have been spoken of and the greater light having been set in the firmament of the heaven, what was more likely to have taken place, than for God to have indicated the world's pathway, (orbit) around the greater light, and thus have completed the seasons, and a perfect scientific year. God has declared that "while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. 8: 22.

We are inclined to the belief that the light that God created on the first day of creation and used in forming days still remains and continues to be the divider now as then, and hence every day now is formed precisely as then, and is known as the "dawn," Josh. 6: 15; Matt. 28: 1.

However this may be, the lights here spoken of were created "to give light upon the earth," and to rule over the day, and over the night, but they do not in any way appear to affect the formation of the days.

"And God said, Let the waters bring forth abundantly the moving creature that hath life, and the fowl that may fly above the earth in the open firmament of the heaven." And God blessed. * * * "And the evening and the morning were the fifth day."

"And God said, Let the earth bring forth the living creature after his kind; and cattle after their kind, and every thing that creepeth upon the earth after his kind." * * *

"And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over every creeping thing." * * * And God saw every thing that he had made and behold it was very good." "And the evening and the morning were the sixth day."

"Thus the heaven and the earth were finished, and all the host of them." "And on the seventh day God ended his work which he had made and he rested on the seventh day." * * * "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work, which God created and made."

The above completes the statement made concerning the seven days as arranged by the creator, and occupied by him in the creation.

It will be noticed that for the seventh day God did not repeat the words, "And the evening and the morning: were the seventh day." Can any question arise, that this seventh day was not commencing and ending in any respect different from the other six days? We think not, for God connects it with the other days by making it the seventh day, and also by referring to all his works in the six days thus ending and completing the whole on the seventh and last day by resting, blessing, sanctifying and making it a rest day for the descendants of the man and woman that he had created the day before, and to be remembered for his own sake and glory.

We wish here to state what we believe to be a self-evident principle; that just as sure as those seven days were created and named in their order, just as sure the next seven days, were in their beginning, duration, and ending, a perfect duplicate of the first seven, and were

Continued.

THE NEW JERUSALEM.

For thee, O dear, dear country,
Mine eyes their vigils keep;
For very love beholding

Thy happy name, they weep:

The mention of thy glory

Is unction to the breast,

And medicine in sickness,

And love, and life, and rest.

O one! O only mansion!

O Paradise of joy!

Where tears are ever banished,

And smiles have no alloy;

Thy loveliness oppresses

All human thought and heart,

And none, O Peace, O Zion,

Can sing thee as thou art.

With jaspers glow thy bulwarks,

Thy streets with emeralds blaze;

The sardius and the topaz

Unite in thee their rays;

Thine ageless walls are bonded

With amethysts unpriced;

Thy saints build up its fabric,

And the corner stone is Christ.

The cross is all thy splendor,

The Crucified thy praise;

His laud and benediction

Thy ransomed people raise:

Upon the Rock of Ages

They build thy holy tower;

Thine is the victor's laurel,

And thine the golden dower.

O sweet and blessed country,

The home of God's elect!

O sweet and blessed country

That eager hearts expect!

Jesus, in mercy bring us

To that dear land of rest;

Who art, with God the Father,

And Spirit, ever blest.

History and Biography.

MEMOIRS OF GOV. SAMUEL WARD OF WESTERLY, R. I.

BY CHARLES H. DENISON.

[Entered according to Act of Congress in the District Court of Rhode Island.]
(Continued from Dec. 12.)

Sir:—Though some of the foregoing is not absolutely necessary in a Treaty of this sort, yet, that justice may be done to Mr. Hopkins, as also that you and your Friends may be thoroughly apprized of the Disposition of Mr. Hopkins's Friends, and the Motives, from which they act on this emergency, we apprehend it will not be thought superfluous.

Your Honor is so well acquainted with the perplexed Circumstances of this Colony, and the causes from whence they chiefly originate, that if you will calmly consult the Public Weal, or your own Honor and Quiet, we make no Doubt but that you will cheerfully accede to our Proposals; which, if you should do, we rely upon it that some Gentleman will be nominated by you and your Friends for a Governor, who will discharge that important Trust with Honor and General Approbation.

We are, sir,

Your obedient humble servants,

DANIEL JENCKES,
DARIUS SESSIONS,
JOSEPH RUSSELL,
THO. GREEN,
EPHRIAM BOWEN,
BENJ. CUSHING,
NATHAN ANGEL,
JOS. NASH,
MOSES BROWN.

Newport, March 25th, 1767.

HON. STEPHEN HOPKINS, ESQ.:

Sir:—In answer to your Honor's Letter of the 13th of March, I am now to acquaint you, that the opinion of my Friends hath been generally taken, and they have universally given it, that the Proposals made by you, and a Committee of your Friends ought by no means to be acceded to. Their sentiments upon this Subject your Honor will find very fully expressed in the Letter to Mr. Jenckes and the other Gentlemen, from a Committee of my Friends.

Sincerely disposed as I was to retire from the Chief Seat of Government, I could not prevail upon myself to desert all my Friends, and, in their Opinion, the Interest of the Colony. I am, Sir, your Honor's most humble servant,

SAMUEL WARD.

NEWPORT, March 25, 1767.

To DANIEL JENCKES, Esq., and others, the committee of Mr. Hopkins' Friends:

Gentlemen:—His Honor the Governor hath communicated your Letter to us. We have maturely weighed the several Proposals which have passed upon this Occasion, and are of Opinion, that those made by his Honor the Deputy Governor and the Assistants, were fair, open, generous. They gave in fact, a Majority of the Upper House to Mr. Hopkins's Friends; they neither pointed at nor excluded any Gentleman Whatever, and Contained no Reflection upon any Person or Party, and if acceded to, might have had a great Tendency to promote Peace and good Order in the Government.

You, Gentlemen, in your Letter, have made a different Set of Proposals, which you tell us may be relied upon as the unanimous Opinion and

Determination of Mr. Hopkins's Friends. We were surprised to find a Proposal from you, for uniting Parties, and settling Peace in the Colony, conceived in such terms as to render them utterly inadmissible. They are introduced by the most lavish Encomiums upon Mr. Hopkins, by Comparisons (which are always odious) between the Numbers, Capacity, Probity and Interest of his Friends, and those of Mr. Ward, and with this opprobrious Assertion "That the Spirit of Faction does so prevail in the Colony, that there is scarcely the Appearance of Government remaining; there being but little Security for either Life, Character, or Estate, but Anarchy growing more visible every Day."

You must be sensible, Gentlemen, that a very great part of the Colony always, and for the Two last years, a large majority of the Freemen have entertained a different Opinion of Mr. Hopkins; and therefore the expressions made use of, with respect to that Gentleman, must be looked upon as a Reflection upon those who have opposed him. After the Character given of Mr. Hopkins, follows the assertion above quoted, which, considered in its Connection with the foregoing Resolves, in our Opinion, contains the grossest Reflection upon the present Administration, and, indeed, upon the whole Colony, representing them as a lawless Herd, with but little Security for Life, Character or Estate.

Considered in this Light only, those Persons who have opposed Mr. Hopkins and supported Mr. Ward, must forever be justified in refusing to comply with Proposals made in such Terms.

We are neither disposed to abuse the Reputation of Mr. Hopkins, nor to offer Incense to Mr. Ward; but this justice constrains us to say, that the Capacity of Mr. Ward hath never been called in Question; that he hath served the Government with Fidelity and Honor; and that his Administration hath been so equal and disinterested that the Colony will find its Interest and be happy in continuing him in the Chair.

Upon the whole, Gentlemen, the Opinion of Mr. Ward's Friends universally is not to accede to your Proposal.

We heartily lament our unhappy Divisions, and sincerely wish to see the Wisdom and Virtue of the Colony united in promoting its best Interest, and are, Gentlemen, your most humble Servants,

GIDEON WANTON,
ABRAHAM REDWOOD,
JOHN TELLINGHAST,
METCALF BOWLER,
JOSEPH TELLINGHAST,
NATHANIEL COGGESHALL,
JOHN TWEEDY,
ROBERT STEVENS,
EDWARD THURSTON, JR.

This third attempt at a settlement of the party feud ended like all the previous trials. But the result of election was disastrous to the Ward party for Governor Hopkins was this time chosen by an increased majority over his opponent.

This was the last election where these gentlemen stood in opposition to each other and from the extreme virulence with which it was conducted all good men saw it was time such proceedings should cease. At the usual period therefore, when arrangements were wont to be made for the annual election Governor Hopkins proposed a reconciliation of about the same nature as that offered by Governor Ward the previous year. The proposals were immediately

accepted by Mr. Ward's friends and a council of the two Governors was held at Providence and afterwards at Newport, where a treaty of peace and amity was concluded. They agreed to form an administration from both parties which should conduct the affairs of the colony upon a conservative plan and to vie with each other in promoting harmony among their respective followers. Each sacredly adhered to the terms of this compact and became fast friends for the remainder of their lives. Thereafter nothing disturbed the serenity of the rival chieftains but the aggressions of the mother country. Side by side they stood up to battle against these encroachments and nobly performed their duty, moving like two opposing currents when joined in one, with increased strength and velocity; yet not towards "a calmer sea, where all is peace," but towards the turbulent, and exciting scenes of the revolution.

The warfare of parties having now ceased, Mr. Ward resumed his usual occupations with the same zest that he had formerly exhibited before entering the political arena. He seems to have been a man who delighted in domestic employments and was happiest when surrounded by the comforts of his home and the society of his friends. And such a home as he possessed was well calculated to secure and retain the affections of any man who had the least spark of poetic fire, or who loved the seclusion and retirement of the country. His house was situated about five miles south from Westerly village, nearly opposite Montauk Point, which faintly loomed in the distance, and commanded a fine view of the Atlantic and the Sound, upon which numerous islands and hummocks, clothed with verdure, reposed like emeralds upon a silvery surface. The magnificent beach, with its rolling surges, which commences at Watch Hill and extends eastward, lay in front; the intervening meadows were covered with numerous herds of cattle and countless flocks of water fowl frequented the streams and plashees, inviting the aim of the sportsman; the whole scene realizing the fondest dream of an Arcadian imagination.

"Day, with its burden and heat had departed, and twilight descending,

Brought back the evening star to the sky, and the herds to the homestead.

Pawing the ground, they came and, resting their neck on each other,

And with their nostrils distended, inhaling the freshness of evening.

Late, with the rising moon, returned the wains from the marshes,

Laden with briny hay, that filled the air with its odor.

Cheerily neighed the studs, with dew on their manes and fetlocks.

Patiently stood the cows meanwhile and yielded their udders

Unto the milk maid's hand; while loud and in regular cadence

Into the sounding pail the foaming streamlets descended.

Lowing of cattle and peals of laughter were heard in the farm yard,

Echoed back by the barns; anon, they sank into stillness.

Heavily closed, with a creaking sound, the valves of the barn doors;

Rattled the wooden bars, and all for a season was silent."

(Continued.)

Children's Page.

ROASTING APPLES.

Roasting apples in the fire—
That's the greatest fun!
Put it on a stick and hold it
Till you think it's done.

When you hear it sputter, sputter—
That's the greatest fun!
That's the way you have of telling
When you think it's done.

'Nother way you have of telling
Isn't greatest fun—
Hold it in your hand a minute
Then you know it's done.

—The Interior.

MR. AND MRS. MUSKRAT.

Once upon a time in a forest just like the one where Mr. and Mrs. Bear and the Bear children lived, there dwelt Mr. and Mrs. Muskrat. Now Mr. Muskrat was the funniest looking animal that you ever saw. He was about the size of a small rabbit and he had very soft fur of a dark brown color; his eyes and ears were so small that you could hardly see them, and his webbed toes had sharp claws on the ends. On his upper lip he had a mustache just like a pussy, and, oh, such sharp teeth just below the mustache. The Muskrat family lived along the bank of a stream and sometimes Papa Muskrat would swim in the water; other times he would run along the shore close to the water's edge; but always he was very careful that large animals or people did not get very near to him. Whenever he would hear any loud noise or see some person, he would dive down in the water and stay under the surface for a long time. He could swim just like a fish under the water and yet he lived on the land most of the time. Wasn't he a strange animal? But the strangest thing about Mr. Muskrat was the house in which he lived. He and Mrs. Muskrat made the most beautiful home out of sticks and grass and leaves. It wouldn't be a very nice home for girls and boys to live in, would it? But Mr. and Mrs. Muskrat thought it a very beautiful home and it was very beautiful for them. They worked for days and days making this house. First they dug a hole in the ground by the shore of the river, and when they had made little rooms with two or three entrances to them, they went out hunting for twigs and grasses. Mr. Muskrat's sharp teeth came in handy, for he would bite off short twigs from a limb that had fallen from a tree, until he had several of them all cut about the same length; then he would pick them up in his mouth and carry them to his home. Some of them he would take inside the entrance of his house, and others he would lay all around the opening so naughty boys in the forest could not find out where Mr. Muskrat lived. After they had finally finished their beautiful house what do you think happened? Well, one day a naughty boy came along with a gun and a dog. (I guess you know what the boy was doing, for a boy and gun and dog very seldom do anything together but hunt.) The boy did not care for Muskrats to take them home, but he did like to see his dog chase these animals and kill them. The dog had a good nose, as all dogs have, and he could smell other animals, so he ran ahead, sniffing the air until he thought that he smelled Mr. Muskrat. He gave a bark which told the boy about it, and the dog began to paw the ground where Mr. Muskrat had piled the sticks. He whined and barked and sniffed and pawed,

and all this while Mr. and Mrs. Muskrat were getting ready to skip out of their back door, for the back door had been made for just such emergencies as this one. Then as soon as the dog had made the hole so large that he could thrust his head clear into the opening, the Muskrat family skipped out of the back door and ran away up the river bank. There they stayed close to the water and if the dog had seen them he would never have caught them, for dogs cannot dive down and stay under the water like Muskrats. So the Muskrat family was saved and you see how God teaches even the animals that live along the rivers how to build their homes so that naughty boys and naughty animals cannot easily catch them.—The Advance.

PUTTING AN ELEPHANT TO BED.

Mother elephant had her trunk around her baby's neck, and seemed to be whispering, as he rubbed his head against her knee. He stood a moment and then trotted off by his mother's side to the center of the yard. There she left him and went to a pile of hay that stood in a corner; this she took up, bunch by bunch, with her trunk, so nicely that she did not drop a wisp of it, and spread it around her child, who had not stirred from the spot where she had left him.

When the hay had been spread all around the baby, the mother stepped into the center and began to tread it down with her feet, the little one following her motions exactly, till a perfectly even space had been trodden down; then mama elephant stepped out again, went to the further side of the yard, and fumbled about the ground with her trunk.

As she came back her baby flourished his small trunk and flapped his ears, making at the same time a soft grunting sound, as if he knew what was coming, and liked it. This time mama stood outside the baby's bed and, beginning with the back of his ears, blew a small cloud of fine dust into the folds of skin behind them; then into those around his legs and under him, till he was thoroughly powdered for the night. This done, she again put her trunk about his body, the little fellow—dropped to his knees on the carefully trodden bed, and he lay as a well-trained child of the elephant family should lie. The mother took up delicately the hay from the edge of the bed and began tossing it lightly along his sides and up toward his back, till its ridge no longer showed.

When all was done a small girl who was looking on heaved a great sigh and, turning to me, said: "I would like to know what they do it for?" So I told her, explaining the habit wild animals have of treading their beds to make sure there are no snakes in the grass; the necessity of dust-powdering the young, whose skin is tender in the folds and who are troubled by insects; the piling up of the dry grass around them to conceal them through the night from the hunter.—Northwestern Christian Advocate.

It is related of Michael Angelo that when he came down from the scaffolding from which he had for some weeks been painting the frescoes of a high ceiling, he had become so accustomed to looking upward that it was with real pain he forced himself to turn his eyes to the ground. Oh, blessed engagement possible to these spiritual orbs of ours! Would that they might evermore be so arrested, habituated, held by the countenance of divine love, that we could never be satisfied to turn them from His face.

SYSTEMATIC STUDY OF THE BIBLE.

SOME years ago, when a pastor, and president of the Sunday School Association of the State of New Jersey, the editor of THE RECORDER was on the point of open rebellion against the "hop, skip and jump" method of Bible study pursued by the International System of Lessons. The president of our Sabbath School Board has just brought to the editor's desk the following, written in response to his communication in a late issue of THE RECORDER. That "Observer" is a woman is shown by her reference to bread-baking and by the fact that she writes a P. S. It is equally clear that she knows what she writes about. It is easier to criticise than to create, but that the International System of Lessons is fragmentary, desultory, and too nearly ineffectual, in several directions is too apparent to need proof. Read what "Observer" says, hope that her bread baked beautifully, and do what you can to secure improvement and best methods in your Sabbath School work.

"Were I a member of the Sabbath School Board, first, last and all the time, I would lift up my voice for the adoption of a system of study that would appeal to a person of ordinary common sense. Just imagine trying to get a connected idea of the history of our nation, beginning with the emancipation proclamation, three months with General Custer, the voyage of Columbus, one quarter; the fourth quarter, twenty years in Congress, with a lesson on the life of Marion and one on Jesse James. We might derive a moral, but we would get discouraged trying to find the connection.

"No system gives one a chance to work out some logical result. The International System leaves us forever in the fog. We are not speaking entirely without knowledge, having had, perhaps, thirty years of the old system, five years of the Blakeslee and ten years in a private home class in which a system has been evolved. We can say as to any connected idea of the Bible, as a whole, under the old system we had none and we were fully up to the average. Last year we were urged to take a district in the Home Department work. After some hesitation we started out. The people were those who knew almost nothing of the Bible. We wanted to make them see Christ as He walked and talked with men. We told the story, as best we could, and left books of our own that might be helpful. They were interested; so were we. But how we were hurried along towards the cross and the tomb. As we turned from the ascension, we hoped we might find Peter and John and James, for then we could go on and tell those people how the Savior, risen, still lived and worked through the Holy Spirit and by His followers, even unto the present day. Who should we see but Jeroboam and Rehoboam. We just knew we should not have time to shake hands with them before Queen Esther, or Jonah, would come, and we could never explain why they were there. We were sick. We left the Quarterlies and silently and meekly stole away and never went back to see what become of Jeroboam and his idols. I am just as much interested in the Old as in the New Testament, but I want to begin somewhere with a definite idea and carry it to a conclusion.

"Secondly, I would try to create interest and discourage laziness by making each Sabbath School furnish helps for itself and help the Board. How? I would urge each school to have its own reference library. To encourage

its use I would ask the pastor or superintendent to give out such supplementary work as the Board suggests, the papers to be read before the school at the quarterly review and sent on to the Board. The school submitting the best paper should receive a book toward said library and the paper should be printed in THE RECORDER.

"You said whatever you do, do something. I have do-ed it and now must put my bread in the oven. If only I had ten dollars toward those books. Very sincerely,

OBSERVER.

"P. S. I know a woman who is giving a library of the best juvenile books to the Primary Department of the Sabbath School as a memorial to an only child. The same church has a missionary library for the use of the Women's Missionary Society and the Young People's Society. Are not books better than stained glass as memorials? This is written in great haste. I shall be glad if there is any suggestion that may help. I do believe the more you make people help themselves the greater the gain all around."

MEETING OF THE SABBATH SCHOOL BOARD.

The Sabbath School Board of the Seventh-day Baptist General Conference met in regular session at 220 Broadway, New York City, Dec. 18, 1904, at 10 o'clock A. M., with the president, Rev. George B. Shaw, in the chair.

The following members were in attendance: Rev. George B. Shaw, Frank L. Greene, Edward E. Whitford, Charles C. Chipman, Esle F. Randolph and Corliss F. Randolph.

Prayer was offered by Edward E. Whitford.

The minutes of the last regular meeting and of a special meeting held October 10 were read.

The recording secretary reported that he had sent notices of the meeting to all the members and had included a cordial invitation to all who could not be present to send written communications upon such subjects as might properly come before the meeting. Correspondence was presented and read from the following: Rev. Arthur E. Main, Walter L. Greene, Mrs. Walter L. Greene, Mrs. Abbie B. Van Horn, May Dixon, Effie Babcock, Gertrude Stuttler, Auley C. Davis, Rev. W. D. Burdick, Nettie M. West, "Observer" and the executive committee of the general conference.

Mrs. Walter L. Greene signified her acceptance of her appointment as editor of the Primary Department of the *Helping Hand*.

The president reported that in compliance with the wish of the board he had written a letter, which appeared in THE SABBATH RECORDER of October 17, relating to the work of the board and that he had sent copies of it to all the Sabbath school superintendents and pastors of churches in the denomination.

In response to a request from the executive committee of the general conference the president and recording secretary of this board were appointed a conference program committee.

The president presented a bill for \$3 for postage, which was ordered paid.

The treasurer reported a balance of \$24.33 on hand and all bills paid to date.

It was voted that the president and recording secretary be appointed a committee to prepare and send out to the superintendents of Sabbath schools and pastors of churches of the denomination a letter relating to the new departments of the *Helping Hand*; also to prepare a similar communication for THE SABBATH RECORDER.

The president reported a balance to the credit

of the board at the publishing house of \$7.36.

Minutes read and approved. Adjourned.
CORLISS F. RANDOLPH, Recording Secretary.

Young People's Work.

LESTER C. RANDOLPH, Editor, Alfred, N. Y.

PRIME SPORT.

The greatest amusement in the world is that of making people happy. We sometimes hear it said that when a person is despondent, if he can find some one else who is worse off it will cheer him up. I doubt whether that is the truest statement of the case. We have all had experiences in finding our own hearts lightened by lifting the burdens of others. But it was not the fact that they were worse off than we that cheered us. It was the fact of our helping them. Suppose you come across some one in hopeless misery. You can do nothing in the world to help them. Not a ray of sunlight is allowed to pierce their gloom. Anything cheerful about that? No, you are saddened and depressed. But if you can do some act of practical service, if your sympathy brings their grateful smile, then you go away with light foot and uplifted head. I have felt better since I had this insight into the case. The other view made us rather heartless. Don't you think so? And let us not have any worse opinion of ourselves (meaning humanity) than is necessary.

To me the happiest memory of the ministers' meeting out at Glenwood was that queer, old-fashioned country woman with the heavy basket. She was looking about a little bewildered when the train stopped. I was afraid some one else would get ahead of me; but no one seemed to see the opportunity. I took pains to keep in her sight; for she would not know but what I was some confidence man trying to get possession of her property. We had a pleasant chat together as we walked up the street and I was as happy as a boy after I had safely deposited her at her destination.

There's no fun in the world like it. It beats all other jolly games that young people play—and Hallowe'en practical jokes are tame compared with it.

THE EXTRA PRESENCE.

"There were so few to-night," she sadly said, "So few to plead the cause of Him we love, So few to speak of Him, so few to ask

For help and comfort from dear heaven above,
Almost we grew discouraged; hearts sank down;
And strength seemed failing as we gathered there,
There were so few, so very few, who cared
To bow the head, and kneel with us in prayer."

Ah! but you know, my friend, of One who said,
"Where two or three together in My Name
Are gathered, there am I, e'en in their midst."
So, friend, take heart, and that sweet promise claim;
For though you were discouraged, and your eyes
Could count, with wistful reckoning, but "so few,"
Still there within the room one Presence more
Had entered, and was lovingly with you.

So ye who meet to pray, be not cast down,
Though there be only few who join you there,
For Christ is always the one Presence more
Who enters in to hear your praise and prayer.
Your true endeavors, which from His own Word
Are given birth, He helps to dare and do.
They shall invade the nations, and shall win
Through prayer and praise of many—or but few.

—C. E. World.

A Happy New Year!

RESPONSE FOR AGGRESSIVE WORK.

In response to the letter lately sent out by the Committee on Distribution of Literature the following is at hand: "Previous to the receipt of the letter from the committee I had read the call in the dear old RECORDER and had made up my mind—although I had already given all that I thought I could—to send the dollar and a half that each Seventh-day Baptist had been asked for and to double it to make up for some one who might not respond. I am sure that what I have left will go so much farther than I expected it would that I shall never miss what I send, for it is always so. Oh, I am so glad you are going to take up the work again. I do wish I could send the three thousand dollars all myself; but I can pray and contribute what I am able and the dear Father can bless it. May God's blessing be with you and yours is my prayer." This is from an isolated Sabbath-keeper who seldom sees those of like faith, but who is not therefore shut out from comforting communion with God.

WANTED.

A position as clerk in the mercantile business. Have had experience. Would prefer the clothing business.
Box 149, Alfred, N. Y.

FOR SALE.

On liberal terms, a good farm of 140 acres, with or without stock, situated one and a half miles from the First Verona Seventh-day Baptist Church, and distant less than a mile from school, canning factory and Erie Canal shipping points. Post Office and two cheese factories within one and a half miles, and Verona station on the New York Central R. R. is four miles distant. Large substantial house and farm buildings.

For further information address H. W. PALMITER, Verona, N. Y., or C. S. Stark, Higginsville, N. Y.

MARRIAGES.

MAXSON-GRIFFIN.—At the residence of the bride's mother in Nortonville, Kansas, Dec. 12, 1904, by the Rev. Geo. W. Hills, Mr. S. Whitford Maxson, of Chicago, Illinois, and Miss L. Gertrude Griffin.

DEATHS.

ALLEN.—Lydia Clair Allen was born in the town of Alfred, N. Y., in 1836, and died in Belfast, N. Y., at the home of a daughter, Nov. 4, 1904.

She was married to Andrew J. Allen, of Wirt Center, N. Y. To them were born seven children, six of whom are living. Mr. Allen died fifteen years ago. Mrs. Allen united with the Alfred Church when quite young, and afterwards joined the Independence church, where she held her membership when death called her away. "She was a faithful wife and kind and loving mother." The funeral services were held at Nile, and the body was laid at rest by the side of her husband in the cemetery at that place. W. D. B.

MAXSON.—Lorenzo Harvey Maxson, son of David and Esther Maxson, was born in Petersburg, N. Y., Sept. 2, 1816, and died at Farina, Ill., Nov. 12, 1904.

Mr. Maxson's early youth was spent at Alfred, N. Y., where he became a member of the Seventh-day Baptist Church. In 1838 he was married to Lydia Green of Adams, N. Y. Two children were born to them, one of whom, Elisha, is still living in the State of Wisconsin. After the death of his first wife, he married Adeline West Bly, in 1853. Since 1865 Mr. Maxson has resided at Farina, where he was prominently identified with the affairs of the village and community. He was a constituent member of the Seventh-day Baptist Church at Farina, which was organized in 1866, and continued a faithful member until called to the church above. The *Farina News* of Nov. 17, speaks of him as follows: "As a man he was exemplary, straightforward and prompt in business and the duties of church and society. As a citizen he was honored and respected even by his enemies. As a friend he was steadfast and one to depend on in the time of need."

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1904.

FOURTH QUARTER.

Dec. 31.	Christ the Life and Light of Men	John 1: 1-18
Jan. 7.	The Witness of John the Baptist to Jesus	John 1: 19-34
Jan. 14.	Jesus Wins His First Disciples	John 1: 35-51
Jan. 21.	The First Miracle in Cana	John 2: 1-11
Jan. 28.	Jesus and Nicodemus	John 3: 1-15
Feb. 4.	Jesus at Jacob's Well	John 4: 5-14
Feb. 11.	The Second Miracle at Cana	John 4: 43-54
Feb. 18.	Jesus at the Pool of Bethesda	John 5: 1-15
Feb. 25.	The Miracle of the Loaves and Fishes	John 6: 1-14
Mar. 4.	Jesus at the Feast of Tabernacles	John 7: 37-46
Mar. 11.	The Slavery of Sin	John 8: 31-40
Mar. 18.	The Healing of the Man Born Blind	John 9: 1-11
Mar. 25.	Review.	

LESSON II.—THE WITNESS OF JOHN THE BAPTIST TO JESUS.

For Sabbath-day, Jan. 7, 1904.

LESSON TEXT.—John 1: 19-34.

Golden Text.—"Behold the Lamb of God which taketh away the sin of the world."—John 1: 29.

INTRODUCTION.

The narrative portion of the Gospel according to John after the prologue or introduction which we studied last week, begins abruptly with the testimony of John the Baptist. There are no records of the infancy as in the Gospels according to Matthew and Luke, and no allusions to the thirty years of the private life of our Lord. John gives us no genealogy of our Lord, and is not concerned to tell us anything of his human origin.

The time of our present lesson is evidently after the temptation of Jesus; for it is certainly after his baptism, and the record in this chapter of the events of succeeding days till Jesus went away into Galilee leaves no place for the forty days of temptation. We are to conclude then that Jesus after his great triumph over the temptations of the evil one, returned to see John the Baptist preaching to the crowds of people, and baptizing those who repented of their sins.

During the forty days that Jesus had been in the wilderness of Judea, John the Baptist had removed some miles eastward from the Jordan and was preaching and baptizing at Bethany in Perea.

TIME.—While there is still some room for difference of opinion concerning the dates of our Lord's ministry, we may say with great probability that the time of our present lesson is in the later half of February of the year 27 A. D.

PLACE.—Bethany beyond Jordan. We do not know the precise location of this place in Perea.

PERSONS.—Jesus, John the Baptist, the people, certain messengers from Jerusalem.

OUTLINE:

1. John the Baptist Answers as to Himself. v. 19-24.
2. John the Baptist Answers as to his Work. v. 25-28.
3. John the Baptist Testifies to Jesus. v. 29-34.

NOTES.

19. *And this is the witness of John.* As we noted in last week's lesson, John the Baptist is in this Gospel called simply John. *The Jews.* At the time of the disruption of the nation under Jeroboam this term named the people of the Southern Kingdom, but after the people of the Northern Kingdom were carried into captivity all Israelites that remained came to be called Jews. Here the word is used to denote the official representatives of the nation. Since the nation as a whole rejected Jesus we are not surprised to find that the writer of this Gospel usually uses the word "Jews" with the implica-

tion that those thus referred to were the enemies of our Lord. *Priests and Levites.* Representatives of both the higher and the lower classes of temple officers. *Who art thou?* This question was not to ask what his name was, but to inquire who he considered himself to be that he should assume to teach the people and to baptize. This was not an inappropriate question for the religious leaders of the nations to ask.

20. *And he confessed, I am not the Christ.* We are to understand that this was an age of expectation. The nation was longing for a Deliverer. John evidently understood that their question meant that some supposed that he was the Messiah that was expected. We can imagine that there might have been a temptation for him to say, Yes. The expression "the Christ" is exactly equivalent to the Hebrew "the Messiah."

21. *What then? Art thou Elijah?* From the prophecy of Malachi it was inferred that Elijah was to come again as the forerunner of the Messiah. In view of the fact that our Saviour spoke of John the Baptist as Elijah (See Matt. 17: 11-13) we are a little surprised that John should deny that he was Elijah. The explanation lies in the fact he was not indeed Elijah in the sense that they meant. *Art thou the prophet?* The reference is to the prophet mentioned in Deut. 18: 18. We understand that Moses is referring either directly or indirectly to the Messiah; but the Jews evidently thought of some other forerunner.

22. *That we may give an answer,* etc. They certainly showed commendable diligence in their cross examination.

23. *I am the voice of one crying in the wilderness.* By this quotation from Isa. 40: 3, John both asserts that his own position is humble and that the coming of the Messiah is near. The passage in Isaiah was recognized as referring to the Messiah. (It is worthy of curious notice that the phrase "in the wilderness" in the Old Testament passage belongs with what follows rather than what precedes. (See Revised Version.) *Make straight the way of the Lord.* The figure is of preparing a highway for the coming of a monarch.

24. *And they had been sent from the Pharisees.* We may not be exactly sure why John adds this explanation; perhaps because the Pharisees were very particular about ceremonial cleansings with water, and so would naturally inquire into the nature of his baptism.

25. *Why then baptizest thou?* If he were not the Messiah nor one of the representatives of the Messiah whom they had mentioned, they could see no reason for his baptizing. The appropriateness of baptism in connection with the coming of the Messiah is to be inferred from Zech. 13: 1.

26. *I baptize in water,* etc. John implies what he does not say explicitly, that although he is not the Messiah or such a forerunner as they supposed, he is really preparing the way for the Messiah who is close at hand. John refers to himself in emphatic contrast with the One who is at hand. There is such emphasis on the phrase "with water" that we may imagine that the contrasting phrase "with the Holy Spirit" would be suggested to his hearers, as in Matt. 3: 11. John would say, You have rightly considered my work of sufficient importance to demand your attention; do not ignore the One who is immeasurably my superior.

27. *The latchet of whose shoe I am not worthy to unloose.* There was a saying among the Jews to the effect that a disciple might perform for his teacher any service that a slave would perform except to unloose the thong of his sandal. John shows his exalted opinion of the one that was to come after him by saying that he himself was not worthy to do for that one the most menial task.

28. *Bethany beyond Jordan.* Some manuscripts have instead "Bethabara," but the reading of the Revised Version is to be preferred.

29. *Behold the Lamb of God.* John gives this name to Jesus, signifying that he served as a sacrificial offering. The reference is general,

rather than particularly to the passover lamb. *That taketh away the sin of the world.* The word "sin" as referring collectively to all the sin. It is probable that John is alluding to the prophecy of Isa. 53: 7, and thus definitely asserting that Jesus is the Messiah, the suffering Servant, upon whom is laid the transgressions of us all.

30. *After me cometh a man,* etc. (Compare v. 15, in last week's lesson.) Great as John the Baptist was (Compare Matt. 11: 11) Jesus was immeasurably his superior. That John should yield precedence to one who seemed to be a follower of him through the acceptance of his baptism, is shown to be logically appropriate from the fact that Jesus was really prior to him from all eternity.

31. *And I knew him not.* This does not mean that John was not personally acquainted with Jesus, but that he did not recognize him as the Messiah. They were relatives and were probably well acquainted with each other. *But that he should be made manifest to Israel,* etc. In spite of the fact that John did not know that Jesus was the Messiah till that fact was revealed to him, he now realizes that his whole life work is especially to introduce and commend Jesus to the nation of Israel.

32. *I have beheld the Spirit descending as a dove,* etc. Thus does John declare how the certainty that Jesus was the Messiah came to him. We can easily imagine that with the external manifestation of the Holy Spirit there was for John the testimony of the perfect character of Jesus, as portrayed in his conduct. We are told by Matthew that John felt his unworthiness to baptize Jesus, even before the testimony from heaven came.

33. *Upon whomsoever thou shalt see the Spirit descending,* etc. John might easily have been convinced from what he saw and heard that Jesus was the Messiah; but when to this testimony was added the fact that it had already been revealed to him that the sign of the Holy Spirit was to show him the coming One, there could be for him no shadow of uncertainty. *The same is he that baptizeth in the Holy Spirit.* John's baptism was with water, which symbolized cleansing and the ushering in of a new life; but it was only a symbol and the reality might be lacking. Jesus' power was manifest and is manifest in His ability through the Spirit to give a man a new life—to make the weak strong, the impure holy, and the bad good.

34. *This is the Son of God.* (Compare v. 18, in last week's lesson.) From 2 Sam. 7: 14, Ps. 2: 7 and other passages we see that Son of God was a very natural title for the Messiah. All true men are in a certain sense sons of God, but Jesus was Son of God in a unique sense.

SANTA CLAUS' REAL NAME.

THERE'S never a home so low, no doubt,
But I in my fight can find it out;
Nor a hut so hidden but I can see
The shadow cast by the lone roof-tree!
There's never a home so proud and high
That I am constrained to pass it by;
Nor a heart so happy it may not be
Happier still when blessed by me!

What is my name! Ah! who can tell,
Though in every land 'tis a magic spell!
Men call me that and they call me this,
Yet the different names are the same, I wis.
Gift-bearer to all the world am I,
Joy-Giver, Light-Bringer, where I fly;
But the name I bear in the courts above,
My truest and holiest name, is Love!

—Boys and Girls.

If Charles Wagner had worked in a printing office he would never have written the "Simple Life." He would never have had the time, the inclination or the disposition. Far from it. That apt phrase of President Roosevelt's more aptly applies.

THE MOUNTAINS OF LIFE.

JAMES G. CLARK.

There's a land far away 'mid the stars we are told,
Where they know not the sorrows of time,
Where the pure waters wander thro' valleys of gold,
And life is a treasure sublime;
'Tis the land of our God, 'tis the home of the soul,
Where ages of splendor eternally roll,
Where the way-weary traveler reaches his goal
On the evergreen mountains of life.

Our gaze cannot soar to that beautiful land,
But our visions have told of its bliss,
And our souls by the gate of its gardens are fanned
When we faint in the desert of this;
And we sometimes have longed for its holy repose,
When our spirits were worn with temptations and woes,
And we've drunk from the tide of the river that flows
From the evergreen mountains of life.

Oh, the stars never tread the blue heaven's night,
But we think where the ransomed have trod,
And the day never smiles from his palace of light,
But we feel the bright smile of our God.
We are traveling homeward, thro' changes and gloom,
To a kingdom where pleasures unchangingly bloom,
And our guide is the glory that shines thro' the tomb
From the evergreen mountains of life.

THE PANAMA CANAL.

The publication of the entire testimony of John F. Wallace, chief engineer for the Panama Canal Commission, with his declaration in favor of a sea-level canal instead of the make-shift lock system, strengthens the belief, long held among well-informed students of the question, that ultimately the United States will discard lock plans and construct a sea-level waterway.

The immediate reason for doubting the feasibility of a lock system is the inability of the engineers, after boring 163 feet, to find at Bohio bedrock for the gigantic dam upon which the lock system rests. This proposed dam was to be used to impound the waters of the Chagres River into a huge lake raised to a high summit level. If the dam cannot be built the lock system fails.

The Bohio dam problem is the ostensible reason for the present discussion of the advantages of the sea-level waterway, but engineers will be inclined to believe that if it can be shown that a sea-level canal is feasible, the Isthmian Commission and Congress will finally decide to discard the lock system, even if it may be shown that a lock canal is practicable.

The advantages of a sea-level canal are so overwhelming that nearly all leading engineers, from De Lesseps to the present day, have looked upon a lockless canal, except for simple tidal locks, as the ideal, because it would be less expensive to maintain, less expensive to operate, would shorten the time of transit, and could be widened or deepened at any time without stopping traffic.

De Lesseps began to construct a sea-level canal and abandoned it only because of lack of funds and eventual bankruptcy. The reorganized French company favored a sea-level canal and when, through lack of money, it was forced to abandon that plan, it reluctantly adopted the lock system. The rule in all the projects has been this: the original plans contemplated a sea-level waterway, and in proportion as the hope of funds became dim the substitute plans called for a higher and higher summit level and a larger number of locks.

The fact that the French companies became bankrupt and seized upon a cheap and ineffective canal which could be built in the shortest possible time, so that stock companies could raise

money on their prospects, is no reason why the United States government, which is building on a solid basis for all time, should choose the worse plans. The item of cost is, of course, important, but as we have waited about four hundred years for an isthmian canal it would seem to be a better policy to spend \$300,000,000 for a permanent way, which has the support of best expert opinion, than to construct a make-shift, which may have to be built over again within a few years, just because there will be an apparent saving of \$100,000,000. The least desirable kind of canal, which would cost in fixed charges in the end more than sea-level waterway, would be dear cheapness.—*Philadelphia Public Ledger.*

CAUSES OF COLDS—ONE OF THE MOST COMMON IS OVEREATING.

The invariable cause of colds comes from within, not without. No one takes cold when in a vigorous state of health, with pure blood coursing through the body, and there is no good reason why any one in ordinary health should have a cold. It may come from insufficiency of exercise, breathing of foul air, want of wholesome food, lack of bathing, etc., but always from some violation of the plain laws of health.

There can be no more prolific cause of colds than highly seasoned foods as well as frequent eating. These give no time for the digestive organs to rest and incite an increased flow of the digestive secretions. Thus larger quantities of nourishment are absorbed than can be properly utilized, and the result is an obstruction, commonly called a "cold," which is simply an effort of the system to expel the useless material. Properly speaking, it is self-poisoning, due to an incapability of the organism to regulate and compensate for the disturbance.

A deficient supply of pure air to the lungs is not only a strong predisposing cause of colds, but a prolific source of much graver conditions. Pure air and exercise are necessary to prepare the system for the assimilation of nutriment, for without them there can be no vigorous health. The oxygen of the air we breathe regulates the appetite as well as the nutriment that is built up in the system.

The safest and best way to avoid colds is to sleep in a room with the windows wide open and to remain out of doors every day, no matter what may be the weather, for at least two hours, preferably with some kind of exercise. One should not sit down to rest while the feet are wet or the clothing damp. A person may go with the clothing wet through to the skin all day if he but keeps moving. Exercise keeps up the circulation and prevents taking cold.

The physiologic care of colds is the prevention of the occurrence. The person who does not carry around an over-supply of alimentation in his system and furthermore secures a purified circulation by strict sanitary cleanliness, thus placing himself in a positive condition, is immune to colds. A starving man cannot take cold.

A careful diet would exclude the use of all narcotics and all food that is not thoroughly appropriated. An overfed person is worse off than one who is underfed, because the overfed body is taxed to dispose of what cannot be appropriated and, when not properly disposed of, remains only to be an element of danger.—*Science of Health.*

A BIBLE READING ON BAPTISM.

The following suggestive and instructive Bible reading was given by the Intermediate Christian Endeavor Society, of Plainfield, N. J., at an anniversary service on Sabbath, Dec. 17, under the direction of the superintendent of that department, Rev. George B. Shaw.

INTRODUCTION.

Jos. 1: 8, Ps. 119: 105, Deut. 4: 2, Ps. 119: 160, John 5: 39, Ps. 19: 7, 2 Tim. 3: 16, Isa. 40: 8, Ps. 119: 9, 2 Pet. 1: 21, Eccl. 12: 10.

1. Remarks by the superintendent on the meaning of a Christian ordinance. Matt. 28: 19, Mark 16: 16, Eph. 4: 5, 1 Cor. 12: 13, Acts 2: 38, Rom. 6: 3-5.

2. Remarks by the superintendent on the duty of all to be baptized. Acts 2: 38, Matt. 3: 13-17, Matt. 28: 19, Mark 16: 16.

3. Remarks by the superintendent on the mode of baptism. Matt. 3: 16, Mark 1: 9-10, Rom. 6: 4-5, Acts 8: 38-39, John 3: 23, Col. 2: 12.

4. Remarks by the superintendent on the meaning of baptism. Rom. 6: 3, Acts 22: 16, Luke 12: 50, Gal. 3: 27.

5. Remarks by the superintendent on the proper subjects for baptism. Acts 8: 36-37, Acts 10: 47, Acts 18: 8, Mark 16: 16, Acts 2: 41, Acts 8: 12, Acts 19: 4-5, Acts 16: 30-33.

6. Remarks by the superintendent on the duty of the baptized. Rom. 6: 4-12, Matt. 3: 7-8, Acts 16: 15, Luke 3: 12-14, Acts 8: 39.

7. Remarks by the superintendent on the example of Jesus. Luke 3: 21, Matt. 3: 13, John 3: 22, Mark 1: 9.

CONCLUSION.

(Read by the superintendent and the assistant.)
Mark 13: 31, Matt. 7: 24, Heb. 4: 12, Luke 16: 31, 2 Tim. 2: 15, Rev. 2: 7, 1 Tim. 1: 17.

FEEDING WILD ANIMALS.

Of the animals that we can coax about our houses, the gray squirrels become most friendly, says *Country Life in America's Christmas Annual*. Put nuts in convenient places, and they will make frequent trips for supplies, but only on comparatively mild days will they remain long outside their comfortable winter quarters, where they usually have plenty of food stored. In Central Park, New York, the gray squirrels have become so accustomed to being fed that they have, to a great extent, given up storing food, and rely chiefly on what they can pick up each day. Red squirrels can be coaxed by means of food, but they are very questionable fellows; in fact, the general opinion is decidedly against them, owing to their partiality for eggs and young birds. Chipmunks hibernate in their underground homes, so we cannot count on them for winter visitors. The cotton tail will condescend to accept dainties in the form of green vegetables (though one seldom has such luxuries in the winter), but, as he comes almost entirely at night, he is not a very interesting guest.

The case against Senator Smoot, the Mormon, was practically closed on December 20. The defence will begin on the 10th of January.

Every mode of life is a mistake that does not take cognizance of the unseen and eternal.

We are not our own makers, but it is our privilege to be our own menders.

God's sun's in the heavens,
All's right with the world."

Put your cheeriest soul into the darkness until it lights up with the dawn.

A MATTER OF HEALTH



TITHING.

REV. WILLARD D. BURDICK.

The denominational Board of Systematic Benevolence is doing a good work in giving the people an idea of the financial needs of the different societies and in seeking to obtain from every Seventh-day Baptist a pledge to give systematically to these societies. But if the proposed work for 1905 is accomplished the people must respond, not only with liberal pledges, but with prompt payments of the pledges.

Experience has taught us that it is disheartening for the societies and churches to drag debts and the same school master has repeatedly demonstrated to our satisfaction that often in the collection of pledges made for denominational and church work much valuable time is spent and that patience is well nigh exhausted. Is it not desirable that pledges be paid without the necessity of dunning people? How can this be accomplished in our churches?

We can find no easier or better way of paying into the Lord's treasury than that which is taught in the Bible. I believe that both in the Old and New Testament proportionate giving is taught. In many of our churches there are some who are tithing and their experiences convince us that tithing is the happy solution of this troublesome financial question. Is it not wise to agitate the question of tithing in all of our churches? To this end the pastors of the Western Association are sending out a call to the pastors of the denomination to speak in the near future on tithing and we hope for a unanimous response from them. We urge all of our people to thoughtfully, carefully and prayerfully join us in considering this question. We ask that you carefully consider the conditions which call upon us for money to carry on the Lord's work; study the Old and the New Testaments to learn God's will concerning proportionate and systematic giving; and think of the benefits that are possible under the practice of tithing, to the individual, the church and the denomination. If you are already tithing you are a good one to talk with others about it.

All those who propose to tithe during the year 1905 are asked to give their names to their pastor. Lone Sabbath-keepers and those who live in pastorless societies are asked to send their names to the undersigned. We hope to learn the number who are tithing during 1905. Brother L. C. Randolph expects to refer to this question frequently in THE SABBATH RECORDER

and I am certain that he will answer any question that you may ask him. Brother Starr Burdick said to me yesterday, "If our people tithed we would not know what to do with the money." Better even than the overflowing treasuries would be the spiritual refreshing that our churches would enjoy this winter from bringing in of the tithes. Brethren, study this matter up. Write it up. Talk it up. Preach it up. *Don't give it up.*

NILE, N. Y., Dec. 18, 1904.

Home News.

JACKSON CENTER, Ohio.—It is a great pleasure to greet a Seventh-day Baptist preacher here, an event that seldom occurs. On Sabbath, Dec. 17, we had the pleasure of welcoming to our pulpit Rev. L. D. Seagar, of Farina, Ill. He will remain for two weeks and hold meetings at Lake View, with the Stokes Church, of which Brother D. J. Jones is missionary pastor. The recent addition of two families and the return of another has encouraged us very much. These are Brother Lenville Davis, from Middle Island, W. Va., and Dr. L. M. Babcock, D. D. S., of Milton, Wis. We are expecting another family in the spring and there is room for more. There is a farm now for rent on shares near Jackson Center, a good opportunity for some lone Sabbath-keeper. We need very much some kind of business in which our people can engage. It is thought that there is a good opening here for a shirt factory or a canning factory.

Brother E. C. Davis and wife are spending the winter at Hammond, La. Brother Richard Davis and daughter have gone to El Paso, Mexico, to spend some months. We are striving to keep up the Lord's work in this community and are interested in the push-ahead movement of our boards. Our Sabbath school has voted to take quarterly collections in behalf of the Sabbath School Board in its new advance movement. They also voted to use only our own publications. We hope to respond to the appeal of the Tract Society in behalf of the splendid movement on foot to push the Sabbath to the front.

The church has missed, and will continue to miss very much, two men who have been removed by death, Deacon J. H. Babcock and Brother J. A. Hughes. Four of our young men are in Milton taking advantage of the opportunities for education furnished by Milton College. Our Sabbath school will have an entertainment on the evening after the Sabbath and on New Year's day, at which time we expect the church will have a dinner at the meeting house. You are invited, Mr. Editor, to that feast. (The editor sends hearty thanks for the invitation, which he certainly would accept if the distance were shorter and the walking better between Plainfield and Jackson Center. In spite of distance, let this carry the hearty congratulations of THE RECORDER to all those who will enjoy "a feast of reason and a flow of soul" on that occasion.)

God bless the work of our boards, the work of our ministers and the work of the dear people who stand back of these, ready and heartily to support them in their efforts. We pray for the time to come when the pulse-beat of the people will be felt by the boards so closely and so strongly that not to go forward would mean such an uprising as we have never known.

Happy that day should it ever come. Hasten it, dear Lord.

Dec. 19, 1904.

LITTLE GENESEE, N. Y.—The first covenant and communion season of the Little Genesee Church for 1905 will occur on Sabbath day, Jan. 28. We desire to hear from all the membership at that time and request non-resident and absent members who cannot be present at that meeting to send a written testimony, to be read.

S. H. BARCOCK, Pastor.

RELIABILITY.—William E. Curtiss is authority for the statement that the minister of war of Japan called upon the Y. M. C. A. secretary at Tokio, at the beginning of the war and requested him to furnish a corps of young men for interpreters and wanted only Christians because they could be depended upon, and that recently the minister of education called upon the same secretary to furnish him twenty-six teachers for the higher government schools. A person who has really become acquainted with Jesus will be sincere and reliable. The Christian Chinaman is the exact opposite of his neighbors.

Special Notices.

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.

SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. S. C. Maxson, 22 Grant St. Other Sabbaths, the Bible class alternates with the various Sabbath-keepers in the city. 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,
516 W. Monroe St.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in their new church, corner West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting the preceding evening. An invitation is extended to all and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.

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

ELI FORSYTHE LOOFBORO, Pastor,
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It is earnestly hoped that every lover of true education, within West Virginia and without, will be responsive to this great need and contribute to this fund in order that a suitable building may be erected.

The names of the contributors will be published from time to time in "Good Tidings," the "Salem Express," and the "SABBATH RECORDER," as subscriptions are received by the secretary of the college.

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