

# INCOMPLETE OR IMPERFECT

AT THE TIME OF FILMING THIS WAS THE MOST COMPLETE FILE THAT COULD BE LOCATED.

IF AN IMPERFECT OR MISSING SECTION IS SUBSEQUENTLY LOCATED IT WILL BE FOUND AT THE END OF THIS REEL.

# THE SABBATH RECORDER.

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

VOLUME 61. NO. 1.

PLAINFIELD, N. J., JAN. 2, 1905.

WHOLE No. 3,123.

## PEACE, BE STILL.

Be still my heart,  
Nor murmur at the rod.  
What tho' thou walkest in darkness and art weak?  
He is thy God  
Who formed the earth and all that therein is.  
He is thy light  
And He thy might.

Trust thou in Him  
Nor doubt His gracious Word.  
Tho' all besides should fail, He faileth not,  
Thy faithful Lord.  
If thou thy confidence in Him repose  
Thou shalt not fail  
Tho' foes assail.

He holds thy hand,  
Whilst thou with fears opprest,  
Laden with anxious doubts, with downcast face,  
Know'st not rest,  
Because thou looked not to Him, who says  
"Be not afraid,  
Nor be dismayed."

He holds thy hand,  
Who filled the realms of space  
With beauteous orbs, that ever speak His praise,  
And yet His grace  
Extends to thee, poor trembling soul of mine.  
Banish thy fears,  
Dry up thy tears.

'Twill not be long,  
Ere thou with Him shall stand  
With garments washed, with harp of gold, and palm  
In that bright land,  
Where God Himself forever dwells in light.  
And all His own  
Surround His throne.

—The Watchman.

PROMPTNESS is at least one-half of success. Having determined that **Promptness in Doing Things.** a given thing ought to be done, the next step is to set about doing it. Delay increases hindrances. Promptness removes them. Few things of value are ever undertaken, much less accomplished, if men wait indefinitely for a wholly clear field of action. The more important any given work is, the more valuable is promptness in beginning it. All this, and much more, is pertinent now that the New Year is here. The application of these truths begins with each individual. Dull and unfortunate indeed is he who has not made some new resolutions and given place to higher aspirations at this time. Since the most difficult struggles are with ourselves, it behooves each one to begin at once the execution of all plans and purposes, looking toward better things. In common phrase, "Do it, and do it now."

**Church Work.** WHAT we have said concerning promptness is quite as important in public work as in private and individual affairs. As every pastor knows, some hindrance to beginning public

work of special nature can always be found, but since the work of Christ, represented in the Church, is of highest importance, it is the duty of pastors and church members to put lesser things aside for that higher work and for those more important results which duty to truth demand. In most cases, if not in all, the time which follows the winter holidays is more favorable for special work than any other portion of the year. It may not always be best to attempt the old style of "revival meetings." Many pastors and churches would be greatly helped if extra appointments for Bible study, cottage prayer meetings, pastor's receptions, etc., were instituted. These are often the beginning of larger work by way of public meetings. On the other hand, many things can be accomplished through these that cannot be attained in the ordinary type of public meeting. All this, however, is by way of suggestion only, since each pastor and each church must judge what steps are best in view of the local situation and surroundings. The thing we urge is that whatever is best, whatever ought to be done, be promptly undertaken. It is not always wise to ask "What can be done?" It is always wise to ask "What ought to be done?" and to set about at once doing what ought to be done. Only in this way can pastors and churches prove what can be done. The message of THE RECORDER to you for the New Year is: Begin to do promptly whatever ought to be done. If you must begin upon a small scale, no matter. Great results usually come from small beginnings. Begin, and begin now.

## Aggressive Work.

DR. WHITFORD has an excellent definition of "Aggressive" in his editorials this week. It is well that our minds be disabused of those definitions of aggressive which carry the idea of mere debate, or, worse still, the idea of attacking other men's opinions for the sake of conflict. THE RECORDER uses the word aggressive to indicate earnest, persistent, and vigorous effort. It is this higher conception we desire to impress upon the reader, in connection with the aggressive work of the American Sabbath Tract Society, concerning which something is being said each week. Our readers will surely welcome the opinions of certain pastors which appear in this week's issue. It seems empty for THE RECORDER to say that it is thankful for these expressions on the part of our leaders. The value of the opinions of those who are officially related to our churches as leaders is not appreciated. There is a tone of deep earnestness and strong conviction running through what these

men say that all will hail as an omen of good. We hope to secure expressions of opinion from all our pastors, and from many others who are not pastors, in regard to the value of aggressive work and the best methods of accomplishing it. The greatness of the demands resting upon us, and the value of the truth for which we stand, at the present time, are so great that THE RECORDER would be recreant to duty if it said less than it is seeking to say upon this question. We expect to find a hearty response in the words and hearts of pastors and people. If it should be that such response comes from but few, the necessity and duty of continuing our appeals will be made the greater thereby and our efforts will not be made less. Whoever has words of counsel and wisdom touching the work of the American Sabbath Tract Society in any of its departments may consider this a standing invitation to send those words to the Board, through THE RECORDER, or otherwise.

## Jews and Christmas.

WE place before the readers of THE RECORDER this week two views of Christmas time and one of international peace from the standpoint of the Jew. Each of these articles will repay careful attention. They are "An Appeal for Peace," "Christmas and the Jews," and "From a Jewish Pulpit." The men who speak through these communications—Mendes, Silverman and Krauskopf—are well-known leaders in Jewish circles, men whose culture and breadth of thought entitle them to a hearing. The reader will find valuable historic items in these articles; some views of history which are not familiar to Christian readers. We desire to call especial attention to Dr. Mendes' "Appeal for Peace." The clearness and vigor with which he places the obligation upon Christians to work for peace among the nations, such peace as the Christmas time teaches, ought to be heeded. No one can become familiar with the history of Christianity and its relations to Judaism without a sense of deep and blush-provoking shame. The break between Roman Catholicism and Protestantism and the worst features that appear in the opposition between these bodies of Christians are a trifling matter compared with the rupture between Christianity and Judaism and the wrongs which have been done to the Jews in the name of Christ. It must be that the Christian world of today is ignorant and thoughtless concerning the fundamental relations between Judaism and Christianity, or men would hasten toward reparation and readjustment. These differences cannot be discussed in detail here, but no one, even those who are but



slightly informed concerning the facts, can doubt that both parties have been at fault for centuries. We do not attempt to say which has been most at fault. Such a comparison could not be made. But since Christians have, in theory at least, exalted the idea of peace and forgiveness which Christmas time teaches, they have been sadly inconsistent in refusing to apply those principles, so far as the Jews and Judaism are concerned. Even now the average "mission to the Jew" is extremely faulty as to methods and gives abundant reason for the condemnation which it receives from the lips of such men as we are quoting today. It does not help the matter materially when the Protestant replies: "The injustice that has been done the Jew has been done by Roman Catholics mainly, who do not fairly represent Christianity." Roman and Greek Catholicism represent almost the entire history of Christianity in its relations to Judaism. Protestantism has done so little of that which is highest and best in its relations to Judaism that it has little reason for throwing the responsibility back upon Catholics. Indeed, if the history of the later centuries be considered, it will be found that Greek Catholicism, represented in the Russian Church, has been most unjust and unchristian in its treatment of Jews and Judaism. When the three great families of Christians are taken together, Greek Catholics, Roman Catholics and Protestants, and their history be summed up, there will be great reason for regret on the part of Christians and equal reason for complaint on the part of Jews. That men like those whom we quote today see and give utterance to some of the weaknesses of Judaism, is reason to hope that before the twentieth century ends both Jews and Christians will have reached higher ground, a better understanding of each other and of themselves, and so will have attained more nearly to the indwelling of the spirit of Christ, who was a Jew of the Jews and the central figure in the birth of Christianity. The reader will do himself an injustice who does not give attention to the Jewish brethren who speak in the articles to which we here refer.

THE opening of the North Sea conference, which is to canvass the firing upon English vessels by the Russian navy, indicates a commendable advance in the settlement of international questions. When our government submitted the troublesome and threatening "Alabama" business to a court of arbitration during the Civil War, the first step toward such international settlements was taken. Since that time the attitude of the world has greatly improved with reference to all international troubles. When the tragedy of the Dogger Bank occurred, public opinion in Great Britain rose to white heat in a moment. Had the British government then made attack upon the Russian fleet and sent it to the bottom of the ocean, public opinion throughout the empire would have sustained the government. Since it had full power, through its immense navy, within easy call, to do this, the fact that Premier Balfour was able to calm the public mind and to initiate peaceful proceedings, shows at once his wisdom and the strength of the government. When eagerness that partakes of momentary fury can be calmed to thoughtful consideration and patient waiting, much greater strength is evinced than when heated passions result in open attack. Now

that the International Commission has begun its work, both Great Britain and other nations await calmly the results of investigation and thoughtful consideration. The world is learning that justice is often secured by arbitration and patience more effectively than upon the battlefield, and without the terrible cost of life and treasure which war involves. If a similar spirit could have obtained in Russian and Japanese circles, the history of the world, as well as of those nations, would have been saved from the blot and blight of blood stain and ruin with which they must be forever darkened. Beginning with our national experience in the "Alabama" affair and progressing to the North Sea conference, now in session, history has written one of the brightest pages of modern times touching international troubles.

#### Treasures of Egypt.

THE last fifty years have used the unearthing spade, and the interpreters' skill until the buried but not obliterated life of that wondrous and hitherto almost unknown land of the Nile and the Pyramids, begins to seem like a thing of today. The work which Mariette began fifty years ago has gone forward, and the last decade has given more than the most sanguine dreamed of, a quarter century ago. The temples where the men of Egypt worshipped, and the tombs where they laid their mummied dead, are yielding up treasures that were ancient when Joseph went down to Egypt, and doubly so when Christ was born. We are learning that the whole valley of the Nile is one vast museum of archaeology, which God's providence has preserved for our time. The climate is such that nothing perishes by the ravages of time, and the religion of those far-off centuries, firm in the faith of immortality, raised the art of embalming to such a height, as to make the bodies of its devotees, in a sense, immortal. Egypt built her pyramids and buried her dead for eternity. So far as we now know, Egypt was bright with a civilization in which literature and art flourished, when all the world besides lay in the darkness of barbarism. It was a literary nation long before Greece knew letters, or Rome had been founded. As to chronology, we still measure that of Egypt by dynasties and not by years. The dates of Thothmes III and Rameses II have been fixed by the aid of astronomy. They cover the period between 1281 and 1503 B. C. Previous to these dates much is conjecture, but enough is known to assure us that Rameses II is nearer to us than he is to the earliest kings of United Egypt. Professor Sayce says: "The earliest culture and civilization of Egypt to which the monuments bear witness was, in fact already perfect. It comes before us fully grown. The organization of the country was complete, the arts were known and practiced, and life, at all events for the rich, was not only comfortable but luxurious. Egyptian civilization, so far as we know at present, has no beginning; the farther back we go the more perfect and developed we find it to have been. The monumental history of Egypt gives no countenance to the fashionable theories of today which derive civilized man, by a slow process of evolution, out of a brute-like ancestor. On the contrary its testimony points in an opposite direction: the history of Egypt, so far as excavation has made it known to us, is a history, not of evolution and progress, but of retrogression and decay."

#### Extreme Age of Egypt.

THE unmeasured age of Egyptian civilization adds exceeding interest to every phase of the religious history of those far-off times. The Egyptian Pantheon, though representing extreme Polytheism, in its later history, indicates that their faith was originally monotheistic. This is emphasized by the fact that human immortality was an important factor in that faith. The superficial observer who sees in Egypt only an elaborate Polytheism, with sun-worship as its core, does not reach the heart of the question. At first glance also, it seems that there were two distinct cults, one of Memphis, and one of Thebes. Closer analysis shows that these were local, or perhaps chronological variations and adaptations of an original faith. In the Theban system six principal deities appear, viz: Amen, Ra, Mentu, Shu, Seb, Osiris, Set, and Horus. In the Memphian cult we find Ptah, Ra, Shu, Seb, Osiris, Set, and Horus. These were male divinities, each having a more or less clearly defined female counterpart. These female divinities were subordinate, except Isis the wife of Osiris. Sex-worship found prominent expression in her cult, and its corrupting influence was widely spread through Grecian and Roman life, during the early history of Christianity. Both Egyptian and Oriental sun-worship developed great grossness. It appears in the worship of the "Groves" against which the Israelites were so sharply warned.

#### SUMMARY OF NEWS.

Items of news that are of general and world-wide interest have been less prominent during the past week, than usual. Congress is not in session, and the holiday season has made considerable check in the current of events. Men have stopped to take breath. Rigid winter weather prevents military operations in Manchuria, outside of the siege of Port Arthur, and the Russian fleet has not yet reached a point where the Japanese fleet has interfered with its progress.

The weather, during the week, in the United States has been strongly marked with winter characteristics. Severe blizzards and extreme cold have visited the entire country, from the north west to the Atlantic sea board. Fears have been entertained that the cold would reach the orange-growing regions of the south. Heavy snow has fallen in many places. As a result, railroad traffic has been seriously impeded, especially in Wisconsin, Minnesota, and Iowa, and surrounding regions. Storms have been severe along the Atlantic coast, and some serious cases of shipwreck and loss of life have occurred. The general situation has been decidedly wintry.

The Japanese have made some gains in their slow advance upon Port Arthur. As a whole, the results of the week have been favorable for them. China is taking special care that the Russian war vessels detained in the Harbor of Shanghai, do not escape.

A manifesto—"Ukase"—has been put forth by the Emperor of Russia, which promises some steps looking toward reform. Probably these are as great as it is possible to secure at this time, but they are so far from meeting the public demands, that agitation, and opposition to the present system of government, have been increased by the manifesto, rather than lessened. At Moscow, particularly, sedition seems imminent. A strong argument in favor of reform is

put forth by these agitators, because of the present war. At a dinner held in Moscow on Dec. 28, the anniversary of the "Troubetszkoi Revolution," which was broken up by the police, the following resolution was carried by a vote of 766 to 7, after many fervent speeches: "In view of the horrors of the war, which is devoid of sense, and in view also of the enormous sacrifices and ruin in which the country is being involved, we, representing the liberal professions and working classes, protest against the war into which the government dragged the nation without consideration for the opinions or interests of the Russian people, and we express our profound belief that only the nation itself can save Russia from her difficulties through free representatives of the people elected by secret ballot on the principle of equal rights. Our motto is peace and freedom." Whatever results may come, in the struggle between agitation and suppression, the Russian government must meet this new question of national reform, as an important part of the war problem already existing.

The rapid decline in the price of cotton, within the last few weeks, has driven the cotton growers in Georgia to extreme measures. It is reported on the 28th of December, that "facing bankruptcy because of the tremendous slump in cotton" the merchants and cotton growers in Georgia have begun the burning of cotton. It is proposed that at least two million bales be destroyed, each cotton-growing state to burn its share. Several thousand bales were burned in the southern part of Georgia, on the 28th of December. Farmers from the country joined with the merchants in making extensive demonstrations, by way of processions, etc., in connection with the burning. The wisdom of this measure is not wholly apparent.

The annual convention of the American Association for the Advancement of Science was opened in Philadelphia on the 28th of December. The retiring president, Carroll D. Wright, made an opening address and introduced the new president, Dr. W. G. Farrow. The meetings of this Association give utterance to much that is valuable in scientific circles.

The State Department at Washington has been officially notified that mines have been placed in Kelung Harbor, on the northeast coast of the island of Formosa, by the Japanese authorities. This is by way of preparation for the possible coming of the Baltic fleet.

Storms of rain and snow during the week past, in New England states, in the states of New York and Pennsylvania, and elsewhere, have given great relief in the matter of drought. This will be a great blessing to both manufacturers and agriculturists.

A leading newspaper of St. Petersburg has openly denounced the course of the government, because the weakness and inefficiency of the vessels composing the Baltic fleet have been covered from public knowledge. It is asserted that that weakness is such as to unfit the fleet for the long voyage it has undertaken, to say nothing of its inefficiency in case of attack by the Japanese forces.

Christmas celebrations, usually of the better sort, have been almost universal this year. They have been turned toward the relief of the poor and suffering, the support of hospitals, and other public charities, in large degree. Thousands, if not millions of dollars, have been given for such purposes, in connection with the Christ-

mas time. This includes the care of orphans, invalids, the insane, and those who are otherwise unable to care for themselves. There is a gratifying increase of benevolence, and of legal safeguards for these classes, year by year. The spirit which prompts such helpfulness, naturally finds fullest expression, so far as voluntary work is concerned, at the Christmas time. In large cities, the Salvation Army bears a prominent part in securing aid for those who are needy. It is a matter for gratitude that this phase of Christianity has so thoroughly entered into our national life. While follies and dissipation yet continue at Christmas time, the work of efficient relief for the suffering, the unfortunate, and for the incapacitated is becoming more prominent each year.

As we go to press, December 30, reports are at hand that on the day previous the Japanese captured Rihlung fort, which is one of the keys to the inner circle of fortifications around Port Arthur. After months of sapping and mining the Japanese forces exploded seven dynamite mines under the works of this fort, thus making an assault possible. Through the broken walls the Japanese charged, securing full possession, the Russian garrison escaping. The loss of the Japanese is said to have been one thousand men. This fort is about two miles from the outskirts of the town of Port Arthur. Having this point in possession, together with 203-Metre Hill, on the opposite side of the harbor, and the Kikwan fort recently captured, great advantages have been secured by the Japanese.

Much interest in political circles has been felt in the election of a National Senator from the State of New York. On the 30th of December it was announced that Senator Chauncey M. Depew, present incumbent, will succeed himself.

The Christmas Bach Festival, at Bethlehem, Pa., this year is reported to have been a great success. For several years the Moravian Church at Bethlehem has been the center of some of the finest musical entertainments in the United States. Dr. Fred W. Wolfe was the leader. These festivals draw the attendance of lovers of music and musical critics from many parts of the United States.

#### FROM A JEWISH PULPIT.

RABBI KRAUSKOPF TELLS WHAT HE WOULD DO IF A CHRISTIAN.

"If wishing a 'Merry Christmas unto all' be a Christian practice, then am I today a Christian of Christians. And if to wish that every day might be as full of love and benevolence as this, be redreaming the fond dreams of Israel's prophets of old, then am I yet more a Jew of Jews," said the Rev. Dr. Joseph Krauskopf, at the Broad Street Temple, December 25, in the course of a lecture, entitled "If I Were a Christian." Continuing, the rabbi said:

"I want my mind to be filled today with the vision of that time when Jew and Christian will together celebrate this day as the holiest and happiest in all the year, in honor of Him whom both claim as their own, and in celebration of the final conquest of every bitterness and estrangement that has held the two apart. Who has better cause for celebrating this day than the Jew? Was not Jesus a Jew by birth, a Jew in His ideals and teachings, a Jew by profession and practice? Did He not die the death of a Jewish martyr upon the Roman cross, with a

Roman mock crown upon His head? Who, therefore, could with better reason celebrate the natal anniversary of the Son of Joseph, of Nazareth, than the Jew? And I have no doubt that some day he will. But, oh, what ages of wrong and suffering, committed in the name of Jesus will yet stretch between that day and this!

"Were I a Christian I would recognize the hand of Providence in the preservation of the Jew, despite the thousand attempts at annihilation, and I would interpret that preservation as a sign of God that the Christian has an atonement to make for eighteen hundred years of wrong to the Jew, and that the Jew has yet a large and blessed work to do. Were I a Christian I would feel ashamed today that they who refused to call themselves worshipers of Jesus, who suffered because of that refusal, followed His life and practiced His virtues far more faithfully than they who professed themselves worshipers of the Prince of Peace; yet persecuted, waged cruel war, committed outrages in His name. Were I a Christian I would make amends for the wrongs Christians have done to the Jew by openly acknowledging that all that Christians value highest in their religion—the God they worship, the moral law they hold sacred, the prophets they revere, the Decalogue they cherish, the Sabbath they bless—are the gifts of the Jew, and I would accord to him in return that grateful recognition that is his due, and that he has looked for in vain these past eighteen hundred years."—*Philadelphia Public Ledger*.

#### AN APPEAL FOR PEACE.

OPEN LETTER URGING ACTION TO END THE EASTERN WAR.

TO THE CHRISTIAN CLERGY:

Christmas is past. With every fiber of your being pulsating with sincerity you have spoken of Love, Peace, and Good Will. With true hearts you have voiced Faith, Hope, and Charity. These thoughts are our thoughts; these ideals are our ideals. Can we not unite to weave them into the web of human conduct?

We Jews are temporarily deprived of separate national existence. We, therefore, have no word in the councils of nations. But you are Christians. And the greatest, the strongest, and the most civilized nations of today are Christian. Where the national conscience is to be quickened for the attainment of high ideals it is the glorious privilege of the pulpit to speak the word which shall set in motion its potent forces. Every day that the Christian nations permit to pass without ending the cruel Eastern war is an insult to Christianity. For that war is a denial of Love; it gives the lie to Peace; it mocks Good Will. In its presence Faith, whether Faith in God or Faith in man's idealism, flies weeping from the earth. Hope hides her face and the spirit of Charity is crushed.

Shall you wring your hands in powerless anguish and say, "What can be done?" "What can we do?" Enough that we ought to do something in the name of religion, in the name of righteousness. This alone should be sufficient to spur us on to make the attempt. To attempt to achieve the right in such a case makes success more possible in the future.

I would leave to you the mode of action in the present crisis. I say crisis, for it is a crisis in the history of Christianity, now called upon to



declare whether or not its stand for "Peace and Good Will" is phrase or fact.

My own thought is that every congregation throughout the land should protest against this cruel war in the name of the heroes who are fighting; in the name of the wounded who are suffering; in the name of the widows who are weeping; in the name of the orphans who are mourning. That protest should be forwarded to our government. The hearts of our kith and kin across the sea beat as do our hearts. The same ideals thrill them. Who knows but that, therefore, other nations would clothe with words the public opinion which would inspire their governments to unite with ours not only to stop the present outrageous war, but to prevent any wars in the future.

War is an anachronism. It can never be justified any more than two civilized men can be justified in resorting to force instead of resorting to courts of law. Can you do anything? Ought you not to try? H. PEREIRA MENDES, President of the Union of Orthodox Jewish Congregations, United States and Canada. New York, Dec. 26, 1904.

—New York Times.

### CHRISTMAS AND THE JEWS.

DR. SILVERMAN'S ADDRESS ON THE MEANING OF THE FESTIVAL.

The Rev. Dr. Joseph Silverman, at the Temple Emanu-El, Fifth avenue and Forty-third street, Dec. 25, delivered an address entitled, "The Christmas Message to the World."

"It may appear strange to some," he said, that I have announced as my topic of today, 'The Christmas Message to the World,' but I have had three good reasons for treating on this subject. First, to show that Jews should not celebrate Christmas; second, why it should be more observed by Christians than it is today—more in the spirit it should be observed; and third, what a consistent observance by Christians would mean for the Jews and the whole world."

Dr. Silverman then traced the origin of the midwinter festival back to the ancient times, and said that a similar festival then existed in a crude form. In ancient Rome they celebrated the birth of the sun at this time of the year and the Germans had their "Weinachsfest," at which there was great hospitality, and during which they decorated their homes with branches of trees, owing to their belief that God resided in the forest and their desire to make their homes resemble His abode. In those ancient days the Druids built fires on the hilltops and decorated them with the mistletoe.

In view of these historic facts, Dr. Silverman said, Christmas did not begin with the birth of Jesus, but had its origin in the prehistoric times. In every country in the world, he said, the people in midwinter celebrated a festival of rejoicing and merriment for one purpose or another. According to the New Testament, Jesus was not born in winter at all. The shepherds were out in the moonlight attending their flocks, and shepherds do not attend their flocks in midwinter. He said that the 25th of December as the birthday of Jesus was a purely arbitrary matter which was determined on by the ancient Christian Church for its own purpose. The Jews, he said, had a festival in midwinter which is called "Chanukah," and this festival was on

the 25th of "Kislev," which corresponds with our December. He continued:

"I see no reason why Jews should in any way celebrate Christmas in their homes, and I have another reason why they should not celebrate it. Christians attach sacred memory to this holiday, and for Jews to celebrate this festival, when they have no regard for its sacredness, would disgrace the Christian festival.

"I would consider it an offense if Christians attempted to celebrate the Jewish Passover or the first night of the Passover merely for curiosity or for entertainment. It is certainly wrong for any Jews to celebrate Christmas in their homes by the illumination of trees merely for the entertainment of their children, when they do not pay any regard to the underlying teachings of the festival, and when they not only ignore but entirely reject the teachings of the alleged miraculous birth of Jesus of Nazareth.

"But while I am not in favor and would strongly oppose the celebrating of Christmas in Jewish homes, I see no reason why we may not gladly welcome Christians who celebrate their festival in their own manner. I see much good to the world from the sincere and consistent observance of Christmas on the part of Christians.

"Let each religion observe its own festivals, but let each religion also grant that there is much good in other religions. We need not accept the theology of the entire faith, but we can concede that it has much merit, and I am ready to grant that for the world there is much merit in the celebrating of Christmas from its ethical and its social effects as there is for the Jews on celebrating there "Chanukah."

Dr. Silverman ended with an appeal for the end of race hatred, of persecution, and war.—New York Times.

### AGGRESSIVE SABBATH REFORM.

Below, our readers will find valuable words from different pastors; words to be carefully read, pondered, and remembered:

FROM REV. CLAYTON A. BURDICK.

"The writer is glad of the present agitation concerning our work as a people. He is glad because it betokens an awakening interest in the cause of truth—an awakening which he believes will not only result in strengthening of our position before the world, but will also bring about a real revival—one which will give to us power.

As a people we have been too fearful of what others might say about us if we made "a push" of our peculiar beliefs before them. We have held back in this matter until not only the world, but many of our own people, have come to the conclusion that it does not mean much any way, and that the importance of our own views is not great. It is not only the commercial spirit of the age, and the changed conditions of the times that have made us lose so many of our young people, but it has been partly due, I believe, to this reluctance on our part in being aggressive. There has been an appearance of fear, an aspect of shame on our part, that has been killing our life out, and weakening us before the world. When therefore I see among our leaders a stirring, I begin to hope. I wonder if it is the dawn of a new morning, and if God will not yet rescue his own. I know the dangers that are in a forward movement. I understand that there is a chance of forgetting

the necessity of other truths, in the forwarding of the one. I wish we as a people could reach that strong point that lies, it seems to me, part way between where we now are, and where our Advent brethren are, in the advocacy of Sabbath truth. The fact is, we have not changed as conditions have changed. We do not seem to understand that the world has receded from nearly all, if not all, of the positions they once occupied, and we have stayed where we were, instead of following them up in their retreat, and occupying their deserted positions.

"For the sake of our past which has been so full of the joy of victory, for the sake of our fathers, who were able to prove their love for the truth by the sacrifices they were willing to make, for the sake of truth, which is able to make us free, for the sake of Christ, who lived and died that men might know and be empowered to live the truth, for the sake of the Father, who, as the author of all law, commanded the keeping of the Seventh-day as his Sabbath, let us be more loyal, more courageous, and fall in behind this new movement with all our hearts."

Westerly, R. I., Dec. 26, 1904.

FROM REV. S. H. BABCOCK.

On general principles I am sure, from former communications touching the Sabbath question, there can be no doubt concerning my attitude as to its importance, or as to the obligation resting upon us to proclaim the truth respecting the Sabbath, both by precept and example. But as to "more aggressive work in Sabbath reform by the Tract Society," I can appreciate your wish and the value to the Board of the candid opinions of those who are recognized as leaders among us.

It has seemed to me for some time, that we must be more aggressive; not only on account of the duty we owe to the outside world to proclaim the truth with which God has honored us, as its conservators, but on account of our own life as a people, in the present generation, and as the means of holding to the truth the generations following. The number that have left the Sabbath, in recent years, who were brought up under Sabbath keeping influences (such as they were), and the many more, who have little, or no definite convictions concerning the Sabbath, are appalling facts; and declare, with greater emphasis than words can express, that there has been a serious neglect somewhere in Sabbath instruction in the past; and to longer delay earnest effort is but to increase the difficulty and add to the sin.

I cannot do otherwise than to heartily commend the Board in their contemplated move, and support their action with whatever influence I may be able to exert.

LITTLE GENESEE, Dec. 25, 1904.

FROM REV. E. B. SAUNDERS.

Brother Saunders is temporarily ill, and promises a longer article at some future time, but what he says now is too good to be lost:

"I am emphatically interested in pushing the Sabbath reform work. When I recover I shall be glad to prepare an article for the SABBATH RECORDER. I am afraid we are treating the Sabbath indifferently. If so, it is because we regard it with indifference. We cannot carry to others a conviction deeper than we possess. What we do, will be the outcome of what we are. I am

afraid we are all declining. Teachers, examinations, attending institutes, travelling, sight-seeing, taking pictures, etc., on the Sabbath are increasing in this state, where our Sabbath Reform Board is located. The same may be in other states. What we are, determines whether we are giving the Christian world, in our Sabbath reform work, a great heart throb of truth, or only a bluff. The Sabbath is more than an ink question. It is one of breath, and truth, and life.

SHILOH, N. J., Dec. 26, 1904.

FROM AN UNNAMED PASTOR.

A pastor who writes that he is about to leave home for special work, and cannot prepare an article for THE RECORDER now, sends a sermon preached to his people on Sabbath, Dec. 24, 1904, from which we extract appropriate items. This pastor urges "tithing" as the best method of raising funds.

"Seventh-day Baptists stand for one, great, and everlasting truth: THE SABBATH. The Sabbath has been the distinctive and all important work of our people since the English Reformation in 1600, yes, I may say, since Apostolic times. Up to 1843 our people were the only Christian advocates of the Seventh-day Sabbath. Sometime after 1843, through the influence of our people a branch of the Adventists accepted the Sabbath truth, and in fifty years they numbered more than 40,000 members. They have been very aggressive and successful in the spread of the Sabbath truth. Our people have grown very slowly, at the present time numbering less than 11,000. Four things have been prominent in the Adventist movement that have brought to them such signal success: Earnest devotion, honest tithing, and a "fad," and these coupled into one, great and burning truth—THE SABBATH. Seventh-day Baptists have been woefully lacking in all but the burning truth, and even that has been smoldering for years; stifled by the sinful lethargy and indifference of a great majority of our people. There have been some mighty men among us, who would have done great things if they could have had the means. It is our duty to keep the Sabbath, but it is our mission to spread that truth, and press its claims upon the world."

After further remarks this pastor read to his congregation the letter lately sent out by the Literature Committee of the Tract Society, and a supplementary letter to pastors, sent out by the chairman of that committee. Having read these letters, the pastor continued as follows:

"There is simply no use to talk; if Seventh-day Baptists do not rally to the standard now, and respond to these earnest appeals, they will be guilty of the grossest kind of neglect; and those who do not do all they can to help support these interests now, in this time of need, will have some serious records to face when the roll is called up yonder. Our denomination reminds me of the fig tree that Jesus told about: A man had one planted in his vineyard, and at the season of ripe figs he went to gather the fruit, but the tree had not produced; when the next year rolled around, he went out fully expecting to get fruit, and nothing but leaves could be found. The third year came and the man went to gather his figs; but alas that tree was barren, and he said to his vine dresser: Cut it down; why cumbereth it the ground? But the vine dresser persuaded him to spare it just one

more year, till he should dig about it and enrich the soil. Friends, the dressers in the Lord's vineyard are praying God to spare the Seventh-day Baptist Fig Tree one more year, till they loosen up the soil of liberality and devotion around it.

"The Tract Board is our regular appointed agent for the spread of the Sabbath truth by the printed page; but ever since it was first brought into existence—more than sixty years ago—it has been crippled, hampered and hindered by the sinful withholding of funds that poor people thought they could not give, and that the well-to-do would not give. Today those Tract Board men see the crying need of information regarding Sabbath truth, especially in those parts where Sunday legislation is being agitated, and they have entered that needy field, knowing that if the denomination does not foot the bills, they will have to do it. I tell you, it will be difficult to find a Board in any other denomination that would take such risks, and manifest such devotion to their cause. And now, if we do not rally to their support, and back them in this undertaking, we have no right to claim the high prerogative of heralds of the Holy Sabbath truth."

FROM REV. M. HARRY.

I am always interested in Sabbath Reform, and have felt ever since coming to the Sabbath, that the greatest hindrance to its acceptance is Sunday Laws. The Sabbath was supplanted, and Sunday was maintained through the force of Sunday Laws, more than by any other instrumentality. They are the chief support of Sunday today. The premium for Sunday, and the indirect fine for Sabbath-keeping prevent more people from accepting the Sabbath, than all other influences combined. I fear Sabbath-keeping will never become general and popular until Sunday Laws are consigned to relegated things, where they belong. We cannot do a better thing than to call the attention of preachers, lawyers, and legislators to the origin, nature, injustice, and irreligiousness of Sunday Laws. If Sabbath-keepers do not do it, no others will. It will take money and work. The only way to do it is for those who see and feel the injustice and cruelty of all Sunday Laws, to do what they can. The proposed work of the American Sabbath Tract Society is not too soon. As long as Sunday Laws trammel and crush the consciences of people, few indeed will have moral courage to do as convictions dictate. By all means, let us, by the grace given us, throw the light of facts on Sunday laws.

WESTERLY, R. I., Dec. 27, 1904.

FROM O. D. SHERMAN.

"My mind has been so full of the thought as to how I could strengthen and build up my own church, and also of all the churches that are denominated weak, that I have given but comparatively little thought to what you term aggressive work in Sabbath reform, still I have not been entirely inactive, having called the attention of my people to it two weeks ago, in a sermon, in which I tried to show that the Sabbath was instituted in the beginning, was always sanctioned and observed in Bible history, was acknowledged by Christ and the Apostles, and was never repealed or altered; therefore it is perpetual and universal in its obligations. What is truth for one, is truth for all.

Therefore, logically, as we are called to bear witness for the truth as the main business of our lives, we must perforce be aggressive in our work. We need, as a people, about four things:

"1. Not a little, but a good deal more conscience, and self sacrifice, if need be, in our own Sabbath keeping.

"2. Every home should be the home of our own publications. THE SABBATH RECORDER ought to be in every family of Sabbath-keepers, so that every boy and girl can have a chance to read it. *The Helping Hand* and *The Visitor* should be in all our Sabbath Schools, and *The Pulpit* should have a loyal support.

"3. Loyalty. Somehow we must feel that a Seventh-day Baptist has a call to be a first-class, up and down, all around man and Christian. Our churches must be clean, up-to-date, all awake, and so conducted that they will be a power, respected and loved, in the communities where they are located.

"4. Union of effort. We should have faith in our cause and in our leaders, and should have responsiveness. When the Master calls, let each one respond to the extent of his ability; 'Count on me.'"

RICHBURG, N. Y., Dec. 27, 1904.

FROM OUR CANADIAN BRANCH OFFICE.

REV. GEORGE SEELEY.

I think the new tracts of which you speak will be of service in Canada, as there is in some quarters considerable agitation prevailing concerning Sunday Laws, and the new tracts will throw light upon the situation. I am anxious that the people of this country shall have similar opportunities of knowing and doing what is right in regard to Sunday Law matters. Send the literature along when it is ready, and I will do all I can to send it abroad from the Atlantic seaboard to the Pacific shores. The agitation will assume larger proportions directly. Canadians and Americans are very nearly related, and are more than cousins. They are brothers—two families springing from the same origin. Anglo-Saxons are all one. The family coat of arms and armorial bearings may be different, but the people are intended by an all-wise Providence for similar world-wide work in all departments. We are glad in this country to see so much good feeling prevailing among the peoples of these two great families: may it never be interrupted by any foe within or without.

The people here wonder at the wealth and generosity of the Seventh-day Baptists in sending such quantities of literature into this country, and all free. The postmaster said to me not long since, as I entered the office one day, "Why, are you going to cover the earth with your tracts?" I replied that I aimed at doing all I could to cover Canada with them. He went on to say "that he could not see why I should take such a stand for a matter of so little importance as the observance of one day above another." To this I said, that I should observe the Sabbath of the Bible if I stood alone in doing so. I came to this decision after suffering a long and severe experience, and I rejoice in it, even though nearly all my former acquaintances and friends forsook me; but I was not alone, for God, my gracious friend and Saviour was with me, and gave me courage for the conflict. "Add to your faith courage." I

Continued on Page 13.



## Missions.

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

MUCH has been and is being said about more aggressive work by us as a people. We, it is said, should do more aggressive work in evangelism and Sabbath reform. We are too apathetic and indifferent. Well, what is aggressive work? It is not a work whose sign is a cudgel or a sword. Aggression comes from a Latin word meaning to approach. It is not in the sense that we are to approach one to make an unprovoked attack, or to encroach upon the rights of another. It is to be disposed to work actively and enthusiastically in behalf of one's interest, or of a cause. If one believes with all his heart a truth, a principle, a cause, he will be aggressive in making it known, he will be enthusiastic in efforts to get others to accept it and make it their own. That is aggressive work in its truest and best sense. Lowell says enthusiasm is only powerful and active so long as it is aggressive. Now if one has found Jesus Christ precious in his saving power and inspiring love, he will be active and earnest in trying to get others to seek and find the precious Saviour he has found. He will pray and work with a kind, tender, earnest, aggressive spirit, to lead all within his reach and power to accept and know Jesus Christ and experience saving grace, and its blessed unfolding of life. That is aggressive work in evangelism, and upon such active and enthusiastic work, under the guidance and power of the Holy Spirit, is Christ's kingdom with all it means, and will do for men, to be brought to pass in the world. We most earnestly believe that we as a people should be more aggressive in that kind of work. Do we believe that the Seventh day of the week is the Sabbath of Jehovah, was instituted and commanded of God, kept by Jesus Christ and the Apostles, was never changed by them, and is binding upon all mankind today? Do we believe that Sabbath apostasy, holidayism and no-Sabbathism is running riot in the Christian world today? If so, what should we do? We should be aggressive in Sabbath reform work. We should be active and earnest by word and example in restoring God's long down trodden Sabbath in the world and especially in the Christian church. God forbid that we should ever be ashamed of the Sabbath of Jehovah, the true observance of which is so vital to good order, morals, religion and spiritual life and growth. Well, says someone, what can we, a small people, do, to stem the tide of no-Sabbathism, and restore the true Sabbath? One with God is always a majority. Where would Christianity be today if Christ and the Apostles had said what can we, a few, do, better give up the work of salvation. If Luther had said it is no use, we will not attempt it, what would have become of the Reformation? All reforms that have lifted men up to higher life, truer living, nobler endeavor, nearer God, have begun either with one man or a few men. We have a work to do in this line of reform. What has God kept us as a people in this country for over two centuries, if not for such a work as this? Yes, we most earnestly believe, we should as a people do more aggressive work in both evangelism and Sabbath reform.

We have three good schools, Salem College in West Virginia, Alfred University in the East, Milton College in the West. These colleges are struggling and laboring with great energy to

increase their facilities and their teaching force. They are doing a grand work for the denomination and for our young people. What are we doing to enlarge their powers and make them more efficient and able to meet the demands of the age? Are we helping them to build much needed buildings? Are we giving of our means to enlarge their endowment? Are we helping them to meet their most immediate needs? Parents, are you patronizing our own schools? Young men and young women are you attending our schools? These are personal and important questions. They concern the life and success of these schools. They concern the life and growth of ourselves as a people. Parents when they send their sons and daughters to other schools, rob our schools of that which they need, students and financial support. They are giving patronage to those who are against us. We believe that our boys and girls in their academic and college studies should go to our own schools. It is all right after that, if they wish to pursue professional or technical studies to go where they can find best instruction and facilities. When our young men or young women obtain their education entirely outside of our schools and their influence, they put themselves under influences, affiliations, and environments that are strong to weaken their faith in the Sabbath, or lead them to eventually forsake it. While some who have done this have been and are loyal and true to the faith of their fathers and to us as a people, how many, how many, sad to think of it, have forsaken us from these influences, who ought to be with us to give us of their strength and culture. We rejoice that so many of our young people are seeking an education and are sacrificing and working hard to have it. May the number greatly increase, but let them all be loyal to our own schools and put themselves under the instruction and influence of our own noble, strong and godly teachers.

### LETTER FROM THE SOUTH-WESTERN FIELD.

DEAR BROTHER:

I have simply neglected to write you about affairs in the Southwest because I have been busy closing up the field work for the season, attending to affairs of the Association, arranging for the opening of school, teaching since it opened, and overseeing the building of three new houses for some of our families who are coming here soon. On returning from Conference, I spent one Sabbath at home and then went to Little Prairie for my regular bimonthly appointment. The attendance was very good and everything seems to move off encouragingly. I returned and filled my regular monthly appointment here, preaching, as usual, four times. Then, about the middle of the week, I started on a trip west. First I went to Sister Witt's in Grear County, Okla. Three of her children were baptized and have united with our Fouke church. They live at a point where no work has been done by Seventh-day Baptists. They have to endure strong opposition, but are firm and faithful. I preached four times while there. at first the attendance was small, but it was good toward the last. I consider the interest very good, to have such strong opposition by leaders in that neighborhood. I expect still more increase at this point in the future. A brother took me across the country about thirty miles, that I might visit Brother Ellery Burdick of Lone Wolf, Okla., and still make connections

for other appointments. Brother Burdick has an excellent good "grant," and is comfortably situated. I enjoyed my short visit with him and his little brother. Twenty-four hours from my arrival with them, found me starting on my way to Brownwood, Texas, to visit the families of J. H. Orsborn and Ed. Sims. As usual I had a pleasant time at this point. Brother Orsborn's family are, partly Adventists and partly Seventh-day Baptists. They formerly all belonged with our people. Brother Sims and his wife are loyal Seventh-day Baptists and good young people. I preached twice at Brother Orsborn's home, once on the Sabbath question. There was a good interest in the subject. After spending almost a week here I went to Rockdale, Texas. At this point I visited Brother Frank Peikert. He was formerly a deacon in the Eagle Lake Seventh-day Baptist church. But when I came before to this field he was working on Sabbath-day. About one year before this visit he began keeping the Sabbath again. Since his return to the Sabbath he has been able to lead another to accept it. He has also united with our Fouke church. From this point I hastened home to fill my next monthly appointment.

Then I went immediately to Crowley's Ridge to help in preparation for the Association. Thursday morning the session opened with a good delegation. Brother Hurley was there from Gentry, Brother Skaggs, from Boaz, Brother Wilson from Attalla, Brother Godsey and family from Wynne, Brother Beard, Brother Kerr, Mrs. Randolph, Winfield and myself from Fouke. Brother Peterson was there from the Northwest, and Brother Shaw, as you know, from the East. The interest was very good and all the special hours and interests were profitably cared for. We were well entertained, and tried in turn to leave a profitable influence. I am sorry our secretaries have neglected to report items of interest for THE RECORDER. The minutes will soon be on hand. Brethren Shaw and Hurley called on the friends at Wynne, on the way back; and Brother Shaw preached for us at Brother Godsey's home. On Tuesday Brother Shaw and I went on down to Dewitt, and from there, with Brother Monroe's people to Little Prairie. Meetings began the night we arrived and continued until the next Sunday night. Brother Shaw did all the preaching, except on one day. There was good attendance and good interest, but no additions. Perhaps results might have been reached by continuing longer, but Brother Shaw had to leave, and the opening of school was drawing near so I needed to be at home. Little Jimmy Green, who lives with Deacon Ellis, went home with Mrs. Randolph from the association to attend school. Brother Sweeney's son and Brother Mitchell's daughter, from Little Prairie, went home with me for the same purpose. I got home to find Brother L. L. Lewis and his wife, who is our teacher, there ready for work. Brother Lewis is working on the farm. He is working mostly now in getting ready for a new crop, as this year's crop was nearly all gathered before they came. Corn, cotton, potatoes and peas were all good this year and fine crops. We also had lots of fruit and to cap it all off have had a perfect fall and winter up to this time for work out of doors.

School began November 7. We seated up the school room the very best we could with the material we had and have taught the entire school in it. There are about as many as we

can seat and everything moves off nicely. Mrs. Lewis has the first five grades and I teach those above the fifth grade. One teaches in the front end of the room and the other in the back. About one-third of the pupils are not Sabbath-keepers and pay tuition. There are about forty in all. I am putting material on the ground to build a larger part to the school building. I expect to add two good rooms to what we now have. The school seems in prospect of growing. We expect three new families of Sabbath-keepers soon—Brethren Scouten and Pierce of Nebraska and Davis of West Virginia. Brethren L. H. Babcock, of Gentry, Ark., and J. O. Babcock, of Welton, Iowa, and Mrs. L. H. Babcock have made us a short visit. They went away on Monday last. It seems nice to have such visits from our friends. Property is rapidly going up in value here. There is a good deal of improvement going on, too.

G. H. F. RANDOLPH.

Dec. 14, 1904.

### WHAT IS WANTED.

THE Holy Spirit is able to make the Word as successful now as in the days of the Apostles. He can bring in by hundreds and thousands, as easily as by ones and twos. The reason why we are no more prosperous is, that we have not the Holy Spirit with us in might and power as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; there might be none of the polished periods of Hall, or glorious thunders of Chalmers; but if the might of the Spirit attended them, the humblest evangelist would be more successful than the most learned of divines, or the most eloquent of preachers.

It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power, not extraordinary mental power, that we need. Mental power may fill a chapel, but spiritual power fills the church; mental power may gather a congregation, spiritual power will save souls. We want spiritual power.

O! we know some before whom we shrink into nothing as to talent, but who have no spiritual power; and when they speak they have not the Holy Spirit with them. But we know others—simple-hearted, worthy men, who speak their country dialect, and who stand up to preach in their country-place, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. O Spirit of the living God! we want Thee. Thou art the life, the soul, the source of Thy people's success. Without Thee they can do nothing; with Thee they can do everything. —C. H. Spurgeon.

### THE SOURCE OF LOVE.

"LOVE is of God." 1 John 4:7.

Essentially and eternally, all love is of God, and all God is love. To reveal this to man, that stream of paradise was parted, and became into three heads. There was the electing love of God the Father, which gave His Son to the world, and the world to His Son; and there was the love of Jesus to the death, by which He gave Himself, the innocent Sufferer for a guilty race; and there was the love of the patient Spirit in sevenfold offices, and all to comfort those who were unhappy because they were wicked, and wicked because they were unhappy.

What do we mean when we say, "Love is of God?"—1. We mean, it is of the nature of God. All love is first in God. 2. Love is of God because it is His gift. Whoever wants real love must ask for it as a creation. It does not spring up here in the lower ground, but it comes down from heaven. If you find it hard to love anybody, you must remember that love is a fruit; and before there can be fruit there must be seed. 3. Love is of God because it is an emanation always flowing. This is the reason why those who live nearest to God grow the most loving. They catch the droppings; they get imbued with that with which they are in contact.

The shortest road to almost every good thing is through love. You will have to meet and to battle with many strong things; and not very long hence you will have to meet death, that mighty conqueror death. There is only one thing strong enough to be antagonistic to death—you must take it out of God's armory—"Love is strong as death."—J. Vaughan.

Learn to love the truth; for we grow to be like that which we love.

## Woman's Work.

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

### RING OUT, WILD BELLS.

By ALFRED TENNYSON.

Ring out, wild bells, to the wild sky,  
The flying cloud, the frosty light;  
The year is dying in the night;  
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,  
Ring, happy bells, across the snow;  
The year is going, let him go,  
Ring out the false, ring in the true.

Ring out the grief that saps the mind,  
For those that here we see no more;  
Ring out the feud of rich and poor,  
Ring in redress to all mankind.

Ring out a slowly dying cause,  
And ancient forms of party strife;  
Ring in the nobler modes of life,  
With sweeter manners, purer laws.

Ring out the want, the care, the sin,  
The faithless coldness of the time;  
Ring out, ring out, my mournful rhymes,  
But ring the fuller minstrel in.

Ring out false pride in place and blood,  
The civic slander and the spite;  
Ring in the love of truth and right,  
Ring in the common love of good.

Ring out old shapes of foul disease;  
Ring out the narrowing lust of gold;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.

Ring in the valiant man and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be.

THE relation of parent and teacher, the home and the school, is one worthy of the interest and consideration of every thoughtful father and mother in the land. The report of the Congress of Mothers in New Jersey, published last week, told us what is being done in that direction in our own State. The article by Mrs. Grice, of Philadelphia, published today, tells more in detail the work of parents' auxiliaries. This paper was read at the National Congress of Mothers, held in Chicago in May, 1904.

### A NEW YEAR PRAYER.

Not for a shortened sojourn,  
Eased to the feet,  
Not for a lightened load,  
Weakness to meet,  
Only for strength to bear  
Thy gifts of love and care,  
Each hour and everywhere  
Patient and sweet.

—Home Magazine.

### EDUCATIONAL AND CIVIC RESULTS OF PARENTS' AUXILIARIES.

The two great educational forces of the world, the Home and the School, are awakening to the fact that instead of being drawn more closely together by the common bond that relates them to each other, they have been slowly and surely drifting apart. So great has the separation become in many cases that the child (the "personal equation" upon which these two forces have been working) has been virtually living in two distinct worlds—worlds whose interests and purposes are rarely comprehended one of the other; indeed, are diametrically opposed to each other. So tense have these conditions become at present that thoughtful men and women have arisen and are clasping hands across the chasm, saying, "A common purpose must unite us. We must work as one, or the results of our labor will be a failure."

Thus, Parents' Auxiliaries have grown out of a need felt in common by both home and school. All over the land today you will find these gatherings of men and women, bound together by the holiest tie,—the love of the child.

It is work so far-reaching in its purpose that it holds the promise of a solution of many problems heretofore unsolved.

Naturally, when one makes such high claims, the demand is, "Show us some results." The best way to do that is to cite a concrete instance.

In a little village near a large city there had been for some twenty or thirty years a public school. No thought of responsibility toward it, in its relation to the future citizens of the town, ever seemed to have entered the minds of the people at large. Their one ambition for the school was to procure as low school tax as possible. The men who composed the Board of Trustees were business men, too busy all day to give much personal attention, frequently using their office as a stepping-stone toward political preferment. Nothing was heard of the school, as far as being a factor of uplift in the life of the community was concerned.

The more advantaged members of this town sent their children to the nearby city, and drew upon its educational facilities, in the shape of private schools or its more fully equipped public system. Thus side by side, for three generations of children, there was developed a class distinction that might well put to blush our boasted democracy.

It was not the question of wealth or poverty. It was the question of opportunity versus a lack of opportunity.

The vital question for that town resolved itself into this form: How can the community be aroused to its sense of responsibility towards its future citizens, and be made to see that nothing in the whole world outweighs in value strong, noble, enduring character. And that the building up of that character is the chief end of the school as well as of the home.

There was no use applying to the man of wealth. His reply invariably was, "I pay my



taxes without complaining. What more do you want? The working-man, on the other hand, murmured at any suggestion of increased rates, feeling the burden already too heavy.

The influential member of the School Board, a man of limited educational advantages, fell back upon the constantly reiterated statement, "The school is good enough; a good sight better than the one I went to forty years ago. We're spending enough money now"—a telling argument, which returned him to his office year after year, with a large majority of votes.

Just at this juncture a sweet-souled woman came to the town and opened a small kindergarten. She was a woman of "vision," who could see clearly the ideals of life and work, and held to them with the courage born of her clear view.

Through her suggestion a "mother's meeting" was organized in the public school, the teachers most eagerly co-operating. When the first "call" was sent out, over eighty mothers responded, and for the past five years they have been responding.

The movement has embraced the mothers of the different sections of the town, bringing together on common ground those who never before had realized they had a common problem.

It has done more than that. It has revealed to the teacher the cares and duties and "hard places" of the mother, and also it has revealed what a storehouse of knowledge a mother is—as far as her own child is concerned. On the other hand, it has given to the mother a glimpse into the meaning of educational methods. That which before had neither "rhyme nor reason," has become to her, even from the slight insight of a superficial view, a matter of moment affecting her child's future. Though untrained in pedagogy, the mother is commencing to "sense" what the teacher is trying to do, and thereby becomes the teacher's ally rather than, as heretofore, her opponent. The school, with its interest and purpose, is being projected into the homes of the community, and the people are awakening from their lethargy. The spirit is abroad which says, "Develop great persons, all else will follow." There is an honest effort on foot to give to every child of that town the best possible opportunities to make the most of himself.

What are the civic results? Is not the above an answer? Does not a lofty purpose, held in common, bind together and help uplift community life? If a community can rise no higher than its individual members, then will not the helping upward of its coming citizens be a helping upward of the entire social structure?

The place where the great city stands is not the place where material progress alone greets the eye. Rather is it the place where are developed great souls, men and women fully equipped for the battle of life.

In the presence of all our wonderful material advancement, do you feel we are sending forth a commensurate proportion of our youth thus prepared for the "business of living." Are we developing great souls, or has the commercialism of the age crept into the holy sanctuaries of childhood, the home and the school, and sapped the vitalizing influences at their very source. Are not the civic results which we emphasize throughout our educational system measured largely by the standard of money-making? How beggarly when compared to character!

There is much talk today of "civic righteousness." Are not the foundations of civic righteousness laid in the home and in the school? Civic righteousness is but individual righteousness multiplied. Here, then, we seem to have gone round in a circle and come back again to our starting point—the child. If Parents' Auxiliaries are to be helpful in our civic life, they must hold high the ideals of civic virtue.

On behalf of the school, I believe that it is safe to say that one might search throughout the land and fail to find a school that did not teach, by maxim and precept, the power of right living. "Memory gems," couched in purest English, bespeak the nobleness of a higher plane of life than that of mere material pleasure.

Can we make as sweeping an assertion of the homes of our land? It matters not how potent and far-reaching the influence of the school may be, the influence of the home is greater. The home today is throwing too much of its responsibility (especially in that training which "makes for righteousness") upon the school. Fathers are busy earning the wherewithal to feed and clothe. Mothers are too often occupied with the care for material needs, and both relieve any qualms of conscience with the thought that the children are sent to school both Sundays and week days, and thus their duty is being fulfilled.

O fathers! O mothers! If ever the day comes when your boy or your girl stands a weakling in the battle of life, defeated in each struggle, wrecked on the seas of which he or she should have been master, what will it all count then? The hours which you have labored over trivialities, in which you have been "careful for many things," which were not included in the "better part." These will rise to mock you. Your being will cry out, "Life is more than meat." Down through the centuries will come crashing into your consciousness the Divine Teacher's question, to which there is but one answer, "What will it profit a man?"

How can we awaken this cry for righteousness in the heart of our homes? From the civic evils that are threatening, only the fathers and mothers of our land can save us, by the daily training in righteousness in the home. And it seems to me that training can only come from a "God-sense" in the hearts of the parents themselves.

I beseech of you, parents gathered here, matter not through what form you worship, open your souls to the influence of Divine power, and then in turn, having yourselves learned of "Our Father," point the way to the children around your knee.

Do you recall the old command for the teaching of the Moral Law? First—"These words shalt be in thine own heart." Second—"Teach them diligently unto thy children." How? "Thou shalt talk of them when thou sittest in thine house, when thou walkest by the way, when thou liest down, and when thou risest up." Are parents doing that today. The teaching of the moral law should not be left to the schoolmaster alone, but to the one who holds the closest relation to the child. Are you yourselves fitted for the responsibility you have assumed? When "in time to come" the children look up into your face, asking of God's truth, "What mean these things?" remember you cannot point a path you have never trod. You can-

not disclose a vision you have never seen.

We believe that these Parents' Auxiliaries have already been the means in many places of revealing to the home its shortcomings, just as we believe they will be, and have been, a power in discovering to the school its weaknesses. The one case cited could be multiplied many times.

This movement, so far in its history, is in solution only. We believe it will resolve itself into a great power for good. Where the work is entered into in the spirit of loving, sympathetic co-operation, with a desire on both sides towards helpfulness, there can be no such thing as failure.

MARY B. GRICE.

THE NIGHT AFTER CHRISTMAS.

'Twas the night after Christmas, when all thro' the house

Every soul was abed and as still as a mouse; The darlings had duly been tucked in their beds, With very full stomachs and pains in their heads; When out in the nursery rose such a clatter I sprang from my sleep crying, "What is the matter?" For, what to the fond father's eyes should appear But the pale little face of each sick little dear;

I turned from the sight, to my bedroom stepped back, And brought out a phial marked "Pulv. Epecac."

THE WISCONSIN SCHOOLS.

Some months ago, in an article on Wisconsin Schools, I gave some account of the public school system of the State, and of the part taken by the late President Whitford and by other Milton College people in the development of that system. To President Whitford, more than to any other man, was due the movement which resulted in a carefully graded course of study for all elementary schools of the State; and to Prof. L. D. Harvey, a Milton College man and late State Superintendent, is due the credit, among other things, of the first effort to give to boys and girls in the graded and high schools some instruction in agriculture, manual training, domestic science, pedagogy, etc., thus eventually opening these practical departments of elementary instruction to all of the youth of the State. Locally the system is known as "The County Normal School." Of the experiment thus far made, a late *Milwaukee Journal*, editorially, says:

The schools supported by Dunn county, the city of Menomonie, and State Senator James H. Stout, are receiving their full share of attention from educators of other states. For years the schoolmen have been looking for a solution of the problem of popular education in agriculture, domestic science, and manual training, as well as for a method by which rural district school teachers might be prepared for their work.

At the St. Louis fair the Menomonie schools, the support of which are divided between the city, the county, and Senator Stout, received the only premiums awarded to local schools. The exhibits shown by these schools were comprehensive and they were prepared for the purpose of conveying information as to the scope of the work undertaken and the fitness of the graduates for the occupations in which they are about to engage. That the committee on awards was satisfied with the exhibits is indicated by the fact that these schools were singled out for the distinguished honor that was conferred upon them.

Last week four prominent educators visited and inspected the Menomonie schools. They were Prof. Bailey, chief of the department of agriculture of Cornell University; State Supt.

EDUCATION SOCIETY ANNUAL MEETING.

Layliss of Illinois; Prof. Hayes of the agriculture department of the University of Minnesota, the new assistant secretary of agriculture, and State Supt. Carrington of Missouri.

After carefully investigating the Menomonie system, all of these gentlemen expressed themselves as highly pleased with the work done and the plan devised by Supt. L. D. Harvey for teaching the elementary principles of agriculture and for imparting instruction in manual training, domestic science, and pedagogy. They expressed the belief that the Menomonie schools have solved the problem that has been puzzling the educators of this country as well as of Canada and Europe for many years.

And now for the problem: There have been state agricultural schools in abundance and normal schools for the education of teachers have been multiplied in nearly all of the states. Here and there domestic science schools have been established with flattering success from the start. But the agricultural colleges were beyond the reach of the average farmers' sons who desired to learn the elements of scientific agriculture; the state normal schools were barely able to turn out enough graduates for the graded schools of the cities; the domestic science schools, few in number and connected only with private institutions of learning of the more expensive class, were only a dream so far as the farmers' daughters were concerned.

The county agricultural school at Menomonie—and those at Wausau and other points in Wisconsin—does not profess to teach more than the fundamentals of the science of farming. The boys who attend those schools learn something of soil chemistry, fertilizers, the care and feeding of stock—in fact, the essentials of their business. They will become intelligent farmers when they have completed the course.

The girls who attend the domestic science course learn how to prepare wholesome, well cooked foods. They learn what kind of foods to select for each meal in order that a proper balance of essential elements may be supplied. They are taught to decorate their homes and make them attractive, and to cut and make their own clothing to the end that they, too, may continue to be attractive.

The county normal schools turn out teachers for the county district schools, until now neglected because there was no source from which the demand for trained district school teachers could be supplied.

The Stout manual training school is doing in a small city what the manual training departments of the high schools in the cities of the first and second classes are doing for the young men who have heretofore enjoyed exceptional advantages.

The work that Prof. Harvey is now doing in Menomonie, through the generosity of the local government and the enterprising senator, will serve as a model upon which educational institutions will be established in other states; Wisconsin has been the pioneer in this movement and there is reason to believe that the names of Harvey and Stout—the former as the originator of the scheme and the latter as the generous patron who made a trial possible—will not soon be forgotten.

L. A. PLATTS.

If a man is kind at heart there is no reason why he should not advertise it occasionally in his manners.

Scientific Time.

Continued from Page 825, December 26. now, and ever will continue duplicating while continued duplicating, and are precisely the same the earth remaineth. What God establishes remains ever the same.

We notice that God said "Let 'us' make man in 'our' image, after 'our' likeness, and also again at the building of the tower of Babel, the Lord said, "Go to, let 'us' go down and there confound their language." (Gen. 11: 7.) It appears that on the creation of man, God solicited another to become interested. We believe it was God's "only son," Jesus Christ, our blessed Redeemer and Savior. The Lamb slain from the 'foundation' of the world, (Rev. 13:8).

St. John begins back of the creation of the world in his gospel and introduces Christ, by saying "In the 'beginning' was the word and the word was with God, and the word was God. The same was in the beginning with God \* \* \* and the word was made flesh and dwelt among us." Can a doubt exist in any mind but what the "word" spoken of by John relates to our Lord?

Here is what Jesus says about his Father's love, "For thou lovest me before the foundation of the world." (John 17: 24, Col. 1: 15, 16).

There are many other passages that go to show that the Savior has ever been alert to save unto the uttermost all mankind.

(Continued.)

QUARTERLY MEETING.

The Quarterly Meeting of the Seventh-day Baptist Churches of South Wisconsin and Chicago, will hold its next session with the Rock River Church, Jan. 20-22, 1905. The general topic of the meeting will be "Seventh-day Baptist Evangelism." The various sermons will have a bearing upon this topic. The Young People's Hour will be held on Sabbath afternoon, Jan. 21. The Ministerial Conference will hold its session on the afternoon of First Day, Jan. 22. The program for that Conference will include a discussion of "Our Faith, Mission, and Opportunities." The people are especially invited to take part in that discussion. We are hoping for a large attendance and a great blessing.

O. S. MILLS, Sec.

Pastor of Rock River Church.

THE THINGS YOU COULDN'T BUY.

In nooks and corners they're hid away, The children's gifts for the Christmas Day; Glued and hammered, with marks of haste (Here and there is a drop of paste); Funnily fashioned with stitch awry; But—these are the things you couldn't buy!

"Don't you think she'll be glad of this? In every corner I've tucked a kiss!" Many's the whispered word I hear, Many's the token, dainty-dear, Marked "I love you" (with a little i)— And oh! they are things you couldn't buy.

In a safe-locked drawer they are hid away, Tender nothings of yesterday; "Pictures" the dear little fingers drew (Scrawled all over with—"I love you"); Over and over I say it—aye! "These are the things you couldn't buy."

—The Congregationalist.

Gentleness, cheerfulness, and urbanity are the three graces of manners.



## Children's Page.

### THE HORSE, THE DOG AND THE MAN.

The horse and the dog had tamed a man and fastened him to a fence;  
Said the horse to the dog, "For the life of me, I don't see a bit of sense  
In letting him have the thumbs that grow at the sides of his hands, do you?"  
And the dog looked solemn and shook his head and said, "I'm a goat if I do."

The poor man groaned and tried to get loose, and sadly he begged them, "Stay!  
You will rob me of things for which I have use by cutting my thumbs away!  
You will spoil my looks, you will cause me pain! Ah! why should you treat me so?  
As I am God made me, and He knows best! O Masters, pray let me go!"

The dog laughed out, and the horse replied, "O, the cutting won't hurt you! You see,  
We'll have a hot iron to clasp right on, as you did in your docking of me!  
God gave you your thumbs and all, but still the Creator, you know, may fail  
To do the artistic thing, as He did in furnishing me with a tail!"

So they bound the man and cut off his thumbs and were deaf to his pitiful cries.  
And they seared the stumps and they viewed their work through happy and dazzled eyes.  
"How trim he appears," the horse exclaimed, "since his awkward thumbs are gone!  
For the life of me I can not see why the Lord ever put them on!"

"Still, it seems to me," the dog replied, "that there's something else to do;  
His ears look rather too long for me, and how do they look to you?"  
The man cried out, "O, spare my ears! God fashioned them as you see,  
And if you apply your knife to them you'll surely disfigure me!"

"But you didn't disfigure me, you know," the dog decisively said.  
"When you bound me fast and trimmed my ears down close to the top of my head!"  
So they let him moan and they let him groan while they cropped his ears away,  
And they praised his looks when they let him up, and proud indeed were they!

But that was years and years ago, in an unenlightened age!  
Such things are ended now, you know; we have reached a higher stage!  
The ears and thumbs God gave to man are his to keep and wear,  
And the cruel horse and dog look on and never appear to care!  
—Chicago Record-Herald.

### HAPPY HOLLOW.

A sigh of content reached the ear of the discontented lady. She turned to see a little girl on the seat beside her. "You seem very happy," she said.

"Oh, I am happy—for now. We were afraid I couldn't do it. But it's done. They'll let Aunt Ella have the wool at the same price."

The unhappy lady opened her eyes. "Then you are a little wool merchant?"

"Just this once. Aunt Ella always bought it by letter till now. They were going to raise the price. So I wanted to go and tell them. And I did. And they are not going to raise the price to Aunt Ella. I'm so glad!"

The lady had not felt gladness in a long time. She wondered at this child in the worn clothing. "And do you make things, to sell out of the wool?"

"Oh, yes! Aunt Ella knits the most wonderful warm mittens and gloves—men's and boys'

and ladies' gloves, too. For the cold weather. People come miles to get them. They say they couldn't get through the winter without Aunt Ella's gloves and mittens. You see, they're the good old-fashioned kind—nice and warm and strong. Oh, they wear like iron—almost."

"Do you help her?"  
"Yes. I spin the wool. After school. Every day."

"Spin!"  
"On the big wheel. It goes 'Hum! hum!' I love to spin. And I can reel the yarn off and double and twist it. Aunt Ella says I make the loveliest, even yarn. And that's why the gloves and mittens wear so long—'cause the yarn is all right."

"And do you like to do it? Are—are you happy?"

The child turned. "Why, of course I like to do it. We live together, Aunt Ella and I. Suppose I had to go away to work. Suppose she'd never got well, when she was so ill, that time when the will couldn't be found and they took her beautiful home away. But the people who rented it let her have one room to live in. And I told her that it was the prettiest one in the whole house. And now she wouldn't have to be bothered with the rest. It's sunshiny. And there are honeysuckles over the porch. And it opens into a little corner of the garden that has a hedge all 'round it. It looks as if some giant had hollowed the garden out just there. So I call it 'Happy Hollow.' 'Cause we live there all by ourselves. 'Oh, here 'tis! Good-bye!' and the child hastened to the door as the trolley conductor shouted "Willow Grove!"

The lady followed her. "I get off here, too," she said. "Where do you go?"

"Up to the house there. To Willow Grove." The lady bit her lip, then asked, "May I go too and see the wonderful gloves and mittens?"

"Oh, yes! Then you'll see Happy Hollow too. That's better than to own the whole of Willow Grove, isn't it?"

"To be happy—as you are—is better than to be the unhappy owner of Willow Grove."

"Yes. I don't see how she can be happy. 'Cause it doesn't really belong to her. It's Aunt Ella's. Only the will couldn't be found."

A few minutes later there came the glad cry: "Here I am, Aunt Ella! And it's done!—The wool won't cost any more. And here's a lady who wants to see the gloves and mittens."

The two women looked at each other. The face of the visitor flushed crimson and the pale face of the other grew paler.

"Margaret, why did you come here?"

"To give back your own. Really, Ella, I never dreamed that it was this way with you. I was abroad, you know. And they said you had money. I am just back—a heart-broken woman. I was coming out to look the place over. An offer was made for it and—I wanted it off my hands. But I met this child. She seemed so glad and loving that I couldn't bear to part with her. She led me to you. I didn't dream to whom I was coming until a moment ago. But forgive me, will you, Ella? The property shall be deeded to you at once. Only I beg that you will let me come once in a while into this Happy Hollow."

The pale-faced woman came forward. "We'll share it together, Margaret. The child whom I took—a little waif years ago—saved me from despair when my sorrow came. Perhaps she

may do the same for you. Stay with us as long as you will."

A few days later the deed was made over. But the place was called no longer Willow Grove; it received the new, sweet name of Happy Hollow.—*The Christian Advocate.*

## Young People's Work.

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

### THE HEATHEN WAY AND THE CHRISTIAN WAY.

As one section of our party approached the village of Jezreel, in Palestine, they saw a group of mourners clustered about a grave, nearly all of them being women and children. It appeared that it was the grave of a young husband, who had died a few weeks previous. The wife was mourning over his loss and a company of her friends had come to bear her company. One woman seemed to be in charge of the ceremony, for so it might be called. She was skillful in making references to some personal sorrow of each one as she came and the peculiar mourning, wailing cry which went up in rhythms was contagious in its influence. At the time of the passing of our party the demonstrations were loud and sad indeed. At every new outburst of grief from the young wife there was a long, despairing response from the rest of the company. The mistress of ceremonies would cry out, "He will never come back again at the close of the day's work," or give some similar reminder of the loss which this home had suffered—and again that sorrowful wail would sound forth upon the air. There was no disposition on the part of the Americans to ridicule. It was the Oriental, heathen way of doing a religious duty, honoring the memory of the dead.

I saw a woman in America about to take her departure from her beautiful home to tell the Chinese children about Christ. She had health and culture and abundance and the loyal devotion of many friends. She expected to be gone ten years. A family group was gathered at the door to say good-bye. Several of them were at the age of life where, in the ordinary course of human events, they would scarcely expect to be here ten years longer—and they loved this daughter, niece, with a love which took hold of their inmost being. She was quietly turning her back upon unusual opportunities for comfort, enjoyment and usefulness at home. She was about to leave home, friends, civilization, associations, all this complex web of life in a Christian community, to which our hearts become so attached. It was a clear, fresh, buoyant, beautiful morning, but the light in the sky was not so radiant as the sweet, womanly consecration of her face. She kissed one of the women on one cheek then on the other, again and again. There was a mist in her eyes, but behind the mist a steady light was shining. She kissed another who whispered something in her ear at which they both laughed heartily. It was not a careless laugh, but one which was deeply imbedded in an inward peace. They understood each other and the missionary was grateful for the brave, pleasant spirit manifested at a time when she needed it. The others were to drive to the station with her. As the mother took her place in the carriage a quiet smile was on her face, which warmed and steadied my own heart. It made me feel like being a hero—a hero who does brave things and does not boast. They drove away and, while my eyes were blinded

for a moment, life never looked to me more grand and beautiful and divine.

These are the things which we admire most of all in the secret of our hearts: unselfish giving of self for others; bearing heavy burdens and making large sacrifices with Christ's joy shining on the face; living the Christ life and doing Christ's work; facing the world with absolute good cheer since God has promised to make all things work together for good to them that love Him. It is splendid to live a life like that—in China, or Java, or Arkansas, or New York State, wherever God has called us to be.

Aye, and remember that the only place in which you can live that kind of life is where God has stationed you for the glory of His kingdom and the salvation of the world.

### PLAINFIELD Y. P. S. C. E.

#### THIRTEENTH ANNUAL REPORT.

Another year has passed—a year full of work, encouragements, disappointments. And so it is that today we are assembled to celebrate the thirteenth anniversary of our society. With this in view we wonder what we have accomplished in the year gone by—what blessings we have received, what happiness and help we have given. Though we have had discouragements and have made mistakes the results more than compensate for them.

When our society was organized in 1891 its total membership numbered sixteen. Since that time its members have increased year by year until now we have 107 names on our roll, including both active and honorary. During the year seven new members have been added, six of whom came from the Intermediate Society, while seven have left our active list to be transferred to the honorary. Although we have made no gain in our active membership, yet we very thankfully say that not one has left us by the hand of death.

Now that we know our strength in numbers we will proceed to see what has been accomplished since the last report. I have chosen to give this under the head of the different committees that you may have a better idea what is the work of each.

Our Missionary Committee has performed its work well. Last December it sent a number of dolls to New York missions, while from time to time it has aided Mr. and Mrs. Taylor in city mission work by special collections. Under the committee's direction the Intermediate Society met every two weeks for sewing and the study of missions. During the time thus spent a quilt was made, which was presented to Mr. and Mrs. Taylor. Besides this the committee superintended the making of thirty-five garments for the Fresh Air children at Netherwood. At one time a special missionary praise service was held instead of the Friday evening prayer meeting. On June 18 Mrs. Deal, with four little girls from New York, gave us a very interesting talk about East Side life. A good-sized collection was taken for the Westfield Fresh Air Camp, the Juniors contributing.

Our leaders have been appointed throughout the year by the Prayer Meeting Committee, which has held meetings with the same committee of the Intermediate Society to confer about the work. A union meeting of the three societies was held on May 14, which was both interesting and helpful. On August 4 the society had charge of a meeting at the Netherwood

Fresh Air Camp, one of our members leading the service.

On January 16, under the direction of the Temperance Committee, Mrs. T. H. Tomlinson gave us an interesting account of the International W. C. T. U. Convention. This committee also had charge of our Friday night prayer meeting.

The Lookout Committee has been busy during the year trying to get new members and reminding the delinquent ones. The active list was revised with the result that seven names were transferred to the honorary list; also seven new members were added to the society.

On February 17 a Quaker Tea was held under the supervision of the Social Committee and a very substantial sum was realized. Another sociable was held this fall, aiding our treasury to quite an extent.

The Music Committee has provided players for the Friday evening and Sabbath afternoon prayer meetings. For several reasons our annual musical was not given this year, causing quite a loss financially.

Flowers have been furnished for the pulpit every Sabbath, when possible, by the committee for that purpose. Special decorations were provided at Christmas, Easter and on Children's Day. We wish to thank the congregation for their generous loan of plants for these occasions.

The Literature Committee superintended a canvas for Mr. Randolph's book, entitled "The History of the Seventh-day Baptists in West Virginia." The rack in the vestibule has been supplied with tracts pertaining to our denominational faith. A great work has been carried on by a special committee, which has assisted in giving a college education to a Southern girl. Clothing and other supplies have been sent. These are greatly appreciated by her. By the help of the society this worthy girl has been able to continue her studies at Alfred. She expects to graduate this year. A "Tea and Sale" were given by the committee for raising money for her graduating expenses.

Our society sent three delegates to the State Convention of the Christian Endeavor Societies, which was held at Elizabeth.

During the year the sum of \$165.22 has been received into our treasury and \$144.32 has been paid out. The summary of receipts is as follows: Balance on hand last December, \$11.14; dues and contributions, \$27.63; sociables and Quaker Tea, \$52.75; tea and sale by Miss Wilson Committee, \$28.15; collection Christian Endeavor anniversary, \$25.13; one-third of collection on Children's Day, \$10.05; contributions for fresh air and city mission work, \$10.37. Our disbursements have been as follows: Tract and Missionary Societies, \$70.00; Fresh Air Camp and Plainfield mission work, \$20.37; Miss Wilson Committee, for receipts of their tea and other expenses, \$36.00; gifts and sundry expenses, \$17.95. This leaves us a balance on hand of \$20.90.

Besides these many acts of kindness and help there is always that underlying spirit that attracts and does one good. There is that stimulating influence that urges us on to better endeavors. Fellow workers! there is now another year before us—one I hope that will bring us greater opportunities for aiding our fellow men. Let us put our shoulder to the wheel and work with a will. Let us try to accomplish more in the coming year than we have done in former

years. Let us be true to our pledge and our Master.

CHAS. F. NEAGLE, Recording Secretary.

### REPORT OF THE INTERMEDIATE SOCIETY.

The Intermediate Society has been doing good work all the year. The first part of the year it was under the direction of its able and consecrated superintendent, Mrs. F. J. Hubbard. Mrs. Hubbard had been superintendent of the Intermediate Society ever since its organization and all those who know of the good work that she has done are sorry that she could not continue in it. The membership of the society has changed very much this year by the promotion of a large class to the Senior Society and the reception of about the same number from the Junior Society.

The present officers are: President, Milton St. John; secretary, Ethel Rogers; treasurer, Arthur Titsworth.

Business meetings are held on the Wednesday following the first Sabbath in each month at 7:15 P. M. in the pastor's study. A prayer meeting is held each Sabbath afternoon at 4:15 o'clock in the ladies' sewing room, with the following order of service: Singing, prayer, Scripture lesson, responses from each member by verse or testimony, singing, roll call, offering, instruction by the superintendent, singing and Mizpah benediction.

The work of the society is suggested by the committees, which are Missionary, Prayer Meeting, Social and Music.

We earnestly ask for the sympathy, prayers and co-operation, not only of the Senior Society, but of every member of the church and congregation as well. Respectfully submitted,

GEO. B. SHAW, Superintendent.

MILDRED GREENE, Assistant Superintendent.

### ANNUAL REPORT OF JUNIOR CHRISTIAN ENDEAVOR.

Another year has rolled by and we have to report much the same as in former years. Our number has been reduced by the graduation of five members into the Intermediate Society. A Junior reunion was held in April and of the sixty-three Juniors whose names were on the roll from the time the society was organized, ten years ago, thirty-six were present and took some part in the meeting. Each non-resident member was written to and some responses were received. The service was very interesting. All the former superintendents, with one exception, were present and made short addresses. At Christmas time dolls were dressed and given to the city missionary for distribution among some poor children. The Juniors also gave money for a Thanksgiving dinner for a destitute family. Scrap-books were made during the past winter and when we went on our annual visit to the Fresh Air Camps we took about twenty of them for the little waifs there. At the Easter vacation a sociable was held in the church parlors at which time the Juniors and their friends spent a very enjoyable afternoon. The receipts from the sale of home-made candy, grab-bags, etc., added the sum of \$5.25 to our treasury. A lawn sociable was held at the superintendent's home in July, under the charge of the Social Committee.

At the business meeting, held November 27, the following officers were elected: President, Evalois St. John; vice president, Hannah Shaw; secretary, Dorothy Hubbard; church secretary, Helen Shaw; secretary for verses, Maudella



Ford; treasurer, Helen Ford; social committee, Hannah Shaw, Harold Spicer, Ruth Morris and Dorothy Hubbard; flower committee, Maudella Ford and Dorothy Hubbard.

The collections for the year amount to \$28.86. The disbursements were as follows: Dr. Palm-borg's salary, \$2; Tract Society, \$2; Westfield Fresh Air Camp, \$3; Netherwood Fresh Air Camp, \$3; temperance work, \$1; dolls and material, \$1.50; city mission, \$3.17; total, \$15.67. Respectfully submitted,

Mrs. I. N. West, Superintendent.

Dec. 17, 1904.

#### A CONTENTIOUS HABIT.

Honest criticism for the sake of the truth may be profitable, and lead to fruitful results; contentious criticism for the sake of criticism is likely to be mischievous in its effects, and to lead to an odious habit. We are divinely directed to "contend earnestly for the faith once for all delivered to the saints," and to "strive earnestly to enter the narrow gate," but we are also frequently admonished to beware of those who are "puffed up, dotting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth."

There are such men among us today. They have cultivated the habit of idle criticism, contention, strife about words, until it has become a second nature, and a very bad nature. They are on "the other side" in every discussion, not because they believe it, but because they see a chance for "an argument," and they thrive on "arguments" as a goat thrives on thistles. They will tell you that Nero had doubtless good reasons for lighting up his gardens with burning Christians, that Ananias and Sapphira were probably not so bad as they are painted, and that Judas Iscariot could possibly make a very good defense if only we had the whole story of his alleged treason. In the heat of the argument you will sometimes hear these men, who want "to give full opportunity to both sides," rise to remark that there are reasons for believing that the Niagara Falls flow up the precipice and not down it, and that we must not be so dogmatic in insisting that the sun is larger and brighter than the earth. "There is nothing of which the opposite may not be true," these great logicians assure us.

Now, it may be a fine acquisition to be able "to divide a hair 'twixt south and southwest side," but it has its perils. Besides making a nuisance of one's self in all social circles, it is not difficult so to cultivate this pernicious habit as to make it impossible for us to recognize the truth, even the brightest and highest. This is really that "reprobate mind" of which the apostle warns us that to it the knowledge of God is inaccessible.

"Our nature is subdued

To what it works in, like the dyer's hand."

He that loves the truth shall know the truth, and it will make him free. He that loves contention shall have the spirit of contention as his abiding and just recompense of reward. "Leave off contention before it is meddled with."—*Examiner*.

Blessed are they who know how to shine on one's gloom with their cheer.

He who is true to the best he knows today will know a better best tomorrow.

## 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. 26.)

Mr. Ward's plantation embraced at this time three hundred acres and was enclosed and partitioned as follows: Two hundred acres pasturage, fifty acres tillage, four acres orchard, seventy-two acres mowing and thirty acres woodland. A list of the "Polls and Estates, Real and Personal" of the town, in 1767, in which his name is written in capital letters (as a mark of honor, I presume) taxes him thus: "One hundred sheep, fifty-three cattle, six horses, fifteen swine, nine hundred bushels grain, twenty barrels of cider, forty tons English hay and twenty tons salt hay." The value of his woodland was estimated at two hundred and thirty-three pounds, and the amount of his rents at one thousand, eight hundred and twenty pounds. An asterisk before Mr. Ward's name referred me to the bottom of the list, where I found these words: "All persons with the cross before their names are to be four-folded." We judge from this notice that Mr. Ward had not sent in his list to the assessors and was punished for his neglect according to law. The number of cattle was probably taken from the list of the preceding year and was very small. At one time his stock would have numbered four times that amount. His tax upon the Rate Bill in 1760 was thirty thousand pounds and in 1762 forty-five thousand, eight hundred pounds. These enormous amounts will appear incredible to the reader without an explanation. At that time the currency of the colony was paper money, a short account of which was given in the commencement of this memoir and which had depreciated so that eight pounds of it was only equal to a dollar of our present currency, making his tax in reality about six thousand dollars.

Some years before, when he laid the foundation of his prosperity, he had paid considerable attention to the raising of cattle and of the celebrated Narragansett breed of horses for the West India market, where the latter commanded large prices on account of their fleetness and easy carriage, but at this time the number of both had diminished to about that indicated by the tax list. There was no necessity for more horses than those required for the family's use, as the usual labor of the farm was performed by oxen. But in consequence of inattention to it, during his absence for several years, his land had visibly suffered; and to reclaim those neglected portions, he now bent his whole thoughts and energies. The contiguity of his farm to the shore, made it a comparatively easy task to enrich it, by availing himself of the sea and rock weed which the surf cast upon the beach.

Continued.

A New Year's Resolve.—More promptness, not only on the part of the Publishing House, but also on the part of its patrons.

Do your best loyally and cheerfully and suffer yourself to feel no anxiety or fear. Your times are in God's hands. He has assigned you your place; he will accept your efforts, if they be faithful.

## Home News.

SALEM, W. VA.—Mrs. Dora Gardiner Davis, daughter of President Gardiner of Salem College, is slowly improving in health. Under typhoid fever, she has been seriously ill for the last eighteen weeks. At the present time she is strong enough so that her friends can lift her into a chair where she can remain for a few minutes, "two or three times daily." She has lost all power to stand or to straighten her limbs. The case has been one of unusual interest because of personal regard for Mrs. Davis, and because her vitality has withstood the almost fatal effects of the disease so long. Her recovery now seems possible.

ROCKVILLE, R. I.—We are glad to learn that Mrs. McLearn, wife of the pastor at Rockville, is slowly recovering from the accident to which we referred a week or two since. A private letter says, "The fracture is very serious. Both bones are broken in two places. The lower fracture is within an inch of the ankle joint. Physicians say that she may have a stiff ankle, but the physician in charge hopes to prevent it. She is doing as well as can be expected, but of course is almost helpless."

INGERSOLL, OKLAHOMA.—We are in the midst of a beautiful winter. The mercury has not been three degrees below freezing. The churches here seem to be in good working order. The ladies of the Christian church are about to give a fair and they hope to receive enough to finish paying all the church debt. This is a real spring day. While I am writing I am sitting with the door open, and no fire. We very much wish that a few Sabbath families would see fit to locate here. MRS. S. E. P.  
Dec. 22, 1904.

#### TO SABBATH SCHOOLS.

Did you receive a double order of *Helping Hands* for the First Quarter of this year? The supply at the Publishing House was exhausted before all orders were filled, leading to the belief that several orders were duplicated. If so please notify us at once, forward such copies, and we will repay the postage.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart and secure comfort.

Life is what we are alive to. It is not length, but breadth. To be alive only to appetite, pleasure, pride, money-making, and not to goodness and kindness, purity and love, history, poetry, music, flowers, stars, God and eternal hopes, is to be all but dead.

Christians should not forget that the world expects to see in them a reflection of the mind and temper of the Lord Jesus. Nor is this an unreasonable expectation; for those who profess to love and obey Christ place themselves under obligation to be like Christ.

Do right, and God's recompense to you will be the power to do more right. Give, and God's reward to you will be the spirit of God himself, whose life is the blessedness of giving. Love, and God will bless you with the capacity of more love, for love is of heaven—love is God within

#### AGGRESSIVE SABBATH REFORM.

Continued from Page 5.

find this to be a virtue beyond all price, in a conflict with the powers of darkness. "And put on the armor of light;" panoplied with this, a humble soul can go forth "conquering and to conquer."

Canada will do something yet along the line of Sabbath truth, spreading it, receiving it, and honoring it, even though it may take a long while for it to germinate, spring up and grow, and bear fruit. Reforms come slowly, especially moral and religious reforms, but the encouraging fact is, they do come and come to stay. Let Sabbath truth become well grounded in any life and it cannot be eradicated afterwards. It is there for future generations to profit by it. A comparison of the status of Seventh-day Baptists now, with that of one hundred years ago, needs no other proof of this all-important truth. I am greatly interested in our history, and have read every word of it that I could get hold of, with great pleasure and profit, though I knew nothing of the Seventh-day Baptists a few years since, except of their existence as a fact in church history. Seventh-day Baptists should make their pedigree a study, and see if it does not extend back to the time of John the Baptist in the wilderness, and of the Lord Jesus Christ, who bought them with His own blood.

Brother Ashurst's work in the south, mine in the north, Mrs. Townsend's in the west, and that of our young Brother Robert Saint Clair in Ontario and elsewhere in Canada, will not be lost, will not be buried in the dust. These are not labors that will be forgotten; they will bear fruit in due time. Great reforms appear in their seasons. The time of harvest will come for Seventh-day Baptists. In the meantime, let us labor, give, pray, hope and trust. What a day will be ushered in by and by! Let us wait God's time, and do His work faithfully. To me it appears that we are shut up to a certain course, just now, in our aggressive work. It must be aggressive or we shall lose by it. It has reached that point, aggressiveness or losing, and we cannot afford to come off at the small end. Jehovah said unto Moses, "Command the people that they go forward." I rejoice that word of command is going into effect among us at this time. Work and prayer are two masterful elements in this great reform; persistent work and more and greater prayer. There is no need of my proving that we are shut up to these two things. The greatest power on earth is the power of appeal to the eternal throne. That power is in our hands, It has not been taken from us nor lessened in the least. "For more things are wrought by prayer than this world dreams of." A few missionaries of different societies met in the little town of Lodiana in far-off India, in 1858, to pray for the opening of the doors of all nations to the gospel, and for the spread of the truth in all the world. That was the origin of the World's Prayer Meeting, and after the lapse of forty-six years, the last door of the nations (Thibet), is opened now. In prayerful pleading before the throne of grace there is something reliable to lean upon and carry forward our appeal, namely, the sure word of promise. These promises never fail, though all other things go to pieces. "The effectual fervent prayer of a righteous man availeth

much." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "And, again I say unto you, that if two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in heaven." "Will not God avenge his own elect who cry day and night unto him?" These are heaven's bank notes. Come and get them cashed. Faith is taking God at his word. Let us do our part. God will do His ever and always. We can see from these declarations of God, that it is not in numbers, but in the character of the supplicants. Men and women who are right with God are those who hold this almost omnipotent weapon in their hands.

"Now unto Him who is able to do exceedingly abundant above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Jesus Christ, throughout all ages. World without end. Amen."

PETITCODIAC, NEW BRUNSWICK, CANADA.

Dec. 20, 1904.

#### SALEM COLLEGE IS IN NEED.

THE RECORDER friends have had no word from Salem College in a long time. Possibly they would have no word just now, if we did not begin to feel the need of something. Of course, you have all heard about the need of a new building, steps toward securing which are already taken; but this is not the need that most concerns and distresses us now. We have a good and capable corps of teachers, doing excellent work; so we have no need of teachers. Our student body is equal to the usual number for the winter, and although we would be glad to see more young people in our classes; yet we are not distressed for want of students. But there is one thing that does trouble us. The holiday season came upon us, with an empty treasury, so we had to borrow money to pay the teachers what was due them. It is the first time we have had to do this for two years, and it really does trouble us.

We have other burdens this year, that weigh us down enough, without having to bear the distress and worry of a financial deficiency; and we feel sure that the friends of the College would gladly relieve us of this burden if they only knew it.

If all who have made pledges for the support of the college, and who have not paid them, would hustle the money right along, it would right matters up, wonderfully. Most of the money pledged at Salem Conference two years ago for one year only, has been paid; but there is yet due quite a handsome sum on the subscription.

Then there were some whose pledges were for five years, in annual payments, and the second year's pledge is now due. Then there may be some friends who did not make pledges, but have intended to do so for some time. This is a good time to do so, if you wish to lend a hand to help in time of need.

The deficiency was some \$350 at holiday time, in another month it will be double that amount if our friends do not come to the rescue. This they always have done when we were closely pressed, and we have faith to believe they will do it now. The gifts for the past six months have been the least of any six months in years; but, now we have come into straits, and have

told the people of our great need, we shall watch the mails closely expecting to find the one thing needful coming as of old to relieve us of the burden.

What shall we do if it should not come? But it will come.

Sincerely,

THEO. L. GARDINER.

#### PORT ARTHUR FALLEN?

As this page goes to press, at noon on Monday, Jan. 2, the news that Port Arthur has surrendered to the Japanese, although not in full official form, seems to be well authenticated. In any case, the official news that important forts were taken on New Year's morning, and that a communication concerning surrender has been sent by the Russian commander, indicate that the end had come.

#### WANTED.

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

## MARRIAGES.

GAMBLE—EATON.—At the home of the bride's parents, Dr. and Mrs. E. U. Eaton, December 22, 1904, by Rev. James Lee Gamble, D. D., assisted by Rev. C. E. Van Schaick, Mr. Charles Harold Gamble, of Alfred, N. Y., and Miss Carrie Eaton, of Ulysses, Pa.

GREENE—BAKER.—At the home of the bride's parents, near Williams Bay, Wis., November 9, 1904, by Rev. M. G. Stillman, Mr. George A. Greene and Miss Stella A. Baker, both of Linn township.

HIBBARD—BALDWIN.—At the home of the bride's parents, in Walworth, Wis., November 24, 1904, by Rev. M. G. Stillman, Mr. David C. Hibbard and Miss Stella P. Baldwin, both of Walworth.

SLAGG—CRANDALL.—At the residence of the bride's parents, near Albion, Wis., June 14, 1904, by Rev. M. G. Stillman, Mr. John Slagg and Miss Irina Crandall, both of Albion township.

WELLS—BROWN.—At the home of the bride's parents, in Walworth, Wis., September 18, 1904, by Rev. M. G. Stillman, Mr. Albert C. Wells and Miss Bessie Brown, both of Walworth.

## DEATHS.

BURDICK.—Truman Augustus Burdick was born in Newport, R. I., February 28, 1839, and died at the home of his son near Alfred, December 22, 1904.

He settled in Alleghany county when a young man. Two of the children born to him and his wife, Millie Burdick, are living and have homes of their own. There are ten grandchildren and one great grandchild. Mr. Burdick was for many years a printer in the office of THE SABBATH RECORDER in Alfred, during which time he was also Alleghanian editor of the college paper. He was a writer of originality and force. Since the establishment of the *Andover News* he has been continuously connected with it. He has been clerk of the Andover Church for many years. He was a man of deep religious aspiration and of warm attachment to his fellow Christians. He died in full faith toward God, saying he had "a haven on the other side in Jesus Christ the Righteous." Funeral services at the home of his son, Truman, December 24, conducted by Pastor Randolph, assisted by Elder Stephen Burdick L. C. R.

BAKER.—At her home in Portville, N. Y., November 11, 1904, Mrs. Cecelia Coon Baker, in the forty-fourth year of her age.

Sister Baker was baptized by Rev. J. L. Huffman April, 1889, and joined the Portville Seventh-day Baptist Church, in which connection she died. On account of bad health she had not been able to meet with her brethren and sisters for some time previous to her death, but she loved her own church and people. She leaves a husband and five children, who will miss her in the home, to the interests of which she gave her life. Funeral services were held at Portville, conducted by her pastor, assisted by Rev. Mr. Bayley, of the Methodist Church. A. J. C.



## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

### INTERNATIONAL LESSONS, 1905.

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 III.—JESUS WINS HIS FIRST DISCIPLES.

For Sabbath-day, Jan. 14, 1905.

LESSON TEXT.—JOHN 1: 35-51.

Golden Text.—"Thou art the Son of God; thou art the King of Israel."—John 1: 49.

#### INTRODUCTION.

It is altogether fitting that the first disciples of Jesus should come to Him through the testimony of John the Baptist. The mission of this preacher of righteousness was to prepare the way of the Lord.

Many readers of the Gospels have found difficulty in the fact that Matthew, Mark, and Luke speak of Jesus calling His disciples by the Sea of Galilee at the time that Jesus began His ministry in Capernaum and vicinity, while John tells us that Jesus called His first disciples at the very beginning of His ministry and at the spot where John the Baptist was baptizing. Although there is nothing in the first three Gospels to show clearly that their record of the call of the disciples is not of their first calling, still the readiest explanation of the discrepancy is that Jesus called them at the beginning of His ministry, and then after they were with Him for several months and had returned to their home for some weeks or months He called them to be His constant companions. The difference in time of these two calls was, say nine or ten months.

TIME.—On the two days next following the time of last week's lesson.

PLACE.—Same as in last week's lesson.

PERSONS.—Jesus, John the Baptist and two of His disciples (Andrew and John), Peter, Philip, and Nathanael.

#### OUTLINE:

1. The Call of John and Andrew. v. 35-39.
2. The Call of Peter. v. 40-42.
3. The Call of Philip and Nathanael. v. 43-51.

#### NOTES.

35. *Again on the morrow.* Compare verse 29. Here again the Baptist bears witness to Jesus and this time with result. *Two of His disciples.* We are to suppose that a number of those who gave heed to His preaching became His personal adherents. Many of these disciples still continued with Him after Jesus began His public ministry. The successors of these disciples are mentioned at the time that Paul was preaching at Ephesus. Acts 19: 1-12.

36. *Looked upon Jesus.* This was with no careless gaze. He looked because the man commanded his attention, and he knew Him by the witness of the Spirit within as well as from the outward testimony that had come to him a few weeks before. *Behold, the Lamb of God.* See note on verse 29 in last week's lesson.

37. *And the two disciples heard Him speak.* It is plain that it was through the testimony of John that they were attracted to Jesus. *And they followed Jesus.* Not that they became disciples of Jesus from that moment, but this

going after Jesus led in a little while to their becoming His followers for life.

38. *What seek ye?* Thus does Jesus encourage the first glimmer of interest in Himself, *Rabbi.* John remembers and records for us the very word by which they first addressed Him who was so much to them in the years following. This word means literally, my great one; and is the usual term of respect by which a Jewish student addressed his teacher. *Which is to say,* etc. The evangelist briefly explains this word whose meaning was doubtless unknown to many of the Gentile Christians of the age in which John wrote. *Where abidest thou?* They desire to know more of the One whom the Baptist has introduced by such a testimony, and to whom they feel drawn.

39. *Come, and ye shall see.* Again Jesus gives them encouragement. *And saw where He abode.* Evidently some temporary dwelling place. *It was about the tenth hour.* That is, about four o'clock in the afternoon. The circumstances of this first day of their acquaintance with Jesus are indelibly fixed upon the mind of our author. The seemingly unimportant circumstance of the hour of the day is not too trivial for him to record.

40. *Andrew, Simon Peter's brother.* The use of Peter's name to explain who Andrew was shows the prominence of Peter in the thought of Christians at the time that our author wrote. The other one of the two not mentioned here is almost beyond question the Apostle John, the author of this Gospel. Although the writer does thus uniformly refrain from mentioning John by name, he does refer to him indirectly in such terms that there can be no doubt that he means John, the son of Zebedee. See 21: 20. When we concede that from other internal evidences that the writer of this book must be one of the apostles, in fact one very intimate with the Master, there can be no doubt that the writer is intentionally omitting his name and referring to himself indirectly.

41. *He findeth first his own brother Simon.* Some have thought that the use of the word "first" here implies that in the second place John found his brother James. This inference is, however, uncertain. *Messiah . . . Christ.* Our author makes another explanation for Greek readers. The Greek word *Christ* is equivalent to the Hebrew word *Messiah*. They both mean *anointed*. It was not until years after our Lord's death that the word *Christ* came to be used as a proper name.

42. *Cephas* is an Aramaic word corresponding to the Greek word *Peter*, meaning *rock*. By the use of this word our Lord prophesies that Simon will have stability of character. Compare Matt. 16: 18.

43. *He was minded to go forth into Galilee.* That, is He desired to go. *He findeth Philip.* Not the same Philip mentioned in Acts 8. *Follow me.* We are to understand this as an invitation to become a follower of His, not a simple suggestion that Philip accompany Him to Galilee.

44. *Bethsaida.* A city on the northern shore of the Sea of Galilee. Geographers do not yet agree as to whether there were one or two cities of this name. It seems probable, however, that if there were not two cities, the one city was situated upon both sides of the Jordan, as it flows into the lake. *The city of Andrew and Peter.* Very likely Philip was a friend of these two and was told by them of Jesus.

45. *Nathanael* is probably the same as Bartholomew (mentioned in the lists of the Twelve). *Moses in the law,* etc. The word *law* is here used technically of the Pentateuch. Philip had discovered that the Messianic prophecies of the Old Testament refer to the man Jesus of Nazareth. *The son of Joseph.* This expression and the mention of the place in which Jesus resided help to emphasize the fact that Jesus was certainly a man, although Messiah.

46. *Can any good thing come out of Nazareth?* Nathanael was not at all convinced. His incredulous question should not be taken to imply that Nazareth was a bad place, but rather that

it was of no reputation. There was a proverb current to the effect that no good thing could come out of Galilee. Compare 7: 52. *Come and see.* Philip very wisely does not stop to argue the point, but renews his invitation. Let Nathanael take a little pains to test the question for himself.

47. *Behold, an Israelite indeed,* etc. Our Saviour recognizes Nathanael as a man of unblemished character and pure motives, one who was mindful of his duty toward God and not striving to find an excuse for not doing as he should.

48. *Whence knowest thou me?* Nathanael is surprised at Jesus' insight into his character. He may have guessed that Philip or some one else had told Jesus about him. *Before Philip called thee,* etc. We don't know exactly the significance of Nathanael's being under the fig tree. Very likely he was in meditation or prayer. At all events this remark of Jesus showed Nathanael that Jesus knew him through and through.

49. *Rabbi, thou art the Son of God, thou art the King of Israel.* Nathanael shows his faith by greeting Jesus with two Messianic titles. He evidently does not use the expression "King of Israel" in a political sense, for he would not pass from a higher to a lower title. Both of these expressions are used of the Messiah in the second Psalm.

50. *Thou shalt see greater things than these.* Nathanael's readiness of faith upon what seems to be slight ground is to be amply rewarded by far greater assurances of the truth that Jesus is the Messiah and the One to be trusted above all others.

51. *Ye shall see the heaven opened,* etc. This is perhaps to be understood literally, and was fulfilled for Nathanael when he with the other disciples witnessed the ascension of Jesus; but it is more likely that we have a figurative representation of the heavenly influence come down to earth in the life and work of Jesus the Messiah. The wording used here is in reference to the record of Jacob's vision at Bethel.

#### HARNESSING A MINISTER.

"What do they do when they install a minister?" inquired a small boy. "Do they put him in a stall and feed him?"

"No," said the father. "They harness him to the church, and expect him to draw it."

If one should give me a dish of sand and tell me there were particles of iron in it, I might look for them with my eyes and search for them with my clumsy fingers and be unable to detect them; but let me take a magnet and sweep through it and how it would draw to itself the most invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's sand is gold.—*Oliver Wendell Holmes.*

We may win fullness of life by being interested in all human experience, by keeping in touch with all sides of human life. We win fullness of life by knowing nothing of fear except fear of wrong, by being sincere in our speaking, sincere with others, and sincere with ourselves.—*Elinor Gordon.*

After all, the kind of world one carries about in one's self is the important thing, and the world outside takes all its grace, color and value from that.—James Russell Lowell.

#### A SONG OF THANKS.

For all the past  
With stars o'ercast  
Thy name, O God, I praise;  
For promised joy  
Without alloy  
Through all these hopeful days.

For all I've gained,  
By grace obtained,  
Thy name, O God, I praise;  
For pleasant hours  
Mid blooming flowers  
Through all these happy days.

For doing good  
To whom I could  
Thy name, O God, I praise;  
For doing right  
In Jesus' sight  
Through all these busy days.

For all I've lost,  
Whate'er the cost,  
Thy name, O God, I praise;  
For sorrow's night  
Stars out of sight,  
Through all these gloomy days.

Because all grief  
Shall find relief  
Through Thy abounding love;  
And every cross  
That comes with loss  
Predicts a crown above.  
—*The Christian Work and Evangelist.*

#### VICTORIES OF THE SOIL.

Man's first work is with the soil and his employment becomes the foundation of all other work. After Adam, the farmer, came herdsman, builders, workers in iron.

*There is discipline in the soil.* Numbers of the world's greatest minds have received their training behind the plow. Horace must frequently leave turbulent Rome for his farm to write verse. So long as Rome's generals and emperors came from the farms Rome ruled the world. Name the greatest statesman and general of England, the man who turned aside the constitution centuries old, who held in his own hand the liberties of England, who cast kingdoms in a new mold, who made religious peace to flourish and justice to be found even in the highlands of Scotland, who made the Dutch beg for peace, and Louis XIV to humiliate himself and who enabled Protestants everywhere to breathe the air of security and the English name feared throughout the world. Cromwell, who was for more than forty years the farmer of Huntington. Then, who, but the farmer from Mt. Vernon-humbled and defeated England and sent her soldiers from these new colonies. Then, later, who was it that settled the great civil strife? The general who said to Bismarck, "The truth is, I am more a farmer than a soldier." The discipline of the soil makes rulers.

*There is industry in the soil.* The science of agriculture is yet in its infancy. We only know about this much, that when a soil is lacking in potash, soda, lime, magnesia, oxide of iron, sulphuric acid, it will not produce a crop. It has secrets which provoke effort, necessities which compel industry. Out of the soil come all necessities of earthly life, for food, clothing and shelter. Man himself comes from the soil and he is supported by the products of that ground out of which he was made. It is God's bank of exchange. It is a great storehouse of raw materials. They only become available by man's effort. The only real comfort and happiness of human life is the result of work.

*There is cultivation in the soil.* Says Bancroft of farming, "No occupation is more worthy of men, or more happy in rendering service to the whole human race. No occupation is nearer heaven." Cultivation is the chief business of life. Neither hand nor brain will produce a good result without cultivation. The eye does not know green till it is taught. Cultivation means the burning of rubbish. Means the pulling of weeds. Some people are always chasing their weeds. They flourish in well worked soil. If you would grow a virtue you must pull a sin. Every white blossom means some sin killed. The ancient soil of Germany was once as bad as that of Palestine at present; that of Palestine was once as good as the soil of Germany now is. Cultivation marks the differences in human lives. God has not stored in the soil wheat, but possibilities of wheat under cultivation. So with all high acquirements and noble qualities of mankind.

*There is Christly teaching in the soil.* No one who has ever used a hoe and tried to live a good life has ever been surprised that Christ taught, using the soil as an illustration. People who cultivate thorns for a living or those who live on cares or even the devil who steals for a living may not think the parable very bright. But every Christly-honest man sees that his life is made up of wayside soil, stony soil, thorny soil and good soil. It is the sorrow of his sober thoughts that only one-quarter of it is good soil.—*Baptist Commonwealth.*

#### FOR SALE.

On liberal terms, a good farm of 170 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.

#### 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, cor. 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 LOOFBORD, Pastor, 260 W. 54th Street.

10 cts. a copy \$1.00 a year.

## McCLURE'S MAGAZINE

is "the cleanest, most stimulating, meatiest general magazine for the family," says one of the million who read it every month. It is without question

"The Best at any Price"

Great features are promised for this year—six or more wholesome interesting short stories in every number, continued stories, beautiful pictures in colors, and articles by such famous writers as Ida M. Tarbell, Lincoln Steffens, Ray Stannard Baker, John La Farge, William Allen White, and Charles Wagner. Get all of it right into your home by taking advantage of this

#### Special Offer

Send \$1.00 before January 31, 1905, for a subscription for the year 1905 and we will send you free the November and December numbers of 1904—fourteen months for \$1.00 or the price of twelve. Address McCLURE'S, 48-59 East 23d Street, New York City. Write for agents' terms.



