

THE SABBATH RECORDER.

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

PLAINFIELD, N. J., DEC. 18, 1905.

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VOLUME 61. No. 51.

He was better to me than all my hopes,
He was better than all my fears;
He made a bridge of my broken work,
And a rainbow of my tears.
The billows that guarded my sea-girt path
Carried my Lord on their crest;
When I dwell on the days of my wilderness march
I can lean on his love for the rest.

—Anna Shipton.

Why
Subscribe.

AS THE NEW YEAR approaches THE RECORDER must renew its appeal for new subscribers. It owes this to the people more than to itself.

The denomination has invested \$10,000 in the Printing House Plant. It costs about \$12,500 to operate this plant, each year. The publication of THE SABBATH RECORDER is the oldest and most important demand for the existence of the Publishing House, although the other denominational publications also demand the House. But it is safe to say that if THE RECORDER did not exist, we should have much less demand for a Printing House. Seen from a business standpoint, only, THE RECORDER must make this appeal to the people, for the sake of their own business interests. This appeal must be made to those who are now subscribers, for without their aid, it can not be placed before those who are not readers of THE RECORDER. Those whom the people have called to care for the interests entrusted to them by the denomination would be recreant to duty and subject to censure if this appeal were not made. While these facts are well known we fear that many people fail to realize the consequent obligations which are upon all the people. The success or failure of THE RECORDER and the Publishing House rests pre-eminently with the people. Those who are already subscribers and to whom these words will come are the natural point of contact between THE RECORDER and those who ought to be induced to take it, for their own sake. To make this appeal specific, we ask each one who now takes THE RECORDER to make immediate efforts to secure one new subscriber. This is not a great task, nor is the request we make in any way unreasonable. If you desire that some one, whom you may choose to name, should see this appeal, send promptly to this office a request that a copy of this paper be sent to that person. Urge them to subscribe for the paper. If they really are unable to do so, aid them by your gifts, or by some help such as you know how to plan. The least that THE RECORDER can do, without neglecting its duty to the denomination is to emphasize this appeal. Do not put the matter off. The new volume is soon to begin. Bring us at least one new subscriber for that volume. Do not delay. Do not forget.

In addition to the business features which attention has been called, there are abundant and important reasons why the friends of THE RECORDER should seek to secure new subscribers, as we here ask. It is not possible to measure the value of a religious paper like THE RECORDER. Large numbers of Seventh-day Baptists, for various causes, do not hear preaching or any special religious teaching, regularly. While the power of the preacher is great, the preparation for receiving such truth as he may impart is a determining factor in his influence. If people do not read concerning religious questions and religious duty, during the week, they are poorly prepared for receiving instruction when the Sabbath comes, even if they have the privilege of listening to preaching each Sabbath. Intense-ness of preparation is secured by reading such material as THE RECORDER gives. It instructs and impresses the reader when read, and prepares him for those more rapid forms of instruction which are represented in pulpit services. If there is no such preparation, by reading, the average attendant upon church is poorly fitted to listen and is likely to regard the sermon in a half-hearted and indefinite way. More depends upon the preparation of the listener than we are likely to appreciate, and many failures which are attributed to the preacher, ought to be charged to a want of preparation and fitness on the part of listeners. THE RECORDER is freighted each week with inspiring and instructive messages from Christian men and women, who are connected with its staff, from a valuable list of volunteer correspondents, and from equally valuable material selected from other papers. The amount of time which is spent, and the care which is given to the preparation of material for THE RECORDER will compare favorably, to say the least, with the labor expended upon the sermons to which the most favored of our readers are permitted to listen. There is also a variety of matter in THE RECORDER fitted to the various experiences of individuals and families. It gives encouragement and inspiration to Christian workers. It brings strength to individual believers. It gives information concerning the progress of the kingdom of Christ, at home and abroad. It has comfort for those who suffer, hope for those who sorrow, and guidance for those who doubt. THE RECORDER is a most valuable help to pastors. Each pastor will strengthen his church and promote his own success by laboring to increase the subscription list of THE RECORDER among his people. In the long run, and in the permanent growth of the church, a large RECORDER list is

worth more than the occasional visit of an evangelist.

In the matter of general news, THE RECORDER fills an important place. While some of our readers keep in touch with general news through daily papers, the reading thus done is hurried and in many respects imperfect. The great dailies contain so much that no one reader can do more than select a little, here and there. The smaller dailies are taken up largely with personal and local items which, however pleasant, do not inform the reader along broad and important lines. Realizing this, THE RECORDER makes special effort to summarize the important items of world-wide information, each week. It aims to do this in such a way that each item will be instructive, as to facts contained, and also suggestive of important truths and of moral, political and social needs which the items of news embody. We shall continue to carry out this plan, and to make the summary of news for each week permanently valuable to all, and especially to those who have not the time, nor the opportunity to read widely from the daily press. THE RECORDER does not hesitate to urge attention to this feature of its work. To accomplish this, THE RECORDER covers a large field, reading much, comparing, rejecting and choosing, thus securing by many hours of labor, the cream of information concerning events which convey valuable lessons that ought to be treasured. Our readers thus secure in a few minutes, with pleasure rather than labor, the best results of many days of labor and searching, on the part of THE RECORDER. Items in your local paper, about people, and minor events in your immediate neighborhood, are all right, but for larger knowledge and permanent education, the news columns of THE RECORDER have a surpassing value.

We have so often called attention to the various departments of THE RECORDER that little more is needed than to recall attention at this time. The Woman's page covers a practical and wide field relative to home life and woman's work. The Missionary Department, being cared for by the Missionary Board, is a constant source of inspiration and direction concerning missionary work and the broad principles that enter into that work. In that department, at the opening of the new year, the newly elected Secretary of the Missionary Society will take up the work which dropped from the palsied hand of Secretary Whitford, and has been continued, during the interim, by George B. Carpenter of Ashaway, R. I. No

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The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., Editor.
JOHN HISCOX, Business Manager.

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one who cares to know about our missionary work, or is interested in any phase of it, can fail to find help through the Missionary Department. The Young People's Department presents a variety of material, and from various writers, which is of constant interest and value in the prosecution of the Young People's work. The Sabbath School lessons, the reports from the Field Secretary of the Sabbath School Board, and from the Board, make that feature of THE RECORDER of permanent interest and value. We are spending much time and care to secure Home News from all localities, in such fullness and with such constancy as to make this one of the most attractive, if not one of the most valuable features of THE RECORDER. The Editorial Department will continue to deal with questions touching denominational life, and various phases of denominational work. It will give specific attention to such themes as promote high ideas and higher attainments in spiritual life. For these, and other reasons, THE RECORDER does not hesitate to offer its pages because of their real value to individuals and to family life. It gives much greater value than it costs.

Combination Prices. THE RECORDER and other publications may be secured for a given sum, were carefully and wisely arranged by our late and much-lamented Business Manager, Mr. Hiscox. The response to these offers has been gratifying, but we still urge upon the attention of all subscribers, and especially upon those who are not subscribers, to whom these facts may come, the advantages which those offers combine. Each one of them possesses intrinsic cash value, to say nothing of the intellectual and moral value of the material offered. The publications thus offered are all first class as to influence, literary-character and real practical value, both from the intellectual and the economic standpoint. Through these offers THE RECORDER makes it possible for housekeepers to secure abundant information touching all forms of their interests, at reduced rates. To students and scholars, we thus offer that which is of permanent and increasing value, and all with definite pecuniary advantage to the subscriber. For all these reasons, THE RECORDER urges its friends to extend its circulation for sake of these higher ends more than for any ordinary business consideration, such as money-making papers put forth. We shall continue to furnish instruction, entertainment, information and inspiration to higher and better living, at a cost of less than four cents a week to each subscriber. The value of that which THE RECORDER offers, when compared with the expense at which it is produced, presents a remarkable instance of much given for little in return. Please secure at least one new subscriber before January, 1906. Begin the effort now. Do it for the good of others. Do it for your own good. Do it for the good of the denomination you love. Do it for the reward you will certainly attain. Do it that you may add something to your treasures laid up in Heaven. Do it. Do not forget it.

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SEVERAL other things said or suggested at the meeting of the Churchmen's Club in Providence, to which our readers have had their attention called already, deserve consideration. Rev. Asbury Krom, representing the Congregational church, speaking of Sunday, is reported as say-

ing: "The duty of the church is to take the institution entrusted to us and use it in such a positive manner as to minister to the needs of the masses. I do not believe that the province of the church is not to do, but to do; to so use the Sabbath in relation to the needs of the masses as to cause them to inquire into the mysteries of the Gospel which can produce such a thing as the church itself. The necessity for us is to make Sunday a positive and not a negative institution." Rev. Dr. Francis Cooper, representing the Methodist Episcopal church, spoke of the almost universal effort to evade Sunday laws, beginning with the children from undisciplined homes, and ending with the presidents of mis-managed Insurance Companies. He spoke of the necessity for a general rest, and suggested that the Sunday laws might forbid games and amusements, which are carried on for financial profit, and the transporting of "immense masses of people to unwholesome centres." He declared also that Chinamen, playing Fan Tan on Sunday, are not more worthy of arrest and punishment than are millionaires, "seated safely in their clubs, playing poker." Bishop McVicker touched a keynote when he said, "It is not only the Puritan Sabbath, but the whole idea of Christian Sunday," which is being lost. He also said, "When I remember as a result of my observation and experience in life that with Sunday goes religion, I begin to realize our awful danger. It seems to me that the spiritual faculty and power is in imminent danger. Sunday is the day upon which religion depends; with Sunday goes religion, with religion goes manhood and womanhood." Bishop McVicker declared that the word Sabbath ought to be put away, and that Sunday should be made a positive institution, and the happiest day of the week. Concerning the attitude of Christians toward Sunday observance, he said: "It is a discouraging fact that our leading men and women are giving themselves up to license on Sunday; that they are opening their doors for the holding of receptions, or frequenting the golf links. They are not setting a good example, but are inviting the world's criticism. I am not criticising individuals. I simply say that by their example, by the work they impose upon their servants, by the ostentation with which they give themselves up to pleasure, they give occasion to others to blaspheme also."

ONE can not read such statements as the foregoing without realizing that the Sunday problem,—and in the larger sense, the whole Sabbath question,—has reached a point which involves immediate and vital interests of the Christian Church. In the reaction which has been taking place for a century or more past, indifference has been a prominent factor. A large number of religious leaders have seemed to care little, while the Christian Church has been sliding into the popular current of no-Sabbathism. This has increased the indifference of Christians concerning the Fourth Commandment and the claims of the Sabbath as they appear in the New Testament, and in the example of Christ. Indeed, the Sabbath has been almost totally ignored, although there is some evidence that the more thoughtful men in the church recognize the fact that the Sabbath has been disregarded without sufficient warrant, and that Sunday is in no sense a Biblical institution. Practically, however, the Sabbath question has not been given consideration except from the standpoint

of Sunday observance. Now that Sunday observance has reached so low a plane, confusion is prominent, when men attempt to inquire what of the future. Discussion like that which we have chronicled in connection with the Churchmen's Club of Providence,—such discussions are altogether too infrequent,—indicate how nearly helpless is the attitude, and how nearly hopeless the opinions, of Christian leaders are. Under such circumstances, it must be that the average church member will yield to the popular current, while the average business man, whose influence is great, considers Sunday observance, as eliminated from the catalogue of important questions. Seen from any standpoint, whatever, every vital consideration demands re-consideration of the original question, that is, the rejection of the Sabbath and the introduction of Sunday in its place. Toward such reconsideration, which must include a consideration of Christ's attitude and teachings, all the better interests of the Christian Church now call. Seventh-day Baptist stand for such a reconsideration of the primary and fundamental issues in the case. To hash and rehash the matter of "Sunday opening" and whether selling cigars on Sunday is a work of necessity, or an act of mercy, toward smokers, is little more than a farce when the real religious questions and the duty of Christians are concerned.

Sabbath Entertainment.

UNDER the head of "Sabbath Entertainment," Dr. Kerr Boice Tupper of Philadelphia, addressing the Woman's National Sabbath Alliance of New York, at its late annual meeting, said a number of things which are worthy of being remembered. He condemned, with much severity, the growing custom of social entertainments on Sunday. His remarks were intended to meet the reasons given by women for such social functions, namely, that the attendance of men can not be secured on any other day than Sunday. Among other things, Dr. Tupper said: "This custom of Sunday entertaining is doing more than anything else that women could do to undermine the life of the Church. Some one has said that it is amazingly hard to keep piety alive in the country where people sleep it to death, or in the city where it is killed with silks and ices, but I think that if the silks and ices don't invade the Sabbath, we can stand them on week days. The question of whether Sunday is to be holiday or a holy day is one of the great issues of the day. If the neglect of the Sabbath continues, it will result in mental, moral and spiritual decay, and this country will go where ancient Assyria and queenly Rome have gone." The final issue, is what Dr. Tupper and his associates will do about Christ's teachings and example concerning the Sabbath.

A Blameless Banquet.

THE Annual Banquet of the International Secretaries of the Y. M. C. A. is referred to by one of our contemporaries in the following words: "One of the most notable banquets annually held in the city of New York is unique. Though it is one of the most expensive dinners that the Waldorf-Astoria serves, and though it is attended by some of the most eminent professional men and some of the wealthiest financiers in the countries, no wines are served, no cigars are smoked, and the only bottles found upon the tables are those containing the pure and sparkling Apollinaris. Furthermore, the diners sit

down promptly at 6.15 P. M., and the banquet is adjourned at 10 o'clock. It is one of the happiest, freest, jolliest banquets served in the city of New York, and it celebrates the work of an institution universally admired and respected. We refer to the banquet of the Y. M. C. A. At the twenty-fourth annual dinner, marking the thirty-ninth anniversary of the international committee of the association recently, the guests included Governor Utter of Rhode Island, Lieutenant-Governor Bruce of New York, General F. D. Grant, Rear-Admiral Coghlan, President Schenck of the Mercantile National Bank of tenant-Governor Bruce of New York, General F. Fourth National Bank, James Stokes, Morris K. Jesup, a number of college presidents and clergymen, and many gentlemen noted in the field of politics and in literary and artistic circles." The Editor of THE RECORDER was present on the occasion described above, and finds pleasure in confirming the thought that the Y. M. C. A. meeting thus spoken of was wholly worthy as an assembly of Christian men.

ON ANOTHER page will be found a report by Mr. Ingham, president of the Board of Systematic Benevolence, showing the excellent results which that system has secured in a given church. The counterpart of those results appears wherever the new system is contrasted with the unsystematic methods of former years. Systems, like men, must be judged by what they produce.

Summary of News.

The last week has been marked by beautiful winter weather in some sections of the United States, and severe storms in others. A great storm of snow, upon which a cutting crust was formed, resulted in the appearance of six hundred antelopes upon a ranch near Lewistown, Mont. Wounded and hungry, the antelopes stood together in a great herd and "showed not the slightest disposition to move on." Men passed among them as they would among a bunch of cattle. Fortunately the season for killing antelopes closed with the first of December, so that these beautiful, but unfortunate animals, were not ruthlessly slaughtered.

Touching the destruction of undesirable animals, it is reported that the supervisors of Orange County, New York, will pay a bounty during the current year upon three thousand, six hundred and ninety-five woodchucks, and one hundred and seventy-five foxes.

Important work in Congress does not proceed rapidly. A bill to regulate railroad rates is being formulated, with indications that it will not be extreme, but that practicableness will be sought. Such a law ought not only to correct existing evils, but to prepare for still better legislation. Meanwhile the Government is prosecuting railroad companies whenever evidence can be secured that they are acting unlawfully, in the matter of rebates, or otherwise. An appropriation by Congress for work on the Panama Canal, seems likely to be made at an early date, although the amount asked for by the commissioners, of eleven million or more, may be cut down somewhat.

The new British Cabinet has been officially announced during the week. Sir Henry Campbell-Bannerman is Prime Minister; Herbert Henry

Asquith is Chancellor of the Exchequer; Herbert John Gladstone is Secretary of State for Home Affairs; Sir Edward Gray is Secretary for Foreign Affairs; The Earl of Elgin is Colonial Secretary; Richard Burdon Haldane, Secretary of War, and John Morley, Secretary of State for India. These are the leading members of the Cabinet. English papers announce it as a strong one, the conservative papers admitting that it is much stronger than they had expected. The Liberal party is enthusiastic over its success in the formation of this Cabinet.

On December 10, the Nantucket South Shoal Lightship No. 58, which was moored at a dangerous point forty-two miles east and south from Nantucket Island, was disabled by a fierce storm. Wireless messages from the ship reached the shore before the telegraph machinery was wholly useless. In response to messages sent thus, help started from Boston, New Bedford, and other points, and after great effort the crew of thirteen men were saved, but the lightship was lost. She was moored in one hundred and eighty feet of water. The storm on the Atlantic coast was very severe, and shipping, in general, suffered in an unusual degree.

Affairs in Russia have not improved during the week. On the other hand, there are increasing evidences that the empire is disintegrating. December 12, it was announced that the Lithuanians had openly seceded from Russia and had established a Provisional Government. Fort Dvina, an important fortress, which commands the Riga Harbor, is in the hands of the rebels. Local officers have been chosen, contracts between peasants and landowners have been annulled, Russian officials have been driven from the territory, and something like civil war exists in all the Baltic provinces. This movement now seems to be the most definite effort toward organized revolution, which has yet occurred. Meanwhile the financial credit of the empire is being undermined and serious trouble in business appears at Moscow and other large cities. No fixed policy on the part of the Imperial Government yet appears. If such a policy has been determined upon, the fact is not known to the world outside. Probably it is not possible for the Government to institute a definite policy at this time, not only because the empire tends toward disintegration, but also because of the struggle between the original autocracy and the more liberal government represented by Premier Witte. The whole situation is deplorable beyond description, and the deplorable is not mitigated by the fact that these terrible results are the fruits of unjust measures which have so long prevailed under the autocratic government. Time alone can determine the final outcome.

An important decision by the Court of Appeals has been given during the week, touching election issues in the city of New York. This decision is of universal interest, since it calls in question the present law relative to ballots and a recount, in case of contested elections. Probably this decision will give the mayorship of New York to the present incumbent, Mr. McClellan. It is also probable that it will result in further legislation, which, it is to be hoped, will both clarify and strengthen existing laws concerning such questions. Issues similar to those now at the front in New York, may appear in almost any city or state at any time. Therefore, the outcome in this case will be watched with unusual interest. It goes without saying that wise and just laws

that will secure honesty in elections, are greatly needed.

The social world will be interested in the announcement made on December 13, by President and Mrs. Roosevelt, that their daughter, Alice Lee Roosevelt, is engaged to Congressman Nicholas Longworth, from the first district of Ohio, that is, from Cincinnati.

The election of Mayor in the city of Boston, December 12, attracted unusual attention. The contest was sharp and an unusually large vote was brought out. It resulted in the election of Fitzgerald, Democrat, by a vote of 44,316, his nearest competitor being L. A. Frothingham, Republican, with a vote of 35,936. Over 90,000 votes were cast, out of a registration of 114,000. Among other things this election is likely to produce a definite effect relative to the matter of Sunday opening and its associate questions, in the city of Boston, and the state of Massachusetts. It is generally considered that Fitzgerald represents the old idea that, "to the victor the spoils belong." If this be true, his election is a step backward.

There are evidences that China is slowly awakening and developing a tendency to follow the example of Japan in opposing foreign influence. The boycott against American goods has been a prominent example of this, but it has been supposed that retaliation for unjust measures by the United States was the main incentive in that boycott. There are increasing evidences, however that a larger sentiment is finding expression in Chinese circles, which may call for an united expression of opinion on the part of the great Commercial Powers, touching matters of business at least. At all events, the indications form an item of news worthy of attention.

An Inter-State Conference on the question of marriage and divorce was held in New York City, December 13. The Protestant Episcopal, Methodist Episcopal, Reformed, Presbyterian, Lutheran, Baptist and Cumberland Presbyterian denominations were represented. The purpose of this Conference is to formulate some general legislation that may become national, or uniform throughout the states, by which the divorce evil may be lessened, if not finally eliminated.

Within the past few days it has been announced that Captain Ronald Amundsen, who left Norway, June 17, 1903, in the little sloop Gjoa, a sailing vessel with auxiliary petroleum engine and a crew of eight men, has succeeded in discovering a northwest passage from the North Atlantic to the Pacific Ocean. Leaving his vessel frozen in, Captain Amundsen made his way overland to Eagle City, Alaska, from which point he reported, December 5, 1905. This corrects the rumor which was circulated not long since, that his vessel had been lost. It is thought that he has succeeded, also, in locating the magnetic North Pole, the spot where the magnetic needle stands vertical. The Gjoa is wintering near the mouth of Mackenzie River, with the expectation of reaching the Pacific Ocean in the spring, by way of Behring Strait. If this is accomplished it will be the first complete circumpolar voyage, and the search for the Northwest passage which has been prosecuted with persistency and valor for the last three hundred years, will have been demonstrated. All honor to Captain Ronald Amundsen.

Some years ago a swinging berth was brought forward claiming to prevent sea-sickness on the part of travellers who preferred to remain prone

rather than attempt any other position on ship-board. It never came into successful use. Now the announcement of "anti-sea-sick chairs" comes from Berlin Germany. "The seat of the chair is kept slightly in motion by an electric motor so that the motion of the vessel which causes sea-sickness is neutralized, so far as the one occupying the chair is concerned." Ocean voyagers who are especially susceptible to that most distressing and all-absorbing experience, sea-sickness, will hope that this new device will prove successful.

Commerce between the United States and the Philippine Islands seems likely to aggregate about 20 million dollars in the year which ends with the present month. While only ten months' figures of the present calendar year are available, they so much exceed those of any earlier year as to justify the belief that the total will reach about 20 millions, against about 15 millions in 1904, 10 millions in 1900, 4 millions in 1898, and a little over 4 millions in 1897, the year prior to American occupation. Thus it seems likely that our trade with the islands in the year about to end will be nearly four times as great as in the last year of Spanish control, and approximately four times as great as the average during the several years prior to American occupation.

The use of ice for heating purposes is one of the contradictions of modern civilization. Often it happens that a train carrying fruit from the South to the Northern markets encounters a cold spell. If the temperature goes below a certain point the fruit will be ruined. Such a misfortune may be prevented by covering the fruit car with a coat of ice, a thing easily accomplished by turning a hose upon it and allowing the water to freeze until the car is enveloped in a glittering blanket. This prevents the radiation of heat from the interior of the car. The ice being a good nonconductor, the warmth is retained, and the fruit goes on its way unspoiled even by zero weather. Cars for transporting oranges and other fruit from California are provided with large cylindrical "ice stoves," at each end, which, while useful in summer time for refrigeration, are filled with ice during a cold spell in winter. When the temperature outside is at zero, or below, the ice, at 32 degrees F., is comparatively warm, and thus the "ice stoves," act as heaters. In all this is seen the law of the Universe by which extremes bring equilibrium.

AMERICAN SABBATH TRACT SOCIETY.

EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday, Dec. 10, 1905, at 2.15 P. M., President Stephen Babcock in the chair.

Members present—Stephen Babcock, J. A. Hubbard, C. C. Chipman, A. H. Lewis, W. M. Stillman, F. J. Hubbard, J. D. Spicer, Corliss F. Randolph, Esle F. Randolph, H. N. Jordan, G. B. Shaw, F. L. Greene, Asa F. Randolph, M. L. Clawson, W. C. Hubbard, H. M. Maxson, C. L. Ford, Mrs. Geo. H. Babcock, A. L. Titsworth.

Prayer was offered by Rev. Geo. B. Shaw. Minutes of last meeting were read.

Rev. Geo. B. Shaw reported a letter sent to J. A. Davidson of Campbellford, Ont., in pursuance of the action at the last meeting, and also reported a letter from Bro. Davidson in reply, embodying report for the month of November.

A letter was also received addressed to the Board, expressing Bro. Davidson's appreciation

of the action of the Board, taken at the last meeting.

The Advisory Committee reported correspondence in connection with securing a denominational representative of the Society.

Pursuant to a general discussion of the report the following action was taken:

Voted that the Advisory Committee be authorized to employ one or more representatives in each association for the purpose of presenting to the different churches of our denomination, primarily the wants and needs of the Tract Society, and incidentally thereto, the subject of general systematic benevolence.

The Supervisory Committee reported that since the last meeting we as a Society and Denomination have been called upon to mourn the loss of the efficient manager of the Publishing House, Mr. John Hiscox. The chairman of the Committee, F. J. Hubbard, presented the following tribute to his memory, which was adopted by a rising vote.

WHEREAS, Our Heavenly Father, in his infinite wisdom, has called home our friend and brother, John Hiscox, who has been the Business Manager of our publishing interests for the past two and one-half years;

Resolved, That we hereby express our sense of great loss, both personal and from a business standpoint. Brother Hiscox was a staunch friend, and in the comparatively short time of his stay among us greatly endeared himself to us all; as a worker he was indefatigable and did much to put the business of the Publishing House on a sound revenue-producing basis, converting a heaven burden into a nearly self-supporting business in which we all took pride, but none more than he. His knowledge of every detail of the printing business was absolute and the members of the Board as well as the men under his direction, early learned to have implicit confidence in his judgment, keenness of perception, and fairness to employer and employee alike.

He was a Christian man; conscientious, loyal and devoted to our interests in an exceptional degree, and in recording this our sense of personal and denominational loss, we extend our heartfelt sympathy to his bereaved family and commend them to the tender care of Him who watches over us all.

The action of the treasurer in sending a floral tribute to the final services for Mr. Hiscox in the name of the Tract Society was sanctioned, and a letter read from Mrs. Hiscox expressing her appreciation of the remembrance.

RESOLVED: That we hereby record our high appreciation of the character and work of the late Rev. O. U. Whitford, D. D., who was the efficient Corresponding Secretary of the Seventh-day Baptist Missionary Society, and for many years also a valued member of this Board. We unite with others whose tributes to his memory have been published in THE SABBATH RECORDER, and hereby convey to his family our sincerest sympathy. While we sorrow over the loss of such a helpful worker, we rejoice in the confidence that by his translation from the labors of this life to the rest and glory of the Heavenly Home, our brother has won a "far more exceeding and eternal" life of glory, through Christ in whom he trusted and whom he so faithfully served.

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

Correspondence was received from Rev. J. T. Davis reporting for the month of November, and noted the distribution of 1,600 pages of tracts during the month.

Correspondence from Chas. D. Coon, clerk of the church at Riverside, Cal., embodied a request for an appropriation of \$100.00 for the year 1906 to assist in supporting Rev. L. C. Randolph as pastor of the Riverside Church and corresponding secretary of the Pacific Coast Association.

On motion the appropriation was made with the understanding that Bro. Randolph shall devote a portion of his time to proclaiming Sabbath truth and distributing Sabbath literature.

The corresponding secretary reported on advertising our work and literature, and on motion it was voted to refer the matter to the corresponding secretary and the Advisory Committee.

On motion the matter of filling the vacancy caused by the death of Mr. Hiscox was referred to the Supervisory Committee.

In response to an invitation from the Executive Committee of the General Advisory Board of the General Conference. A. H. Lewis, F. J. Hubbard and H. M. Maxson were requested to represent the Board at a meeting to be held in New York on Dec. 31.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, Recording Secretary.

HISTORY OF SEVENTH DAY BAPTISTS IN WEST VIRGINIA.

We are pleased to announce that after a number of vexations delays, Randolph's *History of Seventh-day Baptists in West Virginia* is finally printed, and before this issue of the RECORDER reaches its readers, will be in the hands of the binder. The publisher has been greatly disappointed that the publication has been so delayed, and just as soon as they come from the binder, the books will be hastened to the subscribers.

The volume, as it will finally appear, will contain nearly 550 pages, royal octavo size, besides almost an even 100 pages of half-tone engravings.

SYSTEMATIC BENEVOLENCE: RESULTS.

Permit me space in the RECORDER to report the results in one of our largest churches of the operation of the plan of the Board of Systematic Benevolence, during the present year, as compared with receipts for former years. The treasurer of this church gives figures for the fiscal year ending November 30, and for the four preceding years, showing number of contributors and amount contributed to the Tract Missionary and Education Societies. The exact division between the Tract and Missionary Societies for the four former years is approximately correct, the total is accurate.

Year.	NO. OF CONTRIBUTORS.		
	Adults.	Young People.	Total.
1901	21	2	23
1902	26	6	32
1903	26	2	28
1904	26	8	34
1905	61	16	77

Year.	AMOUNT OF CONTRIBUTIONS.			
	Miss'y Soc'y.	Tract Soc'y.	Ed. Soc'y.	Total.
1901	\$140	\$121	—	\$261
1902	x244	118	—	362
1903	*296	128	—	424
1904	148	111	—	259
1905	261	236	\$37	534

*Includes \$90 special collection toward indebtedness.
*Includes \$140 Special Collection for evangelistic labors.

Deducting the special collections this makes an average contribution for the years 1901, '02, '03, '04 of \$269, as against \$534 for 1905, a gain for this year of nearly one hundred per cent, while the number of contributors even exceeded that proportion. The amounts received for the needs of the local church continued about the same, being a little more the last two years, as the demands increased, and in only two or three instances did any person decrease the former church subscription by reason of contributing more to the three societies.

During the years 1901-1904 the weekly (?) plan was nominally in use, the present year, how-

ever, the pledge cards and envelopes as furnished by the Board of Systematic Benevolence were generally adopted, though an altogether complete canvass was not effected.

It was not surprising, therefore, that at the Annual Church Meeting on the first of this month, the motion to continue the use of the present plan and to thoroughly recanvass the society early in the new year, was unanimously carried.

The increase in the contributions of this church this year came about, as I understand, from three sources; a fuller presentation of the interests of our societies led to a better support from those who previously had contributed sparingly and infrequently; a larger amount from those who, by the use of the pledge-card on the so-much-per-week plan made their total contributions considerably greater than in former years; and from more young people who wished to help support denominational interests, where formerly, they contributed only to the needs of the local church.

Is it not possible that like conditions prevail in many of our churches, which a thorough, systematic canvass will reveal, and result as in this case, doubling both the number of contributors and the amount of their contributions?

WALTON H. INGHAM.

Milton, Wis., Dec. 10, 1905.

COUNSEL.

Friend, when your heart is heavy,
And you know not where to turn,
When the years lie dark behind you
And their blistering memories burn,
Arise, and fling them from you—
The thoughts that poison sleep;
And pray the Lord's good angels
Around you ward to keep.

Nay, dwell not with the sorrow
Of the fruitless might have been;
Nor waste in vain repinings,
The strength to fight with sin.
Arise and march straight forward,
And face the years to be,
And pray the Lord of angels
To send you victory.

—Margaret E. Sangster.

HISTORY OF THE LOST CREEK SEVENTH-DAY BAPTIST CHURCH.

BY THEODORE L. GARDINER, D. D.

(Concluded from last week.)

When no pastor could be found, these two brethren, and Ahva J. C. Bond, a student of Salem College, came, alternating with each other and so provided help three Sabbaths per month. In this way the church, always able and gifted in prayer meeting work, made commendable progress, and greatly enjoyed the help of the young men. In March, the following year, President Gardiner of Salem College, engaged as supply pastor to come on the second Sabbath of each month, until a pastor could be found. Thus, by the help of the young men, and an occasional visit by Mr. Amos Brissey and Erlow Sutton, students at Salem, the church had leaders for most of the Sabbaths. Eld. Seager, by invitation, spent one month with the church in the spring of 1904, and gave them good help. President Gardiner could do no pastoral work, as school duties made it necessary for him to come on the midnight train most of the time; and so he could only spend Sabbath with the church.

Thus the church labored and held its own, from August, 1902, till the middle of July, 1905; nearly three years. During this time the search for a permanent pastor continued, until finally Rev. H. C. VanHorn, the present pastor, a

graduate of Alfred Theological Seminary, accepted its call, and entered upon his labors the middle of July, 1905.

May the church and its young pastor be favored of God, and enjoy many years of soul-saving work together.

The following is the list of pastors for one hundred years, as shown by the records:

Rev. John Davis,
Rev. Lewis A. Davis,
Rev. Samuel D. Davis,
Rev. David Clawson,
Rev. Jacob Davis,
Rev. Charles A. Burdick,
Rev. Lucius R. Swinney,
Rev. John L. Huffman,
Rev. Lely D. Seager,
Rev. William L. Burdick,
Rev. Mazzini G. Stillman,
Rev. H. C. VanHorn.

LICENTIATES.

Owing to the difficulty in securing pastors, this church has called upon many of its members to "improve their gifts" in the years gone by.

The list stands as follows:

Moses Huffman,
Cornelius Williams,
Richard C. Bond,
William Williams,
Abel Bond,
Moses H. Ailes,
David Loofboro,
Samuel D. Davis,
Jacob Davis,
Joshua S. Davis,
Levi Stalnaker,
Lewis Bond,
Albert Shock,
Moses H. VanHorn,
Samuel B. Bond,
S. Orestes Bond,
O. Austin Bond.

DEACONS.

Abel Bond,
William VanHorn,
John Forsythe,
Abner Batten,
Levi H. Bond,
William Kennedy,
John J. VanHorn,
Lewis Bond,
Levi Bond,
Moses H. Davis,
William B. VanHorn,
Holly W. Maxson,
Charles N. Maxson,
Levi B. Davis,
Luther B. Bond.

MODERATORS.

No name appears in the records as Moderator until 1861. Since that time the following persons have served the church in that capacity:

Ebenezer Bond,
William Kennedy,
Walter F. McWhorter,
William Batten,
Thomas B. Davis,
Hiram N. Davis,
Holly W. Maxson,
Charles N. Maxson,
S. Orlando Davis.

CHURCH CLERKS.

Moses Huffman,
John Forsythe,
Levi H. Bond,
Thomas B. Bond,

Richard C. Bond,
Abel Bond, Jr.,
Jacob Davis,
Joshua S. Davis,
L. Bond, Jr.,
Moses H. Davis,
Levi B. Davis,
M. Berkley Davis,
Chas. A. F. Randolph,
Owen T. Davis,
Luther A. Bond.

"A FRIEND LOVETH AT ALL TIMES."

True friends help each other—
Gladly give and take,
Bear with one another
For sweet friendship's sake.

E'en when parted, always
Love each other still,
Both in joy and sorrow
Sharing good and ill.

Onward in life's journey,
Clasping hand in hand,
Thus they seek together
Friendship's native land.

Happy home where Jesus,
Best and truest Friend,
Waits for Christian pilgrims
At their journey's end.

—Christina Rossetti.

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If you can find no bright side in your trouble to look upon, polish up the dark one.

Measure your mercies by the foot rule of your deserts.

Happiness is most often found where there is perfect confidence.

Missions.

G. B. CARPENTER, Acting Corresponding Secretary, Ashaway, R. I.

"Honor the Lord with thy substance, and with the first fruits of all thine increase." To the first three words of this verse, all respond heartily, Amen!

- Add the phrase, with thy substance," and there is a marked decrease in the volume and fervor of the response. Honoring the Lord is a purely spiritual exercise, according to the popular notion. It ought not to be vitiated by combining it with material things!

There may seem to be scriptural support for the idea in such passages as, "O Lord, open thou my lips, and my mouth shall show forth thy praise. For thou desirest not sacrifice, else would I give it." "The sacrifices of God are a broken spirit; a broken and a contrite heart O God, thou wilt not despise."

Such passages, however, unless wrenched from their setting by a "claw-hammer exegesis," in no degree invalidate the mass of scriptural teaching, that the property we possess vitally concerns our relation to Him whom we are to "worship in spirit and in truth." From the earliest time, God's people were expected to acknowledge their love for Him and their alliance to His sovereignty by an offering of some portion of their material wealth. "Give unto the Lord the glory due unto his name. Bring an offering and come into his courts."

To withhold such acknowledgement was, by the Lord's prophet, called "robbing God." "Will a man rob God? Yet ye have robbed me, even this whole nation." It was a startling revelation to men who had regarded themselves above reproach in honorable dealing. In surprise they asked, "Wherein have we robbed thee?" "In tithes and offerings." (Mal. 3.) To retain for our own that which belongs to God is, in the prophetic imagery, stopping the windows of heaven that is bending low to deluge God's people with blessings. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." A. J. Gordon was right when he said, "In touching the question of giving, we touch the most vital point pertaining to the consecration and spiritual power of the church." The teachings of Jesus are no less distinct and explicit in regard to honoring God with our substance. The costly offering of ointment by Mary in the Bethany home, extravagant and uncalled for as it seemed to some, was, to the Saviour, the gracious acknowledgment of a heart overflowing with the spiritual blessings of a cleansed soul and a joy-filled life.

GOD IS LOVE.

A farmer had a weather vane made for use on one of his buildings, in which were wrought the words, "God is Love." Some one said to him, "You have placed an immutable truth on a changeable thing." "Well, sir," replied the farmer, "I want you to understand that means 'God is Love' whichever way the wind blows."

TURN ON THE LIGHT.

To drive away darkness, turn on the light; crowd out evil thoughts by thinking good

thoughts. To remove evil, fill its place with something better; there is no other way to "overcome evil with good." We can not reform the world by telling people they are wrong, we must also present the truth. This is the work of missions. Our Society has no other business. Let's all lend a hand.

"WE ARE ALL BRETHREN."

As an aid in keeping accounts, Missionary Boards still designate their work as "foreign" and "home"; but, by means of modern methods of communication, nearly all men on this little earth of ours have become neighbors. We talk by wire to the listener a thousand miles away; without the wires, three thousand miles. Four times that distance we reach the farthest point from home. Say! have you heard a brother speak one word against loaning a spark of fire to a far away neighbor within the past year or two?—have you? How soon it may be said truly, "We are all brethren."

SYSTEMATIC BENEVOLENCE.

The editor of this page, being far from home, looking after the work of his Society, sends a note from Hammond, La., expressing the desire to commend the plans of the Board of Systematic Benevolence, to the readers of this page. He says: "I am in favor of it, but can find no time here to formulate an item concerning it." Of the Association at Hammond, he says: "We are having delightful weather, and a most excellent spirit is being manifested in the meetings. It is the unanimous testimony that much good is being done."

Mr. Carpenter asks if the Editor of THE RECORDER will not say a word here concerning Systematic Benevolence. What the Editor may say, must be his own thought. The question of Systematic Benevolence, as related to missionary work is fundamental from whatever standpoint one may look. The writer has been anxious for several years to find time in which to compile a series of facts showing that for the first century, at least, of our denominational history, the extension of Sabbath truth and the building of Seventh-day Baptist churches were the primary impulse in missionary effort. That impulse has not been wholly lost. These statements are made to show how our missionary work is vitally related to denominational life. Taking the other element which appears in missionary work, the extension of the kingdom of Christ without regard to specific denominational interests and we have two permanent and vital elements uniting in our missionary work. These facts take the primary responsibility for that work out of the hands of the Missionary Board,—considered officially,—and push it back upon the hands and hearts of the people. Whatever duty one Seventh-day Baptist owes to another, whatever obligation one Seventh-day Baptist church owes to scattered Sabbath-keepers, or feeble churches, or our work in China, Holland, and elsewhere, ought to find expression, first, last and always through the Missionary Board. The fundamental obligations connected with missionary work reach into the homes, hearts and pockets of each member of the denomination. The money which Christians possess has a definite religious character, and its use is a paramount religious duty. The streams of obligation connected with our missionary work come back to the individual members of churches and families. The plan presented by the Board of Systematic Benevo-

lence is more than business machinery. It is distinctly and positively a religious agency as related to Missionary and Sabbath Reform work. In presenting the case thus, we are not creating a theory, but grouping together facts and fundamental principles which no one will think of denying. It is well, indeed, when men who seek to serve God and to live righteously; give full recognition and make proper application of such fundamental truths. He who does not do thus, can not fulfil his duty as a Christian.

That our missionary work is circumscribed and impeded for want of funds is sadly true; that the Missionary Board is anxious to do all that is possible, there can be no doubt. The machinery is adequate. Putting and keeping that machinery into operation is the first and constant demand made by our missionary interests. Since the operation of that machinery must be adapted to each church and locality, it follows logically,—and the moral obligation goes with the logic,—that each church must install the machinery, furnish the motive power, and keep it running. Each church is under obligation to adopt this machinery, unless experience and logic prove that it has better machinery already in operation. We do not know of any such better machinery. If any one does, the obligation rests with him to prove by results that the machinery he may choose is better than that offered by the Board of Systematic Benevolence.

The extension of denominational lines through denominational missionary operations is a paramount duty, in the light of history and of the present situation. That work is in the hands of the Missionary Society. The spreading of Sabbath truth among those who are ignorant concerning it, is the specific work of the American Sabbath Tract Society. In this way, it acts as a pioneer, opening new fields and furnishing new centers to be taken in charge by the Missionary Society. Hence the work of Systematic Benevolence comes to each Society with common demands and common promises. For this reason, the interests represented in this Missionary page, the interests represented by the American Sabbath Tract Society, and every other form of denominational work, unite in pleading for the prompt adoption, the vigorous development and the constant application of the plan of Systematic Benevolence in all our churches.

THE PROBLEM OF OUR SMALL AND ISOLATED CHURCHES.

The first thing to be said about our small and isolated churches is that they exist. We have them. They are a part of our organic life. Most of them came into being under circumstances which seemed to demand them. A small percentage of what are now small churches have become such by death, removal and apostasy of former members, but by far the greater part of them have been organized for the benefit of a few persons who would otherwise be without church association and life. It is quite possible that if Sabbath-keepers who have sought new homes had been more careful to seek them among Sabbath-keeping people, there might have been fewer of these small and isolated churches than there are. But that has little to do with the question, what ought we to do with the small churches which we have.

The second thing to be said about these churches is that they constitute no inconsiderable part of all our denominational brotherhood. Scarcely one-half of all Seventh-day Baptist

churches in this country to-day are self-supporting. Some of these find more or less difficulty in supporting a pastor and in maintaining the legitimate work of a healthy, active church. This puts at least one-half of our churches into this class of small churches. Not all of these are sufficiently removed from stronger churches to be called isolated, but the majority of them are thus situated. We could not neglect, if we were disposed to do so, these small and isolated churches, without unfaithfulness to a considerable part of our own constituency.

The third thing to be said about these churches is that we need them. This is not saying that we need small churches; but we do need churches on the various fields on which these churches are located, and since we have not large ones there, we need the small ones. They are the outposts of our denominational work; they are the advance agents of a larger denominational movement. As such outposts every one of these churches ought to be vital with truth and power,—a rallying center for ingathering, a base from which to push aggressive movements. The strategic value of such outposts is recognized in other matters, why not in religious work? If we have the right conception of our work as a people,—if our churches, great and small, have a mission beyond maintaining an existence,—if we have a message to the unsaved,—if God's Sabbath truth is to be carried by us to those who neglect or despise it,—then these small and isolated churches, scattered here and there over the broad fields, are of great importance to us as points of contact with just the people who ought to be reached and benefitted by our messages. In the light of this truth, is anything more important than to man and equip these outposts with the very best we have? How to do this to the greatest advantage is the heart of the problem. We are now using the Missionary Pastor on some of these fields. This should be continued and the scope of the work of such pastors should be enlarged. Some local organization could possibly be effected in these churches by which work could be carried on more systematically; wherever possible several churches should be grouped under one pastor. Something like this we have long been trying to do; but to get the best results these pastors should be young and strong men, with sufficient financial support to enable them to devote their entire time and energy to the work as do the pastors of the strongest churches.

The fourth and last thing to be said about our small churches, so far as this article is concerned, is not what can we do for them, but what can we do with them. The problem is not how shall we save the small churches, but how can we use them. The solution of this problem is not so much in the conditions which surround the small churches as in our own state of mind and heart. In fact the whole question of our denominational existence is not whether we shall continue to live or gradually die, but whether with all our able men, our ample means, and our splendid equipment for various forms of work, we shall move out of ourselves and carry the gospel message in its integrity and fullness to others. With this question settled right, the problem of our small and isolated churches is not difficult of solution.

L. A. PLATTS.

The highest of characters is his who is as ready to pardon the moral errors of mankind as if he were every day guilty of the same himself, and at the same time as cautious of committing a fault as if he never forgave one.

Woman's Work.

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

OUR NEIGHBORS.

Somebody near you is struggling alone
Over life's desert sand;
Faith, hope and courage together are gone;
Reach him a helping hand;
Turn on his darkness a beam of your light;
Kindle, to guide him, a beacon fire bright;
Cheer his discouragement, sooth his affright,
Lovingly help him to stand.
Somebody near you is hungry and cold;
Send him some aid to-day;
Somebody near you is feeble and old,
Left without human stay.
Under his burdens put hands kind and strong;
Speak to him tenderly, sing him a song;
Haste to do something to help him along
Over his weary way.
Dear one, be busy, for time fieth fast,
Soon it will all be gone;
Soon will our season of service be past,
Soon will our day be done.
Somebody near you needs now a kind word;
Someone needs help, such as you can afford;
Haste to assist in the name of the Lord,
There may be a soul to be won!

THE CHILD AND THE CHURCH

HENRIETTA LEWIS MAXSON.

Read at Conference.

The old saying, "The proper study of mankind is man," should read in this day and generation, "The proper study of mankind is the child. From the state of being "seen and not heard," the child has come to occupy a very important place in the world. Children used to be expected to have mumps, measles and whooping cough, and these were about the limit of the so-called children's diseases. Now, great physicians devote years to the special study of children's diseases, and find plenty of patients when they have completed their extensive work.

Anyone used to know enough to teach a child when he first went to school; now, our very best teachers are none too good to give them their elementary education. Charity workers used to relieve the present needs of the poor by supplying food and clothing till the treasury was exhausted. Now, they get hold of the children and teach them habits of cleanliness and better living, keep them in school and teach them how to cook and sew, as well as to read and write, and so train the parents through the children.

Scientist, teacher and religious worker all claim that the most important period of life, the period when the deepest impression can be made, is that of childhood. The Christian church has been slow to accept this doctrine, but the more thoughtful are coming to see that if they would hold the men and women, they must get control of the boys and girls. How this can be best accomplished is a question that has been a problem to many.

The Home, the Church, the Sabbath School, and Endeavor Society are all factors in this work, each in its own way and in each case the responsibility is a personal one; the father and mother, the pastor, the teacher, and the Junior Superintendent. Is your boy or your girl in the church? If not, whose fault is it? Is it yours?

To some of us, the religious life of the child begins when the says his first prayer at his mother's knee. This side of his character makes a natural growth, under the advanced instruction of his Sabbath School teacher, his pastor, and Junior Superintendent, till he comes to take his place in the church. This last step may be taken without any strong revulsion of feeling, any

overwhelming sense of sin, or any of the marked experiences of an older person, who has seen the seamy side of life. There is very little possibility, however, of any intelligent pastor, teacher or parent consenting to his child taking such an important step as that of uniting with the church, until he understands, so far as a child can, the saving power of Christ, the forgiveness of sins and the true meaning of what it is to become a Christian. I am advancing no new theology, but describing merely a child's religious framework on which the theologians may build the superstructure.

Childhood is the time when any impression is most easily made, religious as well as secular, and it is the wise person who recognizes this and takes advantage of it. To wait till a man has reached years of discretion before he comes into the church is like waiting to plant your garden till the weeds are well grown. A good crop can then be obtained only after much labor.

The religious training of a child naturally begins at home, where the teachings and example of his parents, father as well as mother, teach him the principles of true Christianity and help him to walk in the foot-steps of Jesus. It is too often the case that for some reason, the subject of religion is the one least often discussed between parent and child. This may be due to the fact that exists with some people to hold in obedience the most sacred thoughts and most tender feelings. It may be due also to the fact that we do not realize that our children are capable of clear thinking or of deciding any important question for themselves. We often, also, expect more of them than we demand of ourselves. A thoughtful lad went to his mother one day and said, "Mother, I feel that Christ has forgiven my sins, and I want to be baptized and join the church." It had taken a great deal of courage for the boy to speak to his mother in this way, for, though a good woman, she seldom referred to the subject of religion in her own family. "You are not ready, my child. You do not understand all that it means to become a Christian." "Do you, Mother?" came the quick reply, and the mother was forced to admit that all the mysteries had not been revealed even to her. "You are not good enough, you sometimes say naughty words and lose your temper," the mother said further, and the lad again turned questioner and asked, "Are you always good, and do you always keep your temper, and do just the right thing?" Now, this child was not impertinent as some might say. He was trying to get at the truth, and he succeeded. The mother came to see that she was expecting more of him than she did of herself and that many a time she fell far short of the standard she had set for her child. It resulted in the granting of the child's request and in his becoming a strong, consecrated Christian worker in the church. All children have not the courage and persistency of this one and we should watch for opportunities to help them in the line of religious thought and shun the danger of "offending one of these little ones."

The pastor has a duty to the child that should rest with weight upon him. He should know every child in his congregation, if possible, not his faults and short comings only, but his personal characteristics, his life at home and at school, his temptations and his hopes, and be ever ready to foster any aspirations towards spiritual growth and be eager to help him answer any puzzling religious questions. Some pastors feel that they do not understand children and

are ready and willing to delegate that part of their work, the spiritual training of the boys and girls, to the Sabbath School teacher, or the Junior Superintendent, or someone else. It may be that the child is benefited by this shifting of responsibility, but the pastor himself loses a great opportunity and blessing. He fails to get the hold on the child that tells for future good in their relations as pastor and church member.

It is the custom in most churches for the pastor to teach the older Bible class of men and women, who are most of them avowed Christians. I would like to see this custom changed and have the pastor take the class of boys and girls that has been but a few years out of the primary class. At this age, they are beginning to have their own thoughts and to ask questions that will take a wise head to answer. Much depends on the answers given to these searching questions of childhood on religious matters, and from the nature of his training, the pastor is better fitted to answer these questions in an intelligent manner, than anyone else. A pastor, who can add to his theological knowledge a deep interest and understanding of child-nature and will take time and opportunity to exercise those qualities, will find that he has a field before him, wherein he can reap a rich harvest.

To the Sabbath School teacher no less than to the parents and pastor belongs a responsibility. She should be ever watchful for a chance to give to the lesson a personal meaning. She should be careful to do it in the wisest, kindest manner, and in the way that will give to the class the highest ideal of Christian life. A wise teacher sometimes drops entirely the lesson of the day, even though she has given it much thought and study, to spend the time in talking with her class concerning some religious subject that has been suggested. This unexpected change of program will often accomplish more good than weeks of teaching the regular lesson. A young business man was asked to take a class in Sabbath School. "It is a hard class," said the Superintendent. "There are a dozen young men, of from sixteen to eighteen years of age. I don't know whether you can do anything with them or not. No one has been able to, yet, but perhaps you can manage to keep them in the school a little while longer." He took the class and in less than six months, every member of that class had become a Christian. Do you believe this man confined his teaching to the International course of lessons?

An ideal Junior Superintendent should be, first of all, a Christian, a working Christian and one who is willing to make almost any sacrifice for the sake of the work she has undertaken. In no way, should the teaching of the Junior Superintendent take the place of home training. The religious life of a child should begin at-home and continue there, but the wise Junior worker can foster, strengthen and develop the religious training that has already been begun in the home. She, too, should study the individual child and strive to help him correct his faults and to lead him in the right way, the way of Christ. We can hardly understand the influence for good or ill, we have on these boys and girls. "Touch but the heart of a child and years hence your finger marks will be found upon him still." What kind of a mark will your fingers leave?

By those who have given the subject the most careful thought, the good Junior Society is considered the most natural feeder of the church. Here it is the province of the Superintendent to teach the practical lessons of a true,

spiritual religion. She can teach reverence, by having heads bowed and eyes closed during prayer, for as she should explain prayer, it is just talking with God. Reverence is one of the fundamentals of religion and we can be reverent without any danger of formalism. She can teach them to become accustomed to hearing their own voices in prayer, by asking them to pray for some special object and showing them how to do it. She can help them to store up a fund of Bible truths by insisting that they learn their verses instead of reading them. She can help them to a better understanding of these Bible verses than they would get of themselves. In more ways than I have time to tell you, she can help to form the Christian character of the boys and girls under her charge.

The work is far from done when a child is baptized and joins the church. On the other hand, it is but just begun. If a man wants a good fruit orchard, he does not plant any kind of a tree in any kind of soil and then leave it alone and expect to get the best fruit. If he wants apples, he plants an apple seed. He watches for it to sprout, he looks after the young tree, waters it and gives it all the care and attention necessary to secure the best results. So with the child; he should be watched, helped and encouraged, corrected if need be, and guided in the right way. There is ever the greatest need of patience, love and painstaking perseverance among those who come in touch with the child-Christian.

I have said that the good Junior Society is the natural feeder of the church. Of the number who have united with the churches of our denomination during the last five years, two hundred and twenty-four have come from the ranks of our Junior Endeavor Societies. I have not been able to gain access to copies of the Conference Minutes for that length of time, so cannot state what proportion this number bears to the whole number, but I will venture to say that the number of accessions through the Junior Societies, is very much larger than from any other one source. The church needs the child and the child needs the church, and every means by which they can be brought together under the best conditions for spiritual growth, should be nurtured, helped and encouraged. In dealing with children, we are not working for to-day, but for eternity. The boys and girls of to-day are the men and women of to-morrow.

So to all those who have to do with the leading of the children into the Christian life, I would urge wise, careful, patient and prayerful work and the result will bring a blessing alike to the worker, the child and the church.

REPORT OF WOMAN'S BOARD.

Booard met in regular session, Dec. 5, 1905, at 2.30 P. M., at the home of Mrs. J. H. Babcock.

Mrs. Clarke opened the meeting with Scripture reading.

Mrs. VanHorn led in prayer.

The minutes of the last meeting were read and approved.

The treasurer's report showed \$130.45 received during the month of November.

Mrs. Platts read letters from treasurers of several societies, all writing in hopeful, helpful ways of the work, some of them asking for advice concerning the sending of boxes of clothing to needy communities.

Mrs. VanHorn read correspondence of inter-

est, and reported having made extracts from the same for publication in THE RECORDER.

Since changes have been recently made in the membership of the Board, the Corresponding Secretary was asked to write to THE RECORDER office, asking that the picture sent for publication be returned.

Mrs. Morton reported that the Milton Woman's Benevolent Society had appointed a committee to canvass for RECORDER subscriptions. Members of that committee being present, reported the work well begun, and progress being made.

Mrs. Mabel Sayre wrote declining the office of Secretary for the Western Association.

The Board voted to authorize Mrs. VanHorn to act on any suggestion of Miss Agnes Rogers concerning the appointment of a Secretary for that Association.

Members present: Mrs. Clarke, Mrs. Morton, Mrs. Crandall, Mrs. VanHorn, Mrs. Platts, Mrs. Maxson, Mrs. Babcock.

Adjourned to meet Jan. 2, 1906, with Mrs. Platts.

Mrs. S. J. CLARKE,

President.

Mrs. J. H. BABCOCK,
Recording Secretary.

PAUL, THE MAN.

REV. CHARLES A. BURDICK.

It is probable that there are many readers of the Scripture who are well acquainted, as literally acquaintance goes, with Paul, the apostle, ally acquaintance goes, with Paul, the apostle, man. They may be familiar with the account of his conversion and his missionary labors, as given in the Book of the Acts, and with the teachings contained in his letters, but they are not so well acquainted with his personality, his qualities of heart, and his inner life. And yet Paul, in his letters and addresses, has revealed himself in his personal characteristics and inner life as few men have done, in their writings.

It is well worth while to study these revelations of Paul, for such a study will show us his wealth of affection and will appeal to our sympathy and love for the man. It also gives an added interest in a man's writing to know something of his personality. Let us see, then, what Paul has revealed to us of himself.

I. Of his character in his unregenerate state. He has shown by his own confessions that, as Saul of Tarsus, he was a man of impetuous nature, a religious zealot, a strict Pharisee, and a hater and cruel persecutor of the followers of Jesus. He confesses that he "imprisoned and beat in every synagogue, them that believed on Jesus." In his address before Agrippa, he said: "Many of the saints did I shut up in prison, and when they were put to death, I gave my voice against them. And I punished them off in every synagogue and compelled them to blasphemy; and being exceedingly mad against them, I persecuted them even unto foreign cities." But when in his way to Damascus on a mission of persecution, Jesus revealed himself to Paul in his mercy and tenderness, Saul's stubborn heart was melted and subdued, and after that he was a different man.

II. Paul in his regenerate state. After Saul's heart came under the power of divine grace, he became self-denying, tender, loving and lovable. His magnanimity and forgiving spirit are exhibited toward his persecuting countrymen and his unquenchable love and loyalty to his nation appear. When Paul found himself a prisoner in chains at Rome, in consequence of the mur-

DEROUS HATRED OF HIS COUNTRYMEN, he explained to the Jews of Rome who came to see him, why he had appealed to Caesar. He told them that when he was delivered prisoner from Jerusalem into the hands of the Romans who, after examination, would have set him free, the Jews spoke against it; and so he was "constrained to appeal to Caesar, not that I had ought to accuse my nation of," he says. They persistently sought his death, and yet he would bring no complaint against them. Their persecutions could not quench his love for his people nor his ardent desire for their salvation. He wrote, "I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Again: "My heart's desire and prayer to God for Israel is that they might be saved."

Paul's qualities of heart are revealed in many passages in his letters in which he gave expression to tender affection for his "dear children" in the faith. To the Thessalonians he wrote: "But we were gentle among you even as a nurse cherisheth her children; so being affectionately desirous of you we were willing to have imparted to you, not the gospel of God, only, but our own souls also, because ye were very dear unto us." He continually bore them on his heart in his prayers to God. He would pour out his very life to serve them. "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." He not only loved, but he craved love in return. He wrote to the Corinthians, as translated in the Twentieth Century Testament, "You have long held a large place in our hearts. In them you have abundant room, but in your own affections you are cramped. Can you not return my love,—I appeal to you as I would to children—with as large a place in your hearts?" 2 Cor. 6:11-13. It gave him much pain when he had to administer severe reproof, as he did to the Corinthian church in his first letter. And in his second letter he wrote: "Out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love I have more abundantly unto you." And he felt very tender toward the penitent sinner on account of whose sin he had administered that reproof, and asked the brethren to forgive and comfort him, lest he be "swallowed up with over much sorrow."

Some may possibly think of Paul as an exalted saint, above the sensibilities and passions of ordinary humanity. But his letters plainly show that he was susceptible to feelings of indignation toward some who tried to undermine his apostolic power and influence in the church, and to mislead the brethren. He was pained at the stabs of his false brethren; and felt compelled to write in vindication of himself, as in the tenth and eleventh chapters of second Corinthians. His letters show also that he was not exempt from anxiety and depression of spirits at times, as appears in this passage: "When I came to Troas to preach Christ's gospel and a door was opened unto me of the Lord, I had no rest in my spirit because I found not Titus, my brother." He had expected to meet Titus there, with a report of matters at Corinth, which were giving him much anxiety. Not finding him there, he went on into Macedonia and, "even when we were come into Macedonia our flesh had no relief, but we were troubled on every side; without were fightings and within were fears."

THE SABBATH RECORDER.

In conclusion, we find that Paul was a genuine man; ardent in loyalty to his Master, noble and self-sacrificing in spirit, affectionate and lovable.

Home News.

BOULDER, COL.—Our little Seventh-day Baptist church at Boulder has been having company during the past summer. In June our congregation was doubled by the arrival of several families from Louisiana and West Virginia. They came mainly on account of health, and some of them have already returned to the South. Our congregation was again doubled, September 2, by a delegation from North Loup, Neb., people who came on the G. A. R. excursion. An old-fashioned communion service was held on that Sabbath day, during which nearly all who were present testified of their faith in Christ and in his promises. The church was well filled on the 9th of September by people who listened to an excellent sermon from Elder M. B. Kelley, on "Duties and Responsibilities of Sabbath-keepers." A church picnic was held First-day, September 10, on the Chautauqua Grounds, near the Great Boulder. The earlier part of the day was spent by a party, including Elder Kelley and his wife, in climbing to the top of Green Mountain, twenty-five hundred feet above the city of Boulder, by way of Gregory Canyon. A magnificent view is gained from the top of that mountain which includes the mountain ranges to the westward, the glacier on Mt. Long, and a wide expanse of prairie on the east. Lunch was served on the summit of the mountain, and a picture of the mountain climbers was taken. The next two and one-half hours were spent in going down an old water-way,—almost sliding down,—on the east side, which brought the party out under one of the great Flatiron Ledges near the Chautauqua Picnic Grounds, where the mountain climbers found the people from Boulder, and dinner awaiting them. It is needless to say that we had a "good time," and were weary enough to enjoy the ride home by the trolley line.

Boulder is a beautiful city of about twelve thousand people. It is situated among the foothills of the great Front Range. Those who are likely to suffer from pulmonary troubles, or who would escape from "noisome wind and blasting vapors chill," will do well to seek the dry mountain air and the healthful climate of Colorado. Nevertheless, there are surprises here for those who expect to find only "Elysian Bowers," some of which I may refer to in a later communication. c. f. s.

NOVEMBER 30, 1905.

ROANOKE, W. VA.—The Roanoke church still lives. Evidences of this fact are seen in various ways. The church recently added to its membership, two, by baptism, one being a convert to the Sabbath. As a result of Brother A. J. C. Bond's work last summer, the Young People's Society of Christian Endeavor was re-organized and is doing faithful work. A few weeks ago the society voted to help increase the fund for Dr. Palmberg's new home by "Birth-day offerings." Anxious to help immediately, the society planned to give for the birth-days of the present year so near its close. Another evidence of life was noticeable in the large delegation sent to the Lost Creek Centennial, recently celebrated. Sabbath-day and Sunday, Dec. 2 and 3, were devoted to a Sabbath School Institute, conducted by the pastor. Though the weather was most unfavorable our people were faithful in attendance as well as in

helping to carry out the program. One brother sent his horse and buggy for the family of another brother who had no means of conveyance. Some of the people came over muddy roads and through swollen streams, so high as to flow over the top of the buggy-box.

The four sessions of the Institute were occupied with addresses, papers and discussions. As an outcome of the meeting, a room in a private house, near by, was obtained where the Primary Class will have the opportunity to recite its lesson undisturbed by the necessary confusion of several classes. A Home Department was organized for the benefit of a family living too far away to be regular attendants upon the Sabbath School, and for the sake of a number of absent members who are isolated Sabbath-keepers. Special music had been prepared, which was nicely rendered, and added much to the enjoyment of the occasion. Our homes at Roanoke are Christian homes and the boys and girls are Christians. Most of them who are old enough are already members of the church, and all are members of the Sabbath School. The importance of such homes and the value of Sabbath School work cannot be over estimated. With a just appreciation of these factors in the work of the church and a continued dependence upon the Sustainer of all life, and the Giver of every good and perfect gift, the little church in "Sabbatarian Valley" must live and grow, helping to advance the Kingdom of God upon the earth.

H. C. V. H.

GENTRY, ARK.—A few weeks since, the Prayer Meeting Committee of the Endeavor Society appointed a service at the home of "Uncle John Black," an old man who is quite infirm. It brought great pleasure to his home to have the young people worship with them. Another old man, Brother Churchill, who was converted to the Sabbath under the influence of Pastor Hurley, soon after the church was organized, was baptized and united with the church just before Elder Hurley left this field. Mr. Churchill is seventy-six years of age. His aged wife did not unite with him, but our Lookout Committee arranges for some one to visit them each week. The president of the society appoints some member to assist the Junior Superintendent, from week to week; thus the older ones are kept in touch with the children. The Temperance Committee arranged a very interesting and helpful program for one of our late sessions. The general health of our community has been so remarkably good that no call has been made upon our Relief Committee for service of any kind, during the last three months. If you are ill, come to Gentry, and secure good health.

C. C. VANHORN, Cor. Sec.

FARINA, ILL.—We are asked to correct an error in a late item of home news from Farina. At the informal installation of W. D. Burdick, as pastor, the address of welcome was made by the late acting pastor, Charles A. Burdick, and not by L. D. Seager, who was the last regular pastor.

What if the days are dreary,
What if earth wears no smile;
A gate will open outward
In such a little while.

What is wanted to be cheerful is simple, true, godly courage.

The greatest power in the world is a living personality.

Children's Page.

THE FIRE-FLIES.

I want to tell you something,
And I hope you'll believe me true—
A blacksmith made the fire-flies,
And I saw him do it, too.
With ringing blows of his hammer,
On a hissing hot horse-shoe
He beat them out by the hundreds
And away the fire-flies flew:
From the roaring forge,
From the red horse-shoe,
Out into the dark,
Out into the dew,
The sparkling fire-flies flew.

And now when the smith is sleeping
The fire in his forge goes out,
And all night long, in the meadows,
The fire-flies flit about:
With the stars above,
With the dew below,
Where the grasses bend,
Where the lilies grow
The fire-flies flit about.

At the flush of dawn the fire-flies
Hide away in the blacksmith's shop,
And when he works the bellows,
Up out of the forge they pop,
Around his singing anvil
They skip and dance and play,
The blacksmith's lot to brighten,
And to gladden his weary day.
Round the roaring forge,
Round the red horse-shoe
In the corners dark,
Up the chimney flue,
The sparkling fire-flies play.

But when the smith is sleeping
The fire in his forge goes out,
And all night long, in the meadows,
The fire-flies flit about:
With the stars above,
With the dew below,
Where the grasses bend
Where the lilies grow
The fire-flies flit about.

—Henry Croker in *The Watchman*.

JIMMY'S MISSION.

"Yes, I try ter put an extra shine on ther shoes I black. Yes, see it's all I can do, and I want ter do it well. With my hunchback and crippled leg, I can't git around as spry as ther rest of ther boys, ter sell papers or anything like that, but I manage first rate ter make a livin' with my blackin' kit.

"Yer shouldn't think I'd hev many customers here on this quiet corner? Well, I like a quiet place best, and ther kids are all good ter me, bein' as I'm a cripple, and send me all ther customers I can do fer. Yer'd be surprised ter see how gentle and kind hearted those rough kids can be at times. Why, Tommy and Sam taught me how ter read! And you can't tell what a comfort that is ter me.

"Tommy and Sam go ter night school. I'm too tired when night comes ter go, but they taught me ter read, from posters and signs and ther readin' on dry goods boxes, and Mr. Crawford he's ther teacher what teaches in ther night school, he sends me lots of papers and books ter read.

"You can't tell what this one pleasure means ter me, Master Bob, 'cause yer can hev every pleasure that money can buy.

"There was one mighty nice story-dot Mr. Crawford sent me. Ther name of it was 'Charlie's Mission.' O, I tell yer it was wonderful how much good that little chap did, and he was only nine years old, jest my age. Everybody has a mission;—some work that nobody else can do. I thought that he was mistaken about that and

thought perhaps he'd never seen no little cripples like me, but jest strong, healthy fellers like yerself. I'd think about it a great deal and wish I hed a mission like Charlie. It's hard ter feel that a feller's no account ter nobody.

"Of course yer can't undestand, Master Bob, with all yer opportunities fer helping others, how I long fer some work ter do that would make ther world a little better; something whot nobody else but me can do. Well, as I said, I thought about ther matter a great deal, and at last I made up my mind that maybe my mission was jest ter black boots, after all. I thought that maybe ther world would be short one boot-black if it wasn't fer me, and I tell yer that thought was a comfort ter me, 'cause it's a glorious thing ter think yer needed in ther world. Don't yer think so, Master Bob?"

"Well-er-y-e-s—it is, though I hadn't thought about it before. But I'll have to go now. I'll be around again to-morrow."

It was strange what a friendship had sprung up between these two, the little cripple boot-black and Bob, the nineteen-year-old son of Mr. Benson, the wealthiest banker in the city.

Bob came so often to "Jimmy's Corner," as he called it, that at last Jimmy said, "I do believe, Master Bob, that yer git ther shine off yer shoes on purpose so you can give me a job."

"Well," Bob answered, "perhaps I'm not as careful as I might be, but the truth is, I like to talk with you. I get so tired of my club, parties, and such things, and to come to this quiet corner and have a chat with you is a delightful change."

One day when Bob reached "Jimmy's Corner," he noticed that some workmen were repairing the third story of the building that stood there, and a scaffold had been erected in front of the building.

As he stood talking to Jimmy, a loud shout arose from above. Before he had time to look up and ascertain the cause of the alarm, Jimmy pushed him to one side and the next instant a part of the heavy scaffold fell, pinioning the little deformed body under it.

Jimmy lay in the children's ward of the city hospital in the whitest bed he had ever seen.

He feebly reached out his hand and laid it in Bob's.

"Don't take it too hard," he said. "I know I can't live. I see it in yer faces, but I don't mind. If it hadn't been me it would hev been yerself, Master Bob, and that would of been a pity. A feller with your opportunities—"

"O Jimmy, Jimmy!" sobbed Bob. "With all my opportunities, I have done nothing, absolutely nothing to help others. I didn't care until I met-you, and then some way I wanted to do differently, but I had led a selfish life so long that it was hard to begin. But I promise you from this time on I will try to make the most of my opportunities. I will try to make this life that you have saved worth the saving."

A bright smile lit up Jimmy's face as he said, softly, "Blackin' boots wasn't all of my mission, was it, Master Bob?"—*The Advance*.

THERE LIES A WAY.

O mountain stream that knewest not the Sea,
Nor whence so strangely born, nor whither bound,
Afar there lay thy destined Home for thee
Who once so feebly turned, so wayward wound!
O highland Hope, so dim to heart and eye—
So dark the paths between the plain and star—
There lies a way, it matters not how high
The mountain spring, the waiting Sea, how far!
—Arthur Stringer in *Everybody's Magazine*.

Young People's Work.

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

PRESIDENT'S LETTER.

USE OUR OWN TOPIC CARDS.

The following letter has been sent to us by the Rev. L. C. Randolph with the request for publication in *THE SABBATH RECORDER*, together with comments by the president:

REV. L. C. RANDOLPH,

DEAR BROTHER:—At the suggestion of Mr. Eugene Davis, our Y. P. S. C. E. voted to use the Topic Cards published by our own denomination, and upon writing to the Publishing House for them, I find that they have sent me cards for 1905, as no orders had been received for cards for 1906, and hence none are printed. Why is it, that our C. E. Societies do not use our own Topic Cards, when they are just as good, if not better, than others. If they are good for nothing, why does not our C. E. President say so and discourage the printing of them? If they are worth anything, why not advertise them and advise the use of them? Is it not just as well to be loyal to our own interests as to others'?

Born and bred a Seventh-day Baptist and early taught, as so many others were, that loyalty to Christ and to his Sabbath were the foundation stones of our existence as a people, or of any people, it has always been a mystery how people could forget these things. We are continually wanting to try some new scheme to keep our young people in the Sabbath truth! Would it not be the part of wisdom to so thoroughly inculcate the principles of denominational pride, and loyalty to Christ, which our beloved brother, Rev. O. U. Whitford, so constantly enjoined, that our young people, yes, and older ones also, will not for a moment think of leaving the Sabbath? When we settle this matter in our own hearts, of whether it is worth while to be consecrated Christians and keep the Sabbath of Jehovah, as he would like to have us keep it, then we shall make some progress as a denomination.

If Seventh-day Baptists, young and old, for the year 1906, are loyal to Christ, which includes the Sabbath truth, the year 1907 will find us farther advanced in spiritual as well as temporal things. This is not written with a spirit of criticism, and I make no apology for it, but a jealous care for Seventh-day Baptist interests has prompted the writing of it.

MRS. ALEX MCLEARN,

Rockville, R. I.

Nov. 19, 1905.

We are glad that our sister has brought this subject of topic cards before us again. All of our societies ought to use our own denominational cards. Most of them do; a few do not. There is a denominational topic each month. They are prepared by the Secretary of the Young People's Board, assisted by other members, and are printed at *THE RECORDER* office. They are printed each December for the following year. Send in your orders now and they will be sent to you as soon as published, so you can have them for your first meeting in January. *THE RECORDER* office is putting them up in a neat little pamphlet form, and they will cheerfully give you prices on them. Thanking our friends for kindly calling our attention to this matter again, we are,

A. C. DAVIS, JR.,

President of Young People's Board.

DEC. 4, 1905.

GOOD CHEER FROM JAY CROFOOT.

"The American boycott is said to be inflicting heavy losses on the American Tobacco Company, and on the Standard Oil Company, but we are trying to bear up under them, as we usually do under other people's misfortunes. Miss Burdick says that if we are nothing but a lot of remnants here now, (since the boycott), we are not to be marked down any on that account. Say, do you suppose what's the matter with the missionary collection is that so many people have heard that missionary means, "one sent?" The authority has arrived from the Board to arise and build and we will probably have a meeting to-day to talk about the plans."

SUGGESTIONS FROM A CRANK.

1. Have the Conference papers reviewed and turn down all which are pointless, wild or impractical.

2. Bring the church rolls and compare and adjust the names to the place of residence.

3. Agree upon not using the word, "Saturday," and some other irreverent things which are done by some of us.

The above were offered for the Convocation at Plainfield; but they are in point yet. "The Crank," by the way, was once the president of the Young People's Board.

THE READING AND STUDY COURSE IN BIBLE HISTORY.

You may begin this course any time and any where. Do it now. Send your name and address to Mrs. Walter L. Greene, Dunellen, N. J., and so identify yourself more fully with the movement and give inspiration to others who are following the course.

Total enrollment, 187.

THIRTY-SEVENTH WEEK.

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

1. What were the principle points of David's charge to Solomon?

2. What commendable traits of character are seen in the life of Solomon?

3. God's blessing is conditioned by what, on man's part?

4. How long was the temple in building?
First-day. David's old age; Adonijah a son says, "I will be king"; Nathan and Bathsheba appeal on behalf of Solomon who is anointed king, 1 Kings 1: 1-40.

Second-day. Adonijah hears the startling news, submits to Solomon and is pardoned, 1: 41-53. David's charge to Solomon; his death and burial, after a reign of forty years, 2: 1-11.

Third-day. The beginning of Solomon's reign, and the tragic events connected therewith, 2: 12-46.

Fourth-day. The king marries an Egyptian princess; the "high places" still remain; Jehovah appears to Solomon at Gibeon in a dream and promises him wisdom, riches and honor, and the reward of obedience; his wisdom in the matter of the two mothers, 3: 1-28.

Fifth-day. Solomon's princes and commissariat; the extent and earthly glory and joy of his kingdom; his great wisdom and understanding, 4: 1-34.

Sixth-day. A friendly league between Hiram of Tyre and Solomon, with reference to the material for the house of Jehovah, 5: 1-18.

Sabbath. A general description of the build-

HERE'S YOUR CHANCE

Will You Take It?

A GREAT MAGAZINE OFFER

What are you planning to read next year! What do you have in mind for the long winter evenings that will soon be coming? Won't you be improving your minds with the best magazines the country affords? Of course you will be, so let us help you to get them at reduced prices. Just note the following offers:

Offer No. 1—Combination Price \$4.25

Recorder, one year	Reg. Price \$2.00
Cosmopolitan, one year	1.00
Review of Reviews, one year	3.00
Woman's Home Companion, one year	1.00
	\$7.00

Offer No. 2—Combination Price \$3.50

Recorder, one year	Reg. Price \$2.00
Success, one year	1.00
Good Housekeeping, one year	1.00
	\$4.00

Offer No. 3—Combination Price \$3.25

Recorder, one year	Reg. Price \$2.00
Success, one year	1.00
Harper's Bazar, one year	1.00
	\$4.00

Offer No. 4—Combination Price \$4.25

Recorder, one year	Reg. Price \$2.00
Success, one year	1.00
Independent, one year	2.00
	\$5.00

Offer No. 5—Combination Price \$2.50

Recorder, one year	Reg. Price \$2.00
Cosmopolitan, one year	1.00
	\$3.00

WHY THROW AWAY MONEY?

All the magazines on our list are first-class in every respect, and you may have been buying them in the past and paying regular rates.

DON'T DELAY

Take advantage of this offer NOW. Combinations may be changed or withdrawn at any time. Address

Sabbath Recorder,

PLAINFIELD, N. J.

ing; Jehovah's blessing conditioned on the king's obedience; description of the temple's interior; the house of Jehovah finished in seven years, 6: 1-38.

TOPIC CARDS FOR 1906.

A. L. Davis is working on the special denominational topics, for the topic cards of 1906. Send your orders to the *RECORDER* office at once.

A LITANY OF THANKFULNESS.

For days of health; for nights of quiet sleep; for seasons of bounty and of beauty; for all earth's contributions to our need through this past year,
Good Lord, we thank thee

For our country's shelter; for our homes; for the joy of faces, and the joy of hearts that love,
Good Lord, we thank thee.

For the power of great examples; for holy ones who lead us in the ways of life and love,
Good Lord, we thank thee.

For our powers of growth; for longings to be better and do more; for ideals that ever rise above our real,
Good Lord, we thank thee.

For opportunities well used,
Good Lord, we thank thee.

For opportunities unused, and even those misused; for our temptations, and for any victory over sins that close beset us; for the gladness that abides with loyalty, and the peace of the return,
Good Lord, we humbly thank thee.

For the blessedness of service, and the power to fit ourselves to others' needs,
Good Lord, we thank thee.

For our necessities to work; for burdens, pain and disappointments, means of growth; for sorrow; for death,
Father, we thank thee.

For all that brings us nearer to each other, nearer to ourselves, nearer to thee,
For life, we thank thee, O our Father.

W. C. Gannett.

FROM THE FIELD SECRETARY.

Ten days were spent in the Adams Center church and school. Cold and stormy weather prevented a large attendance at the four sermons and addresses given by the secretary. The church and Sabbath School were found interested and aggressive in their work. Mr. F. M. Dealing, the former treasurer of the Sabbath School Board, is showing that he has not lost his interest in the work of the Sabbath School, or in the work which the Sabbath School Board is trying to do.

The Adams Center School has added two new features to the work that it has already been doing. A Home Department is being organized under the superintendency of Mrs. W. T. Colon, and the Primary Department is starting a Cradle Roll. The growth of the Primary Department has necessitated the addition of another teacher. In the reorganization, a more nearly complete grading of the department is contemplated.

The secretary spent one Sabbath with the Watson church. The membership is small and widely scattered, many having removed to other churches and communities within a few years. The few who remain are for the most part loyal and faithful to the Truth. The organization of the Sabbath School did not seem feasible, so the larger part of the Sabbath-keepers there are secured for membership in the Adams Center Home Department.

W. L. G.

DUNELLEN, N. J., DEC. 13, 1905.

VOCATION AND AVOCATION. PROFIT AND LOSS.

A paper by Paul P. Lyon read at the General Conference, Shiloh, N. J., in August, 1905.

When the topic was assigned me by the Committee several weeks ago I at once began to wonder whether they wished me to talk on the popular understanding of "avocation" or the dictionary understanding of the term. The dictionary understands an avocation to be a diversion, a sort of recreation. For four weeks I tried my level best to get together something worth saying on the subject of "diversions," and finally concluded that I had no message to give to the people of our denomination on that subject. But I have a message to give the young men of this denomination and of other denominations on "vocations."

There is no use in denying it we are in this world for the pleasure we can get out of it. That sounds like the rule of faith and practice of the easy going loafer, and it is if we accept his definition of the word pleasure. The difference between the loafer and the man of force and worth is the difference in his definition of pleasure and the way he goes after it.

Most people have it born into them that the only thing that pays is money. Money is the principal thing, therefore get money. Of course they will tell you in plain English they don't believe it, but their plain English and their plain actions do not always agree.

One class of sordid natures accumulates money for the sake of the money. The great mass of the well-to-do struggle for money for what it will buy. That is in the belief that happiness can be found in spending the money—which is not always true.

Happiness does not depend very largely on the possession of money or the lack of it. It does depend on how we get it and how we spend it, and a great deal more on how we get it than how we spend it. That is, whether we get it and spend it without trading in our self-respect.

To a man who is properly constituted there is no greater satisfaction in the world than to respect himself and command the applause of his neighbor. Brought down to the last analysis that is what everyone of our real pleasures is made of. The people of Shiloh have worked hard all summer getting things up in ship-shape for their guests. They have spared no pains that every need and comfort of the visitors and delegates may be foreseen and provided for. They have made their house cleaning more nearly complete, they have painted their houses and whitewashed their fences, and mowed their lawns; they have put on the best dresses from the church house down to the children, and all because it is Conference year at Shiloh! It is no disgrace if a spirit of rivalry makes our hosts strive to give us a little better than any previous Conference ever got. When the session draws to an end and they begin to feel it is going to close without a mishap they will heave a sigh of relief, and their greatest pleasure will be—not that the hard work is over—they don't begrudge that—but that they have done well, they have maintained the reputation of Shiloh and added to her laurels. They have commanded the admiration and gratitude of the visitors. They have contributed to their own self-respect. The pleasure of the contemplation is worth all the hard work.

We younger ones play tennis or base ball or football for the admiration of the spectators or

of the players, and our greatest pleasure is when we have made a "good play and somebody, if it is only the other fellow, is conceding us a share of admiration. We engage in the merest drudgery, and if somebody is shrewd enough to inject the spirit of rivalry into the job and get us going to beat the other fellow out, what was before just hard work becomes at once a pleasure and delight, and if we get the job done a little quicker and a little better than our rivals we remember it and tell about it for years afterward, living over again and again the pleasure of that race.

We conduct a business deal with honor, and the knowledge that we have played square with the other man gives us more lasting pleasure than the money we make out of it.

In whatever display we make, in whatever game we play, or in whatever transaction we engage, the knowledge of having done the right thing and done it well is the beginning and the middle and the end of the pleasure in it.

There are a few philosophers who have learned that the commodity we are all after, called happiness, can very often be had without the use of money in any great degree. They eliminate one of the operations, take a short cut, and get what they are after in much less time than he who must stop to earn his money, and then go to the storehouse and buy his happiness. Our philosopher also eliminates one very costly phase, and that is chance, which is more than a chance, that if he takes the roundabout way his method of acquiring his money might cause him some uneasiness. And that is what we are going to talk about from this point on.

What is the use in choosing a vocation that will make you lots of money if it costs you one iota of your self-respect?

What is there in a roll of bills or a bank account that will hold a comparison to your wife's approval—provided you have the right kind of a wife—like mine for instance?

What good will it do for us Seventh-day Baptist young men to pick out a calling that requires the repudiation of the Sabbath? We may get rich or famous, but suppose we do, will it pay? As we have already said the mere possession of money is not contentment. If we have acquired these things by repudiating our contract with God we have put contentment out of our reach, and all the money on Wall Street can't buy it for us. And all the gold on Wall Street is not worth what we have lost.

You think you could do so much good if you only had wealth? That is what most of us think, but the men who do any lasting good with money acquired at the cost of their principles are scarce.

On the other hand suppose you stand by your guns, suppose you choose a calling that permits you to be true to your belief that the Seventh-day is the Sabbath of the Lord—and there are plenty such callings—how much in spot cash would you take for the sense of right, the knowledge of having done the right thing?

Do not misunderstand me that espousing the cause of God's Sabbath puts an end to all ambition for the good things this world has to offer. It is only the weak who look at it that way. It is only those who would not climb anyway who are crushed under the so-called burden of the Sabbath.

The Sabbath is a burden only in the sense that frontier hardships were a burden to young Theodore Roosevelt. Riding the range, living the rough life of the cow punchers was not so easy

as the comforts and luxuries to which he was born, but it made a man of him, a magnificent man. Would he have been great and beloved as he is now if he had chosen the easy part back there in his delicate youth? He would more likely have been in his grave. The exercise of his muscles and lungs gave him strength and a backing of energy that enables him now to carry weight and influence in the high places of the whole world. Just so the exercise of our best qualities, that is the exercise of our manhood, strengthens and develops those qualities and makes us more ready to compete with big broad men. Fighting for the Sabbath principle furnishes that necessary exercise. It has been my observation that a young man is better equipped to get along well if he stands by the Sabbath than if he deserts it.

Did you ever see a loyal Seventh-Day Baptist in poverty? I mean the kind of poverty where all the meals are short rations and about one in three is minus altogether; the kind where the children go barefooted because they haven't shoes, and where the house goes dirty because they can't afford a broom. There is lots of that in the world, but did you ever see it among any real Seventh-Day Baptists? I'll tell you where I saw some once not six miles from my home. I ran across a family, the parents of which had been brought up within two miles of Alfred. They had left the Sabbath because they could make a better living so. They had tried it for twelve years and the better living consisted of a family of ragged children cooped up in a two-room rough lumber shack, with quilts stuck in the broken window panes and the accumulated dirt of weeks on the remnant of a carpet. It was a depth of poverty that does not exist in our denomination from Alfred to Omega. The same laziness which made them too indolent to keep the Sabbath made their poverty, and the same energy which should have made them observe God's will would have given them a living at least equal to the poorest of the people they deserted. They would have done better to stick. It didn't pay to desert.

I know a man of good Seventh-day Baptist stock who married a good Seventh-day Baptist girl. He equipped himself with a first-class education at Alfred and beyond. Nature equipped him with a first-class head and a sound body. There appeared to be only one handicap to his winning the race for fame and that was the Sabbath. After due deliberation he threw off that burden and went into the race. For awhile he showed up fine, but as the years pass I see little things which make me suspect he has stopped growing. I suspect he finds it hard to keep up with the increasing needs of his growing family. He is a young man yet, but before he is old he will find himself a back number or worse unless he picks up what he miscalled a handicap and begins to play square with his God; for God does have a hand in our successes or failures. He would have done as well or better if he had done that in the first place, and to boot would have had more of his own self-respect, and would have been closer to his family who are active in our church work. It didn't pay to unload the handicap.

I know another man who went through Alfred University, took a course in his specialty at Cornell, finished his course and kept the faith, and he doesn't have to wait until he gets to heaven for the reward that is laid up for him there. He married a wife and they two lived

Be Sure to Use Only Cream of Tartar Baking Powder

Food made with alum baking powder carries alum to the stomach unchanged. Scientists have positively demonstrated this and that such food is partly indigestible and unhealthful.

in a large city on a salary of eight a week, because that was all he could get without working on the Sabbath Day. He worked several months for one firm till they failed and left him short a good sized back salary. About that time a weak young man would have lain down and said his duty to his family demanded that he should get a position commensurate with his training and ability and keep his wife from starving. But one's duty to his family does not demand that he disobey God, and that young hero knew it. He knew, as you and I do if we have any faith at all, that God does just what he says he will, and when we act under orders we will be taken care of. He went to work for another firm at about the same price. Let me quote what he told me in his own words:

I worked for that firm between six and seven years. When I first called I found a position open. After examining samples of my work done while in school they said I could go to work the following Monday. I replied that I should be unable to work but five days in the week as Saturday was my Sabbath. They replied "We think that matter can be adjusted satisfactorily." I went to work the next Monday, working, through until Friday. The following week I did the same. Three or four weeks had passed when one day one of the firm said "Are you a Jew?" I replied "No, I am a Seventh-day Baptist." He said, "I thought not. You seem to me like a down east Yankee." After working several years, one of the firm said to me "I want you to go to Scranton to-morrow and look over the railroad station that we are building for the D. & H. Mr. Harney has arranged with the directors of the road to inspect the building in about four weeks, which puts us in an awful hole as we are now just plastering. He would not have made this date if he had realized the condition of the work. When you return we will talk it over and decide what to do." He says, "I think it will mean that you have to go there and stay all the time." I returned with a full report, and after extended consultation I was ordered there the following Monday to assume entire command, they assuring me that whatever orders I gave or demands I made of the contractors would receive the backing and endorsement of them both. They said, "That building must be finished. Do it regardless of expense." Without my knowledge when Friday came who should loom up but Mr. Purdy. He said, "I thought I

would come up and push these fellows to-morrow while you are off." This was repeated each week during my stay. The day set for Mr. Harney and the directors to come found the work finished. After a hasty inspection led by Mr. Harney he stepped one side, having just discovered where I was standing and said "Gosh! Charlie, how did you do it." Many times during my employment Mr. Purdy would come to me Friday afternoon and say, "Monday go to such job before you come to the office." Never in the whole time, as I remember, did they forget themselves and ask me to do something on Sabbath. Many times have I worked for them on Sunday to help out in a rush time. There was never during the whole time a suggestion that my not working on Sabbath was the slightest inconvenience to them and our relations were the most pleasant.

Another incident might be of interest to you. When I presented myself for registration at Cornell I said to President Adams, "Will work be required of me on Saturday? I am a Seventh-day Baptist; and if work will be required of me on my Sabbath I cannot register?" He replied "No work will be required of you that day." Many times during my course, examinations came on Sabbath-day, and arrangements were always made for my examinations at some other time. As I recall in most every case arrangements were made without making it necessary for me to call their attention to it. After I had become well acquainted with Prof. Babcock, I decided to ask him for the privilege of the library on Sunday, which he granted most willingly. Every Friday a key to the library was given me, and many times it would be brought to me by the Professor without any reminder from me. Many pleasant Sundays were spent there alone to my personal advantage over that of any other student in the department. What seemed like a handicap at first proved to be quite the reverse. I remember one Sunday a student came and made blue prints in the drafting room, which was not locked. This was discovered by the Professor. The student was taken to task, and a repetition forbidden. He replied that he did not see why he should be denied a privilege others were granted, whereupon he was informed by the Professor that the privilege was granted me because of inability to do work on Saturday for religious reasons.

That is the end of the quotation. I wish I had time for more like it for there are more to be had.

When I listen to stories like that and when I look around at my friends who have stood firm, and again at my friends who have deserted, it only intensifies the conviction that has been hammered home to me time and again in my own personal experience, that it pays to stick. It pays in contentment. It pays in self-respect. It pays in the knowledge of having done the right thing. It pays in the respect of your neighbors, and your employers, if you have any. It pays in treasure laid up in Heaven. And if you have the right kind of grit it pays in treasures laid up in this world. From every point of view it pays to stick.

It does not pay to desert.

MARRIAGES.

SCHMIDT-VAN SICKEL.—In Plainfield, N. J., at the home of the bride's parents, Mr. and Mrs. I. N. Van Sichel, December 12, 1905, by Rev. A. H. Lewis, D. D., LL. D., Eva Louise Van Sichel and John Harold Schmidt.

BREECE-DAYTON.—At the home of the bride's parents in South Plainfield, N. J., November 29, 1905, by Rev. Henry N. Jordan, Charles F. Breece of Metuchen, N. J., and Elizabeth N. Dayton.

DEATHS.

GREENMAN.—George S. Greenman was born in Mystic, Conn., July 13, 1826, and died in Westerly, R. I., December 1, 1905.

The larger part of his life had been spent in Westerly, for it was here his business interests centered. His regular calling had been that of a ship-builder, but he had intimate relationship with various other business in our city. He had been one of the directors of the National Niantic Bank, and had also been president of the Niantic Savings Bank. He was married, Feb. 14, 1854, to Patience Crandall, with whom he lived until her death in 1894. In 1842, Mr. Greenman became a member of the Pawcatuck Seventh-day Baptist Church, by letter from Mystic, and for sixty-three years he continued in the fellowship of that church. He was interested in denominational affairs, having been a member of the Board of Managers of the Missionary Society for a number of years. He also had an interest in the education of our youth, and gave to the support of our institutions of learning, endowing a scholarship at Alfred and answering calls from Milton and Salem with liberality. He had been in feeble health for some time, but since the death of his brother, Captain William Greenman, about the first of November, he failed rapidly, and after only a few days of suffering, fell asleep, Friday, December 1. Of a family of seven, four brothers and one sister are dead, two sisters remaining, Mrs. Jane Wilcox of Westerly and Mrs. Susan Williams of Norwich, Conn. C. A. B.

JOHNSON.—Mrs. Ellen Maxson Johnson was born near Petersburg, N. Y., Feb. 15, 1851, and died at Nortonville, Kansas, November 25, 1905.

She was the youngest daughter of Randall and Deborah Maxson. In 1856 she came with her parents to Peoria County, Illinois. She was married to Lewis H. Johnson, April 2, 1874. They settled at Farina, Illinois, in 1883. In the same year, she became a Christian and joined the Farina Seventh-day Baptist Church. She came with her husband to Nortonville, Kansas, in October, 1903. Her church membership was soon transferred to the church at her new home, where she was a member at the time of her death. A husband, three sisters, three brothers, and a wide circle of other relatives and friends are left in bereavement.

G. W. H. MOORE.—Mary Anne Jones Moore was born in Kent, England, May 19, 1844, and died at New London, N. Y., December 7, 1905.

She was married to Wm. Moore in 1863. In company with her husband she came to America, arriving at Greenway, N. Y., April 27, 1875. During revival services conducted by Rev. E. B. Saunders, she was converted. In the family Bible, which is prized very highly by her husband, I find these words, in the handwriting of Bro. Saunders: "Mary Anne Moore born into the Kingdom of God, March 16, 1898." She embraced the Sabbath, was baptized, and on May 14, 1898, united with the First Verona church, of which she has remained a faithful and consistent member. Most of her life has been marked by great suffering, and for several years past she has been almost helpless. She welcomed the hour of death, and went trusting in her Saviour. Her husband and one son survive her. Funeral services were conducted at the First Verona church, Sabbath morning, December 9, by her pastor A. L. Davis. A. L. D.

PALMER.—Rosella Ann Palmer, daughter of David and Phebe Edwards Palmer, was born in the town of Hopkinton, R. I., Aug. 16, 1822, and died in Rockville, R. I., Dec. 7, 1905.

She was united in marriage to John R. Green in 1854. One child was born to them, who survives his mother. Mr. Greene died in 1902. At the age of thirteen she became a subject of saving grace, and was baptized by Eld. Christopher Chester, and united with the First Seventh-day Baptist Church of Hopkinton, previous to the organization of the Rockville church. June 20, 1874, she joined the Rockville church by letter, retaining her membership till her death. She was a woman devoted to her family and home; of generous impulses and ardent friendship. She suffered much, and of late often longed for the hour of her release. But for some wise purpose she was continued with her children to this ripe old age. At last her request was granted, and now she rests in peace with her Lord. A. M. 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.

Nov. 25. Abstinence for the Sake of Others. 1 Cor. 10: 23-33
Dec. 2. Nehemiah Rebuilds the Walls of Jerusalem. Neh. 4: 7-20
Dec. 9. Reading and Obeying the Law. Neh. 8: 8-18
Dec. 16. Preparation for the Messiah. Mal. 3: 1-12
Dec. 23. The Character of the Messiah. Isa. 9: 1-7
Dec. 30. Review.

LESSON XIV.—REVIEW.

Sabbath-day, Dec. 30, 1905.

Golden Text.—"Thou crownest the year with thy goodness."—Psa. 65: 11.

The Lessons for this quarter have been taken from eight different books of the Bible. Aside from the Temperance Lesson and the Christmas Lesson all have had to do with the period of the Captivity or the early part of the Restoration of the Jewish nation.

The two lessons in the Book of Daniel remind us that there is a time of testing in every man's life, and that some fail like Belshazzar, and that some like Daniel stand the test with credit to themselves. The time of Captivity was the great testing time for the Jewish nation.

Lesson 3 shows that Jehovah was not defeated when the nation was carried away into captivity. When the time came he used King Cyrus as his instrument to bring his people back, just as he had used King Nebuchadnezzar to punish the people. Lesson 4 gives us a glimpse of the discouragements that beset those who would restore the things that had been destroyed, and shows particularly the enemies that had to be faced.

The Lesson from the Book of Zechariah is one of great encouragement. The prophet's words not only served to make the Jews of that age understand that there was a power beyond the human to help them, but are also a source of encouragement to us in the midst of whatever difficulties we may be.

Lesson 6 teaches us that opportunity means responsibility. Esther presents a noble example of going into danger for the sake of others.

Lesson 7 shows us something of what an enthusiast may accomplish in the service of Jehovah. Ezra was an enthusiast, but he used business methods.

The three lessons from the Book of Nehemiah show us what can be accomplished by one who is both a man of prayer and a man of action. Although Nehemiah was hundreds of miles away from Jerusalem what was going on there was a matter of great concern to him. The rebuilding of the walls was a matter that required great skill in management as well as intense devotion to the cause of Jehovah. The revival of interest in the law of God is the token of the laying of another foundation as important as the foundation of the walls of Jerusalem.

Lesson 12 enforces the principle of sincerity in dealing with Jehovah. We ought not to expect that he will regard us unless we give heed to his precepts. He is ready and willing to bless us, if we will only let him.

QUARTERLY MEETING.

The Quarterly Meeting of the churches of Southern Wisconsin and Chicago met with the church at Walworth Wis., November 10-12, 1905. The weather was fine and the attendance fairly good, especially on Sabbath-day. The Walworth choir, and the Nelson, Wells, Johanson, Polan quartet furnished excellent music. The first sermon was by the new pastor of the Milton Junction church, Geo. W. Lewis, on Sixth-day evening. Theme: The Judgment as an Incentive to Holy Living. Texts: Romans 14: 12, and 2 Cor. 5: 10. He treated the subject under the following heads: 1. Reasons why God brings

men into judgment. 2. All must be judged; this includes good conduct as well as bad. 3. The need of preparation through faith in Christ.

On Sabbath morning, the sermon was by Rev. T. J. VanHorn of Albion. Text, Hebrews 4: 7. He urged: First, the importance of activity, surrender and service to-day; second, the duty of obeying the voice of Jesus, especially as recorded in the Bible; third, the sin of hardening the heart by neglect or disobedience.

On Sabbath afternoon, a service was held in memory of Rev. Oscar U. Whitford, D. D. At that service, Pastor VanHorn, of Albion, read a lesson from 1 Timothy, fourth chapter, and prayer was offered by Dr. Platts. M. G. Stillman spoke tenderly of his personal acquaintance with Dr. Whitford, when the latter was pastor of the Walworth church. O. S. Mills, pastor at Rock River, gave a biographical sketch of Dr. Whitford, and spoke of his high appreciation of him as a man deeply consecrated to his work, as a wise counsellor, and one who was devoutly loyal to all the interests of the denomination. Rev. Dr. Platts spoke in his usual impressive manner, of his pleasant personal relation with Dr. Whitford, and of his work as Corresponding Secretary of the Missionary Society, which important position he had filled with great fidelity. President Daland of Milton College spoke tenderly, expressing his high regard for Doctor Whitford, his esteem of him, as a man of deep piety, one who had been like an elder brother to him. He also spoke of Dr. Whitford's relation to our denominational work. The choir of the Walworth church sang appropriately, and at the close of the service Mrs. Leo Coon Whitford sang "Crossing the Bar." The memorial Service ended with benediction by Dr. Platts.

The Secretary of the Quarterly Meeting was instructed to forward to Mrs. Whitford an account of this Memorial Service, together with an expression of Christian sympathy and love from Quarterly Meeting, to her in this hour of bereavement.

At the same time the following resolution was adopted, which the Secretary was ordered to forward to Rev. L. E. Livermore:

Resolved, That this Quarterly Meeting, having learned of the recent dangerous illness of Rev. L. E. Livermore, who was once a member of this meeting, and the beloved pastor of the church at Walworth, gives devout thanks to God for Brother Livermore's restoration to health.

In the evening, President Daland gave an address on "Christian Education." He defined and illustrated education as that which fits each person for his especial work. He showed that Christianity has taken no small part in the advancement of civilization. The education of the Middle Ages was in the hands of the church. The highest ideal of education is found in the Christian college.

The meeting on First-day opened at ten A. M., with a devotional service conducted by Pastor Stillman. O. S. Mills then read a paper on "Education as a Moral Force." After a song by the college quartet, Dr. Platts spoke on "Denominational Readjustment." He urged the necessity of unity in faith and in fundamental facts. He set forth the importance of unity in effort, of sacrificing a part for the good of the whole. He explained and commented on the changes in denominational polity made or proposed at the Conferences of 1904-05.

In the afternoon, Brother Herbert Polan spoke of the observations and experiences of the Quar-

terly Meeting during the past summer. Prof. E. B. Shaw then preached from Prov. 29: 18. Vision is a priceless gift. It is here used figuratively. The thought is, where there is no divine revelation to guide, the people perish. Every life has its ideals. High ideals followed, lead to success. The vision of Christ is the highest ideal."

The Quarterly Meeting adjourned with the general feeling that it had been one of the best. The next session is to be held with the Albion church. O. S. MILLS, Sec'y.

Nov. 14, 1905.

THOUGHTLESS CRITICISM.

It often happens that complaint and criticism are made, under momentary irritation and with thoughtlessness which does injustice to the better sentiments of men. A story which is not new, is given below, which illustrates the fact that there is a world of latent sympathy and regard, in the hearts of people, which makes quick response to actual suffering. Here the story:

It was on a Pennsylvania sleeping car coming east. All of the passengers had retired except one man, who, holding a crying baby in his arms, moved wearily up and down the car, and kissing the downy head of the child, and speaking softly and gently to the troubled little soul as he sought in vain to quiet it. A man is good for many things, and sometimes good for nothing, but when it comes to tranquilizing an irritable infant, he realizes how largely his usefulness is impaired, and his pride is humbled into the dust. A woman with a falsetto voice, who had just awakened out of slumber, put her head out of a berth and yelled, in a tone of the deepest indignation: "Take that child out of the car!" And as if this was the signal for concerted action on the part of the passengers, one who had formed a combination of three different keys, and for one hour and fifteen minutes had been making the night hideous with youthis snoring, I suddenly roused up and snarled out "Why don't you carry that child to its mother?" And then a chorus of emphatic protests echoed along the car: "This is a gross imposition; where is the conductor?" The man with the child halted for a moment, his mouth quivered, a sob choked in his throat. He drew the frail body down close against his breast, and kissed with infinite tenderness the tear-filled eyes, and then said, while the volley of protests was hushed a moment, "I would take the baby to its mother—God knows how I would like to—little one has been crying for her ever since we left her. But I cannot take it to its mother, for she is in the baggage car in her coffin, and we are taking her back to her old home where she may sleep until Jesus comes, under the blue sky where she played as a child. The baby misses the touch of her hands and of her mouth, and O, we both miss her so much!" Then the sounds of a strong man's sobs unrepressed filled the car. In five minutes twelve women were in the aisle of the car, headed by the fat man in dress uniform, each woman with a wealth of tenderness in her face, and the fat man sobbing as if he had lost his best friend. "Forgive us we didn't know. Poor little darling! You lie down and sleep; we will take care of the baby." The tired child laid its head down on a motherly woman's breast and was sobbed to slumber by a lullaby. How often, in the way of life, our largest pity would be folded about broken hearts, if we could only understand, and thus the weary way he sweetened to the sons of men, by pouring the blam of Gilead.

MILTON COLLEGE.

The corresponding secretary of the Education Society, Dean Main, has handed to the RECORDER certain letters from college presidents which were parts of the reports made to the Education Society at its late annual session, but which will not appear in the minutes of the Education Society in the forthcoming Year Book. The following is from Doctor Daland, president of Milton College:

Milton College is strictly a college of general culture, laying stress on a broad preparation for life secured by the harmonious development of the faculties of the student in an atmosphere of sound religion and morality. The influences surrounding the students are of the very best, and the results obtained by the college are best seen in her worthy graduates. The entrance requirements and required college studies are now made exactly to agree with those at the University of Wisconsin, with which the college is kept in close touch. The facilities for special work are increasing from year to year, and more lines of advanced elective work are constantly offered. More and better courses in English are offered than in any other college in Wisconsin except the University. At present the college is stronger in classics, languages, and general literary work than in science, but with our increased equipment when the new "Whitford Memorial Hall" is finished, this can no longer be said.

Milton College can claim support from our denomination and now more than ever needs the support of all our people, east and west. On account of the increased endowment and wealth of other colleges, Milton College depends for her students more than ever on our own people. She must be put on a level with other colleges as soon as possible, for when other students go elsewhere, our Seventh-day Baptist young people are tempted to follow their example. Of the one hundred students in Milton, nearly all are Seventh-day Baptists, and five are preparing for the Gospel ministry. Our two quartets laboring this summer in evangelistic work are an evidence of the character of our students and the very best ground for the sympathy and help of the people.

Two chief needs must be put before the people: 1. The need of sufficient funds to complete the "Whitford Memorial Hall." This will cost over \$20,000, and only one-half of this sum is pledged. The trustees are determined not to run into debt, and are proceeding only as fast as the funds in hand warrant. Hence we must have more money to complete this work or the college will continue to suffer for the lack of adequate facilities for scientific work.

2. The need of sufficient endowment to employ two new professors: a professor of physics and chemistry, and a professor of history and political science. It is also desirable that the present meagre salaries paid to the self-sacrificing professors already laboring beyond their time and strength be increased. These much desired ends cannot be accomplished without a largely increased endowment.

The nature of the case compels us to depend on our own people for the endowment necessary. Other people will not put money into our colleges. This we must do ourselves. On account of the competition mention, Milton needs this help more, in some ways, than any other of our colleges. She is in a position to be of the greatest service to the young people of the West and the Northwest, who, if they do not come to Milton, will not

go to our colleges in the East. We must hold them to our own school or lose them. They are our main hope for the future. They are now tempted to other institutions because of the meagre facilities and equipment at Milton. For honest work well done there is no better college in the world than Milton. But in comparison with her needs and her position there is hardly a college in a worse position than she. She *must have money and she must have it soon*, if the West and Northwest, the strongest and most hopeful parts of our country for Seventh-day Baptists, are to keep long an institution of learning suitable to the needs of the time. Without increased endowment Milton College must go down before the tide of progress in the educational world. When she goes down, the Seventh-day cause will go down with her in the West. Our school is the vital organ which must throb with life if we are to live.

SALEM COLLEGE.

It has been some time since you have heard from Salem College through the columns of THE RECORDER, and I take it for granted that all the friends will be glad to hear now. The fall term was a very pleasant one, with a registry of fifty-one students in all. We are now just entering upon the work of the winter term, with prospects of quite an increase in the attendance. Of course the spring term will be more than twice as large as the others.

The conditions in Salem are improving all the time, and we are hopeful for the future. Several reverses in the oil business have pinched so many of our friends, that the proposed new building will have to wait another year, at least, before it can be undertaken; because the people here were expecting to furnish the money for the building. They are also doing nobly toward furnishing funds to run the school. The close of last year found us over \$900.00 in debt. The pledges made two years ago at Conference had tided us over a year and half, besides paying the debt, at that time due; but we had to run behind during the last half of this year. Four hundred dollars of this debt was paid during vacation, and we had to open the year's work with a debt of \$500.00, and very little pledged to meet running expenses, as most of the old subscriptions had expired.

This made a very discouraging outlook, and we did have a blue time indeed when salaries became due and no funds in sight to pay them. The burden became so heavy that we scarcely saw an hour for six weeks, free from distressing worry, excepting when too sound asleep to dream. Finally, in sheer desperation, we started east to tell the friends.

Two weeks spent in New Jersey, New York and Rhode Island resulted in gifts amounting to, and more than \$700.00, which greatly lightened the burden, paid every bill for the fall term, and all but about \$200.00 of the debt. There are many other friends whose eyes may fall on these lines, who could not be seen; and yet we believe they too will be glad to help clear up that debt. We will therefore be watching the mails and trusting that the Lord will send the amount needed to bring us through the year, out of debt. This is our only hope. We must keep out of debt.

We are now trying to secure another five-year subscription, sufficient to take the College over five years without such worry over funds. This will be splendid. The writer will feel easier about leaving the College, if funds for five

years are pledged to run it. Therefore, if any one having unpaid subscriptions shall see these words, there could be no better time to help us out than this. And if any desire to join the five year list, to pay a small amount annually, we shall be glad to add their names to the list. If some one wishes to make a Christmas gift now toward the debt of \$200.00, or toward the salaries for December, that will cheer our hearts.

It is wonderful how the Lord has led Salem College more than sixteen years, with no endowment to speak of, and yet with help in time of need, sufficient to keep it practically out of debt. It has been a blessed work, and many of our friends have also enjoyed the blessings due the cheerful giver.

THEO. L. GARDINER, President.

DEC. 10, 1905.

LOOK TO YOURSELVES.

"I can not sweep the darkness out, but I can shine it out," said John Newton. We can not scourge dead works out of the church, but we can live them out. If we accuse the church of having the pneumonia, let us who are individual air-cells in that church breathe deeply and wait patiently and pray believingly, and one after another of the obstructed cells will open to the Spirit until convalescence is re-established in every part.

Special Notices.

The Battle Creek Seventh-day Baptist church holds its services every Sabbath at 11.30 o'clock, in the Peterson Block, No. 33, 3rd floor, Washington street, Battle reek, Mich. Sabbath school at 10.30. Visitors are most cordially welcomed, and Seventh-day Baptists who may be stopping in the city are especially invited to attend.

JNO. KOLVOORD, Elder.
E. D. STILLMAN, Clerk.

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

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

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

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"AND THOU, BETHLEHEM." We love to think of Bethlehem, That little mountain town To which on earth's first Christmas Day Our blessed Lord came down. A lowly manger for his bed, The cattle near in stall, There, cradled close in Mary's arms, He slept, the Lord of all. If we had been in Bethlehem, We too had hasted, faint To see the babe whose little face Knew neither care nor pain. Like any little child of ours He came unto his own, Though cross and shame before him stretched His pathway to his throne.

If we had dwelt in Bethlehem, We would have followed fast, And where the star had led our feet Have knelt ere dawn was past. Our gifts, our songs, our prayers had been An offering as he lay, The blessed babe of Bethlehem, In Mary's arms that day. Now breaks the latest Christmas morn! Again the angels sing, And far and near the children throng Their happy hymns to bring. All heaven is stirred! All earth is glad! For down the shining way The Lord who came to Bethlehem Comes yet on Christmas Day. —Margaret E. Sangster.

The Christmas Idea.

The ordinary features connected with the history of Christmas need not be repeated at this time. It will be helpful, however, if larger and better ideas concerning what Christmas means and what it ought to teach, are entertained year by year. In general, Christmas means the revelation of divine love through an individual life. That idea begins with the conception of God as an All-loving Father. Whatever is best in the idea of fatherhood should appear in all our conceptions of God. Fatherhood on his part demands that the relations between Himself and His children should be intimate, tender, constant, and helpful. God's strength should be expected as a constant help, supplementing the weakness of His children. God's love and mercy should be apprehended as the basis of redemption and help. The wisdom of God should be sought as a constant instructor and guide, for children who are comparatively ignorant and liable to go astray. By some such analysis as this, we ought to rise to the idea that however and whenever God is revealed, He appears as the Ever-Living, All-Loving and All-Merciful Father of men. Christmas brings the message that such a Father has been revealed in a babe, in a boy, in a man, Jesus, the Christ. God must be revealed to us in lives of individual men in order that our true relation to

Him can be grasped, and in some good degree, comprehended. The deepest philosophy and the highest demands of religion unite in the Babe of Bethlehem. Much that is best in human experience centers in the birth of children. The glory of parenthood, the innocence of babyhood, and the promises which gather around a new life, ought to secure many of the richest and most helpful experiences in human life. It was neither chance, nor the abstract fulfillment of prophecy, nor the realization of the dream of the "Wise men" which brought the Babe of Bethlehem. God, the Father of all, by the self-imposed obligation of His own love, came into touch with all the world, through that Babe, as he could not come in any other way. Hence Christmas time and the Christmas idea touch all babyhood and glorify all parenthood as no other idea connected with religion does. It must be that the Christmas idea will always enfold, emphasize and glorify babyhood, childhood, and motherhood.

Jesus the Child.

THE record we have of the life of Jesus from babyhood to manhood is brief almost to nothingness. Nevertheless, what little we know is so lighted up by the manhood of Jesus, the Christ, that his life as a youth will always have deepest meaning and richest lessons for the young. Thus it is that the Christmas idea and the Christmas time have peculiar and lasting interest for children and for young people who are entering into the duties and responsibilities of adult life. At this point the Christmas idea reaches with no uncertain hand into the whole field of immortality. As soon as life begins to make choices and establish character, it takes hold of the life beyond, even though knowledge of that life and clear conceptions of what it will be, are meagre. One can not be conscious of the results of actions which grow from personal choices without taking hold of the far distant but eternal result which moral choice always involves. Thus it is that the deepest consciousness of personal obligation is awakened by right conceptions of Christmas. These deeper experiences of humanity flow from the right conceptions of Christmas, naturally. Parents and teachers can illustrate and enforce them in many ways, thus adding to the enjoyments of Christmas, best of moral and religious lessons.

Redemption

HOWEVER the word redemption may be defined, and whatever theory one may build concerning it, Divine love must always unfold into the idea of our redemption as children of God. This is not only from sin and its consequences, but from those temporary and earthly hindrances and environments which make the spiritual side of life

incomplete, while we tabernacle here. A Divine Father, loving, wise, compassionate, and forgiving, places Himself under obligation to redeem his children. The idea of Christ as Redeemer, as one who unfolds and exemplifies the redeeming love of the Father, ought to be a permanent part of the Christmas idea. It should be a direct call to repentance, obedience and much loving service. Christmas, if rightly apprehended, will be, in a common phrase, "a time for conversions." Every heart which enters into a just conception of Christmas, will realize proportionate need of Divine help, Divine cleansing,—redemption. The RECORDER attempts this analysis of Christmas for the sake of teachers, preachers, parents and others whose influence, expressed in words and in life, determines the conception which young children gain of Christmas, and of what it means. It is a gratifying fact that those who conceive of Christmas from the higher standpoint, are careful to teach children the blessedness of giving for others, as well as of receiving for themselves. For example, in many of our Sabbath Schools, the public services and the private instruction connected with Christmas, are turned toward the development of the spirit of helping others. Children bring gifts for those who are less fortunate than themselves, and are taught that they best serve Christ who blesses them, by bringing something for others whom Christ loves. Family life will always cultivate gift-giving to its own immediate members, at Christmas time. This is well. Christmas time should be made a glad and glorious one to each child in each home, because of something received; but the cultivation of selfishness must be avoided by adding the thought of being helpful and generous, and cultivating the expression of it, so that the child will give from his own store of blessings, something for others. While the fact of receiving gifts centers in the family, the RECORDER urges that the giving of gifts be taught and encouraged through such public services as naturally come in the Sabbath School and the church, at Christmas time.

Forgetting Imperfect Views.

PROTESTANTS, especially the Puritan branch, rejected Christmas because of false teachings with which it had become associated. The lower conceptions, which are indeed undesirable, are best eliminated, by the incoming of higher conceptions like those we have spoken of above. We shall have very little need to condemn what has been false and imperfect in connection with Christmas if the higher and better ideas are developed and enforced. In this case, as always, the imperfect, the incomplete, and the false are removed by the incoming of something better. To denounce evil is comparatively useless, when the