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A WELCOME.

A. H. L.

All hail and welcome, Coming Year,
Although thy coming crowds
The burial of thy brother
Whom we loved, as one familiar grown,
But whom we can not wait to mourn
Because thy coming hastens,
And we must turn to greet thee.

The joyous bells that herald
Thine approach ring loud
Above the dirge of his departing,
And short farewells our lips
Must frame, that they may sing
Such praise and welcome as
A new-born year, and strong, may claim.

So many treasures with the
Encoffined year were carried out!
Unfinished work, plans incomplete,
And ardent hopes unrealized
Are heaped upon his grave, where
Forgetfulness, like winter snows
Gives deeper burial.

We hail thy coming, for
Thou bringest chance to try again.
Holy longings, pure desires, and
Re-born hopes for better things
Remain, in spite of what the old year
Carried far, like ebbing sea-tide,
Beyond the reach of nerveless fingers.

Bring us, we pray, more wisdom
Than we yet have known,
More strength and firmer hold on truth,
Lest what we seek, again
Becomes as treasures lost, when
Thou shalt go and leave but
Empty hands and sobs of vain regret.

Grant thou this prayer; and here
Between his funeral and thy entrance,
Our lips repentant pour this promise:
Each coming day of thine shall find us
Opened-eyed to see the path
By Wisdom traced, our ears
Intent to hear and heed her words.

Thus taught, and by our ignorance
Urged, all lessons good
Learn well, we will, until mistakes
And failures turn to blessing,
And sorrow changes into comfort.
Thus transient, gliding years
Shall teach, unending Life to prize.

Jan. 1, 1906.

The New Year. THE RECORDER sends New Year Greetings to all its readers. One of the greatest blessings in human experience is the privilege of trying again. Life is a school. A school is made up of continuous opportunities. A good school furnishes frequent opportunities for review. Few lessons are perfectly learned at first. Experience is a constant factor in education. To know what

mistakes have been made is a help in correcting them. The passing of hours and days is a supreme blessing. Without this provision, life would stagnate and progress would be impossible. The passing of time means progress on the part of every wise and obedient person. To have learned something concerning truth is the best preparation for learning more. Proper food sharpens appetite. Without hunger there is neither health nor growth. As hunger is a natural instinct and a blessing, so imperfect knowledge, if it stimulates us to further effort, is a blessing. In this sense mistakes and failures are blessings. The reader will fail at an important point if he does not learn from the New Year the value of "letting the dead past bury its dead." Successful life is made up of weariness and rest, hungering and eating, longing and attaining, hoping and determining. Whatever cultivates the desire for more and better things, is a blessing. Even indolence and indifference are negative blessings, if change of time and circumstances awakens men from sleep, and shakes them from the stupor of indifference. It is well to make the New Year a time of rejoicing, but that rejoicing must be more than empty merriment, if we would gain real good. Repentance and rejoicing ought to go hand in hand, at the New Year. Even those who have done much, have reason to repent that they have not done more, while those who have been negligent or openly disobedient, ought to lie down in dust and ashes long enough to secure that repentance which needeth not to be repented of, and so rise to newness of life.

See Life in a New Light. New Year will not do the most and best for us unless each is able to see himself, his life, his duty, his aspirations and his destiny in some new light.

We know a little boy who goes to an east window, at sunrise, holding a glass prism in his hand and waving it in countless positions, while it creates shifting rainbows upon the opposite wall. Two mornings ago he began waving it while the clouds covered the sun, preventing the birth of rainbows. For a moment he could not understand how that could be. It was about the hour when the rainbows were formed yesterday; he was at the same window through which the incoming light on the day before had made all the dining room glorious with rainbow spots. It was his first lesson, teaching the fact that there are times in human life when the sun does not shine. He was comforted when assured that the sun would shine after the clouds had gone by, and the rainbows would be born again when he should wave the lense in

the sunshine. Not otherwise is a human experience, with children older than this babe of four years. There are times when the New Year is cloudy, when no sun-rays wait to give birth to rainbows. He has learned little of Divine love as it appears in human experience, who does not know that the clouds will roll by, the sun will return, God will remember the world, and the rainbows of hope will glow again. This lesson ought we to learn this New Year, whatever else we may learn, whatever else forget. Let the joy of the New Year deepen into faith that the past will bury its failure and cover its mistakes, if we take up the future with new hope and stronger determination to do whatever is right. Nothing that is of value to earnest and obedient souls, goes into the dust heap of the past; even lost opportunities find resurrection in new opportunities and better results. Along this line of thought the RECORDER seeks to make these days of the New Year more helpful to you. If you have been really neglectful and disobedient, we pray that tears of repentance may clear your vision, and that the coming days of 1906 may bring, blessings from God, greater, stronger, holier longings and the accomplishment of better things, at your hand. The mistakes of our lives pain God,—we speak reverently. He does not take delight in recounting them, nor in punishing us for them. The rather does He rejoice when He may send them into the land of forgetfulness and "as far as the East is from the West," may remove our transgressions and their results, from us. We rejoice in the cleansed record of past life, Our Father in Heaven rejoices over it more than we can. Because He thus rejoices and His love waits to give us another chance, we should rejoice also. Turn your face toward the light again and with strong step, earnest purpose and obedient heart go out into the New Year where something better awaits and something larger will be found by every one who seeks to know and to do the Divine will. So let the love which the Christmas time revealed and the joy which the New Year brings, because another chance is yours, unite to make life glad again, purer and nobler than it has ever been before.

Not a Time for Mourning. Some years ago a noted newspaper man wrote a poem of surpassing beauty, in many respects. He was a dissipated man. The story is told in this way. Late in the evening of the last day of the year, a Carrier-boy came into the room where this editor was carousing with other half-drunken companions, seeking someone to write for him. "A Carrier's Address for next morning." The editor, although scarcely able to stand,

leaned against the wall of the room and wrote a poem, matchless in beauty and power. Through it all ran the sad refrain of his own dissipated life, which found expression in one verse.

"This is a time for memory and for tears."

The New Year is always a time for memory. Too little do we appreciate how great a blessing memory is. There are things we would fain forget, but there are many more which it is a supreme blessing to remember. Whether what we remember will make the hours of the New Year a time of tears, will depend upon how the departing year has been spent. If there has been open disobedience, if we are conscious that duty has been neglected by design, or through indifference, if one has known the way of right and turned from it, or deferred the doing of that which is demanded by high and holy considerations, he ought to weep. No memory will be adequate for the New Year which does not bring tears to such an one. On the other hand, if one has striven earnestly and well to fill the year with such obedience, such loyalty to duty and truth as God demands, there is no cause for tears, even though memory may reveal much imperfect and unfinished work. Whether one should weep and repent, must be determined by himself. But above all else at the New Year time, men should be honest with God, forgetful for the time of what other men may know or think, because we stand in the immediate presence of the Judge of all the earth. Imperfections and uncompleted work that are not the result of duty neglected, or of disobedience, are holy and helpful incentives to new endeavor for better things. It is as though an artist, having done his best to-day, sees his picture in the light of to-morrow, from a new standpoint. Seeing it thus, his brush hastens to complete what was unfinished yesterday, and to add those shadings of color which new light demands.

Long Articles.

Want of balance is a common defect in human affairs. The RECORDER has been criticised sometimes because its pages are not always filled with "original matter." Such suggestions were frequent in the Conference Committee on Tract Society Interests, at Shiloh last August, and at Nortonville in 1904. The response made to an appeal for original articles on "Aggressive Sabbath Reform" last year, opened an era of original matter for our columns which was very gratifying. A large amount of such matter has appeared in the RECORDER during the last twelve months. The valuable papers and addresses presented at the Convocation in Plainfield, and at the Conference in Shiloh have furnished us original matter of a high grade. These papers have been thoughtful, scholarly and instructive. But the publication of them has brought some sharp criticism because of their length, and from a few persons, who deem them undesirable in a religious paper, because they "have been too scientific and too literary." Considering the number of departments into which the RECORDER is divided, the criticism on long articles is well taken. Concerning the scientific and literary value of the articles, it is not. The readers of the RECORDER are entitled to the best things we can secure, so far as scientific and literary merit are concerned, even if the same things can be secured elsewhere. We are glad to believe that the RECORDER forms the central

figure in the reading matter which comes to many homes; as such, it ought to give the best on whatever theme it speaks. But it is best that our correspondents consider the objections against too long articles.

Long Articles Unread.

The strongest objection to long articles, in a paper like the RECORDER, lies in the fact that they are not read. However good they may be, the majority of our readers do little more than glance at them. Probably not more than ten per cent of the readers attempt articles which fill more than one page, while ninety per cent read that which fills not more than half a column. Probably less than five per cent of our readers preserve long articles for future reference. Nevertheless, there are instances in which the publication of long articles is justifiable, for sake of the few. The limited space of the RECORDER and the demands connected with its departments require the breaking up of long articles, and their continuation for successive weeks. This is a misfortune of which writers justly complain. This is especially true of sermons and addresses, and in some degree of permanent reports from Societies and Boards. Papers, sermons, etc., which are important as permanent history can not be shortened beyond certain limits, without essential destruction as to their value. When all has been said, long articles are not an unmixed evil and short articles are not always valuable. But the RECORDER will aim to avoid both evils, as far as possible, while it continues to invite and welcome original matter. It invites the wholesome criticisms and suggestions of its friends, together with their "boiled down" ideas. Its crowded space must be an explanation to some correspondents whose communications are in hand but have not yet appeared. If brevity is the soul of wit, it is also the best assurance that what men write for a newspaper will be read. The article that "wastes its sweetness on the desert air," because it is unread, comes nearer finding burial than publication. People may be too clamorous, for short sermons and short articles, but they are thus clamorous, and preachers and editors must give some heed to their demands. It can not be denied that "Art is long, and time is fleeting." Life is strenuous and most men are always on the verge of weariness, if not "on the jump."

No characteristic of the Bible is A Truth-telling more prominent and potent than the plainness with which it sets forth the weaknesses and sins of its heroes.

A book less saturated with truthfulness would not do this. Take Isaac for an example. He succeeded Abraham as his heir, and God renewed the promised inheritance, to him. His life is marked by but few important incidents. It was a tame likeness to his father's strenuous career. It lacked the heroic and noble experiences which mark the history of Abraham. He was weaker in faith, more half-hearted in purpose. The mildness and gentleness of his character border upon inefficiency. He could imitate and obey, but he could not imitate nor lead. The brightest spots in his history are in his early life. Prominent among these are his brotherly treatment of Ishmael at the burial of their father, and his patience under the abusive treatment of the Philistines during his residence in southern Palestine. His weakness and goodness are seen

in the fact that although his wayward son, Esau, had contracted a forbidden marriage with the Hittites, he was willing to grant him the patriarchal blessing which, in form, at least, invested him with the promised inheritance. The transactions detailed in the twenty-seventh chapter of Genesis, present a sad picture of weakness in Isaac's old age. The fact that God overruled them for good does not excuse this weakness, the recklessness of Esau, nor the cunning deceit of Jacob and Rebecca. Isaac's sons were strange natures strangely contrasted. Esau was wild and reckless, caring more for momentary satisfaction than for future interests. Weary and hungry from a hunting trip, he sold his birthright with all its sacred prerogatives, for a mess of bean soup, which the economical Jacob had prepared. When he saw what he had lost, he pleaded impetuously for the treasure he had thrown away so thoughtlessly. On the other hand, Jacob united the weakness of his father and the shrewdness of his mother to a degree that made it easy for him to become crafty and deceitful. His service with his uncle Laban for many years was well calculated to foster the treachery that led him to supplant his brother by taking advantage of his father's indulgence and credulity. Laban was a rogue, and the intercourse between him and Jacob was a continual scene of "diamond cut diamond." But God's word tells the truth.

ALFRED UNIVERSITY.

The corresponding secretary of the Education Society, Dear 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 Davis, president of Alfred University:

Alfred University closed its sixty-ninth year, June 22, 1905. The year was in many respects successful and gratifying. The attendance, which has been gradually gaining in recent years reached the total registration of 305, different individuals. One hundred and thirty-one of these were in college, ten have been taking regular and special courses in the Theological Seminary. Thirty-five have been registered in the Ceramic School, and the remainder of the three hundred and five, which includes no duplicates, have been registered in the Academy.

It is the aim of the University to maintain the highest standards of educational efficiency in all these departments, and it is gratifying to feel that these efforts are meeting the hearty approval of the public, as is shown by the increasing attendance in all departments of the university.

During the past year much earnest thought and attention have been given by the faculty to the problem of enriching the social and moral life of the students, and aiding them to avoid harmful tendencies in associations and amusements and recreations which constantly enlarging numbers tends to induce. This thought and work upon the part of the faculty have met a wholesome co-operating sentiment among the students, and have crystallized into the appointment of a Social Committee elected jointly from the faculty and the student body. The students have shown a very laudable spirit of co-operation with this committee, and have cordially supported the faculty in the enforcement of severe

discipline in a few cases, where refractory students seemed incorrigible.

While the several faculties of the university have separate monthly and special meetings for legislative, administrative, and detail work, the several faculties have a joint meeting as a university faculty once each month, which is devoted to the discussion of educational, social and ethical topics which are of general interest and which promote the welfare of all members of the university.

These meetings have proved great sources of interest and edification for the members of the teaching force and have greatly enriched our university life.

The University Club, organized and maintained by members of the several faculties and upper classmen in college, has held weekly meetings in which lectures have been given by members of the faculty on themes of science, literature, art, religion, and morals. These meetings have broadened the knowledge, culture and sympathies of faculty and students alike, and have attracted many of the residents of the village.

The educational problem is the real problem of a college or university. Many attendant problems must of necessity enter into the main problem, but the chief function of educational institutions is constantly held in mind while we grapple with attendant problems in their true relation to educational problems. Alfred University believes that the problems of finance, of morals, and of religion must all be approached from the educational standpoint, and that any solution which ignores this standpoint is wide of the mark. Our attitude as a university, as communities and as individuals, toward social life, toward ethical problems and toward religious and denominational obligations and endeavor, must be approached from a background of enlightenment, broad and accurate knowledge, and refined culture. For these reasons we believe that while morality and religion are necessary accompanying requisites, for teachers in our university, and that denominational soundness is desirable; yet these are inadequate without an accompanying primary requisite, not only of learning and scholarship, but of pedagogical efficiency. We regret exceedingly that no more Seventh-Day Baptist young people are willing to add to their other admirable qualifications, sufficient educational breadth, thoroughness and pedagogical training and efficiency to enable them to fill more of the positions for which Alfred University is seeking instructors. For Seventh-Day Baptists as well as for all other people industrial education is coming to be more imperative. In recognition of this fact, Alfred University has broadened its courses to include the mechanic arts and agriculture. While some of us must be fitted for the city, the majority of us must make our living by industrial pursuits in the country. A scientific knowledge of agriculture on the part of our rural population will greatly enrich and strengthen the majority of our churches. Alfred University is striving to meet this need; and welcomes our young people to the enjoyment of its increasing facilities.

(Here follows a discussion of financial problems, which will form a separate paper for another time. President Davis's letter closes with the following reference to the Theological Seminary.—Editor RECORDER.)

The denomination will be particularly interested to know of the energetic, scholarly, and progressive work that is being done by the facul-

ty of the Theological seminary. Two needs for the seminary I wish to mention. One, and most pressing, is the need of more able, scholarly, consecrated young people sent in from the Christian homes, churches, and colleges of the denomination, to study for the Christian ministry. The churches need the more pastors. The world needs them as reformers and Christian leaders.

The second need of the seminary I wish to mention is, a little more liberal financial support from the churches. A very few additional hundreds of dollars will be sufficient to keep the seminary from running behind, and to supply the means for enlarged and aggressive work.

Dear Secretary—In closing, I wish to thank you for the earnest and able way in which you are taking hold of the office of corresponding secretary of the Education Society, and strengthening its efficiency and thereby strengthening the efficiency of all the beloved educational institutions of our beloved denomination.

THE COMPARATIVE MERITS OF WRITTEN AND EXTEMPORE PRAYER.

(Concluded from last week.)

Set forms of prayer and worship have been, in nearly all times, the products of periods of long continued calm and peace. In times of storm and stress where Christianity must contend with foes inward and outward, when new problems force themselves upon it for solution, when men's souls are aroused to new activity and zeal, taking the form of revivals or reformations, many old formularies are cast aside, and men express their deep convictions in such language as the crisis begets, and extempore, or properly, free prayer, takes a leading place in public worship.

To the discussion of this form of public prayer we shall now address ourselves. As, in the name of order and reason, there should never be any such thing as purely extempore or impromptu preaching, in the sense of an unpremeditated and unprepared sermon, much less should there be toleration of purely extempore prayer. There is seldom anything more pitiable and trying to the soul of the thoughtful worshipper, than to be compelled to listen to the redundancies, weak sentimentalities and thread-bare cant of prayers that, far from enjoying the highest freedom, can be called nothing but purely extempore, and in which the man who says them desperately clutches at the commonplace of thought and speech that float like chaff upon the surface of his memory. We have heard men perpetrate such things, and we have wished they could have been compelled to read a prayer. It is this kind of thing that has cast discredit upon free prayer just as the crude and unbalanced utterances of the man who is too indolent to prepare his sermons have set many against free speaking. Nevertheless there are merits in free prayer that are worth considering. These generally appear where written prayers are deficient. Free prayer has the merit of versatility. Being a new production each time it is made, it can be made to suit the exigencies and emergencies that arise. There come times of great public or private disaster, sickness or misfortune, when the people long to hear the strong desires of their hearts find expression in prayer. Or it may be a time of rejoicing and of triumph which calls for utterance of praise. It is not always that in formularies just the prayer can be found to suit the occasion. Here then, the minister's opportunity comes in. Here he can be a true leader and priest to the people, leading them to the throne of grace and

bearing the burden of their petitions to God.

Closely akin to this is the fact that true-free prayer aptly lends itself to the inspiration of the Spirit of God. Can we doubt that when a man in spirit and in truth tries to lead the devotions of his people, God rewards that effort by his peculiar benediction and favor? While the impersonations and eloquent utterances of the skilled actor may sometimes deeply move the spectator, they are not so apt to arouse him to action as the impassioned orator is. In the one case the artist is using the language, splendid and appropriate though it be, of another, in the other case, the man is speaking out of the fullness of his own soul. So, while written prayers may greatly please and deeply move, they can not so come from the heart as the prayers a man makes for himself. Was the prayer of Christ, as given in the 17th chapter of John's gospel, read or committed from a book? Prayers of this kind usually more closely resemble private prayer, and accordingly possess its merit of sincerity.

Again, free prayer, when worthy of the name, is the enemy to sloth. It compels to spiritual energy. For prayer, being communion with the Most High, is, or should be, the sublimest exercise of the mind. We report the man who fees reluctant to make a prayer in public without forethought and mental preparation, lest what he says should cost him naught and be unworthy to address to his God. A few, but very few, so attain that degree of spiritual culture implied in the apostle's injunction to "pray without ceasing" as enables them to think and express the right thing at all times. We cannot conceive how a man needs to greatly arouse his mind when he has a written prayer to say, for with sufficient attention to expression and other rhetorical details, he can do very well. But it is not so with free prayer. A man must be in a right frame of mind or he cannot pray. And right here we remark is a disadvantage of free prayer. As in free speaking the minister, and therefore the people, are liable to be a prey to unfortunate conditions, so in this kind of prayer there tends to be an unfortunate unevenness. Much depends upon how the minister feels bodily, mentally, spiritually. If his digestion is good, his mind trained and alert, and his spirit in close touch with God, he and the people rejoice together in public prayer. But if, as sometimes appears to be inevitable, the contrary is the case, it is a sorry time for all concerned.

Furthermore, in about the same proportion as written prayer delivers the people from the mental and moral deficiencies of the minister, free prayer makes them suffer accordingly. Yet we remark that even in this case instances have been known where immoral ministers have prayed greatly to the help of their people by reason of the very agony of their souls. We have in mind a minister in a large city who, with all his brilliancy and power, was addicted to the vice of drunkenness. He realized and feared his sin and struggled hard against it. His prayers in public reflected the struggle in his soul, and those who heard him testified that seldom had they heard such heartfelt and moving prayers as those he made. It is therefore noteworthy that even the moral obliquities of the minister may sometimes glorify God. Certain it is that the prayers that awaken a true response in the hearts of men are those that are made by men of like passions as they are. We have never heard an angel pray, but if the theory concerning the impeccability of

their nature to be true, we make an a priori statement that their prayers would not help us as do the prayers of our tempted fellow men. The greatest prayers recorded in the Bible were made by a Man, sinless indeed, but not untempted. And because we have an High Priest who is touched with the feeling of our infirmities, and was in "all points tempted like as we are, yet without sin," we therefore draw near with boldness unto the throne of grace. The best public prayers a man can make are those which he makes with a lively sense of his own shortcomings and needs, in much the same way that the best sermons he preaches are those he preaches to himself. Paradoxical though it may seem, we hold that usually the people suffer more from the mental than the moral delinquencies of the minister in the matter of free prayer, though we guard this assertion by affirming that his mental and moral infirmities, as well as powers, must eventually influence one another. That is to say, the devout man will endeavor to pray with the understanding and will relentlessly guard against cheap and unworthy utterances,—and, on the other hand, the immoral man will tend to become a mere formalist, and will almost insensibly fall a prey to those deficiencies of free prayer of which we shall now speak.

First, ruts or stereotyped forms of thought and expression. Volumes could be written on this pious vice. Suffice it to say that this is one of the hardest things to fight against in free prayer, not so much because the stereotyped forms of prayer need, in themselves, be bad, as because such forms of any kind are against the spirit and reason for existence of free prayer. The forms themselves need not in themselves be bad, but they usually are. Some ministers who would indignantly repudiate the charge of being formalists are nevertheless such in very deed, constantly lapsing into set forms of public utterance that become more and more set as they repeat them. Those people who have heard these men regularly can with fair accuracy predict in the course of their prayers not only what they are going to say, but how they are going to say it, too. Thus a very real formal liturgy takes rise. But if a man is going to have a liturgy he would in most cases both for his own sake and his peoples' better adopt the dignified and reverent forms to be found in authorized formularies.

Certainly in such cases, all concerned would be delivered from all danger of those blemishes that threaten free prayer and which we classify under the general head of crudities. That crudities of thought and speech constitute a positive danger to free prayer is shown in the injunctions given in the Directory of Worship of the Presbyterian Church in the United States of America. "As one primary design of public ordinances is to pay social acts of homage to the Most High God, ministers ought to be careful not to make their sermons so long as to interfere with, or exclude the more important duties of prayer and praise. We think it necessary to observe that although we do not approve, as is well known, of confining ministers to set or fixed forms of prayer for public worship; yet it is the indispensable duty of every minister, previously to his entering on his office, to prepare and qualify himself for this part of his duty, as well as for preaching. He ought, by a thorough acquaintance with the Holy Scriptures, by reading the best writers on the subject, by meditation and by a life of communion with God in secret, to endeavor to acquire both the spirit and the gift of

prayer. Not only so, but when he is to enter on particular acts of worship, he should endeavor to compose his spirit, and to digest his thoughts for prayer, that it may be performed with dignity and propriety, as well as to the profit of those who join in it; and that he may not disgrace that important service by mean, irregular, or extravagant effusions." There is sound reason in this. Crudities in public prayer are unpardonable. Men will not tolerate them in sermons. Much less will the Almighty tolerate them in prayers. They are largely the fruit of indolence. We have heard of the fluent but lazy deacon who fervently prayed that God might be "a father to the fatherless and a widow to the widowless." Ministers will spend hours or even days in preparing discourses to be addressed to sinners, but seem to think that a few minutes preparation, or no preparation at all, is all that is necessary when they would address Him whose name is Holy. Is it surprising, then, that their prayers are marred by "mean, extravagant or irregular effusions?" A man ought to be more ashamed to go into his pulpit unprepared for prayer than to go with his sermon unprepared. If free public prayer is ever to justify its very being it must do so at a great cost. That cost is hard work. It must relentlessly prune away the excrescences of extravagance, of mock homage or humility, and of sentimentalism. It must omit all endearments that are liable to misinterpretation. We have heard men say "Dear God" (or Jesus) in such a way as to sound like "my dear fellow." It must omit all mannerisms. It must never dare to be doctrinal or didactic. Ministers sometimes pray at the people instead of for them. It must ever be cast into a devout form. He who prays is not to make impersonal statements about God but to speak directly to him.

The comparative merits of written and extempore prayer are in general like those of written and extempore sermons. Written sermons are generally good. The best, as well as the worst sermons are almost always extempore. Written prayers have almost always been good. Extempore prayers have ranged from the very lowest levels, to which no written prayer could descend, through degrees of merit to heights of inspiration to which written prayers seldom soar. The best and the worst prayers are extempore. Written and extempore prayers may supplement one another's deficiencies. Liturgical churches do well to admit free public prayers in their worship. Non-liturgical churches can greatly add to the value of free public prayers by the enriching and chastening use and study of written public prayers.

REV. EDWIN D. HARDIN.
Cuba, N. Y.

SUMMARY OF NEWS.

Christmas was celebrated last week with enthusiasm and abundance of gifts, greater probably than at any other time in the history of the country. Special religious services, appropriate to Christmas, were given in nearly all churches on Sunday, December twenty-four. The most gratifying feature of this widespread recognition of Christmas appears in the gifts made for the poor. That feature of Christmas has increased, and the thought which lies back of it seems to have unusual power over those who are selfish, even to stinginess, on other occasions. It is said that an intelligent Chinaman who occupied an official position in this country a few years since, declared that the influence of Christmas upon the nation was one of the most marked and surprising things which came under his notice. It has

been said "The heart is a fountain of gladness, making everything in its vicinity to freshen into smiles." Christmas time of the year 1905 seems to have been such a source of gladness and fountain of good, in a marked degree. In New York City many thousands of the "submerged tenth" were guests at the various dinners given by benevolent organizations and benevolent individuals. Congressman Timothy D. Sullivan has given a Christmas dinner in the Bowery District for the last eight years. The ninth dinner given by him last week was attended by at least five thousand guests. Most of them, men thinly clad, stood in line in the chilly street for hours waiting to find their seats at the bountiful dinner. Each man had a beautiful printed invitation, as though it were a swell society dinner. The Salvation Army, it is said, fed at least twenty-eight thousand poor people in New York on Christmas. Similar scenes and expressions of charity and good will were common in other cities, small and large, in country villages, and in the rural districts where there are always some families whose real poverty forbids them an adequate Christmas dinner. There is double pleasure in this item of news since it indicates the growth and practical application of the Christmas message of peace and good will.

An unusual feature of Christmas is reported in that Admiral Dewey of the navy sent a Christmas greeting by wireless telegraph and by cable, to the various ships and members of the navy throughout the world. That message counselled loyalty and patriotism, together with the avoiding of all strife and unjust personal aims. These are the exact words of the message: "Let us have neither cliques nor grudges but all stand together for the good of the country and the service." George Dewey. Christmas time has always been a bright day among seamen and the higher thought suggested by Admiral Dewey's message added value to the festivities on all our ships.

Presbyterian, Methodist and Congregational Churches in the Dominion of Canada have agreed upon a general statement of doctrine that promises to unite those three denominations in one church, to be known as the "United Church of Canada." The Confession of Faith of the American Presbyterian Church will be used. In the matter of polity, the United Church will be governed by a general conference after the Methodist form, the president of which conference will be the chief officer. In addition to this, the Congregational idea will be introduced by a General Council, and the Presbyterian idea will appear in a local Presbytery.

This plan has been submitted to the dehominations for approval.

Congress has appropriated eleven million dollars to the Isthmian Canal Commission, and the bill has been signed by the President. Four million dollars of this sum will be paid out immediately, to meet the liabilities due December 1, 1905. The pay-roll on the Isthmus is estimated at \$500,000 a month.

Peace in the East between Russia and Japan has been followed by a revival of commercial activity between the United States and Japan and the United States and China. It is said that there has been a growth of two hundred and fifty per cent. in the value of goods sent from the United States to the East, within the last few months. This may be one reason for the agitation which has resulted in the boycott

against American goods in China. These facts indicate that "peace hath her victories."

With the close of war in Japan, there has come a great revival of activity in education. The superiority of the Japanese soldiers over the Russian was shown in the matter of education, through which an army much inferior in physical strength was always superior in brain power and ability to execute important orders. The Japanese Government has increased its appropriations for education since the war closed. The system of education in Japan is significant. The University of Tokio states that it aims to "teach all things that are necessary to the well-fare of the State." This is in keeping with the thought announced by the Emperor fifteen years ago in which he said, "Elementary schools are designed to give children the rudiments of moral education and of education specially adapted to make them good members of the community, together with such general knowledge and skill as are necessary for practical life, due attention being paid to physical development." However much the system may fail of reaching this high ideal, the standard set is worthy of any nation, East or West.

Investigations concerning fraud by insurance companies, in the city of New York, drag a weary existence, revealing few features which compensate for the gross frauds that have been already unearthed.

The investigation concerning fraudulent voting in the city of New York has resulted in the election of Mayor McClellan for a second term, upon which he has already entered.

It now seems probable that a sharp conflict over the liquor question will appear in the Legislature of New Jersey during the present winter. It is hoped that some advance will be made in effective legislation, as the result of this struggle.

The situation in Russia has grown worse, rather than better during the week, in spite of the fact that the government has sent out reports that the trouble in Moscow and elsewhere was being overcome. There is increasing evidence that the worst features are not reported to the world, but enough is known to show that the rebels, as they are called, are by no means defeated, and that civil war is in actual existence at many points. There has been fighting at various points during the week. Naturally more of the insurgents are killed or wounded than of the soldiers, though both have suffered, hundreds if not thousands having fallen during the week. Soldiers are joining the insurgents by companies and regiments as well as by individuals. Communications by telegraph and transportation by railroad are greatly interfered with, and wholly broken up at times. Every week reveals more clearly the fact that the reactionary autocrats are primarily responsible for the present widespread and destructive revolution. The and his Prime Minister, Witte, had they been supported by those who have controlled affairs heretofore, would doubtless have secured the good will and co-operation of the people so as to avoid the present terrible situation. As it is, the war with Japan and the trouble connected with securing the Peace of Portsmouth are trivial when compared with the present situation in Russia. Seldom, if ever, has history shown so clearly the truth that right can not always be kept upon the scaffold, and wrong can not always hold the throne against justice and God. The Czar of Russia, as the nominal ruler, has in-

herited the dire results of centuries of tyranny. Wrong and injustice heaped again and again upon the people have brought their legitimate results with which he and his Prime Minister are now confronted. Better things will finally come, but poor Russia is destined to wait long, covered with blood-stains which her tears of sorrow can not efface, while the results of gathering retribution spread over the land.

Home News.

LEONARDSVILLE, N. Y.—The Women's Benevolent Society of this church held a sale on the evening of December 19. Wheeler's Hall looked very attractive with the long supper table daintily set, the table for the sale of baked goods spread in snowy white, the domestic booth hung with white lace and festooned with green, the small tables spread for those who ate ice cream and the candy booth hung with our national colors. The most unusual feature was the sale of souvenir post cards, of views in and about Leonardsville. These cards were the first of the kind ever offered for sale here and were made solely by the order and for the benefit of the Women's Benevolent Society. They sold well and there is still demand for them. During the evening Burdick's Orchestra gave us excellent and inspiring music and a brief program of vocal music added to the pleasure of all who heard it. The financial results of the sale were also very gratifying.

A departure from our usual Christmas order was made this year. The Sabbath school was promised a ride and a supper for December 26. Owing to lack of snow the ride is still in prospect, but the supper took place as planned. The general social time was much enjoyed by all and in the evening the following musical program was rendered:

- Organ Solo—Offertoire in Eb. Wely
Miss Clara Wells.
- Mrs. W. E. Ellsworth, Miss Wells.
Mr. Herbert Cottrell.
- Vocal Duet—As Pants the Hart. Sherwin
Mrs. O. B. Edwards, Miss Ella Edwards.
- Soprano Solo—The Night Song of Bethlehem. Buck
Mrs. E. F. Champlin.
- Whistling Duet—(a) Shepherd Boy. Wilson
(b) Flower Song. Wilson
Mrs. W. E. Ellsworth, Miss Wells.
- Trio—O Theme Divine. Meredith
Mrs. Champlin, Miss Wells, Miss Crandall.
- Baritone Solo—The Sentinel Asleep. Von Tilzer
Mr. Herbert Cottrell.
- Soprano Solo—Hark! Hark! My Soul. Chadwick
Miss Blanch Crandall.
- Organ Solo—Marche Militaire. Gounod
Miss Wells.

At the close of the program Santa Claus came in and distributed gifts, candy, nuts, etc., to the little people and every one went home with a kindly "Good Night." E. A. H.

Dec. 25, 1905.

WELLSVILLE, N. Y.—As no report of the Wellsville Church has appeared for some time, a few words from here may be of interest. We have been greatly strengthened by the ministrations of Dr. Main and his able assistants. While we can not report desired growth, three have recently joined the church by letter and others are anticipating uniting with us. Our Sabbath afternoon services are held each week in the First Baptist Church, and a good degree of interest is shown, both in the preaching service and the Sabbath school. We believe that a deep interest in spiritual life and activity pervades the church. The church is also preparing to organ-

ize a Christian Endeavor Society, which, we trust, will aid in our spiritual growth. There are good business opportunities here for those who desire to locate where there is a Seventh-Day Baptist Church. If, as some one has said, the West is a graveyard for Sabbath-keepers, why do so many of our people go there, when good farming land can be purchased in this locality at reasonable prices? Wellsville offers a good market for all kinds of produce. There is also a good demand for carpenters, masons and general laborers. In the way of business enterprises, Wellsville has two foundries, one of which is the largest of its kind in Western New York; two wagon manufactories, one shoe factory, one high-grade shaft and carriage-pole factory, one casket factory, one furniture manufactory, and a turbine engine factory in the process of construction, which, when completed, will be one of the best equipped plants in this part of the State, and which will give employment to a large force of men. We believe that Sabbath-keepers who desire to change location would do well to consider the prospects here.

Dec. 22, 1905. SEC.

EDUCATION SOCIETY.

A special meeting of the Seventh-day Baptist Education Society was held at Alfred, N. Y., December 22, 1905, at 3:15 P. M. Present: Professor E. M. Tomlinson, President B. C. Davis, Professor A. B. Kenyon, Rev. J. B. Clarke, Professor E. P. Saunders, Professor W. C. Whitford, W. H. Crandall, treasurer of Alfred University. Present by invitation: F. S. Place.

F. S. Place was appointed recording secretary pro tem. Prayer was offered by President B. C. Davis.

The society having been invited to send representatives to a meeting of the General Advisory Board of the Seventh-day Baptist General Conference, to be held in New York City December 31, 1905, Dean A. E. Main and President B. C. Davis were requested to represent the society at that meeting.

A statement of funds received for the Theological Seminary for the four preceding years was made by the treasurer of Alfred University. The following tribute to the memory of Rev. Stephen Burdick, deceased, was presented by Dean A. E. Main and adopted by the board:

Tribute.

The Rev. Stephen Burdick, of Alfred, N. Y., went to his heavenly rest and reward December 21, 1905. Brother Burdick was for a long time a greatly interested member of this board; and we, his associate members, desire to record our warm appreciation of his faithful attendance; his safe counsels; his high estimate of the cause of Christian education; and his deep and intelligent interest in the schools of our denomination; also, of his marked ability as a preacher of the gospel; and his strong devotion and conscientious loyalty to truth and duty, as he understood the will and purpose of his Lord. For such ministers of the Word, let us be grateful; for more laborers let us pray to the Lord of the harvest.

Voted, That a copy of this tribute be sent to his family.

Voted, That, if the family approve, the members of the board, as far as possible, sit together at the funeral of the Rev. Stephen Burdick.

Adjourned.
PROF. E. M. TOMLINSON, Pres.
F. S. PLACE, Sec. Pro Tem.

Missions.

REV. EDWARD B. SAUNDERS, Corresponding Secretary
Shiloh, N. J.

SALUTATION.

It is with many misgivings that I take up this department of the work of the General Secretary of the Seventh-day Baptist Missionary Board. For want of better available hands it has fallen to me. Some of us have learned that one of the essential things for usefulness is a willingness to try, and fail if we must, after untiring devotion and honest effort. This is a grace none too common in the Church of Jesus Christ.

This department of the Sabbath RECORDER has been ably edited, as you all know. Secretary Whitford was not only a scholar and theologian, but pre-eminently a Missionary man in the broadest sense; sound and well balanced. He carried plans to a finish after they were once laid. You already know by the successful work of the Board, and by the columns of this paper, the truthfulness of this, and I would like you also to know that I shrink from being a partner to the contrast which must of necessity follow. My limitations are not all due to lack of the most vigorous bodily health; I wish they were. You will find what they are sufficiently soon.

RECORDER readers are people who take front rank in education, religious thought and reform. They are very largely ministers, teachers, specialists and professional men. Write what I may from their point of view, they will know more than I can about that particular subject. Therefore I ask for your most charitable perusal, kindly suggestions, counsel and prayer. I shall fail entirely without these, and may even with them. I realize that this is the opportunity of my life, and I ask for your help by your contributions. Give to our readers two thousand words, not like "sounding brass and tinkling cymbal," but of information upon the wonderful missionary movements now going on in the world, together with encouraging suggestions upon the open fields now before us as a people. This is our privilege each week. It is one thing to have to say something, and quite another to have something to say. God pity the man who has to speak without a message. We all like short articles; we like them spicy; but most of all, we want an idea occasionally. If you should get an idea, please send it to me. My address for the present will be Shiloh, N. J. An article of half a column, two-hundred and fifty words, will be read, when one much longer has to wait until the reader has more time; this, too often, never comes. I now have a file of RECORDERS, and other good things, fifteen years old, piled up, waiting for "more time," so have most of you. Not a bright prospect for long articles when each year of life grows a little shorter, and our lives are crowded a little fuller.

Friends of this department, will you write, and send me items of interest, reports of what is transpiring, or what might be doing in our churches, and on our missionary fields? Our commission is "Go ye into all the world." We are on the King's business. Give me freedom, if you will, with any of your contributions, to cut and sharpen, if I can; we would like to make them prick the consciences and wake ourselves up. If Seventh-day Baptists should awake to the truth they hold in trust, they would alarm those Christian people who say, as Brother Ira J. Ordway of Chicago, says of them, "It makes no difference what day you keep, if you keep Sun-

day." The mistakes I shall make will be many; some of the things I do and say, I trust will not be mistakes. I venture there is at least one man in the denomination who will make more of them than I shall; he is the man, who for fear of making mistakes, does not dare to do anything. Your expectations in many ways will not be realized. It is best, however, to expect something, but if it should not be done just in your way, remember there are ten thousand Seventh-day Baptists independent enough to remain such, but not too independent to work in harmony. You know, my dear brethren, that in order to get the best results, one must use, in some measure, his own methods. Each one must be himself. We do not care how, so much as what is done. If we have any idols in the way of pet theories, methods, or machinery, none of you want to block the doors so wonderfully open before us as a people, with those things. I trust we shall spend no time tinkering the machine. Let us use the men and money we have.

It is said of President Lincoln that when General Grant came into command of the army, after McClellan and others had called for more men, and more everything they could think of, except courage; and the President was worn out with demands and delay, he called General Grant into his office and as he threw himself on the sofa, in great distress for his country, asked him, "What do you want?" Grant replied, "Nothing." Lincoln said, "Thank God."

Brethren and sisters, there is just one thing I ask, that we lay ourselves on the altar, our money and our ambition. Let us live on our knees, with consecrated hearts. Let us preach and sing and labor to the glory of God and not of ourselves.

Are we agreed on this? If we are, we have already succeeded.

THE PERFECT MAN.

REV. MADISON HARRY.

"Mark the perfect man, and behold the upright, for the end of that man is peace."—Ps. 37: 37.

From this we learn that there were perfect men in the days of the Psalmist, and that we should look for them, that we may consider them. These were some in Paul's day, for he says, "As many of us as be perfect let us be thus minded." Men everywhere and in all things confess the need of perfection, in that they all desire the best, perfect specimens of its kind. They seek pure water. They frequently say, "White as snow," they look for perfect vegetables, perfect fruit, they set perfect copies for children to imitate in writing, etc. God has set before his children perfect copies for our imitation: "As your Father in heaven is perfect, be ye also perfect." "Looking unto Jesus the author and finisher of our faith." Jesus was "blameless, separate from sinners" who, "though tempted in all points as we, yet without sin." Hence, if we follow him as he commands us, and as we profess to be doing, for we say, "I follow after," we shall also be perfect. Moreover he has made perfect provision for our perfection, for "the law of the Lord is perfect converting the soul." Paul says: "All Scripture is profitable for doctrine, reproof, correction, instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." There is also a perfect remedy for sin, "the blood of Jesus Christ his Son cleanseth from all unrighteousness." And yet more, perfect power is at our command, "God worketh in us to will and to do" and "he is able to do exceed-

ingly abundantly above all that we can ask or think."

Not only has God commanded us to seek perfection and provided means of obtaining it, but he has also furnished examples in both Old and New Testament times. "Noah was a just man and perfect in his generation, and Noah walked with God." Abraham was commanded thus: "be thou perfect," and of him the Lord said: "Abraham obeyed my voice, and kept my charge and my commandments, and my statutes." David was "a man after mine own heart" said the Lord. God said three times of Job, that he "was perfect and upright, and one that feared God and eschewed evil." Zacharias and his wife Elizabeth "walked in all the commandments and ordinances of the Lord blameless." This settles the matter whether we may be perfect or not. If saints in olden time obtained witness that they were perfect men and women before God then, unless God respects persons and his grace is not as free and mighty now as then, we may confidently believe, that we also may obtain like testimony.

What is Christian Perfection?

Most of the confusion and conflict of views arises at this point. When God commands, "Be ye perfect" he evidently does not expect absolute perfection such as He possesses. If we had this we should be equal with God as Jesus was. As our knowledge must always be limited, so must our attainments be limited. Neither does Christian perfection imply absolute sinlessness, that is, inability to sin, as some hold, nor even liability to sin. If this were so, then we should not need to pray daily, "forgive us our debts as we forgive our debtors." Paul would not have said, "I keep my body under, lest when I have preached the Gospel to others I myself should become a cast-away." If so, we should be better than Noah, for he got drunk. Better than Job, for though perfect, he says in the end, "I abhor myself, and repent in dust and ashes." Better than David who, though a man after God's own heart, afterward prayed, "Create within me a clean heart, and renew within me a right spirit." What then is this perfection. It is evidently a relative perfection, or the best of its kind, or a perfect specimen of its kind. As an illustration, in Lev. 22: 21, God commands that a peace offering, "Must be perfect to be accepted, there shall be no blemish therein. Blind or broken or maimed—ye shall not offer." Evidently, it might be larger, fatter and more beautiful in form and color. Yet it was perfect, if it was unblemished.

Constituent elements of perfection.

What now are the positive elements of this perfection? Inspired writers can answer this better than I. James says, "let patience have her perfect work that ye may be perfect and entire wanting nothing." Patience here is about the same as endurance. Paul says "Love endureth all things, hopeth all things." Can we do this? Love is free, for it is "shed abroad in our hearts by the Holy Spirit given unto us." And God is more willing to give it than we are to give gifts to our children. Again James writes: "If any man offend not in word, the same is a perfect man, able to bridle the whole body." Hence, this matter concerns the tongue, that little member that sets on fire the whole course of nature. Can we control our tongues? Keep mine eyes from beholding vanity, my tongue from evil, and my lips from speaking guile." God ought to be able to keep our tongues from mevil, but since the tongue speaks out of the abundance of the heart,

we need to keep our hearts with all diligence, by praying, "Create within me a clean heart O God." If we are not perfect, it is because we do not pray thus, or, because God does not hear. Which is it? John the beloved (I. John, 2: 5), also gives a test. "Who so keepeth his word, in him verily is the love of God perfected." Obedience then is the test. "Perfect love casts out all fear." Can we love? Nothing is so free. "Love of God is shed abroad in the heart by the Holy Spirit. God is more willing to give it than parents are to give good gifts to their children." Jesus said to the young ruler, "Sell all thou has and give to the poor, and follow me, and thou shalt be perfect." Did he require more of him than of us? If so, he was partial, a respecter of persons. We also can and need to make a sale, a clear title of ourselves and ours, to the Lord, for we are bought with a price, we are not our own. This we profess to do when we sing:

"But drops of grief can ne'er repay,

The debt of love I owe,

Here Lord I give myself away,

'Tis all that I can do."

Who is the perfect man?

Will he profess perfection? Will he say, "I am not as other men," there is no further improvement for me?" Hardly. Paul was a fair sample of a perfect man in spirit and in deed. Yet he says, "Not as though I had attained, either were already made perfect. But I press on toward the mark for the prize of the high calling of God in Christ Jesus." Paul saw more beyond and above to seek and obtain. And yet, in the next verse he incidentally includes himself with other perfect ones, when he urges, "As many of us as be perfect, let us be thus minded." How is that? Why, feel that you are not made perfect, and therefore press toward the perfect mark even Christ Jesus, "who was made perfect through suffering." The perfect man is the humblest of all men, who when he has done all he can, yet says "I am an unprofitable servant." Perfect humility and entire trust in God constitute our perfection. When thus we are and do, we may hear the Father's voice, "this is my beloved son, in whom I am well pleased." Such may say, I am complete in Him. Christ is all in all." He sings,

Let others stretch their arms like seas,

And grasp in all the shore,

Grant me the visits of thy grace,

And I desire no more."

LETTER FROM D. H. DAVIS.

WEST GATE, SHANGHAI, NOV. 18, 1905.

REV. O. U. WHITFORD, D. D.,

WESTERLY, R. I.

My Dear Brother Whitford:—For some days it has been in my mind to write you something concerning matters connected with our mission work.

In my letter written Oct. 5, I wrote regarding the building at Lieu-oo, giving you a statement of the money in hand, mentioning some changes in the plans of the buildings, and the cost of the same, also the amount of money still needed. I am confident what is lacking will be gladly given by the friends at home. I also stated that it would be quite impossible to do the work this year so that Dr. Palmberg could live in the house this winter. We could not take possession of the land until the middle of October at the very earliest, and then the land should be filled in with soil before the work of building is begun. Of course the foundations would have to go down to the old solid ground, but there is quite an advantage in

having the soil filled in before the foundations are laid. The contractor objected to beginning the work just as the days were getting shorter and the weather likely to be very cold before the work could be completed. It would also be more exposing to oversee the work at this season than it would be in the spring, so I have thought best to defer the beginning of building until after the Chinese New Year, but if circumstances are favorable we may be able to get some of the doors and windows, flooring, etc., ready this winter.

O Friday, Oct. 27, I went to Lieu-oo, and remained over the Sabbath for preaching service, I took with me the Chinese contractor that he might look over the ground and know exactly what was required, and also with the hope that I might let the job of filling in the soil. This land is what the Chinese call "tau-dien" (rice land), and is quite low. It needs raising at least two feet where the buildings are located. The filling in of land in this way is rather expensive. In Shanghai where the soil has to be carried some distance, the usual price is about \$1.50 per 100 cubic feet, but in Lieu-oo the soil is near at hand, and it seemed to me that 50 cents was a fair price to pay. One man finally agreed to do the work at this price, although he wanted at the first 90 cents per 100 cubic feet. Even at this comparative low rate the filling in of the soil will cost more than the purchase price. In considering the additional cost of raising the land, the question arose if it would not be better to purchase another piece that required no raising. There is a piece of land just back of a tea shop that would make a very fine location, but it is doubtful if it can be bought at a reasonable figure, if at all. Since the fact that we were about to erect buildings was well noised abroad, we thought it best to call on the local official and request him to notify the people that there was to be no disturbance made.

We held service on Sabbath day, and planned to return to Shanghai on Sunday, but when morning came it was raining and we gave up all hopes of being able to return that day, however, about ten o'clock the rain had ceased, and as it bid fair to be a good day we decided to start out on our homeward journey. We ordered our one-wheel carriages (wheel barrows) and started. The roads were heavy and for some distance we were obliged to walk, but when we reached the dyke that has been thrown up along the Yang-tse river we found the roads better, but, alas, I discovered that my man was not accustomed to pushing a barrow, and was unable to do so, in consequence of which I was obliged to walk much of the way, and still with an empty barrow he was unable to keep up with the other man. We finally reached Tse-so, the half-way hamlet, where we were to have our dinner. We urged my man to get some one to take his place for the balance of the journey, but he was not willing to make any change, so after two hours consumed in eating dinner and parleying over the matter of changing men, we again set out, but with the same result, of my man falling far back in the rear. Finally the contractor's man took us both on his barrow and gave my man what little luggage we had, but still he could not keep up. We reached Woo Song, where we were to take the train for Shanghai after dark, and just in time to see the last train of the day pull out of the station. Then the question arose what we were going to do for the night. Fortunately my lunch basket held out for both myself and the contractor. While eating our lunch-supper, I learned that it would be possible

to get a special trolley worked by Chinese coolies run up to Shanghai for \$2.00 a passenger, and another dollar was expected to tip the coolies. I told the agent if I could get up to Shanghai that evening for \$2.00, allowing the contractor to go with me I would go. I understood he would allow it, but when I came to pay the money he also wanted the same for the contractor, whereupon I declined to pay. Then as they say "we were up against it again." What were we to do? There is an European Hotel at the Forts, some distance away, but it would be very difficult to find our way there in the night. We finally learned that there were some Chinese inns not very far away where we could get lodgings, in search of which we set out. It had now become very dark, and it was with difficulty we found our way. After some time rambling around in the narrow and winding streets, and making many inquiries we finally found an inn where we put up for the night. We were shown to a dismal room in which were several empty Chinese beds. The bedding was brought in from another apartment, and we were glad to see that it was comparatively new and clean, this made up for much of the filth of the room. We were asked to pay for our lodging in advance, which we did. The amount was 15 cents Mex. each, or about 7 cents gold, not a very expensive bill neither was it a very inviting place to stay, but under the circumstances we were very thankful even for this shelter for the weather had turned cold and rainy. The next morning we were up in time for the seven o'clock train going to Shanghai, and reached home about eight o'clock.

About a week after my return from Lieu-oo, a letter came from the young man teaching the school there saying there was trouble brewing. It seems that a certain man who held some claim on the land before it was bought, but which claim was paid off at the time the land was bought, became dissatisfied because the land had been taken out of his hands, and he was stirring up trouble about it. He is trying to criminate those who sold, and it is said the local official has threatened to beat these men for selling. I do not imagine he will carry out his threat for the whole transaction was done in the legal form, and there is no question about the right of the parties selling or the right of Dr. Palmberg to buy.

The object for which the land was bought was well known at the time, but now it is said it will spoil the Fong-Sua (the wind and water luck of the place.)

Upon receiving this letter I called at once on the American Consul General, James L. Rodgers, Esq., explaining the matter to him and asking if possible he secure a special proclamation commanding the people there not to hinder our work there in any way. The Consul promised to do everything in his power but said, that just now China seemed to be in a very difficult state to do anything with. The officials were unwilling to act, they were ignoring treaty rights, and seemed anxious to get back all the rights they had given to foreign nations; they were especially anxious to cancel all railroad concessions. He said he had in hand five cases very similar to our own, where missions or business firms had purchased land and objections were raised against its being occupied.

One was a case of the Standard Oil Company. They had been carrying on their business in a place for a number of years and purchased land for the enlargement of their business, when suddenly objections were brought forward against

their building. The anti-foreign spirit is evidently not dead yet in China. The Consul said he was within a few days to visit the Viceroy at Nankin, and then he would bring all these cases before him, and hoped to secure his prompt assistance. The Consul advised our going slow in the matter, which seemed to be good advice. I have thought it might well be taken as providential that we had not been able to move more rapidly. I have not yet signed the contract for building, or paid any money, but every thing is ready for doing so as soon as the way seems to be clear.

The week before I went to Lieu-Oo Dr. Palmberg on account of illness came to Shanghai, she has now returned to her work. We do not anticipate any serious trouble, and if treaty rights are accorded us we shall be allowed to go with our building unmolested. We are praying that it may be even so.

The next day after my return some special meetings were held, called by the native preachers of the various churches of Shanghai. The object of these meetings was to quicken the spiritual life of the native Christians, and if possible to stir them up to greater activity in Christian work. These meetings were held on four successive evenings, and were very helpful to all who attended. After these meetings had closed Dr. Palmberg and Miss Burdick suggested, that we hold extra meetings in our church each evening for a week, to which suggestion we all readily assented, and arrangements were made for holding these meetings in our usual place of meeting in the Girls' School chapel, the only place where we could well hold such meetings. Miss Burdick invited the women and the girl pupils, who are members of the church to come and remain on the mission premises during the week so as to be in regular attendance, otherwise some of them could not attend, living so far away.

To these women and girls Dr. Palmberg and Miss Burdick gave Bible studies each afternoon, while in the evening we all met in the chapel for public service. Mr. Crofoot, Mr. Tong and Mr. Dau-Sing-Chung, all assisted in leading these meetings. We have all felt that this extra effort has resulted in great good to ourselves and the native members of our little church. We hope we shall be able to have more meetings of this character in the future.

Two of the old student boys were also able to be present at the evening meetings, We-Zien and Zung-Fah. These boys entered the school during the time that Brother Randolph was in charge of the Boys School.

They both took an active part in the meetings, though We-Zien is not now a member of our church, still he seemed to have a most kindly feeling toward us. The Sabbath closing this week of meetings was communion, and it was very refreshing to us, to see the readiness with which many of the members bore testimony.

It may be of interest to our people to know that the Commercial Printing Press, a Chinese printing establishment, where the young man, Zung-Fah, referred to above, is working, are using Cottrell printing presses. I do not know the exact number of these presses sold, but I do know that it represents a good sum of money.

This is a financial, if not a spiritual, reward, to our Seventh Day Baptist printing press manufacturers for what they have done in the aid of Foreign Mission work, and I hope will be a factor, though it should not be the motive for inducing them

to be liberal in their contribution for Foreign Mission work in the future. But what I wanted to mention is a fact regarding the keeping of the Sabbath of Zung-Fah. The printing establishment where he works is a Sunday concern, and at first he thought he could not keep the Sabbath, in fact the manager said when he was asked to grant this privilege it would not be allowed. The young man finally decided, however, to keep the Sabbath.

His monthly wages were reduced, as he expected would be, but it was not long before they were raised, and now he is receiving more than he was before. He seems now to be very happy that he decided to keep the Sabbath. I do pray that this may so strengthen his faith that he will be able to withstand every temptation that if yielded to, would make him disloyal to God.

Just the day before our meetings began there was a fire in the native city, very near our chapel. Me-Sin-Sang, (Mr. Plum) a teacher of one of the day-schools there, lives in the chamber of the street chapel, and for a time they expected this building would also be burned. They moved all or the most of their things out into the court in the rear. The building on fire was burning most furiously. Mr. Plum said just at this stage he thought "is it possible that we are to meet with this great misfortune," and at once he began to pray to God for deliverance, and while he was in prayer he heard a crash of the burning building, and when he looked it had fallen in, and from that time the flames began to subside, and the fire spread no farther. He related this experience at one of our meetings, and feels they were saved from the threatening danger in answer to prayer, and who shall say that it was not so. It is truly wonderful how that chapel has been preserved from the various conflagrations that have from time to time raged about it. Within a few days, the 22nd, of this month, it will be fifty-four years since the city chapel was completed. During all these years it has been a standing witness of God's preserving care.

The people living about say it cannot burn, that it is protected by the God we worship, and well may they think thus for only a few years ago a large house immediately joining the chapel was completely burned.

Some of the rafters and a window frame or two was all the damage done to the building. The only insurance we have on this city building is that given by God himself.

We-Mama, our dear old amah, of whom I spoke in my annual report as suffering severe persecution from her daughter on account of being a Christian, is still quite ill, and it does not seem that she can live long. During our absence in the summer she went into the country that she might die in peace in her own home. I have been to see her once, and Miss Burdick twice, she seems to be steadily failing.

She always enquires when Mrs. Davis is coming back to China, and when Miss Burdick told her on the last visit that we did not know when Mrs. Davis would come the old lady wept bitterly. Mrs. Davis has a very large place in her heart, and she has longed to see her. This old woman also often enquires about her boy Theodore, whom she used to care for when Mrs. Davis was busy in the care of the schools. She has often expressed the wish that she might see him again, but this hope is now fading away. She realizes that she cannot live long. When Miss Burdick saw her last she sent Psalms 51: 10. "Create in me a kind heart O God," to be read for her at the

communion service. May the efficacy of the cleansing blood of the Lord be graciously applied to her, and to all our hearts, cleansing us from every sin.

Fraternally,

D. H. DAVIS.

Woman's Work.

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

TO THE NEW YEAR.

One song for thee, New Year,
One universal prayer;
Teach us—all other teaching far above—
To hide dark Hate beneath the wings of Love;
To slay all hatred, strife,
And live the larger life!
To bind the wounds that bleed;
To lift the fallen, lead the blind
As only Love can lead—
To live for all mankind!

Teach us, New Year, to be
Free men among the free;
Our only master Duty, with no God
Save one—our Maker—monarchs of the sod!
Teach us with all its might,
Its darkness and its light,
Its heartbeat tremulous,
Its grief, its gloom,
Its beauty, and its bloom—
God made the world for us!

J. W. RILEY.

TEMPERANCE NOTES.

The *Union Signal* describes a course of study that the Woman's Christian Temperance Union has arranged for the use of unions or individuals. The course will include a careful study of the history and work of the union and will be particularly valuable to all interested in the work of temperance.

These lessons will be published twice a month in the *Union Signal*, beginning with the first number in January, 1906. This paper will contain many of the required readings on the subject throughout the year. A plan of examinations and marking will be followed similar to regular school work and diplomas will be awarded for progress in work at the close of each. The whole course is to cover a period of four years, at the end of which time a graduated diploma will be conferred on all who have satisfactorily completed the work.

ALCOHOL AND LONGEVITY.

Dr. T. D. Crothers, professor of diseases of the brain and nervous system in the New York School of Clinical Medicine, and well known as the secretary of the American Medical Society for the Study of Alcohol, writing to Mrs. L. M. N. Stevens on the claim that liquor drinking does not shorten life, says:

"The experience of the Provident Insurance Company, of London, furnishes the most accurate statistics on the influence of alcohol on longevity which has been published. The death rates extending over sixty years and dealing practically with 30,000 persons show 40 per cent. higher mortality among the persons insured who were rated as 'non-abstainers' or persons who used spirits in so-called moderation. It was also shown by the figures that the risk of mortality was increased fully 30 per cent. in this class of persons. These were mathematical deductions, and made for purely commercial purposes. Several studies of statistics in this country show an increased mortality of from 20 to 40 per cent. among those insured who confess to use of spirits, including beers in moderation.

"As chairman of a committee to study the examples of extreme longevity in persons who use

alcohol and tobacco, published in the daily press, I grouped and studied twenty cases. Not one of these was a veritable example. The nearest approach was one who had drank for forty years, but during that time had free intervals of abstinence ranging from a few months to several years. Nearly all of these examples began to drink late in life and became delusional and imagined they had used spirits from the earliest period. Some of the conclusions from a prolonged study of so-called moderate drinkers show that such persons rarely live beyond fifty years, and that their descendants seldom go beyond thirty and the race is practically extinct in the third generation, unless some fortunate union perpetuates its vitality. A strictly moderate user of spirits, or one who takes small quantities regularly, rarely lives many years, frequently dying of pneumonia or injuries of any kind. Should he escape being a pronounced inebriate, chronic diseases of the kidneys, liver or stomach terminate his career. There can be no doubt that the use of alcohol diminishes longevity, and increases the disability of life.

"Some of the conclusions which are established beyond question are, first, that alcohol is a narcotic in its action on the organism, and this has been surrounded with delusions and theories of tonic and stimulant properties, which makes it a dangerous agent when used as a beverage. Second, the action of alcohol is that of an anesthetic and narcotic, and it is not only a toxic agent, but it increases and encourages toxemias, which have a peculiar corroding action on the organism. Third, when alcohol is used continuously, even in small doses, its cumulative action impairs vital force, and of necessity lessens longevity and increases mortality. Fourth, these theories are confirmed by the statistical experience of insurance companies and the observations of health boards and health statistics. Fifth, while it is not possible at present to state with mathematical precision the exact influence or damage to the body by the use of spirits, the fact that it has a very powerful influence on the vitality and longevity is beyond question."

The *Union Signal*.

EX-CONGRESSMAN SHAFROTH REPLIES TO CLEVELAND.

(Contributed and printed by request.)

Ex-Congressman John F. Shafroth has replied at length to the article by ex-President Cleveland in the *Ladies' Home Journal*, entitled "Would Woman Suffrage Be Unwise?" In his reply Mr. Shafroth has completely demolished every theory of Mr. Cleveland and denied about every statement that he made of so-called facts.

In replying to Mr. Cleveland's assertion that "even if every woman should exercise the right of suffrage, the votes of the thoughtful and conscientious would almost certainly be largely outweighed by those of the disreputable, the ignorant, the thoughtless, the purchased and the coerced." Mr. Shafroth says:

"In that declaration the assumption is made either that the bad and ignorant women are in the majority, or that the good women will not vote, both of which I most emphatically deny.

"Who are these women whom many seem to fear will have a corrupting influence on elections if given the right to vote? They are our mothers, our wives and our daughters. Is there a man in high or low life, in moral or degraded position, who believes his mother, wife or daughter would be more corrupt than he in exercising the elective franchise?"

"Woman's influence has always been for good, and in no sphere has this been better demonstrated than in politics. The election polls since the advent of woman suffrage in Colorado, with the exception of a few in the low parts of the cities, have been transformed into as respectable places of meeting as dry goods stores or public halls. As a general rule the rowdy element, which was wont to assemble at and remain around the polls all day, is wanting.

"The precinct caucuses for primaries are usually held at the residences of the most respectable people. The restraining influence of the presence of women has greatly improved the tone of political conventions.

"This influence has been felt most, perhaps, in the character of nominations made by each political party. Many men, after denouncing a candidate as dishonest and immoral before his nomination, support him at the election because they believe that they must have a consistent party record in order to get subsequent recognition from their party. Women have no political records to keep consistent.

"To such an extent is the moral influence of women felt that if an immoral candidate is mentioned the argument is immediately used that the women will not support him, and he is generally defeated for nomination, or his name is not presented to the convention.

"Woman's presence in politics has introduced an independent element which compels better nominations and better officials."

January 3 is to be celebrated by the Woman's Christian Temperance Union as Mother's Day, in memory of the birthday of Mrs. Willard, mother of Miss Frances E. Willard.

On December 24 occurred the death of Mrs. A. B. Dibble at her home in California. Mrs. Dibble was the first president of the Woman's National Christian Temperance Union and assisted Miss Willard in founding the organization.

A gentleman went into a restaurant where there were colored waiters and ordered a sandwich and a cup of coffee. It was one of the rules of the place that the waiter should write the order on a little slip of paper and put the price opposite. The check is then paid to the cashier at the desk. The gentleman tells the story:

When I had finished my meal I picked up the slip, and glancing at it, saw that the waiter had written, "Pie, five cents. Coffee, five cents."

I called to the waiter, "Hey, George! I didn't have any pie. I ate a sandwich."

"Dat's all right, boss," he replied. "Pie-an'-wich is both de same price an' I ain't so good on spelling san'-wich."

An Ohio teacher called upon one of her pupils for the definition of the word, "furlough."

"'Furlough' means a mule," was the reply of a child.

"Oh, no," replied the teacher; "it doesn't mean a mule."

"Indeed it does," said the child. "I have a book at home that says so."

"Well," said the teacher, thoroughly interested, "you may bring the book to school, and we'll see about it."

The next day she brought the book, and, in some triumph, opened to a page where there was a picture of a soldier riding a mule. Below the picture were the words, "Going home on his furlough."

SEMI-ANNUAL MEETING.

The Semi-Annual Meeting of the churches of Dodge Centre and New Auburn, convened at New Auburn on the evening of October 13, 1905, Elder Ernst was the only delegate present. After a praise service led by the pastor, Rev. W. H. Ernst preached from Rom. 8: 1. On Sabbath morning Mr. Burdick preached from Mark 3: 5. After which the regular Bible School was held. At 3:30 P. M. Mrs. Burdick led the Christian Endeavor meeting, and also read an essay written by Ruby Tappen. At 7:30 P. M. Elder Ernst preached from 1 Peter 5: 7.

On First-day morning at 10 A. M. a business session was held, Elder Burdick reported his attendance at the Iowa yearly meeting, as our delegate. A letter was then read from the Clerk of the Dodge Centre church, after which Dea. G. G. Coon reported on the condition of the New Auburn church. W. H. Ernst was elected Moderator, and F. S. Tappan Recording Secretary of the next Semi-Annual meeting. At 11 o'clock Elder Ernst preached from 1 Thes. 3: 12. At 7:30 P. M. Elder Ernst preached the closing sermon from the text, "Am I my brother's keeper?"

D. T. ROUNSVILLE, *Cor. Sec.*
D. T. ROHNSVILLE, *Cor. Sec.*

THE WEEK OF PRAYER.

The following is the list of topics for the coming Week of Prayer, as suggested by the Evangelical Alliance for the United States:

January 7, 1906.—Sermons.

THE SPIRIT AND THE FIRE.

He shall baptize you in the Holy Spirit and in fire; Whose fan is in his hand, and he will thoroughly cleanse his threshing floor; And he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire. Matt. 3: 11, 12. By their fruits ye shall know them.—Matt. 7: 16.

January 8.—Believers Purified and Quickened.
January 9.—The Church Wholly Renewed in the Love and Life of Christ.

January 10.—The Unsaved Aroused to Seek Salvation.

January 11.—Society Evangelized.
January 12.—Missions Re-inspired and Re-inforced.

January 13.—All Mankind Redeemed, Restored.

January 14.—Sermons.

CONDITIONS OF BLESSING.

Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of Hosts, If I will not open you the window of heaven and pour you out a blessing, that there shall not be room enough to receive it.—Mal. 3: 10.

Any one desiring further information may address

LEANDER CHAMBERLAIN, *President*.

"The Chelsea," West 23d Street,
New York, November 22, '905.

Home-keeping means a study into things strange and complex, an inquiry into the greatest questions of life. Here under one roof clusters a little circle of wonderful beings—human beings. They are quite different one from another. Each has his queer little ways. Some even are thought to be most "peculiar," though, if the truth were known, some good cause lies underneath it all. And some are fond of this, and some of that. Yet, here they must live, and live in harmony, just as colors must blend and contrast to give joy—for the home must be the center of joy, else it is not really "home."

Children's Page.

WYNKEN, BLYNKEN AND NOD:

No less an authority than Andrew Lang has pronounced the poem, "Wynken, Blynten and Nod," by Eugene Field, one of the best, if not the very best, child poem in the English language. It is as follows:

Wynken, Blynten and Nod one night
Sailed off in a wooden shoe—
Sailed on a river of crystal light
Into a sea of dew;
"Where are you going and what do you wish?"
The old moon asked the three.
"We have come to fish for the herring-fish
That live in the beautiful sea;
Nets of silver and gold have we,"
Said Wynken,
Blynten
And Nod.

The old moon laughed and sang a song,
As they rocked in the wooden shoe,
And the wind that sped them all night long
Ruffled the waves of dew.
The little stars were the herring-fish
That lived in that beautiful sea;
"Now cast your nets wherever you wish—
Never afeared are we,"
So cried the stars to the fishermen three—
Wynken
Blynten
And Nod.

All night long their nets they threw
To the stars in twinkling foam—
Then down from the skies came the wooden
shoes,
'Twas all so pretty a sail it seemed
As if it could not be,
And some folks thought 'twas a dream they'd
dreamed

Of sailing that beautiful sea;
But I shall name you the fishermen three;
Wynken
Blynten
And Nod.

Wynken and Blynten are two little eyes,
And Nod is a little head,
And the wooden shoes that sailed the skies
Is a wee one's trundle-bed;
So shut your eyes while mother sings
Of wonderful sights that be,
And you shall see the beautiful things
As you rock in the misty sea
Where the old shoe rocked the fishermen three—
Wynken
Blynten
And Nod.

SEEKING NEW HOMES.

This picture shows you the faces of a group of little children who are about to leave the city of New York, that they may find new homes in another place.

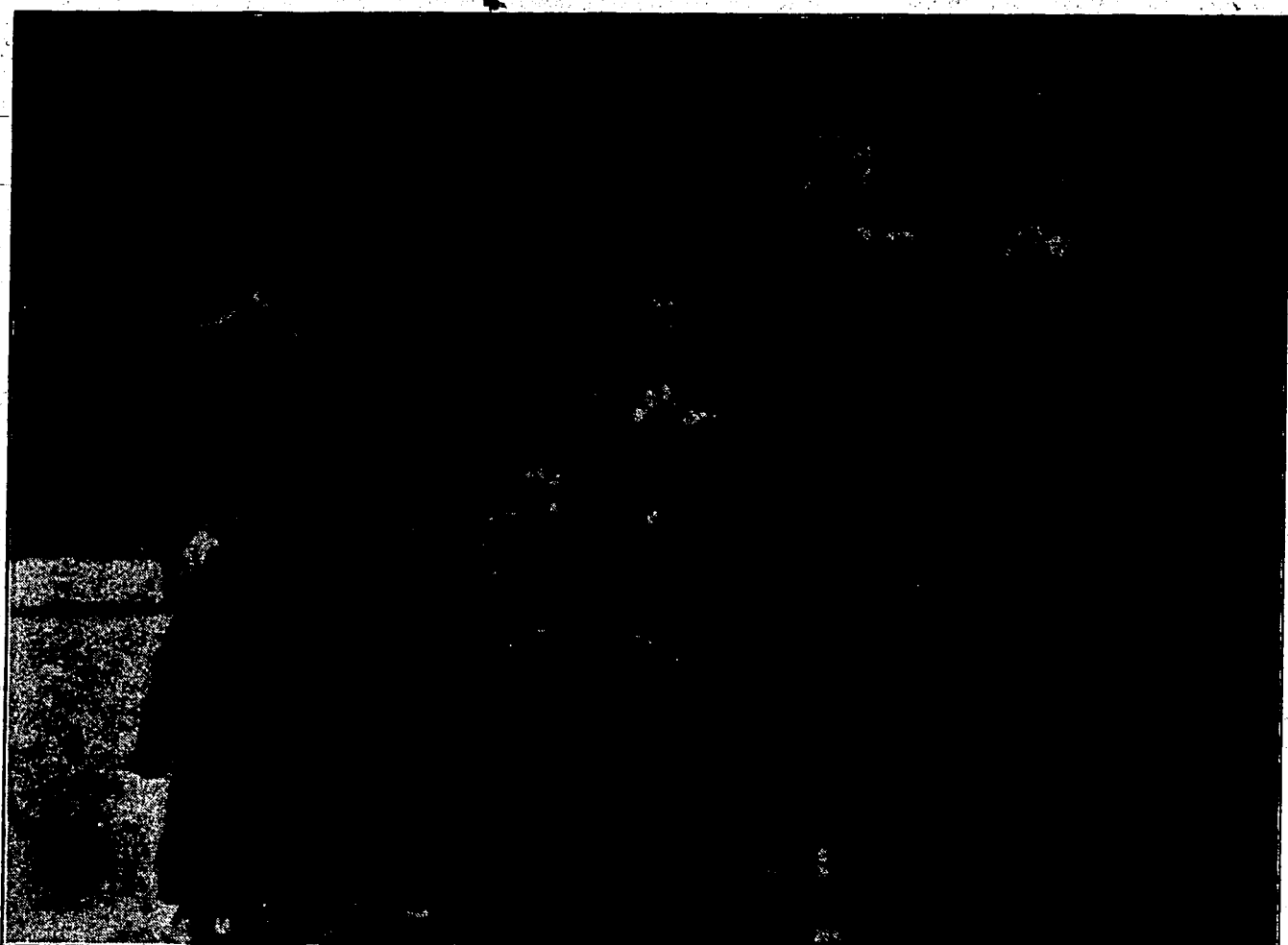
Rev. H. D. Clarke who lives at Dodge Centre, Minn., is an agent for the Children's Aid Society whose office is at 105 East 22d St., in New York City. That society gathers together children who have no homes, because their parents are not living, or because they are too poor to care for their children. Mr. Clarke takes these children in groups like the one shown in the picture and finds homes for them in the West, a long way from New York. He has written a description of this group of children so that you may know about them. He says:

Here we are on East 22d street, New York City all ready to cross the Ferry and start west. We are in a snow storm and that is what all the boys and girls like. And will they not like to draw a sled or ride down hill when they get into a new home? The big basket is full of food for the long journey on the cars. Each boy and girl has a little bundle of clothes besides the new suits which they have just put on. Every child

THE SABBATH RECORDER.

going to a new home has a bath and a new suit of clothes on the day of starting. About thirty dollars will take a child from poverty and put him in a home where kind care and good government will fit him for a life of happiness and usefulness which he would never have in the great city.

See how cheerful and full of expectation the children are. How quickly one forgets the sorrows of life when expecting something better.



Yes, some of them have left a sister or a brother and some, even a mother. Do you see that little girl in the center of the picture? Her mother went as far as the cars with her and kissed her good-bye forever, and then returned to her life of sadness and loss in the city. That big boy next to me has a sister who begged him not to go west; but a drunken father made life too hard for him and so he wanted to join our company. But oh how homesick he was when he reached the West. That tall boy is a Hebrew and wants a Christian home. He will soon be able to care for himself.

The boy in the center of the back row is a Swede; he sings very sweetly. That pretty girl at the right, and the girl whose face you can partly see, are sisters and their brother is at the left, smiling. These three are Germans and very fine children. They came from "The Five Points." Their names are, Matilda, Blanche and George. Blanche is at the right. Their parents are unknown. Do you suppose they will see them in heaven sometime? There are three very smart Italian boys in this group; see if you can pick them out. One of them traveled in Europe with a rich man who once took him, but died leaving the boy again homeless. There are two English boys out of a family of five children. The mother is dead and the children are now all scattered. Would you like to have your family broken up like that? Can you not pray for such poor children? Their names are Willie and Harry. The little boy in front and center is named Ira, he is not yet five years old. His parents are unknown. He came from Ogdensburg, N.Y. Now look at that little girl, the second from the right. That is Ida, one of the sweetest Swede girls you ever saw, not in beauty, but in disposition and neatness in all she does. She must have a very tidy home. The girl in the center is Lizzie, a pretty Irish child, she is eight years of age and is a girl to be loved. It does not take us long to tell what these children are.

We shall be three days and nights getting to

the place of distribution, and a big crowd will come to see the children and hear the address. We wish all the boys and girls who read the RECORDER could witness that scene and then go home to love and obey father and mother and make home a little heaven, here below. Surely you all have so much to be thankful for that you will never again speak a cross word to those who love and care for you. How sad you would be if you knew your home was to be broken up and

Mr. Clarke was to take you to a far distant state and give you away to some one whom you never saw before. But he would try to get you a good home and come and see you every year, and write to you as often as you wanted him to, and if you lost your home again he would get you another. Have you some clean Sabbath Visitors, not too old, that you want to send to some needy boys and girls? They love to get the copies of such papers.

A TRUE STORY.

"Cock-a-doodle-doo!" came from the throat of a great Plymouth Rock. He had perched upon the lowest trellis of the grape arbor.

"My! what's that?" and Laurie nearly tumbled out of a hammock at the farther end of the arbor.

Uncle Albert, who was taking his noon rest in a comfortable garden chair, laughed. "You don't get used to country noises, do you? Why, old Plym wouldn't hurt you. He wanted to let you hear one of his very best crows. He's a little jealous of Bantam, there at the other side. I don't know why; but he seems to be."

Laurie looked and, sure enough, a little red and brown bantam cock was facing the crower. He sat perched upon the opposite side of the arbor, on the lower trellis. Perfectly quiet he was, but mischief gleamed in his round little eye.

"How do they both happen to be that way?" asked Laurie.

"Probably the bantam was here first. Then old Plym was afraid we'd pay attention and thought he'd come, too. He's up to those tricks, I notice."

Another minute and the Plymouth Rock slowly raised himself to his tallest height, flapped his great wings, crooked his neck, and gave another crow, then settled himself with the air of one who has done some mighty thing.

"Why, he reminds me of Hal Green, the big bully in our school. He's always putting chips

on his shoulder; then dares us littler boys to knock them off."

"And do you?"

"Only once—I did."

Uncle Albert laughed again. Laurie thought his big uncle was entertained very easily.

A third lusty crow rang out. This proved too much for the bantam. "Cock-a-doodle-doo!" was answered in shrill, ear-splitting tone.

"He's taking the dare!" whispered Laurie. "What'll happen,"

"Let's keep still and see!"

Soon the Plymouth Rock aroused himself once more, stood on the very tips of his toes, and gave another mighty crow.

No sooner was it ended than the small one answered.

"Isn't he brave! Will they fight?"

"I don't think so. They're doing it because we are here. See how they look to know if we notice."

And truly Laurie could see; while the cocks kept guard against each other, both seemed anxious to win attention from the human on-lookers.

The big one sounded another challenge, then turned to glance proudly at Laurie and his uncle, while settling down. He was answered by Sir Bantam, who jerked his little head gayly toward the two spectators.

"Good for you!" cried Laurie.

This so aroused the Plymouth Rock that he crowed more lustily than before. But no sooner had he settled his big body comfortably upon the trellis than "Cock-a-doodle-doo!" was answered with a will.

So it went. One after the other. "I should think they'd get tired," said Laurie. "Don't you suppose their throats ache? Maybe they'll get diphtheria."

Still, with their bright eyes upon their auditors, the cocks continued to fling defiance across the arbor.

"The big one's getting worn out. He doesn't get up as springy as he did."

"But he gets up," laughed the uncle.

"And he's growing hoarse. Hear him squawk! Why don't they fight, and have done with it?"

"This is a musical contest," laughed Uncle Albert. "We'll see who wins."

Slower and less frequent came the crows. Still, one answering the other, they continued. The cocks were tired. There was no doubt of it. Had no one been there to hear they would have ceased altogether. But after each crow the two listeners called out something. So, both combatants wanted the final applause. At last old Plymouth Rock raised himself, flapped his wings feebly, bent his neck, made a mighty effort, and succeeded only in giving utterance to a wretched squeak. Again he flapped and crooked and shook himself, with no better result. Ashland, he jumped from the trellis and ran to the barn as fast as his legs would carry him. Laurie and Uncle Albert laughed at his defeat, and just as he disappeared little bantam sent a shrill cry of victory after him, "Cock-a-doodle-doo-o!"

"Bravo!" said Uncle Albert.

"Good for you!" cried Laurie. "He started it. And you only kept up your end of it." Then Laurie ran to the house and came back with some bread crumbs. These he held temptingly forward, while he crept near the little victor. Bantam eyed him cautiously, and finally made one peck and then another into the small hand. A

THE SABBATH RECORDER.

few seconds more and the boy, with the cock in his arms, stood before Uncle Albert.

"You bird charmer! And that reminds me. I must go back to the hay field. Somehow my noon hour seems very short since you came, little chap."

And that was how Laurie and the bantam fell in love. They almost became inseparable. When the Child was at his meals Sir Bantam hung about the door, crowing an occasional reminder to hurry up!

The days went on. Laurie had learned the paths through the lots. One day he was missing at dinner time. They called and called, rang the big dinner bell, took down the tin horn from its nail behind the door, and blew blast after blast. No little voice made answer. No small figure came trudging toward them.

Then Uncle Albert and Cousin Edgar looked into each other's faces and without a word started off as fast as they could go. Over the meadow, across the pasture, and on through the swamp they hastened. Sure enough, out in the stream a boat was drifting. And a dear little voice was singing. The two men looked at each other again with trouble in their faces.

"Laurie!" called Uncle Albert. "Laurie. Laurie-e-e!"

"He doesn't dream of danger!" cried Edgar, running after a boot hook, while Uncle Albert threw off his coat and boots to plunge in.

A few minutes later and the boat was drawn ashore Uncle Albert lifted the little fellow in his arms. Seemed as if he couldn't hold him high enough. He was so glad to have him again.

"What makes you look so scared? I was having a beautiful time. The water was singing to us. Banty liked it, too.

"It was the rapids, Laurie. And if you'd gone only a little farther—"

Then Uncle Albert didn't hold Laurie so high. He lowered him until the little fellow was just against his heart; then held him very close.

"Promise me, Laurie, that you'll never do this again. You would have been beyond help by this time!"

Laurie looked up. "And does that mean that Banty would be drowning by now?"

"Yes."

"Then I'll never do it again!"

THE SNOW-STORM.

By RALPH WALDO EMERSON.

Announced by all the trumpets of the sky,
Arrives the snow; and, driving o'er the fields,
Seems nowhere to alight; the whited air
Hides hills and woods, the river, and the heaven,
And veils the farm-house at the garden's end.
The sled and traveler stopped, the courier's feet
Delayed, all friends shut out, the housemates sit
Around the radiant fireplace, enclosed
In a tumultuous privacy of storm,
Come see the north-wind's masonry,
Out of an unseen quarry, evermore
Furnished with tile, the fierce artificer
Curves his white bastions with projected roof
Round every windward stake or tree or door;
Speeding, the myriad-handed, his wild work
So fanciful, so savage; nought cares he
For number or proportion. Mockingly,
On coop or kennel he hangs Parian wreaths;
A swan-like form, invests the hidden thorn;
Fills up the farmer's lane from wall to wall,
Mauger, the farmer's sighs; and at the gate
A tapering turret overtops the work.
And when his hours are numbered, and the world
Is all his own, retiring as he were not,
Leaves, when the sun appears, astonished Art
To mimic in slow structures, stone by stone,
Built in an age, the mad wind's night-work,
The frolic architecture of the snow.

Young People's Work.

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

ALL THE WAY.

There are very few men who intend to make a final rejection of Jesus. It does not seem possible that any one could so intend, after they have come close to him, touched his garments and seen the glory of his life. Usually where he is not accepted, the intention is simply to postpone.

In mid-ocean a steamship saw signals of distress on the edge of the horizon. She bore in that direction until near enough to call out through the speaking trumpet: "Who are you? What is wrong?" Back faintly came the answer: "The Central America—bound from New York to San Francisco. Our ship is in bad repair—we have sprung a leak; but we can keep afloat a few hours. Lie by till morning." The captain, anxious for this sister vessel in distress, with all her freight of human life on board, called back again: "Better let me take your passengers on board now." Again came the answer: "The night is very dark. Some of them might be lost in the passage. Lie by till morning." But the captain could not rest. He paced the deck, watching the lights of the other vessel. The third time he put the trumpet to his lips: "Let me take them on board now." Silence, then again: "Lie by till morning." Eagerly they watched that night; but, from somewhere past the midnight watch the lights disappeared. There was no sound. In the morning the wind swept over an empty sea.

He was an attractive young man. Jesus, looking upon him, loved him. It was something more than the love the Saviour has for all men. There was something winsome about him. There were great possibilities in him. He might become a Peter or a John, or a Paul. O, if he only would—if he only would—if he only would. But he went away sorrowful—and disappears. Oh, would that he might have sung the song which I pray many of you—all of you—may sing:

"I can hear my Saviour calling,
In the tenderest accents calling;
On my ears these words are falling,
Take thy cross and daily

Follow me.

"I will take my cross and follow,
My dear Saviour I will follow;
Where He leads me I will follow,
I'll go with Him, with Him,

All the way.

THE READING AND STUDY COURSE IN BIBLE HISTORY.

You may begin this course any time and anywhere. 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.

FORTIETH WEEK'S READING.

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

1. Describe the events that led to the formation of two kingdoms.
2. Characterize the reign of each of the kings mentioned in this study.
3. What were the reforms instituted by King Asa?

VII. Period of Two Kingdoms. 937-721 B. C.

A. The Southern Kingdom, Judah. First-day. Israel promises loyalty upon the removal of a heavy yoke; Rehoboam's answer, given according to unwise and cruel counsel; the revolt of Israel; Rehoboam forbidden to fight against Israel, his brethren, 1 Kings 12: 1-18, 21-24.

Second-day. Rehoboam's evil reign; the invasion of Shishak, king of Egypt; end of his reign, 14: 21-31. The reign of Abijam.—3 years. His bad character; Jerusalem spared for David's sake; Abijam's wars, and death, 15: 1-8.

Third-day. Asa's reign.—41 years. His general good character, and reforms; war with Baasha, king of Israel; successful league, as a war measure, with Benhadad, king of Syria, against Israel; the end of his reign, 15: 9-24.

B. The Northern Kingdom, Israel.

Fourth-day. Reign of Jeroboam.—22 years. Made king over Israel; fortifies Shechem, for his capital and Penuel, east of the Jordan; the golden calves at Bethel and Dan, 12: 19, 20, 25-33.

Fifth-day. A solemn message to Jeroboam at Bethel, from a man of God out of Judah; the man of God led into disobedience by an unworthy prophet in Bethel; Jeroboam makes priests for the high places, 13: 1-34.

Sixth-day. Sickness of his son Abijah; the mother visits the prophet Ahijah at Shiloh; the prophet announces the doom of sinning Jeroboam and of all Israel; the son dies, mourned by the people; the end of Jeroboam's reign, 14: 1-20.

Sabbath. Reign of Nadab, son of Jeroboam.—2 years. His evil-doing; murdered by Baasha, 15: 25-28, 31. Reign of Baasha, in Tirzah.—24 years. He smites all the house of Jeroboam; walks in sin; a divine message of doom, through the prophet Jehu; the end of his reign, 15: 20, 30, 32-34, 16: 1-7.

FROM NORTONVILLE, KAN.

One of the most interesting and profitable Christian Endeavor meetings of the year was held a few weeks ago. The topic, "Sacred Songs That Have Helped," was ably discussed by one of our best musicians. Many of the members testified concerning favorite songs. The Christian Endeavor Society held a bazaar December 14 and 15, at which many articles were sold, materially increasing the funds of the society. Arrangements are in progress by which quite a number of our people are planning to move to new localities, chiefly Eastern Colorado and Western Oklahoma.

Dec. 23, 1905. CORRESPONDENT.

MEETING OF THE SABBATH SCHOOL BOARD.

The Sabbath School Board of the Seventh-Day Baptist General Conference met in regular session, December 17, 1905, at 220 Broadway, New York City, at 10 o'clock A. M., with the president, Rev. George B. Shaw, in the chair.

The following members were in attendance:—Rev. Geo. B. Shaw, Rev. Eli F. Loofboro, Stephen Babcock, Frank L. Greene, Edward E. Whitford, Esle F. Randolph, John B. Cottrell, Clarence C. Chipman, Corliss F. Randolph, and the field secretary, Rev. Walter L. Greene.

Prayer was offered by Rev. Eli F. Loofboro. The minutes of the last meeting were read. The recording secretary reported that the usual

notice of the meeting had been sent to all the members of the Board.

Correspondence was reported from Rev. Arthur E. Main, Rev. Walter L. Greene, Curtis F. Randolph, James A. Saunders, Rev. Herbert C. Van Horn, Charles B. Hull, Mrs. J. H. Babcock, Rev. Herman D. Clarke, Albert Whitford and Charles D. Maxson.

The Finance Committee reported that during the quarter a letter touching the interests of the Board had been sent to all pastors and Sabbath School superintendents of the denomination.

The Committee of the Helping Hand and Sabbath Visitor reported that Rev. Walter L. Greene had accepted an invitation to edit the Home Department of the Helping Hand.

The field secretary presented his quarterly report and financial statement, which were approved, as follows:

To the Sabbath-School Board of the Seventh-day Baptist General Conference.

In submitting this my first official report to the Board, I wish, first of all, to express my appreciation to the members of the Board for the confidence you have shown and the courtesies which have been extended to me in so many ways, since entering your employment.

Your field secretary has spent fourteen Sabbaths on the field among the churches of the Central Association, beginning at DeRuyter on Sept. 8, and closing the work in this association with the Watson church, Dec. 10, 1905. All of the thirteen churches and Sabbath Schools of this association have been visited, and work has been attempted and performed according to the needs and the limitations of the local conditions.

The following brief summary of work done will indicate something of the nature of the field secretary's work, and something of the results of this work. Churches and schools visited, 13; sermons, 32; addresses, 22; parlor conferences and round table discussions, 28; prayer meetings led, 10; Sabbath School institutes conducted, 2; calls and visits, 220; books on Sabbath School work sold, 4; letters and communications sent out, 205; Home Departments organized, 6; Sabbath Schools reorganized, 2; teacher's meetings reorganized, 3; cradle-rolls organized, 4; schools graded, 1; Sabbath School classes taught, 7; articles and items for publication, 11; quarterly collections secured for the Sabbath School Board where none had been given before, 2; miles traveled, September 1 to December 12, 1,009; money received while on the field, \$15.00.

The field secretary has sought to keep before the Sabbath Schools first, the ideal plan of having every one in the church and community the Bible and connected with the Sabbath School through some of its departments in the church and community studying the Bible and connected with the Sabbath School through some of its departments—Main school, Cradle Roll or Home Department; second, the desirability of having sufficient organization to make this possible; third, the possibilities of extending their work to neglected fields and of keeping in touch with the non-resident members of the church; fourth the necessity of having training for the teachers, and of holding high standards of teaching and organization. To these ends, he has emphasized in public addresses the nature and methods of teaching, and in conference has sought to perfect the organization of the schools as far as local conditions would permit. Something has been done in teacher-training by correspondence. This course is based upon Adams' Primer of Teaching, a book recommended by the Religious Education Association. This seems to meet a need among those who are desirous of becoming better teachers, but have not had the advantages of normal and teacher-training classes for Sabbath School work. Being, as we are, without some needed Sabbath School supplies, the field secretary has given some time to this work. An outline of supplemental lessons for the use of primary workers has been prepared and is expected to appear in the January issue of the Helping Hand. At the request of your Committee on the Helping Hand the field secretary is now editing the Home Department in the Helping Hand.

In closing, I wish to express my gratitude to the various pastors and Sabbath School workers who have so heartily cooperated with the field secretary in his attempts to carry out the plans and purposes of the Board. Whatever may have been accomplished is due in no small degree to these willing workers who have

earnestly endeavored to carry out the plans that were made during the visit of the field secretary.

Respectfully submitted, WALTER L. GREENE, Field Secretary.

Dunellen, N. J., December 17, 1905. FIELD SECRETARY'S FINANCIAL STATEMENT. From September 1, 1905, to December 12, 1905.

Table with columns for EXPENDITURES and RECEIPTS UPON THE FIELD. Includes items like Railroad fares, Printing, and DeRuyter Church.

Table with columns for RECEIPTS UPON THE FIELD. Includes items like DeRuyter Church, Mrs. T. R. Williams, and Syracuse Sabbath School.

Total \$17.65 Balance \$27.00 WALTER L. GREENE, Field Secretary.

The financial statement was referred to the treasurer.

The treasurer presented a statement of receipts during the quarter as follows:—

Table with columns for RECEIPTS DURING THE QUARTER ENDING DECEMBER 17, 1905. Lists various locations and amounts received.

Total Receipts \$14.84 FRANK L. GREENE, Treasurer.

VOTED, That when we adjourn, it be to meet on January 6, 1906, at the usual hour and place (10 o'clock A. M. at 220 Broadway, New York City).

VOTED, That Edward E. Whitford, Esle F. Randolph and Corliss F. Randolph be appointed to meet with the General Advisory Board of the Seventh-Day Baptist General Conference, at its request, on December 31, 1905, at 2 o'clock P. M.

VOTED, That the field secretary be requested to compile a list of desirable Sabbath school supplies to be recommended for use in our Sabbath schools, and that the Publishing House of the

Royal Baking Powder is made of Grape Cream of Tartar. Absolutely Pure. Makes the food more Wholesome and Delicious.

American Sabbath Tract Society be invited to act as our agents in procuring such supplies for those who may wish them.

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

ALFRED THEOLOGICAL SEMINARY.

The seminary recently enjoyed a visit from Hon. George B. Carpenter, of Ashaway, R. I., on his return from the Southwestern Association. On the evening of December 19 he spoke to about twenty-five students and friends upon "Our Interests in the Southwest." The questions and discussion that followed showed a real and hopeful interest in that part of our denomination.

After this meeting twenty-four persons sat down to a banquet in the Greek and Hebrew room, prepared by seminary students in honor of the dean and his wife. After eating the nice things prepared by the young women, those present spoke many happy words about the seminary and its work. This occasion was as pleasant as it was a complete and most grateful surprise.

Alfred, N. Y. ARTHUR E. MAIN, Dean.

A little thinking shows us that deeds of kindness we do are effective in proportion to the love we put into them. More depends upon the motive than upon the gift. If the thought be selfish, if we expect compensation or are guilty of close calculation, the result will be like the attitude of mind which invited it.

MARRIAGES.

CHAPMAN-HOUSTON.—At the home of the bride's parents, Mr. and Mrs. Jas. E. Houston, Oct. 28, 1905, at Riverside, Cal., by Rev. J. T. Davis, Flora J. Houston and L. B. Chapman, both of Riverside.

WELLS-RANDOLPH.—At the home of the bride's parents, Dec. 18, 1905, by Rev. Geo. W. Hills, Lucy I. F. Randolph and Jason R. Wells, all of Nortonville, Kan.

CHAPMAN-GABBERT.—In Stonington, Conn., Dec. 24, 1905, at "The Parsonage by the Sea," by Rev. Dwight C. Stone, Mattie H. Ehret Gabbert and Everett D. Chapman, both of Mystic, Conn.

CASHINE-GREENE.—In Berlin, N. Y., at the home of the parents of the bride, Mr. and Mrs. William Edgar Greene, (no date given) by Rev. J. G. Burdick, Alice E. Greene and Edward Cashine, both of Berlin.

DEATHS.

BURDICK.—Stephen Burdick, the fifth of eight children born to Enos P. and Fannie Peckham Burdick, was born at Preston, N. Y., March 13, 1827.

When he was twelve years old, the family came to Alfred, settling in Lamphere Valley. He united with the Second Alfred Church in 1847, being baptized by the pastor, Elder James H. Cochran. He graduated at Alfred Academy in 1856, and entered the theological class at Oberlin, in Ohio, the following autumn. He was taken sick and was forced to leave, but later attended Rochester Theological Seminary a few months. June 21, 1857, he was ordained to the ministry at Alfred, and two days later was married to Miss Hannah E. Stillman, daughter of Maxson and Lydia Chapman Stillman. She died the following February, at Rockville, R. I., where they went immediately after their marriage, to enter on his first pastorate June 2, 1859, he was married to Susan Maxson, daughter of George and Phoebe Wells Maxson. Together they went happily through life's partnership until it was broken by her death, after nearly forty years. They had four children, three of whom survive, Dr. George Burdick of Andover, Dr. Alfred S. Burdick of Chicago, and Merle M. Burdick of Peoria, Ill. Elder Burdick's first pastorate, at Rockville, R. I., commenced July 10, 1857. Since then he has been almost continuously in the ministerial harness, until his retirement from the pastorate of the Andover church, two years ago. From Rockville he went to Leonardsville, N. Y., about 1860, and was there three and a half years. Giving up preaching for a brief time, on account of his health, he went on to his father-in-law's farm for about a year, then went to De Ruyter as pastor. During 1866-7 he was Principal of De Ruyter Institute. After leaving De Ruyter, for a brief time he did home missionary work in Minnesota, organizing one of the churches there. He then returned to Leonardsville, N. Y., for his second pastorate, in which he remained more than fourteen years, or, all told, about eighteen years as pastor of the Leonardsville church. From there he went to West Hallock, Ill., in 1887, where he remained pastor for ten years. He then accepted a call to Andover, also supplying Wellsville and Scio, for a time. He closed his ministerial work about two years ago, to devote his time to some historical writing, which he had planned. While at Leonardsville, he became identified with the work of the Tract Society, and during most of his second pastorate was its treasurer. After the death of Elder N. V. Hull, he served for a brief time as editor of the SABBATH RECORDER.

The past two years have been very happily spent by him—in the homes of his married sons, and with his sisters. He has enjoyed excellent health, loving companionship and the literary work to which he has given himself with real zest. Last Wednesday he had a severe attack of neuralgia of the heart, from which he seemed to recover, and passed that night into a quiet sleep, the waking from which was in the eternal morning. Services were held in the First Alfred church, Sabbath afternoon, December 23, 1905. Dr. Gamble read appropriate Scripture selections from Gen. 49: 33-50; Job 19: 23-27; I. Cor. 15: 51-58; I. Thes. 4: 13-18; Rev. 7: 13-17; 21: 1-7; 23-27; 22: 1-5; I. Tim. 4: 1-18. Elder B. F. Rogers offered prayer. Pastor L. C. Randolph preached the sermon, using as his text II. Tim. 4: 7, 8, and II. Tim. 2: 1-3, pointing out the strong characteristics of the fight which had been fought, the course which had been finished, the faith which had been kept and appealing to those who receive the trust from Mr. Burdick's hands to be faithful to it. He found the key note of Elder Burdick's life in reverence,—reverence for his own body as the temple of the Holy Ghost, for the moral laws of the universe, for the Bible, for God and for his own mission. President Davis followed the sermon by words of appreciation. He also read a tribute to Mr. Burdick's memory, adopted by the Seventh-day Baptist Education Society.

In recognition of Mr. Burdick's great life-work and the interest felt in him throughout the denomination, the memorial sermon will be prepared for publication in the SABBATH RECORDER. L. C. B. BABCOCK.—Angelina Maxson Babcock, daughter of Jonathan and Christina Maxson, was born in 1839, and died at Oden, Utah, Dec. 14, 1905. She experienced religion when eighteen years of age under the labors of Rev. Varnum Hull, and united with the Seventh-day Baptist church at Rock River, Wis. She was married to Joseph D. Babcock, September 29, 1858. Her faith and trust in God and in Christ remained firm to the last. At the time of her

death she was at home with her daughter, Mrs. E. R. Hoge, in Oden. Words of comfort were spoken at her funeral by Elder W. A. Alway, pastor of the Seventh-day Adventist Church of Oden.

COON.—In Nortonville, Kan., Dec. 5, 1905, Mrs. Mable Coon, in the twenty-third year of her age.

Mabel Estelle Wheeler Coon, the daughter of Charles G. and Augusta Stillman Wheeler, was born in Nortonville, March 7, 1883. She was a student in Milton College for two years from September of 1901, during which time she greatly endeared herself to the students and won the complete confidence and esteem of the faculty. Her college pastor, Dr. Platts, speaks in words of highest praise of her effective and consecrated efforts in the religious work of the church, at that time. She was married December 26, 1903, to Elam Coon of Utica, Wis. Soon afterward they brought their letters and voluntarily presented themselves for membership in the Albanian church. Her willingness and cheerfulness in Christian work be a joy to the heart of any pastor. The same traits shone out clearly when the call came to lay down her work here and join in the service of the Church Triumphant. Her body was brought to Milton, where the funeral was conducted by her pastor, T. J. Van Horn, Dr. Platts and President Daland assisting. The father and mother, a brother and two sisters, with the young husband, bear the burden of this great sorrow. A large company of sorrowing relatives, friends and classmates accompanied the dust to its resting place under the evergreens of Milton Cemetery.

T. G. V. H. DAVIS.—Daniel Webster Davis, Sr., died at his home in Shiloh, N. J., Dec. 3, 1905, after an illness of only two weeks.

He was the oldest son of Belford Ewing and Ami Ayars Davis, who lived on a farm near Shiloh, where Daniel was born April 16, 1844. Of eight children born to them only three reached adult years, Daniel, Fred and Mrs. Irving Saunders of Rochester, N. Y. Bro. Davis obtained his education at Shiloh Academy, which qualified him for his life work in public school teaching, in which he was pre-eminently successful as a disciplinarian, repeatedly taking schools which had been broken up by unmanageable students, always succeeding without force or harshness. For nearly thirty years he followed this profession, often laboring as a mechanic during vacations. In 1867, during a revival by Rev. L. C. Rogers, at Shiloh, he was converted, baptized and united with the Marlboro Church of which he remained member for some years. In March, 1870, he was united in marriage to Sarah E. Huffman, who, with five children survive him. All of the children but one being successful teachers; the oldest son, A. C. Davis, being the Junior Deacon of the Shiloh Church. In 1872 he removed to Nortonville, Kan., where for three years they battled with the draught and grasshopper famine. Returning to New Jersey they settled at Shiloh, and he became a teacher in the public schools of this State. Three years ago he united with the Shiloh Church, of which he has remained a conscientious member, a zealous reformer and a temperance man. He has written and published one or more pamphlets, and was an ardent lover of children. Hospitality, kindness in sickness and to the homeless, have endeared this father and family in a marked degree to all who know them. Thus another home is broken, and another useful man taken, almost in his prime. Funeral services were conducted by his pastor, assisted by Rev. S. R. Wheeler, of Marlboro. The Scripture lesson used was the favorite text of Brother Davis. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." A large circle of relatives and friends are left to mourn their loss. E. B. S.

WITTER.—George Franklin Witter, second son of Mr. and Mrs. H. Emmett Witter, was born at Alfred, N. Y., June 16, 1882, and died of dropsy of the heart, December 11, 1905.

He was a young man of excellent character, bearing a good name among his associates. Since the fifteenth year of his age when he was baptized, he has been a member of the First Alfred church. His Christian experience has been enriched during his sickness and weakness of the past two or three years, and has been a blessing also to others. He was especially fond of the Young Men's Baraca Bible Class, a delegation from which attended the funeral in a body. The pastor's sermon was from II. Cor. 12: 9. "My grace is sufficient for thee." This text had been sent to him by his grandmother, and was very dear to him. The services were in the church, Dec. 13. L. C. B.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1906.

Jan. 13.	The Wise Men Find Jesus	..... Matt. 2: 1-12
Jan. 20.	The Shepherds Find Jesus	..... Luke 2: 1-20
Jan. 27.	The Boy Jesus	..... Luke 4: 40-52
Feb. 3.	The Baptism of Jesus	..... Mark 1: 1-11
Feb. 10.	The Temptation of Jesus	..... Matt. 4: 1-11
Feb. 17.	Jesus Calling the Fishermen	..... Luke 5: 1-11
Feb. 24.	A Day of Miracles in Capernaum	..... Mark 2: 21-34
Mar. 3.	Jesus' Power to Forgive	..... Matt. 9: 1-16
Mar. 10.	Jesus Tells Who Are Blessed	..... Matt. 5: 1-16
Mar. 17.	The Tongue and the Temper	..... Matt. 5: 33-48
Mar. 24.	Temperance Lesson	..... Prov. 23: 29-35

LESSON 2.—THE WISE MEN FIND JESUS.

For Sabbath-day, Jan. 13, 1906.

LESSON TEXT, Matt. 2: 1-12.

INTRODUCTION.

The first Gospel is assigned by unvarying tradition to the Apostle Matthew, who before his call had been a publican. This Gospel though like the others designed to bring the good news to all, is particularly adapted to the Jews. Over and over again the Evangelist uses the expression, "It is written," and quotes from the Old Testament to show that Jesus fulfilled the prophecies concerning the coming Messiah. It is in this Gospel that we have the words of Jesus, "I am not sent but to the lost sheep of the house of Israel." The genealogy of our Saviour is traced only as far back as to Abraham instead of to Adam as in Luke's Gospel.

We are not to say however that Matthew intentionally caters to Jewish exclusiveness; for in the genealogy just mentioned he brings in the Gentile names of Rahab the Canaanite, and Ruth the Moabitess, and in the Lesson of this week he tells us of the coming of the foreigners, the Wise men who welcomed the infant Jesus.

It may be said that the theme of the Gospel is the establishment of the kingdom of heaven, Jesus Christ is the King of whom the Old Testament prophets spoke. Our present lesson alludes to the birth of the King, and tells of the princely homage rendered to him, and of the jealousy of King Herod.

TIME.—Probably in February of the year B. C. 4.

PLACES.—Jerusalem and Bethlehem.

PERSONS.—The Infant Jesus; Mary his mother; the Wisemen from the East; King Herod; the priests and people.

OUTLINE:

1. The Wisemen Come to Jerusalem, v. 1, 2.
2. Herod is Troubled, v. 2-8.
3. The Wisemen Render Homage to Jesus, v. 9-12.

NOTES.

1. *Now when Jesus was born in Bethlehem of Judea, etc.* This line does not definitely require us to believe that the Wisemen came within a few days of the birth of Jesus. The earliest tradition is to the effect that they came thirteen days after the nativity, namely upon the sixth day of January, but it is difficult to see how Jesus could have been publicly presented in the temple after the suspicions of Herod were aroused, to say nothing of the fact the flight into Egypt evidently occurred immediately after the visit of the Wise men. It is best to assume therefore that the time of our present lesson is after the section Luke 2: 21-38. It was of course soon after, as Herod died about passover time. *Herod the king.* An Idumean who reigned as a subject prince to the Roman Emperor. He was called after his death Herod the Great. Several of his descendants are mentioned in the New Testament. See Bible Dictionary. *Wise-men from east.* Much has been written in the discussion of the problem as to who these men were, but the matter must remain in doubt. They probably belonged to a class of priest-scholars which had its origin in Persia. They were devoted students of astronomy, and evidently knew something about the Messianic prophecies of the Old Testament. There are many unauthentic traditions about them. It is not impossible that they had a special divine revelation.

2. *We saw his star in the east.* This is probably a miraculous star, although some writers argue for a comet or a conjunction of planets. The expression translated, "in the east" might possibly be rendered "at its rising." They had certainly connected some star with the child to be born King of the Jews and had come to Jerusalem on that account. *To worship him.* The word thus translated may mean either to render reverence as to God or to do homage as to man. We have to remain in doubt as to the precise reference both here and in v. 11.

3. *He was troubled.* He was disturbed to think that there might be a possible claimant to the throne that he occupied. Herod was a cruel and selfish monarch almost insane with jealousy. The picture which this chapter gives of him is in accord with what we learn from other sources. *And all Jerusalem with him.* The people no doubt dreaded the consequences of Herod's wrath and suspicion.

4. *All the chief priests.* This probably means the high priest and the ex-high priests, or perhaps the chiefs of the twenty-four courses of priests. These along with the scribes would be the highest authority upon the question of interpretation of the prophecies. *Where the Christ should be born.* That is, Where does scripture say that the Messiah is to be born?

5. *In Bethlehem of Judea.* Thus distinguished from Bethlehem in the territory of the tribe of Zebulun. Josh. 19: 15. *The prophet.* Micah.

6. *And thou Bethlehem, etc.* The evident intent of the prophet Micah in mentioning the name of this village was to enforce the truth that the Messiah was to be of the stock of David, and at the same time to encourage the people to look for a Messiah from the country, and not from the ranks of the oppressive aristocracy at Jerusalem.

7. *What time the star appeared.* Herod was showing deep interest in their search for reasons of his own. We are very likely to infer from the age of the children mentioned in v. 16 that the star had appeared two years before the coming of the Wise men.

8. *He sent them to Bethlehem.* From the information given by the priests and scribes, he directed them on their journey. We don't know why he did not send his officers with the Wise men to kill Jesus at once. Very likely he thought best to disarm suspicion and to obtain accurate information before he struck the blow. *That I also may come and worship him.* Herod makes a hypocritical pretense of intending to offer homage to the Messiah-king.

9. *The star which they saw in the east went before them.* Some have imagined that the star had been guiding them all the way till they turned from their direct course to go to Jerusalem. But it was natural and proper for them to go to Jerusalem to inquire for the King. It is probable that before this the star has been a guide to them from striking peculiarity in connection with their astronomical observations, and not because it in any sense marked the way to Bethlehem.

10. *They rejoiced with exceeding great joy.* They were sincere searchers after truth, and were delighted that the hopes of years were now to be fulfilled.

11. *The house.* Even if Jesus were born in a cave used as a stable as tradition says, we are not to think that the holy family was obliged to remain there for weeks. *Worshipped him.* Compare note on v. 2 above. *Opening their treasures.* The word translated "treasures" doubtless means here the caskets or chests in which valuables were contained. The presenting of gifts and especially of such costly gifts indicates homage as to a king. *Frankincense and myrrh* were costly and fragrant gums used in the manufacture of perfumes. Frankincense was produced chiefly in Arabia. The chief thing to be noted in this connection is their costliness. From the mention of three kinds of gifts many have imagined that the number of the Wise men was three, but there is no certainty about this.

12. *Being warned of God in a dream.* Compare the reference to a similar dream in v. 19, and also in chap. 1: 20. It is apparent that in the innocency of their hearts they did not perceive the wily plan of Herod to find out about Jesus that he might destroy him.

SOME NEGLECTED ACRES.

People "down East," who may have been inclined to poke fun at Secretary Wilson's recent declaration that "there is no waste land in the United States," could until recently point to Long Island—lying right under the nose of Greater New York, and even contributing part of the site thereof—with 40,000 acres of so little value that they have never been assessed for taxes, and at least 200,000 acres more on which only a nominal assessment has been levied. The land is mostly "pine barrens," and little effort has been made to cultivate it; although, according to the *New York Tribune*, Alexander Humboldt once declared that on some of it pineapples and coffee, even, could be cultivated at a profit. But now the Long Island Railroad Company, which has lately come under the progressive control of the Pennsylvania Railroad, has begun some experimental work which may be fairly expected to demonstrate that even this neglected area has agricultural and horticultural possibilities that may make it extremely valuable as a food-producer. The fact that hundreds of thousands of tons of the most valuable fertilizing materials go to waste annually—thrown into the sea or burned in the effort to keep clean the nearby metropolitan district—has an important bearing on the outcome of the experiments. A small portion only of this wasted material, saved and applied to those 240,000 barren acres, would accomplish wonders. The sea also affords fertilizing elements equally available. Irrigation, too, can be called into play. Under the direction of a man "up to date" in modern methods of soil culture and in the adaptation of crops to the enrichment of the land on which they grow, it need not be surprising if those Long Island acres, with the best market in the world at their margin, should ere long fetch \$500 an acre, or more.—*St. Paul Pioneer Press.*

MY COMFORT.

LOLA G.

Up a dark and thorny pathway,
Fraught with cares, with sorrows rife,
Weary footsteps, heart so heavy,
Hopes deferred, a blighted life;
Wand'ring, groping, in the darkness,
Longing for some voice to cheer,
Soon my sadness turned to gladness—
I beheld a figure dear.

'Twas my Saviour, my Redeemer,
Man of Sorrows, used to grief,
Coming to me, drawing near me,
Gently chiding unbelief;
With his pierced hands extended,
By his love he gently drew me,
And my soul received fresh courage
As he bent and whispered to me.

Bending o'er me, my dear Saviour
Whispered to me soft and low,
'Though your sins may be as crimson
They shall be as white as snow.
Weary one with sorrows laden,
Come thou unto me and rest;
Give to me thy heavy burden,
Trust me, and thou shall be blest."
Then his hand he laid upon me
And the darkness passed away;
While my Saviour walked beside me
All my night was lost in day.
Now, when darkness, trials, sorrows,
Come to turn me from his smile,
Quick I grasp his hand so willing—
Strive to follow all the while.

MADISON, WIS.

Little Ada, on being told the story of Lot's wife, who was turned into a pillar of salt, asked her mother, anxiously, "Is all salt made of ladies?"

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Will You Take It?

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Sabbath Recorder,

PLAINFIELD, N. J.

EAGLE HUNTING IN THE ALPS.

Eagle hunting in the Alps is a perilous and exciting sport which is just now in season, and which is beginning to attract the attention of English as well as Swiss sportsmen. During the past few days scores of plucky climbers have been trying to scale the almost inaccessible rocks on which the nests of the eagles are built, in the hope of capturing eaglets. In the Bernese Oberland and in the Grisons their efforts have led to some savage encounters with the parent eagles and to some wonderful escapes.

In the Engadine an English sportsman has captured a fine young eagle in the Val Chamuera. The nest was on the face of an almost unclimbable rock, protected from above by an overhanging cliff. After some perilous climbing the spot was at length reached from below, and after a severe tussle the young bird was captured, securely bound and safely lowered. In the nest were the remains of a 50-pound chamois and three marmots, besides a quantity of bones, feathers and fur. This is the twelfth eagle which this climber has already captured, and he describes the sport as one of the most exciting that he knows.

At Entlebuch a mountaineer scaled a rock peak and had succeeded in securing two eaglets, when the parent birds attacked him with such violence that he fell from the rock and was badly injured. One of the old birds was, however, shot by a spectator. It measured seven feet across the wings.

Near Oberbergli two peasants secured a fine eaglet while the parent birds were absent from the aerie by descending on a swinging rope 1,000 feet over the face of an overhanging precipice. In the nest were part of a lamb, a small pig, several large fowls and an enormous store of bones of birds and animals.—*Exchange.*

IOWA SOIL HOLDS \$80,000.

Somewhere in the rugged bluffs of the Mississippi River, near the little town of Waukon, Iowa, eighty miles north of Dubuque, lies a buried treasure, consisting of \$80,000 in gold. It was consigned to the paymaster of Prairie du Chien in 1830 for the purpose of paying the soldiers who were fighting Black Hawk and his warriors. The legend dates back to a very early period in the history of this country, and is full of romance and incidents of the days of the forefathers.

At the time the treasure was hidden Colonel Zachary Taylor was in command of Fort McKay, then one of the most important government outposts in this section of the country. It was on the extreme "buffer" region, between the Indians and the whites, in constant danger of attack by Black Hawk and his fierce warriors. To this outpost one day in 1830 came four bags of gold, each weighing about eighty pounds, the aggregate value of which was about \$80,000. They were consigned to the post paymaster to pay off the soldiers. It was the largest amount that had ever been sent to a post so far out on the frontier in a time of practical hostility, and Colonel Taylor was instructed most minutely as to the care and guarding of the treasure.

Just at that time the Black Hawk war was in progress, and very aggressive were the movements of the redskins. There was serious possibility that the little garrison might be forced to evacuate the fort and fall back. Accordingly, Colonel Taylor decided that the money should be hidden outside the stockade. He called for volunteers for special service and selected four men, headed by a surgeon named Mercier. He

gave them each a sack of gold, and sent them at night to bury it, and bring back a careful report that others might be able to find it.

The same night there was a determined attack by Indians on the little outpost. The sentries were driven in and some of them killed. For days the fighting kept up. Meanwhile nothing had been heard of the soldiers who had been sent to hide the gold.

As soon as the Indians had been dispersed and it was safe to reconnoitre the bodies of the four dead soldiers who had been sent to hide the gold were found at a considerable distance from the fort. There was no trace of the gold and none was ever found. Two days later a soldier found a bit of paper near where one of the bodies had been, giving a hastily scribbled explanation that the gold had been buried in a certain bluff, but the description was incomplete and a careful search failed to locate the treasure. No evidence was ever found that the coin fell into the hands of the Indians, and it is believed that it is resting yet in the original hiding place. Search is carried on in a desultory way every season, and the gold will probably some day be found. Thousands of dollars have been spent in the search by people living in the vicinity and by fortune hunters.—*The Chicago Chronicle.*

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.

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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.

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PLAINFIELD, N. J., JAN. 8, 1906.

WHOLE No. 3,176

BID US RISE.

"Take up thy bed and walk!" the sick man heard.
One moment prostrate at the Saviour's feet,
And then, obedient to the Master's word,
Went praising Jesus up the Jewish street.
Speak to our souls, which long have lain, O God,
Crushed with the palsy of our mortal sin!
O, bid us rise and lift our grievous load,
And we will labor up the toilsome road
Till heaven's wide gates receive the wanderers in!
—Phillips Brooks.

Systematic Benevolence.
ON another page in this issue will be found the minutes of a meeting of the General Advisory Board of Conference, held on the thirty-first day of December, 1905. Those minutes announce that the Advisory Board has recommended that the Tract Society, the Missionary Society, the Education Society, in behalf of the Theological Seminary, and the Sabbath School Board, unite in paying the expenses of canvassing the denomination for the full introduction of the plan of systematic benevolence. That recommendation also proposes to place such work of canvassing in the hands of the Board of Systematic Benevolence of Conference. THE RECORDER commends these propositions. Our readers are familiar with the merits of the plan of systematic benevolence, both through the statements lately made in THE RECORDER by the Board having that matter in charge, and by the evidence of good results, wherever the plan has been adopted. That it should be introduced and made effective in all our churches is beyond question. It is also true that no plan, however excellent, will execute itself. Something more than general information is needed to make the plan successful, hence the wisdom of the proposition to place representatives in the field—that the plan may be fully explained to each church and that definite steps may be taken in each church to execute the plan. While THE RECORDER believes, as it has stated heretofore, that in addition to this plan a supplemental plan should be placed before our people through which individual gifts may be secured, the same being over and above what individuals may desire to contribute through the systematic plan. Nevertheless, systematic benevolence should be made the basis of all our denominational work. This is quite as important in connection with the finances of each local church, as it is in connection with the denominational societies. The recommendations made by the Advisory Board emphasize the idea that each church shall be urged to adopt this plan for all its financial affairs. The recommendations place special stress upon that feature of the work of the representa-

tives who may be sent into the field. These recommendations are larger in their scope than the interests of any one denominational society, or than the interests of all our denominational boards combined. By the same token, they are larger than the interests of any individual church. A strong reason in favor of the adoption of them is found in the extent and number of interests which they involve. They seek to promote unity and concerted action.

Legitimate Work of Conference.
We believe that a long step in advance will be taken if the boards named in the resolutions unite in defraying the expense of the proposed movement, while the execution of the movement is put into the hands of the Board of Systematic Benevolence. It is both the logical and the legitimate province of Conference to recommend and secure the adoption of such measures as will be most helpful to all forms of denominational work, alike. Representatives of the General Conference may well and wisely urge attention to all denominational interests; but the special purpose of the movement we are considering is to secure the adoption of what is believed to be the most effective method of carrying forward the work, both local and denominational, of all the churches. While each board should feel at liberty to represent its interests before the people and to urge a liberal response, the introduction of the systematic plan, by representatives of the General Conference, relieves that introduction from the possibility of being interpreted as in the especial interests of any one denominational enterprise. The purpose of the Advisory Board of Conference in making these recommendations is to unify financial methods throughout the denomination, and thus to strengthen, harmonize and systematize our financial work. THE RECORDER believes that the adoption of the plan and the agencies suggested in the recommendations of which we are speaking, will strengthen denominational interests from every standpoint. At the present time, most of the executive boards in charge of denominational interests are located east of the Great Lakes. The plan of systematic benevolence, from the first, has been in the hands of a board west of the lakes. That board is located in the heart of denominational interests in the great Northwest. It is eminently fitting that the introduction and execution of the plan—so far as that execution can be accomplished by an organization outside of the individual churches—should continue in the hands of that board. For these, and for many other reasons, which might be urged, THE RECORDER commends the recommendations to the

favorable consideration of the Tract Society, the Missionary Society, the Education Society and the Sabbath School Board, and we venture to express the expectation that these Boards will unite to meet the expense of the proposed canvassing, since the Board of Systematic Benevolence does not deem itself justified in incurring the expense and reporting the same in the ordinary financial budget of the General Conference. THE RECORDER also urges pastors and churches everywhere, large and small, to welcome the plan and co-operate with the Board of Systematic Benevolence in its execution.

EACH denominational interest is better prepared to present its cause before the people than any board of the General Conference could be.

THE RECORDER, therefore, urges upon the attention of the various boards both the wisdom and necessity of keeping the interests committed to them before the denomination. So far as we can see, they are at liberty to do this by such methods as seem best, that is, by individual representatives, through THE SABBATH RECORDER, through letters, and by whatever means wisdom and experience shall indicate to be the best. In doing this, each denominational board can strengthen the hands of the Board of Systematic Benevolence, and promote its plans. All this will tend to unify, consolidate, strengthen and awaken people to all the work of the denomination. We do not believe that there has ever been unjust efforts at rivalry. Nevertheless, the plan now under consideration will help to remove even the appearance of such rivalry. It is in keeping with our history and with the spirit of our denominational and church polity, that individuals and individual churches shall exercise entire freedom as to the amount they will contribute to denominational interests, and the interest or interests to which their gifts shall be applied. The plan under consideration does not propose to interfere with this freedom; but the people can not be interested as they ought to be in any form of denominational work concerning which they are not fully informed. To this end, frequent and often detailed information must be placed before them and all proper inducements and incentives to liberality and activity should accompany such information. The various boards, therefore, ought to increase rather than diminish specific efforts to inform and awaken the people concerning their work. This information should include the fundamental reasons why the work of a given board is demanded. It should indicate the relation which the work committed to that board has to the existence of the denomination, and especial

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WHOLE No. 3,176

BID US RISE.

"Take up thy bed and walk!" the sick man heard. One moment prostrate at the Saviour's feet, And then, obedient to the Master's word, Went praising Jesus up the Jewish street. Speak to our souls, which long have lain, O God, Crushed with the palsy of our mortal sin! O, bid us rise and lift our grievous load, And we will labor up the toilsome road Till heaven's wide gates receive the wanderers in! —Phillips Brooks.

Systematic Benevolence.

ON another page in this issue will be found the minutes of a meeting of the General Advisory Board of Conference, held on the thirty-first day of December, 1905. Those minutes announce that the Advisory Board has recommended that the Tract Society, the Missionary Society, the Education Society, in behalf of the Theological Seminary, and the Sabbath School Board, unite in paying the expenses of canvassing the denomination for the full introduction of the plan of systematic benevolence. That recommendation also proposes to place such work of canvassing in the hands of the Board of Systematic Benevolence of Conference. THE RECORDER commends these propositions. Our readers are familiar with the merits of the plan of systematic benevolence, both through the statements lately made in THE RECORDER by the Board having that matter in charge, and by the evidence of good results, wherever the plan has been adopted. That it should be introduced and made effective in all our churches is beyond question. It is also true that no plan, however excellent, will execute itself. Something more than general information is needed to make the plan successful, hence the wisdom of the proposition to place representatives in the field that the plan may be fully explained to each church and that definite steps may be taken in each church to execute the plan. While THE RECORDER believes, as it has stated heretofore, that in addition to this plan a supplemental plan should be placed before our people through which individual gifts may be secured, the same being over and above what individuals may desire to contribute through the systematic plan. Nevertheless, systematic benevolence should be the basis of all our denominational work. This is quite as important in connection with the finances of each local church, as it is in connection with the denominational societies. The recommendations made by the Advisory Board emphasize the idea that each church shall be urged to adopt this plan for all its financial affairs. The recommendations place special stress upon that feature of the work of the representa-

Legitimate Work of Conference.

We believe that a long step in advance will be taken if the boards named in the resolutions unite in defraying the expense of the proposed movement, while the execution of the movement is put into the hands of the Board of Systematic Benevolence. It is both the logical and the legitimate province of Conference to recommend and secure the adoption of such measures as will be most helpful to all forms of denominational work, alike. Representatives of the General Conference may well and wisely urge attention to all denominational interests; but the special purpose of the movement we are considering is to secure the adoption of what is believed to be the most effective method of carrying forward the work, both local and denominational, of all the churches. While each board should feel at liberty to represent its interests before the people and to urge a liberal response, the introduction of the systematic plan, by representatives of the General Conference, relieves that introduction from the possibility of being interpreted as in the especial interests of any one denominational enterprise. The purpose of the Advisory Board of Conference in making these recommendations is to unify financial methods throughout the denomination, and thus to strengthen, harmonize and systematize our financial work. THE RECORDER believes that the adoption of the plan and the agencies suggested in the recommendations of which we are speaking, will strengthen denominational interests from every standpoint. At the present time, most of the executive boards in charge of denominational interests are located east of the Great Lakes. The plan of systematic benevolence, from the first, has been in the hands of a board west of the lakes. That board is located in the heart of denominational interests in the great Northwest. It is eminently fitting that the introduction and execution of the plan—so far as that execution can be accomplished by an organization outside of the individual churches—should continue in the hands of that board. For these, and for many other reasons, which might be urged, THE RECORDER commends the recommendations to the

favorable consideration of the Tract Society, the Missionary Society, the Education Society and the Sabbath School Board, and we venture to express the expectation that these Boards will unite to meet the expense of the proposed canvassing, since the Board of Systematic Benevolence does not deem itself justified in incurring the expense and reporting the same in the ordinary financial budget of the General Conference. THE RECORDER also urges pastors and churches everywhere, large and small, to welcome the plan and co-operate with the Board of Systematic Benevolence in its execution.

EACH denominational interest is better prepared to present its cause before the people than any board of the General Conference could be. THE RECORDER, therefore, urges upon the attention of the various boards both the wisdom and necessity of keeping the interests committed to them before the denomination. So far as we can see, they are at liberty to do this by such methods as seem best, that is, by individual representatives, through THE SABBATH RECORDER, through letters, and by whatever means wisdom and experience shall indicate to be the best. In doing this, each denominational board can strengthen the hands of the Board of Systematic Benevolence, and promote its plans. All this will tend to unify, consolidate, strengthen and awaken people to all the work of the denomination. We do not believe that there has ever been unjust efforts at rivalry. Nevertheless, the plan now under consideration will help to remove even the appearance of such rivalry. It is in keeping with our history and with the spirit of our denominational and church polity, that individuals and individual churches shall exercise entire freedom as to the amount they will contribute to denominational interests, and the interest or interests to which their gifts shall be applied. The plan under consideration does not propose to interfere with this freedom; but the people can not be interested as they ought to be in any form of denominational work concerning which they are not fully informed. To this end, frequent and often detailed information must be placed before them and all proper inducements and incentives to liberality and activity should accompany such information. The various boards, therefore, ought to increase rather than diminish specific efforts to inform and awaken the people concerning their work. This information should include the fundamental reasons why the work of a given board is demanded. It should indicate the relation which the work committed to that board has to the existence of the denomination, and especial

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