



ly to the higher spiritual interests of the denomination, and, in a still greater degree, its relation to the strength and purity of the denomination in the future. No work is worthy of such consideration as we urge, unless it involves fundamental truths, and interests that are vital to the denominational mission and the cause of Christ. If, therefore, the various boards to whom recommendations are made by the Advisory Board of Conference shall respond favorably, they will thereby place new obligations upon themselves to intensify and enlarge their efforts in behalf of those phases of denominational work which are committed to them. THE RECORDER urges this thought lest any one should make the serious mistake of thinking that the work of the denomination is to be passed over to a comparatively new board, and that the boards and organizations which have been upon the field heretofore are to retire from the field, in any way. It is evident that the Advisory Board means this to be the key note of new activities, larger plans, closer union, increasing strength and more vigorous denominational brotherhood. Pastors and people will determine whether these desirable results are secured.

THE RECORDER has urged its readers, heretofore, to consider the religious character of money. It has not urged them as much as it ought to. The average estimate of money, from the religious standpoint, is altogether too low. The majority of individuals must give their lives to business. This is called "worldly" business, and the term worldly is often used unwisely and inaccurately. When a man's strength, thoughts, efforts and plans are all turned in the direction of business and the securing of money, that money becomes the direct representative of himself. Each man's life is represented, in a larger degree than we are wont to suppose, by money. It represents his powers and his character. The matchless wisdom of God as shown in human affairs, appears in the fact that the lives of men may be transmuted and crystalized into that permanent wealth which we call money. Such permanent wealth can then be applied in endless ways, and transferred to the ends of the earth. If it be applied in extending the kingdom of Christ, each man, through his money, becomes a preacher of righteousness. Thus his money becomes the direct servant of God. Even if he has secured money without that purpose, it still serves such a high purpose, if, by a change of design on his part, it is finally given for the advancement of righteousness. One may have gathered money as a miser, but if he shall determine to contribute that money for the advancement of Christ's kingdom, it is, as though he were converted to higher and better things, and that which his life had gathered for an ignoble purpose becomes a definite and efficient agent in establishing righteousness and spreading truth. It is folly to talk of "tainted money," when that money is given for the service of God and righteousness. The altar sanctifies the gift in this case as truly as Divine forgiveness sanctifies a man whose heart is converted to ways of righteousness, making him a servant of God, who before was a servant of evil. THE RECORDER urges every pastor and religious teacher to study the religious value of money, and the religious duty of contributing money to the cause of Christ. The distinction, which is by far too common, between money as a thing of this world, and as a direct agency for the upbuilding

of the cause of Christ, should be put away, once and forever. At this time, when prosperity in business abounds, with corresponding dearth in religious matters, pastors and religious leaders should restudy the relation of money to the cause of Christ. People have suffered loss because religious leaders have not apprehended, as they should have done, the religious value of money and have not taught, as fully as they should have taught, that the giving of money is at once a religious duty and a spiritual blessing. If it be seen in its right light, the gift of money for the cause of Christ is a valuable element in promoting spiritual life. Men smile at the story of the boy, who, dropping his penny into the basket and being expected to repeat some passage of Scripture appropriate to the occasion, but being as unfamiliar with the Scripture as some grown people are, sadly and reluctantly said, "The fool and his money are soon parted." Some such low estimate of money; and of its relation to the cause of Christ, must exist in the hearts of people, who, having of this world's goods withhold entirely, or give grudgingly when they ought to give largely and with joy. "Do you mean to say that a man can buy his way into heaven?" No; but we do mean to say that a man's prayers and other forms of religious service help to fit him for heaven, so the gift of his money is equally religious. Such giving helps to fit him for heaven. We can do nothing by which to purchase a right to salvation, or to a place in heaven. But the use of money is a definite factor in developing spiritual life, bringing spiritual enjoyment and enhancing spiritual strength. That it may do this, one must have the right conception of its relation to the kingdom of God. Money is not to be used as though heaven could be purchased with it, any more than prayers are to be made, sermons preached or prayer-meeting duties performed, as though these could buy one's way into heaven. All these things are evidences that one is seeking heaven, and therefore are agencies by which he is fitted for it, and money is not the least of such agencies, either in extent or importance. Pastors, teach yourselves more concerning the religious quality of money and having taught yourselves, hasten to teach your people, in as many ways and at as many times as is possible, the blessedness of using a good portion of the results of their living, as such results appear in money, as a form of religious service. To put money into the treasury of the Lord is often more effective service than to repeat prayers or listen to preaching. Deepest and best spiritual experiences are promoted by the right use of money.

#### No. Fictitious Heroes.

No effort is made in the Bible to hide the defects of men. In many instances defects are made prominent. The Bible presents no characters made to order, like the heroes of fiction. There is no poetic coloring for the sake of effect; no false lights are hung out to deceive. When Abraham dissembles concerning the relation between himself and his wife, and is sharply rebuked for it by a heathen king, no effort is made to conceal the fact, nor to apologize for Abraham's falsehood. When Isaac is weak, lacking stern moral courage, the truth is told, and left to appear unmodified. When Rebekah and Jacob conspire to deceive father and husband, the truth is recorded without reserve. When Esau throws away his precious birthright for a dinner, his recklessness is portrayed, and left without excuse. Such simple straightforward truthfulness in the

biographic and historic portions of the Bible must be kept in view when we formulate judgment concerning the men and that time. In the faithfulness of the divine record, the details of the weakness and sins of the patriarchs are as carefully recounted as their good qualities are. Uninspired history is not thus truthful, and one must take care lest he err, by judging Biblical history according to the ordinary standard by which we measure the dishonestly eulogistic writings of men. The religious and social antecedents surrounding these men must be considered also. They were encompassed by heathenism, out of which they had come and above which they were struggling to rise. There was much in those religions which was low, sensual, debasing. Lust was unchecked, if not deified, and greed knew no law but power. To live a life of even comparative purity, in sight of Sodom, and in contact with Gomorrah, was an attainment in spiritual things far greater, than for the Christians of our time to approach that perfection which Christ bade them seek for. We do not ask that the sins and the failures of the patriarchs be excused, but we insist that just conclusions concerning them can not be reached unless one weighs all the counter-balancing influences, and then makes judgment with Christian charity. Since the Bible does not create fictitious heroes, those whom it presents must be judged by their surroundings and in the light of those years.

#### Keep Together.

A REPORT from Nortonville, Kan., published last week says: "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." We know nothing more concerning the above than is stated in the sentence quoted, but THE RECORDER must urge those who may be interested in the contemplated Exodus from Nortonville, not to scatter. Please do not. Nortonville owes its birth to colonization. Those who have enjoyed its benefits and blessings ought to feel under obligations to themselves and to those who may come after them, to build a new center of influence and power, if it is best for them to leave their present home. There is no consideration of an ordinary nature which can justify them in going out to seek new homes, regardless of religious surroundings and denominational interests. To barter religious, social and educational advantages for the possibility of gaining either much or little of less important results, is wrong. The wrong is doubled, when the future of children is involved. "A man's life consisteth not in the abundance of that which he possesseth." There are few, if any, probabilities that men will gain earthly advantages by going alone, greater than those which can be gained by colonization. On the other hand, the majority of probabilities are in the opposite direction. Do not scatter. Please do not scatter.

#### LESSONS FROM THE CENTURY.

AN ADDRESS GIVEN AT THE CENTENNIAL OF THE  
LOSE CREEK CHURCH OCT. 28, 1905, BY  
E. ADELBERT WITTER, PH. M.

I do not think it will be a rash statement to say that no century of the Christian era has been so well marked with advancement along all lines, so complete in the unfoldings and development of the resources of the country and its people as has that at the close of which we now stand. Turn where we will, whether to the field of

Science, Literature, Mechanics, Politics, Finance or Ethics, the highways begun by the fathers have been, more or less, carefully worked, and that in keeping with the purpose born in the hearts of the fathers. This has led to a wonderful development in many, if not all, of the paths they opened. From this development new veins have been found, the following of which has led to the discovery of some rich deposits of truth. Let us seek to discover some of the lessons God has intended to teach us from this season of wonderful development and activity.

When this century began our nation was in its infancy. It had just emerged from a fearful struggle for life and liberty. That struggle resulted not only in a victory on the bloody field of battle, a victory that gave to the world a new Nation; it also revealed a spirit of bravery, a degree of fortitude, a strength of purpose, and a sense of the eternal fitness of things on the part of the citizens of this country that prepared them for conquest along all lines that make for advancement. A nation possessed of such qualities could not be satisfied with present attainments, as is well evidenced by the wide reach of our boundaries, and the almost limitless resources from which we, as a nation, are drawing our sustenance to-day. This spirit of unconquerable energy and desire for advancement, has driven its possessors into the depths of the earth, where almost limitless wealth has been opened up, as well as by the cultivation of the fertile surface, and by the wide extended commerce through which our products are placed in other markets, and the luxuries of other nations are laid at our doors. Josiah Strong says, "The great movements and events which mark the centuries have very commonly come to a definite close, as did the Crusades and the French Revolution. Though their results may be lasting, they are the results of spent forces. But the great movements which characterize the nineteenth century generally suggest, not finality or completeness, but rather beginnings. Many and great as have been the changes of this century, there is reason to expect that those of the next will be even greater."

Since these words were uttered by Doctor Strong, with reference to the nineteenth century, many and noticeable changes have been wrought, and sufficient to show clearly the validity of the following prophecy:

"If events were simply strung together in orderly fashion on the thread of time, like beads on a string, without any relation of cause and effect, there would be no signs of the times. But because to-morrow is folded in to-day, because human nature and its development are under laws which remain constant from age to age, it becomes possible, in a measure, to forecast coming events, to draw from the study of past experiences and present conditions reasonable inference concerning the future. \* \* \* There is nothing more fundamental, touching the circumstances which affect all human beings, than time and space. They condition all human activities and relationships, and hence to change them is to affect all human activities and relationships. This is the reason that steam and electricity have had so profound an influence on modern civilization. They have materially changed these two great factors that enter into all lives. It is as if the earth within two or three generations had been reduced to a much smaller scale and set spinning on its axis at a far greater speed. As a result men have been brought into much closer rela-

tions and the world's rate of progress has been wonderfully quickened."

We have but to contrast the methods of transportation and communication that were in vogue at the time of the organization of this church, with those of the present time, to convince the dullest mind of the truthfulness of the statement just made. In that far away day it was with great difficulty that short distances were covered, because the means of communication were very meagre. People were but little acquainted with those of other communities. In no small measure people lived in isolation, the affairs of the world were but little talked about, indeed they were but little known. "By reason of the increased ease of communication new ideas are more speedily popularized, public opinion more quickly formed and more readily expressed; both thought and action are stimulated; reforms are sooner accomplished, and great changes of every sort are crowded into as many years as once it would have required generations or centuries.

Science is daily making the conquest of space easier and there is reason to believe that the victories of electricity are only well begun. The applied science of to-day is reorganizing the world, and when the simple conveniences that have come as a result of this application are considered by the thoughtful observer, he is often made to wonder why these things have been so long delayed. The word of Sacred Writ may be not inappropriately applied here. "In the fullness of time God touched the mind of man and helped him to think out these things that God had prepared for the world.

If we read the pages of history aright we shall find that ages of preparation were needed to bring the world out of its barbarism that it might be ready for such development of power and wisdom. The century just passed has been, in a measure, the time for the culmination of these things. As the elements of time and space have been modified by improved methods of communication and transportation, people have been brought into closer touch with one another, a ground of common interest has been discovered, and as a consequence, thought and desire for improvement has been awakened, resulting in an intellectual awakening and quickening of the social life. Without the incentive of better environment frail human nature is slow to seek for improvement, but with improved environment there is found the stimulus needed to insure more vigorous effort. Here then is found the ground work of the greater advancement seen in the last century. As men have been brought into closer contact with each other and centers of commerce and industry have been formed, there has arisen a desire for better intellectual advantages, these provement have been awakened, resulting in an intellectual awakening and quickening of the social life. High School are very nearly equal to the most favored in the larger institutions of learning, as they were found in the beginning of the century. God seeks means with which to manifest his wonders in the earth.

Under the stimulus of this intellectual quickening, one of the great services which science has rendered has been to clear away an immense amount of rubbish that lay in the path of progress. Doctor Strong says "the scientific habit of mind is fatal to credulity and superstition; it rests on facts, not on opinions; it is loyal, not to authority, but truth. This means that as the scientific habit of mind obtains, men will break

away from the superstitions of heathenism and from the superstitious forms of Christianity. Scientific knowledge is rapidly becoming a necessity to all civilized people." This fact is being daily demonstrated by the demands of the business world. Business, politics and ethics have to be considered from a scientific standpoint today or they fall short in their calculations. Nor is this all. The field of religion needs to be entered and worked upon a scientific basis as much as do any of the other fields of man's activity. He who fails to recognize the science of religion and pursue his religious studies along these lines will fall short of the end desired. It must not be forgotten that religious beliefs underlie and determine social and political institutions. "The door, great and effectual, which is thus opened to the church has been only partially entered. Noble as has been the work of modern missions, it must be regarded chiefly as one of preparation. The languages of savage people have been reduced to writing, the Bible and Christian literature have been translated into tongues spoken by hundreds of millions of people, schools and seminaries for training a native ministry have been established, missionaries have learned much of native character and of the necessary conditions of success. A foothold has been secured, a fulcrum found, the gospel lever put in place, and the near future will see the mighty uplift; indeed, if we mistake not, that mighty uplift, coming as a result of the centuries' preparation, has already begun to appear in the glory of the morning horizon. On what other hypothesis can we account for the wonderful work accomplished by the Peace Council at Portsmouth, resulting in the settlement of war between two belligerent nations, a settlement that had much to do with the peace and prosperity of other nations.

We have noted briefly some of the changes of the century; they seem to point to one conclusion. "The drawing of the peoples of the earth into ever closer relations, which will render isolation and, therefore, barbarism impossible and will operate as a constant stimulus to the growth of freedom, which removes the greatest barriers to progress; the social ferment and the evident tendency toward a new social organization, thus clearing the way for truth; the opening of the heathen world to the power of the gospel and the quickening forces of modern life; the evident crumbling of heathen religions, which means the loosening of the foundations of heathen society—surely all these indicate that the world is about to enter upon a new era, for which the nineteenth century has been the John the Baptist," while the twentieth century waits to be the fullness of time in which shall be revealed the true brotherhood, the more nearly complete social life, and the full manifestation of the Christ life."

"Out of the shadows of night

The world moves into light;

It is daybreak everywhere;"

While all rejoice in each manifestation of improvement and advancement in national matters, the most optimistic minds may not be able to fully discern that daybreak is everywhere. We are glad, however, that in these days of strenuous life, when things seem to be going wrong, there are men who are well grounded upon the basal principles of justice and honor. A little girl who had been studying history said to me, do we have any such men now as Washington and Abraham Lincoln? As my mind ran over the history of the statesmen of other days, I was glad that I could say to that young student, yes we have

some who are very much like them. To her inquiry, who are they, I was glad to call the names of La Follette, Roosevelt, Folk and Weaver, all of whom stand forth in the light of a strong, true statesmanship and an awakened conscience.

The trend of the century, as it has felt the quickening power of an awakened intellectual condition, has been toward centralization. This is seen in every department of life. The smaller individual industries so essential for personal and community life in the early part of the century, have given way to the greater organizations and business corporations of to-day. These changes have resulted in the localizing of various industries, the employment of a greater number of workmen, and the lessening of the cost of manufactured articles. The introduction and development of the public school system has not only done away with academies and private schools, but it has brought the opportunity for a fair degree of learning to multitudes who before were left untutored, and as a result has strengthened and multiplied centers of collegiate training. By the introduction of the railroad and later the trolley road the old lumbering stage coach and wayside tavern so essential to social life a century ago, have been relegated to the past and are not used except in remote corners of civilization. The former method of circuit riding, when the preacher came but occasionally into a community for the giving of religious instruction, was of value in that it served to keep alive in the heart of the humble cottage, separated as he was from the culturing influences of community life, a love for God and of His Word, a thing needed to prepare him for "the fuller revelation," God was making in the unfolding life of the century. This essential element of religious training has given way to the more necessary work of the settled pastor. This change which has come to the administrative life of the church is thoroughly in harmony with the great social, political and economic changes that are taking place in the world.

There are two great laws essential to human life that are set forth in the words of the Master, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, and Thou shalt love thy neighbor as thyself." The supreme love to God enjoined in the first and great commandment brings a man into right relations with God. Love is the natural opposite of selfishness, and its divine antidote. It reverses the inward movement and transforms the whirlpool into a fountain. When selfishness has been overcome, it is because:

"Love took up the harp of life and smote on all the cords with might,  
Smote the cord of self that, trembling, passed in music out of sight."

Christ does not ask us to love abstract holiness, beauty, or law; but he presented a God Head and a manhood with qualities to be loved. "The social problem of life has two great factors, man himself, and his environments. Man's relations cannot be right while man himself is wrong. Obedience to the first great commandment of Christ, not only eradicates selfishness, but makes a man free under the law. There could be no virtue, no moral dignity, no moral character, good or bad, without freedom. If men loved God perfectly they would love all of His laws perfectly. Listen to His word, "He that hath my commandments and keepeth them he it is that loveth me. If any man love me he will keep my words."

Now let us turn to the second fundamental law.

Organized society everywhere is asking, "What must we do to be saved," and that, too, under the widespread work of the church. The answer comes from the great teacher, "Thou shalt love thy neighbor as thyself." It is an axiom that the individual can be saved only as he accepts and incorporates into his life the first great commandment; society can be saved only as it accepts the second. "This second law was certainly intended to govern men in their relations with each other precisely as the first law was intended to govern men in their relations with God. The one follows naturally from the other. Men could not come into perfect harmony with God without coming into perfect harmony with each other." The church, through all time, has recognized the importance of the first, "Thou shalt love the Lord thy God with all thy heart," and has sought to teach it in her public and private instructions. But the second law, "Thou shalt love thy neighbor as thyself," which is the basal law of normal social life, she has not so fully accepted as to set it forth in her teachings as the basis of social organization. She has not sufficiently comprehended the divine nature of this command to lead her to expect to see, on earth, a normal and perfect society. Life has been too much divided by the church into the sacred and secular. For all that is secular the standard is furnished by the laws of the land, the requirements of business and of accepted morality. Many Christian men of to-day regard the principles of the gospel as no more applicable to business than to chemistry or mathematics. If the church had faithfully taught the second law of Christ, we should have brought more into obedience to the first. It is evident that in the future the church should come onto this higher ground of accepting and enforcing both of these great laws of life.

We often find those who, reading the history of the past or recalling the experiences of earlier life, sigh for the past and say, "Why may we not have such men to lead us to-day?" With all due respect for those who have gone, and reverence for the work they have accomplished, and love for the monuments they have erected, we answer that changed conditions demand a change of methods. Through a deeper study of the truths of the Bible under the light of the science of religion, God's people have come to realize that a permanent steady life of devotion and hearty service, like the steady flowing of a perennial spring, is the thing to be sought for and cultivated more than an annual season of emotional awakening. An awakening is needed, but steadiness of growth is to be desired. Regeneration is just cause for rejoicing, both on earth and in heaven, but a clothing of power from an abiding presence of the Holy Spirit, through companionship with God, is the one thing that will bring an uplifting of the world, and fill heaven with lofty anthems of praise.

In other days, men of God and of power erected in their homes, on these hillsides and in these valleys, altars of devotion around which their families gathered while the incense of a holy devotion ascended heavenward, giving to their children that Christian fortitude which has made this centennial possible. To-day their children and children's children rise up and call them blessed, and the community points with just pride to their history and glorifies God for the work accomplished.

What is the lesson this should teach us? That there may be a future for this church, it is necessary that the children of these families should

make their homes here, maintain their heritage in the soil, and with the same earnest devotion and personal sacrifice maintain their religious life. It is for them, building upon the foundations already laid, to go forward to larger and more glorious attainments. New duties will confront them. New questions will arise to be settled, but with an ever developing life these may be met in the strength which God has promised to supply.

#### SUMMARY OF NEWS.

It is not possible to record the current of events in the larger field of world-wide news without summarizing some of the more important features, at the opening of the new year. To do this fully and in detail would require time and space which THE RECORDER has not. A single incident in the news of the past week involves a long train of important facts. That incident is the announcement by the Chinese Government that the delegation of Chinese officials commissioned to study American political, military, naval, educational and industrial methods, has sailed from China. The Commission will stop a few days at Honolulu; it is due at San Francisco January 16. Our government will welcome the commissioners, granting the courtesies and honors usually given to visiting diplomatists. Thus honored, the Commission will come on to Washington, establish a home in connection with the Chinese Legation, and enter deliberately upon the work assigned them. This incident emphasizes one of the more important facts of the last year, which is the unfolding of national self-consciousness in China. Compared with similar movements, the awakening of China, which has only fairly begun, takes rank with such events as the Civil War in America, the wonderful development of Japanese nationality, and the far-reaching revolution now in progress in Russia. When the Japan-Russian war began, China seemed a ready prey of Western Powers. It was being carved into sections, and the great nations were treating it as too weak to defend itself, and as a legitimate object for despoliation. Now it is evident that the four hundred millions of people within the Chinese Empire are becoming conscious of themselves, and that the tide of Western supremacy which threatened to overthrow that ancient empire, is already turned back.

China does not stand alone. She will not be left to demonstrate her national self-consciousness unaided. Japan is already her closest ally. Whoever reckons with Japan must also reckon with England. Japan will probably be more nearly a controlling factor in China, from this time forward, than any Western Power can be. Probably many minor complications will arise in the great readjustment that must follow this awakening of national self-consciousness in China. Foreign interests may suffer much more than they have yet done. Perhaps mission work—that pioneer of both religion and commerce—will come in for still great difficulties and disturbances. Whatever the future may be, the opening of 1906 compels us to note the situation carefully, and to measure the immediate possibilities of coming years, in the East, by standards much greater than we have been accustomed to use.

Saying nothing of the position which Japan has assumed, this larger view of affairs in the East compels one to recognize the fact that Russia can never again be what she has been, and that the revolution in progress in that empire promises to result in changes quite as great as

those which are certain to come in China. When the late war in the Far East began THE RECORDER said: "Affairs in the Orient can never return to the position which they have occupied for a century past." We little thought that the changes already made, and those which must necessarily follow, could be as great as they now appear. With China reawakened; with Russia reawakened and readjusted as to the geography of national boundaries and influence, the Far East promises to be so unlike what it has been that the younger children of to-day will know the past only as a dim story of what once was. Standing at the opening of the present year, the observant man occupies a place like that which the first discoverer in Central America occupied, when, standing on the crest of the mountains, both oceans were in view, and Balboa caught glimpses of a world hitherto undreamed of, and which he could not comprehend. Such thoughts crowd upon us as we attempt to summarize, even in a brief way, the world-wide features of important news which pour in, at the opening of the New Year.

Our readers are more familiar with the current of events in the United States, so far as details are concerned, and we will not take space to write much concerning them. It would be unjust, however, not to say that a reawakening, not only of national self-consciousness, but of national moral-consciousness, is taking place in the United States. A careful observer can see that with the expansion of territory which has come to the United States, a partial revival of the spirit of reform is taking place. Notable among the evidences of this are the reformatory movements in great cities, the efforts to overcome and prevent municipal corruption, the investigation of fraud in great business enterprises, together with a long line of associate movements, all looking toward the higher good of the nation. It is cause for deep regret, that up to this time, direct revivals of religion of the better type have not been more common. Nevertheless, the present winter brings increasing evidence that such revivals are sought for, and are being attained in some degree. There is ground to believe, both in the light of history and because God rules in the world, that the tendency toward earnest religious thought and increased effort to secure a revival of "pure and undefiled religion," will continue. Turning to the broader field, great religious movements appear in other places. The separating of Church and State in France has been accomplished. Great revivals of religion have taken place in Wales and Sweden, and revivals less marked have appeared in other places.

The most absorbing feature of news in our own country is the unprecedented prosperity in business, due in no small degree to the marvelous crops which the earth has produced during the past year. Both evil and good attend such periods, and favorable and unfavorable results are being reached as time goes forward. Nevertheless, at the opening of the New Year there are such evidences of permanent prosperity as indicate continued growth along all important lines of development. In matters of education, the growth of our common school system, the large attendance in schools for higher learning, the evidences of intellectual activity, of scientific investigation, and of the practical application of science to the affairs of the world, seem at flood-tide. "The Northwest Passage," which has eluded the best endeavors of the world for centuries, is discovered, as one of the crowning achieve-

ments written down by the New Year. Aerial navigation, although not yet practically successful, now announces that the much-sought and little known North Pole will soon be hunted down by means of airships. Seen from any standpoint whatever; and from all standpoints combined, the year 1906 may challenge all past years in welcoming great changes, with greater and more important ones in the near future.

Irritation between Germany and France continues, in a mild way, and it has been reported during the week that Germany is making preparations for a possible war with France. We think that this is mostly "talk."

A sharp struggle is going forward between the printers of New York City and the proprietors of printing establishments. This touches almost all printing establishments and publishing houses in the United States. It is a part of the problem of the adjustment and readjustment between employers and employees. Perhaps the solution of such problems can come only by repeated experiences like that now going forward.

Among the hopeful results which follow the investigations concerning insurance companies, is the announcement that President John A. McCall, of the New York Life Insurance Company, has made restitution to the amount of \$235,000, on the eve of his resignation as president of that company.

Coming to the record of the past week in our own country, not many important things are at hand. Congress reopened on January 4. Nothing of importance has been accomplished by it. Various State Legislatures have convened. The inauguration of Governor Utter in Rhode Island has taken place during the past week; it was an affair of more than usual brilliance. The annual message of Governor Higgins, of New York, deserves to rank with reformatory papers. If as much is accomplished in the matter of reform, as the Governor's message outlines, the great State of New York—never too well governed—will have gained much as compared with the past few years. As to the weather, that universal theme, it has been more like spring than winter. Severe storms have occurred in some sections during the week just closing, which have brought definite experiences of winter and its discomforts. These, however, are associated with the budding of trees and other evidences of spring time, which have been brought to an end by the sudden incoming of winter storms.

A few years since an important enterprise was inaugurated by the University of Pennsylvania. It is under the direction of "the American Committee for Lectures on the History of Religions." Courses have been delivered in past years at the University of Pennsylvania, Yale, Cornell, Lowell Institute, Boston, Union Theological Seminary, Johns Hopkins, Chicago, Meadville Theological Seminary and the Brooklyn Institute. Each course of lectures is published in a volume. Five volumes have been issued. The list of lecturers up to date includes Professor George W. Knox, of Union Theological Seminary, "Religion of Japan;" Professor Maurice Bloomfield, of Johns Hopkins University, "Religion of the Vedas;" Professor Morris Jastrow, Jr., of the University of Pennsylvania, "Religion of Babylonia and Assyria;" Professor George F. Moore, of Harvard University; Professor A. E. W. Jackson, of Columbia University, "Religion of Persia."

Grain receipts at interior primary markets during November, 1905, according to reports received by the Department of Commerce and Labor

through its Bureau of Statistics, continue to show large increases in comparison with similar movements for 1904. At twelve of these cities the total grain arrivals during the month aggregated 97,913,953 bushels, an amount over 23½ million bushels greater than that of the like month of 1904; while for the year 1905 to and including November 30, similar receipts reached a total of 681,750,670 bushels as compared with 612,155,656 bushels in 1904.

Live stock movements at interior centers during November were not so heavy as for the like month in 1904. At the markets of Chicago, Kansas City, Omaha, St. Louis, St. Joseph and St. Paul receipts of live stock reached a total of 3,599,773 head, as compared with 3,630,805 head in 1904.

Shipments of anthracite coal from the eastern producing regions during the month of November totaled 5,421,584 tons as against 5,124,068 tons for the corresponding month in 1904, and 4,091,147 tons in 1903. During the first seven months of 1905, similar shipments aggregated 56,015,088 tons, being over 3½ million tons in excess of corresponding movements in 1904, and nearly a million tons greater than those for 1903.

#### TEACH INTENSIVE FARMING.

The greatest good that can be done to the American farmer to-day is to teach him to make the largest possible profit from the smallest tract of land from which a family can be supported in comfort. A great influence operating to-day against keeping the boys in the country is that the boy does not have money enough to buy a farm. It is unfortunately true that there is a trend in the direction of absorbing farms into still larger farms, with a consequent diminution of population, as in Iowa and other farming sections. The remedy for this is to demonstrate that if the value is in the boy rather than in the farm, and the boy is taught that by intensive, diversified, scientific farming a good living with a surplus profit that will provide amply for old age, may be made from a comparatively small tract of land—say ten acres—with ample cultivation, irrigation, and fertilization—or even without irrigation, because a hoe and a cultivator in the hands of a scientific farmer may bring as good and better results in providing moisture for growing plants than a ditch and unlimited water in the hands of a lazy farmer.—*Marwell's Talisman.*

#### THE LESSON OF THE "WORN-OUT SHOE."

The world is full of homes where in bureaus laid away with care akin to reverence is "the little worn-out shoe." Wrapped in a piece of tissue paper; tied around with a faded ribbon and folded with a precision that shows it to be long since old, makes it of no value to the onlooker. But to the mother it is a priceless thing. The number of times that little parcel has been opened and as recently placed back again has never been recorded by human hand. Every time it has been opened fresh memories of almost forgotten promises have tempted anew the love of old. Is it possible "the little worn-out shoe" has a message for us? Does it make us think that with the same reverence we have laid away in the "bureau of memory" things that bear equal sacredness? Have we tied up with trembling hands things that we once loved so dearly and placed them away in the same manner? Perhaps it would be well to take them out occasionally and gain an inspiration for the present.—*F. A. Hayward.*

## Missions.

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

### BELIEVE SOMETHING AND DO SOMETHING.

That is to say, think through every position you take. Settle it for yourself. Settle one thing at a time. Take a practical question, and "thresh it out." Then stand on it. If you dare not trust your weight on it, you have not settled it with complete confidence. This is a century of concrete, not abstract problems. Individuality sufficient to obtain the best character is in great demand, though the world does not know it by the name of character. It is called by one of the minor graces of character, usually "Polish," "Tact," etc. If the conclusions you have arrived at stand every-day wear; they are good, and the world will pay you for them, if not in money, yet in some better way. You may find that you are different from other people. Of course you will be. You are no one but yourself. This is a natural result, not a result to be sought. Character is the result of believing and of doing something. It is the highest standing ground.

External pressure applied to the "crank" turns him in certain directions. Reason, right and conscience turn the opinions of men. Directed by these no man is a "crank," though he may differ from every other man in the world. The weather vane is also turned by a current of pressure from without, in every direction. It shows which way the wind blows, but it never creates even "a breeze." The place in the world which these two types of character hold will never be one of lasting influence for good. Probably not of position or power.

First, we should believe in the things around us, and in the things with which we have to do. In our God. In His word. In our own home and its members. In our schools, our scholars. In our Sabbath schools. In our church and its members. In our daily work, and its duties. In our country and its future. You say, "this is so much; how can I believe in all this? Some things I would like to have different." Then take hold and help to make them different. Others say: "I think I do believe in them; but I want accurate knowledge, deep conviction, and undying devotion." The lack of this was the door through which the prodigal son went out from a home of affection and plenty; into "a far country." The spirit of prodigality first came to his life; he opened the door; it desecrated the sanctum of his heart and home. I wish I might get the ear of the prodigal before he has gone out from friends, riches and purity of character. Believe something. Believe it thoroughly. Your life will finally follow your belief.

Not all prodigals leave home. The greater share never have the courage, and the recklessness to go. When prodigality comes into the life, contentment goes out. The year 1905 has become history. The year 1906 is open before us. The page is unsoiled. We have it in our own hands. The thoughts of last year will be very largely the deeds of this year. Lack of thought will bring lack of deeds. We must master this prodigal spirit, or it will finally master us. We can kill it, but not by consulting self-interest, first and last and all the time. Sabbath day is often a red letter day for this spirit. We open the door in the morning when we commence to consult our feelings; or watch the weather, and begin doing what we do not like to do. The

## THE SABBATH RECORDER.

last straw which may break the camel's back is that unprepared envelope for systematic benevolence.

The Sabbath evening prayer-meeting? Of course we could hardly attend that. Can it be possible that a great share of us were returning home from market and business on the Sabbath? That might make us indisposed on Sabbath morning. We live in testing times. If Nehemiah had control of the cities and markets of to-day, as he had of Jerusalem, when he closed the gates on the vendors of wares, some of us might be detained, as they were. No, we do not believe in a law to force men to serve God, but we do believe in being a law to ourselves to compel ourselves to do right. To believe little, means to do little. Then believe something and do something.

### FROM JAVA.

Since Brother E. B. Saunders is still at Shiloh, N. J., Acting Secretary Carpenter continues to furnish material for this department, except the leading article, each week, which is from the pen of Brother Saunders. The following letters concerning affairs in Java were addressed to the church at Haarlem, Holland. Brother G. Velt-huysen, Jr., has furnished the translation given below. Our readers will remember that Miss Jansz has been at work in Java for many years, among the outcasts who most need the gospel, and such acts of love as that gospel inspires. It seems that she has established a colony for those who have been drawn around her through her lifework of loving helpfulness. Those who have been converted to Christ through her efforts are now organized into a Seventh-day Baptist Church. Concerning that movement, Brother Velt-huysen, writing to THE RECORDER, under date of December 19, 1905, says:

"These people came to her in a time of starvation at the great famine. Now they do not want to leave because they love her. High in the mountains, in a climate which is rather cold for the native, she got land from the government to found a colony for her poor people. This colony is called Pangoonsen (Refuge). Heavy tempests and storms often destroy their tiny buildings and the harvest. One day her own house burned down, and all the costly memories of a well spent life. She has badly wanted help, for several years already. She has prayed, prayed continually. She has knocked at heaven's door, and at the door of our church in Holland. \* \* \* At last she has found a good helper, so we all trust, in our dear sister Cornelia W. Slagter, since many years a faithful member of our Haarlem Church. More help is very much wanted for this young Seventh-day Baptist Church and for all the work to be done in that colony. It shall come in the Lord's season. God's ways and thoughts are so much higher than ours. *Palma sub pondere crescit*, as was the motto of one of our princes of Orange. Let us praise the Lord for this blessed work whose beginning, the germ, the planting, the growth, are not of men, but of God. There is a depression in the sympathy of the Indian society for such a work as this. The famine is over and they see less distress around them. Moreover the peculiar views (on Sabbath and baptism), followed in this colony, do not raise the sympathy of missionaries, though they all admire and respect the heroic devotion of Mary Jansz.

Let all our churches pray for this young native church in Java and the two sisters who devote their lives to it and to the other people of Pangoonsen."

### GOOD NEWS FROM PANGOONSEN.

To the Church (at Haarlem, Holland).—Beloved Brethren and Sisters: With heartfelt thanks to God, I can tell you that on the last Sabbath, September 9 (1905), ten of my people have been baptized: two aged men, two middle-aged men, four young men, an old, and a young woman. The river not being deep enough, and moreover full of large stones and rocks, I had had a pond dug. That was our font. In the prayer-meeting the preceding night, I had asked each of them to tell us the reason why they wanted to be baptized. I got sundry answers. One said: "Because I want to fulfill all the commandments of God." Another said: "Because I fervently desire the forgiveness of my sins." A third: "Because I want to follow the Lord Jesus," etc. One of them, Pap Lasidin (so-called according to the Javan custom, because his son was called Lasidin), said in a peculiar way: "Because I want my ownself to die and I will live a new life in Christ Jesus." Once more I explained to them that the baptism could not purge them from their sins, that the baptism is only the seal, marking them as disciples of Christ, and the symbol of the forgiveness of sins and of the burial of the old man; but that they first ought to have the assurance they belonged to Christ, and only then they could be baptized. The next morning, in the general meeting, they all, one by one, gave witness, before all present, that they belonged to Christ and put all their trust in him as their only Saviour.

At 3 P. M. the friends that had to be baptized and some of their acquaintances met, and after having read with them Romans 6, and having addressed them, I prayed with them. In the Javan translation of a well known Dutch hymn, they expressed their entire reliance on the Lord and praised his willingness to save, and then we went to the river. There Sadiman prayed for himself and the others. We sang another song, after which I baptized Mertajaja. This man has formerly been a Mohamedan village priest, yet he has also been an opium smoker. God has worked indeed a wonderful change in him; His name be praised. After this Mertajaja baptized the others, one by one. Having put on other clothes, they formed a circle, Kart prayed, and then, hand in hand, symbol of our forming one body with Christ as our Head, we sang the solemn vow: "Lord, I will take up my cross and follow thee day by day." Before they had descended into the pond, several of them had first knelt down on the shore to pray, in a soft voice.

As far as I can see, these ten are all in earnest and are the possession of the Lord. Dear brethren and sisters, these ten have more need than ever of your prayers in order that they may be baptized with the Holy Spirit, so that they may be found faithful until the end, resisting the devil, and becoming brave witnesses for their Saviour among their countrymen, who are living in so great a superstition.

I thank you all with all my heart for the money you sent. May the Lord reward you. O, may the Lord send me enough to build a church, of which we have such a pressing need. Surely you know the storms have destroyed most of the dwellings of the Foundation Peter Veltuysen, and what is left must needs be removed. For a plain solid building, I want about three or four hundred guilders, from one hundred and twenty to one hundred and sixty dollars. Principally for this building I shall use the money sent me. We

are as far as the roof. But the wooden posts and the roof cost so much.

May the Lord bless you abundantly.

Yours, in Jesus our Saviour,  
M. JANSZ.

Pangoonsen, Tajoe, Djoewana, Isle of Java,  
September 16, 1905.

### ANOTHER LETTER.

(This letter is from one who has gone to be a helper to Miss Jansz.—EDITOR RECORDER.)

Dear Brothers and Sisters in Jesus Christ Our Lord: Surely you all would like to hear from me, how I met Sister Jansz and what is my opinion about everything here. I will try to tell you as well as possible.

Yesterday about half past ten I arrived here. They came to fetch me at a great distance, with drums and flutes and bells. The flying colors, red, white and blue, showed there was a feast and pointed out the place of my house. Having alighted from my horse, we greeted each other, Sister Jansz and I. Then the people sang a song in my honor; in the Javan language. There were very many to bid me welcome, quite a crowd. Just as I was moved unto the inmost fibres of my heart at the farewell-meeting in our chapel in Haarlem, where I had great trouble to remain master of myself, so it was very hard for me to keep calm here. It moved me ever so much to see all these people exert themselves to receive me so festively. The liberal translation of their song of welcome to me and Brother Graafshal (who was my guide to Pangoonsen) was:

"Hail be to both who come

To visit us.

Great, great thanks,

And joy is ours.

We pray for you who come;

Blessed be ye eternally,

By the Most High."

After the song, they all shouted Hurrah, and then we all went higher up the mountains, to my home. While we entered the door, some again sang a song in Dutch, made by Sister Jansz, in which I was again bid welcome in the foreign country, where they hoped God, who safely brought me here, would bless me and grant me His consolation, when I should feel the absence of my friends; and that He would go before me on the path of life, until the great welcome in heaven.

Then we both entered—Mary Jansz and I, my little home and had a hearty talk and she gave me some necessary information. Thereupon we went to the little school, whither everybody had gone for the end of the feast. There I spoke a few words to those present, while Sister Jansz translated. Many persons came to me and addressed me, and then Sister Jansz had to translate again. They all spoke nice and pithy. I ought to have told you that at our entering the school they all sang "The Lord bless thee out of Zion, even He that made heaven and earth." You will understand that this greatly touched me and my tears began to flow. The joy of Sister Jansz and all those surrounding me almost made me speechless. Together with the feeling of God's mercy toward me, unworthy as I am, to give me this great privilege of seeing they did so much for me. I thought of my dear country, how I left all, how much love they had bestowed on me, from every side there, those that were of one mind with me, and those who are not yet on the Lord's side. O, how good God is. I did so little for Him and He is so infinitely good.

Now you will surely ask what is my impression

of everything here, with Sister Jansz. It is all so funny here. I can hardly say how many houses there are here, there are so many of them, quite a village almost. They are all made of bamboo, of course, but I can not yet write about it because I do not know enough of it, as yet. Sister Jansz, I regret to say, looks very skeleton-like. Fevers, and the weight of sorrow and care, both spiritual and pecuniary, demolish her strength and she has such a bad cough. God grant me to be a good help for her. Pray much for me, especially that I may soon learn the language I can not speak and I am so old already, but God is Almighty. Pray, oh, pray for us, Sister Jansz is so weak and I feel such a pity for her. How the Lord has cared for me, to cause Mrs. Hee, however, to pay my expenses during my necessary three days' sojourn in Batavia. Now I had no more expenses than 2.50 guilders (\$1.15). Travelling in Java is so expensive and I had to pay fifteen guilders duty for the goods I had with me, and Sister Jansz five guilders for the freight. Had not Brother Schouten, when the steamer started at Rotterdam, handed me five dollars, or had I been obliged to stay in a hotel in Batavia, I could not have reached Pangoonsen without borrowing money. Now I have still a little bit of money, but dear Sister Jansz has had many expenses to arrange my home a little. To-morrow my things will arrive. We shall take some information the price of dried apples, pears and plums (which I took with me, you know, for our use). Perhaps we may sell them, for I can eat other things and the common meat here as well. I won't like Sister Jansz to pay so much for my sake, where she wants it herself so badly. I would think it a pity.

At this moment, everybody has gone to sleep, but as Brother Graafshal leaves us to-morrow morning at 4 o'clock, I want to send this letter by him. Of course Sister Jansz is here to teach me the language. To-morrow I shall go and help the sick.

CORNELIA SLAGTER.

Nov. 8, 1905.

### THREE SCORE.

"Because he hath set his love upon me, therefore will I deliver him."—Psalm 91.  
"Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."—Isaiah 26: 3.

Upon life's summit here I stand,  
Dear Lord, so near the promised land,  
E'en as of old, from Pisgah's crest  
Thy servant gazed ere laid to rest;  
But not for me such vision clear;  
I may not see the end, though near,  
Nor would I ask—submissive still  
In all things to thy sovereign will;  
My only plea my love for thee,  
My only hope thy love for me.  
How can I doubt that love to-day  
So helpful on my Heavenward way,  
From planted grain to harvest yield,  
On many a hard-fought battlefield;  
Salvation's helmet on my brow,  
I will not doubt deliverance now;  
In perfect peace, come toil or strife,  
I trust thee to the close of life;  
My only plea my love for thee,  
My only hope thy love for me.  
Ere long in Christian armor bright  
I'll gird me for my last great fight,  
To fight alone, no comrade near;  
With Shield of Faith I'll feel no fear  
Nor blench when called to take my stand,  
Thy spirit-sword within my hand;  
On that last battle turn thy face,  
O Lord of Host, and grant me grace;  
My only plea my love for thee,  
My only hope thy love for me.

The Independent.

## Woman's Work.

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

### THE LULLABY.

"Little Bo-Peep has lost her sheep"—  
A mother is singing her baby to sleep;  
But the tiny fingers tipped with pearl  
Round one another vexatiously twirl,  
And feet so cunning, so rosy, and quick,  
Are tossing the crib quilts with punch and kick;  
And wide-awake eyes just as blue as the sky,  
Are saying to mamma, "I'll sleep by and by!  
And you can't hurry me one wee bit  
Though trying your sweetest, you patiently sit  
And sing by the hour beside me!"  
"Little Bo-Peep has lost her sheep"—  
"Hurry up, darling, do go to sleep!  
Maybe you'll find in the Land of Dreams  
Little Bo-Peep by the shady streams,  
Waiting for you, with her to go  
After her lambies as white as snow;  
Hunting through meadow and glen and dell  
To find the dear creatures all safe and well;  
Down where the lovely hare-bells grow,  
Bleating and feeding to and fro,  
'A swingin' their tails behind 'em."

Lower and lower the shadow dips  
Over the forehead, the cheek, the lips;  
Loveliest eyes are closed at last  
Lullaby, hushaby song is passed.  
Baby has gone to the Land of Dreams,  
Hunting Bo-Peep by the shady streams.  
Mother, unwearied, her vigil keeps,  
Dreaming awake while her baby sleeps,—  
Dreams which the future perchance may bring  
To her winsome darling, and leave no sting,  
No waking grief behind them.

—American Mother.

### PURE FOOD.

In the days when the consumer was to a great degree his own producer, the question of pure food was one almost unheard of, because nothing but pure food was known. To-day it is a vital question. Town and country have come so close together by means of trolley and telephone, that the farm now does not produce the food for the table or the stock that it did in former years. Home-made yeast, for instance, is a thing of the past; baker's bread takes the place of home-made; canned goods supplant those of home preparation and even the list of the usual winter vegetables has grown smaller and smaller. An appeal to a farmer some time ago for a pumpkin wherewith to make a real old-fashioned pumpkin pie was met by the response, "We do not raise them. We always use canned pumpkins for our pies."

Such changes as these and many others, though they may all be in the line of progress, have rendered necessary a campaign in behalf of pure food that has reached to many parts of our land and it is hoped will in time reach to the utmost limit.

In Connecticut there has been, as in other States, a determined and thorough investigation, with the result that there are now found but few cases of adulterated food in the State. The chief trouble at present is with food that is manufactured outside and brought into the State.

The one thing that seems to give the authorities the greatest trouble is boneless codfish. This is made of almost any kind of fish but cod, put up under most unsanitary conditions and preserved with boric acid. Undoubtedly, some boneless codfish is pure and good, but much of it is of the kind that will not bear investigation. Sausage and other chopped meats are frequently preserved with boric acid and so made injurious to the consumer. Maple sugar, molasses and the various extracts have been subjected to many forms of adulteration. Among the worst counterfeits that have been found are the soda water drinks.

The greatest care should be taken in the consumption of all canned goods to get only that which is known to be good and pure. Goods sold for a very low price, a price that the thinking purchaser must realize can hardly cover the cost of pure materials, should be passed by, as their use only tends to the spreading of disease and future trouble.

#### EDUCATION FROM PLAY.

BY P. W. HUMPHREYS.

At the "Mothers' Club" the other day, one of the members made eager inquiry for suggestions in regard to training and educating a delicate child.

"The family physician has positively forbidden me to allow him to go to school, and cautions us against all mental strain, so what are we to do?" she inquired, anxiously, then continued: "We cannot allow him to grow up a perfect ignoramus while caring for his physical development, we cannot afford a governess, and would be afraid of the strain even if we could, but I have unlimited time to give to his home education, if I only knew just what was best for him, and the proper methods of teaching without overtaxing."

Fortunately for the "anxious member," an "experienced one" was present who had successfully overcome this very difficulty, and she proceeded to tell of her plan:

The problem becomes more puzzling when the ailing one is an only child. I have a son whose delicate health prevented him from attending school, and the physician even advised him against books altogether; nevertheless he has quite a fair education for his age, and an unusual amount of general information. My methods may be worth recounting.

For toys I gave him a globe, a typewriter, a slate, and (the one book allowed him) a dictionary. I permitted him to play with these *ad libitum*, and kept up the interest by personal participation in his exercises, asking questions and relating bits of history with regard to certain countries and the men whose lives are a part of such history. I taught him arithmetic orally, while I did light sewing.

In order to instruct him in grammar, spelling, and the use of words, we played "Throwing Light." From the father down to little Helen, all took a hand in this fascinating game. To play it, select a word of more than one meaning; for instance, *belle, bell*; you proceed in this manner to describe it: "My word is in both meanings a common noun; in one it describes a useful manufactured article; in the other it is sometimes applied to young ladies." If this suggests the word to one of the party, he does not guess it; but "throws a light," thus: "It can only be applied to popular young ladies." You admit that he has the word, and the next, "go;" then "lights" fall more and more broadly, until all have it. The one guessing it last has the doubtful privilege of calling the word itself. This game can be carried on indefinitely, increasing rather than diminishing in interest all the while; and is very educating in many ways. Aside from general information regarding the meaning, analysis, and spelling of words, synonyms, etc., it teaches a correct and accurate phraseology; for delineations must be very true, or the one giving them will be scored heavily when the word is finally guessed in spite of misrepresentations.

For long winter evenings nothing can compare with this for a family game. None are too old to enjoy it, and even invalids may take part with interest. It may be played quite simply for child-

ren, and again when very clever persons are present it may become a source of indescribable mental refreshment. And when the older ones can feel that some wide-awake little mind is receiving instruction through this medium of play, it adds a new zest to the game.

Playing store and keeping accounts is also one of the mediums for teaching arithmetic, without overtaxing small brains. It is really surprising what the little daily account book will show in systematic arrangement, as well as the conquering of addition, subtraction, multiplication and division, when a wise mother is partner in the firm, and arranges her daily buying in such a manner that the book-keeping is made rather intricate for the small brain, without giving it too much work in the midst of play.

Although the big dictionary is allowed as the "play book," and several games are introduced for daily amusement in which the finding of word definitions plays an important part, the reading lessons are taken from interesting and instructive story books, and mother "takes turns" in the reading; this not only keeps the delicate child from reading aloud too long at a time when interested in a story, but the listening while mother reads teaches correct pronunciation and accent.

And in numberless other ways which suggest themselves as the work continues, a practical mother may impart a good home education through the medium of play.—*The American Mother.*

#### THE WAY OF A BOY.

When mother sits beside my bed  
At night, and strokes and smoothes my head,  
And kisses me, I think some way  
How naughty I have been all day;  
Of how I waded in the brook,  
And of the cookies that I took,  
And how I smashed a window light  
A-rassing—me and Bobby White—  
And tore my pants, and told a lie;  
It almost makes me want to cry  
When mother pats and kisses me;  
I'm just as sorry as can be,  
But I don't tell her so—no, sir,  
She knows it all; you can't fool her.  
—*Mable Cornelia Matson, in Good Housekeeping.*

#### TYPES OF THE HOUSEWIFE.

"Whether one is really a good housewife or not depends considerably on one's temperament," said a woman recently who has given much time and thought to the subject. "It is difficult for one with no idea of rhyme or rhythm to write a poem, and it is equally difficult for a woman without the housewifely instinct to manage a house properly.

"The ideal housewife is a rara avis. One sees very good imitations on every side, but they lack some essential quality. The ideal type must, of course, have almost every good quality and grace in the category.

"I know a family of three sisters, and they will serve as illustrations of three types of the housewife.

"The first is an excellent cook. She can prepare delicious repasts apparently out of nothing. But she is very careless about the tidiness of her home. She lets everything take care of itself until her cleaning days arrive, when she works like a beaver to put the house in a shining, immaculate condition. When guests are expected, her home is in apple pie order and her food well cooked, but I warn you that it is not advisable to appear unexpectedly to take 'pot luck' with her. She seems to think that anything will do for the family. She is, however, very good natured.

"The second sister is her exact opposite. Her

dislike of disorder is so great that she sometimes takes twenty steps when one will suffice, simply to avoid a temporary disorder that is entirely unoffensive. Her house is always beautifully kept, the meals which she prepares herself are always excellent, but she is never satisfied and always at work. The result is that in her fussiness she wears out her strength and nerves. Is it any wonder that she does not possess the sweetest of tempers? In spite of her perfect housekeeping, her family are not happy because they fear her fretful temper. The trouble with her is that she does not see things in the proper perspective. She unconsciously sacrifices serenity of mind and the higher qualities of home to the perfect outward order of it.

"The third sister, like the third sister in the good old-fashioned fairy tales, is the one who comes nearest to the ideal. Her housewifely qualities are composed only of the best in each of the others. She loves neatness at all times, but she realizes that where one has not the time to do everything, something must be neglected. Therefore she often compels herself to neglect what her judgment tells her is of the least importance, and she realizes, too, that perfect order does not always mean genuine cleanliness. You know some women keep everything outwardly in order, but behind their shining sinks and faucets lurk unseen impurities, dirt and other unmentionable things. While this third housewife has an orderly house all the time, she does not fume and fret when the wheels do not run smoothly, but rather takes it all as a joke, realizing that these household troubles sink into insignificance in comparison with the real tragedies of life."—*New York Tribune.*

#### DRUGS FOR HEADACHES.

It may be said, with little fear of contradiction from those who know the facts, that if a cast iron law forbidding the use of any drug whatever in the treatment of headaches could be enacted and enforced, there would be much less misery for the coming generation than there is for this.

A sufferer from repeated headaches who has found a means of relief in "headache powders" or other even less harmful drug may dispute this assertion, but the victims of some drug habit or the friends of one whose heart, poisoned by acetanilid or antipyrin, has suddenly ceased to beat before its time will look at the matter from another point of view entirely.

During the Spanish War numbers of would-be recruits were rejected because of a weak heart; and in the epidemic of pneumonia which ravaged the country last winter an unusual number of deaths occurred from failure of the heart to meet the added strain.

Although various causes have doubtless been at work to weaken the hearts of the present generation, there can be no question that one potent influence has been the indiscriminate use of headache powders.

In all cases of habitual headache recurring periodically a physician must, of course, be consulted that he may find the cause—eye strain, disease in the ears, nose, stomach or other more distant organs—and remove it if possible. But the separate attacks of headache have to be relieved, if very severe; and in these cases it is better not to resort to drugs, unless the drugs are taken under the special guidance of the physician. In the congestive headache, marked by throbbing, and made worse by stooping or lying down, a cold towel or an ice bag applied to the head, a

hot water bag to the spine, a mustard plaster to the back of the neck or to the inner side of the thighs or a hot mustard foot bath—one or more—will often give relief when many drugs fail.

In the anemic form of headache, marked by pallor, in which the pain is made less severe by lying down, massage of the head or the application of warm cloths to the head and face will often be found grateful. A threatened bilious headache may sometimes be warded off by a dose of epsom salts, as may other headaches due to "auto-intoxication," and one due to overuse of the eyes or eye strain will usually, if taken at the moment of the first warning, be arrested or mitigated by closing the book and going for a walk.

A woman cannot work at dressmaking, tailoring, or any other sedentary employment without enfeebling her constitution, impairing her eyesight, and bringing on a complication of complaints; but she can sweep, cook, wash, and do the duties of a well-ordered house with modern arrangements and grow healthier every year. The times when all women were healthy were the times when all women did house work a part of every day.—*Harriet Beecher Stowe.*

#### SOME THINGS TO SAY.

Say informed not posted.

Try to go, not try and go.

You ought, not you had-ought.

The foregoing, not the above.

I think or suspect (not expect) a thing has occurred.

Seldom if ever, not seldom or never.

Feel well, not feel good.

Feel bad, and not feel badly.

I must go, not I have got to go.

Fewer (not less) pupils or members.

Just as lief, not just as soon.

Really good, not real good.

Person, not a party.

Wholesome food, healthful climate, not healthy food or climate.

Make an experiment, not try an experiment.

Arrange, prepare or mend, not to fix.—*Western Teacher.*

#### SALEM COLLEGE.

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

Salem College has had a wonderful life of usefulness for more than sixteen years. It has done its good work so far without endowment, and has added to its apparatus and library, year by year, until it is very well equipped for first-class work. Several scholarships have been founded within two or three years; two of which are fully paid up. More than 2,400 young people have come under its influence in class-room work, and 200 school teachers have been helped to lives of usefulness. Among its old students may be found to-day eight ministers of the gospel, four lawyers, five county superintendents, the present county clerks of two counties, six practicing physicians and scores of hustling business men; to say nothing of the hundreds in home life who have given an uplift to the social and moral life of this country.

None of this great work could have been ac-

complished if the people had not been generous with their gifts. Indeed, the college must have died ten years ago if the friends in other States had not rallied to the help of West Virginia, in support of this work. Never did Seventh-day Baptists do a better work in any field. Of all the money they have spent in benevolent work for fifty years, none has ever brought better returns and more immediate blessings than the money given to Salem College.

The large subscription made when the Conference was at Salem was mostly for one year only. This paid the debt and tided the college over a year and a half of work. But with the subscriptions expired, the income was all too small, and, do the best they could, the managers found themselves \$950 in debt at the close of the last school year. A large part of this was due the teachers, and money had to be borrowed. During the vacation enough has been secured to reduce this debt to about \$500. The financial burden has always rested heavy upon us, and is doing more to-day to wear us out than is all the hard work. How can we enter upon the New Year's work with this debt resting upon us, and with the assurance that \$1,000 more must be added to it before next year closes? The only hope at present is that the people will be willing to renew their subscriptions; so that the work can go on without the paralyzing burden of the debt. This, then, is Salem's first need.

Her second imperative need is ENDOWMENT. If this work, so well begun, is to become permanent; if it is to carry its help and its blessings into the next generation, and on to others, somebody must endow it.

What better can we do with some of our wealth than to fix it where it must continue to live and bless young people of the world forever, after we are laid to rest? One or two professorships in Salem College, endowed so as to support the teachers, would place it on its feet; and give it substantial assurance that it can live to bless young people forever, in a country that can offer most excellent material for strong, noble men. The thought that such endowment had been fixed, and this bright prospect secured to Salem College, would give a world of comfort during all the remaining years of life, to that one who shall consecrate money to this end.

The next need of great importance is a NEW BUILDING. Plans have already been adopted for a \$20,000 structure of brick and stone, with modern improvements for school work; and the West Virginia people are taking hold of it in good earnest. They hope to be all ready to begin in early spring and push the building to completion next season. The West Virginia people will furnish most of the funds for this work. This will make it more necessary to seek help for running expenses from people outside the State. The old building is all too small, and more room is absolutely necessary if the work is to go on as it should. The old building is unattractive, while the new one will be very attractive. This will do much to draw students to this school.

What a blessing it would be if some one could see the way clear to match the cost of this building with an endowment! It would give the work an impetus that would undoubtedly carry it far beyond any danger point, as to its permanency.

In a word, the three most imperative needs of Salem College to-day are: First, A renewed five-year subscription for running expenses and the present debt.

Second, Endowment, to make the college a permanent blessing for those who will need its help after we are gone from earth.

Third, A new building, to enable the teachers to do the work that is crowding upon them; and to place the school in the front rank among other schools.

No one can tell what a flood of light would fill the hearts of Salem's leaders, and what untold blessings would come to hundreds of young people, if these needs could be met at this time.

#### ADVISORY BOARD OF CONFERENCE.

A meeting of the General Advisory Board of the Seventh-day Baptist General Conference was held at 220 Broadway, New York City, on Sunday, December 31, 1905. Members present, Stephen Babcock, Arthur E. Main, Charles C. Chipman, Boothe C. Davis and George B. Shaw.

In response to invitations sent by the Executive Committee of the Advisory Board to various other Boards, the following visitors were present: William L. Clarke and George B. Carpenter, representing the Missionary Board; A. Herbert Lewis and Henry M. Maxson, representing the Tract Board; Edwin E. Whitford, Corliss F. Randolph and Esle F. Randolph, representing the Sabbath School Board. Dean Main and President Davis were the appointed representatives of the Education Board.

Stephen Babcock presided and George B. Shaw acted as secretary. Prayer was offered by Rev. A. E. Main. Later in the session there was another time of prayer when the company was led by Rev. A. H. Lewis.

About noon there was a recess of fifteen minutes for luncheon, which was served in the room, by C. C. Chipman, in whose office the meeting was held. Various matters of denominational interest were discussed. The following resolutions which were passed will be of interest to the readers of THE RECORDER at this time:

Resolved (1), That the General Advisory Board approves the plan of sending out an agent or agents under the direction of the Board of Systematic Benevolence, to promote the full adoption and operation of the recommendations of said Board of Systematic Benevolence; such agent or agents to promote primarily the interests of each local church as a source of supply, and, based upon this, a loyal co-operation in all denominational activities.

(2) That we recommend to the Missionary Board and to the Tract Board that they say to the denominational Board of Systematic Benevolence that they will furnish 10-22, each, of the expenses of such an agent or agents; and that in like manner the Education Board, Theological Seminary and the Sabbath School Board each offer to pay 1-22 of the same expense, the whole amount of which shall not exceed \$1,200 a year.

President B. C. Davis made a statement in regard to the conditions at Battle Creek, Mich., which was followed by a general discussion and the adoption of the following resolution:

Resolved, That we record our sense of the importance of the Battle Creek situation; and that we commend the subject to the consideration of the Missionary Board, through President W. L. Clarke and Acting-Secretary George B. Carpenter.

Adjournment was made to the call of the Executive Committee.

GEO. B. SHAW, Sec.

## Young People's Work.

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

### CHRISTIAN ENDEAVOR SOCIETY; PLAINFIELD, N. J.

Fourteenth Annual Report Made Dec. 9, 1905.

To-day is the fourteenth anniversary of our society, and it is fitting at this time, before we begin another year's work, that we should look back over the record of the past year, noting what advancement we have made and seeing how we may double our efforts for the work of the coming year. We do not want such a word as fail in our society. Although we have had disappointments and trials—let us count them as blessings, for do they not give us strength—we have worked with a will, enjoying the privilege of striving together and giving a helping hand to those about us.

Our society started with a membership of sixteen, in 1891. Now we have sixty-three members on the active list, thirty-nine on the honorary, and three on the associate, making a total of 105. During the year four new members have been received into the Senior Society from the Intermediate Society.

Our committees have worked faithfully and well. Their reports show that there is increasing interest and effort; that the society is going forward, not standing still. To give some idea of the year's work I have divided it under the several committees.

The missionary committee has done its share. Its members have helped in the meetings of the chapels in the vicinity of Plainfield. On one occasion they had charge of a meeting at Willow Grove. Through their efforts donations have been sent to the Children's Home, and letters sent to the missionaries in China and Holland.

The prayer-meeting committee has appointed leaders for the Friday evening and Sabbath afternoon prayer-meetings each week. It arranged, on August 12th a special meeting at which Miss Curry and about 20 children from the Netherwood Fresh Air Camp were present. Miss Curry told of her work in the camp. On August 30 this committee took charge of the meeting at the camp. In response to a call from this committee Mr. Eugene Davis gave a very interesting talk to the society and showed us how we might secure more interest in our work. Another special meeting was planned for September 30th, when Miss Ida Spicer conducted a very helpful study of our Holland mission work. Visits have been made by members of this committee to our Intermediate Society.

Our literature and temperance committees have been busy distributing reading material in town and in sending it to other towns. One package of literature was sent to the International Sunshine Society for use among the canal men. This committee has kept the rack in the vestibule of the church stocked with pamphlets. Mr. George Osgood, a mission worker in New York, was asked by this committee to attend our meeting of November 11. He consented and gave a very interesting talk to the society.

The lookout committee has revised our membership list, and, as a result, three names have been transferred to the absent list, while, we are sorry to add, seven names have been dropped. This committee is alert and we hope that they will find other names to take the places of those dropped.

A flower sale was given on April 19 under the direction of the social committee. It has

planned to hold several sociables during the coming year. October 24 Mr. D. E. Titsworth gave an illustrated lecture for the society. His subject was "Heroes of the Faith." This also was arranged by the social committee.

Pianists for the Friday evening and Sabbath afternoon prayer-meetings have been provided by the music committee. In March this committee gave its tenth annual Musicale. Miss Jessie Utter had charge and through her efforts a helpful sum of money was added to our treasury. We all appreciate what she has done for our society and thank her most heartily. Special musical services were arranged for the meetings on October 7 and 21; also for the Thanksgiving C. E. service.

The flower committee has furnished flowers for the pulpit whenever possible. At Christmas, Easter and Children's Day it made extra provision. At these times we were greatly indebted to members of the church for the loan of plants.

The summary of receipts for the year is as follows: From dues and collections, \$39.36; from the musical, \$98.59; summary of receipts is as follows: From dues and collections, \$39.36; from the musical, \$98.59; from C. E. anniversary collection and 1-3 Children's Day collection, \$22.96; from teas, sociables and special collections, \$60.82. Our disbursements have been, to the Young People's Board for foreign missions, \$100; home missions, \$27.25; to student committee, \$41.05; musicale expenses, \$35.25; for gifts and sundry expenses, \$24.07. We now have a balance in the treasury of \$16.92.

A special committee has had charge of assisting in educating a young lady at Alfred College. She was graduated in June and has taken up her work among the people of Attalla, Alabama. A new committee has been formed to succeed this one, known as the Salem Student Committee. Under its direction our society is educating another young lady at Salem College.

This is just the bare outline of what our society has been doing, but it shows we have not been idle. There is more for us to do. Let us not be satisfied with what has been done, but make it a starting point for greater and more earnest endeavor. May the efforts of the coming year bring more good results and fewer failures, for we are trusting in the Lord Jesus Christ for strength and doing what he would have us do.

BERTHA MITCHELL,  
Recording Secretary.

### REPORT OF THE INTERMEDIATE C. E. SOCIETY.

At the time of the last C. E. Anniversary, the superintendent of the Intermediate Society was our pastor, Mr. Shaw. Under his efficient leadership, the members of the society received instruction in Bible study, by way of Bible readings, etc. One such Bible reading was conducted at the Anniversary services last year. Mr. Shaw continued as superintendent until the annual election of officers in June, when, feeling unable to continue longer the work, he asked to be released. In June, four of the older members of the society were transferred to the Senior Society. About the same time, one member from our own Junior Society and one from the Junior Society of Alfred, N. Y., joined our Intermediates. Another member has been received since, making a total membership of nine.

The officers of the society are president, secretary and treasurer. The committees are missionary, prayer-meeting and social.

Through the missionary committee, the society has sent papers to different places in the South and West, has sent a book to one of our missionaries, and has contributed to the Children's Home in this city. The society has also given money to the Fresh Air Work, to our Tract and Missionary Societies, and to the State C. E. Union.

The prayer-meeting committee has been faithful in appointing leaders for our weekly meetings, and the social committee has held a number of sociables.

Since the summer vacation we have had the pleasure of having different members of the Senior Society meet with us from time to time.

We sincerely hope that this society may carry out its purpose of training these bright boys and girls for earnest, faithful, loving service for the Master.

Respectfully submitted,  
MILDRED GREENE, Supt.

### JUNIOR SOCIETY.

Our Junior Christian Endeavor Society was organized twelve years ago by Mrs. H. M. Maxson. The boys and girls of those days are the men and women of to-day. We may be interested to know that the president, secretary and treasurer of the Senior Christian Endeavor Society, and the superintendent of the Intermediate Society, were once active Juniors.

During the past year our Juniors have been trying to do faithfully the work for which they are banded together. In our meetings we have been studying God's Holy Word, that we may learn to do what it teaches, and we have endeavored to help others.

Four new names have been added to our roll and one of our members has joined the Intermediate Society. Our present membership is eleven.

The officers and committees, which include all the members, are as follows: President, Hannah Shaw; Secretary, Dorothy Hubbard; Church Secretary, Maudella Ford; Treasurer, Helen Ford. Missionary Committee, Laura Stillman, Harold Spicer, Ruth Morris.

Birthday Offering Committee, Mary Hunting. Social Committee, Celia Cottrell, Helen Shaw, John B. Cottrell, Jr.

Mrs. I. N. West, who had been the faithful superintendent for about four years, and who greatly endeared herself to the children, felt that she could not take the work again this year. We were very sorry, and when our meetings began we missed her very much.

The average attendance at our meetings is eight. The church honor roll, giving the names of those present every Sabbath morning service during the month, shows that nearly all the Juniors attend church regularly.

At a recent meeting Mrs. H. M. Maxson gave us a most interesting talk about "Children of Other Lands." The Junior catechism, which she prepared, we are again studying carefully.

During the year Socials have been held, one of the pleasantest of which was a lawn party held at Mrs. West's home.

It is a great pleasure to the Juniors to do something for the children who are not so favored. At Christmas time several dolls were dressed and sent to the Children's Home. Last Tuesday the society and superintendent visited the Children's Home, taking some gifts of food and clothing. The matron showed us through the

cheerful, new dormitories, and then the Juniors sang for the twenty-four boys and girls who are having such good care at the home.

One day last summer we visited the Netherwood Fresh Air Camp, taking with us books and Bible picture cards, and a donation of \$3.00. We have also given to the Tract Society \$3.00; the Missionary Society \$3.00; a student at Alfred \$2.00; and the Children's Home \$2.00; making a total of \$13.00, and leaving a balance in the treasury December 1 of \$3.80. The birthday pennies are to be donated as our mite toward the building fund for Dr. Palmberg's new home in China.

Our work is small, but we feel that Christ, who loves the children, does not measure the smallness of the service.

It is our prayer that our Junior Christian Endeavor Society, under God's blessing, may help our boys and girls to grow up to be strong, loyal, Christian men and women.

Respectfully submitted,  
IDA L. SPICER, Supt.

### THE READING AND STUDY COURSE IN BIBLE HISTORY.

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

Total enrollment, 187.

Forty-first 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. What lessons do you get from the incident of Elijah and the prophets of Baal?
2. How do you account for Elijah's despondency after his victory?
3. What are the prominent characteristics of Elijah?

VII. Period of two kingdoms. (Continued.)

B. Kingdom of Israel. (Continued.)

First-day. Reign of Elah.—2 years. Assassinated by Zimri, a captain, while drinking himself drunk. 1 Kings 16: 8-10, 14. Reign of Zimri.—7 days. Destroys all the house of Baasha; Omri, the captain, made king by the army; the host besieges the conspirator, Zimri, who burns the king's house over himself and dies. 16: 11-13, 15-20. Reign of Omri.—12 years. Six years in Tirzah; six in Samaria, which he fortified; his great wickedness, his might, and death. 16: 21-28.

Second-day. Reign of Ahab, son of Omri.—22 years. An evil-doer above all before him; marries Jezebel, the Sidonian; abounding idolatry; the rebuilding of Jericho by Hiel. 16: 29-34. Elijah, the Tishbite, announces to Ahab a three years' drought. Cared for at the brook Cherith. 17: 1-7.

Third-day. Story of the widow's unfeeling meal and oil, at Zarephath of Sidon. The widow's son restored to life. 17: 8-24.

Fourth-day. Elijah sent to Ahab, in the third year. Ahab, and Obadiah, his steward, search for grass and water. Meeting of Obadiah and Elijah, then of Ahab and Elijah. The great victory of Jehovah over Baal on Mt. Carmel. 18: 1-22.

Fifth-day. Victory of Jehovah (continued). The great rain. 18: 23-46.

Sixth-day. Elijah escapes from the murder-

ous Jezebel. Elijah by the juniper tree. Sent to anoint Hazael over Syria, Jehu over Israel, and Elisha his successor. Elisha follows Elijah. 19: 1-21.

Sabbath.

Ahab defeats Benhadad in two wars; but is rebuked for sparing the Syrian king. 20: 1-43.

## Children's Page.

### FAIRY BOATS.

The fairies are sailing their evening boats  
In the beautiful moonlit sky;  
And many a fairy onward floats  
As the soft little clouds go by.

No flutter of sail on the silent main  
Or sound of the dip of an oar,  
Though fairies may sail again and again,  
As they oft have sailed of yore.

Whither go they in their boats of cloud  
In the shimmering moonlight's glow,  
Wrapped in the mist that so closely shroud,  
Who of us mortals may know?

—Charlotte Williams Hazelwood.

### A FRIEND IN NEED.

Hero was a big, shaggy Newfoundland—the very picture of clumsy good-nature, and in his heavy way as playful as a kitten. His constant companion, Rex, a silky-haired red setter, was of a type as different as possible; which perhaps accounted for their getting along so well together. Small of his kind, daintily built, of a quick, nervous temperament, Rex was as playful in his way as Hero; but it usually had to be his way, or the play ended in a snap and a snarl from Rex. It was impossible, however, for them to quarrel, for Hero's good nature was boundless, and his charity of the true sort which "covereth a multitude of sins."

The big dog gave in to the smaller in everything. Many a time, when Hero had found a particularly appetizing bone and lay contemplating it with calm satisfaction, Rex would come and take it from between his very paws; and Hero, without a murmur, would go patiently off and hunt for another.

The one act of true friendship, however, which gave Hero a lasting place in my memory, and to my mind gave him the right to be considered a sympathetic being actuated by something far higher than mere instinct, took place a year or two after my first acquaintance with these two playmates.

Rex had found a bone and was wholly absorbed in the enjoyment of it, while Hero sat near by thoughtfully watching him. Before long a third dog, a black setter somewhat larger than Rex, spied the two and trotted over in their direction. Discovering that the smaller had a bone—evidently, by the avidity with which it was being discussed, a very succulent one—he determined at once to possess it. So, taking but a moment to size up his prospective, though entirely unsuspecting adversary, and completely ignoring the Newfoundland, he pitched in. It was a rash move; too late he learned that it is better to go slowly and make sure of your premises, for Hero, although he appeared off guard, was watchful; and before the pirate dog had accomplished his purpose vengeance was upon him in the shape of a great, shaggy, black fury—for Hero was angry for once. The powerful jaws closed on the neck of the unfortunate thief; he was lifted clear of the ground, shaken until his teeth rattled, and then dropped, the most astonished and completely humbled dog in seven counties. A moment to

collect his senses, then he staggered to his feet, curled his tail very tight between his legs, and without daring once to look behind, disappeared down the street.—Our Dumb Animals.

### A FINLAND BOY'S BATH.

When the boys of Finland want to take a bath, this is the way they do it:

In the first place it is very, very cold in Finland, and the bath room is not in the house at all, but in a building quite separate.

It is a round building, about the size of an ordinary room. There are no windows, so light and air can only come in when the door is open. Inside the benches are built all along the wall, and in the centre is a great pile of loose stones. Early in the morning wood is brought in, and a great vessel standing near the stones is filled with water.

Then some one cuts ever so many birch switches, and these are placed on the floor of the bathhouse. Next the fire is made under the stones, and it burns all the morning. In the afternoon, when the stones are very hot, the fire is put out, the place is swept clean, and all is ready.

The boys undress in their houses and run to the bath-house. As it is generally thirty degrees below zero, you may be sure they do it in double-quick time.

As soon as they are in the bath-house, they shut the door tight and begin to throw water on the hot stones. This, of course, makes the steam rise. More water is thrown on, and there is more steam, until the place is quite full.

And now comes the part that I think you boys would not like at all. Each boy takes a birch switch and falls to whipping his companions. This is to make the blood circulate, and, though it is a real hard whipping, no one objects, but all think it great fun. At last, looking like a lot of boiled lobsters, they all rush out, have a roll in the snow, and make for home.—Selected.

### THE STARS.

A little dear child lay in its crib and sobbed because it was afraid of the dark. And its father, in the room below, heard the sobs, and came up and said, "what ails you, my dearie, and why do you cry?"

And the child said, "Oh, father, I am afraid of the dark. Nurse says I am too big to have a taper; but all the corners are full of dreadful blackness, and I think there are things in them with eyes that would look at me if I looked at them; and if they looked at me I should die. Oh, father, why is it dark? Why is there such a terrible thing as darkness? Why cannot it be always day?"

The father took the child in his arms and carried it downstairs and out into the summer night.

"Look up, dearie," he said, in his strong, kind voice. "Look up, and see God's little lights!"

The little one looked up, and saw the stars spangling the blue veil of the sky; bright as candles they burned, and yellow as gold.

"Oh, father!" cried the child, "what are those lovely things?"

"Those are stars," said the father. "Those are God's little lights."

"But why have I never seen them before?"

"Because you are a very little child, and have never been out in the night before."

"Can I see the stars only at night, father?"

"Only at night, my child."

"Do they only come then, father?"

"No; they are always there, but we cannot see them when the sun is shining."

"But, father, the darkness is not terrible here; it is beautiful."

"Yes, dearie, the darkness is always beautiful, if we will only look up at the stars, instead of into the corners."—From *The Golden Windows*.

#### RHINOCEROS CHARGES A TRAIN.

As the train from Mombasa, on the east coast of Central Africa, to Uganda was slowing down near a station one morning, just before daybreak, it suddenly received a shock which shook it from end to end. Some of the passengers were thrown from their beds, and all turned out in great alarm as soon as the train was stopped. Then it was discovered that the cause of the collision was a huge rhinoceros, which had rushed out of the jungle and furiously charged the train. Though felled by the shock, the angry beast picked itself up and stood about a hundred yards down the track, bellowing with rage and shaking its head violently. It had damaged the engine and one of the carriages, but was not badly hurt itself.

#### THE FIFTH INTERNATIONAL CONVENTION OF THE STUDENT VOLUNTEER MOVEMENT.

By F. P. TURNER, GENERAL SECRETARY, STUDENT VOLUNTEER MOVEMENT.

The Fifth International Convention of the Student Volunteer Movement will be held at Nashville, Tenn., beginning Wednesday afternoon, February 28th, and closing on the evening of March 4th, 1906.

It is the policy of the Movement to hold a Convention but once within a student generation. Four previous conventions have been held.

From present indications the convention next February will be even stronger and more representative than any previous one. We expect students and professors from not less than five hundred colleges, theological seminaries and other institutions of higher learning; the secretaries of the leading Mission Boards of the United States and Canada; more than two hundred missionaries from all parts of the world field; State and national leaders of work among students; fraternal delegates from the Student Movements in other lands; national and international leaders of the organizations among young people. Student volunteers now out of college are also being invited. The attendance will be limited to 3,000 delegates.

The convention will have four prominent features. In the first place, the main program will occupy the morning and night sessions, and will include the strongest speakers of Christendom on the various themes to be presented. In the second place, there will be held in the afternoons some forty-five special conferences, each with its own complete program. For example, on one afternoon there will be conferences on the interesting and important mission fields of the church; another afternoon, on the various phases of work and the different classes of workers; and on still another afternoon the delegates will meet by denominations to consider the world's evangelization from their particular point of view. The third feature will be a large and impressive exhibit bearing on the progress of Christianity in the world. The fourth feature will be the exceptional opportunities for intercollegiate, interdenominational and international fellowship.

The Volunteer Conventions have been held three times in the Central West, and once in Canada. Nashville is the city of the South which furnishes the most suitable conditions for a great international student gathering. It is pre-emi-

nently a city of schools, and is the leading educational center of the South. It has thirty-eight educational institutions with 800 teachers and a student population amounting to about 9,000. It has students from all parts of the world. In addition, it has nineteen public schools for a school population of more than 30,000. Nashville is a city of homes, the centers of hospitality. It is also a city of churches, with its six denominational publishing houses, fifty religious periodicals, two foreign mission boards and 174 churches—one for every 810 of the population.

If we may judge by the opinions of missionaries, secretaries of mission boards, editors of prominent religious periodicals, and other leaders, this convention will unquestionably be the greatest student convention ever held. The following remarks, taken from statements made in regard to previous conventions or in anticipation of the coming one, will illustrate: "To reach such an assembly is worth a journey from the antipodes." "Such a gathering is a gigantic dynamo of spiritual power for the Kingdom." "The Nashville Convention promises to bring together the most remarkable body of intelligent, consecrated young men and women that this country has seen." "(These conventions) have proved to be the most remarkable and influential student conventions ever held." "To feel its power, to catch its visions, to bend beneath its spirit, is to enrich life permanently."

If this inspiring hope is to be realized, it is essential that all who are interested in the progress of Christ's Kingdom give themselves faithfully to prayer on behalf of the convention plans and arrangements, exercising the largest faith in Almighty God of the nations, in Jesus Christ, the Savior of mankind, and in the Holy Spirit, who energizes men to perform great and unselfish deeds.

### Home News.

ASHAWAY, R. I.—Thanksgiving services were held in the Seventh-day Baptist Church on Thursday evening, November 30, with a large attendance. An interesting program of music, recitations and dialogues was rendered by the Juniors, with an inspiring address by Pastor Burdick. A collection amounting to \$5.50 was sent to the Home for the Friendless in New York.

On Thursday evening, December 7, a delegation from the Young People's Society of Christian Endeavor went to the Miner Meeting House, in North Stonington, and conducted a meeting. The service was in charge of Benjamin Greene. In the testimony meeting one of our young men took a stand for Christ and has since joined our society. At the close of that service a very helpful sermon was preached by Rev. W. L. Burdick.

The Sabbath school held its annual Christmas entertainment in the church on Christmas eve. An excellent program was rendered, after which refreshments of ice cream, cake, candy and oranges were served in the parlor. The teachers and members of the school presented the superintendent, Curtis F. Randolph, with a handsome chair as a token of the esteem in which he is held. The officers of the Sabbath school, with one exception, have been re-elected for the year 1906. The Sabbath school attendance is very good and much interest is shown in the work. It has been decided to hold teachers' meetings, the first one to occur this week.

The Young People's Bible Club meets at the

parsonage once in two weeks. The time is spent in reviewing the work gone over, and bringing up questions for explanation and discussion. We are now studying the life of Christ; the meetings are very interesting and helpful. On the evening after the Sabbath, December 30, 1905, the Ladies' Aid Society gave a Musicales in the Seventh-day Baptist Church. The program consisted of violin, mandolin and flute solos, readings and vocal solos. Ralph Briggs and Miss Evelyn Hill, of Alfred University, and Neil Anas, of the Boston Conservatory of Music, assisted in the program. A collection was taken.

The Y. P. S. C. E. held a New Year's Social in the church parlors last evening. The time was pleasantly passed with games, readings and music. The New Year was ushered in with a praise service conducted by a quartet. A. A. L. JAN. 1, 1906.

SYRACUSE, N. Y.—In the latter part of last November our people had the pleasure of a visit from the field secretary of the Sabbath School Board. Mr. Greene kindly assisted in our services, preaching for us on Sabbath afternoon, November 25, and conducting the Bible class. He also made a number of calls among our people. On Sabbath afternoon, December 23, the Rev. B. V. Bauder preached for us a Christmas sermon, the offering going to the Missionary Society. Also, on that day, a pupil from the university came with his violin and added to the musical accompaniment furnished by the ladies who play the piano. On November 26 President Boothe C. Davis spoke in two of our city churches, presenting in a masterly way the work of the Anti-Saloon League. At the present writing, the celebrated evangelist, J. Wilbur Chapman, is expected soon in this city to conduct religious revival meetings. This is an undenominational revival effort, in which forty-five churches unite. E. S. MAXSON. JAN. 2, 1906.

MILTON, Wis.—President Daland spent Thanksgiving at the home of his parents, Mr. and Mrs. William B. Daland, 1201 Chestnut street, Elizabeth, N. J. This was the fiftieth wedding anniversary of Mr. and Mrs. Daland and all the family of eight children were present. They had not all been together in twenty years. Music was one of the chief features of the program. It consisted for trios for violin, violoncello and piano, played by the three elder sons, William, George and Dudley, as they played them twenty-five years ago. Two of the grandchildren played a piano duet. While Mendelssohn's wedding march was played by all who could possibly play together Mr. and Mrs. Daland took their places, and when the music ceased the good wishes of the company were expressed in appropriate words.


An entertainment was held at the church on Christmas eve. A short program was given by the children, after which Santa and his assistants distributed the presents which were on the trees. A Christmas sermon was preached on Sabbath morning and a Christmas anthem by Dudley Buck was sung.

College closed December 21 for the Christmas recess and many of the students have gone home to spend the holidays.

DEC. 27, 1905. G. M. B.

DODGE CENTER, MINN.—Having seen no home news from here for some time, I send a few items that may be of interest. I enjoy reading the

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Home News Department almost as much as anything THE RECORDER contains, which is saying considerable. Since the resignation of Rev. G. W. Lewis, we have been without a settled pastor, but we are fortunate in having with us Rev. W. H. Ernst, who is acceptably preaching for us and assisting in other lines of church work. When he can be spared from his large and increasing family of orphans, Rev. H. D. Clarke is with us. He is a very busy man. Our able Sabbath school superintendent and church clerk, Miss Anna Wells, is spending the winter at Riverside, California. Four of our young people are at Milton, Wis., and several are teaching, some of whom can not get home very often. They are able and active workers, and are greatly missed.

Clifford Tappan, one of our young men, had a serious accident that nearly cost him his life. He fired a gun that had been loaded a long time and it exploded, tearing off the thumb and forefinger of his left hand. One of our local physicians was called to dress the wound. He feared blood poison, and the next evening took Clifford to the hospital at Rochester, Minn., where he has been for over four weeks. He has been very low, but is slowly recovering.

Union Thanksgiving services were held in our church, Pastor Evans, of the Methodist Episcopal Church, preaching. After this service our society had a picnic dinner at the Y. M. C. A. Hall. Our Sabbath school will have its annual entertainment on the last Sabbath evening in the year. It is needless to say we were caused to mourn at the death of Secretary O. U. Whitford. The day of his death, we were told, he would probably be with us within two weeks. But God had something better for him, so we will bow in submission and say "Thy will be done."

DEC. 25, 1905. G. E.

INDEPENDENCE, N. Y.—THE SABBATH RECORDER is the best paper published for Seventh-day Baptists, and should find a place in the home of each one who calls himself a Seventh-day Baptist. I appreciate its worth more and more as the years go by. I am always glad when it contains home news. I love our people in the east and in the west, and am glad to hear from them through the RECORDER. We are having fine winter weather in Allegheny county. The Independence church has been enjoying the able gospel preaching of Evangelist L. D. Seager, for a season. The church has been blessed and strengthened by

his labors, and we shall always hold in loving remembrance his faithful preaching and beautiful singing of the gospel. Our prayers will follow him in his work. Sickness and business have kept some from attending meetings. Some have renewed their determination to stand by the church. On Sabbath, December 23, 1905, three of our young people were buried with Christ in baptism and united with the church. It is good to see the young willing to obey and follow the example of their Lord. May the Good Shepherd watch over and keep these lambs of his flock, is the prayer of their pastor. A. G. C.

ALFRED, N. Y.—Seldom has Alfred been blessed with more ideal fall and winter weather than it has enjoyed this year. The soft Indian Summer of the autumn season has given way to the mild winter weather which we are at present experiencing. A few days of sleighing was enjoyed the first of the month, but the snow has practically disappeared and the people are appreciating an open winter.

The school year is nearly half over, the first semester ending the last of January. Interest in the affairs of the University is well maintained and uniformly good work is being done by the students. At a recent chapel service, President Davis gave an interesting report of the conference of college presidents which he had attended in New York, which was held for the purpose of discussing the foot-ball situation. December 8, we were visited by J. H. Safford, of New York, State Secretary of the Y. M. C. A., who was here in the interest of that movement. In the evening he addressed a large audience in the church, giving an interesting account of association work. The number of regular theological students has been increased by the addition of John H. Wolfe, former pastor of the Blystone, Pa., church, who is here to complete his Seminary work. Evening after Sabbath, December 25, the students of the University presented the play, "Under Two Flags," in Fitmen's Hall. The production, which was given under the auspices of the Ladies' Aid Society, was presented for the benefit of the church parlor fund, and netted about \$50 for that purpose. Already there has been raised over \$1,500 towards the church parlors, and work upon them will probably be begun in the spring. Mr. Geo. B. Carpenter, of Ashaway, R. I., has been the guest of relatives in town for a few days. Last Tuesday evening he addressed the students at the Seminary, speaking particularly in regard to our mission work at Fouke, Ark. That same evening, the theological students, with a few friends, carried out a very successful surprise on the worthy Dean and his wife. At the close of the meeting at which Mr. Carpenter had spoken, Dr. and Mrs. Main were conducted into Professor Whitford's Greek and Hebrew room, where a delightful banquet was served in their honor. The room was prettily decorated with flags and colors of the schools, and at one end of the room was placed pictures of presidents of our institutions and the Dean of the Seminary. At the conclusion of the gastronomic feast, toastmaster A. J. C. Bond, in a few appropriate words, introduced the following speakers, with the toasts assigned them: H. E. Davis, "Alfred"; E. D. Van Horn, "Milton"; J. H. Wolfe, "Salem"; Dr. Gamble, "The Seminary—Her Past"; Pastor Randolph, "The Seminary—Her Present"; Prof. W. C. Whitford, "The Seminary—Her Future." This concluded the toast list, but every one present was called upon, and each responded with remarks. At midnight the company broke up and the pleasant evening was brought to a close.

Not to be outdone by the "Theologs," about thirty friends unceremoniously entered the parsonage on Christmas evening with the avowed intention of helping Pastor and Mrs. Randolph celebrate their fifteenth wedding anniversary. The event was a complete surprise to the pastor and the evening was most happily spent. As a slight token of the esteem in which they hold Mr. and Mrs. Randolph, the guests presented them with some gifts of silver. Some time ago, Pastor Randolph received a call from the Riverside, Cal., church to become its pastor, beginning January 1, 1906. This call was given careful consideration, particular attention being paid to it because Mr. Randolph has been somewhat troubled with catarrh of the throat for the past four years, and he thought the change of climate might prove beneficial. Examination by specialists, however, resulted in the statement that his lungs and bronchia are in excellent condition, and that there seems to be no immediate need of a change of climate. The feeling that his work here is unfinished, reinforced by the united voice of the people of the First Alfred Church, led him to decline, at least for the present, the call of the Riverside people. A. E. W.

December 26, 1905.

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### MARRIAGES.

GRAVES-BAKER.—At Alfred, N. Y., Dec. 20, 1905, by Rev. E. D. Van Horn, Satie Ellen Baker and Valorus G. Graves, of Andover, N. Y.

RITTER-SPENCER.—Near Wyoming, R. I., Dec. 22, 1905, by Rev. L. F. Randolph, Ella Mable Spencer, of Hopkinton, R. I., and Frank Robert Ritter, of Monson, Mass.

### DEATHS.

CHESTER.—In Ashaway, R. I., Dec. 23, 1905, Susan Maria Chester, in the seventy-first year of her age.

Miss Chester was the daughter of Rev. Christopher and Olive Burdick Chester. She was one of a large and influential family. At the time of the golden wedding of the Reverend and Mrs. Chester, their ten children were all living, and all were present except one, who was in the United States service. The deceased was born at Hopkinton, R. I. When she was a child her father became pastor of the First Seventh-Day Baptist Church, of Verona, N. Y., and while living at that place she made a public profession, and joined the church of which her father was pastor. She remained a member of that church until her death. After a few years residence in Verona, the family removed to Rhode Island, and established their home at Ashaway. In this home, with the exception of a few years spent in teaching, she passed her days. She was quiet, retiring, patient and conscientious. Her strictness regarding the Sabbath of her Lord and Master was in marked contrast with modern looseness. Her brothers—John H., Oliver B., and Daniel C., together with a large circle of other relatives and friends, will miss her genial presence. Funeral services were conducted at her home Dec. 26, by the pastor of the First Seventh-Day Baptist Church, of Hopkinton. Wm. L. 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. 6.	The Shepherds Find Jesus . . . . .	Luke 2: 1-20
Jan. 13.	The Wise Men Find Jesus . . . . .	Matt. 2: 1-12
Jan. 20.	The Boy Jesus . . . . .	Luke 2: 40-52
Jan. 27.	The Baptism of Jesus . . . . .	Mark 1: 1-11
Feb. 3.	The Temptation of Jesus . . . . .	Matt. 4: 1-11
Feb. 10.	Jesus Calling the Fishermen . . . . .	Luke 5: 1-11
Feb. 17.	A Day of Miracles in Capernaum . . . . .	Mark 1: 21-34
Feb. 24.	Jesus' Power to Forgive . . . . .	Mark 2: 1-12
Mar. 3.	Jesus Tells Who Are Blessed . . . . .	Matt. 5: 1-16
Mar. 10.	The Tongue and the Temper . . . . .	Matt. 5: 33-48
Mar. 17.	Review . . . . .	
Mar. 24.	Temperance Lesson . . . . .	Prov. 23: 29-35

#### LESSON III.—THE BOY JESUS.

For Sabbath, Jan. 20, 1906.

LESSON TEXT.—Luke 2: 40-52.

Golden Text: "Jesus increased in wisdom and stature, and in favor with God and man."—Luke

#### INTRODUCTION.

Only once is the curtain raised that we may have a glimpse of the boyhood of Jesus. Our natural curiosity asks for information about the infancy and childhood of Jesus. We are thankful for the one picture which the Evangelist Luke gives us of the boy Jesus.

It is impossible for us fully to realize the miracle of the personality of Jesus. Most of us are inclined to think of him as altogether divine, the Son of God, the Redeemer of the world, while others think of him as the greatest and best of men, an entirely human Saviour. What we must try to understand is that he was at one and the same time both completely human and completely divine. He was the God-man. Some maintain that he was a human being till the time of his ministry, and then divine for a few years. But this was not the case. He was ever and always the God-man. We may believe to be sure that there was a development in his human consciousness, and that the boy Jesus did not really comprehend that he was the Saviour of the world. Our lesson serves as a vivid portrayal of the humanity of our Lord, but at the same time it shows that beyond a question he was also really divine.

TIME.—In the year A. D. 9, at passover time,—about the second week in April.

PLACE.—Jerusalem.

PERSONS.—Jesus, and Mary, and Joseph; the doctors of the law.

#### OUTLINE:

1. The Growth of the Child Jesus. v. 40.
2. The Boy Jesus Lost at the Feast. v. 41-45.
3. The Boy Jesus Found in the Temple. v. 46-50.
4. The Boy Jesus at Home. v. 51, 52.

#### NOTES.

40. And the child grew. This verse belongs in a separate paragraph from the rest of our lesson. By this sentence our author means to describe in general the life of our Lord up to his twelfth year. This Child grew in size, and in bodily vigor just as other children grow. He also had mental, moral, and spiritual development. Filled with wisdom is literally, becoming full of wisdom. It is probable that we are to understand that he was a specially well favored child in every respect; for our author seems to imply as much when he says, the grace of God was upon him. Very likely a casual observer would not have guessed that he was born among such wonderful circumstances as have been related, but any one that took note of this Child could not have failed to see that there was something in him out of the ordinary.

41. And his parents went every year to Jerusalem, etc. The law did not require women to make the journey to Jerusalem to attend the feast. Mary like the pious Hannah many years before did not measure her service to God by that which was required. By no means all of the Jews observed this law. We may infer that Joseph and Mary were devoted to the law of Jehovah.

42. When he was twelve years old, etc. At the age of twelve years a boy became a "son of the law." From that time forward he was to consider the requirements in regard to the feast and the sacrifices as binding upon him. He was of age so far as religious matters were concerned.

43. And when they had fulfilled the days. The reference is probably to the first two days of the feast after which it was allowable for worshippers to return to their homes. The feast lasted for seven days, and it was upon the third and following days of the feast that the doctors of the law sat in the court of the temple to give instruction to the people. The boy Jesus tarried behind in Jerusalem. This was evidently his first experience in such surroundings; his mind was filled with watching the sacred ceremonies in connection with the feast, and he took no thought about returning home. And his parents knew it not. This does not at all imply negligence on their part. We may readily believe that in the case of such a thoughtful child they had usually no trouble.

44. Supposing him to be in the company. A very natural supposition. In so large a caravan parents would hardly be expected to keep the half-grown children in sight. A day's journey. The first day's journey of a large caravan was ordinarily short. Possibly it was no more than a half dozen miles. They sought for him, etc. That is, on the evening of the day that he was missed.

45. And when they found him not, etc. It is very likely that they might have taken a long time in searching through the Nazareth caravan. Perhaps it was nearly night when they reached the city on their way back.

46. After three days. These are probably to be reckoned as follows: one day, they missed him, one day, they searched in vain, and the third day, they found him. Sitting in the midst of the teachers. These teachers were probably members of the Sanhedrin. They sat in the court of the temple on Sabbaths and upon some feast days to instruct the people concerning the obligations of the law. Both hearing them, and asking them questions. The asking of questions denotes that he was understanding something of their instruction and was eager to know more. There is nothing remarkable about Jesus' being here except that he was so young. We are not at all to infer (as some of the apocryphal gospels teach), that Jesus was giving them instruction.

47. Amazed at his understanding and his answers. We are not to infer that they were asking Jesus questions. The word answer is used of any sort of a remark in a conversation. The bystanders were amazed at his part in the conversation, for he showed a surprising knowledge for one so young concerning the matters treated of in the Old Testament law.

48. They were astonished. They were greatly surprised to find him sitting here, not realizing that he was lost, and also that he himself should be such a center of interest. Son, why hast thou thus dealt with us? The word translated "Son" is literally, child, and is often used as a term of endearment. The mother gives gentle reproof for the anxiety that he has caused them.

49. How is it that ye sought me? This is not a reproof. Jesus is on his part expressing surprise that they had to hunt for him. From his point of view of the deepest interest in the things concerning God's law, he does not see how he could have been anywhere else but right here in the temple, and he is surprised that his parents should not think at once of the temple if they missed him at all. Knew ye not that I must be in my Father's house? "About my Father's business" is to be sure a possible rendering, but that does not as well fit the context. We do not know that Jesus had as yet attained consciousness of his special relation of sonship to God, and he certainly had not begun the work of his ministry. The doctrine of the fatherhood of God is taught in the Old Testament, and this had made such an impression upon the boy Jesus that he thought of the temple as his Father's house.

50. And they understood not the saying. Very likely they knew that he meant to refer to the temple (or to refer to his "father's business" if that be indeed the better rendering), but they did

not understand what such words could mean in his mouth. In spite of the many wonderful circumstances in connection with the birth of Jesus, they did not at all understand his divine mission, and more than that they did not begin to grasp his view of God as Father of Israel.

51. And he was subject unto them. He gave to them the loyal obedience of a son. His present duty was preeminently in connection with his human relationship. Compare in contrast during his active ministry his recognition of his disciples as near as his mother and brethren. Matt. 12: 46-50. And his mother kept all these sayings. Many think that it is from Mary that Luke obtained a knowledge of the matters which he records in the first two chapters of his Gospel.

52. And Jesus advanced in wisdom. Another statement of our Lord's true humanity. Compare v. 40. If he had not been really a human being, he could not have made progress in moral and spiritual development nor have increased in favor with God. It is no wonder also that a perfect man should be in favor with his fellow men until his active work aroused antagonism on the part of the sinful.

#### A GIANT GORILLA.

They are showing in Paris the photograph of a giant gorilla which was recently killed on the Sanga River, one of the northern tributaries of the Congo.

This gorilla weighed 350 kilograms, or more than 700 pounds, and was seven and one-half feet in height. Its body placed sitting against a tree was as high as that of an ordinary native standing by its side. The animal was killed near Uessu, the chief station of the River Sanga, and was one of three gorillas living together in the forests. They had been seen several times at a distance, and for some time their movements have been known by the imprint of their very large feet upon the ground.

The animal reached the enormous breadth of three and a half feet across the shoulders. It took eight porters to bring the body to the station.

Others of these enormous gorillas have been seen within the past year in the upper valleys of the Lom and the Sanga rivers. On one occasion they seemed to be on the point of attacking a caravan, when a rifle shot induced them to retreat, apparently without injury.

#### TRUE REST.

How many labor without rest, hoping to rest from labor when they have accumulated enough to retire. But how few who have acquired a fortune are able to retire. The restless pursuit of wealth develops the accumulating habit, which becomes automatic, and will not abate in later years.

The true philosophy of life teaches us to put a moral purpose in all our work, and to live for its fulfillment. This brings daily rest in toil and enables us to retire every night in contemplation of the good we are doing in the world. And we will never desire to cease from service, when in it we are realizing life's highest mission, and finding therein the sweetest joy, and the most refreshing rest.—Rev. Charles C. Earle.

Years never palsied him  
With disillusion's grim,  
Nor taught the lie that numbers most avail;  
He held that not to fight  
For Freedom and for Right,  
Our captains—is the coward's way to fail.

### Popular Science.

H. H. BAKER.

#### FROM CAPTAIN AMUNDSEN.

A Little More Definite, Though Not Quite As Late.

The Governor of Hudson's Bay, on November 9, 1904, reported that he had received letters from Captain Amundsen concerning his expedition in search of the magnetic pole, as late as May 22 of the year 1905.

He reports that his vessel spent the last winter in Simpson's Strait, King William's Land, latitude 68.38 degrees north, longitude 9 degrees west, or 400 miles north of Fullerton, the Governor's headquarters.

Captain Amundsen, hearing that a Canadian steamer was at Fullerton, dispatched a messenger who reached Fullerton on March 18 of the year 1905, having been delayed by a wound in his hand. The captain reported his party all well, but that he was short of dogs, and requested that eight dogs be sent him. The messenger started back, taking ten dogs, and reached Captain Amundsen on May 24. The messenger was sent a second time to Fullerton, reaching there on June 25.

The second message stated that since October, 1903, when the magnetic station was established, the scientific observations had proceeded undisturbed.

In April last one-half of the party began to explore Victoria Land, in hopes to return by the Northwest Passage. Thus they would have passed through this country last summer, but in this they were disappointed; we may now expect the explorers here this summer of 1906.

#### A NEW FLASH SIGNAL.

It has been found necessary that some means of signaling from forts located along the coast, to vessels and ships of war at sea, should be found cheaper, quicker and more ready than wireless telegraphy.

Signaling heretofore has been under the charge of artillerists, who have signaled by the firing of coast guns. The flashing of lanterns, more or less, has been adopted, but they were only useful in the night time and not under all circumstances even then.

What has been wanted and sought after was some device that could signal in the day time as well as the night, and not of an expensive kind. This kind of an apparatus seems now to be quite close at hand; experiments are being made having that end in view, entertaining the hope of developing the acetylene lantern, so as to permit the sending of messages in the day time.

Captain Gibbs, of the signal corps, while attending the exercises of the Massachusetts militia this summer, started to use a lamp in broad day light, it being suggested by Colonel W. R. Libermore, formerly on duty in New York; that if there were a sufficiently black background for the lantern, its flash might be projected for a long distance, although the sun was shining. Having in hand an umbrella, Mr. Libermore spread it and placed it over the back of the lantern, then walked a distance of a thousand yards; when Captain Gibbs sent a flash, so that it was read up to the 1,000 yard line. The signals projected by that 30-inch umbrella give promise that with a properly prepared black background, a flash can be projected to any distance required in coast defence.

Query: Will the flash from a dark background be a flash of light or will it be a shadow from darkness?

#### BREVITIES AND ODDITIES.

Little Clarence: "Pa, what is an optimist?" Mr. Callipers: "An optimist, my son, is a person who doesn't care what happens if it doesn't happen to him."

"Witness," said the attorney, "was it this man's habit to talk to himself when alone?" "Jest at this time," was the answer, "I don't recollect ever bein' with him when he was alone."

Alice rushed in from the garden where she had been picking flowers. She was badly stung by a bee, and was holding on to her finger and sobbing pitifully. "O mamma," she cried, "I burned me on a bug!"

You cannot give the pent-up steam its choice of moving or not moving. It must move one way or the other, the right way or the wrong way. Direct it rightly, and its energy rolls the engine wheels smoothly on their track; block up its passage, and it bounds away a thing of madness and ruin. Stop it you cannot; it will rather burst. So it is with our hearts.

#### Special Notices.

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

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

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

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

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors. ELI FORSYTHE LOOFBORO, Pastor, 260 W. 54th Street.

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The Sabbath Recorder.

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

TERMS OF SUBSCRIPTION.
Per year \$2.00
Papers to foreign countries will be charged 50 cents additional, on account of postage.
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All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

THE SABBATH VISITOR.
Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at
PLAINFIELD, NEW JERSEY.

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THE SABBATH RECORDER.

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

VOLUME 62. No. 3.

PLAINFIELD, N. J., JAN. 15, 1906.

WHOLE No. 3,176.

JOHN ON RATMOS.
BY ESTHER HOOKER CATLIN.
I am alone upon the Patmos isle.
No sound of voice, nor touch of human hand
Is here for me,
No footprints on the headland where I stand,—
No sail at sea,—
And the eternal waves reflecting heaven's hue.
I am bowed down and broken with my years.
I, who was once the swifter in the race
On the great day
When I outran that other to the place
Where Jesus lay.
On through the city gate and o'er the vale we sped,
Not knowing that we sought the living 'mid the dead.

I am unfriended on this barren shore.
But once with Him on Judah's hills I walked
Beloved the best;
And oft His face shone on me as we talked
To make me blest.
E'en now those wondrous words He spake come back to me,
"Fear not, nor be cast down; I will return to thee."

And only I am left of all the Twelve.
I, who was last to leave Him on the tree,
Alone recall
His words, His voice,—and how He looked on me.
That look spoke all:—
My soul, tho' dull to comprehend it, lost all fears;
And now I know its meaning, after many years.

I am cast forth, and into exile driven.
But in my solitude there comes to me
A holy dream,—
The vision of a kingdom that shall be,—
Worldwide, supreme;
And He, the Lamb that sitteth on its great, white throne
That vision gives to all who wait with Him alone.
—The Independent.

It is very difficult to see a question from the standpoint of those from whom we differ. It is a great attainment to leave your own point of view and see matters in a clear and unprejudiced light from the standpoint of one whom you are accustomed to condemn. This thought is awakened by an important article which appears in volume eleven of the Jewish Encyclopedia. When the earlier volumes appeared THE RECORDER called attention to them, to the extent and richness of their scholarship, the earnestness of purpose and the candor which pervades them. Not less in value are the articles now under consideration; notably that which discusses the character and teachings of the Apostle Paul, from the standpoint of the Hebrew. THE RECORDER frequently has occasion to notice the deplorable lack of information which Christians have concerning the character of Jewish thought in the time of Christ, and the relation which Christ sustained to that thought. Peter and Paul stood as the representatives of two phases of early

Christian thought. Both of them will be better understood if seen from the standpoint of the Jew, as well as from the Christian standpoint. In the long run, that Christian who is best informed concerning the transition in religious thought by which Judaism changed into earliest Christianity, is best prepared to understand the fundamental truths of Christianity and to appreciate those innovations and perversions that were large factors in Christian history, after the third century A. D. For this reason every religious teacher, notably every Christian minister, ought to be more widely informed than the average man is concerning that period of Jewish-Christian history in which Peter and Paul are prominent representatives and determining factors. The writer feels that few things are more valuable in confirming one's faith in Christianity than such a knowledge of its beginning, and of its backward reaching into Judaism, as are here suggested. The unfortunate prejudices which have separated Judaism and Christianity for many centuries, and the actual ignorance of Christian leaders concerning Jewish thought, has been a misfortune to both Judaism and Christianity. Along fundamental lines they are by no means as widely separated—at least they ought not to be—as they have been separated in fact. An adequate understanding of Christianity and of the Kingdom of Christ must consider those fundamental principles which run back through all Christian history to the heart of Judaism, to the words of the prophets, the Ten Commandments, and so back to the eternal throne of God. We believe that Christian faith will be larger, stronger and far more just in its conception of Judaism, and therefore better fitted to appeal to the Jew, through such knowledge as we here commend. Put yourself in the place of the devout Jew. See Christ and Peter and Paul from his standpoint. Do this and you will believe more devoutly, have larger, Christ-like charity and therefore greater ability to advance the cause of the Master. He who does not thus comprehend Jewish thought in the time of Christ, and Jewish thought concerning Messiah will have little fitness for appealing to the Jews of to-day; he will also be correspondingly narrow and unjust in judgment concerning the sources of Christian history and the changes which have been wrought in it.

IN the twelfth chapter of Luke, we have a story from the lips of Christ which teaches several important lessons. First he taught the man who came to him seeking that he should act as judge between himself and his brother concerning certain property, that his mission was not to judge concerning worldly matters, but to teach practical truth. Having answered the man, he taught the larger truth which is as pertinent to us as it was to those to whom Christ spoke. In the fifteenth verse of that chapter he warns against covetousness, and illustrates his warning by a parable. That parable tells the story of a man who had grown rich through the produce of his fields. His barns were full. He planned to build larger ones and summed up his satisfaction and selfishness by saying, "Soul, thou hast much good laid up for many years; take thine ease, eat, drink and be merry." God called him a fool, and the man died that night. Thus sharply does Christ define covetousness. Christ's definition is larger than the definition we are likely to associate with the word, for we call it, "desiring the goods of another." Christ's definition shows the man in the presence of God and in the light of heaven. Thus shown, he is only a steward or a co-producer with God. God is much the largest partner in the transaction. This man had sown seed in his fields. Beyond that he was powerless. Left alone the seed would have brought forth nothing. Under the blessing of God the man's fields brought forth abundantly, over abundantly, and the crowding harvest demanded new store rooms. This greedy man ignored God. It was as though one member of a business firm should claim all the profits, ignoring both the invested capital and the labor of the other members of the firm. This definition of covetousness, by the Master, is valuable by way of warning. If only the narrow definition of covetousness be in the mind, it is easy for one to say, "I am not very wicked because I do not want the things which my neighbor has." But if a man can appreciate that he is a co-worker with God, that God furnishes the main part of the capital stock, and that His love and wisdom furnish the essential working capital through which all good results come, all life and all business will take on a sacred color. Thus it ought to be. Recall what James says, and strive to appreciate the truth that you are not at liberty to enter into any business transaction, to go into any enterprise or undertaking, without regard to God, His requirements, and your duty toward Him. Neither have we the right to dispose of the goods which come from our common partnership with God without reference to His claims, His rights. Take this new definition into account whenever you think of the religious side of business, the religious obligations connected with the expenditure of money, or the highest and best results which you ought to seek for yourself and others, in any and in all directions. Men are constantly beset by the danger of sepa-

Covetousness.
Men are constantly beset by the danger of sepa-