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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.

Covetousness.
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-

hours of the funeral services. Those services have not taken place at this writing. But the following announcement is already made: The body will remain in charge of the family until Sabbath, January 13. It will then be carried across the campus to Haskell Assembly Hall, in the university grounds, escorted by the university band, the university senate and the university council, members of the senate and the council acting as pall-bearers. The body will lie in state in Haskell Hall until after mid-day, under a guard of honor, composed of students of the university. The funeral services will be held in Mandel Hall, at the university, Sunday afternoon, January 14, at 2 o'clock. As part of the exercises, addresses will be delivered by President Fauce, of Brown University; Chancellor Andrews, of the University of Nebraska, and Dean Judson, of the University of Chicago.

Thus one of the great men of the generation has passed from the activities of life on earth. Seen from one side, the loss to education and all higher interests, is very great; seen from another standpoint, "his works do follow him," and the permanent enrichment which Dr. Harper brought to education, religion and their associate interests, remains and promises increasing fruitage. From this larger conception, such a death is never a great misfortune nor a permanent interruption as to influence and the fruitage of life. While the work which Dr. Harper had in hand must be placed in the hands of other men, no one of whom, probably, will be able to do what he did, there is every reason to believe that the work initiated and successfully executed by him will go forward with little interruption and no permanent loss. Very few men in any department of life have so many favorable accessories and helps as Dr. Harper had. Without these, much that is rightfully attributed to him could never have been accomplished by him. The best of helpers stood around him and acted with him. Immense resources were at his command. These have been so important a factor that the value of money devoted to the cause of education and religion must appear with new clearness and with increased emphasis. The final and important truth that comes from such occurrences, and which forms the center of the lesson that is taught by such men, living or dying, is, that the real value of all existence, measured on the earthly side, consists in the permanent good that men accomplish or set in motion. His case also teaches the truth that the greatest and best of men dwell in earthly tabernacles that tumble at the touch of disease, and are swept away as, in a moment, often when their work seems to be of supreme value to men and to the cause of God. Nothing but faith in the future, the expectation that each man's life will continue to expand in all that is highest and best, can explain the brevity of human life, the greatness of human attainments, the seeming transitoriness of what we do here, and the eternal glory of that which will come hereafter.

Winter has been in evidence during the last week with much greater vigor than before. Twenty-five to thirty below zero have been indicated in the Adirondacks.

A serious accident occurred at Haverstraw, N. Y., on January 8. Thirteen houses standing on the bank above a clay pit were thrown into the pit by the caving of ground on which they stood. Seventeen persons lost their lives. The danger of such a landslide has been increasing for some time past. Quick-sand appears at various places in the clay pit and many of the bodies

of those killed by the falling houses, can not be recovered. A number of other houses standing near the edge of the bank have been vacated and further disaster seems probable. The authorities of Haverstraw have been seeking protection in the Courts against the ravages of the brick-makers, for the last sixteen years, without success. The present calamity has now emphasized the justice of their efforts.

Secretary Taft, who is familiar with the situation in Panama, has made vigorous and valuable explanations during the week, showing that much of the criticism concerning affairs on the Isthmus has come through the misrepresentation of those who seek personal ends through their complaints.

An interesting scientific question has been brought to the front by Dr. George F. Kunz, a mineralogist, during the week. The Doctor claims that during the glacial period in North America, diamonds and gems of great value were brought into Canada and the United States by glaciers. A few gems have been found under circumstances which support the theory of Dr. Kunz.

A religious revival with some marked characteristics and of unusual strength is in progress in the Tenderloin Section of Philadelphia. The spirit of municipal reform which has been so active in that city for two or three years past has been a natural antecedent to religious revivals.

Slight earthquake shocks were felt in Missouri, Kansas and Nebraska on January 7.

A very suggestive article from the pen of Dr. Tracy of New York, has appeared during the week, in which he insists that the excessive use of common salt is a prominent source of Bright's disease and other forms of kidney trouble. This suggestion is worthy of consideration.

The State Civil Service Commissioners of New York have won an important victory defending their right to make investigations concerning the enforcement of Civil Service Laws. The case under consideration involved facts and principles of wide application, and the effect of this decision in the Appellate Court is in the interest of official purity and political honesty. As such, the decision ought to be hailed.

It is reported that the Legislature of the State of Mississippi will be prayerless from this time forward, the Committee on Appropriations having refused to make any provisions for the services of the Chaplain.

THE LAW OF ASSOCIATION IN MEMORY.

THEODORE L. GARDINER, D. D.

While hastening through a busy throng in New York the other night, just after dark, all absorbed in the effort to reach my train, my ears were greeted by a rollicking strain of Italian music, from a distant hand organ in the street.

This was no uncommon experience. Probably no other man among all the multitude who heard those strains was moved by such a common-place incident. But in the midst of all the tumult, with mind centered on other things, I suddenly found myself transported to old Italy, and was again in thought surrounded by the enchanting scenes around the bay of Naples. It was indeed a pleasant experience, and cheered my long night journey to the West Virginia hills, and many times since that night has the memory of that street scene and of those organ notes come to give me cheer. They can never come to mind without bringing with them the memories of one beautiful spring day in Southern Italy. What is the secret of all this? Indeed there is no secret

about it to those acquainted with the laws of mind.

One sunny day in March, four years ago, as we were riding from Naples to Vesuvius, our carriages turned into a narrow lane well up the mountain side, and there, in a little nook by the roadside, was an Italian family with an organ. A little boy was playing the organ as an accompaniment to the man, who was dancing on two peg legs, and making the most wonderful music by whistling.

The beautiful scenery, illumined by the glorious Italian sunshine, made the music all the more charming. The next time I heard that same tune was on the evening in New York, as its notes came from that street organ. The tune was the only thing in common with that experience on the sunny slope of Vesuvius; but it brought back the entire picture, with all its charms. There came before me the long line of carriages filled with our "Celtic friends;" the orchards, gardens and vineyards stretching away down the mountain slopes to the bay of Naples, with that city embowered in groves, and forming a crescent around the shores. Above us were the vast lava fields, pile upon pile, in rugged confusion, with the ash-cone towering over all and sending out immense clouds of steam and smoke; and about us in the distance the Campagna, stretching away for miles to the northward; and the azure of an Italian sky bathing everything in glory. This was the enchanting picture brought back by that tune in the streets of New York, and with it came back something of the ecstasy of soul experienced on that wonderful Italian day.

Under the law of association some one little element making only a small part of some great experience, will bring fresh to mind everything that filled the life on that occasion. Many of life's joys and sorrows are due to this law. It works just as faithfully in recalling the bad as in recalling the good. It has something to do with every success, and some part in every defeat. It has done much to make us what we are, and will have much to do with our weal or woe in the future. Under this law we are settling the question as to whether our future shall be bright and happy or gloomy and sad. The pictures we are now hanging in the halls of memory are the only ones that can be recalled to fill our hearts with either joy or sorrow, in days to come. And the law is so inexorable; whether we are willing or not, it will cause some little thing connected with our record to bring before us vividly the entire transaction, so far as it has had to do with character.

Questionable and sinful experiences, that we would gladly forget, must return to make us unhappy during all our existence, under this law. We cannot get away from ourselves. Hence if we would be happy in days to come, we should place ourselves in those conditions to-day, that will bring peace to our hearts when something compels us to remember them to-morrow.

We cannot get away from our record as it lies in the minds of others, on account of this same law. Let a man see you for the first time, while you are in bad company, or when you are doing bad deeds, and ever after, when you are brought to his mind, he must think of you in connection with those things. Many an applicant for a position has been turned down because this law is so inexorable. Many a man is tormented to-day, because some characteristic wrong-doing recalls the evil record of years, just as that tune recalled everything connected with itself.

Happy is he who fills life so full of the good and beautiful and true, that the inevitable strains to come may fill his soul with pictures of beauty and with songs of peace.

TRACT SOCIETY.

TREASURER'S RECEIPTS FOR DECEMBER, 1905.

Contributions:	
Woman's Board	\$30 00
D. S. Allen, Port-Lavaca, Tex.	5 00
S. E. B. Leonardsville, N. Y.	3 00
Dr. S. C. Maxson, Utica, N. Y.	6 00
W. B. Maxson, Milton, Wis.	10 75
Churches:	
Milton, Wis.	\$39 18
West Edmeston, N. Y.	4 00
West Edmeston, N. Y., S. S.	2 00
Dodge Centre, Minn.	11 87
Dodge Centre, Minn., S. S.	6 00
Plainfield, N. J.	31 32
Plainfield, N. J., Intermediate C. E. Society	1 00
Andover, N. Y.	8 00
Piscataway New Market, N. J.	15 00
Hammond, La.	5 03
Scott, N. Y., S. S.	2 13
Utica, N. Y., S. S.	4 00
Welton, Iowa	12 00
Berlin, Wis.	6 00
Walworth, Wis.	29 82
Independence, N. Y.	30 00
Richburg, N. Y.	2 60
Nortonville, Kan., S. S.	5 12
	\$ 269 82
Income, George Greenman Bequest	15 00
Publishing House Receipts	793 54
Loan	500 00
Total Receipts	\$1,578 36
	F. J. HUBBARD, Treas.

E. & O. E.
PLAINFIELD, N. J., JAN. 4, 1906.

PREPARATION AND PRESENTATION OF THE LESSON.

(A paper by Mrs. H. C. Brown, Brookfield, N. Y., presented before a Sabbath School Institute at Leonardsville, N. Y., in November, 1905.)

The keynote of success in Bible school work is preparation; thorough, intelligent, systematic preparation. Marion Lawrance says, "Other things being equal the success or failure in Sabbath school teaching is usually a matter of preparation." Without this no person should attempt to teach in the Sabbath school. The teacher who can prepare her lesson in fifteen or twenty minutes on Sabbath morning is not the kind of teacher this day and age demand. The best and most competent teachers so feel their need of thorough preparation that they spend hours on a single lesson. The time for beginning this study varies according to the department in which you are to teach. The primary teacher should begin before the new quarter opens. Our International Lessons are so arranged that a central truth runs through the whole quarter. The teacher should ascertain this truth and prepare an outline of what she wishes to teach, taking one thought from each lesson. In the selection of this thought she should choose one bearing on the central truth and also one adapted to her class. This thought should be emphasized in the songs and in the prayer, as well as in the teaching. A preview for junior and senior classes should be made at least a week in advance. Be prepared to give out questions for study during the week, to be answered in class. Request that certain portions of Scripture be read or ask for the description of certain places mentioned in the coming lesson. This will encourage outside work and help the pupil to study the quarter's lessons, as a whole.

The best time to begin the specific study of the week's lesson, for all grades, is Sabbath afternoon. Read the lesson text and connecting links between the lessons at this time, and during the week add to this study a little each day, having your class in your mind while you study.

Never study a lesson for the lesson alone, but for each individual member of your class.

Remember that you are studying not for yourself, but for the training of the souls God has entrusted to your care. Keep them in your mind as you study and as you pray. Think of their individual characteristics and environment. Think of that tall boy who has scarcely confidence to answer a single question, and prepare something especially for him. Think of that bright one who is always ready to answer and knows more about the lesson than any three others, but is the terror of your class. Do not neglect that one; he needs you more than any of the others. Think of what that bright intellect and active mind are worth. God will help you to turn that Niagara of energy into useful power, but let me tell you one thing, this can be done only by consecration and hard work.

Just before a great battle a General once said to his men: "Trust in God, but keep your powder dry." As Sabbath school teachers you must work as well as pray. Read all you have that bears on the lesson, but first of all study your Bible. Our best writers say the Bible is its own best commentary. Read your own denominational publications and at least one good paper that is not denominational. If you must economize in regard to periodicals, cut out the story paper and take a good standard publication that is not denominational. This will give you a wider range of thought. Do not be stingy in your preparation, for the one who teaches all he knows about the lesson is like a man firing his last cartridge: he usually misses his game. Prepare more than you can possibly use. Study it until you can see it, until the picture is clear and vivid before your mind.

Having thoroughly prepared your lesson, how will you present it to your class? There are various ways of presentation, but whatever method you use, have a definite plan and be sure that you make the first five minutes very attractive, for the success of the hour depends upon those few minutes. If you fail to secure the attention of the class at first you will have hard work to do so later. Without following any one method you may combine two or more, varying from week to week and thus avoid monotony. Strive to make the class expectant, not knowing just what is coming, but let them be sure, from past experience, that it will be of interest whatever it is. Do not question individuals, but question the class and individualize after the question is asked and make your application as you go along. The time to catch a fish is when it bites.

Never stand before your class and read questions, either from a quarterly or from your note book. Be so bubbling over full of the lesson that the questions will come readily to your mind. If you must bring your quarterly to class, keep it behind you during class study and encourage your pupils to answer without the aid of lesson helps. Professor Hamill says: "The A B C of good teaching is all books closed." Get the eye of your pupil and hold it during the teaching process. Face your class and talk to them, making your language very plain. Dr. Main says: "Put the fodder where the lambs can reach it." I would add make it so attractive that all will want

it. Show your wisdom in fine thought rather than profound language.

Never have a vacuum in the class hour; nature abhors a vacuum and so does your class. It has been said that the State guards the body and trains the mind, but turns the soul over to the Church. You have but one short hour in each week for this great work. Fill every precious minute with something worthy. Select a central truth, concentrate upon it, and teach it in twenty ways if you can. A great teacher once said: "Not what I may remember constitutes knowledge, but what I cannot forget." Always review the lesson in a measure, after teaching it and connect it with the previous one. "Repetition is the mother of learning." If you are teaching a child, show him the picture you have in your mind and teach him in a way that it will seem real to him. The greatest hindrance in teaching little ones anything about the Bible is the unrealness of it all to them. One thing that will help this is to place the lesson in its proper place in the Bible, not chronologically in years and days, but in its relative position with something the pupil knows about.

Make use of the blackboard, sandboard and object lessons. A child is taught best through the eye gate. You may tell the children a story if you have one which illustrates the lesson, but be sure that it deepens the impression of the thought, the one thought you are trying to emphasize.

Finally I would say to all teachers love your work. Why are you teaching? Is it because you think it your duty? Then don't do it. That word "duty" does well enough for the dictionary, but it is not good enough for Bible school work. Love your work and love your pupils. Who, of all your acquaintances, helps you most? It is the one who believes in you, the one who trusts you and has confidence in your ability. Look for the good points and worthy qualities in your pupils and show them that you appreciate them, that you have interest in them, that you love them. The strongest power in all the world is love; the Christ love, and God will give you this if you ask Him. Ask for help in the preparation and in the presentation of the lesson, and if it be possible, close the class hour with a word of prayer with your pupils.

Every believer proves that he has nothing in himself. The longer he lives the more deeply he feels that he must look out of himself for the righteousness that is to justify him before God, and daily go to the Saviour for strength to conquer sin, overcome the world, perform duty, resist Satan and glorify God. What an unspeakable mercy it is, that the Lord whom we worship is our righteousness; that the perfect obedience of the Lord Jesus is unto all and upon all that believe without any difference. Every one of us who believes in Jesus has a perfect righteousness; and in him shall all the seed of Israel be justified and shall glory. In the Lord also we have strength; strength is provided for us and promised to us. Let us therefore go boldly to the throne of grace that we may obtain mercy and find grace to help us in every time of need. Our righteousness and strength being in the Lord, they are always the same; they can never be forfeited; they will never be lost. Let us then look up and say, "He is near that justifieth me, who will contend with me?"—James Smith.

Very few people are good economists of their fortune, and still fewer of their time.

Missions.

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

AN EXPRESSION OF THANKS.

I desire to express my thanks to those who so kindly contributed in both editorials and signed articles for the Missionary page of THE RECORDER during the time when I was Acting Corresponding Secretary. It would have been dull and uninteresting indeed without those bright and thoughtful articles.

G. B. CARPENTER.

[No copy from Secretary Saunders has come to hand for this page this week.]

OBSERVATIONS.

J. W. CROFOOT.

Just at noon Sunday the largest funeral I have ever seen pass here went banging by. There were several things in the procession I had never seen before, so I note down some of them. Near the head of the procession there were two huge figures of men twice as tall as life and nearly twice as hideous. They were to show the way for the departed spirit; I suppose. They consisted mostly of bamboo framework covered with clothes, the heads and hands being made of papier-mache or something of the sort. There were an unusual number of bands of music (?) and groups of priests. The embroidered silk umbrellas with wide hanging edges were more than thirty in number, and so were the wreaths made of evergreens and flowers, in foreign style, each carried aloft on a bamboo by a tatter-demalion picked up somewhere. There were two honorary umbrellas made up entirely of cut flowers, and the dead man's carriage was entirely roofed with blossoms packed close together in geometrical design; even the wheels had each its wreath tied inside the felly. The dead man's carriage does not mean a hearse, but a handsome brougham in which he, supposedly, used to ride and where his spirit may ride on this journey. The offerings included a whole sheep, dressed but not cooked, and a roast pig each carried in a sort of a sedan-chair like a pavilion, by four men. The coffin, with its dragon pole, from which it hung, and the stork, which is an emblem of long life, was borne by thirty-two men. It was followed by a dozen sedan chairs draped in white, and half as many carriages, as well as one chief mourner clad in sack cloth and walking inside a canopy borne by four men. It looked like the mosquito nets we sleep under six months in the year. Numbers of half-clad beggar boys were employed in carrying paper images of men to be burned, to accompany the deceased to Hades. Enough fire-crackers were let off, I should think, to make sure that all demons would be frightened away. The rapidity with which the gorgeous umbrellas were taken down and the big images stripped as soon as the coffin passed reminded me of "The Undertaker's Horse."

The procession was not to the tomb, but to a guild house 150 yards west of our dwelling, where several hundred encoffined dead are always kept. About once a year, a hundred and fifty, more or less, of the coffins that have been there three years or more, are taken out and transported to the native place of the occupants. Before being loaded on boats they are lined up along the road for two or three days. This road passes ten feet from the edge of our front porch. Fortunately the coffins are made of planks three or more inches thick and are well sealed, besides which a quantity of lime is usually put in the coffin with the corpse. In fact, the dead are bet-

ter neighbors than some of the living. They seem to be better taken care of, too. The richest and most prosperous institutions seem to be the guilds that care for the dead.

When my children used to talk of the "bang bang" and imitate it, I often thought of a story of Mencius, the second great Sage of China. His mother moved away from the neighborhood of a guild house because the boy kept imitating the wails of the mourners. As she moved near a slaughter house and the future great man took to squealing like the dying pigs, I am not anxious to follow her example.

China, you know, is one of the countries where thieves "dig through and steal." One dug through the wall of the school building Friday night and got away with some shoes, clothing, a tea kettle, an umbrella, etc. He tried the wall in two places, where it proved too hard, but finally got out enough bricks to let his body in at the same place where one dug through two or three years ago.

The recent report of the Shanghai Roman Catholic mission contained some items of interest to me. It covers two provinces and the work of "two hundred and twenty-six missionaries, seventy-three of whom are natives. It includes 'schools for boys, five hundred and eighty-eight. Pupils attending—Christians, 8,237; pagans, 5,938.' This paragraph, too, is perhaps worth quoting: "The statistics which we have received bring us the tidings of an increase of 6,375 new converts received during the year 1905 into the church. This increase is principally due to the fact that 5,196 adults, fully instructed and without there being any immediate danger of death, have received the rite of baptism." One wonders about the other 1,179.

To alleviate my loneliness I have taken a lodger, who also has his breakfasts and suppers here. He is a German, a naval architect employed by the Chinese Government at the arsenal a mile north of here—the opposite direction from the foreign settlement. He is a pleasant man, though apparently without any religion. His salary here being more than twice what he would be likely to receive at home, he has been accustomed to a different style of living from mine, but we get on well together. He furnishes a new listener to my old stories. But the house gets pretty lonesome sometimes, and I feel hungry for my wife and children; and my mother. But I often think of what Eli said to Samuel when he learned what the Lord had revealed to him.

Last night as I was having prayers with the servants some of our next door neighbors began shouting and calling for help. The coolie ran over, thinking help was wanted in catching a thief, but found it was only a man beating his wife so badly that others feared that she would be beaten to death. Yes, some of the Chinese are a hard crowd. "That's the reason why we are here."

To-day's paper reports the murder of four American missionaries and one child, day before yesterday, in the Kuantung Province. And yet some people say "The Chinese religion is good enough. Why teach them any other?" Such things seem to indicate that they need teaching. But other people will, of course, draw other inferences.

Wanted—a name. When I came here I found our school had a special Chinese name, but not an English one, except "Seventh-day Baptist Mission Boys' Boarding School," which is too long and cumbersome for convenient use. I found that

the boys also wanted an English name, so two or three years ago I began to use "Grace High School," which is a free translation of the Chinese name. This was in part taken from the old hospital name, given, I suppose, by Dr. Swinney. Lately, however, some confusion has arisen from the fact that the Episcopal Mission has a "Grace Church" inside West Gate and I have been thinking of a change in the English name, but do not know what to use. Is not there some one who would endow this school and give it his name, or her's? This school cannot be expected to be self-supporting any more than Alfred, Milton and Salem are, and it needs money as much as any of them, though perhaps not so much just now as our school at Fouke. The sons of Chinese as well as American church members should be educated in our own schools, and though there is only one son of a member of our church in the school now, there are relatives of others. And Horace Mann's remark applies, too. You remember how he said the money used for a normal school would be well invested if it saved one boy; and to an objector who said, "Haven't you put that too high," he answered, "Not if it were my boy." If this is not exactly according to book there are plenty of recent graduates who can correct it, but the meaning is there.

I must confess that our school is smaller than at any time before since 1900, and the balance of money is smaller accordingly. This I attribute, slightly, to the influence of the American boycott, but chiefly to the fact that very many heathen schools on the foreign plan have been opened during the last five years. They teach English, arithmetic, science, etc., but no Christianity, and are very popular. If mission schools are to hold the position they have held they must do so by continuous improvement.

A day or two ago one of my day pupils asked me if Dr. Palmberg would go to see his mother, the doctor being in Shanghai recuperating from her recent illness. I fear some of our people do not appreciate how the different branches of our work are inter-related. People who come first for medicine learn of the schools and send their children or come themselves. Our schools educate the helpers in the medical department and both work together with the evangelistic department, "that by all means we may save some."

Serving on committees, I have sometimes heard it hinted in my family—is one of my failings. In addition to being on three or four of the foreign Y. M. C. A. committees, I am now acting on the committee preparing for the great Centenary Missionary Conference of 1907. As its name indicates, it commemorates the beginning of Protestant missions in China, by Robert Morrison, in 1807. It is to occur in April or May and I shall be sorry indeed to miss it, but I hope to be on my furlough then.

The Bible is perhaps quite as remarkable for what it omits as for what it contains. I very often think I would like to know just what Paul said to the people who said to him: "What do you want to go off there into Europe for? There are heathen enough right here in Antioch."

I am afraid that one trouble with our work here is that people at home do not support us loyally. I do not mean with money, I mean with prayer. I am sorry Mrs. Fryer's suggestion in THE RECORDER, some time ago, about a prayer calendar, seems to have fallen on stony ground.

WEST GATE, SHANGHAI, NOV. 3, 1905.

A man may be a living Churchman but a dead Christian.

SERMON OUTLINE.

S. H. B.

"Follow me and I will make you fishers of men," Matt. 4:19.

What is the great need of the world to-day? Not riches; for wealth is of value only as it can be used to procure the necessities of life and help to extend the Kingdom of God in the earth. Not a more general distribution of riches; though if justice prevailed, there would be fewer millionaires and not so many poor. Neither are better facilities for carrying on business, the great need of the world; though the best are none too good, and the exhortation of Paul to Timothy (2 Tim. 2:15) may with propriety be applied to the man of business. Nor is the chief need of mankind to-day a better educated people, or a higher moral status; though the necessity for improvement along these lines is everywhere apparent. The wisest of men said, "With all thy getting get understanding." And Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye can in no case enter the kingdom of heaven." Jesus is the Great Teacher, the Great Exemplar, but he does not say that any one of these objects, or all of them combined, was the purpose for which he came into the world; but, "to seek and to save that which was lost." (Luke 19:10.) "I came that they may have life and that they may have it abundantly." (John 10:10.)

The great need of the world to-day is salvation from sin; to have eternal life; and the whole effort of God, as revealed in His word, whether in history, prophecy, song or sacrifice; in the life and death of Jesus, and his apostles; or through the work of the Holy Spirit and the Church of Christ, has been to save men from their sins and win them back to himself. With salvation from sin and the new life in Christ, all other needs, according to his own promise, oft repeated, will be supplied. It goes without saying that He who created all things, and upholdeth all things by the word of His power, will not suffer His faithful ones to want any good thing.

Where life is and to whom it is given, fruit is the expected return. "Ye have not chosen me," says Jesus, "but I have chosen you that ye should go and bring forth fruit." "Ye are the light of the world—Let your light shine before men; that they may see your good works and glorify your Father who is in heaven." "Come ye after me, and I will make you fishers of men." Thoughtful men; men who reason from cause to effect; who place over against present inclination, probable results; and who take into account the fact that as is the seed sowing so must the harvest be, are coming to feel more and more the need of being saved, of possessing a higher life, and of the utter helplessness of man to save himself, or to obtain and live, unaided by Superior Power, a life worthy of the name.

But many do not know where or how salvation from sin, and this higher life may be obtained. "For how shall they believe on Him of whom they have not heard? And how shall they hear without a preacher?" The ignorance of many, even in this land of boasted enlightenment where Bibles abound, where the Word is preached from the sacred desk, taught in the Sabbath school, read and expounded in the prayer-meeting and Endeavor Society, is appalling in the extreme. If Jesus were here now he would have occasion to say, as he did to his disciples when he saw the Samaritans coming out of the city

to see him: "Say not ye, there are four months and then cometh the harvest; behold, I say unto you, Lift up your eyes and look on the fields, that they are white already unto harvest."

The call to discipleship is for service, to become "Fishers of men," that is to be the business of every disciple, whatever may be his occupation, however few or many, great or small his talents or capabilities may be; they are to be employed in "Throwing out the life line" to those lost in sin. "Ye are my witnesses saith the Lord." "We," says Paul, "are ambassadors on behalf of Christ, as though God were entreating by us; we beseech you on behalf of Christ, be ye reconciled to God." "For we are God's fellow-workers." (2 Cor. 5:20; 1 Cor. 3:9; A. R. V.) To be an ambassador for another implies, first, such an intimacy with the person or power represented as not only to be perfectly familiar with his will and purposes, but to become imbued with his spirit also, so that the mission entrusted shall be the dominant influence in his life as ambassador. And second, that he shall put himself in such a relationship with those, to whom he is sent, as to be able, through his mediation, to establish, or maintain, such a condition of friendship and loyalty as will be to the honor and glory of the Being or power represented, and the permanent good of those to whom the ambassador is sent. To this end, every disciple of our Lord is called to "Follow him; to take his yoke and learn of him;" that under his instructions he may know the truth concerning the needs of men in sin, and the will of God, in their behalf; to be witnesses of Christ's power and love as he went from place to place in his ministrations of mercy—and to become imbued with his spirit of self-sacrificing interest in behalf of the needy and fallen, who are found everywhere along the highways and in the byways of life, to lift up and to inspire these with hope and courage, by pointing to him, who is "able to save to the uttermost all who will come to God through him," to him, who "though he was rich, yet for your sakes became poor, that ye through his poverty might become rich;" who "emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, yea the death of the cross."

The disciple is to be a passive subject under the magic touch and molding influence of the Master Workman, as he shall seek to fit him to become a winner of souls. He must go when, where and as his Lord shall direct, bearing the messages of light and life to men in the darkness of sin and death. He must proclaim eternal deliverance unto all who will believe on the Lord Jesus Christ, the Saviour of the world. This is the purpose and end of discipleship; of following the Lord.

THE DISCIPLE IS TO BE A PASSIVE SUBJECT UNDER THE MAGIC TOUCH AND MOLDING INFLUENCE OF THE MASTER WORKMAN, AS HE SHALL SEEK TO FIT HIM TO BECOME A WINNER OF SOULS. HE MUST GO WHEN, WHERE AND AS HIS LORD SHALL DIRECT, BEARING THE MESSAGES OF LIGHT AND LIFE TO MEN IN THE DARKNESS OF SIN AND DEATH. HE MUST PROCLAIM ETERNAL DELIVERANCE UNTO ALL WHO WILL BELIEVE ON THE LORD JESUS CHRIST, THE SAVIOUR OF THE WORLD. THIS IS THE PURPOSE AND END OF DISCIPLESHIP; OF FOLLOWING THE LORD.

TREASURER'S REPORT.

For the Month of December, 1905.

GEO. H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.	
DR.	
Cash in treasury, December 1, 1905.....	\$ 510.56
D. S. Allen, Port Lavaca, Texas.....	5.00
Intermediate Christian Endeavor Society, Plainfield, N. J.....	1.00
Woman's Executive Board—General Fund.....	\$30.00
Woman's Executive Board—Boy's School Shanghai.....	30.00
Woman's Executive Board—Palmberg Home.....	5.00
Collected by L. D. Seager.....	65.00
	16.00

Mary A Powell, Alfred, N. Y.....	50.00
Collection at South-western Association.....	17.27
T. J. Van Horn.....	1.00
Seventh-day Baptist Mission, Syracuse, N. Y.....	2.03
Church at Milton, Wis.....	27.05
Church at Plainfield, N. J.....	27.43
Church at Milton Junction—Bakkes salary.....	15.50
Church at Niantic, R. I.....	17.45
Church at Dodge Center, Minn.....	12.09
Church at Garwin, Iowa.....	22.19
Church at Hammond, La.....	5.03
Church at Andover, N. Y.....	11.38
Church at New Market, N. J.....	15.00
Church at Welton, Iowa.....	15.00
Church at Richburg, N. Y.....	12.63
Church at Walworth, Wis.....	34.70
Sabbath School at Dodge Center, Minn.....	6.00
Sabbath School at Scott, N. Y.....	2.13
Sabbath School at West Edmeston, N. Y.....	.90
Sabbath School at Utica, N. Y.....	4.00

\$ 896.34

CR.	
Church at Niantic, R. I.—Three quarters ending Oct. 3, 1905.....	\$ 37.50
Labor in Stokes (Ohio) field—Two quarters, ending Oct. 1, 1905.....	25.00
L. D. Seager, salary and traveling expenses—two months, ending Dec. 10, 1905.....	115.00
Pulpits for November and December, 1905.....	79.60
Interest.....	9.29
R. S. Wilson, on account.....	20.00
Cash in Treasury Dec. 31, 1905.....	609.95

\$ 896.34

E. and O. E.

GEO. H. UTTER, Treasurer.

FROM THE FIELD SECRETARY.

The Secretary spent Sabbath day, December 30, with the New York Sabbath school. At the Sabbath school hour, by request, he spoke, in an informal way, regarding the work in the Central Association. Plans for organizing a Home Department were discussed and adopted. At the morning service he spoke briefly of the importance of the Sabbath school and systematic Bible study in church life and for individual spiritual growth.

Three evening meetings were held with the New Market Church in the interest of Sabbath school work. The school has recently added some excellent new books to its library. The primary department has found it necessary to have an additional teacher. It is hoped to add new equipment for the main school, in the way of wall maps, and the organization of the school is to be supplemented by a Home Department. With the New Year the new officers began their work under the superintendency of Mr. Jesse Burdick.

The Secretary desires to call the attention of superintendents and Sabbath school workers to the supplies that may now be had at the Publishing House. Many of our superintendents will be interested in the order of service which appears in this issue of *The Helping Hand*. Primary workers, have you looked over the supplemental lessons that are to be found in the Primary Department of *The Helping Hand*? W. L. G. ROCKVILLE, R. I., JAN. 8, 1906.

THE PRESENCE.

I sit within my room, and joy to find That Thou who always lovest art with me here; That I am never left by Thee behind, But by thyself Thou keep'st me ever near. The fire burns brighter when on Thee I look, And seems a kinder servant sent to me; With gladder heart I read Thy holy book, Because Thou art the eyes by which I see; This aged chair, that table, watch, and door, Around in ready service ever wait Nor can I ask of Thee a menial more To fill the measure of my large estate, For Thou thyself, with all a father's care, Where'er I turn, art ever with me there.

Woman's Work.

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

WHAT WOULD YOU?

CAROLINE RENFERN.

What would you add to your life this day,
This life that is hurrying, hurrying on.
Money to keep for your selfish needs,
To gather your pleasures yet unwon?

Or to clothe the hungry and feed the poor,
To seek out the children of want?
What is your purpose, for highest use,
Or only the show of wealth to flaunt?

What would you add to your life this day,
The life that is yours to empty or fill?
Social position, that bubble that breaks
And leaves life's treasury empty still?

Power that is merely for personal gain,
Or that which is used for the progress of good?
Fame, too often a rainbow mist?
Would you span with your human brotherhood?

What would add to your life this day
The life that is yours to make rich or poor?
Beautiful thoughts and beautiful deeds,
The only riches that live, that endure?

The love that is born of the self-divine,
To go as the unseen Presence with you
And lift all the lives that are touched by yours
To a broader plain and a nobler view?

What would you add to your life this day?
The life that is hurrying on to the brink,
Where the slaughtered powers and the wasted days
Will bid you of bitterest anguish drink.

What would you have? Ah, question yourself
When the morning breaks on a new, new day
And give to it something of truth and love,
Some of your best ere it drifts away.

—*Woman's Tribune.*

THE NOBEL PRIZES.

Alfred Bernhard Nobel, a well-known scientist of Sweden, left in his will a large sum of money, the income of which should be used for five prizes that should be given each year and that were to be known as the Nobel prizes. The money became available in 1896 and the prizes now amount to about \$40,000 each. They are given for the most important discoveries in physics, chemistry, medicine, the highest excellence in literary work and the greatest effort for the promotion of peace throughout the world. A committee from the Norwegian Storting or Parliament award the peace prize, while the others are given by institutions at Stockholm.

While people from all nations are eligible for these prizes, it has been noted that no American and few Englishmen have in the minds of the committee attained that degree of excellence that would warrant the bestowal of any of the Nobel prizes.

This year the peace prize was awarded to Baroness von Suttner, of Austria, who for many years has shown a deep interest and been actively engaged in all matters that pertained to the promotion of international peace. She attended the International Peace Conference held in Boston last year, as one of the delegates from Austria.

The prize in medicine was given to Professor Robert Koch, of Berlin, for his valuable researches looking towards the prevention of tuberculosis. Professor Adolph von Beyer, of the University of Munich, received the prize in chemistry for his wonderful work in organic chemistry and the development of the chemical industry. Upon Professor Lenard, of Kiel University, was bestowed the prize in physics, because of his researches into the nature of cathode

rays. Henryk Sienkiewicz, the Polish novelist, received the literature prize for his remarkable work in that direction.

WOMAN'S BOARD.

RECEIPTS.

Previously reported	\$485 76
Received in December	
Akron, N. Y., Mrs. S. A. B. Gillings; RECORDER,	17 00
\$2.60; Tract Society, \$15.00	
Alfred, N. Y., Mrs. N. Maria Coon, in memory	
of her husband, H. C. Coon, and Pastor L. R.	
Swinnery, unappropriated	5 00
Brookfield, N. Y., Woman's Missionary Aid Soci-	
ety; Tract Society, \$25.00; Missionary Soci-	
ety, \$5.00; Miss Burdick's salary, \$20.00; Dr.	
Palmborg House, \$2.00	52 00
Lost Creek, W. Va., Ladies' Aid Society; Girls'	
School, China, \$5.00; Salem College Scholar-	
ship, \$5.00	10 00
Milton Junction, Wis., Mrs. A. S. Maxson,	
Fouke School	5 00
Mora, Minn., Mrs. Carrie Green; Foreign Mis-	
sions, \$1.50; Home Missions, \$1.50	3 00
Nortonville, Kan., Woman's Missionary Society,	
unappropriated	35 00
Salem, W. Va., Ladies' Aid Society, unappropri-	
ated	25 00
Wausau, Wis., Mrs. Emma Coon Witter, Tract	
Society	2 00
Total	\$639 76
Mrs. L. A. PLATTS, Treas.	

UNITED MISSION STUDY TOPIC FOR FEBRUARY.

Africa—A Story of Races and Their Location.

The people of Africa include representatives of the three principal races of mankind. Africa is the main home of the negro; its northern and northeastern parts are occupied by members of the Caucasian race, while the Mongolian race is represented by the people of Madagascar, who are Malays. The population of Africa is a puzzling mixture, and the study of it is complicated because of the scarcity of historic records, our ignorance of important tribes, the widespread nomadism, the constant intermarriage of natives with alien races, and the destruction of tribes by war and famine. Yet the typical members of each group show distinctive features. The broad-nosed, woolly-headed, dark-brown native of the Congo is plainly a negro; the intellectual-looking, straight-nosed, long-haired Berber is clearly a Caucasian, while the inhabitant of Madagascar is just as unquestionably a Mongol. Yet the races have not kept true, and there is unmistakable difficulty in the way of deciding whether certain tribes were originally Caucasians, transformed by the absorption of negro blood, or whether they were originally negroes, since altered by Caucasian immigration. The mixing of border tribes with interior tribes and with slaves captured in time of war has resulted in loss of distinctive characteristics, and consequent formation of new intermediate races, as a result, it is impossible to define accurately the racial divisions in Africa.

The Bushman of the extreme south and southwestern border and the pygmies of equatorial Africa belong to the unclassified races. The negroes are divided into four groups: the Bantu, ranging from the cape to near the equator; the Guinea negroes in Western Africa, from Senegal to the Niger delta; the equatorial negroes, occurring in a series of disconnected areas across the continent, and the Nilotic negroes, living in the Nile basin and south to Mt. Kilimanjaro.

The Caucasians are divided into two classes: the more important of the Hamitic, including the Gallos, Somali and some Abyssinians; the second division is the Semitic. Peoples of this class include the races of Tunis, Tripoli, Algeria, the

Sahara and Soudan. Nearly all the Malay tribes of Madagascar show traces of negro blood. It has been only during the last forty years that any definite knowledge has been given to the world concerning the dwarf tribes of Africa. They are of very short stature, from three to four feet in height, and live-wandering lives, depending upon hunting or upon what they can pick up from larger tribes for their subsistence.

It is thought by some authorities that there are very few families of pure Bushman living now. The Hottentots are a hybrid race, formed by the union of Bushman and negro. The Bushman are most numerous in the Kalahari desert, where they manage to exist somehow. They have been almost exterminated from Cape Colony because of their habit of sheep stealing. They are also a small race, averaging four and one-half feet, are of a yellowish or reddish color, and have a peculiar arrangement of hair; instead of being evenly distributed over the head, it occurs in isolated tufts, as some one has said, "like peppercorns scattered over the head, showing bare places of scalp between the lumps of wool."

The Soudan is the negro section of Africa. Here there are probably fifty million people, and very few are more than slightly tinged with the blood of any other race. The name Bantu has been given to a number of races because of a similarity in language. At the western extremity of the Soudan—the Guinea coast region—is found the purest negro type. It was from this section of Africa that the largest numbers of slaves for the American trade were taken.

The color of the pure negro is dark brown, varying to reddish brown. The blackest Africans are some hybrid Soudanese tribes, and the Somali, who are not negroes at all. The physical development of the negro is usually good, and on work which depends upon muscle only he excels the European. The nervous system is said to lack sensitiveness, and their appreciation of pain is consequently dull. Operations can be conducted without anesthetics which would be fatal to Europeans with their aid. Johnston describes a scene after one of the battles in British Central Africa, in which "operations of the most painful character are being carried on and the patients are smiling, with an occasional wince or grimace, but meantime plaiting grass with their fingers or watching the application of the surgical instruments with positive interest."

Dress among the natives varies from the simple loin cloth to complete clothing among some advanced races. They are fond of hideous ornaments and of tattooing the body, especially the face. They will wear ear, nose and lip rings; cicatrice the forehead until great lumps stand out on it; file some of the teeth to points and remove others, until they sometimes bear little resemblance to human beings. The typical weapon is a spear; bows and poisoned arrows are also commonly used.

The negro is usually considered indolent and shiftless; however, there is apparently little need of labor in a land where nature has provided so bountifully, and the negro has naturally never been quite able to see the necessity of work, when "one stick, pointed, makes him a spear; two sticks, rubbed together, make him a fire; fifty sticks, tied together, make him a house. The bark he peels from them makes his clothes, and the fruits which hang on them form his food." His wants are satisfied and he has never been taught that life should hold anything more than the gratification of desire. He has no concep-

tion of time and can not conceive such a thing as being in a hurry. Drummond says: "I have often wished I could get inside an African for an afternoon and see how he looks at things, for I am sure our worlds are as different as the color of our skins."

The native religion of the African is Fetichism, or a belief in spirits. A large proportion of the people of Soudan have come under the sway of the Mohammedans. Islam offered something better than their native pagan rites, and naturally they accepted it. However, there are still vast numbers who are as yet untouched by it. A conflict is inevitable between Christianity and Mohammedanism, if we would win these pagan natives to a belief in our gospel of light and love.

The African is more valuable than are the products of his country. He can not reach at a bound what other nations have been centuries in attaining to; yet when he becomes morally changed for the better he is on the upward road of progress, and what the Gospel of Christ has done for Europe and America it can do for benighted Africa.—ANNIE L. GOULD, *Missionary Tidings.*

THE SPARE MINUTES.

"How do you manage to accomplish so much?" asked one woman.

"Simply by utilizing the minutes," said the other. "I never sit down without a piece of work in my hands, unless I am so tired that it is necessary to rest idly."

"I seldom have anything at hand to work on," said the first speaker.

"Well, I devote whole days to getting work ready to take up at odd times. When I have a day all to myself I simply rush things. I prepare a dozen articles, any one of which may be taken up and put down without detriment; then in some convenient box, basket, or drawer I have them at hand. I accomplish a great deal in the way of embroidery, fine needle-work, crocheting, and many necessary things. In this way I keep my easiest work for the times when I am quite tired, but do not think it necessary to give myself up entirely to rest. My prettiest work, which is most always difficult, comes in for the spare minutes when I feel fairly fresh and good. The embroidery and outlining are a splendid pastime while I chat with someone who has called, or to take with me when I go out among my closest friends. The crocheting I usually reserve for home, doing the lace in spare moments—when waiting for the kettle to boil, and so on—and the fine crocheting, on doilies, scarfs, etc., I do during evenings and when I have none of the coarser housework at hand.

"I often baste up garments days before I shall have the time to sit down and really make them. I do not believe that women, as a rule, have any idea how much work they might do in odd minutes. A lady of my acquaintance has some of the most exquisite table appointments, in the way of beautifully embroidered linen, that I ever saw, and it has all been done in spare moments. She made it ready and kept it at hand, and really has never missed the time it took. There is no more pleasant way than this to occupy your semi-resting time, and you always have something to show for it."

"I have lots of plain sewing; I think I'll try doing it this way. I have towels to hem and sheets to be made."

"Oh, don't, I beg of you!" cried the "spare minute" advocate. "Let your sewing machine do that. Never do the work by hand, even in rest-

ing-times, that your machine can do for you so much more quickly. Hemming towels by hand and over-seaming sheets, are old-time ideas. The towels are neater when done by machine, and if you must have seams in your sheets, let them be stitched on the machine—making them as tiny as possible. Such necessary articles we must have, and will be sure to get anyway; so let us take the little breathing spells between work, for the things our hearts delight in—but to which we cannot give our regular hours. Some of the minutes given up to home work should be of 'purple and fine linen'; not all of our busy moments should be 'plain homespun.'—S. B. in *Woman's Work.*

MEETING OF THE SABBATH SCHOOL BOARD.

Pursuant to a vote of the Board at its regular meeting, held December 17, 1905, the Sabbath School Board of the Seventh-day Baptist General Conference met in special session at 220 Broadway, New York City, at 10 o'clock A. M., with the President, Rev. George B. Shaw, in the chair.

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

Visitors: Franklin F. Randolph and Albert Hill.

Prayer was offered by Charles C. Chipman. The minutes of the last meeting were read.

The Recording Secretary reported that the usual notice of the meeting had been sent to all the members of the Board.

The representatives appointed at the last meeting of the Board, at the request of the General Advisory Board of the Seventh-day Baptist General Conference, to meet with the General Advisory Board, presented the following report:

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

Your representatives appointed to meet with the General Advisory Board of the Seventh-day Baptist General Conference, beg leave to report that they attended a meeting of the General Advisory Board, held in New York City, December 31, 1905. The meeting was attended, likewise, by representatives of the Seventh-day Baptist Missionary Society, the Seventh-day Baptist Education Society, and the American Sabbath Tract Society.

During the meeting, the financial needs of the various interest represented were discussed, the several representatives present participating in the discussion, after which the General Advisory Board took the following action:

Resolved, That the General Advisory Board approve 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 the source of supply, and, based upon this, a loyal co-operation in all denominational activities.

Resolved, That we recommend to the Missionary Board and 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 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."

Your representatives to the meeting of the General Advisory Board recommend that the Sabbath School Board comply with the recommendation contained in the foregoing action of the General Advisory Board, it being understood that the other boards likewise comply,

and that the Sabbath School Board appear on the pledge card.

Respectfully submitted,

EDWARD E. WHITFORD,
ESLE F. RANDOLPH,
CORLISS F. RANDOLPH,

Representatives.

It was voted that the report be received and the recommendation adopted.

The Treasurer presented a statement of receipts since the last meeting, as follows:

Ashaway, R. I.	\$ 10.00
Andover, N. Y.	2.00
Shiloh, N. J.	2.75
Rockville, R. I.	2.50
Syracuse, N. Y.	.50
New Market, N. J.	1.64
West Edmeston, N. Y.	2.70
Hammond, La.	3.00
Albion, Wis.	5.00

Total.....\$ 30.09

Voted, That Charles C. Chipman and Esle F. Randolph be added to the Committee on Finance.

Voted, That the Board hold meetings on the first Sunday of each month, and that it meet at 10 o'clock A. M. at 220 Broadway, New York City, unless otherwise directed by the Board or the President.

Voted, That the Field Secretary be instructed to report to the Board monthly, and that the duties hitherto assigned to the committee to direct the Field Secretary be assumed by the Board.

Minutes read and approved.
Adjourned.

CORLISS F. RANDOLPH,
Recording Secretary.

THE SCHOOL AT FOUKE.

Our school opened Oct. 30, 1905, with thirty-one pupils. The enrollment has since increased to thirty-nine. The first five grades consisting of twenty-six pupils are taught by Miss Nancy Davis. The sixth, seventh and eighth grades are in my department.

During the past year the building used for school and church purposes has been enlarged by Elder Randolph, so that we now have two large rooms, each with seating capacity for fifty pupils. A third and adjoining room may be used for recitations, a library or other purposes. The primary room is comfortably seated with seats sent from Plainfield, N. J. The other room will be reseated later. The school library has recently received a valuable addition from the library of the late Charles Potter, through the kindness of his daughters.

The Friday before Christmas exercises were held, to which the parents and friends of the pupils were invited. Over fifty visitors responded. After the exercises light refreshments of tea and crackers were served to the older people, while the children had a treat of apples and peanuts in the primary department.

Mrs. Davis has twelve music pupils and as often as possible she also comes into the school on Friday afternoon to give instruction in singing.
LUTHER S. DAVIS.

Pleasant smiles, gentle tones, cheery greetings, tempers sweet under a headache, or a business care, or the children's noise; the ready bubbling over of thoughtfulness for one another—and habits of smiling, greeting, forbearing, thinking in these ways. It is these above all else which make one's home "a building of God, a house not made with hands," these that we hear in the song of "Home, Sweet Home."—*William C. Gannett.*

Children's Page.

THE MAPLE AND THE PINE.

Side by side in the summer wood.
The Pine tree and the Maple stood,
Each of them wearing a dress of green.
Of varying shades and lustrous sheen:
And each was content with her modest gown
Till one autumn day, when the sun went down,
The clouds came up from the radiant west,
In the brightest hues of the rainbow dressed.
Then the Maple whispered to the Pine,
"I'm getting tired of this dress of mine:
I've a mind to color it some day,
Yellow, or red, or something gay."
But the Pine said, "I wouldn't do that, my dear,
Those brilliant colors will fade, I fear;
And I think green dresses are beautiful too;
I mean to wear mine the whole year through."
But the Maple consulted with Dew and Frost,
And of handsome colors required the cost;
And bought the dyes, and with great delight,
She steeped the fabric each starry night.
Little by little the colors came
Till the Maple stood in a robe of flame!
So rich the color and so bright,
The woodland wondered at the sight,
But soon the tints began to fade:
And the ruined fabric was decayed;
And the Maple now, in humble mein,
Is envious of the Pine's soft green:
While the Pine tree stands, with soul serene,
Content with the gown of evergreen:
And now and then she whispers low:
"Poor little sister, I told you so."

Henry Crocker.

A BULGARIAN SHEPHERD BOY.

A little hut in Bulgaria, made of mud and stone, was Pluck's home, and his father was so poor that he could hardly get food enough for his large family. Their clothes cost little, as they all wore sheepskins, made up with the wool outside.

Pluck was a bright, ambitious boy, with a great desire for study, and when he heard of Roberts College, at Constantinople, he determined to go there. He told his father one day, when they were away together tending sheep, that he had decided to go to college.

The poor shepherd looked at his son in amazement, and said, "You can't go to college; it's all I can do to feed you children; I can't give you a piaster."

"I don't want a piaster," Pluck replied; "but I do want to go to college."

"Besides," the shepherd continued, "you can't go to college in sheepskins."

But Pluck had made up his mind, and he went—in sheepskins and without a piaster.

He trudged sturdily on day after day until he reached Constantinople. He soon found his way to the college and inquired for the president.

Pluck asked for work, but the president kindly told him he must go away.

"Oh, no," said Pluck; "I can't do that. I didn't come here to go away."

When the president insisted, Pluck's answer was the same—"I didn't come here to go away."

He had no idea of giving up. "The King of France, with 40,000 men, went up a hill and then came down again," but it was no part of Pluck's plan to go marching home again; and there, hours later, the president saw him in the yard, patiently waiting.

Some of the students advised Pluck to see Professor Long. "He knows all about you Bulgarian fellows," they said.

The professor, like the president, said there was no work for him and he had better go away. But Pluck bravely stuck to his text, "I didn't come here to go away."

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The boy's courage and perseverance pleased the professor so much that he urged the president to give Pluck a trial. So it was decided that he should take care of the fires. That meant carrying wood, and a great deal of it, up three or four flights of stairs, taking away the ashes, and keeping the things neat and in order.

After a few days, as Pluck showed no signs of weakening, the president went to him and said: "My poor boy, you cannot stay here this winter. This room is not comfortable, and I have no other to give you." "Oh, I'm perfectly satisfied," Pluck replied. "It's the best room I ever had in my life. I didn't come here to go away."

Evidently there was no getting rid of Pluck, and he was allowed to stay. After he had gained his point, he settled down to business, and asked some of the students to help him with his lessons in the evenings. They formed a party of six, so none of the boys found it a burden to help Pluck one evening in a week.

After some weeks, he asked to be examined to enter the preparatory class.

"Do you expect," asked the president, "to compete with those boys who have many weeks the start of you? And," he continued, "you can't go into class in sheepskins—all the boys would cry, 'Baa!'"

"Yes, sir, I know," Pluck said; "but the boys have promised to help me out. One will give me a coat, another a pair of trousers, and so on."

Although Pluck had passed the examination, he had no money, and the rules of the college required each student to pay two hundred dollars a year.

"I wish," said Professor Long, "that this college would hire Pluck to help me in the laboratory and give him a hundred dollars a year."

Pluck became the professor's assistant. But where was the other hundred coming from?

President Washburn sent an account of Pluck's poverty and great desire for an education to Dr. Hamlin, the ex-president of Roberts College, who was in America. The doctor told the story to a friend one day, and she was so interested that she said, "I would like to give the other hundred."

A boy who had so strong a will was sure to find a way.—*The Watchman.*

HOW THE BEAR LOST HIS TAIL.

Here is an Indian story, as told by one of the grandchildren of Brant, the Mohawk:

A cunning fox saw a wagonload of fish, and resorted to the following ruse to obtain some of the coveted delicacy: Feigning to be dead, he hid himself in the road by which the fisherman must pass, who, thinking the skin of the fox worth preserving, tossed him into his wagon, and drove on. After throwing out several fish, the fox slyly crawled out himself. Soon he met a wolf, who was informed of his good luck, and advised to try the same experiment.

The fisherman had in the meantime discovered the trick, and the wolf received a good thrashing instead of a fish dinner.

The fox next met a bear, who also was anxious to procure some fish. "Well," replied the fox, "down at the river you will find an air hole in the ice; just put your tail down into it, as I did, and you can draw out all the fish as fast as you wish." The bear followed the directions carefully, but the weather being cold, instead of securing a fish, his tail was frozen off.

The bear was very angry and proposed to fight a duel with the fox. The fox chose as his sec-

onds a dog and a cat; the bear chose a hog, and awaited the fox at the appointed hour. As the latter was late in appearing, the bear clambered into a tree to prospect, and reported that the fox was approaching with two men armed with guns. Thereupon the hog, greatly frightened, begged to be covered with leaves.

Having accomplished this, the bear returned to his post in the tree. The fox soon made his appearance, but instead of men, his companions proved to be a dog and a lame cat. While awaiting in their turn, the cat perceiving the slight motion of one of the uncovered ears of the hog, sprang upon it, whereupon the squeals of the invisible pig put the whole company to flight, and the bear never had the satisfaction of avenging the loss of his tail.

TOIL IS OUR GLORY.

If, in some sense, work is the law of divine life, it must be the law of our noblest human life also. No true man will try to escape from the law of labor. The college graduate is not a man excused from work, but shown how to do it. Toil is not our doom, but our glory. There is no success for the lazy in any land or any age. The carpenter or mason who is trying to work as little as possible in return for his wage, the officer in the corporation who is looking for an easy berth with large salary and small exertion—these men are out of harmony with the world in which they live. They will get into line with the tendency of the universe only as they fling themselves body and soul, without thought of reward, into some task that is richly worth doing. The men who thus accept the universal law cannot be kept down. They need no "influence," they believe in no "fate"—they have learned the joy of effort, and unremittingly they cooperate with the plan on which the world is built. It is not true "that where there's a will there's a way;" but it is true that where there's a way there should be a will. The man who puts forth his will power in persistent, relentless toil along the path that lies nearest shall find the mastery of self and surroundings, and so to enduring greatness.

Such a man soon begins to discover the benefits which come to humanity through the iron law of labor. Millions of men have been delivered from the evils of self-indulgence, from sins of appetite, and from luxury and weakness, simply through the sheer compulsion of a task. Few of us could stand life if it were not for the spur of grim necessity. Three months spent in travel abroad have revealed to many a man moral abysses in his own nature of which he had never dreamed. When the daily routine is broken up, the daily responsibility removed, the character sometimes collapses, like a climbing vine when the trellis is shattered. It is the unyielding task that holds us in position and leads us skyward.

Other men are by their work saved from morbid introspection, from nameless fears and delusions. This is the difficulty with a "fugitive and cloistered virtue," that in retiring from the world it has also retired from the pressure that kept it sane and normal. The temptations of the monks were the fiercest that men have ever known. Through brooding over our very sins we may come into their power, and Amiel's journal has shown us how, through the delicate balancing of arguments, we may perceive so clearly the objections to every course of action that the will is paralyzed and only nerveless regret is left. From a thousand fears, hesitations, and hallucinations, the busy man is delivered.—*Exchange.*

Young People's Work.

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

THE READING AND STUDY COURSE IN BIBLE HISTORY.

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

Total enrollment, 187.

FORTY-SECOND 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. In what way was Ahab responsible for the death of Naboth?

2. State two of the causes of Ahab's evil life?

3. What did Elisha mean when he asked for a double portion of Elijah's spirit?

4. In what ways was Elisha like Elijah?

VII. Period of Two Kingdoms (continued).
B. Kingdom of Israel (continued).

First-day. The story of the coveted vineyard of Naboth of Jezreel; Elijah pronounces the doom of Ahab and Jezebel and their house; the king humbled. 1 Kings 21: 1-29.

Second-day. Alliance of Ahab, and Jehoshaphat of Judah, against Syria; the story of the true prophet Micaiah; the defeat and death of Ahab. 1 Kings 22: 1-40.

Third-day. Ahaziah, son of Ahab—2 years. His evil reign; the sick king's messengers to Baal-zebub sent back by Elijah with a solemn message; unsuccessful efforts to take Elijah; the king's death. 1 Kings 22: 51-53; 2 Kings 1: 1-18.

Fourth-day. Reign of Jehoram, brother of Ahaziah—12 years. Elijah taken to heaven; Elisha his successor; sons of the prophets seek Elijah; Elisha healed the bad waters at Jericho; mocking lads destroyed. 2 Kings 2: 1-25.

Fifth-day. Jehoram's evil reign. 2 Kings 3: 1-3. Israel, Judah, and Edom allied against Moab; Elisha's prophecy. 2 Kings 3: 4-27.

Sixth-day. Four Elisha stories; the increase of the widow's oil; the Shunmite and her child; the poisoned pottage at Gilgal; the feeding of a hundred men. 2 Kings 4: 1-44.

Sabbath. Story of Naaman; Gehazi's sin. 5: 1-27. Story of the axe-head; the Syrian king's plan of war made known to the king of Israel by Elisha; the Syrians smitten with blindness at the prophet's prayer; their generous treatment in Samaria; Benhadad of Syria besieges and starves Samaria; Elisha promises abundant food. 2 Kings 6: 1-7: 2.

HER WEDDING RING.

(Dedicated to the Young People's Society of Christian Endeavor of the Albion (Wis.) Seventh-day Baptist Church.)

Such is the title of a neat eight-page Brochure which comes to our table "With the Compliments of the Author," Mrs. Harriett C. Van Horn. She presents the Sabbath under the beautiful and sacred symbol of a wedding ring. The suggestions are so good that the editor of THE RECORDER desires to share them with his readers. Here it is:

It was the twilight hour at the close of a beautiful Sabbath-day, and two women, a mother and daughter, were watching the fading glory of the setting sun. They had been exchanging thoughts fitted for such a quiet hour, while the daughter leaned upon the mother's knee. Now a silence

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had fallen softly. Idly turning the flashing rings upon her mother's gentle hand, Grace suddenly asked:

"Mother, why do you wear this quaint, old-fashioned little ring, when you have such beautiful jewels?"

"I thought you knew, dear, that this is my wedding ring, the gift of your dear father on our marriage day. To me it is dearer than all the jewels in the world."

"But why did he not give you for your wedding ring one of these diamonds you wear, instead of this plain circlet?" persisted the girl.

"My child, this was your father's choice and for that reason I hold it sacred. Its simple band of gold is a symbol of the purity, the unchanging and precious character of the love between us. As a sign of that bond I wear it, and the richest gem could not embellish that. When he placed it on my finger, the words of the marriage covenant were said which bound us together as husband and wife, and thus it became the sign of the covenant between us. I shall wear it till death."

"No wonder you love it, mother," softly answered the young girl. "I never realized it had so deep a meaning." Then musingly she added "Sign of the covenant!" Wasn't that what the pastor read this morning at church? What did he mean when he called the Sabbath day the 'sign of the covenant'?"

"Get your Bible, Grace, and turn to the sixth chapter of Exodus, and read the first seven verses.

"I have also established my covenant with them. * * * And I will take you to me for a people, and I will be to you a God."

"Doesn't that sound almost like the marriage service?"

"Why, yes, mother, it does. And I remember Jesus calls himself the Bridegroom. Here it is in Matt. 9: 15. Again in Jeremiah 3: 14, 'Turn, O backsliding children, saith the Lord, for I am married unto you.' Then you remember John the Revelator speaks of the church 'the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.' How interesting!"

"Now let us go back," said the mother, "to this old covenant, made before the law was delivered to Moses on Mt. Sinai. If you read the story of Creation, you will find that before ever sin came to blight the world, God had ordained those two holiest institutions, the home and the Sabbath."

"Why, mother, I thought the Sabbath was made when the Ten Commandments were given," exclaimed Grace.

"No. That is a common error. It was wrong to take life when Cain slew Abel, centuries before Moses received the law, 'Thou shalt not kill.' It was wicked to steal when Jacob cheated his brother Esau of his birthright-blessing, long years before 'Thou shalt not steal' was thundered from Mount Sinai. You see, Grace dear, the Giving of the Law was only the clear statement of great eternal truths, intended to safe-guard men from disaster. God is not an arbitrary master who demands obedience, but is a loving Father who points out the dangers of wrong-doing and longs to save us from its consequences."

"Well, I never saw it in that way before, mother. I always thought that when God said 'Thou shalt not,' He was a terrible Ruler who would punish us if we did not obey. Now I love Him for His great kindness in trying to keep

even poor little me from danger. And yet, mother," she added thoughtfully, "while I can see a reason why we should all keep these commandments to avoid trouble in private and public life, what good does it do to keep the Sabbath?"

Ah, Grace, you just said you love Him because He pointed out to us these other finger posts to safety. This is the *only thing He asks us to do* in those Ten Words, which does not have a self-evident reason. Let us look closely and see if we can find a good reason for keeping the fourth commandment.

"In Exodus 31: 13 He says: 'Verily my Sabbaths ye shall keep, for it is a sign between me and you throughout your generations. * * * Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever.'"

"Oh, mother, that makes the Sabbath day like a wedding ring, doesn't it?"

"Most surely, dear girl. And think of the infinite consideration of our God who chose for this 'wedding ring'—not rich jewels or princely gifts that only the wealthy might wear. But he chose the seventh-day, something which comes to every creature alike. No man so rich that he can hoard them up. No man so poor that the day cannot come to him each week. And it is God, the Creator, the 'Bridegroom' if you like, who bestows the 'ring'—this day—the 'sign of the covenant' and only asks that we *keep it unsullied—holy.*"

"What a beautiful meaning that is, dear mother. It makes the Sabbath a new and sacred thing to me," said Grace tenderly, while her fair face shone with the lofty thoughts that came to her. For a little while she mused, then a cloud slowly gathered over her radiant face.

"After all," she said sadly, "we are not children of Israel. All this applies to them. I don't see where we can claim any of it."

Her mother smiled. "Don't you, dearest? Let us look once more, and I think these doubts will roll away for the last time. That very question came to me, till one day I found this passage in Ephesians 3: 6—"That the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ by the gospel." By this Paul teaches us that we are permitted to claim the same privileges as the Israelites, through faith in Christ. Still more clearly it is taught in this: "Know ye therefore that they which are of faith, the same are the children of Abraham."

"And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed."

"So then they which be of faith are blessed with faithful Abraham."

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3: 7, 8, 9; 28, 29."

"Yes, but mother, how many times we hear people say, 'We are no longer under the law, but under grace,' and, 'We are freed from the law!' And so they keep Sunday instead of Saturday."

"Well, my dear girl, does being 'freed from the law' make it right to lie or steal or commit murder?"

"Certainly not."

"Then these great truths still stand, do they not?"

"Yes, indeed."

"Then here is my answer, dear Grace. But first let me ask you, daughter, who are, I trust, a true Sabbath-keeper, to never call the seventh-day by that heathen name, Saturday. It is ever an offence to the hearing of a loyal lover of God's holy day. Now, to your question.

"In that wonderful Epistle to the Hebrews, written many years after the resurrection of Christ, we find that in the eighth chapter, God is quoted as saying that He will make a new covenant, and then He goes on to say,

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord. I will put my laws into their mind and write them in their hearts."

"The same old laws, no longer written on tables of stone, but now in the throbbing, loving, obedient hearts of His loved ones. And now, Grace, see the words that follow: 'And I will be to them a God, and they shall be to me a people.'

"Familiar words! The old law, the old covenant renewed and confirmed. Shall we dare to choose some other sign of the covenant,—substitute some gem of our own preference for the wedding ring—to wear as the symbol of the love that binds us to Him?"

"Or shall we lovingly, gratefully, reverently wear His choice, which He made when He said, 'The Seventh-day is the Sabbath of the Lord thy God'?"

"Dear mother," answered Grace with her soul shining in her eyes, "I will try all my life to 'keep holy' the Sabbath day, and in my heart I will always think of it as my *Wedding Ring*."

Home News.

WALWORTH, WIS.—It is the first Sunday of this year. We had quite a big meeting to-day in the church basement. There was a square meal served to about 125 people—all hungry and looking pleased. We don't get so many out on Sabbath morning to the gospel early dinner and some that do come look as though they had already been to a thanksgiving dinner. They are good to come at all, and have been very kind to the preacher and his family. Our young people go off to school and to teaching and to the state of matrimony rather faster than the coming generation arrives, but we have a bright and promising flock of children at the tables and in the Sabbath school. The business matters are well squared up ready for the New Year. I think the society does owe a little to a man who runs an auto, but of course he has some money already. We are in good standing and hopeful that preaching will yet be tolerated, and the truth win some victories.

After our quarterly meeting we had a short series of gospel meetings, having Pastor T. J. Van Horn to declare the gospel. His spiritual force had good effect, awakening new interest in our minds, leading some to expression of faith and purpose who had long been silent, and some of the young gave evidence of faith and desire to follow the Master.

Our holiday program was given by the Sabbath school on Christmas eve, and was one of the best in its line, having a fine selection of appropriate songs and recitations, a tree picking, but no clown, I am thankful to say. Our Sabbath school has done better in benevolence toward the Sabbath School Board than they asked for;

a quarterly collection would not have amounted to twenty dollars—probably not. We have also ordered *Helping Hands* for the school to be paid for from our school treasury.

Our C. E. services are kept up, although many have gone away. We are talking now of putting electric lights into the church. It may not put any lightning into the preaching, but it will be in good fashion here and handy. M. G. S.

ALBION, WIS.—A unique New Year memento has been issued by Rev. T. J. Van Horn, pastor at Albion. It is a "Sunset Calendar" for



MEETING HOUSE AT ALBION.

1906. It is adorned by a picture of the Meeting House where his people worship. On the left hand of the picture are these words: "Grow in grace and in the further knowledge of our Lord and Saviour Jesus Christ." On the right hand, these: "So teach us to number our days that we may apply our hearts unto wisdom." Under the picture the following is found: The Albion Seventh-day Baptist Church.

..... Albion, Wisconsin
Divine Worship..... Sabbath, 10.30 A. M.
Bible School..... Sabbath, 11.45 A. M.
Junior C. E. Society..... Sabbath, 3.00 P. M.
Y. P. S. C. E..... Sabbath, 7.30 P. M.
Prayer-meeting..... Sixth-day, 7.30 P. M.

Below these announcements comes the calendar, giving the sunset hour on Sixth-day for each week in the year. Under that table is the greeting, "May the coming year bring you blessing: Your friend and pastor."

Such a calendar is a preacher of righteousness and its appearance is opportune at a time when the calendar business is exploited to repletion. Other pastors may find helpful suggestions from the example of Mr. Van Horn.

DERUYTER, N. Y.—Last Sabbath was our regular communion service in the DeRuyter Church. A storm prevented several from attending, but there were about forty present. One half-hour was given to preaching; theme, "Without the shedding of blood there is no remission," and fifteen minutes for covenant meeting. The communion was of more than ordinary interest to us for the reason that almost the entire company remained through the service. After an intermission of a few moments, the Sabbath school took up its interesting lesson. There were about

thirty present. For a few weeks past Brother Howland, of the Protestant Methodist Church, has filled the pulpit very acceptably. There is considerable sickness in different neighborhoods about DeRuyter. The church is praying and waiting for the Lord to send us a pastor. We want a denominational man, who in the spirit of the gospel can take up the work on this needy field. L. M. C.

JAN. 8, 1906.

VERONA, N. Y.—Verona has not been represented in the Home News Department in a long time, and so perhaps a word relative to the work here will be of interest. During the many months when we were without a pastor the interest in our Sabbath services was quite well sustained through the efficient work of our Sabbath school, and the Christian Endeavor prayer-meetings. In July, Mr. Burton, of West Edmeston, spent a few Sabbaths here, and at the Second Verona Church, preaching most acceptably the gospel of Christ. We are grateful to the Young People's Board for sending Mr. Burton to Verona. He remained with us until about August 20, when Pastor Davis and his family arrived. Mr. Davis may be rightly called the "little giant," for surely he is a power for good in this church and community and has endeared himself in the hearts of this people. His sermons are full of inspiration, deep and practical. To listen once, leaves a desire to hear him again. Last Sunday he filled two appointments for the Methodist pastor at New London.

We are now looking forward with deep interest to the time appointed for his ordination, January 12 and 13. We feel that many blessings will attend and result from that service. January 9 the Town Sunday-school Convention will convene with us. These conventions are usually well attended and are of much interest and help in Bible School work. On Thanksgiving Day the services at our church were arranged for by the Ladies' Benevolent Society. A fine address was given by Pastor Davis, and excellent music was furnished by the choir. Then followed a "chicken-pie dinner," to which all did ample justice. The net proceeds from that dinner amounted to \$17.95. The next session of the Ladies' Society was held in the hospitable home of Pastor and Mrs. Davis, December 28. The attendance was large. Through the faithful endeavors of the Social Committee an interesting Christmas program was well rendered by the children and young people. Some surprises came to our pastor and his family. With one accord all felt "it is good to be here." Surely it was a day long to be remembered. W.

JAN. 2, 1906.

MARQUETTE, WIS.—The little church at Marquette, like many other frontier churches, has been depleted in numbers by death and removal, until there are not enough members to support a pastor and hold public services. Every Sabbath day, however, finds a group of Sabbath-keepers gathered at the home of J. A. Inglis to have Sabbath services. We have song service, and study the Sabbath school lesson; after this a sermon is read from THE PULPIT. Often there are only three families represented; sickness keeping some at home, while extra work during the hunting season has kept others from attending. The prejudice against Seventh-day Baptists is dying away, and they are even looked to with respect. We are trying to arouse interest in Milton College among the young people. Some here have

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been there to school and now others are planning to go. During the summer the society was encouraged by a visit from the Hutchins, Hurley, Place, Stringer Quartet. They remained a few days, holding meetings and giving a concert. Professor Shaw, of Milton College, also delivered a sermon while here to officiate at the funeral of Miss Lucy Noble. There are no regular services in any church here, except the Lutheran. The Methodists have occasional services, but no settled pastor on the field. THE SABBATH RECORDER is eagerly looked for and we are cheered by its hopeful pages. D. N. I.

ADAMS CENTRE, N. Y.—Our Sabbath school celebrated the holiday season by preparing a New Year's Bower on the night of January 1, 1906, upon which suitable presents were hung. These were distributed at the close of a very pleasing program, which was rendered by the pupils of the Sabbath School.—Mr. P. O. Lamphier, of Berlin, N. Y., recently spent a few days at Adams Centre, visiting his daughter, Sarah, who makes her home with Mr. and Mrs. O. D. Greene. He was accompanied by W. R. Greene, of Centre Berlin, who visited at the home of Pastor Socwell and family.—During the month of December, 1905, the members of our church, together with other friends, surprised Pastor Socwell by presenting him with money to defray his expenses on a trip to New Auburn, Minn., to visit his children, who reside there, and to accompany Mrs. Socwell on the home journey, she having been at New Auburn since last September. This was a great pleasure to the pastor, and one for which he feels very grateful.—Miss Anna Maltby, of New York, spent the holiday season with her parents, Mr. and Mrs. M. E. Maltby.—Our church has recently changed the time of covenant meeting from Friday evening to Sabbath morning, letting it take the place of the sermon, and following it with the Lord's Supper. The change seems to be acceptable to all. January 6 occurred our first covenant meeting of the year and, despite the stormy day, a good congregation was present and an excellent covenant meeting followed, in which a large number participated.—Mr. Clifford Coon, of New York, is with his parents, Mr. and Mrs. Henry Coon, assisting in the care of his mother, who is seriously ill.—Our choir has recently been re-enforced by the addition of several new members, and is doing finely.

They are to be congratulated upon the acceptable service they are rendering.—Mrs. Eva Bates, of New York, has recently been visiting her parents and friends at Adams Centre.—On the evening of January 9 our church held its annual Donation, which was well patronized and afforded a pleasant time to all who attended. The net proceeds of the donation amounted to about eighty dollars.—Mr. Philo Greene, formerly of North Loup, Nebraska, is now permanently located at Adams Centre. E. H. SOCWELL.

ALFRED STATION, N. Y.—We wish we might write more encouragingly of the spiritual interests of the church. Still a church can hardly be discouraged when the prayer-meetings are largely attended and interesting.—Several improvements have been made in the meeting house since our last report. The dining room and kitchen in the basement have been piped for gas lights, by the Ladies' Industrial Society, while the Baraca class and Christian Endeavor Society have ordered two new street lamps for the outside.—The church was recently given an elegant set of pulpit chairs by one of its members, which adds greatly to the appearance of the audience room.—Pastor Randolph, of the First Alfred Church, is giving us his series of lectures on his "Palestine trip, in which we are greatly interested.—Three very successful Socials have been held recently. Thanksgiving night the Christian Endeavor Society gave a Social, which netted about \$27. In December the Ladies' Industrial Society gave a Social, which cleared over \$23; and January 6th the Baraca class gave an entertainment and Social which was well attended.—The Baraca class surprised their teacher, Pastor Sayre, on Christmas night by giving him a "pounding" of the approved sort. Other social events have taken place which have been a source of pleasure and profit to young and old.—The annual business meeting was held January 2, 1906. Mr. Milo Palmer was elected Moderator, and Deacon Langworthy and Milo Palmer were elected trustees for three years. Deacon Langworthy was re-elected Treasurer, an office which he has filled very acceptably for years. We grieved on being compelled to accept the resignation of Deacon F. W. Hamilton, who has been our faithful clerk for nearly fifty years, on account of failing health and eyesight. Alva Clarke was elected clerk and Leonard Claire assistant. Pastor Sayre was chosen chorister and Miss Arline Vincent organist. The report of the treasurer showed over \$1,100 received during the year for church expenses, including a debt on the parsonage, which has now been paid. This did not include the money paid for Tract and Mission and Educational work, and a goodly sum expended for repairs by different auxiliaries of the church.

COR.

MILTON JUNCTION, WIS.—On the evening of January 1, 1906, a complete surprise was brought to Mr. and Mrs. C. C. Clarke, of this place, when some three hundred of their many friends and relatives, including several from Walworth, gathered at the Public Hall to assist them in celebrating their fiftieth wedding anniversary. After the audience had assembled Mr. and Mrs. Clarke were invited to walk over to the hall and listen to a program about to be rendered. Not until they were invited by their pastor, Rev. George W. Lewis, to take seats of honor on the platform, did they realize that the company present was there solely in their behalf. After a few appropriate remarks, the pastor presented to Mr.

Clarke, in behalf of many friends, a gold-headed cane and a pair of gold-bowed spectacles, and to Mrs. Clarke a gold-headed umbrella and a five-dollar gold piece. Following this was a literary and musical program given by the young people, including a brief address by Rev. T. W. North, of the Methodist Episcopal Church, and an original poem by Mrs. Jennie Larkin. Congratulations and refreshments completed a very enjoyable occasion. G. W. L.

WEST HALLOCK, ILL.—A few things have taken place of late among us of the West Hallock church, which may be of interest to others. We observed Thanksgiving, as a church, having a dinner and a program in the meeting house. One of the features was the opening of mite boxes by the "Juniors," and the making of freewill birthday offerings. About thirty dollars were contributed in this way, which was set apart for Dr. Palmberg's home in China. Our Thanksgiving season was saddened by the removal of Mr. Stewart and family, from our society. But we remember with thankfulness their many years of faithful service in this church, and rejoice also that another one of our churches is to have their efficient help. Our annual Christmas exercises were held on Christmas night, and a very pleasing program was presented to a large audience. Beginning Friday night before Christmas, and continuing through the holiday week, the Milton College Student Quartet consisting of Messrs. Hurley, Wells, Polan and Johanson, was with us, to assist Pastor Peterson in evangelistic services. On account of rain, the roads were not in the best condition, which situation in this country has a marked effect on the size of audiences. Nevertheless, the attendance throughout was good, and a deep interest was developed. The singing of these young men was greatly appreciated, while the manliness and earnestness of their conduct have highly commended the religion of Jesus Christ to all with whom they came in contact while they were here. Evidences of the good effects of these meetings on our church and the Christian Endeavor Society are manifest in many ways, and many persons from surrounding localities have also been inspired and made better. The death of Elder Stephen Burdick is felt here as a personal sorrow. For ten years he was the pastor and undershepherd of this church, and was greatly loved by all, both old and young.

JAN. 9, 1906.

F. E. P.

MARRIAGES.

HUMPHREY-BROWN.—At Coloma Station, Wis., on Christmas eve, 1905, by Rev. V. H. Helms, Lena Pearl Brown and Warren Nelson Humphrey, all of Coloma.

DEATHS.

STILLMAN.—In Westerly, R. I., Dec. 25, 1905, Mrs. Sarah E. Vincent Stillman, in the 77th year of her age.

She was the daughter of Joseph R. and Sally Barnes Vincent, and was born in Westerly, Dec. 13, 1829. She was married to Thos. V. Stillman Sept. 18, 1855. To them two daughters were born, who, with the husband, preceded her in death. These sorrows had made her most tender and sympathetic for others, and she was very thoughtful of the needs of those about her. For over fifty years she had been a loyal member of the Pawcutuck Seventh-day Baptist Church, and an ardent supporter of its services and work. When stricken with her last illness she realized even better than her friends did that it was the approach of the end, but she awaited it calmly, and with joy. The funeral services were held at her late home, 95 Main Street. They were conducted by her pastor, assisted by Rev. S. H. Davis, and were attended by a large number of very dear friends. C. A. 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 IV.—THE BAPTISM OF JESUS.

For Sabbath-day Jan. 27, 1906.

LESSON TEXT.—Mark 1: 1-11.

Golden Text: "Prepare your hearts unto the Lord, and serve him only."—1 Sam. 7: 3.

INTRODUCTION.

The Gospel according to Mark is the briefest of the four Gospels. The tradition that he is an abbreviator from Matthew is however hardly in accordance with the evidence for the sections which Mark does give ordinarily as full as the parallel passages. In almost every instance there is in Mark some little details which add to the vividness of the picture,—a stroke which we could ill afford to lose. The brevity of Mark comes from the fact that he omits certain sections entire; particularly is this to be noticed at the beginning. This Evangelist tells us nothing of the birth and infancy of Jesus, and speaks but briefly of his baptism and temptation. According to tradition the writer of this Gospel depended in great measure upon Peter, for he was not himself an eye-witness of what he describes.

With this lesson we first meet the name of John the Baptist in our study of this year. John the Baptist is in a sense the last of the Old Testament prophets, and is the one who ushers in the new dispensation. He was one of the greatest men that the world has ever known; but like a star of the first magnitude near the sun, his shining is obscured by the brilliancy of his Master. He was a man of great humility, and says of himself that he was a voice crying in the wilderness.

Whatever may have been the precise significance of Jesus' Baptism, it is certainly the event that marks the beginning of his active ministry. TIME.—The Baptism of Jesus was probably about the first of January of the year A. D. 27. The traditional date is Jan. 6. John had evidently been preaching for some months; perhaps six months.

PLACE.—At the river Jordan; probably not many miles north of the Dead Sea.

PERSONS.—Jesus; John the Baptist; the people.

OUTLINE:

1. The Coming of John the Baptist. v. 1-6.
2. John's Testimony to Jesus. v. 7, 8.
3. The Baptism of Jesus. v. 9-11.

NOTES.

1. *The beginning of the Gospel of Jesus Christ.* This verse is probably designed to serve as a title for the first section of the Book, namely, the paragraph about John the Baptist and his work. The word "Gospel" is evidently used in its original sense, "good news." All that the four Evangelists give us is "the Good News about Jesus Christ." It is only by a later usage that each of the first four books of the New Testament is called a Gospel. There is but one Gospel of Jesus Christ. We have that Gospel presented according to Mark, according to John, etc.

2. *Even as it is written in Isaiah the prophet.* The quotation which follows is from Mal. 3: 1 and from Isa. 40: 3. Our author's inaccuracy of statement was corrected by some copyist, so that in the Received Text we read instead of "Isaiah the prophet" simply "the prophets." But it is better to be honest and take the reading of the older manuscripts even if we have to admit that our

Evangelist made a slight slip in his statement, or else that he preferred to quote loosely giving credit to the greater prophet. *Behold I send my messenger before thy face.* In the original passage,—Mal. 3: 1, it is "my face" and God is proclaiming his own coming. The change does violence to the form and not to the sense. Malachi is thinking of the coming Messiah as Jehovah himself: Mark knows that the divine Messiah is really Jesus Christ the God-man.

3. *The voice of one crying in the wilderness.* This passage presents another aspect of the coming deliverance. God himself is going to lead his people home from their captivity, and the herald goes before him like the officer before the Oriental king who requires the people to repair the highways. The coming of the Deliverer is so sure that there need be no hesitation about the preparation. It is interesting to notice that in the Old Testament passage (see Revised Version) the expression, "in the wilderness" explains where the preparation is to be made, while here it tells where the voice is. Evidently our Evangelist has John the Baptist and his place of preaching in mind.

4. *Who baptized in the wilderness.* That is, in the wilderness of Judea, the uninhabited region to the east of Jerusalem. In King James' Version we have the word "desert," but it is intended in the sense of deserted rather than desolate region. *Preached.* More literally, proclaimed. The picture is of a herald going out with the proclamation of a king. He is not presenting a long argumentative discourse, but giving an urgent summons to a certain course of action. Repentance is primarily a change of mind, a change in attitude toward God. The end and outcome of the repentance is the remission of sins; for it is the natural and appropriate condition for forgiveness. *Baptism,* complete immersion in water, is the appropriate symbol of the complete change of mind suggested by the repentance. Baptism would be meaningless without the repentance, but following that it is the sign of the thorough cleansing of the man.

5. *All the country of Judea,* etc. There was a practically unanimous acceptance of John's message. We are however to make an allowance for a hyperbolic use of "all," for the leaders of the people did not accept his teaching. John's preaching was attractive because he proclaimed the coming Messiah. *Confessing their sins.* Thus implying repentance.

6. *And John was clothed with camel's hair.* The camel's hair cloth of which his garments were made and his girdle of leather showed his trifling esteem for the comforts of this life. It is possible also that he intended to look like Elijah in whose spirit and power he came. Compare 2 Kings 1: 8. *Locusts and wild honey* were a wilderness diet. It is said that locusts prepared in various ways are an article of diet in the East to this day.

7. *He that is mightier than I.* The reference is certainly to Jesus. John proclaimed his coming just as a humble slave would speak of the coming of a king. *The latchet of whose shoes,* etc. The Rabbis taught that a disciple might perform any service for his teacher except to unloose his shoe. John shows his high appreciation of the coming One, by affirming his own unfitness to perform even this most menial task.

8. *I baptized you in water,* etc. This contrast in particular shows how it is that Jesus is mightier than John. The baptism of the one was only in water, something external, and had no use except as it implied repentance and then remission of sins. The other baptism was with the Holy Spirit. That was something which in and of itself could make a real difference with life.

9. *In those days.* This is an indefinite reference to the time of John's ministry. *Nazareth of Galilee.* That Mark tells where Nazareth is is an indication that he is writing for Gentile readers. We are to understand that this is not one of many ordinary departures of Jesus from Nazareth, but the time when he left the home of his youth and early manhood to begin his life work. He can never more go back to the old home life at Nazareth. *And was baptized of John in the Jordan.* The preposition "in," literally, into to-

gether with the preposition "out of" in the next verse, shows that the reference is to complete immersion in the stream. From the parallel passages in the other Gospels we see that there was something very different in Jesus' baptism from the baptism of the many. *He had not sinned* and so could not confess and repent. Why then was Jesus baptized at all? A multitude of answers are suggested for this question. As plausible a reason as any is that he saw in baptism a recognized expression of loyalty to God and of eagerness for the establishment of his kingdom. For Jesus baptism was the initiation into his active ministry.

10. *He saw the heavens rent asunder,* etc. The reference is to no mere clearing away of the clouds, but to a wonderful vision in testimony of the Father's approval of his Son. The dove, the emblem of peace and gentleness, serves here as the sign that Jesus' baptism is with the Holy Spirit. From this time on, he has the especial divine endowment for his work.

11. *Thou art my beloved Son.* Upon two other occasions in his ministry our Lord received the Divine statement of approval from heaven; once at his transfiguration, and again when the Greeks sought to see him in the temple in the last week of his ministry.

THE ANGEL OF PATIENCE.

To weary hearts, to mourning homes,
God's meekest Angel gently comes:
No power has he to banish pain,
Or give us back our lost again;
And yet in tenderest love our dear
And heavenly Father sends him here.

There's quiet in that Angel's glance,
There's rest in his still countenance!
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear;
But ill and woes he may not cure
He kindly trains us to endure.

Angel of Patience! sent to calm
Our feverish brow with cooling palm;
To lay the storms of hopes and fears,
To reconcile life's smile and tear;
The throb of wounded pride to still,
And make our own our Father's will!

O thou who mournest on thy way,
With longings for the close of day!
He walks with thee, that Angel kind,
And gently whispers, "Be resigned:
Bear up, bear on; the end shall tell
The dear Lord ordereth all things well!"
—John Greenleaf Whittier.

A BUSINESS MAN'S IDEAL.

The life of a successful business man, though devoted mainly to making money, need not be sordid. He, too, may have his ideal. Let me suggest one: to be honest, making money honestly or not at all; to be fair, refusing to injure a competitor; to be just, remembering that all must live; to be kind, regarding employes as something more than an investment; to be charitable, giving liberally for the uprising of humanity; to be healthy, exercising as a duty; to be sociable, having a side to friends not known to all; to be lovable, being more to wife and family than a means of support; to be sympathetic, fearing littleness of soul more than littleness of fortune; to be broad, accumulating resources higher than the material; above all, to be true to one's self, condoning nothing in self which is to be condemned in others.—Ex.

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A mind content both crown and kingdom is.

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Sabbath Recorder,

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ALFRED UNIVERSITY.

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 Davis, president of Alfred University:

The financial problem is ever present at Alfred University, and often assumes vexing and perplexing proportions. But here again the work of the university is to educate; and educational efficiency refuses to be made a secondary consideration. If 150 additional seatings for class rooms are necessary to accommodate our growing student body, these must be provided without delay; likewise books, maps, scientific apparatus and laboratory equipment, with adequate building, heated and cared for. But most of all, adequate and competent teachers must be provided and maintained.

All these are provided and maintained, but with a commendable annual growth in endowments, aggregating from \$8,000 to \$12,000 per year, the income is still insufficient to meet the current expenses of the university. Consequently, at the last annual meeting of the Trustees, held June 20, 1905, a new financial policy was adopted.

This year is the twenty-fifth anniversary of the Treasurership of Mr. William H. Crandall, and the tenth anniversary of the present President. The President reported that it had been the policy of the Trustees to add all money solicited and contributed, unless otherwise designated, to the endowment funds; that these have increased over \$300,000 during Mr. Crandall's Treasurership and over \$200,000 during the past ten years, aside from increasing equipment; but that with these additions, there is still a necessary annual deficit and that a reduction of the teaching force was the only possible way to reduce the current expenses. He also called attention to the fact that the reduction of the teaching force would be disastrous to the university's good name and growing popularity and usefulness. He therefore recommended that the Trustees adopt the policy of raising an annual "sustaining fund" by securing subscriptions for that purpose from alumni and friends, pending the addition of \$100,000 of endowment or the increase of permanent maintenance funds from other sources; and thus enable the President to continue the educational policy which is giving such gratifying results, and also enable the Treasurer to meet all current expenses each year without a deficit, and further to make an annual payment on the indebtedness already incurred. This temporary policy was adopted by the Trustees with enthusiasm, and four thousand dollars have already been raised as a sustaining fund to provide against a deficit for next year, while \$500 has been paid on the deficit of last year.

In the meantime, the courts have passed over to the Trustees the bequest of the late Professor Ida F. Kenyon, amounting to about \$9,000 and \$1,000 of endowments from other sources have been received, making over \$10,000 of endowment received by the Treasurer since Commencement, with prospects of important additions thereto during the current year. The President desires to express his profound appreciation of the hearty co-operation which the alumni and friends of the university have thus shown, with the ed-

ucational policy previously adhered to, and the new financial policy adopted by the Trustees; and he ventures the hope that such continued support and co-operation will be given as will make the new era for Alfred University more glorious than any of its past has been. The immediate financial need for Alfred University is \$100,000 of additional endowment. One-tenth of that sum is already in hand in the past month and but few years should elapse until it is all fully paid, after which it is believed the "Sustaining Fund" will be no longer required.

LIFE'S VISION.

By NATHAN HASKELL DOLE.

I read that in the vanish'd days of yore
Ten thousand Greeks, victorious, tho' defeated,
Across the Asian table-lands retreated,
Beset by insolent foes behind, before;
Fierce heat and fiercer cold, and dearth they bore,
And then, at last, their long, hard task completed,
The far faint blue line of the Sea they greeted,
greeted,
And shouts of "Thalassa!" the welkin tore.

With weakened powers, with Hope and Courage failing
So I, who have these many years contended
With Sin and fierce Temptation's hosts assailing,
While ragged rocks and poisoned brambles tore me,
At last have reach'd Life's light,—a vision splendid,
Eternity's vast Ocean lies before me!

—The Independent.

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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.
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PLAINFIELD, N. J., JAN. 22, 1906.

WHOLE No. 3,178.

DYING.
Life, we've been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear—
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time;
Say not good-night, but in some brighter clime
Bid me good-morning.
—Mrs. Barbauld.

Evolution of National Government
CONSIDERING the marked changes which are going forward in the life of Eastern Nations, it is an opportune time to recall some facts connected with the evolution of national government. That deeper philosophy of history which binds past, present and future in one unbroken unity of cause and effect, is fully and frequently illustrated in such evolutions. The most important consideration in the study of this philosophy is the evidence it gives of Divine guidance—of God in history. If the history of democratic government, as it appears in republics and limited monarchies, be taken up, we find facts like these: Swiss Democracy, as shown in little republics, was evolved from the German village government, without any trace of monarchy. English Democracy, now seen in the limited monarchy of Great Britain, had its beginnings in the Anglo-Saxon village. After the Saxons invaded England, 450 A. D., circumstances made chieftainship prominent. This soon developed into a sort of patriarchal kingship and the evolution and development of the heptarchy, under different kings. This continued until the time of the Norman conquest, 1066 A. D. Swiss Democracy, after some centuries of preparation, came into its present form in 1830-48. English Democracy was fully developed by the reform legislation of 1832. Under both of these the sense of individual freedom was the source from which Democracy grew. At the present time the king's position in England is more nearly that of an officer of the nation than of an absolute monarch. He has three rights: the right to be consulted, the right to encourage the Cabinet, which represents the people, and the right to warn. He may persuade the Cabinet to alter its decisions, but failing in this, he must carry out those decisions. If ordered by an unanimous vote of Parliament to sign his own death warrant, he would be compelled to do it.

During the time of Saxon supremacy and before the Norman conquest, the original Town Meeting, Village Mote, Folkmote, of the Saxons grew into a gathering which represented

the kingdom, known as the Wittenagemot. This was a council of wise men which was practically the law-making power, and which also exercised important judicial functions. The king summoned this Wittenagemot on all important occasions. (This had much in common with certain movements now in progress in Russia.) When Roman Christianity came to England, with the political elements of the Roman Empire embodied in its organization, the Pope, Archbishops, Bishops, Priests, religious orders, etc., of the Catholic Church, exerted no small influence in determining political matters and in developing civil government. The evolution of national government, wherever Roman Catholicism has been strong, or dominant, has always been affected by the church. The lower House of Parliament, the House of Commons, grew slowly from the germ of the Anglo-Saxon town meeting, which was originally based upon agricultural interests, and began in the parcelling out of agricultural territory. In addition to this grew the Shiregemot, which was of the same nature, and was to a Shire what the Wittenagemot was for the whole nation. Each step in this evolution was democratic and each developed, recognized and protected the rights of each person, and of the people as a whole, over against either feudal or monarchical authority. This field of investigation is rich in thought, and in the unfolding of fundamental principles of liberty, political and religious.

French Influence.
The Norman conquest, 1066, overthrew all this, but William the Conqueror was obliged to retain many of the ancient features of the Anglo-Saxon polity in order to sustain himself against his own barons. He cultivated the rights of the people for the support they gave him. The Saxon element was yet strongest among the masses. English speech remained the common tongue and the French element from Normandy was gradually Anglicized. Meanwhile the barons grew contentions, fighting now among themselves and now against the king, who supported the rights of the people and looked to them for help. Through all the time of the Conquest the doctrine of human rights, the rights of manhood, found development. Sometimes the Catholic Church came to the aid of the people. Thus four elements—the rights of the people, the interests of the feudal lords, the interests of the church and religious orders, and the interests of the king, were in constant contention and struggling for final mastery. When William Rufus, who died August 2, 1100, was likely to be overthrown by his own barons, he promised the archbishop to make good

laws in favor of the people and the church. Being sustained by them, his vows were disregarded. Nevertheless, his promises had acknowledged the rights of the people, and he restored, in some sense, the better laws of Edward the Confessor, of a century earlier. Henry I, who died in 1135; Henry II, who died in 1189, and Richard I, known as Couer de Leon, who reigned from 1189 to 1199, each granted charters of more or less importance in support of the rights of the people. These charters, however, were not fully adopted. Then came the reign of King John, of whom, it was said, "he made foul hell yet more foul by his presence," from whom the united barons forced "Magna Charta" in 1215. This document was the first great ripening of civil liberty, and became at once the fountain and the foundation of later English Democracy. In 1265, Simon de Monfort, Earl of Leicester, led the barons in war against King Henry III. The king was captured in that year, and Monfort, the recognized leader, summoned a Parliament which became the basis of the present English government. This was January 30, 1265. He summoned 126 Churchmen, 23 Barons, two Knights from each Shire, and two citizens from each city and borough, to form that Parliament. This scheme was adopted under Edward I in 1295, and became the basis of the present House of Commons. The interests of the people continued to grow under that government and the place of meeting for Parliament was soon fixed at Westminster. Thus it may be said that Magna Charta in 1215 and the House of Commons in 1295 were turning points in the evolution of modern English Democracy. Under Edward III, 1327-77, the Commons were united in one meeting. This enlarged the power of the people and increased their influence in the kingdom.

Two Houses.
The division of Parliament into two Houses was settled in the seventeenth year of Edward III, i. e., 1349. We have not the latest figures at hand, but a few years since the House of Commons contained six hundred and seventy members. Four hundred and ninety-five of these represent England and Wales, seventy-two represent Scotland, and one hundred and three represent Ireland. At that time the House of Lords consisted of twenty-six "Lords Spiritual," and five hundred and thirty-four "Lords Temporal," five of whom belong to the royal line. The "Lords Spiritual" are made up of Bishops and Archbishops. These "Estate of the realm" resulted from the influence which the Roman Catholic Church had, in earlier times, and this element remains as a permanent feature of Eng-