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THE SABBATH RECORDER

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THE DOING.

To try is better than the thing you try for;
 To hope is higher than the height attained;
 To love is greater than the love you sigh for;
 To seek is nobler than the object gained.
 To "wrestle with the angel"—this avails,
 Although the motive for the wrestling fails.

To learn is more essential than the knowing;
 To know is deeper than the wisdom found;
 To live is grander than all life's bestowing;
 To advance, more fruitful than the vantage-ground;
 To give is far more blessed than receiving;
 To tell the truth needs not to force believing.

To speak is voice eternal in vibration;
 To blaze a trail is safer than hewn road;
 To think is power of infinite creation;
 To trust is finer than to see your God.
 To think to act—these bridge the world's abysses;
 To die! No soul has told a soul what this is.

—Ruth G. D. Havens, in St. Louis Globe-Democrat.

If the conception which Jesus had of Himself of the Messianic kingdom must be the basis of conclusions concerning that kingdom, even more must his conception of himself and his work be the standard by which the true character of the Messiah is determined. Jesus began to realize that he was the Messiah, from the time of his experience with the doctors in the temple. But the full awakening of that consciousness appeared in connection with his baptism. We meet two experiences in the baptism and temptation of Jesus for which Jewish Messianism found no place. In that system there is no trace of the idea that the Messiah ought to or would submit to baptism, and no suggestion of anything like the temptation which came to Jesus. On the contrary, the general trend of Jewish Messianism forbade these two experiences. Therefore, we have in them the first point of departure from the character and experiences of the Messiah according to Jewish standards. This fact is particularly prominent when we consider the temptation, for Jewish Messianism held the Messiah to be so much superior to Satan that Satan would flee from all contact with him. Submission to baptism, whereby he placed himself side by side with the lowest of repentant sinners, was also incompatible with Jewish Messianism. These are important considerations which stand at the outset of all attempts to determine the true character and work of the Messiah, as they appeared in Jesus. They are also an important consideration since they open the door to a spiritual kingdom and work, rather than to an earthly and political kingdom. As fundamental experiences that were necessary to the real Messiah, and his work, these stand for fundamental principles and experiences necessary to all who would follow him and share in his kingdom. This is a far-reaching proposition.

EVEN when criticism has done its Deep Messianic most with the Gospel narrative, abundant evidence remains that Jesus quietly but actually and fervently believed himself to be the Messiah. The revelation of his divine commission, which is briefly told in the story of the descent of the Spirit upon him as he came from the waters of the Jordan, contains material for a volume of psychological and spiritual experiences concerning fitness for the work to which he was thus publicly consecrated. But the Mount of Temptation is the place of all others where the consciousness that he was the Messiah, and the evidence of the divine presence and of spiritual power under the fiercest temptations, stand out in bold relief. In this experience, he fought the battle with the Tempter, triumphing at every point. In this spiritual victory, Jesus came into personal touch with all those who become members of his kingdom, and into an actual relationship by virtue of which each one of his followers may become equally triumphant in time of temptation. This victory in the realm of spiritual brotherhood is an actual bond between Jesus and his followers, set over against the political and material victory which Judaistic Messianism expected for the Hebrew nation. Too much emphasis cannot be placed on this relationship between Jesus and ourselves, whenever we are assailed by temptation to do wrong.

It would be well at this point for the reader to consider the Lord's Prayer as the outcome of Jesus' personal experiences, and his idea of the Heavenly Father and of the kingdom of Heaven which he, the Messiah, had come to inaugurate. Such a consideration of that prayer will reveal in it a wealth of spiritual treasures, set forth in brief form, but the more real because of its brevity and all-embracing character. Passing to the various records in the Gospel narrative, we find the statements of Jesus concerning his Messianic consciousness and work carefully expressed. The reason for this is apparent. Those who were first drawn to him belonged to the Zealots, who expected that immediate political revolution and open rebellion against the government of Rome would be inaugurated under the leadership of Jesus. Every consideration demanded that this element be treated with care, and that, as far as possible, the earthly work of Jesus be finished without political excitement, rebellion or revolution. From this point of view, if from no other, there must have been sufficient reason why Jesus was careful in announcing his Messiahship, and why he did not yield to the clamor concerning those wondrous signs of

power that were expected and demanded by his over-zealous followers. In all this is seen how radically different from Jewish theories Jesus' conception of his Messianic work was. Had he yielded to the plans of the Zealots, or fostered their tendency toward revolution, the real work which he was conscious he had come to do would have been thwarted. In no other way is his divine wisdom more clearly shown than in the manner of acknowledging and announcing himself to be the Messiah. His greatness, his spiritual power and the unspoken evidences that he was the Messiah held even the radical Zealots to him, although he did not yield to what their theories and wishes demanded.

It does not seem necessary to repeat here the various passages in which, directly and indirectly, Jesus announced his Messiahship. Matt. 11: 2-6 is a representative one: "Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." The wisdom of that answer will be seen when we consider how carefully the reply of Jesus avoided those points which were likely to foster discontent and rebellion. He also avoided reference to those wondrous signs which Judaistic Messianism associated with the revolutionizing and all-conquering Messiah. This answer is in strict keeping with the conception of Jesus concerning the spiritual nature of the Messianic kingdom and the benevolent, helpful and redemptive work he had come to do. The reader will recall many other expressions and answers of Jesus, all of which indicate the same care that his words should convey the real nature of his work and of his kingdom, and thus correct the imperfect views of those to whom he spoke. Toward the closing days of his ministry, and in connection with the events of the last few weeks of his life, these expressions necessarily became more frequent and definite; but throughout the Gospel narrative the replies he made to constant inquiry concerning the kingdom of Heaven, the work he had come to do, the setting up or restoration of the kingdom; in short, his replies to all inquiries that naturally arose in the hearts of those who held to Jewish Messianism, show that Jesus' conception of his work was wholly spiritual and that he discarded, without antagonizing,

the materialistic Jewish notions concerning the Messiah.

IMPROMPTU EDITORIALS.

In our lyceum days in college a frequent item on the program was "Impromptu Speeches," and some luckless fellow was called on to speak impromptu on some subject, which he might choose at the moment.

The fact of the matter was that there could not be a real impromptu speech. Some knowledge and ideas on the subject were necessary or nothing could be said.

Public gatherings, such as church meetings, and the like, in which there is supposed to be general discussion and exchange of ideas, seem sometimes to be meetings for impromptu speeches.

Now why wouldn't it be good for us all to take upon our minds (and hearts) the problems that confront the denomination—the China and Africa missions, the need of more workers, of more consecration to our work, etc.—and think about them and study them as if an examination had to be passed in that branch?

Our prayer meetings would be far more interesting if each one were prepared (by thought during the week) to express some definite ideas, hopes, resolves, in connection with some definite subject vital to Christian living.

If you have thought deeply, clearly and intently on these things that must be thought out by some one, you will be always ready to talk about them when there is occasion or necessity.

There is great truth in the fact that Jesus "came not to be ministered unto, but to minister"—truth that is especially appropriate in these days when most of us are looking out for ourselves.

ingly for a little while, perhaps, and then say, "I've done my share; let some one else do it." Some one else does, and some one else gets the blessing for it. Those services are not wasted for which we get no thanks or appreciation.

CAN THE "COMMON PEOPLE" UNDERSTAND THE BIBLE?

In these days of much learning, higher criticism, and the like, the man who knows neither Latin, Greek nor Hebrew finds himself at an apparent disadvantage. He reads his Bible, but is told that he cannot rightly understand it nor appreciate it because there are shades of meaning in the original languages that are not in the translation.

Now, there are a good many of us that do not know the original languages of the Bible, and cannot know them. We must take the Bible as it stands written in English, and depend on it for guidance and instruction and comfort.

I believe the Bible was written by inspiration of God. And I do not believe that God would allow His word to be given to us, the common people, in form that would be misleading because of mistakes, or unintelligible because of our lack of college education.

CONFERENCE AT BOULDER.

Hold Conference at Boulder in 1908? Why not? Think it over and see if there are any insuperable difficulties in the way. To be sure, it is a long distance from the eastern churches, and many who attend Conference in the East would be unable to go.

The fact that the Eastern, Central and Western Associations are small in extent of territory in comparison with the Northwestern, South-Western and South-Eastern, keeps Conference in the eastern part of the country the larger part of the time.

The man who is faithful and diligent and thorough will pass many a man who is brilliant. The latter may make a success, the former is sure to

NEWS OF THE WEEK.

The chief news of the week is election news. Hughes' victory over Hearst in New York is of national interest, as Hearst is an avowed presidential candidate and would have won the Governor's chair merely as a stepping stone.

The next Congress will be Republican in the ratio of about 228 to 158. This seems to be an approval of the conduct of affairs by the party thus far, and it also increases the responsibility of the party. With the power firmly in their hands the country will expect wise legislation.

President Roosevelt has started on his trip to Panama, sailing on the Louisiana. It is to be hoped that he will examine thoroughly the condition of things in the canal zone, and we believe that he will.

Lieut. Peary is returning home to this country after having made the "farthest north" yet. He got within 203 miles of the pole. Little by little the unknown is being penetrated.

Northern Manchuria is now reported as free from Russian troops. A Chinese commission is to investigate conditions there with a view of settling trade problems.

The new French premier, Clemenceau, has presented his program to the Chamber of Deputies, which accepted it by a large majority. Among the reforms contemplated are workmen's pensions, an income tax, abolition of court-martial and revision of the mining laws.

A serious mutinous outbreak has occurred at the naval barracks at Portsmouth, Eng.

A famine seems imminent in the Kiangsu province of China.

President Roosevelt has announced several changes in the Cabinet. Secretary of the Interior Hitchcock will retire March 4. He will be succeeded by James R. Garfield, at present Commissioner of Corporations.

Joint statehood for Arizona and New Mexico was defeated by an adverse vote in Arizona. New Mexico gave a majority in favor of joint statehood.

Willis Moore, chief of the Government Weather Bureau, is to be reprimanded because he transferred a printer who would not pay his union dues.

Attorney General Moody has decided to take up the case against the Standard Oil Co. under the anti-trust law.

By an interpretation of the new election law, the Russian Senate has disenfranchised thousands of Socialists in the coming elections for the Douma.

The Pennsylvania Railroad Company has announced a general increase in wages. All employes receiving less than \$200 per month will receive a 10 per cent increase. The number of employes on all parts of the Pennsylvania system is about 180,000 and the increase in pay amounts to \$1,000,000 a month.

HOW MINISTERS ARE DEVELOPED

"DEAR BROTHER:

That the readers of the RECORDER may have something more than general opinions concerning the influences by which men are brought into the ministry, I venture to ask the following questions:

- 1. Do you think that you inherited from your parents, or from other ancestors, a definite tendency to enter the ministry?
2. Under the influence of what church or churches did you determine to enter the ministry?
3. Were you first licensed to preach, if so, how long before you were ordained?
4. How far had you advanced in school work when you were ordained? What work have you done in school or seminary since your ordination?
5. Speaking in general, what was the strongest influence that brought you into the ministry?
6. What is the present head of the church under the influence of which you were first licensed to preach the gospel?

These add any other items not called for by the foregoing questions that will throw light on the causes and influences that have brought you into the place you now occupy.

Rev. Madison Harry, of Westerly, R. I., says:

"I had four uncles on my mother's side who were preachers, but none farther back than I know of, though my grandfather was a very religious man, and a diligent student of the Bible. On my father's side, I am not aware that there were any ministers among my ancestors. Whatever tendency I had from them to enter the ministry was their moral influence, of which I had very little from the uncles with whom I had little intercourse. The fact of my uncles being ministers, and some religious impressions in early years, perhaps, contributed somewhat ultimately to influence me in the direction of the ministry. I was brought up mainly under the influence of the United Brethren in Christ and was converted in the second year of my school life in Westfield College, Westfield, Ill. In that revival seventy-five or eighty persons were saved. It was a meeting of great power. Four of the converts entered the ministry. My own conversion was the most real, certain and vivid experience I ever knew. I was licensed to preach more than six years before ordination. The United Brethren require a three years' course of study and reading before ordination. But sickness and great prostration in health almost wholly prevented me from further study for several years, and hence I was not ordained until I became identified with the Baptists at Loveland, Col., in 1879. I completed a 'scientific course' and one year in Greek at Westfield. I have done no work in school or seminary since, not because I did not intend so to do, because health and means have prevented. The strongest influence that brought me into the ministry was, first, my great desire to make this world better, and in no calling could I see that such fundamental and regenerative work for it could be done as in the ministry; and second, and chiefly, every other calling, however tempting, was shut out from me by gloom and darkness, as I contemplated them. But I never asked for license nor ordination. These were suggested and urged by interested brethren. Besides these, the deep spiritual condition of the church where I was converted contributed much to that state of mind which impels men into the ministry. 'A sanctified education' was much emphasized in that school. The occasional information I have of the present condition of the United Brethren would indicate that they are quite as progressive as when I was affiliated with them, having increased from about 150,000 to 260,000 or more. From what I learn of them they have fifteen or twenty schools, one seminary, and are conspicuously evangelistic. They used to aim to have at least one protracted or revival effort at each preaching place. A good plan. Perhaps, 'the other influences that have brought me into the place I now occupy' are sufficiently covered in the preceding and need no further remarks.

Rev. Alvah Davis, Verona, N. Y., says:

My mother died when I was but a child, but I believe the desire to be a minister was born in me. I was a member of the Middle Island (W. Va.) Church, though I cannot say that it was the influence of that church that led me to the choice of the ministry. I was never licensed to preach. I spent two summers in Quartet Work; supplied the Portville Church for about eight months; and was pastor of the Verona Churches (my present pastorate) for five months before my ordination. My early decision was due to the influence of my grandfather, Uncle Sammy Davis, and a consecrated school teacher. The Middle Island Church, though somewhat reduced in numbers, is still an active church, but pastorless. The influence of the General Conference at Salem in 1897, together with that of a very dear aunt, coming to me at a time when I was considerably discouraged, led me to a definite decision, and I entered Academy the same year.

Rev. G. H. F. Randolph, of Fouke, Ark., writes:

"Perhaps I inherited a tendency to enter the ministry from my ancestors. The church at Salem, W. Va., influenced me in the determination to enter the ministry, if any church did. I was never licensed to preach. I was ordained after completing a course in college and the theological seminary. After my ordination I took a post-graduate course of one year in Union Theological Seminary in New York. The strongest influence which led me into the ministry was a 'Divine call' in the very earliest impressions of my life. The present state of the church where I am pastor is progressive. I believe"

to the brief replies given by Mr. Randolph, our readers will recall the fact that he spent some time in missionary work in China, and that he is now missionary pastor and superintendent of Home Missions in the South-West.

Rev. Clayton A. Burdick, Westerly, R. I., answers:

"Although my father was a minister and three of my mother's brothers were also ministers, I have never considered that the tendency for that work was inherited by me. Perhaps I am not conscious of what I inherited in that direction. The tendency was late in showing itself for it was not until I was twenty-five years of age that I considered it best for me to enter the ministry. The church at Utica, Wis., was very helpful to me as it was to everyone who considered entering the ministry. I was licensed to preach about six months before I was ordained. I was a graduate of Albion Academy before my ordination. I have taken no school work since my ordination except some post-graduate studies in Union Theological Seminary, New York. On the human side, the influence of my brother, Rev. G. W. Burdick, and of my cousin, Rev. F. O. Burdick, together with the goodly and helpful suggestions of a large number of the members of the Utica Church were the strongest influences which brought me into the work. One of the most powerful reasons was the lack of young men who seemed ready to enter the ministry. Probably that had more to do with my final decision than any one other thing, excepting, of course, the influence of the Holy Spirit which brought the whole question to my mind. Of course the influence of a Christian home in which all the members were Christians must have been one of the great influences which determined my character and choices. The work of the church at Utica, Wis. as a church is finished."

THE MISSION OF SONG.

E. D. VAN HORN.

Read at the Semi-Annual Convention of the Western Association at Independence, N. Y., Oct. 26, 1906.

The design and aim of this Religious Convention suggest that class of song which the committee had in mind when they assigned the subject of this paper. I shall not, therefore, attempt a historical or a philosophical treatment of the subject, but content myself with making a few suggestions, which I hope will be timely and helpful regarding that music which has a large place in the religious life and worship of our people today.

It is a matter for deep regret that the music furnished at religious conventions, associations, and conferences is oftentimes of such a nature that it gives rise to just and pertinent criticism. It is also a matter for regret that the choir leader, now and then, and more frequently the singers filling a place in our Sabbath morning services, are there for other reasons than a desire to render to God a service. The fact that ambitious and unscrupulous musicians (?) are invited, and even hired, to praise God for us, accounts for some of the problems with which the church has to deal; problems which frequently involve what a certain prominent lecturer calls "the whole war department of the church." What a pity it is, that now and then there should be a church where the mission of song is so lost sight of and the singers so void of love and the other Christian graces that envy, jealousy and even wrangling should be indulged in, and the war cloud made to hang over a place where a halo of glory should hover and glad songs of praise and love ascend to God? I have a feeling that we are too careless about this part of our religious service. We do not exalt, as we should, the high and holy calling of the Gospel singer. We ought to impress upon our singers everywhere that an opportunity to sing in a religious service is a heaven-sent opportunity to bear the Gospel message in song to a hungry soul, or at least to render an acceptable service to God.

I wish to call attention to the mission of song with respect to its aim.

I. Negatively. One might easily infer that the impression prevails among singers that the music department of the church was organized for another purpose than that of divine worship, so at least we might think from their actions. No, the religious service is no place for ambitious singers to display talent or skill, nor is it a place for show or parade. But on the other hand, it is a place to bear the good news in song, as St. Paul says, "Let the message of Christ dwell in your minds in all its wealth, bringing all wisdom with it. Teach and admonish one another with psalms and hymns, and sacred songs, full of the loving kindness of God, lifting your hearts in song to Him. And whatsoever ye say or do, do everything in the name of the Lord Jesus; and through Him offer thanksgiving to God the Father." If I were preaching a sermon on this subject, this would be my text. For herein is set forth not only the whole purpose and aim of song, but the condition of heart from which the song is to come. As I am discussing the aim of religious song, I will pass over the first part of the verse and take that up in a different connection. The passage which I just read plainly teaches:

(1) That it is one mission of song to instruct. The service of song from the very beginning of Christianity has been a very prominent and important part in all religious service. Its bearing upon the teaching of doctrine and the promulgation of Gospel truth is great. Dr. Johnson once said, "If I were allowed to make the ballads of a nation, I care not who makes the laws." What is true in this sense is more true in regard to the songs of the church. He who makes the songs of the church needs not care who makes the creed. The message that is borne to the people in song will often make the greatest impression. I venture that in a degree which we little realize the religious beliefs of people are molded by the teachings of the songs which they hear and sing. The first impression I ever received regarding the relation of earth and heaven came to me while hearing my grandfather singing in a prayer meeting, "On Jordan's stormy banks I stand and cast a wishful eye." This picture became a part of my early religious belief. Earth was a sort of storm-swept wilderness upon the edge of which Christians stood longing for some way to get over the river into heaven. As this was the only source of my religious instruction, my religious belief became more firmly fixed when I heard sung in prayer meeting, "This world is a wilderness of woe, this world is not my home." While such teaching has largely passed from our vocabulary of song the fact still remains that our sacred hymns are the source of much of our religious instruction. It is not within the province of this paper to criticise the doctrines and teaching found in the sacred songs, they are for the most part evangelical, but this I do want to impress, the opportunity which is presented in this department of our public worship for religious instruction. When Paul said, "Teach and admonish one another with spiritual songs and hymns," he recognized the power of a service which we have lost sight of and have allowed to degenerate into a mere form of entertainment. Pastors, teachers, and brethren, let us enforce upon the minds of our singers everywhere that when they stand before a congregation they have an opportunity for religious instruction, like that of the pastor from the pulpit.

for the misuse of which they will be held accountable.

(2) It is the mission of song to awaken religious emotion. The song which does not awaken the soul to nobler thoughts and aspirations has failed in its mission. How many hearts have been touched and quickened to action by a message that came through a song. Thousands of men and women have listened to the Gospel message in song who perhaps would never have heard it in any other form. There is something in the song itself, as well as in the words, which touches and plays upon the very heart strings of human nature. Feelings of envy, hatred, and bitterness have been softened and mellowed under the influence of some song. I can remember in my own life when the unkind and bitter thoughts wrangling in my breast have been turned to tears of penitence and remorse under the divine touch of a song. Or, perhaps, as is more often the case, hopes are revived, and the nobler and better self is awakened to deeds of kindness and love. I saw in a musical magazine not long since, that in an examination of the criminals of a certain large penitentiary not one was found to be in any degree a musician or had, to any extent, been under the influence of music. This is a powerful testimony to the ennobling influence of music upon the human heart. Music lifts the soul nearer to God and thus fits it for usefulness and heaven.

(3) In sacred song is the expression of a religious sentiment. Indeed this point is important. The order of music which does not have for its real purpose the expression of a religious sentiment should have no place in a religious service. This sentiment may be one of confession and penitence as "Lowly at thy feet;" it may be a sentiment of prayer and supplication as "Help me to be Holy, Oh Saviour divine;" it may be a sentiment of thanksgiving and praise as "Praise God from whom all blessings flow;" or "All hail the power of Jesus' name." Whatever the sentiment, I would have the singer, whether alone or in a group, to remember that he is not only expressing his own sentiments, perhaps, but it may be those of the entire congregation.

II. In view of these facts the question naturally arises who shall stand before the public and sing, or, as a member of the choir, who shall stand as a leader of the congregation in this part of our public worship? In expressing my desires and ideals I wish you to keep in mind what I have said about the rendering of sacred song, namely, that it is an act of worship, and has for its purpose (1) Religious instruction, (2) The awakening of religious emotion, and (3) The expression of a religious sentiment. I also want you to know that I am willing to make all proper allowances for human imperfections, of which perhaps none of us are free. I shall again look to my text for the necessary qualifications for this important position. "Let the message of Christ dwell in your minds in all its wealth, bringing all wisdom with it. Teach and admonish one another with psalms, and hymns, and sacred songs, full of the loving kindness of God, lifting your hearts in song to Him. And whatsoever ye do, do everything in the name of the Lord Jesus; and through Him offer thanksgiving to God the Father." There are two sentences in this verse which fully describe the condition of the heart, out of the fullness of which we are to admonish, teach, and lift our songs in praise and thanksgiving to God the Father. These two sentences are: "Let the message of the Christ dwell

in your minds in all its wealth," and "Full of the loving kindness of God." If I were attempting to set forth the qualifications for the Gospel ministry, what more could I say than is expressed in these two sentences? And yet they are the qualifications for the singers of sacred music. "Let the message of the Christ dwell in your minds in all its wealth," and "full of loving kindness." Since reading the story of the Welsh revival of two years ago, I am convinced that such was the condition of the hearts of the Welsh people. With the hearts of Christian people full of the message of the Christ in all its wealth, and full of loving kindness Wales burst into one grand song. The revival was worked out in song. Moved by the Spirit men sang and sang, and on the billowing waves of the Welsh song thousands were born into the kingdom of heaven. G. Campbell Morgan says, after visiting the revival, "The church is everywhere singing and praying and offering praise, and pleading with God. . . . and while she is praising and singing plaintively in Welsh such songs as "Oh the Lamb, the Gentle Lamb, the Lamb of Calvary," or while the church is singing of the love of God, men and women are coming down broken-hearted, sin-convinced, yielding themselves to Jesus Christ." I would to God we could have such a revival of religion in America. When I hear the cold, lifeless, stilted songs falling from the lips, not the hearts, of singers who care nothing for religion, and make no pretention at a Christian life, and in some cases singers whose lips and breath are foul with tobacco and whose lives are known to be morally bad, I feel like praying God to save us from the blighting influence of cold formalism and entertainment. It is not enough that a man can sing, to stand in public and offer songs of prayer, supplication, thanksgiving, and praise for me. The man who does not have the message of the Christ dwelling richly in his own heart cannot touch the heart of another or lead others in thought higher than himself. Water will not rise above its own source. It is what a singer is that makes the message count. The man who does not feel in his own heart what he is saying will not make others feel it. I would rather hear the message from a poor singer, whose life corresponds with his message, than to hear it from the finest singer in the world, whose life was known to be morally bad and the message came merely from the lips.

I hope no one will misunderstand me and think I do not appreciate talent. I do appreciate talent, and the more the better. But what I do plead for is the message of Christ in song from a full heart. Then will our services glow with warmth and the message will be preached from singer as well as from the pulpit, and both will be more abundantly blessed. If I could, I would like to hang this text over every choir loft, yes, write it on the heart of every singer, "Let the message of Christ dwell in you in all its wealth and full of the loving kindness of God lift your hearts in song to Him."

EDUCATION SOCIETY BOARD MEETING.

The regular quarterly meeting of the Executive Board of the Seventh-day Baptist Education Society was held at Alfred, N. Y., Nov. 4, 1906, at 3:30 p. m. Present: Prof. E. M. Tomlinson, Dean A. E. Main, Prof. A. B. Kenyon, Prof. W. C. Whitford, Rev. J. B. Clark, V. A. Baggs.

The President, Prof. E. M. Tomlinson, called the meeting to order, and prayer was offered by Prof. W. C. Whitford.

The Treasurer, Prof. A. B. Kenyon, presented

his report for the first quarter, fifty-second year, Aug. 1 to Nov. 1, 1906. Report was adopted.

Voted, That we pay to the Treasurer of the Alfred Theological Seminary \$650.00, and to the Treasurer of Alfred University \$400.00 for the General Fund.

On motion, voted that we pay the RECORDER Press bill of \$45.00 for two hundred reports to Conference.

A communication from Dean A. E. Main, President of the General Conference, advised that a half day will be given this Society at the next Conference; also requested that a program be sent him.

On motion, it was voted that the President, Prof. E. M. Tomlinson, Corresponding Secretary Dean A. E. Main and Prof. W. C. Whitford be a committee to prepare a program for that session, to be submitted to the President of the Conference.

Adjourned.

V. A. BAGGS, Sec.

EDUCATION SOCIETY.

TREASURER'S REPORT.

First Quarter, 52d Year—August 1 to November 1, 1906.

I. REVENUE AND EXPENDITURE.

DR.	
Balance on hand August 1, 1906:	
Seminary Fund	\$ 611 29.
General Fund	393 39—
Interest on Bonds and Mortgages:	\$ 1,004 68
Alfred University	270 00
W. C. Belcher Land Mortgage Company	72 00
Mrs. S. D. Burdick	3 00
J. A. Cozby	27 50
Farmers' Loan and Trust Co.	12 50—
Interest on Note:	
Alvord B. Clarke	30 00
Profit on Stock:	
Alfred Mutual Loan Association	400 00
Interest on Theological Endowment Notes:	
Mrs. George H. Babcock	\$ 25 00
Samuel F. Bates	1 51
Mr. and Mrs. Geo. N. Burdick	20 00
W. H. Crandall	5 00
William R. Crandall	5 00
O. Davis	5 00
Theodore L. Gardiner	5 00
E. E. Hamilton	3 75
S. P. Hemphill	5 00
E. E. Hyde	5 00
James R. Jeffrey	5 00
A. E. Main for D. C. and G. A. Main	3 01
George W. Post	3 00
Mary E. Rich	10 00
Adelia L. Robinson	4 50
Mary E. Santee	2 75
O. D. Sherman	5 00
Mrs. A. R. Sheppard	5 00
M. G. Stillman	5 00
Silas S. Thomas	5 00
Sara R. Wander	3 75
Wayland D. Wilcox	10 00
William E. Witter	25 00
C. J. York	5 00—
Contributions for Theological Seminary:	
(a) From General Conference	\$ 77 47
(b) " S. D. B. Memorial Fund	5 00
(c) " Churches:	
First Brookfield, Leonardsville, N. Y.	1 00
Cumberland, Manchester, N.C.	1 50
Friendship, Nile, N. Y.	7 42
Hornell, N. Y.	1 74
Little Genesee Y. P. S. C. E.	5 00
Pawcatuck, Westerly, R. I.	11 31
Plainfield, N. J.	25 04
West Edmeston, N. Y.	6 42
West Edmeston, N. Y., Sabbath School	1 00
	\$ 60.43—
	182 20
Total	\$ 2,179 85

Alfred University	\$ 60 00	
Natural History	315 00—	375 00
General Fund	25 00	
Accrued Interest on Mortgage Purchased	16 20	
Stamped Envelopes	25 00	
Salary of Treasurer	688 96	
Balance on hand November 1, 1906:		
Seminary Fund	449 69—	1,138 65
General Fund		
Total		\$ 2,179 85

II. PRINCIPAL.

DR.	
Balance on hand August 1, 1906	\$ 26 29
Bond and Mortgage:	
J. A. Cozby, per W. C. Belcher Land Mortgage Co.	500 00
Matured Stock:	
Alfred Mutual Loan Association	800 00
Theological Endowment Notes:	
Theodore L. Gardiner	100 00
E. E. Hamilton	10 00
George W. Post	60 00
Adelia L. Robinson	20 00
Mary E. Santee	10 00
O. D. Sherman	100 00
Joel J. Witter	30 00
William E. Witter	500 00—
830 00	
New Endowment:	
Greenmanville S. D. B. Society	250 00
Total	\$ 2,406 29

CR.

Invested in Bonds and Mortgages:	
W. C. Belcher Land Mortgage Company	\$ 500 00
Helen M. Crandall	1,800 00—
2,300 00	
Invested in Stock:	
Alfred Mutual Loan Association	95 00
Balance on hand Nov. 1, 1906	11 29
Total	\$ 2,406 29

III. CONDITION OF ENDOWMENT.

(a) Productive:	
Bonds and Mortgages	\$36,800 00
Stock	2,298 14
Notes Receivable	2,175 00
Theological Endowment Notes	5,010 00
Cash	11 29—
46,294 43	
(b) Non-productive:	
Old Endowment Notes	10,944 43
Pledges	237 50—
11,181 93	
Total	\$57,476 36

IV. INCREASE OF ENDOWMENT.

Greenmanville Seventh-day Baptist Society, per George H. Greenman, Trustee: "For Benefit of Alfred University".... \$ 250 00

V. LIFE MEMBERS ADDED.

Rev. Theodore L. Gardiner, North Loup, Neb.
Mrs. Theodore L. Gardiner, North Loup, Neb.
Dr. George W. Post, Chicago, Ill.
Mrs. George W. Post, Chicago, Ill.
Adelia L. Robinson, Shiloh, N. Y.
Joel J. Witter, Brookfield, N. Y.
William E. Witter, Oneida, N. Y.
Mrs. William E. Witter, Oneida, N. Y.
Respectfully submitted,
A. B. KENYON, Treasurer.
ALFRED, N. Y., November 1, 1906.

Examined, compared with vouchers, and found correct.

J. BENNETT C. CLARKE,
E. E. HAMILTON,
Auditors.

POISONOUS REPTILES OF THE UNITED STATES.

A late number of *The World To-Day* contains a finely illustrated article on "Poisonous Reptiles" from which we extract the following instructive paragraphs:
"Of the two poisonous reptiles found in the northeastern portion of the United States, the copperhead and the timber rattlesnake, the former occurs generally in mountain and farmland districts while the rattlesnake is almost synonymous with high, rocky ground, principally fre-

quencing broad ledges where fissures and shelving rocks offer numerous retreats. Within two miles of a well-known summering resort in Pennsylvania stands a picturesque mountain in full view of the numerous hotel verandas. Fortunately, it is surrounded by veritable moats of river and swamp, deterring the summer guests in making ascents to the not over-lofty summit. On this ledgy hill the writer has captured many rattlesnakes. Indeed, the reptiles were so numerous there was little novelty in catching them. Year after year he has found conditions the same, though the woodmen think little of slaughtering several hundreds of the reptiles every autumn as the snakes congregate about the 'dens'—the hibernating quarters. And this mountain is mentioned merely as a sample of actual conditions in the Berkshires of Connecticut and Massachusetts, and in the mountainous districts of New York and Pennsylvania. Both Pike and Wayne counties in the latter state appear to be a paradise for rattlesnakes which literally swarm along the ledges of many hills. In every instance the places frequented by the snakes are of little use or interest to man except during the hunting season, and then the snakes have retired for the winter.

"The snakes mentioned are the only reptiles in any way venomous to be found in the New England and the Middle Atlantic States. If we include the lake region and the Ohio valley we must consider another species of rattlesnake, known as the massasauga. South of central North Carolina, conditions change. In the southeastern United States we find the water moccasin, the pigmy rattlesnake and the diamond rattlesnake. The latter reptile is the most dangerous serpent inhabiting the United States, and grows to a length of eight feet. All of the southern species are abundant. Moccasins swarm in the swamps and sluggish waterways, while the diamond rattlesnake is a creature of the hummocks, prowling by night. But these are not the only poisonous reptiles of the Southeast. There is a beautiful little serpent that is slender-bodied like a harmless species, while it is vividly ringed with scarlet, yellow and black. This is the coral snake (*Elops fulvius*), the personification of everything in the reptile line that is innocent and pretty. In addition, the copperhead and the timber rattlesnake range to the northern portion of the Florida peninsula."

GOOD HEALTH AND GODLINESS.

That good physical health promotes mental and spiritual strength and purity is well known. *The Public Ledger*, Philadelphia, lately said:

"The first wealth is health. In glancing through the literature of admonition and exhortation one may read the most eloquent of homilies directing people to be cheerful, to be hopeful, to be goodnatured and to avoid peevishness, irascibility, melancholy and despair; but the task of being hopeful is a very difficult one to accomplish when the circulation is sluggish, the digestion bad, the lungs wheezy, the heart weak, and the physical being relaxed and inefficient.

"Nine-tenths of the misery of the world and half of the crime are due to the fact that the bodies of men and women are not in prime health. A majority of the worry in the world is perfectly useless. People borrow trouble by cherishing forebodings of evil to come. When the evils do come the sufferers are generally surprised to find that they surmount the troubles somehow, and then discover that the most forbidding feature

of the affair was the senseless worry in anticipation of the troubles.

"People in good health do not have these useless worries. They do not sap their strength and vitality by permitting the canker of worry to invade their lives. They smile at the world and the world smiles back at them. Trifles make up the happiness or the misery of life, and the man who is healthy in mind and body dismisses the trifles without an effort."

GAMES OF ANIMALS.

There are many instances on record of dogs having taken to coasting down snow slopes. But the dog is a domestic animal, and a marvelously imitative one; so for the purpose of proving animal play he must in this case be put out of court. Humboldt speaks of having seen a tame capuchin monkey riding a pig. The monkey would wait about in the morning till he could catch a pig, spring upon its back, and ride off with every symptom of delight, clinging so tightly that poor piggy, do what he might, could not free himself of his encumbrance. Once he had secured a mount nothing would induce Master Capuchin to give it up. Even when the pig was feeding the monkey kept his seat. The lemur is not a monkey, but a very near relative. A white fronted lemur belonging to Broderick, the naturalist, used to have tremendous games with a tame beaver named Binny. Macky, as the lemur was called, would play "tag" with Binny, touching his great flat tail with one finger and dancing round and round the heavy, amiable beast, while the beaver with elephantine playfulness would charge Macky with all his might, but, of course, never coming near the airy sprite. One day the two were left alone together. In the room was a linen press, and some careless person had left the doors open. Half an hour later the beaver was found snoring happily on a comfortable couch of piled-up tablecloths, sheets and napkins, while close beside him, his head pillowed on the beaver's soft fur, lay Macky, also sound asleep. The writer once owned a pet American raccoon. The little creature formed a firm alliance with a black kitten, and the games those two had beggar description. Hide and seek around the coon's kennel and a pile of barrels was the commonest play. No one could watch the two without feeling positive that they enjoyed the romp and understood one another's movements just as well as any two children ever did. One day in her wild excitement pussy ran onto a springboard stretched out over a pond and fell in. What did the coon do but deliberately follow! There was apparently no intention of rescue, and in any case the cat was ashore again in a few strokes, for cats are very fast swimmers. *Strand Magazine*.

A LITTLE CHINESE CHRISTIAN.

This pretty little story is told of a spelling class in China: The youngest of the children had by hard study contrived to keep his place so long that he seemed to claim it by right of possession. Growing self-confident, he missed a word, which was immediately spelled by the boy standing next to him. The face of the victor expressed the triumph he felt, yet he made no move toward taking the place, and when urged to do so, firmly refused, saying: "No, me not go; me not make Ah Fun heart solly." That little act implied great self-denial, yet it was done so thoughtfully and kindly that spontaneously came the remark: "He do all same as Jesus."—*Selected*.

Missions.

REV. EDWARD B. SAUNDERS, Corresponding Secretary
Ashaway, R. I.

THE "P. S. A." MOVEMENT.

While in London on First-day afternoon with Bro. Witter I attended a meeting for men. It was held in Christ Church where Rev. F. B. Meyer has been the pastor for at least fifteen years. The church is located in a very unpretentious portion of the city, just where it is most needed, among saloons and old dingy dwelling houses with no lawn or even suitable room for a front yard. They are streets lined with poorly clad, dirty little children. I more than suspected from appearances that we were not in the vicinity of any church. I was reminded of Christ's prayer for His disciples, when He prayed "not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." It was in a locality like this that a man named John Blackhan founded the "Pleasant Sunday Afternoon" men's meeting, now known as the "P. S. A." movement. There are in all some 1,700 of those meetings or societies being conducted, with an attendance of 200,000 men. We were at the church in time to see the men and boys coming from all directions, gathering in front of the church, shaking hands, getting acquainted with new members and introducing them to their friends. We stood and with them enjoyed this fellowship. They began at once to "talk business," for they were on the King's business. There was no talk of worldly things so far as I heard; the men bore the look of having had all the struggle with those things they wanted. They came here for something else. I felt nothing of the frigid etiquette here which I had in all of the morning services which I attended in London. You have felt this atmosphere without going to London.

I know of one reason "why men do not go to church." It is not congenial, and it is not always their fault.

Hundreds gathered, took their seats in the church and at once joined in the service of song. Could they sing? No one was there to stare at them when they tried, and say by their looks, you are making a discord. Between the old hymns which were sung the men led in prayer. Men bowed their heads reverently. The prayers came from the hearts of saved men. They were made for those about them who were unsaved. The men felt it and we felt it. This service continued for half an hour in charge of business men. Then followed a short message by Pastor Meyer. The text was "Peter in prison," but the theme was "Peter set free." As he closed he asked the men who were in the prison house of sin and wished to be set free to join him in prayer and ask the same help which set Peter free; and then go back to work on Monday morning free. Men about us shook with feeling, conviction, and some were saved. Do you believe in this power?

Mr. Meyer usually comes to America during the summer and preaches at Northfield. When he returns the men are so glad to see him that they often present him with some costly gift. They are poor men, and he made them promise that they would not do this one year. When he returned they had prepared a present as usual, but of entirely another kind. It was a book, and each leaf a letter from some member of this meeting who was once a fallen man. I give you two of those letters just as they are given by Mr. Meyer and printed in *The Record of Christ*

Work: "I thank God for making me a happy P. S. A. brother I have taken your advice and given up all of my old habits and taken God as my elder brother which is the best step I have ever taken. God give you grace and courage to hammer at every brother's head till they take our loving saviour as their elder brother."

"It is now just over two years ago that I joined the P. S. A. God be praised that He gave me the desire to come to Christ Church. Previous to coming, I had been a great drunkard, having had experience in Public Houses as Barman, &c., it was there that I mature the taste of liking for alcoholic drinks, and it is beyond dispute that I have worked in twenty two different Taverns, and was discharged solely through drunkenness from them all except one. I lost my good name, I lost my self respect. I lost all sympathy from all my own people, and was a source of great anxiety and trouble to those near and dear to me. But now sir praise God for all His goodness to me, that is all past and blotted out by his precious blood, Glory be to God. I am pleased to tell you that I am pledged Abstinence ever since I joined the P. S. A., and thank God He has enabled me to keep it and I trust He will so long as "He gives me breath." I am thankful to say that I have now regained my lost character. I have been restored to the love and kindness of my own people, and my faith is that in God's own good time that all things will come right."

A great change comes over the men when they are brought in and devote themselves to the going out after others. A man who had been away from the meetings for some time said to Mr. Meyer, "You still have a very fine meeting but they are of a more respectable class than formerly." "No," he replied, "you are mistaken; they are the same men, but instead of clothing the publican and his family, they have learned to save their money for home consumption." Mr. Meyer asked them one day to come again in the old muffer as they did when poor, that the new comers might feel at home, who came "as they were" without linen. It was said to be a touching sight to see them in their former attire that the old mate and friend might be encouraged to come "just as he was." Nearly all bad habits finally have to go, and among them, the use of tobacco. They are organized into committees, they go among the sick and dying, carrying comfort, food, and praying with them.

Attempts have been made to capture this movement and introduce worldly pleasures, lectures and things to amuse, but only the Gospel satisfies the sin sick man. This movement was started in the old country about the time the men's meeting was started with us in our revival work in this country. One or two of them are still living. I wish we had the spiritual vitality to reopen them and plant them in every locality where there are unsaved men. Who will start a "Pleasant Sabbath Afternoon" meeting?

A national convention of the "P. S. A." has just been held in London.

"Character is an oak—it grows slowly; reputation is a mushroom—it grows up over night."

THE DEBT OF THE BOARD.

The following letter has been sent to over forty of the churches which have so kindly responded to the call to assist in paying the debt. The list of churches will of course be much larger before the first of December, when we hope to publish the list, together with the amount which each one has subscribed.

Dear Pastor and Brethren at

Dear Brethren:

I write to thank you for the prompt and generous response made to the call of the Missionary Board to assist in paying off the debt of \$25,000.00. I enclose a few pledges to mail to non-resident members in case there should be such.

If you have no objection, we would like to publish the name of your church with the amount subscribed in the *SABBATH RECORDER* by December 1st, among the list of churches. If your pledge has been increased, please report it to me before Nov. 20th.

The amount now pledged by forty of the churches is \$3,500.00. The other churches will no doubt do their part, and thus we hope cancel the entire debt. We expect the Board will commence the work of 1907 under circumstances most favorable in this respect for many years. Let us remember to count this among our many blessings, in our Autumnal Thanksgiving to God.

In behalf of the Board, again we thank you, for giving the *Cause of Missions*, its rightful place, the right of way, in the Church of Jesus Christ.

Your brother in Christ,
E. B. SAUNDERS, Cor. Sec.
ASHAWAY, R. I., Nov. 6, 1906.

WHAT JEANNETTE MISSED.

"No, I didn't take Jeannette with me when I went to England last summer," said Jeannette's aunt, Miss Graham, talking to a friend.

"Such was my intention until after her visit to me in Washington during the winter. I found her one of those unpleasant persons who think it looks countrified to show surprise or pleasure at new things. When I took her to the Corcoran Art Gallery she merely said that the collection was finer in the Metropolitan Museum. The library of Congress has too much gilt in the mural decorations, and the Capitol was not so imposing in its appearance as it ought to be, according to her ideas.

"At the churches the music was not so fine as she had heard in a small inland city church near her village home, which some minister who had traveled much said was the finest he had ever listened to, either in Europe or America.

In addition to her disparaging criticisms I was obliged to listen to her gossip of the small village where she lived until I was tired and bored. Her family, her friends, her neighbors, and herself were assumed to be of as supreme importance to the world at large as they were to Jeannette. She would wait, with impatience, for me to finish some remark and answer with something quite irrelevant, concerning her own affairs. Before she went home I said to her, frankly:

"My child, you are in a fair way to become a very disagreeable woman. Don't you know it is only polite when people take the trouble to show you about a new, or strange place, to try to see only what is attractive? You will not be accused of provincialism for simple appreciativeness. I advise you to cultivate the quality of being appreciative. And you should try and interest yourself in general matters, when you are with strangers, at least. While, by virtue of our kinship, I am interested in all that concerns you, I grow weary of hearing you harp continually on one string—yourself, and your own affairs. You ought to learn to talk about books and current events; to listen more to the conversation of your elders."

"Jeannette cried, and went home feeling hurt and resentful, not dreaming what she had missed when I went to England without her. I'm sorry for her. If she doesn't reform she is bound to become a soured, disappointed woman, and that bad habit of criticism and comparison will spoil her enjoyment of any pleasures that come her way. Don't you agree with me?"

Woman's Work.

FRANK A. HARRIS, Leonardville, N. Y.

A COUNTRY.

W. E. SWANN.

There is a land that lieth not in shadow
Albeit sun and moon are all unknown;
Its light is from the Lamb of God, who sitteth
Upon his Holy throne.
Tall lilies may not stand along its borders,
Nor roses by its winding pathways glow;
Its healing leaves, on deathless trees are sweeter
Than any flower we know.
Who pluck its fruits shall never faint with hunger,
Who taste its fountains, pain and thirst forget;
Green are its fields and by its sacred river
Peace hath her white tent set.
They who are sick of sin long for its portal
And seek the path by saints and martyrs trod;
They who love truth desire this Heavenly country
And God is called, Their God.
ROULETTE, PA., Oct., 1906.

Down through several generations has come a little story which may be familiar to RECORDER readers, but will bear repeating. A tailor lay dying. When he realized that the end was near he asked that his brother tailors should be called to his bedside. "I wish to tell them," he said, "how to become rich." So the brother tailors were called and responded with alacrity to so promising a summons. When they were all assembled and waiting expectantly the dying tailor looked upon them and said: "Always remember to tie a knot in the end of your thread."

Now, you who smile at this and turn away and forget it are the ones who need to heed and put into practice the subtle teaching of the little story. Its value is by no means confined to the honorable body of tailors and seamstresses. How many a public speaker goes serenely on, trailing the thread of his discourse through an hour of time and multitudes of words, but fails in coherence and convincingness because he did not tie a knot in the end of his thread—he had no fixed point of departure; in short, he failed in definiteness. Teachers sometimes labor a whole class hour and pupils are no better off at the close than at the beginning because the teacher failed to establish some fundamental fact or principle to which all the rest might be related. To be concrete, many a boy and girl flounders hopelessly through the "cases" of percentage and emerges at the end with a hazy notion of dreadful difficulties, all because the teacher neglected to fix beyond all slipping the two or three principles which render all the rest intelligible. Housekeepers do the same sad thing, the day's work drags and hangs, nerves are worn threadbare and tempers rise to the surface, all because each task in its turn is left partly done—beds are made but the room is not put in order, the cooking is done but utensils not put back in their places, and so on through the day. Nothing is finished definitely, so that one's mind may be entirely at ease about that matter. The housewife, perhaps, more than anyone else, needs to learn the lesson of definiteness—of finished work (that is, of finished sections); in fact, needs to learn how to grow rich in time, in serenity, in comfort, by learning to tie a knot in the end of her thread.

The Women's Benevolent Society of the Seventh-day Baptist Church of Leonardville, at its last business meeting, voted to give to the church \$50 toward the sum they wished to raise for the debt of the Missionary Society, and the money has been paid into the hands of the collector.

OCTOBER MUSINGS.

A "SHUT-IN."

"A wealth of beauty meets my eye,
Yellow and green, and brown and white,
In one vast blaze of glory fill
My happy Light."

The mellow splendor softly falls
On morning mists and evening dews,
And colors trees and flowers and clouds
With thousand hues.

The soul of beauty haunts the heavens,
Nor leaves for long the warm-faced earth,
And like a mother, the kind air,
To life gives birth."

We watch all this loveliness from our window and door, and sometimes, just as the day is melting into night, while yet the tints of the sunset linger, we sit on the veranda for wider view.

Wondrous, but Oh! how sweet are the ministrations of the beautiful around us. Well may this be called the "crown month" of the year.

The crimson, the purple and gold! The jewels and ermine of kings are poor compared with the mingling and blending of color that meets our view.

The days grow in beauty and tenderness as they decrease in length. But soon, all too soon, will these bright October days have passed away, to be followed by the storms and chilly winds of November, which will blow the rustling golden leaves to earth, to await the springtime resurrection. We wish they might tarry longer; we are reluctant to part with anything so fair; yet we are powerless to stay time's relentless hand. But while we look upon this desolation and decay, there comes to us the assurance that nature, like Jairus' little maid, is "not dead but sleppeth." And in the lovely springtime to come, nature will once more put on her robes of life and beauty. Why have these brief bright days been given to us? May they not be a foreshadowing of the glories awaiting us in the eternal years to come? For Christ has said: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him."

ALBION, WIS., OCT. 22.

WOMEN AND THEIR WORK.

There is no such person as a "new woman," as there is no such person as a "new man." There are new interests, new occupations, new opportunities for the women of today, but the woman of today made in the image of the women of all former times, stands in unbroken line with them. . . . A distinguished German scholar was once conversing with an American woman of unusual intelligence and character. She asked him many questions which seemed to him to show interest in matters which in his judgment lay outside of sphere of women's activity. "You must see my wife," he said; "she has seventeen children and no opinions." The *Outlook* believes that women who have ideas are the only women who are capable of rearing intelligent children, and that women who refuse the responsibilities of motherhood will be barren of vital creative ideas.—*Editorial from The Outlook.*

"A MISSIONARY."

One Sent or One Cent?

"One Sent"—that, literally, is what the word "missionary" means; and to the average man about all it does mean is just this—one cent. For, if the truth be told, most of us give, to missions at any rate, not at all according to our

means, but according to our meanness.

Yet, of all the functions which our Lord came to fulfill, that which He evidently regarded primary was His office as a Missionary. This will be almost startlingly evident from a careful reading of His words as recorded in the Gospel of John where more than forty times He repeats the simple statement, "Father sent Me."

Likewise, Paul in enumerating the several members of the body of Christ (1 Cor. 12: 28), puts "first apostles," of the Sent Ones, the missionaries, and (Eph. 4: 11) where he enumerates "the gifts" bestowed by the ascended Christ, putting the missionaries again in the very front column, he says, "He gave some to be apostles," and after that in the procession follow the prophets, evangelists, pastors and teachers. We may well, likewise, honor those whom not only we have sent to the front as our representatives, but whom God has thus honored in making them missionaries.

Let us all resolve—first, to attain the grace of silence; second, to deem all fault-finding that does no good, a sin, and to resolve when we are happy ourselves, not to poison the atmosphere for our neighbors by calling on them to remark every painful and disagreeable feature of their daily life; third, to practice the grace and virtue of praise.—*Harriet Beecher Stowe.*

The highest plane, the best friends, are those with whom we consciously share the spiritual purpose of our lives. This highest friendship is as precious as it is rare. With such friendship we drop at once into a matter-of-course intimacy and communion. Nothing is held back, nothing concealed; our aims are expressed with the assurance of sympathy; even our shortcomings are confessed with the certainty that they will be forgiven. Such friendship lasts as long as the virtue which is its common bond. Jealousy cannot come in to break it up. Absolute sincerity, absolute loyalty—these are the high terms on which such friendship must be held.—*From Hyde's "From Epicurus to Christ."*

FRET NOT THYSELF.

The little sharp vexations,
And the briars that sting and fret,
Why not take all to the Helper
Who has never failed us yet?
Tell him about the heartache
And tell him the longings too;
Tell him the baffled purpose,
When we scarce knew what to do;
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

—*Phillips Brooks.*

SIMPLIFIED SPELLING.

The RECORDER believes in "simplified spelling," although it has not yet made any changes. The fact that the spelling of English has been a steady development is made apparent, vividly, by some examples published in a late number of the *New York Times*. A correspondent of that paper writes as follows:

For the benefit of those who seem to suppose that our great literature will be rendered unintelligible and uncouth by the reforms suggested by the Simplified Spelling Board I offer a passage from Shakespeare printed first as it was in 1623. Perhaps when it is realized that our beloved Shakespeare was once like this there will not be so much fear that dressing him in the fashion of the simplified spelling will destroy him utterly. I am forced to use "f" for the long "s," as the maker of typewriters did not anticipate my needs in this instance:

To be, or not to be, that is the Question:

Whether 'tis Nobler in the mind to suffer
The Slings and Arrows of outrageous Fortune,
Or to take Arms against a Sea of troubles,
And by opposing end them; to dye, to fleepe
No more; and by a fleepe, to faye end
The Heart-ake, and the thousand Naturall flockes
That Fleth is heyre too? 'Tis a confummation
Deuoutly to be with'd. To dye, to fleepe,
To'fleepe, perchance to Dreame; I, there's the rub,
For in that fleepe of death, what dreames may come,
When we haue shuffel'd off this mortall coile,
Must giue vs pawfe. There's the respect
That makes Calamity of fo long life.
For who would beare the Whips and Scornes of time,
The Oppreffors wrong, the poore mans Contumely,
The pangs of dispriz'd Loue, the Lawes delay
The infolence of Office, and the Spurnes
That patient merit of the vnworthy takes,
When he himfelf might his Quietus make
With a bare Bodkin? Who would thefe Fardles beare
To grunt and fweat vnder a weary life,
But that the dread of something after death
The vndiscover'd Countrey, from whose Borne
No Traueller returns, Puzels the will,
And makes vs rather beare thofe illes we haue,
Then flye to others that we know not of.
Thus Conscience does make Cowards of vs all,
And thus the Natiue hew of Refolution
Is tickled o're, with the pale caft of Thought,
And enterprizes of great pith and moment,
With this regard their Currants turne away,
And loofe the name of Action. Soft you now,
The faire Ophelia? Nimph, in thy Orizons
Be all my finnes remembered.

Ophe. Good my Lord,
How does your Honor for this many a day?
I have continued the extract to include the word
Honor for the benefit of those Englishmen who think
that spelling the word without a u is impertinent American
tampering with the language of Shakespeare.

As there are but two words in this selection concern-
ing which the board has taken action, I quote only
the lines in which they are found, and refer to any
reputable modern edition of Shakespeare for the rest of
the passage:

'tis a consummation
Devoutly to be wisht.

(Globe edition has "wish'd.")
How does your honor for this many a day?

If Shakespeare has survived such spelling as "must
giue vs pawfe," surely he would survive even the extreme
phoneticism of "must giue us pas," and once we
were used to it a perfectly phonetic Shakespeare would
be just as beautiful to us as the first folio Shakespeare
was to the most sensitive readers of 1623. Let the
ignorant object to the reformed spelling on any grounds
they wish and let editors and teachers object on the
score of inexpediency if they will, but please, please
don't let us longer be disgraced by having those who
pose as scholars and guardians of literature objecting
to the simplified spelling for Shakespeare's sake.

W. J. B. MOSES.

ALEXANDRIA, MINN., Sept. 26, 1906.

A long-haired man walking along the street
met a little boy, who asked him the time.

"Ten minutes to nine," said the man.

"Well," said the boy, "at nine o'clock get your
hair cut," and he took to his heels and ran, the
aggrieved one after him.

Turning the corner the man ran into a police-
man, nearly knocking him over.

"What's up?" asked the policeman.

The man, very much out of breath, said: "You
see that urchin running along there? He asked me
the time and I told him—ten minutes to nine
—and he said, 'At nine o'clock get your hair
cut.'"

"Well," said the policeman, "what are you
running for? You've got eight minutes yet."
—*Detroit News-Tribune.*

Go wing thy flight from star to star,
From world to luminous world, as far
As the universe spreads its flaming wall:
Take all the pleasures of all the spheres,
And multiply each through endless years—
One minute of heaven is worth them all.

—*Thomas Moore.*

Children's Page.

THE DREAM FOLK.

In the quiet nooks and corners where the heavy shadows
lie,
Lots of little folk hide snugly while the sun is in the
sky;
But when the dear old Mother-Moon puts forth her
silver beams,
The Dream-folk creep to children's beds to bring them
happy dreams.

But if a child is fidgety and will not go to sleep,
Or waches for the Dream-folk just to take an artful
peep,
He will never see a thing of them, no matter how he
tries
For, though fond of little children, they are frightened
of their eyes.

But endless are the happy dreams they bring good girls
and boys,
Of roundabouts and chocolates and pantomimes and
toys;
With cricket-bats and fishing-rods and dolls with golden
hair,
And sometimes (just at Christmas-time) the toys are
really there.

They don't like greedy children, so be careful what you
eat,
Or they'll bring you dreams that make you one big ache
from head to feet;
And when you've tossed about all night, and really feel
quite ill,
They will send a cross old doctor with a huge and hor-
rid pill.

So if you're fond of pleasant things remember what I've
said,
And never, never grumble when you're told to go to
bed;
But run upstairs and snuggle down, and shut your eye-
lids tight,
Or the dainty little Dream-folk may be waiting half the
night.

—*Little Folks.*

A BLIND MAN AT THE DOG SHOW.

A gentleman stopped suddenly before a sign
which told that messenger boys were to be had
on the inside. He hesitated, and then went in.

"How many boys have you in now?" he asked.

"Six," was the reply; "it's dull today."
"Boys," said the gentleman, eyeing them scru-
tinizingly, "I suppose you know there is to be an
exhibition of trained dogs tonight?"

The faces of the boys showed that they were
perfectly aware of the fact, and that they might
even give him some points in regard to it.

"Well, I'm looking for a boy to take a blind
man to it."

A titter was the first response; then followed
a variety of expressions, as, "What could a blind
man see?" and, "You can't guy us that way."

"I'm not jesting; I'm in earnest," said Mr.
Davis; and then, looking at one of the boys who
had said nothing, he asked, "Well, what do you
think of it?"

"I think I could do it," was the reply.
"How do you propose to make him see it?"
"Through my eyes, sir. That's the only way
he could see it."

"You're the boy I'm after," said Mr. Davis,
and he arranged for him to meet the blind man.

The exhibition was in a large theater and the
blind man and his guide had a box to themselves,
where they would disturb no one; but Mr. Davis
from his seat in the audience knew that the boy
was telling what went on so that the blind man
could understand. Indeed, no one applauded
more heartily than the blind man himself.

The following day Mr. Davis again appeared
among the messenger boys, and after a few
words with the manager, he said:

"Boys, there was offered every one of you

yesterday a chance for lifting yourselves up in
the world, but only one of you grasped it. My
friend, the blind man, has felt for some time that
he might get much pleasure out of life if he could
find some young eyes to do his seeing for him,
with an owner who could report intelligently.
My friend is delighted with the experiment. He
says he is sure I hit upon the one boy in town
who will suit him, and has offered him a good
position with a fine salary. Messenger boys are
easy to get, but a boy, who can make a blind man
see, is at a premium. You see, that boy, though
he did not know it, was on the watch for a good
opportunity, and when it came he knew how to
manage it."—*Brown Book.*

DINNERS IN HONOR OF DOGS.

T. P. O'Connor tells interesting stories of an-
nual feasts given to noble dogs in honor of their
deeds of heroism. A Mr. Phillips, while bath-
ing, ventured out too far and was in imminent
danger of drowning. The bystanders on the
beach begged two boatmen to put out to his res-
cue, but they declined unless they were paid for
the service a certain sum.

While they were haggling about the price of
a life, a Newfoundland dog, of his own initiative,
swam swiftly to the drowning man's assistance
and towed him ashore. Mr. Phillips bought the
dog from his owner, a butcher, and instituted an
annual festival in its honor till its death.

At this festival the dog was assigned the place
of honor, and consumed his beefsteak with cred-
itable decorum. After Moreland had painted
and Bartolozzi had engraved the dog's portrait
Mr. Phillips had it worked into the tissues of all
his table linen.

In the flourishing days of Astley's, a Mr. Ryan
was walking beside a canal accompanied by
Hero, a Newfoundland dog which took impor-
tant parts of that playhouse.

Suddenly they heard a man shouting that two
children had fallen into the canal and that both
had gone under. He threw a stone to indicate
where they had sunk and the dog plunged in.

The dog brought first one child safely to shore,
though the boy's coat collar, by which the dog
was towing him, gave way, and Hero had to dive
again for him. Then he went back for the second
child. The father of the boys instituted an annual
banquet in the dog's honor.—*New York Sun.*

ELEPHANT'S FONDNESS FOR DRESS.

Elephants are fond of finery and delight to see
themselves decked out with gorgeous trappings.
The native princes of India are very particular
in choosing their state elephants and will give
fabulous sums for an animal that exactly meets
the somewhat fanciful standards they have
erected. For these they have made cloths of silk
so heavily embroidered with gold that two men
are hardly able to lift them. The elephant which
usually led the state procession of a Rajah being
ill, the magnificent trappings were placed on one
which had up to that time occupied only a sub-
ordinate place. The animal, delighted at its
finery, showed such glee by little squeaks and
kicks of pleasure that general attention was at-
tracted to it. Not long after another state pro-
cession was formed, and the previous wearer of
the gold cloths, being restored to health, took its
accustomed place and trappings, when the now
degraded beast, imagining, perhaps, that he was
being degraded of his promotion, was with
great dignity restrained from attacking the
leader of the parade.—*Search Light.*

Young People's Work.

SABBATH REFORM WORK.

One point which was emphasized last year by
the Young People's Board was Sabbath Reform
Work. This is one of the four points to be em-
phasized this year. As indicated by reports re-
ceived, there were several societies that did prac-
tically nothing along this line last year. They
did not appoint a Sabbath Reform Committee,
neither was the work entrusted to another com-
mittee. Was your society one of the inactive?
I also wonder how many societies are still neg-
lecting this important work. If your society is
still inactive along this line, will you not fall into
line?

Of course, you want to compete for the ban-
ner—and this is one of the points upon which
the award will be made—but the joy of having
a share in this glorious work ought to be a
stronger incentive. Just now, when the Com-
mittee on the Distribution of Literature is mak-
ing such a strenuous effort to stimulate our
churches to greater endeavor in Sabbath Reform
Work, it seems very fitting that our Endeavor
Societies should enter heartily into this work.
"For Christ and the Church," this is our motto.
An opportunity is now given us to show whether
we are really trying to live it.

Our people from all quarters are rallying to
the support of the Missionary Board. Endeav-
ors are sharing in the work, and we are proud
of that fact. The debt must be paid. There
must be no retrenchment along this line. Now
that the debt is practically provided for, let us
turn our attention to the work of the Tract
Board. Certainly its work is no less important.
Not only are people in foreign lands to be
brought to Christ and his Sabbath, but men and
women in Christian America are to be brought
to a consistent attitude toward this downtrodden
truth. We have been too timid along this line in
the past—afraid to mention the subject of the
Sabbath for fear we might offend some one. But
there is no reason why we should not be as
actively engaged in Sabbath Reform Work as in
any other kind of Christian work. If we take
the spirit of the Master with us no offense will
be given.

Now a few suggestions for work: 1. Put your
Sabbath Reform Committee to work. 2. See
that a good supply of tracts are kept in the ves-
try or other convenient place. 3. Do personal
work in the distribution of them. 4. Encourage
the Eendeavorers and church members to read
them. 5. Canvass the society for funds to pro-
cure and distribute tracts (see RECORDER, Oct. 22.)
A. L. DAVIS.

A SUGGESTION.

If you want something new in your C. E.
Society, try this idea: Divide the Society into
two equal parts and call one the Missionary So-
ciety and the other the Tract Society. Then let
them hold meetings and consider, discuss and lay
plans for Tract Society and Missionary Society
work. Put yourselves in the places of these
Boards and see what you can do with the work,
and then carry out your plans in your own
locality.

THE READING AND STUDY COURSE IN BIBLE HISTORY.

You may begin this course any time and any-
where. Do it now. Send your name and ad-
dress to Mrs. Walter L. Gross, Danville, N. J.,
and we will gladly furnish you with the movement

and give inspiration to those who are following
the course.

Total enrollment, 188.

EIGHTY-THIRD WEEK'S READING.

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

1. What is more important than fasting?
2. What promises did God give his people for re-
joicing?
3. Upon what did the salvation of Jerusalem de-
pend?

Zechariah (continued).

First-day. Hypocrisy in fasts reproved; sin the cause
of captivity. 7: 1-14.

Second-day. Restoration of Jerusalem promised; joy
and enlargement to be the result of good works. 8:
1-23.

Third-day. God shall defend his people; Christ's
coming foretold; God's promises of victory. 9: 1-17.

Fourth-day. The result of seeking God. 10: 1-12.

Fifth-day. Sure destruction of Jerusalem; God's care
of his flock; result of the rejection of Christ. 11: 1-17.

Sixth-day. Promised restoration of Judah; repent-
ance of Jerusalem. 12: 1-14.

Sabbath. Judah to be purged from idolatry and false
prophets; death of Christ foretold. 13: 1-9. Plague of
Jerusalem's enemies. 14: 1-21.

PRISON FOR DEBT.

That more than 11,000 persons were impris-
oned in England last year for debt is surprising
information. The surprise is accentuated by the
fact that most of the debts were trifling, being
often less than \$10, and had been contracted
without shadow of fraud, unless on the part of
the rapacious creditor who had urged the con-
tracting of the obligation, knowing that in the
threat of jail he had a powerful agency of col-
lection. In many instances the debt represented
the purchase of household commodities, brought
to the door by smooth-tongued salesmen and of-
fered on a seductive instalment plan, the trans-
action not coming to the knowledge of the head
of the house until he found himself on the way
to a cell.

So shocking a perversion of justice could not
obtain in this country. Here the courts, however
they may fail in dignity and perhaps in potency
to measure up to the English standard, cannot
be used as instruments of oppression. The folly
and the wrong of imprisoning a debtor, thus
making him helpless to liquidate any claim, just
or otherwise, have long been recognized in the
United States. There was a common impression
that the recognition was as complete in England.
The anomalous outrage of a Marshalsea, as ex-
posed by Dickens in "Little Dorrit," worked a
revolution then, and the extent of the relapse
since, as indicated in figures, will tend to an
opening of the eyes, and it is to be hoped, to the
reform of a shameful abuse.

In this country imprisonment for debt, dis-
associated from any color of crime, would be un-
thinkable. When goods are secured through false
pretense, or assets are hidden, or a ruling of the
court concerning payment so ignored that the
act constitutes contempt, the recalcitrant indi-
vidual may be subject to arrest. Even this is not
for the debt itself, but for a criminal practice of
which the debt is a token. Whatever faults may
lie in this system, it is free from brutality, and
does not direct or even permit judge or jailer to
become the servant of every sharp who may have
ensnared a victim.—*Public Ledger.*

The rain it raineth every day
Upon the just and unjust fellows;
But chiefly on the just because
The unjust take the just's umbrellas.

—*Exchange.*

NEW HAVEN'S FAMOUS WHARF.

New Haven's world-famous "Long Wharf,"
the longest in the world, to construct which over
two centuries was required, is reported to be go-
ing to pieces. It was just about fifty years ago
when the giant wharf was completed, and the
beginning of its end may be said to have been
the passing of the West Indian trade, which in
the years that have passed formed so important a
part of New Haven's trade, and upon the pro-
ceeds of which the fortunes of so many of her
best known families were begun.

In November, 1663, the wharf was started. In
that year a grant was issued to Samuel Bache "to
construct a warehouse about 50 or 60 feet, and
as far down into the flats as he should see fit to
build a wharf or dock." Thus was started the
gigantic piece of wharfage that two centuries
later was to gain a fame that was worldwide. As
the years rolled by the property changed hands
several times, and each successive owner added
more to the dock that had been started in 1663
by Bache. It may be mentioned that the greatest
amount of work on the wharf was done by Wil-
liam Lawson, a negro, who in one year, from
1810 to 1811, added 1,500 feet to the structure.

The stone and rock in the wharf came from all
parts of the globe, some being rock from Gib-
raltar, Dublin, the Island of Malta, Sicily, the
Gulf of Para, Bristol, England, and hundreds of
other places. Today one of the few signs that
the wharf is still a factor in the commerce of
New Haven is the old bell tower that is still
maintained on its end by the government.

ABERDEEN UNIVERSITY.

Aberdeen University, in Scotland, has just
been celebrating her 400th anniversary. At the
same time she completed one of her finest col-
leges, Marischal, and King Edward inaugurated
the new buildings. Lord Strathcona, who is
chancellor of the university, and has given \$100,-
000 to the college, provided a banquet for 2,500
persons on the inauguration day. An interest-
ing feature of Aberdeen University is that both
sexes study medicine together, as well as arts.
In point of size Marischal College comes next to
the Palace of the Escorial in Spain, which is the
largest in the world. Over 30,000 tons of the
whitest gray granite were used in constructing
the college. It has a frontage of 400 feet, ex-
tends backward 600 feet, and the Mitchell Tower
rises 250 feet from the ground.

O heart I made, a heart beats here;
Face my hands fashioned, see, it is myself.
Thou hast no power, nor mayst conceive of mine;
But love I gave thee, with myself to love,
And thou must love me who have died for thee.

—*Robert Browning.*

There are moments in life in which circum-
stances, like winged shuttles, move backward
and forward before us, and ceaselessly furnish
the web, which we ourselves, more or less, have
spun and put upon the loom.—*Goethe.*

Be still, sad heart, and cease repining;
Behind the clouds is the sun still shining;
Thy fate is the common fate of all,—
Into each life some rain must fall,
Some days must be dark and dreary.

—*H. W. Longfellow.*

Art thou weary, tender heart? Be glad of pain;
In sorrow sweetest things will grow
As flowers in rain.
God watches; and thou wilt have sun
When clouds their perfect work have done.

—*Lucy Larsson.*

History and Biography.

MINUTES

Of the Seventh-day Baptist Western Association, held at Friendship, N. Y., September, 1836.

The delegates from the several churches composing the Western Association of the Seventh-day Baptists, met agreeable to appointment at the meeting house of the Seventh-day Baptist Church in Friendship, Allegany county, N. Y., on the first day of September, 1836. Sermon by Bro. Stillman Coon, from Eph. 4: 13. "Till we all come in the unity of the faith," etc.

After an intermission of half an hour, the delegates assembled for business. Association opened by prayer by Bro. Ray Greene. The proceedings of the former meeting were then read. Brother Stillman Coon was chosen Moderator and John P. Livermore and Walter B. Gillett Secretaries. The letters from the several churches were then presented and read.

Voted, That no messenger's name be inserted in the minutes, who is not present.

Voted, That those brethren present, who are not appointed as delegates, be invited to a seat in the Association, and to take a part in our deliberations.

Voted, That those who are wishing that the constitution should be revised, be requested to present their proposed revision in writing, and that there be a committee appointed to examine and report concerning the same.

Voted, That the Moderator appoint said committee. The committee appointed are as follows: John P. Livermore, David Clawson, Nathan V. Hull, George Maxson and Ray Greene.

Voted, To adjourn until 9 o'clock tomorrow morning.

Sept. 2d. Association convened according to adjournment. Prayer by brother W. B. Gillett.

Voted, That Lewis A. Dunham, David Clawson and Nathan V. Hull, be a committee to make an extract from the letters received from the different churches, for publication.

The committee that were appointed to revise the Constitution presented their report. *Voted*, That said report be adopted.

Voted, That Ray Greene, David Clawson and Lewis A. Dunham, be a committee to take into consideration, and devise the best means for the continuation and support of the Protestant Sentinel.

Voted, That brother E. S. Bailey, be invited to a seat in the Association.

Voted, That Walter B. Gillett be recording Secretary.

Voted, That Stillman Coon be the Corresponding Secretary.

Voted, That Walter B. Gillett be the Treasurer.

Voted, That Ray Greene, George Maxson and Lewis A. Dunham be committee to settle with brother Gillett, and ascertain what his charges are, together with the expense of purchasing a book for keeping the records of this Association. Committee reported that it was necessary to raise \$6.00, five for brother Gillett's past services, and one for the purchase of a book.

Voted, That twenty delegates be appointed by this Association to attend the next General Conference.

Voted, That the Moderator appoint a committee, to nominate said delegates. Nathan Lambere, William Davis, Morris Cole, Moses Max-

son and John M. Mills were appointed to be said committee.

Voted, To adjourn for one hour. One o'clock. Association met according to adjournment. Prayer by brother E. S. Bailey.

The committee that was appointed to nominate delegates to attend the General Conference, reported the following nomination, which was approved, viz.: Walter B. Gillett, John M. Mills, Zina Gilbert, Henry P. Green, Joel Maxson, Ethan Crandall, Wm. P. Stillman, David M. Stillman, Hosea Whitford, Nathan V. Hull, Lewis A. Dunham, Morris Cole, John Maxson, Jesse Rowley, Stillman Coon, Nathan Maryott, Ray Greene, Stephen R. Smith, Daniel Babcock and Silas Stillman.

Voted, That Richard Hull and Maxson Green, be added to the above delegates.

The following resolutions were presented by W. B. Gillett, and after some able remarks by brethren Bailey, Babcock, Randolph, Crandall and others, were unanimously adopted.

1. Viewing the present fashion of clothing ourselves in black at the death of a friend, as not only useless, but often very burdensome and expensive, and without an example or precept in the Scriptures, and occurring, too, at a time when the mind should be solemnly contemplating the providence of God, which removed the friend from us, instead of being occupied with preparing fashionable mourning apparel,

Resolved, Therefore, That we recommend the discontinuance of the practice of wearing mourning apparel.

Resolved, That we highly approve of every effort now making, to improve and advance the literary progress of our denomination, and that we recommend to our churches the importance of approbating and encouraging the Literary Institution now building at DeRuyter, and the establishment of tract societies, to become auxiliary to the General Tract Society, as a useful medium of communication of missionary and other subjects of importance to the general welfare of our Churches.

Whereas, it has pleased God to influence many of the friends, both of the souls and bodies of men, to make a stand against the desolating custom of drinking intoxicating liquors; therefore, be it recommended to the Churches composing this Association, to unite their efforts in the general object of checking the use of this deadly poison, and especially that they advise their own members to use their influence in disapprobating the use of it, by every lawful way, and to lend their support, when journeying, to those houses of entertainment where it is not sold.

The committee to whom was referred the subject of the Protestant Sentinel, reported as follows: We deem it of great importance that we sustain a religious periodical, published by, and advocating the doctrine of the S. D. Baptist Denomination, and in view of the embarrassed condition of that periodical for want of pecuniary aid, do Resolve, That we recommend to the Churches in this Association, to extend their influence in the use of required means, and the concurrence of all proper measures for the revival and support of the same.

Voted, that W. B. Gillett, write a Circular Letter addressed to the several Churches, to be presented at the next meeting of the Association.

Voted, That the Corresponding Secretary, be required to write a letter to be addressed to the

Eastern Association, and that he appear at the next meeting of this Association.

Voted, That W. B. Gillett and N. V. Hull, be delegates from this Association, to attend the Central and Eastern Associations.

Voted, That we invite the Eastern and Central Associations, to send one or more delegates, to attend the annual meetings of this Association, and that they be entitled to seat as members of this Association, and that we send delegates to their annual Associations.

Voted, That we do concur in the recommendation of the Convention at Hayfield, in regard to Sabbath Schools and Bible Classes, and we would recommend their formation in every Church where it is practicable in this Association.

Voted, That the constitution of this Association be published, together with the proceedings of this meeting.

Voted, That the Secretaries prepare the minutes for the press.

Voted, That we hold our next annual meeting with the second church in Alfred, to commence on the last fourth day in June, eighteen hundred thirty seven, at ten o'clock, A. M.

Voted, That Ray Greene preach the introductory discourse at our next annual meeting, and W. B. Gillett be his substitute.

Voted, To adjourn. Prayer by br. Crandall.

Fifth day Evening, Preaching by br. Church, from I Kings xx. 40.

Sixth Day Evening, Preaching by br. Coon, from Rom. i. 16.

Sabbath A. M., Preaching by br. N. V. Hull, from Matt. v. 14. P. M., by br. Bailey from Matt. xi. 28, and at evening by br. Clawson from Heb. xii. 1. We were permitted to enjoy an interesting season, and truly the Lord was with us: and our earnest prayer to God is, that this may be a blessed era in the history of this people.

STILLMAN COON, MODERATOR.

JOHN P. LIVERMORE, } Secretaries.
WALTER B. GILLETT, }

Friendship, Sept. 4, 1836.

CONSTITUTION.

This Association shall be called the Western Seventh Day Baptist Association. The constitution shall be as follows.

ART. 1. This Association may consist of such Churches as are now in the fellowship of the General Conference, and situated between the east line of Steuben county, extending north to Lake Ontario, south to the Atlantic, and all the Churches west, that are now in fellowship with the General Conference, and such other Churches as may from time to time hereafter be received by this Association.

ART. 2. The doctrines acknowledged, believed, and taught by this Association, are those maintained by the General Conference, exhibited and held forth in the expose, published in September, eighteen hundred and thirty three.

ART. 3. The business of this Association shall be conducted by delegates empowered to act in behalf of the several churches to which they belong, or represent; thereby sustaining a congregational course of discipline.

ART. 4. This constitution shall be subject to alteration or amendment by a vote of at least two thirds of the churches, represented at any annual meeting. The proposal for such amendment shall be presented in writing to the Association during its meeting, at least one year previous to its adoption.

ART. 5. The officers of this Association shall consist of a Moderator, one or more Secretaries, Recording Secretary and Corresponding Secretary and Treasurer. Said officers to be elected at the annual meeting of the Association.

ART. 6. This Association shall not interfere with the internal concerns of the Churches of which it is composed, so as to infringe on their independence; but shall act as an advisory council when necessary. In case any Church shall depart from the faith, or become corrupt in practice; this Association may inquire into said defect, and labor with them, and if they cannot be reclaimed, they may be dropped from this Association.

ART. 7. All Elders not examined and ordained by the Presbytery of the General Conference or this Association, shall be examined by a committee appointed by this Association, before they are admitted as members thereof.

ART. 8. This Association shall, at its annual meetings, appoint a number of delegates; (the number to be agreed on annually, at least an equal number of which shall be laymen,) to represent this Association, and present its proceedings to the General Conference, at its annual meeting.

ART. 9. The Churches belonging to this Association, shall make annual returns of their officers; the number added, dismissed, rejected, deceased and total, being a complete statistical account.

ART. 10. It shall be the duty of the Association to publish a complete statistical account of their proceedings at its annual convention.

ART. 11. It shall be the duty of the Moderator, to give the casting vote in all cases where there is a tie.

Extracts from the Church Letters.

First Alfred.—No letter.

Friendship.—This Church has experienced a degree of the spirit of dullness and apathy, the year past; but do not feel discouraged. Of late signs have been exhibited, which are the cause of rejoicing, and they have been made to say, the Lord was in this place, and we knew it not.

Bolivar.—We, as a church, have been wading through adversity and trial the year past; but we trust, some of us at least, are looking up to God for a revival of his work in our hearts, and for the conversion of sinners about us.

Clarence.—This Church has experienced a season of coldness and apathy, yet are not discouraged, but feel unshaken confidence in God, and hope in his mercy.

Hayfield.—The state of religion is not so lively with us as we could wish, yet a good degree of union and brotherly love exists, and a desire manifested to persevere in the good and right ways of the Lord.

Persia.—We have been blessed with seasons of refreshing, from the presence of the Lord, and have had the happiness of seeing a number of precious souls, who were as berries on the outermost branches, gathered into the vineyard of the Lord.

Hebron.—Our prospects are encouraging; we have been favored with an ingathering the present season—are enjoying a good degree of love and union, and feel determined, through the grace of God, to maintain the cause of the Redeemer.

Independence.—The state of religious feeling among us is rather low, yet we are not cast down; we have passed through some trials the year past, and have therein experienced many

refreshing seasons from the presence of the Lord.

Amity.—We cannot address you as in days past, when God's people were filled with his presence, and were rejoicing in his mercies; but there are those among us who are steadily pressing onward toward the mark, and trusting in God's promises, and relying on his grace.

Scio.—We are making our way through trials and opposition, to the kingdom of immortal glory; and we hope through the assistance of God, and help of your prayers, we shall be enabled to meet you in the port of endless rest.

Second Genesee.—There is a good degree of union among us, and we are striving to let our light shine that we may bring forth fruit unto holiness.

Third Genesee.—Our state as it respects the prosperity of the Church, and the degree of religious feeling and enjoyment, is not so great as might be desirable; yet there appears strong desires and evident indications that we shall not always remain in this low state of feeling.

LOYALTY TO THE SABBATH

K. C. RUSSELL.

The following is a portion of a letter dated Sept. 11, 1906, which the Sabbath School Department has just received from Hamburg, Germany. The letter is a forecast of what it may cost others who will prove loyal to the truth in these last days. May the unyielding principle for right, on the part of this young man, be followed by all when they are brought into trying places for their faith. The extract follows:

"We have a report before us of a German brother, a young man, who has been in the military prison about four months, all told, in Bavaria, where we enjoy so little toleration, and the government has so often fined our people for the harmless act of attending worship, as God has commanded us to do.

"The young man entered the cavalry department of the service, Oct. 5, 1905. As he had settled it in his heart beforehand that he would be true to God, and not trespass upon the Sabbath, difficulties began. At first he called the attention of the sergeant to his conscientious regard for the law of God, and the following Sabbath he was allowed to be off duty, for the sergeant had taken the matter to the lieutenant, who granted this favor.

"But the lieutenant sent the army chaplain to reason with our brother. The chaplain granted that, according to the Scriptures, the young man was right, but he said that in the military service one could not have regard for religion, but, so far as he was concerned, he could not advise him to serve on the Sabbath, if it was contrary to his convictions.

"The colonel was the next man who had to give his attention to the matter. The brother writes:

"He said that he respected my religious convictions, but could make no difference because of religious scruples. Then the army physician examined me, and declared me to be sound in body and in mind, and then I was condemned to fourteen days' arrest, but this was postponed, as they wanted the matter to be brought before the military court; but this fell through, and I was again brought before the colonel, who advised me to serve on the Sabbath. But as I refused because of my convictions, I was imprisoned.

"Later, I was brought before a member of the court martial, and had the privilege of witnessing for the truth there. The man seemed

very much astonished that there were in these days young men who would remain true to their religion; for his part, he would not do such a foolish thing, would rather serve as requested, and avoid all danger that disobedience might bring. I was then brought before still two other members of the court martial, and released from imprisonment.

"At that time a brother was able to speak to the member of the court martial before whom I had been called, and it was seen that the member of the court martial was quite well acquainted with the Bible. Our brethren also appealed to the general as well as to the chaplain, and I had a number of Sabbaths free.

"Later the sergeant read me the conclusion of the minister of war, in which I was denied the Sabbath free any longer, and he strongly urged me to serve. But I remained true to my convictions. I was again brought to the colonel, and also to the captain of horse, both of whom gave me the same advice I had had before. But as I could not give any other answer to them than I had given to the others, I was again put under arrest. The court martial condemned me to forty-three days' imprisonment. The time being past, I was again brought back to the troops, and the colonel rejoiced that I was still well. After this every Friday evening I had to report to the ward, where I received Sabbath free.

"After a time I was again sent to join the troops, and commanded to serve on the Sabbath. I refused, and was sent to the court martial, but as that was omitted, I was sent to Munich in the garrison hospital, to be observed. The physician in charge said that I had not had my mind weakened by the imprisonment, but that my nerves were very weak, and I was in danger of hysteria, and could also easily contract typhus or consumption. He said I would become hysterical if I should have to serve on Sabbath, and if I could not get Sabbath free, he would regard me as unfit for service. But because I was still normal in body and mind, I was once more tried by the court martial, condemned to two months' imprisonment, and then later dismissed as unfit for service.

"Imprisonment in the army here is not very pleasant. They have bread to eat, and water to drink. The army prison is a dark place, so that the sunlight does not get in. It is solitary confinement. But we are glad there are today God-fearing young men who will be just as true as Daniel and his fellows were, when they were tried at the court of Babylon. Again, these high military officers do not visit our meetings. They learn, however, of the law of God and the third angel's message through the faithful witness of these young men."—Review and Herald.

PROGRAM OF YEARLY MEETING

of the Seventh-day Baptist Churches of New Jersey and New York City, held with the Marlboro Church, Nov. 23-25, 1906.

- SIXTH-DAY.
- 7.30 Praise Service, Rev. G. B. Shaw.
- 8.00 Sermon, Rev. H. N. Jordan.
- Prayer and Testimony Meeting.
- SABBATH-DAY.
- 10.30 Sermon, Rev. G. B. Shaw.
- 1.45 Sabbath School, Robert G. Jones, Supt.
- 7.30 Praise Service, Walter B. Davis.
- 8.00 Essay, Miss Margaret Ayars.
- Sermon, Rev. R. B. Tolbert.
- FIRST-DAY.
- 10.00 Business.
- 10.30 Sermon, Rev. D. B. Coon.
- 1.45 Christian Endeavor Meeting, Mrs. R. G. Jones.
- Pres.
- 7.30 Praise Service, Walter Davis.
- 8.00 Sermon, Rev. H. N. Jordan.
- Closing Service, Rev. D. B. Coon.

Home News

INDEPENDENCE, N. Y. The semi-annual convention of this Association has just held a profitable session here. There were ten ministers here who took part to the edification of the people. The addresses had been well prepared and were ably presented. Two who could not be here sent their papers to be read by others.

Four pastors were absent and missed many good things by not being here. Only a very few came from the other churches; but those who came seemed to enjoy the meetings very much. Meetings of this kind are helpful to all who work in them, and a blessing to the church where they are held.

The Ladies' Aid Society of our church have proven themselves true to their name, an Aid Society. Twenty of them came to the aid of the pastor on his birthday and quilted a quilt for him.

At this writing, November 1, the ground is covered with snow, and ice was an inch and a half thick today. Thousands of bushels of potatoes in this section are not dug yet. Sabbath services are well attended and there is a good interest in Bible study. A Home Department is a recent addition to our Sabbath school. We are interested in all that our people are doing in all parts of the world. We are praying for the work and for the workers, also giving, or intend to, according as God has prospered us. We are interested in the Home News department, and only wish that we had something of interest to add to it. Pray for us and we will pray for you.

A. G. C.

LEONARDSVILLE, N. Y. Sabbath Day, Nov. 3, was set apart as a day whose service was especially for the elderly people of the church and community. The day was beautiful, making it possible for many to attend who otherwise would have been deprived of the pleasure. The responsive reading of Psa. 71 was led by our Senior Deacon, Mr. William A. Babcock. The choir was reinforced by Mrs. Lucinda Dowse, Mrs. L. J. Worden, Mr. and Mrs. Stennett C. Stillman and Mr. James Burdick, who sang that favorite of so many hearts and so many years, "How firm a foundation!" The sermon by the pastor was from Psa. 92: 14: "And they shall still bring forth fruit in old age." At the close of the service greetings and interchange of pleasant words were the order, while two young ladies gave souvenir cards and bouquets to those for whom the service was especially designed. There were thirty present whose average age was 74; twenty-three were over 70, and 7 were past 80. The oldest person present was Mr. Darwin Crandall, hale and hearty at 90; the next was our honored Deacon William A. Babcock, 85 years old; Mr. Stephen Brown owned to 83 years, and received many cordial greetings because he is not often able to be present. The three are examples of gracious old age. The service as a whole seemed to be enjoyed by all.

The Seventh-day Baptist Church has raised almost \$150 toward the Missionary Society's debt. The committee hopes and expects to bring the amount quite up.

Leonardsville is to have a lecture course again this winter. Through the energy of a committee of citizens a very excellent course is planned. One variety entertainment—music and music—concert and two lectures are promised, with a possible fifth number to be determined upon later.

SALEM, W. VA. October 20 and 21 were days of interest and real helpful encouragement to the people of this church and society. On these dates was held a Sabbath School Institute under the direction of Rev. Walter L. Greene, our Field Secretary. Rev. Mr. Greene had been preparing for this Institute for some time, and the papers and discussions that came out during the various sessions showed plainly the value of this preparation.

If the readers of this article will turn to the program of this Institute, which was published in the RECORDER a few weeks ago, they will be helped to understand something of the nature of the questions that were under discussion. All the papers upon the program were presented save the one by Rev. H. C. Van Horn, on "The Use of the Blackboard in the Sabbath School." The various papers were all good and well prepared, showing much thought.

During the week following the Institute Mr. Greene held parlor meetings with the various representatives of the different departments of the Sabbath School work. So helpful were these meetings and so full of real encouragement were the suggestions given and the methods presented, that some have been heard to remark, "If Mr. Greene gave as much help, and stirred up new interest in the work of the Sabbath school everywhere as he did here, his work would be well worth the cost of the experiment."

The people thought they had a pretty good school before the coming of the Field Secretary, and so did we, but his counsel and his ability to organize for better work have left a lasting impress upon those most interested in the work. We have now organized a Teachers' meeting and Teacher Training Class, which we hope, by the grace of God, to follow up constantly.

All join in a word of encouragement for the Secretary in his work, and for the success of the Board he represents.

E. A. W.

DE RUYTER, N. Y. On Sabbath, October 27, the sermon was arranged for the children, who listened with good attention. In the evening a social was held at the home of Mrs. Hart Ames, in honor of Mrs. T. R. Williams, who is about returning to her adopted home in a distant city. Mrs. Williams has resided for some time with her sister, Mrs. Celia Cossum, whose husband is the pastor of a church in Cincinnati. On Sabbath, November 3, the communion season was celebrated with the De Ruyter church. It was thought best to revive our Quarterly Meeting at this time, and Pastor R. G. Davis, of Scott, was invited to be present at that meeting. His sermon on Sabbath morning was well accepted. The day was pleasant, the congregation large and a good spirit prevailed throughout the meeting. The communion followed the sermon. It was observed with pleasure that almost the entire congregation remained for the Lord's Supper. In the afternoon, Bro. Davis gave a brief and earnest address. Bro. Cottrell also spoke. Christian sympathy and fellowship filled the hearts of all who shared in the service. A note of thanks was given to Bro. Davis for his kind services, and a cheerful Christian greeting was sent to the church at Scott. We thank our Father above for this season of Christian fellowship.

L. M. C.

MILTON JUNCTION, Wis. As we are always delighted to read items from other societies, a word from us may not be amiss. October 31 closed our first year's labor with the Milton

junction church, and though our aims were not and greatly desired have not yet been reached, we trust the year has not been without profit in spiritual things. Twenty-five have been added to the church, eighteen by letter and seven by baptism, the last one being a Sabbath convert in the person of Mrs. Martha Holland, of Blanchardville, Wis. This sister, through her experience with other churches, the study of her Bible and the SABBATH RECORDER, together with frequent visits with the family of Bro. W. D. Ticknor, had come to feel it her privilege and duty to be immersed and keep the Bible Sabbath. With Sister Ticknor she recently visited the church here, and was received by baptism into its membership. The appointments of the church are well sustained, though we all feel there is chance for spiritual improvement. As an expression of our missionary interest we not only signed about \$200 to reduce "the debt," but have recently joined with the Milton church in sending Rev. O. S. Mills to the "Berlin field" for one month's service. From his report, given to both churches on his return, as well as in the amount raised for the missionary debt and part of the expenses of the trip, we learn that the visit was greatly appreciated by the brethren and sisters on the field. We trust this may be repeated in the future.

Our quarterly meeting of the churches of Southern Wisconsin, recently held at Walworth, was well attended and the interest greatly increased by the presence and aid of Dr. Lewis, en route to the South-Western Association, to be held at Gentry, Ark. From a geographical standpoint, this is an extremely pleasant locality. Not only as a railroad center and the opportunities thus afforded in attending denomination gatherings and meeting our leaders, but also in our proximity to Milton College, with its high grade of exercises and entertainments, which are greatly appreciated by the churches. And while we realize that the churches of Minnesota, Iowa, Nebraska, Kansas and Illinois are somewhat reduced in their working force at home, by sending so many of their young people to Milton, may they derive much solid comfort in the thought that these loved ones are in preparation for noble and higher work, which greatly needs recruits among us as a people.

G. W. L.

CARRIED.

"He will never amount to much, I fear," said a gentleman, watching a young man who passed along the street. "Oh, no, there is nothing bad about him, no vicious habits; he is intelligent and amiable, but he has no force. His father is an energetic, alert, self-made man, one who has had to battle his way, and who has succeeded in his profession by tireless industry and many a struggle. He knows the value of the advantages he won so hardily, and he is bestowing them all upon his son.

"But they have come too easily for the boy—so easily that he holds them lightly; they are cheap. He is going through his appointed course good-naturedly and somewhat indolently; he has little energy and no enthusiasm. The father has climbed the boy has been carried; the one has the power of the athlete, the other the inertia of the weakling, and that is the whole story."

It is the story of the weakness of human love along all lines. We shrink from seeing dear feet bruised by the roughness of the way, and dear hearts carrying heavy burdens. We are willing to trust ourselves to God long before we are willing to trust Him with those dearer than self. For them we would smooth all the road and banish every heartache, forgetting that for them, as for ourselves, the reward is to have their overcoat.

The things we love are those we see
 For our own selfish interest.

Niagara

BY FLORENCE WILKINSON

*The water talked to the turbine
 At the intake's couchant knee:*

Brother, thy mouth is darkness,
 Devouring me.

I rush at the whirl of thy bidding;
 I pour and spend
 Through the wheel-pit's nether tempest.
 Brother, the end?
 Before fierce days of tent and javelin,
 Before the cloudy kings of Ur,
 Before the Breath upon the waters,
 My splendors were.

Red hurricanes of roving worlds,
 Huge wallow of the uncharted Sea,
 The formless births of fluid stars,
 Remember me.
 A glacial dawn, the smoke of rainbows,
 The swiftness of the canoned West,
 The steadfast column of white volcanoes,
 Leaped from my breast.

But now, subterranean, mirthless,
 I tug and strain,
 Beating out a dance thou hast taught me
 With penstock, cylinder, vane.
 I am more delicate than moonlight,
 Grave as the thunder's rocking brow;
 I am genesis, revelation,
 Yet less than thou.

*By this I adjure thee, Brother,
 Beware to offend!
 For the least, the dumfounded, the conquered,
 Shall judge in the end.*

*The turbine talked to the man
 At the switchboard's cryptic key:*

Brother, thy touch is whirlwind,
 Consuming me.

I revolve at the pulse of thy finger.
 Millions of power I flash
 For the muted and ceaseless cables
 "And the engine's crash.
 Like Samson, fettered, blindfolded,
 I sweat at my craft;
 But I build a temple I know not,
 Driver and ring and shaft.

Wheat field and tunnel and furnace,
 They tremble and are aware.
 But beyond thou compellest me, Brother,
 Beyond these, where?
 Singing like sunrise on battle,
 I travail as hills that bow;
 I am wind and fire of prophecy,
 Yet less than thou.

*By this I adjure thee, Brother,
 Be slow to offend!
 For the least, the blindfolded, the conquered,
 Shall judge in the end.
 The man strove with his Maker
 At the clang of the power-house door:*

Lord, Lord, Thou art unsearchable,
 Troubling me sore.

I have thrust my spade to the caverns;
 I have yoked the cataract;
 I have counted the steps to the planets.
 What thing have I lacked?
 I am come to a goodly country,

Where, putting my hand to the plow,
 I have not considered the lilies.
 Am I less than Thou?

*The Maker spake with the man
 At the terminal-house of the line:*

For delight wouldst thou have desolation,
 O Brother mine,
 And flaunt on the highway of nations
 A byword and sign?

Have I fashioned thee then in my image
 And quickened thy spirit of old,
 If thou spoil my garments of wonder
 For a handful of gold?
 I wrought for thy glittering possession
 The waterfall's glorious lust;
 It is genesis, revelation—
 Wilt thou grind it to dust?

Niagara, the genius of freedom,
 A creature for base command!
 Thy soul is the pottage thou sellest;
 Withhold thy hand.
 Or take him and bind him and make him
 A magnificent slave if thou must—
 But remember that beauty is treasure
 And gold is dust.

*Yea, thou, returned to the fertile ground
 In the humble days to be,
 Shalt learn that he who slays a splendor,
 Has murdered Me.
 By this I adjure thee, Brother,
 Beware to offend!
 For the least, the extinguished, the conquered,
 Shall judge in the end!*

—From The Outlook.

A WISE BULL ELEPHANT.

An instance of the great sagacity of the elephant in preserving itself from the attacks of man, although almost incredible, was related to me by an old hunter on whom I could thoroughly rely. He told me that some years before there had been a well known old bull elephant with a pair of magnificent tusks, which had been long and earnestly coveted by every hunter in that part of the country. Their wise old owner, however, knew that he was hunted, and had hitherto frustrated all efforts to capture him. With a view to his safety he made a rule never to wander from the rest of the herd, but, on the contrary, always keep as much as possible in the midst of them, and it had been ascertained that he never slept without having posted sentries all around him. On the occasion of which the hunter was telling me he said that he had climbed up into a tree, a dom palm, to view the herd from a safe position, hoping to find the bull by chance unguarded. It was noontide, and the veteran required his nap. The scene that followed was unique. The old tusker went quietly round from one to another of his followers and drove them out into the places they were to occupy, making them stand in a large circle, several yards from each other, with their heads outward, so that they would be sure to hear or see any approaching foe. Most of them were evidently well tutored to their work, and understanding what they had to do, quietly obeyed and took up the posts assigned them; but one young male turned refractory and ran off. The old tusker ran after him, and heading him, pushed him back, lashing him with his trunk until he had got into position again. No sooner, however, was he placed than he broke loose a second time, and was again pursued, but this time the punishment was increased by a second prodding. After screaming with pain and indignation, with rage the animal ran and brought to a standstill, and then a pretty good sized herd of elephants, including the young male, followed him. The old tusker, however, was not to be deterred, and he drove them all back into position, and then he stood

him gently with their trunks, rubbed their heads against him, and evidently advised him to be a good boy and remain where he was. The veteran, being confident that at last all was satisfactory, placed himself in the open space in the centre of the circle, and standing, as elephants invariably do while sleeping, took his midday rest, and the hunter saw that any attempt to get at him on that occasion was, as usual, hopeless. This sagacious old animal managed to preserve his life to a very advanced age, but when infirm and feeble he was expelled by a young rival from the herd, and wandered off to Abyssinia, where he was ultimately shot. Had the Nubians possessed firearms at the period when he was in his prime, this doubtless would have been his fate many years previously.—*Harper's M.*

May every soul that touches mine—
 Be it the slightest contact—get therefrom some good,
 Some little grace, one kindly thought,
 One inspiration yet unfelt, one bit of courage
 For the darkening sky, one gleam of faith
 To brave the thickening ills of life,
 One glimpse of brighter skies beyond the gathering
 mists,
 To make this life worth while,
 And heaven a surer heritage.

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MARRIAGES.

WALDO-FOLEY.—At the home of the bride's parents, Wagon, Kansas, Sept. 28, 1906, by I. N. Pierce, Mr. Morgan D. Waldo, formerly of Blue Springs, Pa., to Miss Mary Foley, of Wagon, Kansas.

ARRE-SANFORD.—At the home of the bride's parents, Minneapolis, Minn., Oct. 23, 1906, by Rev. C. A. Hilton, Mr. O. H. Arre, of Lake Preston, S. Dakota, to Miss Alice Francelia Sanford.

DEATHS.

COON.—At the home of Mrs. Amanda Dunham, in Dunellen, N. J., on the afternoon of Oct. 21, 1906, Mrs. Ann Eliza Coon passed away, aged 89 years, 4 months, 7 days.

Since her son-in-law, Rev. L. E. Livermore, had removed to Lebanon, Conn., she had lived here near her church home and brethren. Her birth-place and early home was at West Edmeston, N. Y. Her father was Saunders Crandall, one of a large group of that name now found scattered throughout the denomination. While living at West Edmeston she publicly professed Christ and entered upon an active Christian life. Patience, cheerfulness, helpfulness and a deep trust in her Saviour were virtues all recognized in her life. Her husband was Arza Coon, who was ordained to the office of deacon at DeRuyter, N. Y. Afterwards he served in this capacity the churches of Walworth and Albion, Wis., Alfred, N. Y. and New Market, N. J. At the last named place Mr. Coon died while living with Rev. L. E. Livermore. To Mr. and Mrs. Coon were born two daughters, Arlounie, who was married to Rev. L. E. Livermore in 1868; Anna, who died when but five or six years old. Mrs. Coon was truly a "Mother in Israel" in her Christian activities and was a splendid example of Christian fortitude and grace. Farewell services were held at Mrs. Dunham's home on Wednesday, Oct. 24, conducted by her pastor, assisted by Rev. Frank Fletcher.

E. W. J.

Who drains the cup of another's happiness shall find it bitter; who drains the cup of another's sorrow shall find it sweet.—*Irving Bacheller.*

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.

Nov. 24. The World's Temperance Sunday..... Isa. 5: 11-23
 Dec. 7. Jesus Before Pilate..... Luke 23: 13-25
 Dec. 8. Jesus on the Cross..... Luke 23: 33-46
 Dec. 15. Jesus Risen from the Dead..... Matt. 28: 1-15
 Dec. 22. Jesus Ascends Into Heaven..... Luke 24: 36-53
 Dec. 29. Review.

LESSON VIII.—THE WORLD'S TEMPERANCE LESSON.

LESSON TEXT.—Isa. 5: 11-23.

For Sabbath-day, Nov. 24, 1906.

Golden Text.—"I keep under my body and bring it into subjection." 1 Cor. 9: 27.

INTRODUCTION.

We turn aside from our regular course of lessons for the annual temperance lesson. Our International Lesson Committee (American) unites with London-Sunday-school Union in suggesting that this temperance lesson be studied this week all over the world. The fact of this world-wide study helps us to realize the importance of our thinking about temperance. When we think of the misery and sin that has come into this world through intemperance, we can hardly exaggerate the importance of the study of this problem in order that we may be forearmed to meet temptation for ourselves and also may be influencing others in right directions.

Isaiah stands in the front rank of the prophets of Israel,—if indeed he is not the greatest of all those whose utterances are preserved for us in the Old Testament.

The Book of Isaiah is plainly a compilation. The historical portions are for the most part copied from the Book of Kings, and some of the prophecies of this book evidently belong to another age than that of Isaiah himself. The prophecies are not arranged in their chronological order. We have to study the situation as revealed by allusions in order to determine the date of each section.

The section for our particular study probably belongs to the early years of Isaiah's prophetic activity, in the reign of Ahaz. In 735 the King of Syria and the King of Israel formed an alliance to go against Judah and compel Ahaz to join with them against the Assyrians. Ahaz was in great fear at this attack, and directly against the counsels of Isaiah sent an abject messenger to Tiglath Pileser, of Assyria, asking for his aid. It was probably shortly before this crisis that Isaiah spoke the words of our lesson.

Isaiah sees the nation on the broad road to ruin, and utters his warning with no uncertain voice. There is everywhere a careless disregard of God. The rich are at ease in their prosperity, and are devoting themselves to luxury. There is to be sure a distant danger to be apprehended from the rising power of Assyria, but they content themselves with the thought that the evil day is still afar off.

Isaiah is a patriot, and desires the welfare of his nation; but he must prophesy defeat and disaster rather than victory unless there is repentance and amendment of life. The rich have acquired vast estates at the expense of the poor; they have given themselves to strong drink.

May the warnings of Isaiah receive greater heed today than they did twenty-six centuries ago.

TIME.—Probably about 735 B. C.

PLACE.—In the Kingdom of Judah.

PERSONS.—Isaiah and the people.

OUTLINE:

1. The Woe Against Those Who Give Themselves to Dissipation. v. 11-17.
2. Four Other Woes. v. 18-23.

NOTES.

11. *Woe unto them, etc.* This is the second of six woes contained in this chapter. Isaiah has been denouncing those who sought to obtain a monopoly of land and to oppress the poor. Now he turns to speak of those who are careless of all responsibilities, are bending their chief energies towards getting something to drink. They show their depravity in this quest by rising up early and sitting up late. Wine and strong drink are

parallel expressions. The strong drink was probably a sort of artificial wine.

12. *And the harp and the lute, etc.* The musical instruments are used to help beguile their thoughts away from God, and to add zest to their carousals. Two stringed instruments are mentioned, then the tabret, something like a modern tambourine, and then a wind instrument, a pipe or flute. *But they regard not the work of Jehovah.* This is the climax of their sin that they will not think of God. Strong drink is an especial aid in this evil purpose.

13. *Therefore my people are gone into captivity for lack of knowledge.* The future fate of unrepentant Israel is so certain that it is spoken of as already accomplished. The captivity of Israel is the fitting punishment for their sin. *Their honorable men are famished.* The better reading is very vivid in this line: Their honorable men are sucked out by famine, and their multitude parched with thirst. All classes are utterly stricken,—a very forcible picture.

14. *Therefore Sheol hath enlarged its desire.* Sheol is the abode of those who have departed from this life. It is here personified as some monstrous creature that devours mankind with marvelous appetite. This is a poetic allusion to the fact that thousands would lose their lives. *Their glory, etc.* The possessive pronouns are feminine, singular in the original, doubtless referring to Jerusalem. The pride and beauty and the gay throng of Zion are going to their doom.

15. *And the mean man is bowed down.* Our translators intend the word *mean* here in the sense of humble, insignificant. The overthrow is to be general. All classes are to be brought low.

16. *But Jehovah of hosts is exalted in justice.* He could not be the God of righteousness if he let iniquity go forever unpunished. The nation is overthrown, but the God of Israel triumphs and the truth is victorious.

17. *Then shall the lambs feed, etc.* The city is destroyed, and in its place there is pasture for flocks. This verse presents another picture of awful desolation that is to follow upon the sin of the people.

18. *Woe unto them that draw iniquity with cords of falsehood.* By a bold figure the prophet represents these sinners as not content with what they could carry, but eager to drag iniquity after them.

19. *Let him make speed.* This is a presumptuous reference to God's providence. Isaiah had been telling what God would do; and they say, We would like to see him do it,—right away. They fear not thus to deride the predictions of disaster.

20. *Woe unto them that call evil good, and good evil.* This is the extreme of moral perversity. Very likely Isaiah has concrete examples in his mind of this general statement. Possibly there were self-styled wisemen in that age who argued that it was all right and proper for the rich to possess themselves of the land of the poor, and to revel in dissipation and carousals.

21. *Woe unto them that are wise in their own eyes.* Neglecting the wisdom of God. Very likely the prophet has in mind the counsellors of the nation who despise the word of God through Isaiah, and think that they see for themselves what is best to be done.

22. *Woe unto them that are mighty to drink wine.* They expend their strength in a most ignoble undertaking. They have strength, but they spend it in drinking. They have courage, but they dare to mix spiced wines.

23. *That justify the wicked for a bribe.* This is a reference to the unjust judges who receive bribes from the wicked, and pronounce judgment in their favor. A very common crime in that age and not altogether unknown in modern times. They would say that the righteous man is really the one at fault, and thus to outward appearances strip him of his righteousness.

MY HYMN.

Use the little gift God gave thee,
 Though it only be a smile,
 It may somewhere help to kindle
 Hope's dead ashes for awhile.

Sing the little song God taught thee;
 Even though it be unheard.
 It may flash one ray of sunshine,
 It may breathe one little word

That will sometime help to brighten,
 That will sometime cheer some breast.
 There is no achievement grander
 Than to do thy very best.

Business Office.

The *Christian Work and Evangelist* offer will appear in one more issue after this one. November 30 is the limit of the offer and the paper will not be given free to any whose subscriptions or renewals are received after that date. Send in your renewal now and get this valuable paper free for six months.

The supply of *Helping Hands* for the present quarter of 1906 is exhausted, and we are still receiving calls for them. If you need more *Helping Hands* for the first quarter of 1907 than you have been getting previously, you should send your order in early so as to be sure of getting them. Home Departments are being organized and consequently the demand is somewhat larger than usual. A larger number will be printed next time.

Sabbath School superintendents will help the Publishing House greatly if they will see to it that the treasurers of their schools send in the money due on *Helping Hand* and *Visitor*. There is considerable due the office on these publications, and it should not be neglected.

An acceptable Christmas present would be a year's subscription to the *RECORDER*. We will send the *RECORDER* to new subscribers from date subscription is received until Dec. 31, 1907, for \$2.00, the price of one year's subscription. That is, if you will pay for one year, Jan. 1, 1907, to Dec. 31, 1907, we will give you free all issues before Jan. 1, 1907, beginning with the date subscription is received. Why not send the *RECORDER* to a friend?
 N. O. M. JR.

DENOMINATIONAL NEWS NOTES.

Shiloh, N. J.—Pastor Coon is a delegate to the State Sunday School Convention at Somerville, N. J.—Two candidates were baptized Sabbath-day, Oct. 27.—The women of the church are selling souvenir post cards for the benefit of the church-debt fund. The card has been specially designed for the Shiloh Society, and is a view of the Shiloh church, together with Pastor and Mrs. Coon. People elsewhere than in Shiloh will doubtless be glad to buy them.—A slight epidemic of diphtheria caused the schools to be closed and some social functions to be postponed, but the disease is almost wholly driven out. One death resulted from the after effects of the disease.

Plainfield, N. J.—A number of young people received baptism on the evening before the Sabbath, Nov. 2.—Dr. A. H. Lewis has left for an extended trip in the West and Southwest. He goes first to attend the quarterly meeting of the Southern Wisconsin churches. He will visit Wisconsin, Illinois, Arkansas, Kansas, Nebraska, Louisiana and perhaps other states on his trip. He will attend the South-Western Association at Gentry, Arkansas.—The Young People's Society held a Hallowe'en Social in the Church Parlors, Oct. 30.

New Market, N. J.—Pastor Shaw of Plainfield conducted the Christian Endeavor meeting Oct. 27 and gave a strong address on the Sabbath question.

New York City.—The Rev. R. B. Tolbert of Wells, Mich., is supplying the pulpit for a time.—Rev. G. Velthuysen, Sr., sailed October 24, on the steamer *Nieuw Amsterdam*, for Rotterdam, Holland.

Walworth, Wis.—The quarterly meeting of the Southern Wisconsin Church was held here.—Rev. A. McLearn, who recently came here after resigning his pastorate at Rockville, R. I., is in very poor health.

Riverside, Cal.—Pastor E. F. Loofboro is settled here, and is taking up the work with vigor and earnestness.

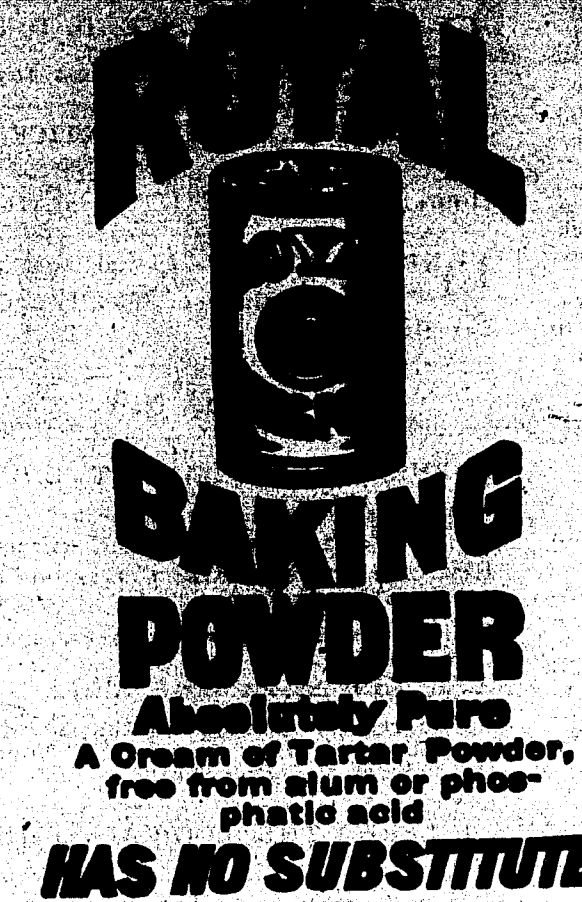
Little Mary sat on the floor beside her mother's chair, busily dressing her doll.

"Please give me a pin, mamma," she said. And her mother handed her a pin from the cushion, not heeding that it was bent.

"Oh, this is a wilted one, mamma!" she exclaimed. "Can't you give me a fresh one?"—*Lippincott's.*

Be useful where thou livest, that they may
 Both want and wish thy pleasing presence still;
 Kindness, good parts, great places, are the way
 To compass this: Find out man's wants and will,
 And seek to meet them: All worldly joys go hence
 To the true joy of doing kindness.

A NATURAL HEALTH



Popular Science.

H. H. BAKER.

NEWS FROM LIEUT. PEARY.

Lieut. Peary has broken the record, having been nearer to the North Pole than any other explorer.

In 1895 Dr. Nansen in his attempt to float in ice to the pole and then reach it, reached 85 degrees and 14 minutes, which made a record.

Several attempts were made to break this record, but none succeeded until Capt. Cagni, who commanded the Duke of Abruzzi's expedition in the year 1900, broke the record made by Nansen, having reached 86 degrees and 33 minutes.—Lieut. Peary was up and about in those regions in the same year, and also the next, but he failed to break the record of Capt. Cagni. Lieut. Peary also made several voyages to the polar regions for the benefit of science, geography, etc. He was in those regions exploring in the years 1886 and in 1891-92, the best part of two years.

His third expedition began in 1893, when he stayed there two years. On this occasion Mrs. Peary accompanied him, and remained one winter, but returned home the following summer, leaving her husband to complete the work assigned him, who returned the year following. He gave us a lecture here in Plainfield at which we were all highly entertained.

Now Lieut. Peary has broken the record of Capt. Cagni, having reached 87 degrees and 6 minutes. The space left between Capt. Cagni and the pole was 237 statute miles. Commander Peary has with his 87 degrees and 6 minutes reduced that space to 203 statute miles. Our Lieut. Peary, of the U. S. Navy, therefore holds the record and, with two others, Dr. Nansen and Capt. Cagni, as having passed the 86 parallel of north latitude on our globe.

It is understood that Lieut. Peary is on his return to this country to meet his family and friends, after having spent nineteen or twenty years within the Arctic circle, enduring privations and hardships innumerable, for the advancement of science in its various operations, for the benefit of the world's inhabitants.

The ships, the sledges, and the dogs probably may now have a rest for a short time, and the way to the "Pole" remain open for Mr. Walter Wellman, whose starting is at Spitzbergen in readiness to start in the early spring. The "Pole" is now to be reached.

HE CARETH.

MARY E. YORK.
 He careth for the sparrow,
 Doeth he not care for me?
 Yes, ye are of more value
 Than many sparrows be.

He careth, yes he careth,
 More than any friend can care.
 For he knoweth, yes he knoweth,
 And doth his bounty spare.

Not one shall be forgotten:
 Then I'll remembered be,
 And more than little sparrow
 His goodness I can see.

Your Heavenly Father feedeth;
 Oh! gracious thought indeed,
 That I may be his sparrow
 And from his hand may feed.

His care is all embracing,
 Of love he is the sum,
 And he giveth invitation,
 Ho! all ye sparrows come.
 FARINA, ILL., Oct. 23, 1906.

I would rather do a little more than my duty than a little less. I may not be paid for doing more, but I would certainly suffer if I did less. Conscience is a vigilant overseer.

Special Notices.

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

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

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BY WIRELESS.
I'm sending a message by wireless,
Direct to the throne of His grace;
And swift as the flash of the lightning
It speeds on through infinite space.

I know the great heart of the Father
Will understand all that I say;
As I tell of my love and longings
My trials and failures each day.

In silence I wait for His answer
And lo—now it cometh to me;
It bids me to trust and believe Him
Until His dear face I shall see.

"Dear love," comes the whisper in secret,
So softly none other can hear,
"Thy trials and longings and failures
Are only that I may be near.

"I know all about it my dear one,
And oft has my heart felt the pain;
Yet, loved one, when needing assurance
Come tell me by wireless again."
—*The Watchman.*

The Messianism of the First Christians

THE original company at Jerusalem must be considered the first Christian community, although they were very unlike the "church" of our time, both as to doctrine and organization. This company included those who had been personally associated with Jesus. Most of them were Galileans. Their faith in Jesus as the Messiah was not doctrinal. They had no metaphysical schemes about his nature nor any theological theories concerning atonement, neither had they ever heard of a "plan of salvation." Having known Jesus as a person, they accepted him as the promised Messiah, and waited for the full development of his work, on his return to the earth; of which they lived in constant expectation. Although he had not fulfilled their hopes nor carried out the program which their Messianism called for, they believed he would soon return to set up his Messianic kingdom, in accord with their faith. They knew little, if anything, of what we call Pauline Christianity. The Book of Acts, the letters of Peter and James, and the Revelation are our sources of knowledge concerning their opinion and theories, touching the Messiah and his work. It is well to note, in passing, that the difference between the faith of this Jerusalem church and Pauline Christianity, which came later, appears in other things, rather than in Messianism. They were not revolutionists. Zealotism had been condemned by Jesus, in many ways. Although he was condemned and put to death as a political agitator, under the false charge that he aspired to become king of the Jews, he was as a sheep in the shepherd's hands, submissive, patient and forgiving. When he was crucified there was no

display of Messianic power by which his followers expected he would overcome his enemies and evade punishment. Instead of overwhelming his persecutors, or calling "legions of angels" to his relief, as Jewish Messianism demanded, he went to death without resistance, bearing his own cross. Those who really believed in him and partook of his spirit could not be Zealots nor fomentors of strife and revolution. They had risen high enough in spiritual things to enter into the idea of Eternal Life, as set forth by Jesus, and to wait patiently, although keenly disappointed, for his return to set up the kingdom which, though delayed, they believed would surely come in the immediate future. While their conception was larger than it had been before the death and resurrection of Jesus, the Messianic kingdom was still a thing of tomorrow or next day, and not an uncertain dream of a far-away future. Theirs was a right royal, a heaven-born faith, an unflinching trust. That faith shines all the brighter because they held on under cruel disappointment, and when confronted by so much they could not understand. What a lesson for us!

Still Jewish Messianism

ALTHOUGH this first group were not Zealots and Revolutionists, their Messianism was still Jewish, and largely, if not wholly, ethnic. It did not discard the traditional Messianic faith nor the hopes in which they had lived hitherto, although their conceptions of the coming kingdom were slowly enlarging. Their position is well described when we say they were devout Israelites who believed that Jesus was the long-awaited-for Messiah, whose brief public career and tragic death formed the prelude to his fuller Messianic work, about to be completed by his speedy return. Note Acts 3: 19-21. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." They believed that Jesus had already assumed Messianic functions in heaven from whence he would come to complete his work on earth. Acts 2: 33: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Also Acts 5: 30-33. "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour: let to give repentance to Israel, and the forgiveness of sins. And we are

his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. When they heard that, they were cut to the heart, and took counsel to slay them." This view brought the Messianic work in Judgment to the fore; boldly and with power, as in the sermon of Peter at Pentecost, to which the reader is referred. The entire scene at Pentecost, as shown in the opening chapters of Acts, is vivid, vigorous and characteristic of Jewish Messianism, centering around Jesus. Peter's overwhelming message was: "Jesus whom ye put to death is about to come as the Avenging Messiah, THEREFORE REPENT." It was the message of John the Baptist with doubled emphasis. This message also included the idea that repentance would secure forgiveness, and hence salvation from the destruction which the Messiah, Judge, would inflict on his enemies. That thousands should rush for cover under the appeal of Peter and the demonstrations of the Power of the Spirit, is not wonderful.

THE resurrection of Jesus seems to have been the chief element confirming the faith of those who accepted him as the Messiah. Disappointment and sorrow entombed the hopes and hearts of his followers when he died, unremitting and submissive. All this changed into fiercely triumphant faith when he rose. Defiant joy burst all restraint and swept the believing group forward, as a resistless tide sweeps over a low-lying shore. Thus Messianism was focused in Jesus, and the Coming Kingdom of Heaven centered around his personality. It became individualized in him. That Jewish Messianism underwent such rapid and radical change after the resurrection of Jesus is one of the strong evidences that he did actually rise. He not only failed to fulfill the Messianic idea of Judaism in his life, but he opposed it at many points, and openly refused to do what the Jews demanded. His resurrection gave such evidence that he was the Anointed One of God, that it destroyed doubts and opened a path, in the opinions of his disciples, to the completion of his Messianic work by a second coming. The Eschatological elements of Messianism, although not very clearly defined in the words of the apostles, gave a basis for their new teachings; and they grasped, in some degree, the truth that character and personal righteousness were essential elements in the kingdom of heaven. This carried the whole scheme still farther into the realm of eschatology: for character and eternal life, which were always associated together in the teaching of Jesus, are all enduring, and are essential parts of eschatology. Christianity was cradled in Messianic eschatology.