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WHOLE No. 3,221.

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 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 sloop in the Messianic sense, 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!

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: 30-32. "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 Messianic and to have been the chief element in 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, unresisting 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.

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Gentry, Ark.

DANIEL C. MAIN, M. D., Physician and Surgeon.

THE SOUTH-WESTERN ASSOCIATION.

The annual session of the Seventh-day Baptist South-Western Association for 1906 was held with the church at Gentry, Ark., Nov. 1-4, with R. J. Maxson, Mayor of Gentry, as moderator, and Prof. L. S. Davis, of Fouke, recording secretary. The moderator welcomed the Association in well chosen words and most fraternal spirit, saying in substance:

"It gives me unusual pleasure to welcome the delegates, the representatives of other Associations, and of our denominational societies to this session of our Association and to Gentry, Gem city of the Ozarks. First of all this welcome is in the name of our Master, Jesus the head of the Church, whose name we seek to honor and whose kingdom we labor to advance. On this far-away frontier we have longed for the coming of those whom we love to honor as our denominational leaders and with whom we desire to co-operate as loyal co-workers. Our homes are yours and the keys of the city are in your hands. Again we welcome you in the Master's name, praying that abundant blessing in spiritual things will come to us all through the meeting now begun."

Rev. G. H. F. Randolph, Corresponding Secretary, made response on behalf of the Association, saying: "We are here to do the Lord's work. The field covered by this Association is large and many 'lone Sabbath-keepers' are included in it. Several of the churches are small in numbers and pastorless. This meeting should devise means for comforting and strengthening these lonely and isolated members of our household of faith. My work as missionary in this large field impresses me deeply with the need of frequent and brotherly intercourse and of the demand for more laborers, that our cause may be advanced and the gates of Zion be strengthened. In the name of the Association I thank you, Brother Moderator, and join in the hope and prayer that all may be blessed abundantly."

INTRODUCTORY SERMON.

Rev. A. P. Ashurst, of Hammond, the regular appointee, being absent, the introductory sermon was preached by Rev. J. H. Hurley, of Gentry, from Isa. 60: 11: "Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought." "The application of this text is wider than the Hebrew nation or the interests of God's ancient people. Some practical and helpful lessons for us are these: (a) Our hearts should be kept open and eager to welcome the incoming of God's spirit, bringing light, knowledge and redemption. The glory and the power of God come to all those who will receive them. These come abundantly according to our need and our ability. This incoming and indwelling of God with His children is constant. God does His work among men, through those who will welcome Him and do His will. The sense of personal obligation is developed in us, and we are kept from cold formalism by the Divine life in us. But we must keep in close touch with God by obedience and loving service if we gain such open-heartedness toward Him as the text describes and as God seeks in us. Such abiding with God is the only source of strength and comfort and guidance for us. Nothing except ourselves can shut the soul against God's incoming and abiding. He will dwell with us unless we forbid Him, and close the door against Him."

The rest of the forenoon was occupied in hearing reports from the churches in the Association.

A summary of the statistics will be found in another place. At the close of the morning session, the Association accepted an invitation from President Eakes, of Hendricks Academy, to visit that school in the afternoon. A goodly number of the delegates and friends met at the academy at two o'clock, where an hour or more was spent in looking through the library and laboratory and in listening to addresses by President B. C. Davis, President Daland, Prof. Crofoot, and A. H. Lewis on themes pertaining to education and school work in America and in China. Not least interesting was the presentation of a flag, "Old Glory," to the academy by Mayor Maxson in behalf of the people of Gentry. It was evidently "a surprise" to the audience. Rev. G. W. Hills, of Kansas, made brief remarks. The mayor's presentation speech and the acceptance by Prof. Eakes were most happy, and the pleasant interview closed with mutual good-feeling and interest.

The afternoon session of the Association was taken up mainly in hearing the reports from delegates representing sister organizations. President Daland represented the North-Western Association; President Davis, the Eastern, Central and Western Associations; Prof. Crofoot, the Missionary Society, and A. H. Lewis, the Tract Society. These representatives from corresponding bodies were heartily welcomed and much interest was evinced in the fact of their presence and in their words.

Prof. Davis, of Fouke, Ark., then read an essay on "Stewardship," which we are able to give to our readers through the kindness of Mr. Davis:

"He that is faithful in that which is least is faithful also in much." Do not these words of the Master bring courage to your hearts? Is there one here who honestly believes that he or she has not entrusted to his or her care as much as "that which is least?" However humble, or however modest you may be about assuming responsibility, to take the stand that you possess no ability for the use of which account must be rendered, is self-deceiving. St. Paul, speaking of our ability, says that our gifts, whether they be of prophecy or ministering, or teaching, differ according to the grace that is given us.

"But it was to the steward who faithfully used his gifts that this promise was given, 'Enter thou into the joy of thy Lord.' As stewards we have the care of our bodies made up of many parts, each being a gift in itself. The hands and feet to perform acts of kindness and run errands of mercy; the face may bear the image of the Master, if his spirit abides within. We have the gifts of sight, of hearing, to see and hear the wondrous beauty and harmony of nature. And how shall our voice be used? To express words of kindness, sympathy, helpfulness and praise to God. We must care for these many members to keep them free from all evil. We are urged 'to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service.' We may, through the wrong use of our gifts, to satisfy appetite, selfish desires and pleasures, fail to inherit the kingdom of God. There is another very important faculty for the right use of which 'each one of us shall give an account to God.' That is our mind and its education. It is this gift that makes us superior to all other of God's creatures. No man has ever measured the limit of mental unfolding either for good or evil. I would like to urge that we follow the advice to the Philippians, 'Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever

things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things.' Shall we selfishly revel in these things, or shall we ever have in mind to increase our powers in order that we may be more useful to our fellow men? Are we using our talents for the purpose of satisfying a desire for wealth and honor to ourselves, or are we striving to fit ourselves for greater service in the Master's work along the lines of education and missions?

"I would urge you (young people, especially), to improve this gift of intellect, that you may return unto your Lord the talent increased not only ten times, but one hundred times. Read again the Master's condemnation of the slothful servant who gave back the unused pound. Your increased gifts are needed in the home which you will make your own. They are needed in your own social life and church work. Our denomination is asking not only for money to pay debts, but more loud and urgent are the calls for men and women. What of the call for workers in China? In Africa? In Holland? In our home land?

"Yield yourselves to the Master's call to use the gifts of which you are steward. Our Lord gives not only the talents, but provides the opportunities for their increase. Taking all these as trust funds, as 'confidential debts owed to God,' we become faithful stewards. Faithfulness to this holy trust is decided by our own free choice. Do we realize the glory of this privilege? A Spartan athlete refused large sums of money to keep him from the Olympic lists and said, 'If I win I shall have the honor of being chosen to fight foremost in the ranks of my prince.' It is our glorious privilege to be servants of the Most High God, to engage in his holy warfare for the triumph of truth and righteousness, to say, 'not as I will, but as thou wilt,' and to receive the commendation, 'Well done good and faithful servant, enter thou into the joy of thy Lord.'

"A charge to keep I have, a God to glorify, A never dying soul to save, and fit it for the sky.

To serve the present age, my calling to fulfill,— O, may it all my powers engage, to do my Master's will.

"Arm me with jealous care, as in thy sight to live;

And O, thy servant, Lord, prepare, a strict account to give.

Help me to watch and pray, and on thyself rely, Assured, if I my trust betray, I shall forever die."

EVENING SESSION.

Rev. Geo. W. Hills, of Nortonville, Kan., preached in the evening, after an excellent praise and prayer service led by Mrs. L. S. Davis, of Fouke. A large audience listened to Mr. Hill's clear and strong presentation, and we are able to introduce his sermon to the readers of the RECORDER through the following summary which Mr. Hills has furnished for this column:

The Blood Covenant.
Text—Mark 14: 24: 'This is my blood of the new covenant.'

Collateral text—Jer. 31: 31-33.
"A covenant is an agreement between two parties. The covenant Jesus here refers to is the blood covenant of salvation in which we have hope and life. It was sealed in the blood of our Saviour. Blood represents life. (Gen. 9: 4.) Thus our Saviour made the covenant of salva-

tion with his blood—life. He gave his life for our salvation, if we will come into that life covenant with him in faith. We are lost without it. We are saved in it. God has always led the race by the binding influences of the covenant idea. The unwillingness of the race is the only reason for man's being no higher than at present. Yet in some unknown way this idea has gone out over all the world. This has been of untold value to explorers. Livingstone, Gordon, Cameron and Stanley never could have accomplished their epoch-making work had they not found the Blood Covenant idea already existing in the minds of the natives of the countries they explored. It is the key by which Stanley unlocked the mysteries of the Dark Continent and revealed them to the world. More than fifty times did he sacrifice his right arm in entering into this blood relation with the chiefs of Africa. In performing this rite Stanley clasped the right hand of the chief with his right hand while a third party pierced the forearm of each, securing the living blood in a cup. From this cup of mingled blood both drank with the idea in the native's mind that their natures and lives were now one—one soul in two bodies. It was the pledge of life to protect and assist each other in all possible ways.

"The Indian 'pipe of peace' is a form of this rite. It was employed at the treaty of the Five Nations; also by William Penn in his treaty. Tacitus, Herodotus, Sallust, and other historians tell us of its use among the early Greeks and Latins. Our own custom of shaking hands and giving wedding rings came from the same rite.

"As we turn again to the Bible in Gen. 3: 21, we find the first implied mention of the shedding of blood in the interest of man. Here God provided coats made of the skins of animals whose lives were sacrificed to supply the needs of man. From that day to this, blood, sacrifice and suffering have been required to meet the needs of man. The old Hebrew sacrificial worship is its greatest illustration in human history. Through this system of sacrifice and shedding of substitute blood the Hebrews were to see the Christ, the real sacrifice and his real blood of which the substitute is the type.

"Because of this fact Jesus said, 'This is my blood of the new covenant.' No longer the substitute blood of animals should be accepted, but the real blood of the true sacrifice should avail.

"In Gen. 15: 17 we find the record of the establishing of the rite of circumcision, where Abraham was bound with God in the Blood Covenant, where Abraham's own blood was used in the rite. Again, when the passover blood was placed on the lintels and doorposts of the Hebrew homes in Egypt to protect Abraham's children from the stroke of the death angel. Here the Blood Covenant bond was re-affirmed. At the foot of Sinai, where the Hebrew nation was born, it was again brought vividly before the people when one-half of the blood that had been saved in basins was poured upon God's altar and the other half sprinkled upon the people. Thus we find that in circumcision Abraham as an individual was bound to God, in the Passover the family of Abraham was united; at Sinai it was the Hebrew nation.

"Jeremiah says all this the people had violated, and announces God's promise that a new covenant must be entered into. In the old the law was written on stone; in the new the same old law should be written on their hearts. That fact is shown by our own conscience in its warning against our violation of the law of right-

ness. Thus Jeremiah gives us the prophetic promise; Christ becomes its fulfillment and binds his followers to himself in his own blood; as the seal of his own life—nature.

"Herein is the force of the statement that 'there is no other name under heaven given among men whereby ye shall be saved.' Without entering into this covenant with Christ we are 'without hope and without God' in the world. In the covenant, the believer partakes of Christ's life and nature and becomes a child of God. The blood-mark of Christ's covenant is heaven's trade-mark—the mark that covers all our sins, blots them out and brushes the stains away. By it, in faith, he becomes our covenant Saviour. It is the distinguishing mark by which we will be recognized as God's children at the bar of accounts, redeemed from death 'in trespasses and sins,' and prepared for citizenship in his glorious kingdom of the redeemed and loved where we shall see him as he is."

SIXTH-DAY, NOVEMBER 2.

The forenoon was given to the cause of education. President Maxson introduced the "Education Hour" in a few very appropriate remarks, the core of which was the truth set forth by J. G. Holland in "Bitter Sweet," when he says that:

"Cost of worth has always been the nearest neighbor."

The addresses that followed were of unusual excellence. Local education in the Southwest was considered in an address by Prof. L. S. Davis, of Fouke, and an address by Rev. G. H. F. Randolph. These included a history of the school at Fouke, which Mr. Randolph founded and has built up with great success. Mr. Randolph's school is eminently a "denominational" school, and we think it is as important a form of missionary work as any which has ever been done by Seventh-day Baptists in the Southwest. Although the editor took copious notes from these addresses the matter is of so much interest that he has determined to secure a better presentation of the school and its work from others than can be unfolded from those notes. We hope to secure such a presentation soon after the opening of the school year, Nov. 6, 1906. Meanwhile, we repeat our hearty commendation of the Fouke school.

President Daland spoke of educational work in the West and in general, with brief reference to Milton College and its aims. He spoke first of the value of education to the individual, the community and the church. He said that education was of value to the individual in that it puts him in possession of the achievements of the race, develops his various powers, and fits him to be of greater service to his fellow men. It is of value to the community by lifting higher the level of culture and of morals. It is of value to the church in that it fits the ministry and the membership of the church to become leaders in society. The influence of the church is vastly greater when its ministry and the membership are educated. President Daland then spoke at some length of Milton College, its advantages and its moral and social influence.

President Davis spoke concerning the work of the Education Society, and more at length concerning the Theological Seminary. He has favored the RECORDER with the summary given herewith:

"Before speaking of the Seminary in particular, I desire to say a word in regard to the Board of the Seventh-day Baptist Education Society. It has sometimes been supposed that because this

Board is located at Alfred, its work is local and confined to Alfred University. Such a view is wholly wrong. The Board is seeking to promote in every possible way the educational work of the entire denomination. The little school at Fouke, established for the benefit of the South-Western Association, and which has been so earnestly laid upon our hearts today is equally the object of the Board's thought and solicitude, with the colleges and the university of the denomination. To be sure, where funds are given for particular schools or departments of schools, the Board must invest the money and turn over the income to the school or department specified by the donor. If any of you wish to give a thousand dollars to benefit the Fouke school and will entrust it to the care of this Board, every dollar of the income will be turned over to the school from year to year as you direct. I hope some of you are ready to do that. So with any or all of our schools. Do not forget that we recognize all departments of this great work solely as one cause. There is no jealousy at Alfred when other schools prosper, neither do I think they are jealous of Alfred's prosperity. How beautiful it is that one of the young ladies from Gentry is in Salem, while another is in Milton, and still a noble young man from Fouke is in Alfred. We are all God's children, seeking to build up his kingdom.

"But the Education Society is particularly striving to promote the work of theological education. The Seminary is supported by the churches and the people of the denomination for the sake of furnishing to our young men preparing for the ministry, opportunity to study together under the influence of our own churches and denominational leaders. We are a small people, but we need all the more a ministry intensely strong in denominational unity, faith and loyalty. Our seminary is equipped with teachers of thought, scholarship, superior ability, wholly consecrated to the work of the denomination. All that is best and most important that other seminaries can give, Alfred can give in a good measure, and that familiar touch and insight into denominational life and work which other denominations cannot give, Alfred can give in fullest measure.

"I therefore lay the seminary upon your hearts, and bespeak for it your fullest sympathy and most loyal support."

The Education Hour was appreciated highly by a deeply attentive and sympathetic audience.

SIXTH-DAY AFTERNOON.

The afternoon service was opened by the "Missionary Hour," conducted by Prof. Jay W. Crofoot. He will report it for the Missionary Department of the RECORDER. Then came the "Tract Hour," conducted by Secretary Lewis. He outlined the experience of the Society in Sabbath Reform work, explained the plans for "Personal Work in Sabbath Reform," proposed in the late annual report of the Society and made appeal for its adoption in every church.

The third item of the afternoon program was "Lone Sabbath-keepers' Hour," conducted by D. S. Allen, of Port Lavaca, Texas, making Isa. 58: 13, 14 the basis of his conception of "delightful" Sabbath observance and of his experience. He then called on Rev. G. H. F. Randolph, Corresponding Secretary of the Association, to present letters from "lone Sabbath-keepers" within the Association. These answers were in response to letters sent out by Mr. Randolph. They were from D. W. Leath, Attala, Ala.; John Neusch, Malvern, Ark.; Frank Peichert,

Eagle Lake, Tex.; J. E. Snell, Groveton, Tex.; Mrs. Amanda Stevens, Duluth, Ark.; S. W. Rutledge, Tyrone, Mo.; Rev. J. A. Miliken, Butler, Okla.; E. Stimpson and his wife, Butterfield, Ark.; Mrs. A. J. Potter, Biloxi, Miss., and Rev. T. J. Helm, Summerville, Mo. Mr. Helm asked that Mr. Randolph and others visit Summerville in the near future and organize a Seventh-day Baptist church at that place. These letters elicited much interest. Mr. Randolph stated that there were probably one hundred and fifty or more "lone Sabbath-keepers" in the Southwest, sixty of whom belong to the Home Department of the Sabbath school at Fouke.

SIXTH-DAY—EVENING.

The sermon on Sixth-day evening was by Rev. G. H. F. Randolph, to whom we are indebted for the following summary:

Escaping the World's Condemnation.

Text—I Cor. 11: 32.

"Evidently the Corinthian brethren had fallen into certain errors and sin. The apostle desired to correct the evil. He points out that affliction and death had come on account of their course of action. Then he declares to them in text that such calamity is brought about as a chastening of the Lord. The purpose of the Lord's chastening, he assures them, is the saving of them from the terrible disaster that awaits the world. (1) 'World' is not used as found in ordinary language, but is a common Bible word, those not born into the kingdom of God, such as are already condemned because they have not believed in the only begotten Son of God. (2) 'Judged' means observed, considered carefully, inspected, and warned, chided or afflicted. (3) 'Chastened' is to be touched by the dealings or providences of the Judge, to correct faults and defects, that the judged may be worthy of His selection or acceptance. (4) 'Condemned' simply implies not worthy, not acceptable, disapproved, rejected.

"That in the providences of God, the Corinthians had been touched by these calamities, indicated that God was trying to save them from the great destruction of the unbelieving world. The teachings are: (1) The unbelieving world are disapproved and rejected of God. (2) Even the Christian church is in danger of being rejected with those who never believed. (3) The great effort of God is to get the creatures of His love fitted for His presence, His use, His acceptance. (4) The evidence of these teachings is apparent as we trace the history of the world under God's providences, the church under His leadership, and individuals in their personal experiences. (5) These reach down in all their verity and power to us."

SABBATH, NOVEMBER 3.

The services on Sabbath were ushered in by an excellent praise service by the choir, under the direction of C. C. Van Horn, chorister. That service helped to prepare the hearts of the audience, which was large, for the sermon by President Daland, which was the main item of the morning. Prayer was the theme of the sermon, a theme in which all Christians ought to be deeply interested. The audience gave abundant evidence of interest as Dr. Daland opened up the theme. He has furnished our readers with the following outline.

Text—"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." John 15: 7.

"Prayer is like a child, ignorant and trustful, asking a wise and loving parent for what it needs it wants. Jesus' teachings, especially his

own example, reveal submission to the Divine will as the essential element in prayer. Prayer is an attitude of soul.

The regular Bible school service followed the sermon, under the charge of M. M. Lanphere, superintendent. The school is both large and efficient for a "frontier church." The attendance on the Sabbath of which we write was one hundred and fifteen. The total enrollment is one hundred and fifty. The lesson was taught by classes, and a brief review was made by A. H. Lewis. The large audience remained during the Bible school service, which was an appropriate ending of the Sabbath morning meeting.

A pleasant feature of the Sabbath forenoon services was the fact that Rev. G. W. Hills, of Nortonville, Kan., accepted an invitation to preach at the Seventh-day Adventist church in Gentry.

SABBATH AFTERNOON.

The opening service on Sabbath afternoon was "The Woman's Hour," in charge of Mrs. G. H. F. Randolph, of Fouke, Ark. Several papers were presented and reports were given showing the character and extent of the work done in the Association. Mrs. Randolph will report that meeting to Miss Haven's department of the RECORDER.

The second item of the afternoon program was an address by A. H. Lewis. Theme—"My Personal Experience in Connection with the Coming of Christ." Text—"I will not leave you comfortless. I will come to you." John 14: 18.

The speaker made no argument touching the doctrine of the "second coming." He related his personal experience, telling of his early faith in the material and temporal coming of Jesus, the Christ, in bodily form, at a specific date, according to the theory of the "Millerites" and the early Seventh-day Adventists. That experience had been followed by continued critical and historic study of the question since 1864, which had resulted in an abiding peace and great spiritual help. The address was not an argument for or against other forms of faith concerning the coming and presence of Christ. It was a plea for fellowship and charity relative to a fundamental truth in Christian history about which imperfect knowledge has led to wide divergence of opinions and sometimes to unfortunate differences and unprofitable debate.

EVENING SESSION.

The evening after Sabbath was well filled. First came the "Young People's Hour," conducted by Mrs. L. S. Davis, of Fouke. This program included reports and essays and an address by President Davis. Mrs. Davis will report that meeting for the Young People's page of the RECORDER, as her judgment may indicate.

After the Young People's Hour Prof. Crofoot held the audience with unflagging interest by an address on China. He will report that address in the Missionary department of the RECORDER. People went home at an hour comparatively late that night, full-fed in spirit and rejoicing in a Sabbath well spent.

(To be continued.)

WANTED.

Did you notice in the RECORDER a few weeks ago a call from the Tract Board for a thousand-word tract from some one on the Sabbath and the work of Seventh-day Baptists? You were all invited to send in manuscript for such a leaflet, with the understanding that the Board would select the best one to use. No one had yet sent in anything. Why not arrange your ideas

on the subject in some clear, concise form that you think would be convincing to one unacquainted with the claims of the Sabbath, and send it in for the consideration of the Board? Such contributions will be gladly received.

Meantime the RECORDER would like to know just what tracts you have found most useful. Many of the tracts now published by the Tract Society do not appeal to the uninterested mind—they are not popular. What ones have you found arousing interest the most quickly and creating a desire for more knowledge on the subject? Such tracts are the kind that we need more of. Give us your ideas on this subject.

And then give us your ideas as to the best ways and means of using this printed matter that the Tract Society prepares. Not that the Board has no ideas of its own, or that present methods are not good ones. But the Tract Board is only human, as you are, and doubtless you and your fellow-workers have plans and methods that would prove suggestive to the Board. Let the RECORDER know about them.

While on the subject let us commend the work that the Young People's Board is doing in urging the formation of committees in all C. E. Societies for special work for the Sabbath. The Young People's Societies of the denomination are capable of doing a great work if once they take hold of it vigorously. Social committees, music committees, flower committees, etc., are good, but one earnest, active, live Sabbath Reform Committee is worth all the rest put together. The greater part of the work of a C. E. Society ought to be work especially for the spread of the Sabbath.

The offering of a banner by the Young People's Board is a good thing. It ought to arouse more interest and enthusiastic competition than it did last year. Of course, the mere banner, or possession of it, amounts to nothing, but the things that possession means amount to a great deal. Not the least is this, that the society possessing it has been actively at work doing something, and not merely existing.

To go back to the question of the best tracts and the best ways of using them—why not borrow a few ideas from the business world? There are two effective ways of selling goods—by mail, using catalogs, letters, etc., and by the "drummer," or traveling salesman. Each method has advantages and is used to enormous extent in the keen competition of today. In either method the first necessary step is to arouse interest. Next step, follow it up. Those two things are what get results for the business man. They can be made to get results for the Seventh-day Baptist worker too.

You know how it is yourself. When you answer some alluring "ad" and ask for catalog or information, you get it promptly. And that is merely the beginning of a series of letters from the man who has the goods to sell. He supplies you with all possible information, points out the advantages, urges you to buy, is surprised if you don't, grieves at your neglect of golden opportunities such as he offers, until you almost believe he is lying awake nights thinking of you. It is merely his "follow-up" system, and the beauty of it is, it is selective. It gets money a customer who would never have given the dealer a second thought if a dealer's best hope were to be had by him.

The following statement shows the same thing as the "follow-up system," adding his own personality. And frequently a combination of the two methods is used to good effect.

Now you see the application of the story. If you send a man a tract, send him another as soon as he has had time to read the first. Then write to him and point out the things he may have overlooked. Seek to arouse his interest and guide it to the point where he cannot help but see the truth of the Sabbath. Have a "follow-up system" and use it.

And better yet, add your own personal work of visiting and conversation to the tract work. Feel a deep personal interest in the one you are working to win. Use as much patience, tact and perseverance as if you wanted to sell him a bill of goods. And above all else, use prayer and the influence of the Holy Spirit. Such tract work as this ought to be effective.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday, Nov. 11, 1906, at 2.15 p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, C. C. Chipman, W. M. Stillman, F. J. Hubbard, G. B. Shaw, J. D. Spicer, H. N. Jordan, Asa F. Randolph, C. L. Ford, M. L. Clawson, J. B. Cottrell, O. S. Rogers, A. L. Titsworth and Business Manager N. O. Moore Jr.

Prayer was offered by Rev. Henry N. Jordan. Minutes of last meeting were read.

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

A communication was received from Corresponding Secretary Lewis reporting on his attendance upon the South-Western Association and also enclosing an invitation to attend and address the convention of the National Reform Association, to be held at Beaver Falls, Pa., on Tuesday, Dec. 5 next.

Voted that Secretary Lewis be instructed to attend the convention in the interest of this Society and our denomination.

Forms of letters recently sent out to pastors, ex-pastors, and church clerks, with a view to increasing the circulation of literature and securing statistics regarding ministerial supply were presented.

After a very general and earnest informal conference, it was voted that the question of securing as soon as possible a field representative of this Society and its work in all its broadest features be laid upon the table until the next meeting. Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, Rec. Sec.

THE AMERICAN SABBATH TRACT SOCIETY.

Treasurer's receipts for the month of October, 1906.

Table with columns for Name, Address, and Amount. Includes entries for J. R. Dunham, J. H. Coon, Mrs. C. Champlin, Mrs. B. F. Langworthy, First Brookfield, N. Y., Walnut, Iowa, Dodge Centre, Minn., Plainfield, N. J., Hammond, Ind., Plainfield, N. J., Gentry, Ark., Chicago, Ill., and Esle F. Randolph.

Table with columns for Name, Address, and Amount. Includes entries for Esle F. Randolph, West Edmeston, N. Y., Tract Society Fund, D. C. Burdick Bequest, Geo. H. Babcock Bequest, and Receipts from Recorder, Sabbath Visitor, and Helping Hand.

Table with columns for Name, Address, and Amount. Includes entries for Esle F. Randolph, E. & O. E., and F. J. Hubbard, Treasurer.

CONFERENCE PROGRAM FOR 1907. By the vote of our last Conference, and through steps taken by the President, with the co-operation of near members of the Executive Committee, it has been made the privilege of many persons to help arrange the program of our next General Conference; and it would seem to be the duty of officers of the Conference and of most of the Boards to give aid in this matter, which is so full of interest and importance.

Arthur E. Main, President. Alfred, N. Y., Nov. 15, 1906. PACIFIC COAST ASSOCIATION. The fourth annual meeting of the Pacific Coast Seventh-day Baptist Association was held at the Seventh-day Baptist church, Riverside, Cal., Sunday night, Oct. 28, 1906. Called to order at 7:45 o'clock. Prayer was offered by Eli F. Loofboro. The minutes of the last meeting were read and approved. The Corresponding Secretary reported as follows: The Pacific Coast Seventh-day Baptist Association: Dear Brothers and Sisters—I herewith submit to you a report of the work I have done since reaching the field. Pursuant to your request I arranged my trip so as to look up the interest of the Association on my way to the coast and to Southern California. I visited twenty-three towns and cities in four states, Idaho, Washington, Oregon and California. At all these places I found Sabbath-keepers, members of the Association and those interested in its work and that of the denomination. I was in twenty-nine homes. They represent a total number of ninety-three persons, forty-four adults and forty-nine children. (There are at least five more families that I could not visit because of limited time, experience, etc.) There were twenty-seven days between the time I reached Spokane, Washington, till I arrived at Los Angeles, Cal. I spent on an average of thirteen hours in a home. By necessity I spent a part of this time sleeping, so the actual time for work and visiting was limited. It was my aim to present in each of these homes what I thought the Association ought to endeavor to accomplish in furthering its work by every means possible, and by presenting each other to each other.

ARTHUR E. MAIN, President. ALFRED, N. Y., NOV. 15, 1906.

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that are brought to us by other Christians. I promised them that they would have an opportunity to join the Home Department of the Riverside Sabbath-school as soon as it was organized. I urged the use of the card of Systematic Benevolence in every home and by every member that was able to write his name, and pointed out the use the card could be put to in educating the children along denominational lines, many of whom never have been in a Seventh-day Baptist church and scarcely know that we have churches, Missionary and Tract Societies, Young People's and Sabbath-school Boards, etc. I preached two sermons and distributed 1,000 pages of tracts. I reached the person, in every instance I think, before the tract or tracts did. I sent out fifty-eight communications; traveled 1,915 miles after reaching Spokane. My expenses were \$62.52.

Respectfully yours, ELI F. LOOFBORO, Cor. Sec.

It was voted that the Corresponding Secretary be instructed to add to his expense account cost of his railroad ticket from St. Paul to Los Angeles.

The report was accepted. The Treasurer reported amount received on the field as \$27.00 in cash.

Mr. Loofboro presented a small pamphlet, being a history of the Seventh-day Baptists in Great Britain and the United States, together with a history of the New York City church, expressing his appreciation of the value of it in his work, suggesting that this tract, in a modified form, would be of great value to be used upon the Pacific Coast.

On motion, the Corresponding Secretary was requested to correspond with the Tract Society, asking them to consider the advisability of co-operating with the Association in printing such a tract.

The Corresponding Secretary was authorized to purchase the necessary stationery for use in the Pacific Coast work.

The following officers were elected for the ensuing year: President, Chas. D. Coon; Vice President, Mrs. E. S. Babcock; Recording Secretary, B. F. Titsworth; Treasurer, P. B. Hurley; Corresponding Secretary, Eli F. Loofboro. The minutes were approved.

Adjourned to meet the first Sunday in January, 1907.

B. F. TITSWORTH, Rec. Sec.

SCHUMANN'S MUSICAL MAXIMS.

Apropos of the fiftieth anniversary last summer of the death of Robert Schumann, various German periodicals have been recalling some of his writings as well as publishing hitherto unedited letters. Here are some of his musical maxims for his pupils:

"Always play as if a master were listening to you."

"When you play never concern yourself as to your listeners."

"Never toy with your instrument; always play with life, and never leave a piece half finished."

"If you are to play for anyone, make no fuss about it; do it right away or not at all."

"Play in time; the performances of many artists are like the walk of a drunken man. Never pattern after them."

"Never play anything fashionable. Time is precious. One would need a hundred lives to live to learn to know all the good things that have been written."

"You must not circulate poor music; do your best to suppress it."

"There have always been poor compositions and fools who have praised them."

"Never believe that the old music is out of date. Just as little as a beautiful and true word, can good music be laid on the shelf."—Etc.

Missions.

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

GIPSY SMITH.

The noted preacher and evangelist known by the name of Gipsy Smith is holding a series of Gospel meetings in the city of Boston, Mass. They are to continue the greater share of November. The place of holding the services is Tremont Temple Baptist Church. The night meeting which I attended was one of the best. I think every seat was occupied. While they had a good choir and musical director, the congregation were furnished with song books and nearly all joined in the song service; several thousand voices. After the song and prayer service had continued for a little while Mr. Smith came to the front of the platform and asked all of the ministers to come to the platform and take seats. He said: "If you will not stand by me you can sit by me." Some fifteen or twenty gathered and took seats as requested. After he had very much pleased the people with this happy way of getting control of affairs, he then took up the chorus of the song which they were singing—had the upper gallery sing one part, the second gallery another part, and the floor seatings still another. Then he asked all under twenty-five years of age to sing the verse and all others the chorus. He then objected that some were passing themselves off as young people when they were not.

By this time the congregation had forgotten their troubles sufficiently to give undivided attention to the Word. He then repeated Jer. 6: 14: "They have healed also the hurt of the daughter of my people, slightly, saying, Peace, peace; when there is no peace." Then followed a discourse upon the half-cured diseases of the human heart. While it was not criticising people or churches, I doubt if a Boston audience has heard so much about their own waywardness in a long time. The sound of music was all taken out of the hiss of sin and it actually sounded serpent-like. His appeal and invitation to abandon it was powerful. It was not a lifting of one finger simply to be saved, but arising and going out of the crowded house into the worker's room, there to confess their sins to God and find in His word the pardon. Confession and restitution are not left out. Sin is handled without gloves. God's word is not trimmed or tempered or punctuations changed to fit the life of any man or church. Finely dressed drunkards were at the meeting. I sat by one. The odor was something terrific; people would not sit by the poor man. I have heard of people who could not do mission work among the poor or sit in religious services because they could not endure the "poor smell," but this was far worse than any "poor smell" I have ever known. In the after-meeting I tried to get the man to go to the seeker's room, but he protested he was not a bad man. He refused to go, but was so wrought upon he left the house. More than a hundred people did go to the seeker's room. I could not remain, but went to my train. I am glad I was there, heard the message and saw the interest. It proves to me the human heart is unchanged; that the Gospel is unchanged, and men are still seeking after God. May God grant that Seventh-day Baptist ministers may know and hold to this. Let us preach the unvarnished and unadulterated gospel of peace and power.

The next morning found me in old Berlin, N. Y. A pleasant and, I trust, profitable Sabbath evening and day followed. This church has

one of the best Sabbath evening prayer meetings in the denomination. They have good congregations on Sabbath day and good sermons. The church has responded to the call to help pay the debt of the Missionary Board. The amount now, subscribed by all of the churches heard from is about \$4,000. God be praised.

Some of the young people here are ready for baptism. May God bless old Berlin and keep the fires burning on her altar for many centuries more. This is the place of my birth and childhood.

OBSERVATIONS AT GENTRY.

J. W. CROFOOT.

The Missionary Hour of the South-Western Association came on Friday afternoon, Nov. 2, in connection with the Tract Hour. I spoke for half an hour, telling those present about the action of the Board at the October meeting, and saying some things about the difficulties under which the Board is compelled to labor. I also described in some detail the work of our own mission at Shanghai and Lieu-oo, urging the need for reinforcements. Something was also said along the line of the relation of foreign mission work to the life of the home churches.

As the last exercise of the evening after the Sabbath I gave an address on "Opportunities and Obstacles."

The meetings of the whole session were marked by an earnestness and spirituality that were an inspiration to me. Among the things specially striking were the song service on Thursday evening, conducted by Mrs. Luther Davis, of Fouke; the earnestness with which Mr. Randolph, at the "Education Hour" appealed for a new teacher; the report of the Fouke church, showing twenty-two additions and no losses; the large number of earnest young people and bright children at Gentry; and the patience with which the people listened to long addresses, and stayed through long meetings.

The excellent addresses of Drs. Lewis, Davis and Daland were a great help to me, and cannot fail to bear fruit in this Association.

Gentry itself deserves a paragraph. As one approaches it by rail from the North he passes through one orchard six miles long, under and on many of the trees of which were apples left to rot. So it is not much of a surprise to learn that thousands of bushels of "evaporator apples" have been sold for eight cents per bushel. At Westerly last week I saw such apples marked twenty cents per peck. The fruit crop this year has been large, but the price has generally been low. The "city" of Gentry is laid out on a large scale, the corporation limits being a mile and a half long and a mile wide. The hearts of the people are on the same scale. That is, except toward negroes, for none of them are allowed.

"Scatteration" Dr. O. U. Whitford used to say is the bane of our people. And many of the people of Gentry have been wanderers in many places. Some are now going on to Oklahoma and farther west. Will the Gentry church be permanent? I don't know. But it should be, and whether it proves to be or not, it is now like "a city set on a hill," and is a blessing to the community. Mr. Whitford used to call attention to the fact that all our ministers come from the smaller (not weaker) churches of the West and Southwest. What is the relation of "scatteration" to the supply of ministers? Perhaps con-

centration where individual responsibility is lessened is not an unmixed blessing.

The day following the Association a small party took a trip out to Dripping Springs in Indian Territory, where Dr. Lewis studied geology and will doubtless enlighten the Recorder readers on that subject.

Yesterday, Tuesday, Dr. Lewis and I came down to Texarkana in company with two Gentry young people who are coming here to school, and Mr. Hurley, who met Mr. Randolph at Texarkana, to go with him to Little Prairie. After spending the Sabbath here we plan to go to Nortonville, Kan., for Nov. 17.
FOUKE, ARK., Nov. 8, 1906.

LETTER FROM DR. PALMBORG.

LIEU-OO, CHINA, OCT. 2, 1906.

Dear Friends at Home: A rainy day, which is at the same time a Chinese holiday, has given me an opportunity to do a number of things which are usually crowded out, and now I will try also to write you a letter, which is one of them. I believe the last time I wrote we were on the point of moving into our new premises. That occupied several days of hard work. We only stopped the medical work for a day or so, but for two or three days we saw only those patients who came from long distances. We had to crowd up into a few rooms, as those with painted floors were not dry enough to use. But we were glad to do that, and so happy to be where we could breathe the pure fresh air and see the sky with its ever changing expression, sunlight, moonlight, cloud and azure. All the years we have lived in the Chinese house we have been unable to have that pleasure. We have two houses, one of six rooms, all about 11x22, three above and three below; and the other containing eight rooms, two 18x14, two 18x12, and four 16x12. On the ground floor of the first house one room, the west one, is treatment and medicine room. The middle one is the waiting room, and the east room is used by the little Chinese day school. Of the rooms above, one is occupied by the teacher's family, the middle one is a spare room for Chinese guests, and the other is divided into two, one a storeroom and the other for my servant and the doorkeeper.

In the other house the two larger rooms below are my dining room (also used as my sitting room and parlor) and a Chinese parlor in which I teach my Chinese pupils who are studying English. The smaller ones are my kitchen and the Chinese kitchen and washroom. Above are my bedroom and a spare bedroom and two bedrooms for my Chinese helpers. Every bedroom has some veranda room, which is a great boon for sunning bedding and clothes, a very necessary procedure in this climate.

Oh, we feel very rich and happy, I can tell you. My old lady companion, whom I have had to do without for almost a year because she could not stand the cold in winter or the heat in summer in the other house, has come back to be with me now, and every time she prays she thanks God for the new house and the privilege of living in it. After she had unpacked her things she wanted to give me the ropes that were around her bedding, etc., saying she never expected to go away again and had no further use for them.

I have told you so much in detail because I am sure those who have so kindly helped to build by their contributions of money and of prayers, will be interested to know all about it.

In the first building the waiting room opens with a double door almost directly on the street. That room and the schoolroom are so arranged that the partition between can be partly taken down, and on Sabbath afternoon this is done and during the service the women occupy one room and the men the other, while all are able to see the speaker. I am happy to say that from the first we have had very good-sized audiences.

I went to Shanghai on July 30, expecting to be gone just a month for my summer vacation. My old assistant, Mrs. Chow, came to take my place for that time, so that the medical work need not stop. I am sorry to say I was not well all summer and at last I felt led to go to Japan for a short trip, and a few days at the Seventh-day Adventists' sanitarium at Kobe. So I left Shanghai August 26. Miss Burdick very kindly accompanied me. A sea trip of four days and eight days at the sanitarium did wonders for me, and I returned to Shanghai on Sept. 11, did my business there, packed the hospital things still left in Shanghai and got them started off by boat on the 14th, I going by train, steam launch and a small boat the next day. You would have liked to see me, I am sure. I had three little children (my little girl and her brother and sister coming for a visit at Lieu-oo), my feeble old woman, and an old blind woman of over eighty years in my care, besides a lot of baggage. We got along nicely till the last stage of the journey, which was to have been by wheelbarrow, and then the wheelbarrow men demanded such exorbitant fares that we had quite a discussion with them. I sat down on one of the vehicles and gave them a little lecture on hard-heartedness and lack of conscience, and tried to impress upon them the lesson of mercy, but all of no avail. It touched a by-stander, however, a man of means who had several boats of his own, and he offered the use of one of them and two strong men to row for anything we wished to give the men. I accepted with gratitude, and soon we were off, and instead of clinging to uncomfortable wheelbarrows in the hot sun for ten miles, we lay down on the floor of the boat, sardine fashion, and rested. We got here in time to get comfortably settled before sunset, with grateful, happy hearts for the Sabbath. The old blind woman I have sort of adopted, as I feel pretty sure I will outlive her unless she lives to a remarkable old age, or I die sooner than I want to. She is one of whom you have heard, our old Mrs. Kyi. Her son has made her life miserable for many years, wanting her to die, and not long ago coming only a little short of killing her. She has suffered many things for her faith, and was begging to be allowed to live in the fuel house in order to be out of her son's way, but that was impossible, and just before coming back I suddenly concluded to bring her out here with me and give her a little peace for her remaining days. I let her do the things she can, for she likes to be busy, and she occupies one of the rooms with the others. She says she feels as if she had reached heaven and hardly opens her mouth without thanking God for his goodness.

I must tell you something else which fills me with joy. In my last letter, or one before, I told you of a second crazy man whom I was caring for. When I went away for the summer he had already recovered to a great extent, but was still far from right. He was not living with us, but still got some of his food here. After I returned I did not see him well till Sabbath after the service, when he came here, and the moment I

saw his face I knew he was well. I was so glad I could hardly control myself. He asked me if he might come and work for me for his food and clothes. He said no one would take him, for no one believed he was right in his mind. I told him to come the next day, and that I believed in him. He did so and has been here the two days since then. He is quick and willing and anxious to work, helping wherein help is needed, and every time I see him I think of the difference between him now and when he was chained to a post in our fuel house last winter, a howling maniac, and I thrill with the joy it brings me. He says he is going to work for me as long as we both live! If he keeps on as he has begun, I shall be glad to have him do so. I hope, too, that he may learn to know Christ and become his servant. Today I have given him some decent clothes to wear, and when I gave him a Chinese thick quilt to wrap up in at night, he said he had reached heaven at last, and that in spite of the fact that he is to sleep in a straw-thatched outhouse!

Last Friday Mr. Davis came out to help me entertain the officials and gentry at a feast, and stayed over the Sabbath, when he administered communion, and six men publicly asked for church membership, saying they truly wished to be Christians. One of them was our doorkeeper, the father of my teacher. I do pray they may really be true believers and help to the coming of God's kingdom here in Lieu-oo.

My letter is already too long, and I must close.

Yours in Christ's work,

ROSA PALMBORG.

FROM HONOLULU.

The following letter has been received from Mrs. D. H. Davis while on her return voyage to Shanghai, China. We have followed her with our prayers, and now are thankful to hear of her safely thus far on her journey home:

"ON SHIPBOARD, S. S. NIPPON MARU,
OCTOBER 17, 1906.

"Dear Mr. Saunders—I thought you might be glad to know I am safe thus far on my journey. This is Wednesday, 3 p. m. We are about two hundred and fifty miles from Honolulu. If all goes well, tomorrow at this time will find us, perhaps, having a trolley ride on the Islands. We shall stop there for a day. Just one week today since we left San Francisco. I think, to me, it has been the longest week spent on shipboard, for I have never been at sea without some of my dear family before. As we expected, our ship is crowded, it having to take so many passengers from the Mongolia. Nearly every cabin has three occupants. I find it a little difficult to climb to my upper berth, but, on the whole, I am quite comfortable. As we came out through the Golden Gate, it grew rougher until evening, so I was glad to seek my rest early and so escaped any severe sickness. I find myself a better sailor than I was twenty-seven years ago, when we first crossed the Pacific. There are over a hundred passengers where they usually carry about forty; a goodly number of them are missionaries. The Baptist Union are sending out a large party of new missionaries; some have gone by the northern route. It gives one a strange feeling to be shut up for three weeks on one of these ships with people from all over the world nearly, but one does not mind it so much if they have some one of their family or people for companionship. I found the Sabbath most lonely, with no one near who had perhaps even heard of the Seventh Day Sabbath. On Sunday we had the Episcopal

service read by the captain.

"There are some fine singers among the missionaries, so it was an enjoyable service. There are two missionaries returning to China whom I have known. One of them, Dr. Boon, of the Episcopal Mission, has been a friend of our missionaries for many years. One lady, who is going to South China, said to me, speaking of Honolulu, 'I wish we were as near Hongkong.' I replied, 'It would please me if we were as near Shanghai.' I am very glad I was able to come by this steamer, as it will be only one week later than they first expected me. I found letters awaiting me on the steamer from some of my eastern friends, and also from Mr. Davis, which he had sent to Honolulu to meet the Mongolia, thinking I was to sail by that steamer. However, it was sent on to this ship. He was getting the school nicely started; said he already had nearly as many pupils as could be accommodated. He hoped to have about thirty. Dr. Palmborg had returned from Japan. Although not very well, she had gone to her work at Lieu-oo. Dear Mrs. Fryer helped me in every way possible while I was a guest in her home and accompanied me to the steamer, which was a great comfort to me. I will write again when we reach Japan.

"Yours sincerely,

"SARA G. DAVIS."

AN ENCOURAGING LETTER.

The following letter was written by a lady of culture, a Sabbath convert from the State of Georgia, addressed to Milton College, as she did not know the address of the Missionary Society. I publish it on account of the missionary spirit of the author. When you read it please notice if it does not bring to you, as it did to me, a blush of shame at the missionary spirit of the author as compared with that of ourselves. Seventh-day Baptists, "make thyself a place to stand and move the world," and not "give me a place to stand and I will move the world." If you wish the name and address of this brave woman, write the Missionary Secretary.

To the President of Milton College:

Dear Sir,—Will you please send me information regarding doctrinal points in which the Seventh-day Baptists differ from the regular Baptist churches? I have been a Baptist for about twenty-six years. Rev. T. M. Shanafelt, of Hudson, S. Dak., baptized me at Howell, Mich. I had then been a member of the Presbyterian church for six years. Believing, however, after careful study that immersion is baptism I united with the Baptist church at Howell, Mich., in 1880. About three years ago I came south to work among the negroes of this city, but not under any board. I support myself by teaching music, Latin and general studies, and occasionally have donations from friends in the north, and from the colored churches here.

One year ago last August, feeling more and more dissatisfied about the change of the Sabbath of the Lord to the first day of the week. I examined the subject thoroughly as presented by the Seventh-day Adventists, read the Bible through, and decided, as all candid persons must, that the Sabbath begins Friday night at sunset and closes at sunset Saturday night. I began right away last August to keep the Seventh-day, even before I was fully satisfied that it was necessary to change, and for a few weeks kept both days. But as soon as I could thoroughly examine the subject, of course I no longer kept Sunday as a holy day. However, I play the organ in one of the colored Baptist churches yet, teach in their Sunday school, etc., but do my house work between services and do anything else as I do on any other of the six working days. As I get a small salary for playing on Sunday, I can truly consider it my first working day for the support of my family. I find it possible to keep the Sabbath, absolutely without work. It certainly is a sign between God and His people. It is "a delight, the holy of the Lord, honorable."

Please pardon such a long letter. Will you please give me the address of the officers of your Missionary

Board? I could start a small Sabbath school in one of the colored churches by paying small rent, about two dollars a month. One family, my next neighbor has been keeping the Sabbath about two months and there are others for whom I am working, and several are convinced that Saturday is the right day. If you could arrange for preaching services, I think a good work could be started in this section of the city among the colored. The Adventist church (white) and the colored mission are both too far for us to attend.

Having adopted a little colored girl, orphan, some two years ago, I built a small cottage for myself and am paying for it on the installment plan. In this way I could be most protected in my work among the colored, that is, by having premises of my own. Sometimes I take for a short time other children, whose parents are away or perhaps divorced. At the present time I have only one child, Merdine Delt, now about four years old.

In order to avoid controversy or any ill feeling, while I do what I can among all classes of the colored, I avoid all acquaintance with the white people. Have never been to their churches even. I have never had any trouble with either race. I should like to engage more directly in Bible work among the illiterate and there is a very large field, but I do not have time. I have to be father and mother both in this home, with no support except as I earn my money teaching among the colored people. However, among my pupils and church friends I get some opportunity nearly every day to speak about the Sabbath. I find the people willing to listen, and they often ask me to instruct them but I haven't time, unless I give up the work on which I depend for support of myself and Merdine. At present my membership is with a Baptist church in Michigan.

TREASURER'S REPORT.

For the month of October, 1906.

Geo. H. Utter, Treasurer, in account with THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Table with columns for item, amount, and balance. Includes entries like 'Cash in treasury October 1, 1906', 'S. C. Maxson, Utica, N. Y.', 'Church at Marlboro, N. J.', 'Lost Creek, W. Va.', 'Dodge Centre, Minn.', 'Leonardsville, N. Y.', 'Plainfield, N. J., Gen'l Fund', 'Crofoot expenses', 'Richburg, N. Y.', 'Big Springs, S. D.', 'Welton, Iowa', 'Hammond, La.', 'New Market, N. J.', 'Alfred, N. Y., Gen'l Fund', 'African Mission', 'Lieu-oo Mission house', 'Shingle House, Pa.', 'Rock River, Wis.', 'Gentry, Ark.', 'Chicago, Ill., Gen'l Fund', 'Lieu-oo Mission house', 'Hornell, N. Y., Gen'l Fund', 'Crofoot travel'g expense', 'Westerly, R. I.', 'First Westerly, R. I.', 'Waterford, Conn.', 'North Loup, Neb.', 'Sabbath School at Utica, N. Y.', 'Alfred, N. Y.', 'Interest on bank balances', 'Seventh-day Baptist Mission, Syracuse, N. Y.', 'J. H. Coon, Utica, N. Y.', 'R. S. Wilson, Curtiston, Ala.', 'Rev. and Mrs. B. F. Rogers, Alfred, N. Y.', 'Seventh-day Baptist Memorial Fund', 'Income Missionary Fund', 'D. C. Burdick Fund', 'Sarah P. Potter Fund', 'Collected by E. B. Saunders', 'Adams Centre, N. Y., Holland work', 'Second Alfred, N. Y.', 'Nile, N. Y.', 'Little Genesee, N. Y.', 'Jackson Centre, Ohio', 'Milton Junction, Wis.', 'Milton, Wis.', 'Rock River, Wis.', 'Walworth, Wis.', 'Albion, Wis.', 'Parina, Ill.', 'Salem, W. Va.', 'Delphos, N. Y.'

Table with columns for item, amount, and balance. Includes entries like 'A. Friend', 'Descon Gardner', 'J. B. Clarke, Alfred, N. Y.', 'Junior Endeavor, Alfred Station', 'Palmborg', 'Winfield Wells, Little Genesee, N. Y.', 'Mrs. J. H. Babcock, Jackson Center, Ohio', 'Mrs. Geo. H. Babcock, Plainfield, N. J.', 'Shanghai Chapel', 'Mrs. C. C. Champlin, Medford, Old., Gold Coast', 'Income from Permanent Funds', 'Collected by J. W. Crofoot', 'Independence, N. Y.', 'Nile, N. Y.', 'Hartsville, N. Y.', 'Wellsville, N. Y.', 'Scio, N. Y.', 'New Market, N. J.', 'Niantic, R. I.', 'Westerly, R. I.', 'Hopkinton, R. I.'

Table with columns for item, amount, and balance. Includes entries like 'Contributed for Reduction of Debt', 'Lou M. Langworthy, Little Genesee, N. Y.', 'S. C. Maxson, Utica, N. Y.', 'W. E. Witter, Oneida, N. Y.', 'Mrs. Lucius Tallett, South Otselic, N. Y.', 'Mrs. Lydia Tassell, Coudersport, Pa.', 'Mrs. G. W. Stillman, Coudersport, Pa.', 'P. B. Maxson, Americus, Kansas', 'Church at Welton, Iowa', 'Hartsville, N. Y.', 'First Westerly, R. I.', 'Little Genesee, N. Y.', 'Farina, Ill.', 'North Loup, Neb.', 'Roanoke, W. Va.', 'Plainfield, N. J.', 'Hornell, N. Y.', 'Delaware, Mo.', 'Shingle House, Pa.', 'Sabbath School at Utica, N. Y.', 'Cor. Sec.'

Table with columns for item, amount, and balance. Includes entries like 'E. B. Saunders, salary, Aug. and Sept., 1906', 'Traveling expenses', 'Traveling expenses of Rev. G. Velthuysen', 'G. H. Fitz Randolph, salary, quarter ending Sept. 30, 1906', 'Traveling expenses', 'George Seeley, salary, quarter ending Sept. 30, 1906', 'R. S. Wilson, salary, quarter ending Sept. 30, 1906', 'Church at Westerly, R. I.—First', 'Niantic, R. I.', 'Salemville, Pa.', 'Marlboro, N. J.', 'Shingle House, Pa.', 'Verona, N. Y.', 'Richburg, N. Y.', 'Hartsville, N. Y.', 'Hornell, N. Y., thirty-nine weeks' labor', 'Cumberland, N. C.', 'Welton, Iowa', 'Cartwright, Wis.', 'Garwin, Iowa', 'Boulder, Col.', 'Rock River, Wis.', 'Delaware, Mo.', 'Little Prairie, Ark.', 'Hammond, La.', 'J. W. Crofoot, advance in traveling expenses', 'C. B. Clarke, labor and expenses at Battle Creek, Mich.', 'Interest', 'Loans paid', 'Cash in treasury', 'Available for current expenses', 'Lieu-oo Mission', 'Shanghai Chapel fund', 'Notes outstanding Nov. 1, 1906', 'E. B. O. E.'

Woman's Work

WOMAN'S WORK. MARTHA OR MARY? I cannot choose. I should have liked so much to sit at Jesus' feet—to feel the touch of His kind, gentle hand upon my head. While drinking in the gracious words He said: And yet—to serve Him! Oh, divine employ! To minister and give the Master joy! To bathe in coolest springs His weary feet And wait upon Him while He sat at meat! Worship or service—which? Ah, that is best To which He calls me,—be it toil or rest; To labor for Him in life's busy stir, Or seek His feet a silent worshiper. So let Him choose for us. We are not strong—To make the choice. Perhaps we should go wrong, Mistaking zeal for service,—sinful sloth For loving worship,—and so fail of both. —Author unknown.

THE FUTURE OF THE FREEDMAN.

A little negro slave boy on a southern plantation, one single garment, a coarse flaxen shirt, his only covering; he had never slept in a bed—not he; who his father was he never knew, nor his own age. He once went as far as the school-house door with his little mistress, to carry her books, and had that feeling that "to get into a schoolhouse and study would be about the same as getting into Paradise."

After the Emancipation Proclamation,—a boy ten or twelve years of age, working in the salt mines of West Virginia, but with an intense longing for an education; a little later attending a night school. Again we see him on his way to Hampton Institute, (a school for colored people), a distance of five hundred miles, with scarce money to buy clothing or pay his fare; sometimes walking and sometimes begging rides, sleeping under the sidewalks or in any shelter he might find, to save his money; reaching Hampton, at last, with just twenty-five cents in his pocket and looking like a worthless tramp.

Later we see him as a student, doing janitor work to help pay his way. Here for the first time, he ate from a table cloth, learned the use of napkins, tooth brush and the bath, also of sheets; the first night he slept under them both, and the next night on top of both. At length, graduating with honor, he became a teacher; is called back to deliver a post graduate address, is tendered a reception in Richmond at which two thousand colored people were present, in a hall not far from the place where he slept under the sidewalk. Beloved and respected by both white and black is Booker T. Washington, President of Tuskegee Institute.

Not every white boy, who, eight months out of every twelve, is carefully taught in our public schools, will become a Roosevelt, no more can we expect every colored boy to become a Booker Washington; nevertheless, we do believe there are better days in store for the colored people of America. "After generations of slavery with all its degrading influences and, before that, generations of darkest heathenism," the odds are against them at the outset, but already the influence of our schools for the colored people of the south is being felt, and Hampton, Tuskegee and Storer, with many others, are sending out men and women who shall be leaders of their race.

In the early days of freedom their highest ambition was to live "like old massa," without work; they were anxious for an education because they thought it meant an easy time, free from all necessity for manual labor. They want a good, easy job like the colored man in Alabama, who was sent to the State Prison for a year because he would not work.

and looking around the way, and O Lord, do not let me be greedy, do work as so hard, and do some one but do I'll have the liberty called to preach." As they came in contact with the people from the North they were surprised to see educated and cultured people working; it was a revelation to them; heretofore, "they had looked upon labor as a badge of degradation." To overcome this false idea the department of manual training was found to be a most important auxiliary to the freedmen's schools; here they learn the dignity instead of disgrace of labor; they become masters of some trade or industry, and go back to show their people how to put new energy and new ideas into their work. Not the least of their accomplishments, they are taught personal cleanliness and how to care for their bodies, together with purity of life and conduct, which can not fail to uplift the individual and the race.

Their future is our future; they have become a part of the national fabric in which each figure beautifies or mars. The unsightly blemish in which they were unwilling and helpless victims, has been cleansed away in the blood of men both brave and good. Who shall say, in the economy of God's great plan, that this same people may not yet weave in some fair design to brighten even glorify, our nation's history. To help make this vision a reality is, and shall be your work and mine, and God who heard the cry of the poor slave, will surely honor the simple faith of the freedman. The Shepherd who left the ninety and nine to seek for the one lost lamb, will not forget this humble race, and we his people will help to bring them in.

"De massa ob de sheepfol' Dat guard the sheepfol' bin Look out in de gloomerin' meadows Where de long night rain begin, An' he call to de hirelin' shepa'd, 'Is my sheep, is dey all come in?' Oh! den says de hirelin' shepa'd, 'Dar's some, dey's black an' thin, An' some, dey's po' ol' wedda's But de res', dey's all bring in, But de res', dey's all bring in."

Den de massa ob de sheepfol' Dat guard de sheepfol' bin Goes down in de gloomerin' meadows, Whar de long night rain begin, So he le' down de ba's ob de sheepfol', Callin' sof', 'Come in! Come in!' Callin' sof', 'Come in! Come in!'

Den up t'ro de gloomerin' meadows, T'ro de col' night rain an' win', And up t'ro de gloomerin' rain paf Whar de sleet fa's piercin' thin, De po' los' sheep ob de sheepfol' Dey all comes gadderin' in De po' los' sheep ob de sheepfol' Dey all comes gadderin' in. —The Missionary Helper.

THE THOUGHT LIFE.

There should be thanksgiving to God for sending into our consciences bright and beautiful thoughts as for any other benediction. By prayer that our thoughts may be directed into loftier channels; by conversation on high themes with spiritual-minded people; by a careful selection of the best reading—ruling out the cheap and sensational and taking the solid and approved literature of "the Immortals"—by daily communion with the Holy Scriptures and frequent perusal of the most classic devotional books, we may make our thought life like that of the garden in which Jesus walked, where the earth's landscape, being purified, was so that growing in it the fruit of the Spirit was the manifestation of

our hearts will be acceptable in God's sight. Every thought will be brought into captivity to the obedience of Christ. We shall be transformed by the renewing of our minds. The peace of God, which passeth all understanding, shall keep our hearts and minds through Christ Jesus.

Far different from the conception of religion as a ceremonial—an outward form or ritual—is this mysterious inward work of the Spirit, affecting the very issues of the heart. The conquest of the thoughts is the highest achievement of Christianity. Though the body may be enslaved, imprisoned, tortured, slain, no earthly power can control the thoughts of a man. They are still free. They can not be coerced. If our holy religion can come in and do its supreme work in this inner sanctuary, then all outer life may be safely left to take care of itself.

It is too often conceived that actions are the only things virtuous or vicious—that no moral character adheres in thoughts. It is true that society cannot punish thoughts, but only overt deeds of evil. But Jesus rightly taught that out of the heart proceeded all crimes and vices; so the ultimate moral values and responsibilities are there, and every man knows for himself whether back of all his active and outer life which the world sees, he is weak or strong, generous or mean.

And there may be a danger that in our present-day Christian activity we unduly extol action, the incessant doing of things in churchly and benevolent activities. We may possibly cultivate a bustling energy to the neglect of that careful introspection and heart-searching which characterized David, Bunyan, Baxter and the Wesleys. Well for us if we shall say: "How precious are Thy thoughts to me, O God! I hate vain thoughts, but Thy law I love."

"Who lifts his thoughts to God will never sink Far 'neath the level of what he dares to think." He can say: "In the multitude of Thy thoughts within me, Thy comforts shall delight my soul." Christianity will furnish him with great themes for contemplation—God, Christ, Humanity, Salvation, Eternity. He never need be "triflingly employed." Things true, honest, just, pure, lovely—he may ever think on these. "Thought is the measure of life." "Guard well thy thought: our thought is heard in heaven."—The Parish Visitor.

SUNLIGHT AND STARLIGHT. God sets some souls in shade alone, They have no daylight of their own; Only in lives of happier ones They see the shine of distant suns. God knows. Content thee with thy night, Thy greater heaven hath grander light; Today is close, the hours are small, Thou sit'st afar, and hast them all.

Lose the less joy that doth but blind; Reach forth a larger bliss to find; Today is brief; the inclusive spheres Rain rapture of a thousand years. —Mrs. A. D. T. Whitney.

TO THE MEMORY OF ALICE MARIS ECKLES.

The turning back of life's pages reveals the memory-scenes of other days when Alice Maris was our neighbor, our classmate, and always our friend. We also cherish pleasant recollections of our companionship with Sister Alice in church, in Sabbath school, and in our Seventh-day Baptist Woman's Missionary Society of Northville, Kan. Deeply we appreciate our beloved sister's work in our Society, both as a member

and as an officer. Her cheerful, helpful, industrious and helpful work will be remembered as an inspiration to greater effort. We extend our sympathy to the bereaved relatives and friends.

"Farewell! farewell! dear one farewell! We bow to God's own way And thank him for this life he gave And now has taken away And know she's better off than we Who toil here and wait, Because she's entered into rest Beyond the Golden Gate."

ELLEN VINCENT, ADDIE RANDOLPH, NETTIE MERRY, Com. from the Woman's Miss'y Society.

FROM THE PACIFIC COAST.

Dear Editor: I have spent a month looking up lone Sabbath-keepers and members of the Pacific Coast Seventh-day Baptist Association, covering territory from different and remote corners of the State of Washington to the orange groves of Southern California. As representative of the Association, I have carried to the members living in the various places I have visited, a circular letter. By means of this letter many are encouraged to continue the Christian life, and to live their convictions. I believe the readers of the RECORDER would be interested in the complete contents of this letter. However, I am going to send you only a few "gleanings."

Faithfully yours, ELI F. LOOFBORO.

CLEANINGS FROM THE CIRCULAR LETTER.

It is with pleasure that I begin another circular letter to you who are scattered so far from us that the only means we have of keeping in touch with you is through these circular letters. It is to be regretted that the intervals are so long between them.

Your letters to us have been very helpful and we hope these letters coming from us will give you new cheer and courage to advance in the Master's service. We need the encouragement and co-operation and sympathy of each other in our efforts to live a Christian life.

We earnestly beseech your co-operation and financial help in order that the coming of the Field Secretary among you may be assured and the work expand. The number of Seventh-day Baptists and those interested in the true Sabbath upon the Pacific Coast is steadily being increased by new arrivals from the east. We should keep in touch with all these and combine our efforts until we become a force for truth and right Sabbath observance which shall be felt all up and down the Coast. I feel thankful for the privilege of again giving expression to our thought of well wishing to all members of the Association, hoping that this has been a year of progress, holding on to the faith of our Lord.

I know something about how difficult it is to keep the Sabbath where there are no other Sabbath-keepers. As surely as we grow careless or indifferent to the claims of the Sabbath we lose our hold on God. There is a feeling that each one must bear a part of the responsibility in the work. I wish we might know personally each one and that we might be a help and a comfort to each other.

We pray that you will be given strength to labor on, though alone, and stand firm for the right. We hope the time will soon come when there will be more than one Seventh-day Baptist church on the Pacific Coast. I send this little missive with my heartfelt prayers that you may not fall away, but keep the commandments as God would have you keep them. My heart goes out in sympathy and interest to all lone Sabbath-keepers. It may be God's will that we are scattered and live isolated that the truth of the Sabbath may be established. As a teacher in a town where all regard my religious beliefs as peculiar, I often feel lonely. Your letters are an inspiration to me. I don't belong to any church. I am interested in the Seventh-day Baptists, I desire to become one in fact. I am now one in faith. I think these letters bring us nearer together, and we feel more the bond of fellowship that binds us. We are holding up the light of God's love and the necessity of keeping his Sabbath.

Children's Page

GETTING INFORMATION OUT OF PA.

My pa, he didn't go down-town
Last evening after tea,
But got a book an' settled down
As comfy as could be.
I'll tell you I was offul glad
To have my pa about
To answer all the things I had
'Been tryin' to find out.

And so I asked him why the world
Is round instead of square,
And why the piggies' tails are curled,
Any why don't fish breathe air,
And why the moon don't hit a star,
And why the dark is black,
And just how many birds there are,
And will the wind come back,

And why does water stay in wells,
And why do June-bugs hum,
And what's the roar I hear in shells,
And when will Christmas come,
And why the grass is always green,
Instead of sometimes blue,
And why a bean will grow a bean,
And not an apple, too,

And why a horse can't learn to moo,
And why a cow can't neigh,
And do the fairies live on dew,
And what makes hair grow gray,
And then my pa got up an' gee,
The offul words he said!
I hadn't done a thing, but he
Just sent me off to bed.

—Council Bluffs Nompereil.

JAGUAR RULES SHIP.

A roaring jaguar roamed the decks of the steamer Beatrice, which arrived the other day, gnashing his teeth and lashing his tail while the crew took refuge in the deckhouse and only an unfortunate tapir was left on deck to face the monarch of the South American forest. It was just outside Montevideo that the accident happened. The jaguar and the tapir were bound for the Bronx Park Zoo in New York. Somehow the jaguar broke through his cage and the first knowledge that the crew had of his escape was when the snorting animal was right behind one of the Italian seamen.

With a yell he dove for the stokehole entrance and did not stop until he was at the bottom, where he tried to crawl into one of the boilers. The jaguar looked after him regretfully but he did not relish the fumes and smoke which ascended from the hole, so he looked elsewhere for his prey. A nice fat boatswain now attracted his attention and he sneaked up behind him, purring pleasedly. The boatswain heard the purr and with one leap was in the rigging, ascending rapidly.

The jaguar started to ascend the mast after the sailor. Unfortunately the mast was of steel and his claws did not catch. He merely hurt his paws and slid down to the deck again, where he sat for a moment cogitating. The officers on the bridge saw him and shouted to the crew not to hurt him. The jaguar was hungry and was not ready to come to terms. He tore up and down the deck but not a living thing could he find. Suddenly his attention was attracted by a shrill piping upon the upper deck. He knew that cry. It was that of his old enemy, the tapir.

A tapir is considered by a jaguar as a choice roast partridge is by an Englishman. The tapir was fastened by a rope on the upper deck and he heard his enemy approaching. He tugged frantically at his rope and as the jaguar appeared at the head of the ladder with one frantic tug he broke the rope and faced the huge cat. The jaguar grinned with glee and the sight of those

flashing teeth decided the tapir. With a scream of fear he leaped to the rail and committed suicide just as the jaguar sprang toward him.

A second later a lasso fell around him and he was dragged along the deck back to his cage. Great sorrow was felt on board for the tapir because he was a rare animal and would have fetched \$1,000.—*Boston Journal*.

HORSE CAPRICES.

All horses have their fancies, and know perfectly well whom they have to deal with. I am just now exercised with Whitefeet, a sorrel mare which I bought young, and which has lately come out of the hands of a professional breaker with two or three tiresome whims. I do not think that he understood her.

When an unbroken filly, she was most obedient to me. One day I found her in the drawing-room. To reach it she had walked into the house by the front entrance, and, after travelling a corridor some forty feet long, had passed through three doorways. There she was, examining furniture, smelling knick-knacks, and looking out of the window. I expected a scene, since she was as good as wild, having never been made acquainted with the saddle, bridle, or shoe. Yet she behaved like a young lady, not only daintily walking about among chairs and tables without damage, but exhibiting solitary self-consciousness, especially when she came to look at herself in a mirror. This she did with much interest, getting first one side of her face and then the other into the most appreciable position. It seemed to me that she smiled.

When she gazed her fill, I said, "Now, come out, my dear." Then she put her warm velvety nose into the hollow of my uplifted hand, and followed me, as I walked backward like a courtier, into the paddock. And yet the professional breaker had found her hard to manage. She was evidently too reined for him, and resented his coarse manners.—*Our Dumb Animals*.

PAINTING A FROG.

One of my pets was a frog about half grown. He would hop up upon my hand to the tip of my finger, and sing (or croak) as long as I chose to hold him. I was an invalid just then, and when I felt lonely and my husband was away, I used to give a little croak, to invite the frog to a duet, and he would set off as if his life depended on his song, no matter what the hour might be.

One day I wanted to paint him in a picture and tried to take a profile view. But he would not let me do it. Whenever I placed him in the right position, he would hop around so as to face me, and then go on my paper. Then I thought myself of putting him in a plate with some water, so that he might be comfortable. This plan answered very well; but, when I turned the plate around so as to get a side view, he hobbled around also, and would face me. Then I tried edging round the table myself, but with the same result, so that I was obliged to hold him sideways while I drew him. But, whenever I raised my head to look at him, he raised his, too, and lowered it again when I began to paint, and so we went on nodding at each other like two Chinese mandarins.—*Pall Mall Gazette*.

WHAT BOYS SHOULD LEARN.

There are a great many things boys, while boys, should learn. And if they learn these lessons so well as never to forget them during life, they will prove of great help to them oftentimes when they need help.

Among other things boys should learn, these may be named:

1. Not to tease boys and girls smaller than themselves.
2. Not to take the easiest chair in the room, put it in the pleasantest place, and forget to offer it to mother when she comes in to sit down.
3. To treat mother as politely as if she were a strange lady who did not spend her life in his service.
4. To be as kind to their sisters as they expect their sisters to be to them.
5. To make their friends among good boys.
6. To take pride in being a gentleman at home.
7. To take mother into their confidence if they do anything wrong, and above all, never to lie about anything they have done.
8. To make up their minds not to learn to smoke, gamble or drink, remembering these things are terrible drawbacks to good men, and necessities to bad ones.—*The Glenwood Boy*.

THE FOX AND THE STORK.

A fox met a stork and invited him to dinner. "With all my heart, friend," said the stork.

When they arrived at the home of the fox, and dinner was served, he was not so happy.

The fox had fine, hot soup, but he served it in shallow plates.

The poor stork could only stand by and watch the fox eat.

The fox seemed to think that it was a very good joke.

The next day the stork met the fox and invited him to dinner. The stork brought out fine, hot soup in a high, narrow-necked bottle, but the fox could not see the joke at all.

The stork said: "Friend Fox, enjoy your dinner. I hope that the soup is as well flavored as yours was yesterday."

As he said this he poured out half of the soup into a bowl and set it before the fox.

The cunning old fox felt so ashamed that he has never looked any one straight in the face since that day.—*Nature Myths and Stories*.

HOW THE SQUIRREL STEERS.

Bobbie and his father were walking in the park, stopping occasionally to throw a peanut to one of the squirrels that were hopping over the ground and scrambling up the trees.

"Do you know why it is that a squirrel has a bushy tail while a rabbit and a guinea pig have none, Bobbie?" asked his father.

Bobbie said that, come to think of it, he really didn't believe he knew.

"Do you know why it is that the sailors equip their boats with so many different sails and why it is that the Indian feathers his arrows? The sailor shifts his sails to get the help of the wind. The Indian feathers his arrows to hold their flight true. The squirrel uses his tail for the same purpose. Now watch the next squirrel that jumps from one tree to another."

In a few minutes a squirrel launched himself out from the top of a big tree. He seemed bound for the limb of another tree standing about ten feet away.

Bobbie watched him give his feathery tail a sudden twist, and in a flash he landed upon the trunk of the tree instead of the limb. And then Bobbie said he understood.

The distinction between these two things is clearly marked in the Scriptures. "Be ye angry"—here is the allowance for the human; and "do not"—here is the point where the human ceases and the divine begins.—*Prayer*.

Young People's Work.

Rev. H. D. Clarke sends the following for the *Endeavor*, but as our space in that paper is promised for a few issues in some special numbers, we send his article to the Young People's Page of the SABBATH RECORDER.

A. C. DAVIS, JR.

A WORD FROM H. D. CLARKE.

Editor *Seventh-day Baptist Endeavor*:

Those were sound utterances in the Anti-Cigarette Number. No one will take exceptions to anything said against the awful habit. But not one writer has "hit the nail on the head." I want to put this matter before you from the standpoint of the boys, and let the grown men heed it. I therefore ask for space in the *Endeavor* for these words. Listen to the boy's side of the question:

Say, men, you have preached to us boys many times about our cigarette habit. You have enacted laws against the sale of the cigarettes to minors; and said that you would not employ us if we used them. Some of you strong men have stood up and waxed eloquent over the awful thing while you held a ten-cent cigar in your hands. Some of you have sold tobacco and cigars on Friday and gone to church on the Sabbath, and prayed for the redemption and safety of your boys. Yes, all you have said is true. We boys know you will not tell us anything about this that is not true. But—yes, b-u-t:

WHY DO BOYS SMOKE CIGARETTES?

There never was a cigarette known or heard of for many years after cigars were used. You men with professions of morality and respectability have strutted about with cigars in your mouths, and said by example and many other ways that it was manly and big and the respectable thing to do to smoke. Boys want to be smart and big and respectable, and if cigars are used by men, can't a boy in some way follow his superior's example? We cannot afford a ten-cent cigar nor very often a five-cent one. So men who know our needs have made the imitation, the cigarette. Of course, they want us to quickly learn the habit and be confirmed in it, so they put other things in it to pickle us and make us men quickly. Now, all we ever used cigarettes for was to imitate you men.

Every Seventh-day Baptist man who smokes is teaching us boys to use cigarettes. Every merchant who sells tobacco is teaching us to use cigarettes. Honestly now, you who have not destroyed your brains like us boys with cigarettes, but have been so bold and respectable with your cigars, aren't you wholly responsible for the use of the cigarette?

"Physician, heal thyself." When there is not a cigar smoked, not one sold, when the pipe is abandoned, and you obey the laws of nature yourselves, there will not be a boy on the face of the earth that will ever want to see, much less use, a cigarette.

We have seen Seventh-day Baptist women sell cigars and pipes and tobacco. We have seen manly and strong Seventh-day Baptist men who were loud in proclaiming Sabbath Reform who strutted about with cigars in their mouths, and we boys thought that if you did such things we could. Now the next time you want your minister to talk about the awful, nasty, wicked cigarette, tell him to go to the fountain head and hit the men with a bundle of your habit, and exhort to us. Is not this honest and true?

WHY DOES A BOY WANT TO SMOKE A CIGARETTE? You tobacco merchants and tobacco users answer.

THE READING AND STUDY COURSE IN BIBLE HISTORY.

You may begin this course any time and anywhere. Send your name and address to Mrs. Walter L. Greene, Dunellen, N. J., and so identify yourself fully with the movement and give inspiration to those who are following the course. Total enrollment, 188.

EIGHTY-FOURTH 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. Why did Malachi complain of people and priests?
2. Notice Malachi's prophecy of Christ.
3. Describe the character of Esther. Malachi.
- First-day. Malachi complaineth of Israel. 1: 1-14.
- Second-day. Malachi reproveheth the priests. 2: 1-17.
- Third-day. A prophecy of Christ; Israel reproved; blessing promised to those that fear God. 3: 1-18.
- Fourth-day. God's judgments; exhortation to the study of the law; Elijah's coming and office. 4: 1-6.
- Esther.
- Fifth-day. The feast of Ahasuerus; Vasthi's disobedience; the king's decree. 1: 1-22.
- Sixth-day. A new queen to be chosen; Esther is made queen. 2: 1-23.
- Sabbath. Haman seeks to destroy the Jews; decree against the Jews. 3: 1-15.
- Mourning of Mordecai and the Jews; Mordecai's charge to Esther; Esther agrees to undertake it. 4: 1-17.

THAT CUP—WHAT WAS IT?

P. F. RANDOLPH.

This Cup. The fate that awaited him, the suffering and death as Bearer of the sins of the world.—*Helping Hand*.

Mark designates the cup, which Jesus was suffering in Gethsemane, as "the hour." To Peter the Saviour said, "Could ye not watch with me one hour?" and he "prayed that if it were possible the hour might pass from him." If he had desired to be saved from his enemies, whom he knew were then coming to take him to the cross, he could have prayed to the Father, and he would have sent him more than twelve legions of angels. In that hour he was "in an agony," but it was not physical torture; it was sorrow of soul, "his soul was exceeding sorrowful, even unto death." He was dying then of sorrow, sorrow for the sins of the world, but dying with his mission incomplete, the prophecies and his own predictions of events leading to his death, unfulfilled. "He feared" the results of the death he was then suffering, and "he offered up prayer and supplications with strong crying and tears to Him who was able to save him from death, and he was heard in that he feared." (Heb. 5: 7.) He was not saved from death on the cross. It was not that, then, which "he feared." But "he prayed that the hour might pass from him," and his prayer "was heard;" the hour passed from him; he lived to reach the cross, complete his life-work, make the sacrifice for sin and say, "It is finished."

The cup, then, which Jesus "prayed might pass from him" was the fear of dying that hour before he reached the cross to expiate the sins of the world, and his mission be a failure. He prayed, not that he might be saved from the ignominy and suffering of the cross, but that he might be saved from death that hour, and be permitted to live to reach the cross and make atonement for sin.

This view sustains the divine nobility of his character and his steadfast purpose in his mission. There was no wavering nor want of courage in the Son of God.

"He learned obedience by the things which he suffered," and was submissive to his Father's will, with whom he said "all things are possible," so that if the Father thought best to let him die in Gethsemane before he atoned for sin, and begin again a life of privation and suffering to save his people, he would be obedient. and he said, "Not as I will, but as thou wilt."

WHERE ARE WE AT?

S. I. LEE.

This was the question asked by the Moderator of the Baptist Ministerial Conference of New York when Rev. Hiscox, D. D., read before that body a paper showing that there was no Bible authority for Sunday sabbathism. Where are we at? and why are we there? are questions that Seventh-day Baptists may well ask when we study the statistics of the denomination as given in the Year Books of the past fifteen years. Numerically we are at about the same place we were fifteen years ago. There is something wrong about this. Something the very announcement of which should send the sluggish denominational blood coursing with new vigor through the veins of every member. More than two hundred years ago the first Seventh-day Baptist church in America was organized and we have not reached the 10,000 mark in all the world, and are no nearer, if indeed we are not farther from it, than fifteen years ago.

In that two hundred years First-day Baptists whose first church in America was organized but a very few years before ours passed the 100,000 mark years ago. Was it because they kept Sunday and we the Sabbath? If this were the reason Seventh-day Adventists could not have become 75,000 strong in sixty years, for they are not only zealous Sabbath-keepers, but hold other doctrines more antagonistic to the so-called orthodox, than their Sabbath-keeping; yet they grow, while we are at a standstill, or worse. First-day Baptists with but little help from us have persistently fought the battle for their distinctive doctrine of "Believers' Baptism," and have fought with such success that today they stand either first or second, numerically, in the Protestant denominations of America.

On this issue we agree with them and enjoy with them the benefits of the victory for this important doctrine. First-day Baptists like all other growing denominations have kept their distinguishing doctrines before the people both from the pulpit and the press. And they have not been frightened by the bogey of proselyting from fearlessly assailing the errors of pædoism. In doing this they have convinced the world that they truly believe that the immersion of believers, and of believers only, is an important factor of Christianity; one which they not only defend, but press it upon the attention and consideration of others.

Seventh-day Baptists have for their distinguishing doctrine, and only warrant for existence separate from other Baptists, "Obedience to a direct commandment of God." A commandment spoken by the voice, and twice written by the finger of God. A commandment that even gives a reason why, and the time when it is to be obeyed. No other denomination has for its distinguishing doctrine anything so plainly and positively taught as observance of the Sabbath in obedience to God's command. To support this we do not have to draw inferences from

doubtful premises, but appeal direct to the word of God. But we have failed to use the sword of the Spirit in an aggressive warfare along this line to such an extent that for the past fifteen years as compared with the increase of population we have fallen fearfully and shamefully behind. It is time to inquire in earnest, Why is it so? And to search diligently for all causes hindering our progress. It is time to sound an alarm throughout the camp, to awaken the sleepers, and arouse the sluggards. Too many of our trumpeters have been giving uncertain sounds, and the people have not prepared themselves for battle. Many contend that the Sabbath was made for the Jews only, and too many of our ministers treat the subject as if they thought it was made for Seventh-day Baptists and their children only. Some of our Evangelists go forth to preach against sin but fail to tell the people that keeping the Sabbath holy, is an important part of that law the transgression of which is sin, and continuing to transgress any command of God willfully is evidence of an unsaved condition, not saved from sin. Such Evangelists add but little to our denominational strength as to numbers, aside from gathering into church relation the children of Sabbath-keeping parents.

One of the problems that causes great anxiety among our ministers and members, and well it may, is how to keep our young people from straying from the Sabbath-keeping fold.

I verily believe that one reason why many of our young people leave the Sabbath is the evident indifference of many of our preachers and members as to the spiritual benefit of others to be gained by keeping holy the Sabbath day. They read and hear about the importance of this for ourselves, but see but very little effort made to win others to a loving obedience to God's command.

This state of affairs reminds me of the prayer of a selfish old man, to-wit: "Lord bless me and my wife, my son John and his wife, us four and no more. Amen."

It is not strange that our young people are quick to see the inconsistency of our counting Sabbath-keeping so important for us and our children, and being so indifferent about others keeping it. And one of two results appears to logically follow: either they conclude that as we appear to think Sunday sabbathism good enough for our neighbors, it will do just as well for them, and they lose all interest in the Sabbath; or, they come to regard Sabbath observance as a sort of an inheritance descending from parents to children, and if they can trace their lineage through several generations of Sabbath-keepers their blue blood entitles them to an aristocratic position in the denomination. Either result is detrimental to the growth of our denomination.

It took a thrice repeated revelation from heaven to convince Peter that a Gentile who feared God and worked righteousness stood in the favor of God equal to a Jew of like character through whose veins by regular descent flowed the blue blood of Israel.

What kind of a heavenly vision will it take to convince some of our Seventh-day Baptists that we have a mission, and that we are not ashamed of any part of it, or ashamed to publish it; but would make us ashamed to have the ungodly praise us for not pressing our religious views upon them without an invitation? Such praise I have heard a minister boast of; but it appears to me a criticism on failing to do faithful service.

We need a Sabbath reform revival that will keep busy the Publishing House issuing Sabbath reform literature, that will magnify the law of God from the pulpit, and the home, as well as the press. A revival that will make Sabbath reform specialists of our missionaries, our pastors, our evangelists, and permeate our schools from the university down to the kindergarten.

Such a revival would work wonders, not only for our denomination, but for Christianity in general.

Such a united effort to win converts to the Sabbath truth would win the respect of the world by convincing them that we do not believe that the Sabbath was made for the Jews and Seventh-day Baptists only, but was made for man the next day after man, male and female, was made, and that God wants all men to keep it holy now just as much as he did when man was in his purity, or when for hard-hearted Israel he wrote the Sabbath law on tablets of stone.

Human nature is such that we naturally feel a greater interest in the welfare of those who are near to us by blood relationship. This rule has its exceptions, but is of general application and doubtless has had a powerful influence in producing the present condition of affairs among us.

The desire to be united in matrimonial bonds with those of like religious faith is certainly to be commended, and other things being equal, such unions are productive of increased happiness and spiritual development. But even this commendable desire may be developed to an extent that is not free from danger in its fruition. This I think may be seen in our denomination where, owing to the small number of marriageable persons, the marriage of near kindred has become so common. Saying nothing about the physiological objections to this, I call attention to the fact that the natural result is a somewhat tribe-like feeling where the blood relationship prevails. We naturally feel more interest in our near kindred than in others; and I am constrained to believe that his feeling of tribal kinship resulting from intermarriage is a prime factor in producing the non-aggressive attitude of our people as a whole, and answers in part the question why, as a denomination, we have made no growth in fifteen years. Every Seventh-day Baptist needs to remember that in the sight of God it is no more important that "my son and his wife" should keep the Sabbath than somebody else and his wife who as yet have not done so. A realization of this fact would arouse to action, and would doubtless soon add to our numbers so many that there would be no occasion for the intermarriage of near relatives. It would bring such an inflow of new blood as mingling with the old would re-vitalize the denomination and would make it vigorous for efficient work, for an aggressive warfare to make proselytes for Christ and his Sabbath.

FOUKE, ARK.

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 inclined to preach, if so, how long before you were ordained?
4. How far had you advanced in school work when

you were ordained? (Please specify how far you were in school or Seminary when you were ordained.)

1. Speaking in general, what was the strongest influence that brought you into the ministry?

2. What is the present state of the church under the influence of which you were first led toward the ministry?

3. Please 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. G. W. Hills, of Nortonville, Kan., writes:

I do not think the influence of any church led me to enter the ministry. In my earlier life, I was a member of the church at Dodge Center, Minn. I was licensed to preach six or eight years before my ordination. I had graduated twice from Alfred University and also from the Theological Seminary before my ordination. Since my ordination, by way of literary study, I have taken a course in "Journalism" for which I had a diploma. The strongest influence which led me to the ministry was the Spirit of God. After the Lord called me to the ministry, I refused to respond to the call for a dozen years, or more. I tried to put the whole matter away from me, even thoughts of the ministry. I was determined to be a man of affairs, out in the world. But the question kept following me, and the Spirit kept urging me to heed the call, until (I will cut the narration out) I think that, had I not yielded to the call, I would have been in the grave or insane asylum inside of three months. I had a fellow-feeling with Paul: "Cursed am I if I preach not the Gospel." From my own experience and from observation, I am led to think that no one can do his duty and remain outside of the ministry if the Lord has asked him to go in nor can he do his duty in the ministry unless the Lord has invited him in. Possibly I have not said the things you wanted me to say. I might fill a dozen pages of this size, but I doubt if you want such a mass of material.

Rev. H. C. Van Horn, Lost Creek, W. Va., says:

I do not think I inherited the tendency to enter the ministry from my parents. Perhaps I did from my Davis ancestors, the early progenitor of whom was William Davis of Wales. I do not remember any direct influence from any church which led me to enter the ministry, although indirectly the church at North Loup, Neb., probably influenced me. I was never licensed to preach. I had finished a college course before my ordination. Since that time I have spent three years in Alfred Theological Seminary, and three months in special work in the University of Chicago. I think the greatest influence which brought me to the ministry was the prayers of my mother, that "her boy might be useful in God's kingdom and in the winning of souls." Added to this was the desire on my part to be of the greatest use possible in the world.

Rev. S. H. Babcock, of Little Genesee, N. Y., says:

I am not aware that I inherited a tendency to enter the ministry. The influence of the church at Jackson Center, Ohio, moved me in that direction. I was licensed to preach about two years before my ordination, while I was a student in Albion Academy. I had received the degree B. P., from Albion before my ordination. After that I took special studies in Greek under Prof. E. T. Tomlinson and did a little work in Systematic Theology under Dr. T. R. Williams. Probably the determining influence in my case was the action of the church at Jackson Center, Ohio, and the early counsel of my mother to obey the call to duty at whatever cost. I was influenced by the deep sense of my inability and also a desire to do the right thing in the best way; together with a consciousness of my need of the abiding presence and power of the Holy Spirit. The church at Jackson Center is still in fairly prosperous condition.

Rev. Lewis F. Randolph, Hopkinton, R. I., answers as follows:

Perhaps I inherited a tendency to the ministry since I am a descendant of William Davis of Wales, who is mentioned in Randolph's *History of Seventh-day Baptists in West Virginia*. A number of my ancestors were clergymen, among them Rev. Lewis A. Davis, who was a brother of my mother. I determined to enter the ministry while under the influence of the Salem, W. Va., church, and was licensed in 1855, about six years before my ordination. I had the benefit of attending "School" at Salem and had attended West Union (W. Va.) and also a number of other schools. I was ordained in 1861.

John Smith and daughter under President Allen. I taught school with Henry and also my mother-in-law. All these things were very helpful to me in my preparation to enter the ministry. My experiences with school children and young people, my experiences with school superintendents and school trustees also gave me some knowledge concerning "How to manage men." After my conversion, my constant prayer was, "Lord make me useful," though I think I did not then have any definite thought of entering the ministry. Soon after my conversion the church at Salem licensed me to preach, and urged me to "improve my gifts." The influence of Godly parents, who prayed daily with their family and encouraged their children to secure that which was best, and to do their best, did much toward bringing me into the ministry. Kind words from brethren who were already in the ministry were also a great aid to me. Among them I am glad to name Rev. Jacob Davis, Rev. S. D. Davis, Rev. A. E. Main and Rev. A. H. Lewis. In addition to these influences I applied myself to reading and study as much as I was able, outside of school work, and tried to profit by my failures. Kind words spoken by many of my friends and their appreciation of efforts put forth also confirmed my purpose and gave me no little aid.

The Rev. A. E. Main, Dean of Alfred Theological Seminary, writes:

I do not know of any reason for supposing that I inherited "a definite tendency to enter the ministry." From the church at Adams Center, N. Y., I received real encouragement but no great influence to enter the ministry. I was licensed to preach over 4 1/2 years before my ordination. My ordination took place just before my last year in the Seminary. I came into the ministry, (1) because from early years I felt that I ought to preach the gospel; and, (2) through the encouragement of friends, and especially through the influence of the Christian young woman who was to become my wife.

Home News

MILTON, WIS. At the church service Oct. 27, Rev. O. S. Mills gave the congregation an interesting account of his work in the Central Wisconsin field. Our pastor was in attendance at the Quarterly Meeting at Walworth.

Nov. 10 President W. C. Daland told us of his recent visit to the church at Gentry, Ark. He brought very favorable reports of their progress along spiritual lines and told us of their work in a way which made us feel a deeper fellowship and sympathy with them.

A quartet, consisting of Messrs. Place, Stringer, Hurley and Prof. A. E. Whitford led the singing at the prayer meeting last Sabbath eve. They also sang several selections during the meeting and furnished special music at the church service Sabbath morning. Prof. Whitford consented to take charge of the singing at the prayer meeting.

Nov. 11, 1906. GELSEMINA BROWN. ASHAWAY, R. I. We have been enjoying a very pleasant autumn in Rhode Island—warm, pleasant days and beautiful evenings.

The interest in religious work is generally good and the meetings are all well sustained. We have much enjoyed having with us for a short time Rev. G. Velthuysen, of Haarlem, Holland, who spoke to us on Friday evening and again on Sabbath afternoon, and Mr. J. W. Crofoot, of Shanghai. Mr. Crofoot read a very interesting paper at the Sabbath evening prayer meeting Oct. 19, and spoke at the Sabbath morning service and at the Christian Endeavor prayer meeting in the afternoon.

Next Sabbath evening it is expected that Pastor Bardick will give a Bible reading. The Young People's Bible Club was organized for the year's work last Sunday evening. Rev. W. L. Bardick was elected President, Miss Ruth C. Lewis, Secretary, and Miss Simpson, Chairman of the Bible Club. The meeting

year's study will be upon the "Founding of the Christian Church."

Several new members have been added to the Christian Endeavor Society within the past few weeks, making in all fifty-five members. The prayer meetings on Sabbath afternoon are well attended. Previous to the regular meeting, a few of the members meet with the one who is to lead the meeting and hold a short prayer service. This is a new plan and it is hoped that great good may come from it. A few cottage prayer meetings have been held, some of them a few miles from home and one at the home of one of our deacons. The pastor and the Christian Endeavor quartet have also visited some of the sick and aged ones in our community. The Missionary Committee recently gave a concert in the church parlors, thereby adding \$12.00 to the Missionary Fund.

The meetings of the Junior Society of Christian Endeavor are increasing in interest and attendance. New singing books have been purchased and the music is much improved. The Juniors meet for Bible study on Sunday afternoon, at the home of the Superintendent. They are taking up the study of Bible characters and committing Bible verses to memory. An entertainment was given by them on the evening after the Sabbath, Oct. 27, the result of which was that \$20.00 was given toward reducing the debt of the Missionary Society.

ALICE A. LARKIN.

THE ABSTEMIOUS JAPANESE.

The Japanese are naturally abstemious in the matter of eating. Rice is the staple diet, with dried fish as almost the only meat, and with plenty of vegetables and fruit when they can be obtained.

A traveler in Nagasaki was amazed one day at seeing the swiftness with which the Japanese men and women, boys and girls, passed baskets of coal from lighter to ship, chattering meanwhile as if it were play. When noon came and they stopped for lunch he went among them and examined their provisions. One had an apple, a tomato, and an onion. Another had about three heaping tablespoonfuls of boiled rice. Another two tomatoes and a tiny rice cake. Of the man with the onion the traveler said:

"Is that all you have?"

"Why, yes," was the reply. "I would not care to eat more just now, for I have five hours more work this afternoon."

"What did you eat for breakfast?"

"Oh, something very fine, a bowl of rice with some little strips of dried fish."

"And what will you eat tonight, when work is done?"

"Probably some boiled fresh fish, lettuce, tomatoes, onions and cucumbers."

Accustomed to such light diet from infancy, the Japanese build great endurance on it, endurance which was tested to the quick during the Russian war.—E.S.

Dear Lord, teach us to use aright Thine own Great gift of speech; cool Thou our angers heat; O set Thy seal on every word and tone, Till we in everything Thy praise repeat. Keep Thou our lips and check the hasty word. Our feverish, untrained souls would send through them. Keep Thou our lips from speaking guile, O Lord, Whose by our words doth judge, by them condemn.

Business Office.

Don't fail to take advantage of the *Christian Work and Evangelist* offer at once. This is the last time it will appear and no free subscriptions will be given after Nov. 30. Send in your renewal quickly and get this weekly religious paper free for six months.

Every subscriber whose subscription is not paid in advance of Jan. 1, 1907, will receive a statement from this office on or about that date. Please do not disregard it, nor neglect it, but send in your remittance promptly when the statement is received. Many papers refuse to send copies for a longer time than the subscriber has paid for. The Recorder does not do this because the majority of its subscribers prefer the plan that we use—that of sending a statement at the beginning of the subscriber's year. Most of our subscriptions expire at the end of the present year, Dec. 31, 1906, and we want your renewals promptly at that time. Better still, don't wait for a statement at the end of the year, but send in your renewal now, and get the *Christian Work and Evangelist* free for six months.

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WORTH REMEMBERING.

Prayer means perseverance. The foundation of righteous judgment on earth is faith in a righteous God.

A godless age is an inhuman age. The fellow who fears God fears to do wrong to his fellow man.

The first duty in good government is to protect the weak.

History has been called God's judgment day. Two men went up into the temple to pray, and one out of the two had a wrong motive.

Two men went away from the temple, and one out of the two carried no blessing with him.

To be satisfied with ourselves is Phariseeism. To compare ourselves with the worst members in the church as a justification for not becoming Christians is Phariseeism.

To pride ourselves on our respectability and to magnify our goodness is Phariseeism.

Nothing goes with God but humility. And God is the final judge.

His verdict will stand forever.

MARRIAGES.

CLARKE-CRANDALL.—At the home of the bride's parents, Mr. and Mrs. M. A. Crandall, in Andover, N. Y., on Nov. 8, 1906, by Rev. A. G. Crofoot, Miss N. Celestia Crandall to Floyd C. Clarke, of Independence, N. Y.

BARRETT-LEWIS.—At the home of the bride's parents in Little Genesee, N. Y., Oct. 17, 1906, by Pastor Babcock, Mr. Martin James Barrett, of Ceres, N. Y., and Miss Ethel Clara Lewis, of Little Genesee.

DEATHS.

CLARKE.—In Little Genesee, Nov. 1, 1906, Glen Daniel, son of Jesse and Olive Clarke, aged three months. Funeral on Sabbath afternoon, Nov. 3, at the home conducted by the pastor. S. H. B.

FURROW.—Earl Carlton, son of John and Olive D., born March 6, 1886, died Oct. 31, 1906.

Earl was baptized in 1893 at Callhan, Col., and joined the Seventh-day Baptist Church of that place. At the time of his death he was a member of the Seventh-day Baptist Church at Riverside, Cal., and was a truthful child of God. Besides relatives and many friends, he leaves a wife and two children. E. S. L.

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.

- Dec. 4. Jesus Before Pilate..... Luke 23: 13-25
- Dec. 6. 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 IX.—JESUS BEFORE PILATE.

LESSON TEXT.—Luke 23: 13-25.

For Sabbath-day, December 1, 1906.

Golden Text.—"Then said Pilate: I find no fault in this man."—Luke 23: 4.

INTRODUCTION.

The Jewish leaders were intent to put Jesus to death by fair means or by foul. They did not scruple to accept the testimony of false witnesses, and to override all the rules of legal procedure that were made for the protection of a prisoner, but still they wanted to obey the law when they could conveniently do so. Therefore they had a formal meeting of the Sanhedrin at day-break that it might not be said that they had condemned any one to death in the night.

Immediately after this formal condemnation of Jesus the members of the Sanhedrin hastened with their prisoner to Pilate, the Roman procurator; for they wished to have him put to death before the people should be aroused to his danger, and perhaps interfere. It is to be noted that the power of life and death had been taken even from the Sanhedrin, the highest court of the Jewish nation, and they had therefore to appeal to the procurator to have the death penalty inflicted.

Although Pilate was a cruel and selfish ruler he had some sense of justice and of the dignity of the Roman law. The Jewish leaders had thought that he would condemn the prisoner merely upon their request. He proceeded, however, to investigate the matter. Forced to present some charge, they said nothing of blasphemy, which would mean little to the procurator, but put forward a political accusation, namely, that Jesus was claiming to be king, a rival of Cæsar. Pilate by private examination ascertained how baseless this charge was, and declared Jesus innocent. "Here he made his great mistake in failing to set the accused immediately at liberty. He attempted to shift his responsibility by sending Jesus to be tried by Herod Antipas, the tetrarch of Galilee and Perea, since he understood from the cries of the people that Jesus had been making his kingly claims in Galilee. The examination before Herod was fruitless, and Jesus was sent back to Pilate. It is this second examination before Pilate that we are particularly to study.

TIME.—In the early morning of the Crucifixion Day. PLACE.—Before the judgement hall of Pilate.

PERSONS.—Jesus; his accusers, the members of the Sanhedrin; a great crowd of people; Pilate, the Roman procurator.

OUTLINE:

1. Pilate Seeks to Release Jesus. v. 13-22.
2. Pilate Yields to the Demands of the People. v. 23-25.

NOTES.

13. The chief priests and rulers of the people. That is, the members of the Sanhedrin, the accusers of Jesus. When Jesus was sent back from Herod, Pilate again summoned his accusers in order that the case might now be disposed of.

14. As one that perverteth the people. Compare v. 2. They had virtually said that Jesus was leading away the people from their allegiance to the Roman government. Examined him before you. Pilate would have the accusers notice that he has made a complete and careful examination of the case, and has come to his decision through no favoritism to the accused. Found no fault in this man. Compare v. 4. Pilate is thoroughly convinced of Jesus' innocence.

15. No, nor yet Herod. Pilate would have them notice that Herod's action is a corroboration of his own opinion that there is no ground for condemning Jesus. For he sent him back unto us. This reading is preferred to that of King James' Version. It shows why Pilate could argue from the action of Herod. Nothing worthy of death has been done by him. This is much better than "unto Him," which does not make very good sense.

16. I will therefore chastise him, and release him. To satisfy their malice, he offers to subject Jesus to a cruel punishment. This was a great mistake on the part of Pilate; for not only was it morally wrong to compromise in such a case, but also showed a lack of firmness on his part. Having obtained so much of a concession from him, the crowd would feel encouraged to demand more. Pilate had departed a long way from the path of justice in granting that Jesus be scourged, would he not do more?

Verse 17 is an explanatory gloss not found in the best manuscripts. It is given substantially in the other Gospels, and the explanation makes the following verses more clear.

18. But they cried out all together. Evidently the people as well as the priests and elders. Compare the fuller accounts in Matthew and Mark. Away with this man. This is a demand for the death of Jesus. For a similar expression compare Acts 22: 22 and other passages. And release unto us Barabbas. It seems to have been the custom of the Roman procurator to set free a prisoner at the passover, whomsoever the populace might choose. From the parallel accounts we see that Pilate hoped to make use of this custom in order to effect the release of Jesus. He thought that the chief priest had delivered Jesus to him from jealousy, and that the people were favorably disposed toward this teacher and would be glad to choose him as the one to be released. But the favor of the populace is uncertain, and the chief priests were too cunning for Pilate.

19. Who for a certain insurrection, etc. Nothing is known of Barabbas except what we have here and in the parallel passages. He was evidently a popular political agitator and outlaw. He was disloyal to Cæsar, just as the priests had falsely charged against Jesus.

20. And Pilate spake unto them again. It is interesting to notice Pilate's repeated attempts to effect the release of Jesus. He was not only willing that he should escape, but indeed desired such an outcome of the examination. What a pity that he did not have the manly character necessary to declare that the right should prevail!

21. Crucify, crucify him. They would not listen to his persuasive words, but kept shouting with mad vehemence a demand for the death of Jesus. They seemed more eager for the destruction of Jesus than for the release of Barabbas. Matthew tells us that the chief priests stirred up the people not only to choose Barabbas, but also to ask for the death of Jesus. We can hope that these were not the same people who cried Hosanna when Jesus entered Jerusalem a few days before.

22. The third time. The other two times are variously counted: one says v. 16 and 22, and another v. 4 and 14. At all events we are not to infer that Pilate tried only three times to release Jesus. Perhaps we are to understand that he tried three times to effect the release by declaring that there was no fault in Jesus.

23. But they were urgent with loud voices. They were now fairly beside themselves with wicked zeal and would be contented with nothing short of the blood of their victim. And their voices prevailed. John tells us of a further attempt of Pilate to release Jesus, and that the people threatened to report him as unfriendly to Cæsar if he failed to put this man to death.

24. And Pilate gave sentence. What a travesty of justice! There is no more fairness here than in the presence of the Sanhedrin. Pilate gives sentence without going through the formality of condemning the prisoner. He sacrifices the life of Jesus because the Jews demand it.

25. And he released him that for insurrection and murder had been cast into prison. Acting in direct opposition to equity,—releasing the guilty, and sending the innocent to death. But Jesus he delivered up to their will. This does not mean that he gave permission to the Jewish authorities to kill Jesus. Pilate ordered the Roman soldiers to execute him.

NOT A WORD.

Not railing for railing, not a word. How much is lost by a word! Be still; keep quiet; if they smite on one cheek, turn the other also. Never retort. Hush—not a word. Never mind your reputation nor character, they are in His hands, and you mar them by trying to retain them. Do not strive, nor try, nor cry. Open not your mouth. Silence. Not a word. A word will grieve, disturb, frighten away the gentle dove. Hush—not a word. Are you misunderstood? Never mind! Will it hurt your labors

and weaken your power for good? Leave it to Him. His to take care and charge. Are you wronged and your good name tarnished? All right. Be it yours to be meek and lowly; simple and gentle—not a word. Let Him keep you in perfect peace; stay your mind on Him. Hush, be quiet before the world and rest in Him. Not a word of argument, debate or controversy. Mind your own business; be still; not a word.

Never judge nor condemn, never arraign nor censure. Not a word! Never an unclean or an unkind expression. Not a word. Never a doubt or a fear. Not a word. Never a disparaging remark of another. As you would others should do to you, so do ye. Not a word. Pause! Be still! Selah! Not a word, emphatically; not even a look, that will mar the sweet serenity of soul. Get still. Know God. Keep silence before Him. Not a word in prayer; stillness is better than noise. Not a word of murmuring nor complaining in supplication; not a word of nagging nor persuading. Let language be simple, gentle, quiet; you utter not a word, but give Him opportunity to speak. Hearken to hear His voice. This is the way to honor and to know Him. Not a word—not the last word. Listen to obey. Words make trouble. Be still—this is the voice of the Spirit. Take no thought for tomorrow; worry not about home, church nor business cares. Cast all on Him and not a word. We think so hard and pray so hard and trust so hard that we become unrestful and disquieted and noisy, and thus drive Him away.

Restlessness, fret and worry make the place of His abiding unpleasant and He leaves. Not a word to anyone of your worries, nor of desire to know what to do. Take it not out of His hands. He is to keep perfect peace; but do not go to another for wisdom or direction any more than you would go to a strange doctor, if sick, and thus ignore your own physician. Not a word. I had a severe trial long continued. I rode with a dear brother in the cars, and I opened to him my heart and poured out my weighty burdens in his ear; I took his earnest advice to my heart that had become roily because I had stirred up the sediment. His voice was not the mind of the Spirit, and when I returned to my seat in the car, the Spirit gently said to me: "So you went to him? Could you not trust Me?" It broke my heart. I apologized, was forgiven, restored, and determined never to take my case out of His hands again; and to take as my motto for my spiritual life—not a word.

Cease, beloved, from yourself; from your own things and works. Let the Holy Ghost have play. Get still from restless activity, and give Him a chance to speak and to do. Not a word. Witness in love. Just a word for Jesus. "Ye are my witnesses." But that is all. Surrender self to Him. Let your conquered spirit keep quiet. Your lips be closed, your tongue tied, your voice be hushed, your look be love. Let Him control, and a sound of gentle stillness will permeate your being, spreading the sweet aroma of peace and delight upon all around. And while your heart is hushed and your mouth closed—in the sweet small voice, like the dew of the morning, the gentle light of sunshine or the sweet murmuring breeze of eventide, you will be quietly blessed, by hearing Him in the hush of His presence and the joy of His delight, and you will be so glad that you uttered—not a word—King's Messenger.

Be ye angry and sin not, let not the sun go down upon your wrath.



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WHY THE LEAVES FALL.

When the storm clouds gather behind the brown autumnal woods and cold winds begin to blow, then the bright leaves come drifting down in fluttering, fast-thickening showers until it almost seems as if the wind were the active agent and actually tore the leaves from the trees. This, of course, is not the case. The leaf-fall only becomes possible after a long preparation on the part of the tree, which forms a peculiar layer of cells in each leaf stem called the cleavage plate.

This cleavage plate, or separation layer, consists of a section of loosely attached, thin-walled cells with a few strands of stronger woody fiber in among them; so, in the early autumn, although the leaves appear as firmly attached as ever before, they are really only held on the tree by these few woody strands and the outer brittle skin or epidermis of the stem. Now only a slight shock or wind flurry is sufficient to break the fragile support and bring the leaves in showers to the ground. We may see these woody strands broken through in the leaf-scar of the horse-chestnut, where they appear as little rounded projections on the broken surface and are often spoken of from their fancied resemblance to the nails of a horseshoe. The hickory and ash among other trees have similar markings on their leaf-scars and from the same cause. On the root of the wild sarsaparilla which projects just above the ground a like series of little projections will be seen upon the ring-like scar which surrounds the bud where the leaf-stalk has just separated.

Often the leaves separate and fall even on the quietest days, for their own weight is sufficient to break the frail support. These hushed and supremely tranquil days we all remember, when our October walks are accompanied by the soft, small sounds of falling leaves, by the rustlings and dry whisperings of their showering multitudes.

The manner in which the leaf-fall proceeds in different trees is also noteworthy. The ends of the branches lose their leaves first in the ash, beach and hornbeam, when the body of the tree is still clothed with bright foliage. The poplars and willows have an exactly contrary habit, for when the trunk is stripped of foliage, the branch ends are still decorated with a few lone leaves which wave like ragged banners beneath the November sky. It is remarkable how tenaciously these last leaves cling to the tossing boughs. At last they also come hurtling to the frozen ground and the bare trees of the forest give forth once more, under the strong wind's urging, the same whirring noise which will last throughout the winter.—St. Helena.

FALLING FROM GRACE.

The greatest lesson the backslider needs is to learn that the grace he had was not sufficient, and that he must not merely get back to where he was, but get something that he never had. Like the old colored preacher in the South, we do not believe in "falling from grace." "Brethren," said he to his simple flock, "you do not fall from grace; you fall for the want of grace. If you had grace it would not let you fall. It is just like Chloe and me who were washing windows the other day; and I got up on the step-ladder and then stepped on the windowsill and began to wash it. Meanwhile Chloe took t'e ladder into another room for something else, and when I was through I stepped back, as I thought, on the ladder, but the ladder wasn't there, and so I fell. I did not fall from the ladder. I fell because there was not any ladder." It is a very crude and quaint illustration, but there is much truth in it.—Ex.

"Many are willing that God should lead them if they may show Him the way."

We must be lords of our anger, as God is.—Matthew Henry.

Special Notices.

The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

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 Moyné Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. W. D. WILCOX, Pastor, 5606 Ellis Ave.

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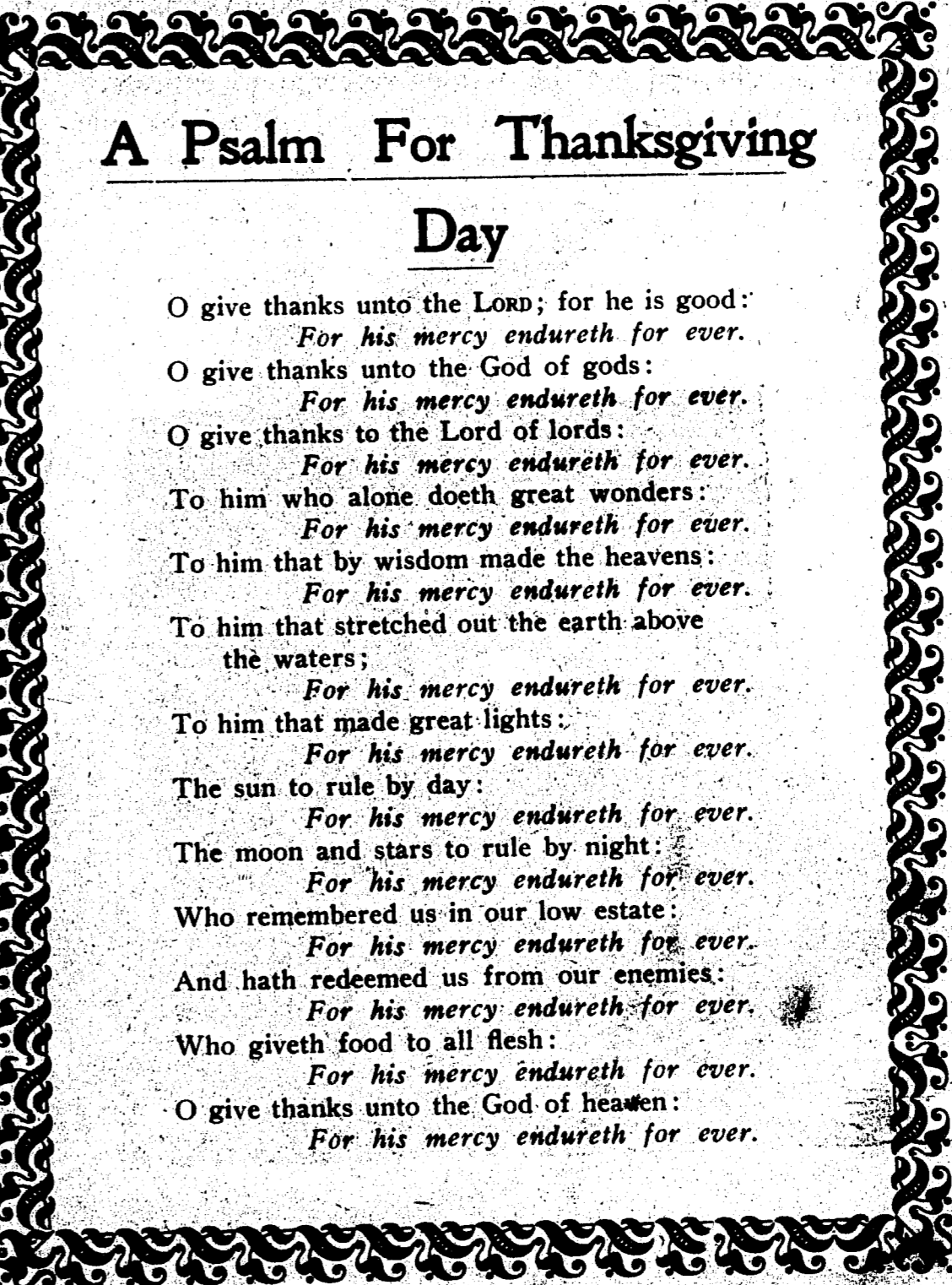
THANKSGIVING DAY.

There is undoubtedly a great difference between our way of celebrating Thanksgiving Day and that of the founders of the day. Our Puritan ancestors had the feeling of real thankfulness, and had it so strongly that the day was spontaneously set apart for expressing their thankfulness. The day was set because they were thankful. Nowadays we are thankful because the day is appointed for that purpose. That is, when the President has by proclamation said that we ought to be thankful and sets a day for it, we at once begin to count our blessings and to cultivate our feeling of thanksgiving that we may be in the right frame of mind when the day comes. Our forefathers seem to have done it the other way—the day was the natural result of their gratitude which sought some fitting model of expression.

There are other striking differences between the old and the new. Our forefathers made more of the spiritual side of the celebration. Of course, they had turkey and fixin's, but the thought uppermost in their minds seems not to have been a big dinner, but the giving of thanks to the Lord of the Harvest. The bountiful meal that followed was naturally in order, as a material evidence of their blessings. And scriptural authority, even, is not wanting, for on a certain occasion the king of Israel "dealt to every one a cake of bread and a good piece of flesh, and a flagon of wine." It is one of the earliest thanksgiving dinners on record.

But the big dinner stands out clearer in our minds than does the praise service, as we read the President's proclamation. The housekeeper, of course, must think about it and plan for it. She may even have to stay home from church Thanksgiving morning to see that everything is done right. But with the average citizen the first thought, if not of turkey and cranberry sauce, is at least not an overflowing of gratitude to God for his goodness.

How our Puritan ancestors would open their eyes in amazement if they could see one of our village Thanksgiving Day football games. No wonder the Lord was known in their day. They might great wonder why they should be se-



A Psalm For Thanksgiving Day

O give thanks unto the LORD; for he is good: For his mercy endureth for ever.
O give thanks unto the God of gods: For his mercy endureth for ever.
O give thanks to the Lord of lords: For his mercy endureth for ever.
To him who alone doeth great wonders: For his mercy endureth for ever.
To him that by wisdom made the heavens: For his mercy endureth for ever.
To him that stretched out the earth above the waters: For his mercy endureth for ever.
To him that made great lights: For his mercy endureth for ever.
The sun to rule by day: For his mercy endureth for ever.
The moon and stars to rule by night: For his mercy endureth for ever.
Who remembered us in our low estate: For his mercy endureth for ever.
And hath redeemed us from our enemies: For his mercy endureth for ever.
Who giveth food to all flesh: For his mercy endureth for ever.
O give thanks unto the God of heaven: For his mercy endureth for ever.

confidence and trust in national stability and honor. These abuses are numerous enough, to be sure, but with public opinion in as healthy a state as it is, their evil effect is counteracted and the disease itself frequently driven out entirely. Let us give thanks for a strong, healthy public opinion, that is still able to cause right to prevail.

A few months ago, when San Francisco was destroyed, and when, just before and after our own calamity, Naples and Valparaiso were so nearly destroyed, the world was quick to send help and sympathy. Millions in money, clothing and provisions were sent at a moment's notice, by a spontaneous world-wide impulse. It shows that human nature still has great good in it, and that suffering and calamity awaken universal commiseration. Let us give thanks for the expression of the brotherhood of man that such disasters call forth.

The common, everyday, average sort of man has a good deal to be thankful for, in that he is just what he is. Many of the conspicuous personages we have seen before the public have fallen from their high positions. And they have fallen, not so

much because the hand of the law has been laid on them to drag them down, as that they have felt the withering scorn of public condemnation. Against such judgment legal security is of no avail. But the average citizen whose head does not project above his fellows', is less likely to get it hit. And as his temptations are less, he is less likely to yield to them. Many a man who is honest enough in his humble capacity might fall if placed in high position where he could get a million dollars by honest (?) graft. His humble position saves him, so let us be thankful for mediocrity. Or rather, let us be thankful that we are not tempted beyond that which we are able to bear.

Our country has much to be thankful for. As we look, in thought, over the world, there is no section of the globe more blessed with prosperity and happiness than the United States. Of course there are things that are not right; things that cause discontent, uneasiness, and distress. But prosperity is general, health is good, industry and intelligence abound, the harvests have been gratifying, and we ought to be thankful.

It is a cause for thankfulness that the evils and abuses that are brought to light from time to time have no greater power in destroying public

Seventh-day Baptists have plenty of blessings to be thankful for. Our schools, though they have not everything they want and need, are in fairly prosperous condition, and are full of courage and enthusiasm. Alfred is going to have a new library building when Carnegie's donation becomes available. Milton has a new science building, and it is nearly paid for. Salem has

(Continued on Page 757.)