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The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., Editor.
N. O. MOORE JR., Business Manager.

TERMS OF SUBSCRIPTION.
Per year... \$2 00
Papers to foreign countries will be charged 50 cents additional, on account of postage.
No paper discontinued until arrearages are paid, except at the option of the publisher.

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All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

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THE SABBATH RECORDER

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

VOLUME 62. No. 48.

PLAINFIELD, N. J., NOVEMBER 26, 1906.

WHOLE No. 3,222.

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.

lected for the biggest, noisest and most popular sporting events of the athletic season. And it is doubtful if we could give a really good reason why Thanksgiving Day should be celebrated with such strenuous games—unless it is that the nature of the day is most appropriate for the closing of the season. Doubtless there are many parents who are truly thankful, on that day, to know that the football season is over for another year.

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

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.

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.)

"Let the redeemed of the Lord say so."

Ps. 107:24

A Sermon for Thanksgiving Day, by the Rev. Geo. B. Shaw. Reprinted by permission from *Pulpit Gleamings*

Thanksgiving Day is our one, national, religious holiday. Memorial Day, Independence Day, and the birthdays of Washington and Lincoln are our patriotic holidays. Christmas and New Years Day are common to all Christendom. Christmas, a strange compound of Christian and heathen customs, and New Years Day, the peculiarly personal day, when resolutions are made, and when account of stock is taken.

Thanksgiving Day belongs to our country and to the Christians of our country. I have failed to find in the President's proclamation anything about football, or golf, or roast turkey; but there is something about national prosperity, and our relation to Almighty God. I am quite in sympathy with manly sports, and I am very fond of a good dinner; but Thanksgiving Day is a religious day; and the religious and family features must be made prominent or the value of this holiday will be largely lost. The Fourth of July has largely lost the place it once held in the hearts of the American people; and Memorial Day will suffer the same fate; if we allow the original purpose of the day to be drowned in the flood of commercialism and dissipation.

I am never surprised at the small attendance at church on Thanksgiving morning. It is a religious service in the midst of unusual temptation to be in the fields; and unusual demands to be in the kitchen.

What proportion of the inhabitants of the United States do you suppose will respond to the call of our President, and gather in the churches of this land for Divine worship today? It is safe to assume that an unusually large proportion of those who make up this audience are Christians. The text of scripture to which attention is called is from the second verse of the one hundred and seventh psalm: "Let the redeemed of the Lord say so." The idea expressed in this language is not exactly thankfulness or gratitude or appreciation, but rather the expression of appreciation. "Let the redeemed of the Lord say so." That is, let those whom God hath redeemed give expression to their appreciation. There are many ways of expressing appreciation, but not the least of which is to say so. We teach our children to say "thank you," and we follow them up year after year with a "what do you

say" and are not satisfied that they act thankful.

A big awkward farmer boy went away from home and worked for a neighbor. At supper they had warm biscuits and the hungry boy rapidly disposed of a large quantity. Finally the lady of the house asked him how he liked the biscuits. Before he could frame any suitable reply a young lady at the table remarked, that actions spoke louder than words. She was right and yet the actions referred to expressed appreciation of the biscuits and not of the one who had prepared them. If you go home to an

tion of them. How much brighter and happier the world would be, and how much God would be honored, if in every avenue of our daily walk we would practice more that simple virtue suggested for our religious lives in the text, "Let the redeemed of the Lord say so."

It was a dull, busy afternoon in a large country school. As the tired teacher passed down the room a little eight-year-old girl held up her slate for a copy. The teacher took the slate, and for want of another, wrote this sentence, "I know a little fairy." A few minutes afterward he passed

that way again and paused to see how the work progressed, and he saw that well down toward the bottom of the slate there was one line that varied from all the rest and it read like this, "I have a good teacher." Almost instantly the words were erased and the scholar is now a teacher, but the light of that line has never gone out. It was the simple child's expression of appreciation.

I do not like to say that God demands of us thanksgiving. Because thanks that come because demanded, are not thanks. I do not like to urge thanksgiving as a Christian duty, although it is certainly that. It is our duty to give thanks to God always, but thanksgiving should be spontaneous. It is a necessary accompaniment of a free salvation. It springs naturally from our relation to God as dependent creatures; and as children of a loving Heavenly Father.

The text is not so much an exhortation to thankfulness, as it is to the expression of thanksgiving. The one hundred and seventh psalm is one of the psalms of liturgy, and was doubtless used in public worship. The words were probably chanted responsively. What more beautiful or suggestive words than the opening verses of

this magnificent psalm for the worship of God in the temple at Jerusalem or in this age and place and day. "O give thanks unto the Lord; for he is good; for his mercy endureth forever." And then comes back the response, "Let the redeemed of the Lord say so."

The terms redeemed and Redeemer are only understood in the light of the ancient custom where men and women were bought and sold and redeemed with money. The psalmist is that were redeemed of the Lord, and when we think of the redemption of the Lord, we think of the redemption of the Lord.



"... The earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

unusually good dinner today, the fact that you gorge yourself will not be an expression of appreciation to those who have prepared that dinner.

The fear of being guilty of flattery or of being accused of flattery often frightens us into being stingy with the expressions of our appreciation. A proper and valuable part of every man's wages and every woman's wages is the expression of appreciation of good service. At Thanksgiving time we remember to be thankful; and when our friends die we give expressions to our appreciation.

... As soon as the prophet "Ye have sold yourselves for nothing and ye shall be redeemed without money." So it is that the individual is represented as being sold into sin and that Jesus Christ paid the price of his redemption. This is figurative language, but the underlying fact is the center and foundation of the Christian religion. That the Son of God has redeemed a race of individual sinners. In such a Gospel of good tidings the elements of thanksgiving and praise must have a prominent place. If it is a fact that we have been, in the Gospel, redeemed from all that is threatening and bad, to all that is beautiful and good, then every one who comprehends the fact can not be otherwise than thankful, and will be sure to express thanksgiving in words and in life.

The author of our national hymn, "America," has given us a hymn of redemption:

Redeemed from death, redeemed from sin;
Redeemed from ills without, within;
Redeemed? What new light gilds the skies!
What glories on the soul arise!

Glory to Him, whose love unknown,
Touched man's abyss from heaven's high throne;
Like some new star its radiance beamed,
A new song rose—Redeemed! redeemed!

As ocean's billows swell and break,
The mighty tide of praise shall wake;
Thy love, Lord, like the unfathom'd sea,
Shall waft a world redeemed to Thee.

Redeemed! creation joyful brings
Its tribute to the King of kings;
Redeemed! earth's million voices raise
One sounding anthem to his praise.

If that hymn could but be realized in the Christian church, there would be no occasion to repeat the exhortation of the Psalmist, "Let the redeemed of the Lord say so."

A missionary in the city of Shanghai, China, known to many in this congregation, once saved the life of a man who was left to die of smallpox. During the scourge of that disease, that is so feared by the Chinese, it became customary to place the dead unburied in a house outside the city wall. Hearing groans coming from this place, our friend discovered that in their haste to be rid of the sick some one had placed a man while yet living among the dead. This brave woman hastened to bring food and drink, and went with it into this house of death, holding her breath meanwhile. This she did each day for two weeks. At last the poor man thus saved to life, crept out into the light again. You do not need to be told where he went or what he did. You do not doubt that he made every effort to express his appreciation. He threw himself at the woman's feet and asked to be her slave. It was only with the greatest difficulty that he was induced to go away.

I, too, have been among the dead. About me all was darkness and despair. Before me a shameful, hopeless, endless death. But Jesus came and redeemed me from sin and death. "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my goings, and he hath put a new song in my mouth, even praises unto our God."

If you have been taken from the horrible pit, and your feet placed on the solid rock, why do we not hear your song of deliverance. Shame on the man, redeemed of the Lord, who will not say so. "What shall I render unto the Lord for all the benefits which he hath done unto me? I will take the cup of salvation, and will praise the name of the Lord."

I will pay my vows unto the Lord, now, in the presence of all his people."

The reason that we are not more thankful is usually because we are not more thoughtful. The words thank and thought are from the same root, and there is a real connection between them. Any one who is really thoughtful is sure to be thankful. Why is it that our hearts swell with thanksgiving and gratitude to God today? It is because our minds are drawn and held to the subject of thanksgiving. We are more thankful because more thoughtful.

But how are the redeemed of the Lord to express their appreciation of their redemption? They will say so. The lives that they live will say so. The lives of the redeemed ought to be eloquent with thanksgiving and praise of the Redeemer. If He has bought us, then we are his; and all that we have and are, are his. It ought not to be different with us than it was with the Apostle Paul who could say of God, "The Lord, whose I am and whom I serve." But what the text has more special reference to is the expression of appreciation in words. Let us lighten the burdens of life by expressions of appreciation one for another; let us honor God by public thanksgiving for all his benefits to us, chief of which is the great fact of our redemption. Let the men and women who have known the joys of the life of the redeemed not shrink from the duty of telling others; but rather hasten to

THANKSGIVING ALL THE YEAR.

How it would revolutionize life if we could agree to have one day a year for murmuring and complaining, for letting out the floods of pent-up annoyances and grudges and slights, and be thankful the rest of the time! How much better than to try to be thankful one day by law and grumble by impulse for three hundred and sixty-four. Let today sound a thankful note to ring through the year.

—Maltbie D. Babcock.

the privilege of giving testimony to the love and saving grace of Him to whom thanksgiving is ever due.

Another way in which the redeemed may heed the text's exhortation is by a prayerful life. The normal life of a child of God is a life of prayer. I have not said public prayer. I have not said family prayer. But I have said prayer, and that prayer, whatever form it may take, whether confession, praise or petition will be sure to be an expression of appreciation.

I shall not insult your intelligence nor delay your dinners by an effort to catalogue the evidences of the abounding prosperity that is enjoyed by our nation and by our city. God has also been very good to us as churches, families and individuals. Seldom, if ever, have the fields brought forth more abundantly. Seldom, if ever, has the business of the country been more prosperous. Corn is being burned for fuel; and a great railroad system seriously embarrassed by a freight blockade.

Those are most apt to appreciate good health who have been deprived of it. Those most appreciate food who have known hunger. You will remember having read that in the early days of the history of New England that our Pilgrim Fathers came into such straits for food that for a time they subsisted almost entirely upon mice. It is reported that once a great of these mice, having returned thanks to

God in this language, "Thou hast given us to suck the abundance of the seas and the treasures hid in the sand."

What child will be most happy on Christmas morning? Probably not the one who has received the most costly gifts. Who of us is most thankful today? He will be most thankful who best understands the relation which he holds to the Giver of every good and perfect gift.

It ought not to be necessary, it ought not to be the rule, that we must first be deprived of blessings before we appreciate them. Our nation is at peace, let us appreciate this fact outside the shadows of war.

The graineries and warehouses of the land are overflowing with the fruit of the field. Shall we not thank God for that unurged by the scourge of want? Our stores and factories are busy beyond measure and the lights never go out in our shops. Let us not wait till the panic comes before we say "thank you" to the one who has given it all. "Let the redeemed of the Lord say so."

Let us not wait till sickness comes before we remember to thank God for health. And so with all the many blessings that crowd each other into our daily life in home and church and nation. Let us see all the beautiful and good in life, and acknowledge the Giver. "Let the redeemed of the Lord say so."

Thanksgiving Day comes at the close of the autumn season because it marks the gathering in of fruits and grain to the agricultural people; and because this fact made it especially appropriate when our people were few and agriculture was our only means of support. We now have great interests in commerce and manufactures, in lumber and in mines; but after all we have not outgrown the farm altogether, and the basis of our prosperity is in the abundance of grass and grain and fruit that the land produces, and Our Father in Heaven has more to do with that abundance than has the administration at Washington. Let us thank God for the beautiful, Christian, harvest festival of Thanksgiving. For the pleasant memories of the history of its simple sweet origin. For the influence that it has had in perpetuating our fathers' ideals of Christian homes. Let us defend Thanksgiving Day as a Christian festival against the encroachments of frivolity and greed and dissipation. Our homes and our churches and our nation need the day, and Almighty God will be honored by our one joyous, united song of thanksgiving, "Let the redeemed of the Lord say so." "Oh, for a thousand tongues to sing my great Redeemer's praise. The glories of my God and King, the triumphs of his grace."

THE FLITTERMICE.

All winter long the flittermice hung, heads downward, in their gloomy caves. When the spring sun beat on the roofs, it told them to wake up, fly out, and enjoy life once more. One big fellow went along above the brook, chasing gnats. How he darted, this way and that! What a quantity of the tiny insects it took to satisfy this fellow after his five months' fast! Mrs. Flittermouse is a model mother, never leaving home without carrying all her children with her. "Now hook on," she says, when she is ready to go in search of her breakfast. This she does at about our supper-time, for her day begins when the first stars begin to twinkle in the sky. The little baby bats fastens their thump books tightly into their mother's fur, and away she darts.—*Holiday Magazine.*

Fouke — Arkansas — Gentry

The Editor writes about two of our Southern Churches

FOUKE, ARKANSAS.

It is Nov. 9, 1906, and uncomfortably warm, unless one is dressed for summer. The doors and windows are open on the lower floor of the house where this is written, and the writer is coatless at a table close by an open window. Last evening we ate fresh tomatoes from the garden, and ten minutes ago the writer saw roses in full bloom in the front yard of Rev. J. F. Shaw.

The Seventh-day Baptist Church at Fouke is a direct product of the *Sabbath Outlook*. Rev. J. F. Shaw, a native of Northern Georgia, was pastor of the Baptist Church at Texarkana, Ark., in 1882-83. The *Outlook* found him there. He embraced the Sabbath and the Seventh-day Baptist Church of Texarkana was organized in May, 1884, with twelve members. The number of members was more than doubled within the first year. Seeking better facilities for Sabbath-keepers, Mr. Shaw determined to gather a colony in the country sixteen miles east of Texarkana, where the village of Fouke was laid out in 1890, the church removing as an organization, changing its name to Fouke. Mr. Shaw was pastor, or missionary pastor, of the church for fifteen years. He published a newspaper, the *Sabbath Outpost*, for several years, beginning in 1889. Rev. J. I. Lee, another Baptist minister whom the *Outlook* had found, embraced the Sabbath and preached to the Seventh-day Baptists at Tany, Idaho, for a time. He, with several others from Tany, came to Fouke in 1889.

Bampfield Academy was founded in 1890. It gave place to the public school in 1900. Rev. S. I. Lee was General Missionary, with headquarters at Fouke from 1891 to 1898.

These general facts outline the origin of Seventh-day Baptist interests in Southwestern Arkansas. Mr. Crofoot's article on another page contains interesting facts concerning the material resources of Fouke and its surrounding country.

Rev. G. H. F. Randolph became General Missionary and Missionary Pastor at Fouke in 1889. The present situation is shown by the following statistics, for which we are indebted to Prof. Davis, Recording Secretary of the South-Western Association.

The Fouke Church has a total membership of eighty-nine. Of these fifteen were added by baptism, five by letter and two by testimony this year. Forty-five members are resident. There is good attendance upon all the regular church services. The prayer meeting and Christian Endeavor meeting are always strong in devotional spirit, responsive and very helpful. The Endeavor Society numbers 22 active members. Their meeting is held Sabbath afternoon. The Junior Society has 23 members and hold its meeting at 2.30 p. m., while the Seniors are reading the course of study in Bible history. Sabbath School meets every Sabbath morning at ten o'clock and is followed by a short sermon when the pastor is not away upon his regular visits to lone Sabbath-keepers and the other churches in his missionary field. The third Sabbath night in every month is a regular appointment for a sermon by the pastor.

Whatever advantageous or disadvantageous features may have entered into the history of Fouke, or of any similar effort to colonize Sabbath-keeping interests, the wisdom and necessity

of colonizing are beyond question. More attention, rather than less, should be given to it. Religious, social, educational and industrial elements must be combined in order to secure success. Individual efforts, like those which laid the foundations at Fouke, are much better than none, but some form of oversight and aid from official representatives of the Missionary Society, or General Conference, or both, would be an improvement on any plan yet undertaken. The spirit of emigration and the unrest which it begets are part of human experience, and doubly so in a land where so many untried opportunities remain. That "a rolling stone gathers no moss" is an universal principle. He who makes most of what is at hand is likely to succeed best. On the other hand, changes wisely made have great value. Humanity, like bees, will "swarm," but to swarm wisely and not too often is essential to success. One cannot contemplate our "Home Mission interests" without realizing that they involve important interests and difficult problems. One fact appears in every case, Sabbath-keepers ought to *keep together*. The natural laws of growth, self-protection and self-development demand this. Concentration, education, supervision are fundamental elements of success.

MORE ABOUT GENTRY.

The following paragraph, descriptive of "Gentry City," Ark., is from the advertisement of a land agent:

"Gentry is situated on the Port Arthur Route, about midway north and south in the western half of Benton Co., Arkansas. It is on a high, level plateau, with a beautiful prairie country, interspersed with groves of young timber on the west, rolling timber lands with an occasional rich valley on the east; a fine fertile valley on the north, and Flint Creek Valley on the south; and still farther south by a very level country—mostly prairie. All this country is well watered by springs and cool running brooks. Gentry is the highest point on the railroad, elevation 1352 feet above sea level. On account of this elevation and fine fertile land, it has been selected by the Ozark Orchard Co., as a site for the largest orchard in the world. Hence for five miles on either side of the railroad they have a continuous orchard. Gentry has 1,000 people. Our principal streets have good sidewalks. We have an excellent system of public schools, employing five teachers. Hendrix Academy, with the Principal's Home, costing \$10,000, gives Gentry excellent school facilities. Our taxes are light—17½ mills for all purposes. Our state and county are out of debt. We have neither snakes nor mosquitoes, chills or malaria. But we have an abundance of fruit of all kinds, with good health to enjoy it."

Advertisements in Arkansas are not unlike advertisements in other states. The above strikes us as a little defective on the sidewalk question. Cement walks are now interspersed with the original board walk. Some of the original walks have spots of "open work" formation, which make carefulness and a good lantern desirable companions at evening when the moon is not at its best. The incorporate limits of the city of which Mr. Crofoot told last week include much cultivated land, small farms and large gardens, not yet occupied with buildings. Evidently the place has gained in point of local government and in commercial facilities through incorporation. Good buildings of brick, stone and con-

crete are taking the place of the earlier wooden buildings, in the business sections of the city. The general appearance of the place, the people and the buildings is "Northern." One seeking for a home in a semi-Southern climate, where malarial tendencies are at the least, will do well to consider Gentry.

Fruit raising is the leading industry in and about Gentry. Apples, peaches, strawberries, raspberries, blackberries and tomatoes are raised extensively. These constitute the main resources. Corn is produced in moderate quantity; both corn and wheat do well. Tame grass does well, but Gentry is not a "stock raising" locality. Hogs run at large in Indian Territory, a few miles west from Gentry. Among them are many of the "mule-footed" type; that is, hogs whose feet are hooped like those of a mule. So far as the writer can learn these are a distinct breed, rather than an occasional "freak." These "Territory" hogs are rounded up for the market in autumn. They are not the original "razor-back" or "briar splitter," but they are long, lanky and lithe enough to be the special source of "breakfast bacon" for Eastern markets.

Although fruit growing is in comparative infancy, it is the controlling industry. The following figures, which the writer secured from the railroad and express company officials, indicate the general facts for the present year. Eighty carloads of green apples and eight carloads of "evaporated" apples have gone out up to date. One bushel, fifty pounds, of green apples produces but four and one half pounds of evaporated fruit. In addition to these apples, about forty carloads of berries—strawberries leading—four carloads of peaches, and three carloads of tomatoes have been shipped. A large amount of fruit of all kinds is canned besides the shipments mentioned above. The shipment of berries begins as early as the last week of April and continues until about July 10. Apples and peaches are shipped from June 20 to Oct. 1. In such a land of fruit good health ought to abound, as it seems to in Gentry. At this writing, Nov. 15, apples are worth thirty cents a bushel.

GEOLOGICAL CHARACTERISTICS.

The geological characteristics of Arkansas are unusually varied and interesting. Gentry is in the heart of the Ozark Plateau. The Ozark Region includes Southern Missouri, a corner of Kansas, a corner of Indian Territory, and the northern half of Arkansas. The northern section is an elevated plane, made rolling and rugged by erosion. Farther south the Boston Mountains, and other local peaks and ranges, are six or seven hundred feet above the Plateau. This Ozark elevation resulted from volcanic action. It was a folding up and over from compression. The Plateau is from 1,000 to 1,500 feet above sea level, Gentry being near the highest point. The surface of the Plateau at Gentry consists largely of magnesian limestone and chert, cracked into coarse gravel, sharp-cornered and unworn by water. It is claimed that the chemical qualities of this magnesian limestone give extraordinarily beautiful coloring to fruit, especially the apples and strawberries. Gentry seems to have good ground for claiming that the chemical ingredients of her soil are certain to produce the finest of fruit.

The geologist finds much of interest in the formations that appear in the Ozark Region. Coal is plenty in many places. Limestone, sandstone, granite and marble are found. Some very interesting fossils are found in and near Gentry. This morning we drove there to see some of

Springtown, where a large spring is produced from a single spring that bursts full grown from the limestone formation. The water passes under a ledge at first, and the overlying rock is made up of Bryozoa and Brachiopoda. Thousands of specimens are found in a single square yard. We secured a fine Orthoceroite. Some fine specimens of what seem to be fossil turtles of more than ordinary dimensions from a neighboring county are shown in Gentry. The Recorder invites Presidents Daland and Davis to send "tracers" after those turtles. Perhaps Prof. A. R. Crandall is acquainted with them.

Our readers are already familiar with the fact that the Seventh-day Baptist Church at Gentry was organized about six years ago by people who came from the Northwest, South Dakota, Minnesota, etc. If the *wander-lust* fever can be kept from those who are now there, Gentry gives promise of a good future.

THE SOUTH-WESTERN ASSOCIATION.

(Concluded from last week.)

FIRST-DAY.

The first half of the forenoon on the last day of the Association was given to business. The editor of the Recorder was compelled to forego that session because of editorial work, but he hopes to secure the minutes of the Association to supplement this report. After the business session, President Davis preached. Theme—"Conscience." Text—"And herein do I exercise myself to have always a conscience void of offense toward God and toward men." Acts 24: 16.

"Conscience, like every other part of religion, has its Godward and its manward side. The idea of conscience or moral responsibility appears in the early Hebrew nation and in some instances in pagan nations. The word conscience, however, and the fuller significance of the term are a development of New Testament teaching and largely of the teachings of Paul, who uses the word twenty-six out of the thirty times it is used in the New Testament. Here we find the word to convey an idea of a very highly developed sensitiveness to right and wrong. There were many different theories regarding conscience, and to better understand its meaning and uses some of these principal theories should be carefully investigated.

"1. Socrates, the highest representative of a pagan conscience, believed that a "demon" or spirit outside of himself warned him against all evil action.

"2. Early theologians held that God speaks directly to men, giving directions for right actions and prohibitions against wrong actions. But they could not explain why men equally honest differ so radically regarding duty.

"3. Others held conscience to be the operation of a specially created sense, like the sense of sight or touch. But here also inexplicable differences are continually encountered.

"4. Herbert Spencer and other scientists of modern times have argued that conscience is nothing but crystallized habit, a product solely of education and environment.

"5. The biblical theory, when studied in the light of human history, philosophy and modern science, may be called a combination of the three preceding theories. God does speak to men by His word and His spirit, but he is limited by their weakness of apprehension, which varies greatly with different individuals. God does not speak with words to some persons, but

we could not hear Him speak, or educate and develop a talent. God does permit us to be influenced by education and environment, to have conscience seared or made sensitive and refined. For the hearing and the education of the talent, we are equally responsible.

"Conscience is therefore the most sacred reality of life. It is the soul following Christ into the presence of God. The more we know of God's work and the more we enjoy His spirit, the more sensitive should conscience be to all truth. It is a fearful thing to be responsible for one's conscience, but God's word is an unfailing guide."

AFTERNOON SESSION.

After a praise service, A. H. Lewis preached. Theme—"Why Seventh-day Baptists Have Existed and Must Continue." Text—"Fear not little flock." Luke 12: 32. He traced the history of Sabbath-keeping Baptists from John the Baptist and the Baptized Jesus, THE SABBATH-KEEPING CHRIST. He dwelt more at length on the origin of English and German Seventh-day Baptists in England and America, and showed how Divine Providence had kept the "waiting minority" until now, while Roman Catholics and Protestants have been experimenting and learning by their failures the truth that a "Christ-like Christ-ianity MUST BE A SABBATH-KEEPING CHRISTIANITY." "Take heart; doubt not. Be faithful. Stand. Continue to stand. Enter into rest when God calls you home and leave a well-begun work to your children." With such words he closed.

CLOSING SESSION.

The closing session on First-day evening, November 4, brought a crowded house of people, eager to hear and, we trust, to heed. The sermon was by President Daland. The accompanying epitome of it leaves behind a wealth of illustration and forceful delivery by which the sermon was enriched. Dr. Daland favored us with this epitome before he hurried away next morning to his duties at Milton College:

Text—"If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God." Col. 3: 1.

"This text teaches the Christian's privilege to be risen with Christ, to live a life new in its source and essence, and new in its destiny; the Christian's duty to seek those things which are above, to maintain an active, earnest, and ceaseless, upward struggle toward the perfect life; and the Christian's ideal, which is Jesus himself, at the right hand of God. Using this privilege, fulfilling this duty and rising toward this ideal, by the spiritual buoyancy of our nature, we are become 'means to the salvation of others.'"

"1. The essential condition of prayer is an abiding faith and will, and the indwelling word of God!

"2. The essence of prayer itself is an expression of the highest desire of a true heart, subordinate to the Divine will and wishing to be conformed thereto.

"3. The necessary result is an infallible answer to all true prayer, even though the specific petition may not seem to be granted."

After the sermon, Rev. G. H. F. Randolph conducted a "Farewell Conference." This was deep, strong and rich in thanksgiving and in spiritual experiences. The Association was a success in every way, from the higher standpoint. It was beautiful autumn weather, although the roads were abundant in dust, and the grasses in the fields were crisp from drought. Hospitality and welcome abounded. The ser-

vices were more than "well attended." The themes treated in sermons and essays were practical, vital, fundamental. Hungry hearts were fed, hopes were revived and souls were strengthened. Pastor Hurlley and the church at Gentry felt the joy of entertaining those of "like precious faith." Lone Sabbath-keepers, who had never met many of their own "household of faith," drank in the words of instruction, comfort and hopefulness with such eagerness and satisfaction as only lonely ones can know. The people of Gentry who are not Seventh-day Baptists became much interested and many of them attended and learned new lessons concerning those of whom they had known too little before. All were blessed. God was with His people. To Him let thanks be given. Amen.

One of the Gentry people said:

"The South-Western Association was a great inspiration to every one of us. It was surely a great treat and a greater blessing to have so many of our denominational leaders with us.

"How we did enjoy having them in our homes, and for once in our lives we were content to sit and listen and listen and listen, never tired of hearing them talk.

It was good to have Brother Crofoot with us. I am sure we will all feel a deeper interest in our China mission for having heard him tell of the work and its needs. Eld. Hills, of Nortonville, gave us a very pleasant surprise. We all had to smile because he smiled. He did us good.

"A quartet of ladies' voices and one of men's voices, and a male chorus, all members of the C. E. Society, furnished all the special music. The C. E. hour, conducted by Mrs. L. S. Davis, was full of excellent papers and other things of equal interest, some of which we hope to see in the Recorder."

THANKSGIVING DAY.

(Continued from Page 753.)

new teachers and professors, who are earnest and active workers. All three schools have good prospects for the future. Fouke has new teachers, and an opportunity for usefulness that is unequaled anywhere in our denomination.

The Missionary Board will be able to wipe out its debt and begin the new year on a square footing if Secretary Saunders' efforts succeed, as they doubtless will. Over \$4,000 is pledged now. That means more money will be available for mission work next year, as the Board will not have interest to pay. The other Boards have causes for thanksgiving also, though, perhaps, they are not as apparent. Let us all be thankful for God's goodness during the past year.

The Recorder office is thankful because the Conference Year Book is printed and in your hands.

M.

The amiability which smiles with impartial contempt on all the windy ways of men is a poor, unfruitful thing. Woe to that man whose single religious virtue is universal tolerance. To say that it is an amiability which makes no real friends is nothing. It is an amiability which does no work; which never helped the possessor of it to one victory over his lower self, or helped him to make another human being happier.—*Alfred Ainger*.

Let us cultivate and reverently cherish the honest indignations of our nature, for they are the life and fire that is in us. God has given them, and the man is most happy who has them the warmest, the truest, the least wrenched by prejudice, the least dulled by sense and sin.—*Phillips Brooks*.

Missions.

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

THE DEBT OF THE BOARD.

You will be glad to learn that the amount now pledged to pay the \$5,000 debt on the Missionary Board has grown to \$4,200. Forty-six churches are now pledged for this amount. The largest contribution of any one church is \$584, and the least is \$5.00. I hope nearly all of the churches in the denomination will be heard from before December, and the list published with the respective amount of their pledges. If the pastor or committee of your church has not yet reported the amount, will you please assist by informing me as soon as possible? During the last month, besides the pledges from churches, I have received nearly \$100 in cash. Most of this amount is to apply on the debt, the remainder for regular missionary work. I am especially glad of the latter; we do not wish the special effort made to pay the debt to diminish the regular contribution, either for the Missionary or Tract Boards, or even the support of the local churches. Some have expressed the fear that it may reduce the contributions for other church work. I hope and pray that it will not be so; but, on the other hand, will stimulate to more activity along all lines of religious work. It has been very gratifying to see the amount of interest the people have shown in both our missionary work and in paying the debt. Many now entertain the hope that we can increase the amount accomplished, and not immediately go in debt again. Many friends continue to ask if the Board will not immediately accumulate another debt? No member of the Board can promise, but I think it is safe to say that the amount of money which the people are willing to furnish for missions, is the limit which the Board wish to appropriate. If the amount diminishes from what is thus appropriated, I think I am safe in saying we shall call the attention of the people to the fact, before the end of the year, in order that the annual report shall show that the year has closed without debt.

I think the reason that we have rested so comfortably under this method of carrying the debt is because many of our churches have been doing the same thing. It seems sad that we should have fallen into this slack method. We are very likely, if slack in the business matters of our church, to continue the same method in other branches of our religious work. This danger, I think, is most common among the larger and more wealthy churches. In a time of unprecedented prosperity can we not reform this whole matter, both in our churches and in our Boards? There never will be a better time to bring about a system of promptness and establish a cash basis for all of our religious enterprises.

The interest which our Board and our churches pay, all unnecessarily, would likely more than support another missionary family in the field. This is not all of it. It requires more time and work to raise \$500 for debt than \$1,000 for missions. Worse than this, we live and worship and work twelve months in the year under the depressing influence of a debt. All of this is so unnecessary. Can we not start this reform before the opening of the new year, and thus have twelve months of clear sky under which to work during 1907?

Emerson said: "What you are speaks so loud I cannot hear what you say."

THE SABBATH-KEEPERS.

FROM G. VELTHUYSEN, SR.

DEAR RECORDEE: Please accept these few lines to tell all the dear friends that sixth-day last week, just against the beginning of the Sabbath, I arrived safe and well at Rotterdam. My trip homeward was as pleasant as could be wished. First-day I preached aboard the steamer. My text was "This man receiveth sinners and eateth with them." Luke 14: 2b. Found also some opportunity for sowing the biblical doctrines of Sabbath and Baptism. May God bless also this testimony in its feebleness. Among the friends who were waiting on the arrival of the steamer was also "my sweetheart." She was quite well and, no doubt, it did her good to see me again. We spent the Sabbath day at Rotterdam. Immediately after the closing of that day we went home. Our son and our son-in-law were at the depot, our daughter and daughter-in-law at home, also my only sister. Flowers, etc., adorned the rooms of the "golden pair." The evening was spent in this small family circle, with thanks to God for His manifold bounties.

This same afternoon the mail—the first since I came home—for the United States will start. I cannot wait till sixth-day next week, when it is again its time, to sending you a few lines; but it is beyond my capacity now to do more in that direction. So excuse my brevity. Our God and Father has given me by this trip to and through your good country more blessings than words can express. Praise His holy name!

Dear friends, many, many thanks for all your kindness and love! How often I felt humbled before God and embarrassed unto men by such and so many tokens of Christian affection.

Next Friday, D. V., I will write something more. The friends here are all well, happy and of good courage. Peace be unto you. The friends salute you. My love in Christ.

Yours, in our Saviour,

G. VELTHUYSEN, SR.

HAARLEM, NOV. 6, 1906.

THE SABBATH-KEEPERS IN BOSTON, MASS.

The Sabbath services which were started last spring in the City of Boston, at Huntington Avenue, were discontinued during the heat of summer. In the fall the meetings were re-opened and are still in progress. The place of holding the services has been changed, and they are now held in Wesleyan Hall, Broomfield Street, not far from Tremont Temple. The services are at 11 o'clock, preaching by the young man, Albert DeoJay, who embraced the Sabbath last summer. The friends of this movement, by collections and otherwise, are defraying the expenses; so it is now carried on without expense to the Missionary Board. Give this movement your prayer if you will. I mention this Boston interest, since so many of our people have made inquiry about it. There are now being carried on quite a number of such missionary enterprises without expense to the Board, in places where we have no church organizations. At Syracuse, N. Y., a regular Sabbath service has been conducted in this way for some time.

The churches at Milton Junction and Milton, Wis., have assisted in paying the expenses of a month's work on the Berlin, Wis., field. Rev. O. S. Mills labored there at a nominal salary; the people on the field assisted in paying him. They also contributed \$15.00 on the debt of the Missionary Society. I hope to give a more detailed account of this work later. I should be

glad to receive information regarding all such missionary work which is now in progress. The people are anxious to hear about it. We are all interested to know particulars regarding such movements.

ORDINATION SERVICES.

Because of removals and death the church at Little Prairie, Ark., has for some time been without Deacons. At a meeting held some months ago the church selected brethren Matthew Mitchell and Ray Monroe to serve in such capacity, and fixed the date of Nov. 9, 1906, for the organizing of council and making the necessary arrangements for the ordination service. At the morning service the General Missionary Pastor for the Southwest, G. H. F. Randolph, was chosen as Moderator and J. H. Hurley, of Gentry, Ark., as clerk of the council. The council asked that Bro. Randolph conduct the examination of the candidates on sixth-day evening, and that J. H. Hurley preach the ordination sermon on Sabbath morning. At the close of the sermon the Rev. G. H. F. Randolph offered the consecrating prayer, and was assisted in the laying on of hands by Rev. J. H. Hurley. Immediately following the consecrating prayer the Lord's Supper was celebrated and the newly ordained Deacons began their work.

On the night after the Sabbath the doors of the church were formally opened and one sister, a convert to the Sabbath, offered herself for baptism and membership. At the close of the service on Sunday morning the ordinance of baptism was administered and the candidate was received into the church at the evening service. Thus closed a very interesting, and, we trust, profitable three days' meeting for the Little Prairie church.

G. H. F. RANDOLPH, Moderator.

J. H. HURLEY, Clerk.

LITTLE FORESTERS.

An old-time Arizona woodchopper says the bluejays planted thousands of the trees growing all over Arizona. He says these birds have a habit of burying small seeds in the ground with their beaks, and that they frequent pine trees and bury large numbers of the small pine nuts in the ground, many of which sprout and grow. He was walking through the pines with an Eastern gentleman a short time ago, when one of these birds flew from a tree to the ground, stuck his bill into the earth and quickly flew away. When told what had happened the Eastern man was skeptical; but the two went to the spot and with a knife blade dug out a sound pine nut from a depth of about an inch and a half. Thus it will be seen what wonderful provision Providence has made for forest perpetuation.

The New York *Observer* tells of Ole Bull's remark to the editor of the *Herald* when the latter offered him the use of the columns of that paper to answer his detractors and critics: "I think, Mr. Bennett, it is best they writes against me and I plays against tem." Here were both fine philosophy and good common sense. The finest argument against one's detractors is a faithful doing of the very best one can do. It disarms criticism. It wins sympathy. It wastes no time and suffers no loss. Practical doing is ever better than fault-finding or trying to satisfy the censorious. And the world knows it.

To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.

WOMAN'S WORK.

FROM A. HARRIS, BOSTON, N. Y.

IN EVERYTHING GIVE THANKS.

An easy thing, O Power Divine,
To thank thee for these gifts of thine.
For summer's sunshine, winter's snow,
The hearts that burn, the thoughts that glow;
But when shall I attain to this,
To thank thee for the things I miss?

For all young fancy's early gleams,
The dreamed-of joys, that still are dreams,
Hopes unfulfilled and pleasures known
Through others' fortunes, not my own,
And blessings seen that are not given,
And never will be, this side heaven.

Had I, too, shared the joys I see,
Would there have been a heaven for me?
Should I have felt thy being near,
Had I possessed what I hold dear?
My deepest knowledge, highest bliss,
Have come perchance from things I miss.

Today has brought an hour of calm;
Grief turns to blessing, pain to balm;
I feel a power above my will
That draws me, draws me onward still.
And now my heart attains to this,
To thank thee for the things I miss.

—Thomas W. Higginson.

In the issue of November 5 there appeared on this page a poem, "The Apprentice," which by mistake was printed without due credit being given its author, or the periodical in which it appeared originally. It is herewith reprinted with the proper acknowledgments:

THE APPRENTICE.

CHARLES P. CLEAVES.

God took my tools away,
Bade me seek better.
Where I would carve a scroll,
Said, "Carve a letter;"
When I had wrought in haste,
Said, "It is vain;"
When I had done my best,
Said, "Try again."

Is this thy way, O Lord?
So let it be!
By part to purpose led,
I shall know Thee!
Though much I count of worth
Fall to thy fire,
Ever I hear thy voice—
"Son, come up higher!"

—The Outlook.

MRS. BRENT'S NEW COMMITTEE.

LULU LINTON.

"I'm terribly disappointed about Mrs. Lansing," Mrs. Brent said, in troubled tone.

Donald Brent looked up from his book long enough to ask: "And pray, what has the elegant Mrs. Lansing done, or left undone, that has disappointed my mother?"

He was accustomed to hearing all of the pleasures and worries which came into his mother's life through being President of the Knowlton Auxiliary, so he was not surprised when she answered: "I had hoped to have her for a member of the Auxiliary, but she has not come in so far."

"Perhaps you haven't done enough spiking," suggested her son.

"Donald, I wish you wouldn't apply your college slang to everything. You don't suppose we could so far forget our dignity as to run after new members as you fraternity boys do."

"I don't believe you object so much to college slang," Donald insisted, "for I catch you using it continually, and as to the run-

get them, anyway? Have you made any effort to secure this valuable member?"

"Why, no; we've made no special effort," Mrs. Brent answered. "When calling there the first time I remarked that I hoped she would come out to our missionary meetings, and she said she had never been at all interested in missionary work. Of course, I told the other ladies about it, and we felt that it would be useless to ask her to come into the Auxiliary if she felt that way. She has never attended a meeting, and of course she knows when we meet, for the announcement is always made from the pulpit, with a general invitation to all of the ladies of the church."

"Indeed! And is that the way you folks spike for good material? Well, no wonder she doesn't come. I may not know much about Auxiliaries, but I flatter myself that I'm an authority on spiking. Don't you know that they put me at the head of the crowd from our fraternity to go after good material when the college year opened? And maybe you think I just said, politely and frigidly, 'Like to see you a member of our frat some sweet day in the future.' Not much! If I had we would never have gained all that good material. I worked over those fellows night and day. I took 'em to class, I lunched 'em, I walked with 'em, talked with 'em—in fact, I fairly haunted 'em—and in the end I got every one I went after. Don't you want me to give your Auxiliary some private lessons?"

"I wonder if it would be worth while to try?" mused Mrs. Brent. "They say she is very bright and quite a musician. The Musicale and some one of the literary clubs will be sure to get her."

"Well, what does that have to do with it? It isn't like her joining some rival institution. The Musicale and the literary club will only be good training for her, and make her all the more valuable to you. She may be just hungering for a chance to get started into the interests and life of the town, and why not be right on the spot to give her the chance? If you think your Auxiliary is worth anything, why not talk it up until she does get interested? Now you are the very one, being the grand high mogul of the organization, to go after her and take her to the next meeting. What! The next meeting a social? Good! That will be just the time for her to meet all the ladies on full dress parade. Write her a note requesting the pleasure of her company, and go by for her. And, by the way, you must jog up all the others beforehand, to be ready with the glad hand when you get there, and help you boost her about until she thinks she's about it."

"Oh, Donald, Donald!" his mother gasped, "your vocabulary is certainly a great recommendation for your college. You are only teasing, anyway. Wouldn't Mrs. Lansing take the hint that we were trying to get her into the Auxiliary?"

"Take the hint! Oh, you innocent motherdie! Of course she'll take it, and that's what I'm after. Don't you want the fish to take the bait when we go fishing? Oh, I forgot—you never do, because you're afraid to land 'em, but this wouldn't be so bad. And as to her thinking you want her, do you think any self-respecting woman would want to crowd into a thing where she was not wanted? According to what I hear and see, the attitude of the Knowlton Auxiliary is a bit too formal and frigid toward strangers. You let them come if they are interested, but you don't try to get them interested. You just try my plan once, with a real live spiking committee

to back you, and if you don't succeed in landing Mrs. Lansing, I'll miss my guess. Make her feel that she needs the Auxiliary and that you need her, and you'll get her."

Mrs. Brent made only a half promise to try her son's suggestions, but the longer she thought of it the more reasonable it seemed. She remembered when she had come, almost a stranger, to Knowlton, and how she had dreaded attending the first Auxiliary meeting alone. And she had been a worker in the Auxiliary from which she had come. How much more difficult it would be to start in where you were not acquainted with either the workers or the work itself.

The next week Mrs. Lansing received a dainty invitation to the missionary social, and sent a cordial acceptance, for she was lonely in the strange town, and had been favorably impressed by Mrs. Brent during the little time she had spent in her company. The social was a success beyond any ever given by the Knowlton Auxiliary, for Mrs. Brent had laid her plans well. Several women had been selected and specially requested to see that Mrs. Lansing had no lonely moments. They also acted as a Committee on introduction. As all those who were introduced had been asked to make a special effort to help Mrs. Lansing see the Auxiliary in its most favorable aspect, it was small wonder that it was a great success in a social way. A short program was given, consisting of questions and answers, bringing out fully the purpose and the work of the Christian Woman's Board of Missions. Mrs. Lansing listened attentively to this and to the excellent music, and as she parted from Mrs. Brent, after thanking her for her kindness, she said: "I had no idea that missionary socials could be so interesting. I was especially interested in certain lines of the work, and I feel that I should like to know more about it."

Then Mrs. Brent asked permission to call for her, that she might hear the program of the regular monthly meeting the next week, and when Mrs. Lansing gave a ready consent, Mrs. Brent asked eagerly: "And would it be possible for you to give us a solo? I am to have charge of the music for the day, in the absence of the appointed leader, and I have been disappointed in one of my numbers. I need your help so badly, and would be so glad to have you sing for us."

Mrs. Lansing hesitated for a moment, but it was hard to refuse a request of one who had just shown her a courtesy, so she gave her promise to attend the meeting and to sing.

The meeting proved more interesting to Mrs. Lansing than the social, and her solo was a decided addition to the program. The women she had met at the social flocked about her at the close of the meeting to thank her for her assistance, and she felt more at home than she had felt for weeks.

The next month Mrs. Brent asked again for Mrs. Lansing's company to the regular meeting, and, as they walked home together, she said, in an earnest tone: "We need you, Mrs. Lansing. Don't you feel that you have enough interest in missions now to join us in our work?"

And Mrs. Lansing answered: "I was just hoping that you would ask me. I know so little in comparison with you who have made a thorough study of the work for years, but I want to learn more. I was attracted to the Auxiliary first by your sweet spirit of friendliness at the social. That counts for so much when you are a stranger. And Mrs. Brent, you can not know how grateful I am to you for your effort to make me feel at home and feel that I am needed."

Mrs. Brent hastened home, and as Donald looked up from his desk into her bright face, he said, laughingly: "I'll bet the spiking season for Mrs. Lansing is over, and that you've landed your valuable acquisition."

"Donald, don't," his mother laughed. "I've won my member, but it does sound so dreadful to talk about spiking in a missionary society."

"Well, call it what you please," Donald answered, "but all the same, if your Auxiliary would show as much interest and kindness toward strangers as we frat boys do, you'd have more and better material; and, by the way, don't you think it would pay to retain your spiking committee as a permanent institution?"—*Missionary Tidings.*

MEETING OF THE SABBATH SCHOOL BOARD.

The Sabbath School Board of the Seventh-day Baptist General Conference met in regular session on the first day of the week, Nov. 18, 1906, at 10 o'clock a. m., in the St. Paul Building, New York city, with the President, Esle F. Randolph, in the chair.

The following members were in attendance: Stephen Babcock, Esle F. Randolph, Frank L. Greene, Alfred C. Prentice, Harry W. Prentice, and Corliss F. Randolph.

Prayer was offered by Stephen Babcock. The minutes of the last meeting were read.

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

The Finance Committee reported that it had prepared and sent a letter to the Sabbath Schools and churches of the denomination, as instructed at the last meeting of the Board.

The report of the Field Secretary was presented and accepted as follows:

TO THE SABBATH SCHOOL BOARD:

Dear Brethren: In the month and a half beginning October 1, and closing November 15, your Field Secretary has labored in the churches and Sabbath Schools at Middle Island, Lick Run, Salem, Black Lick, Buckeye Run, and Lost Creek, all in the South-Eastern Association.

One Sabbath was spent with each of these schools. He also attended the Fall Meeting of the South-Eastern Association at Roanoke, October 5-7, where he gave an address, delivered one sermon, and conducted the Sabbath School.

One Institute of five sessions was held in the Salem Church, October 20-21, at which representatives were present from the Sabbath Schools at Roanoke, Lost Creek, Middle Island, Black Lick, Greenbrier, and Buckeye.

The Field Secretary has conducted fewer public meetings than in some previous months, but more attention has been given to personal visitation in the homes of the people, and to visiting scattered and isolated Sabbath-keepers, and in endeavoring to get them connected with some Sabbath School through the Home Department. This has brought encouraging results. A great effort should be made by all of our schools to interest the non-resident members of the church in the Home Department work, and to secure them for membership. It would do much to keep the home church in touch with its non-resident members.

The work since my last report may be summarized as follows: Sermons, 15; addresses, 7; parlor conferences and round table discussions, 13; prayer and testimony meetings led, 11; visits and calls, 97; letters and communications sent out, 73; Home Departments organized and re-organized, 3; teachers' meetings organized, 1; teachers' training classes organized, 1; schools making special offerings for denominational objects, 2; miles traveled, 161; articles written for publication, 1; Sabbath School classes taught, 2; institutes conducted, 1.

Collections on the field: Middle Island, \$4.00; Black Lick, \$1.20; Buckeye Run, 90 cents; special collection

at Institute to pay for printing programmes, \$1.50; Home Department supplies sold, 20 cents; total, \$6.30. Respectfully submitted,

WALTER L. GREENE, Field Secretary.

LOST CREEK, W. Va., Nov. 15, 1906. The Treasurer presented his usual statement of receipts since his last report, which was accepted as follows:

| RECEIPTS SINCE LAST REPORT. | |
|--------------------------------|-----------------------|
| Westerly, R. I. | \$ 10 00 |
| Fouke, Ark. | 1 12 |
| Berlin, N. Y. | 2 50 |
| Scott, N. Y. | 70 |
| Adams Centre, N. Y. | 4 88 |
| Niantic, R. I. | 1 75 |
| First Verona, N. Y. | 3 96 |
| Farnam, Neb. | 4 44 |
| Brookfield, N. Y. | 4 49 |
| Dr. S. C. Maxson, Utica, N. Y. | 5 00 |
| First Alfred, N. Y. | 9 07 |
| Salem, W. Va. | 5 70 |
| Walworth, Wis. | 15 00 |
| Milton Junction, Wis. | 4 50 |
| New York City | 6 75 |
| Ashaway, R. I. | \$25.00, \$5.96—30 96 |
| Milton, Wis. | 10 00 |
| Scio, N. Y. | 2 00 |
| Syracuse, N. Y. | 1 32 |
| Leonardsville, N. Y. | 5 00 |
| New Market, N. J. | 3 00 |
| Hammond, La. | 5 00 |
| Gentry, Ark. | 5 00 |
| Richburg, N. Y. | 2 25 |
| Nile, N. Y. | 5 00 |
| Collected on field by W. L. G. | 4 40 |
| Loan | 100 00 |
| Total receipts | \$253 79 |
| Outstanding loans | \$300 00 |

FRANK L. GREENE, Treasurer.

The Corresponding Secretary presented a bill of \$1.00 for postage, which was ordered paid. Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH, Rec. Sec.

OBSERVATIONS AT FOUKE.

J. W. CROFOOT.

"That's sure pretty," is the way one of our fellow passengers between Gentry and Texarkana expressed his opinion of the scenery among the Ozark Mountains. And the sentiment is one with which I could but agree as I looked at the hills clad in the gorgeous hues of autumn. The journey from Gentry to Texarkana, that city of two states, occupies a whole day. The Red River was crossed after dark, so we did not see it, but judging by what I hear of it, and by the color of the soil here, it must be as red as the Yellow Sea is yellow.

After a night spent in Texarkana, we came out to Fouke by an hour's ride on what Mr. Hurley described as a "very gentle railroad." Our party to Texarkana had included Mr. Hurley, who met Mr. Randolph there and accompanied him to Little Prairie. The remainder of our party, coming on to Fouke, included, beside Dr. Lewis and myself, Mrs. Babcock and two pupils for the school here. The school had opened two days before our arrival, with an increased attendance over the beginning of last school year. The school seems to be supplying a great need here and to be doing admirable work. Mrs. C. C. Van Horn, of Gentry, is expected soon as an additional teacher.

Fouke, being in the Southwestern corner of Arkansas, is warmer and, if possible, dustier at present than Gentry. The climate is not a disagreeable one, however, nor a particularly unhealthy one, to judge by the sturdy bare-footed boys attending the school here, or the public school across the street. The soil, while not so

fertile as that of Missouri, or Nebraska, produces fair crops of cotton, corn, wheat, potatoes, and fruits, and can readily be fertilized by planting "goobers" (peanuts) or cow peas, which are also useful as crops. Dairy farming is not common here, as it is difficult to keep milk cool and there is no near market for the products. Cattle are very cheap.

Among fruits, peaches, pears, figs, grapes, and berries all thrive well. Cotton, however, has been and still is, to a great extent, the crop on which main dependence is placed. Formerly, half a bale to the acre was considered a good crop, but with fertilization and improved methods of culture, a bale to the acre is sometimes obtained. A bale is about 500 pounds, and is worth \$50, more or less, as the price varies.

One man with a horse can cultivate six to ten acres of cotton, besides attending to his garden, from which he can obtain much of his living.

"What do you throw at cows? There are no stones," I said to one of the boys. "Throw green cotton bolls," said he; "and they are good to throw at each other, too." They look like hickory nuts with the outside green shell still on. On the same plant one sees the squares; that is, buds, the blossoms, the green bolls, and the open, ripe bolls of cotton. It is necessary to pick the cotton two or three times. It requires much hoeing, too; "chopping," the Arkansawyers call it, in order to make a good crop.

Land is cheap. All the place was covered with timber till recently, so lumber is cheap, too. Wooded land can be bought for \$6 per acre, or even less, but it is worth \$10 per acre to clear it. The old-fashioned Arkansas way to clear land was to girdle the trees and let them die, merely gathering the dead branches as they fell. This plan is still used to some extent. Labor is easily obtained at \$1.50 for eleven hours' work. The cotton gin, a very interesting place which we visited, often works far into the night.

Today the boys living here, the three Randolphs and three other pupils, two being from Gentry and one from Crowley's Ridge, have been digging the second crop of Irish potatoes. The Gentry boys make fun of their smallness, but fall potatoes do not do so well as spring potatoes. These would not grow much before being killed by a frost—and then, too, the boys want the field for a baseball ground.

The above is my assignment from the editor-in-chief. Let me add a word about the meetings. Dr. Lewis spoke Sabbath morning and tonight. I spoke Friday night and last night. The room in the school building where the meetings are held was crowded at each service, about one hundred being inside and some at the doors and windows. And they were very attentive. More interested audiences I never saw. Large numbers of children were present. That's one of the good things I observe in the Southwest. They take their children to church. Up at Gentry they call the vestibule the "spanking room."

Any of our people wishing to come south, cannot much mistake by coming to Gentry or here.

FOUKE, ARK., Nov. 11, 1906.

WHAT NEXT IN THE HISTORICAL STUDY OF THE BIBLE?

For weal or woe—and we believe emphatically for weal—the historico-critical study of the Scriptures has become dominant. As far as the world of productive biblical scholarship is concerned, there is no person worth taking notice of who is not out of harmony with the study of the

of us do not agree as to the detailed findings, but the positions of even conservatives like Prof. Orr would have seemed startling to the conservative writers of a generation ago. Criticism of a rational sort has come, and come to stay. Its problems in the large have been answered; those that are now under investigation are particular, like those of the origin of the infancy sections of Matthew and Luke, or those of adjustment of some detail, like the number of authors of Isaiah. Whatever new fields of investigation may be opened, our successors will explore them in the light of those critical conclusions our own generation has reached.

Is, then, the work of the historical student ended? Has he only to rewrite results already gained, as the historian of Rome will rewrite Mommsen and Meyer? For anyone acquainted with the actual situation the question is all but absurd. Criticism gives us the documents, but with them once in our possession our tasks have hardly been attacked. Far deeper and more vital than any criticism lies history itself; and more important than history is the reevaluation of biblical teaching in the light of history.

There was a time when it seemed as if to study the Bible historically meant to gather information from every usable source, for the purpose of illuminating scriptural statement. Thus, for instance, we gathered all sorts of archaeological material to illustrate the life of Jesus. Men studied historical geography to know where he journeyed; they searched for talmudic analogies to understand his words; they dug down into buried cities to find the pools and wells and buildings where he taught. And the work has been splendidly done. Much will never need to be done over again. But after all the results of such study are estimated at their highest worth, there still remains the great and absorbing task of historical valuation of biblical teaching.

Such a valuation is not one of the truth or falsity of such teaching. Indeed, the more we become possessed of the historical spirit, the less are we inclined to draw the sharp antithesis which lies in the terms "true" and "false." The real distinction is between that in biblical teaching which is fundamental and that which is the interpretation or pedagogic envelope in which eternal verities were apprehended and expressed. To any given age both might conceivably be true. To make such a distinction is not the work exclusively of the philosophical apologist and theologian. It is quite as truly that of the historian.

For a person to have been historical is not merely to have lived; it is to have lived subject to the conditions of a certain civilization, bone of its bone, however much he may have risen superior to the limitations set by his environment. We see more clearly than ever before that the individual teacher is genetically joined with the social milieu in the midst of which he lived. There is and can be no exclusively individualistic interpretation of history, or even of biography.

Now, the Bible is both the record and the product of the revelation of God through human experience. But not through generic human experience. There is no such thing. In the Old Testament God revealed himself through Hebrews, not through generic men. And to be a Hebrew meant to be possessed of certain characteristics which set limits to any revelation. The revelation was born of the experience of God. It came through a certain language to people in a certain country, surrounded by certain conditions and possessed of certain inherited ideas and customs. Separately in the story of the

New Testament, the Jew in the time of Jesus was no more the Hebrew of the time of David than the American of today is the colonist of Massachusetts Bay or Virginia. And the writers of the New Testament were Jews.

Their particular historical conditions affected the teaching of the biblical characters. You cannot think that, if Jesus had been born in Rome or Athens, he would have taught just as he did in Galilee. He was born under the law. The New Testament was intended primarily for the people of Judea and Galatia and Corinth and Rome and Philippi—in a word, for the people of the Græco-Roman Empire in the first century of its splendid career. It cannot be carried over bodily to other worlds or other times. Men have sometimes attempted the feat, but they have always failed. To have succeeded would have been to reproduce the Græco-Roman world itself. Yet the gospel must none the less be brought to our time and to every other time. The gospel, but not the envelope of the gospel. That, too, has been attempted, but in the same degree as it has been successful have its results appeared grotesque and anachronistic. The gospel in its first-century vocabularies and concepts is as strange to us as a man in first-century clothes.

The next great problem for the historical student of the Bible is thus to distinguish between the gospel and its clothes—between the truths it contains and the concepts in which those truths were made to appeal to the men and women of New Testament times. It is no small task to make this distinction. It is not one for the merely clever, ingenious man. It is not one for the speculative theologian. It is a task for which he alone is fitted who knows the New Testament age as well as his own age; who has the historian's instinct as well as the interpreter's impartial neutrality. Once done, it will not need to be done over again.

The process will be attended with what will superficially appear to be radical theological reconstruction. Back of much of current orthodoxy lies a pre-scientific cosmology which knew only of a flat earth, with a cavern beneath where the dead lived, and a heaven above where God and the good angels dwelt. For such a cosmology there was nothing difficult in the thought of a physical appearance of Jesus in the sky at the parousia, and nothing perplexing in the idea that all would see him at the same time. How much of this is intelligible to us who know the earth is round? So, too, back of the doctrines of justification by faith and of the substitutionary atonement there lies the conception of God as a sovereign—not figuratively, but literally, sovereign. To such a concept there is nothing perplexing in the ideas of an actual judgment, with its condemnations and acquittals on the basis of the statutes proclaimed by the divine King. But how intelligible are they to a man possessed of the philosophical conception of divine immanence and of natural law? These controlling ideas are either scientifically true, or they are the elements of a world-view that controlled the biblical writers but which has passed away forever. It is the business of the historian to determine how far the world-view itself was the outcome of an intellectual period of development, and how far it is in itself to be substantiated by proper tests. And if once these world-views are seen to be out of agreement with reality, the question must be bravely faced as to how far those particular doctrines built upon them are affected by their disappearance. This, however, is not the task of the historian.

but of the constructive theologian who works in the historical spirit. Historical processes enable him to recognize and remove the envelope of thought. The apologist and the theologian must determine how much of that is true which the historian has shown is not the outcome of experience but rather of the development of untested thought. And to the outcome of this new constructive work we may look with confidence. Our gospel is not founded upon cunningly devised fables, but is in truth the power of God unto salvation. For that gospel is in the historically determinable and spiritually known Jesus Christ.—*The Biblical World, August, 1906.*

THE LAW OF GOD.

Thou no god shalt have but me;
Before no idol bow thy knee;
Take not the name of God in vain,
Nor dare the Sabbath-day profane.
Give both thy parents honor due,
Take heed that thou no murder do.
Abstain from words and deeds unclean,
Steal not, though thou be poor and mean.
Make not a wilful lie, nor love it,
What is thy neighbor's, do not covet.

Home News

SHILOH, N. J. The Shiloh church recently had an interesting visit from Rev. Velthuysen, of Holland, and Secretary E. B. Saunders. Two hundred and thirty dollars were pledged toward the debt of the Missionary Society, with the understanding that this donation should not interfere with the regular giving for church expenditures. Pastor Coon has received seven into the church by baptism and one by letter. Sabbath-day, Nov. 18, the joint communion service of the Marlboro and Shiloh churches was held here and Rev. S. R. Wheeler preached. The following Sabbath the Shiloh people go to Marlboro to attend the yearly meeting. The postponed Hallowe'en supper and bazar was held Tuesday night in the church basement. Nearly \$50 were cleared, \$14.50 of it coming from the sale of fancy articles.

The Christian Endeavor Society grows in interest and attendance. The delegates to the State Christian Endeavor Convention, held at Millville, brought home much inspiration and enthusiasm. The Sabbath School Committees are already at work for the Christmas entertainment.

All of our public school teachers are attending Teachers' Institute at Cape May, Wednesday, Thursday and Friday of this week. Many ways of making money have been resorted to by the busy housewife who is eager to earn a fair share for the offering toward the church debt, to be handed in Dec. 1. The community was thoroughly canvassed, requesting each woman to pledge \$1.00 and to add thereto, by her labors, as much as possible. In connection with this work, some very enjoyable parlor entertainments have been held. Pastor Coon has filled the pulpit of the First-day Baptist Church at Greenwich for the past two months, with the exception of one Sunday when he preached at the Pearl Street Baptist Church at Bridgeton, morning and evening.

C. J. & L.

Nov. 15, 1906.

Children's Page.

DANNIE'S THANKSGIVING.

It was Thanksgiving Eve. Neither Johnnie nor Dannie had the least doubt about that. In fact, they had been longing for the time to come when the turkey should be brought home, and the holiday dinner prepared. To be sure they were far from certain that they should have a turkey, or even a chicken. But as they hung out of the window and saw the neighbors come home, almost all heavy laden, it did seem as if they must be as fortunate as the rest. It was past supper time and they were very hungry. Surely their mother's long day's work ought to be done, and the next person who turned into the narrow street must be she and the turkey.

Mrs. Longley had not always lived in these humble quarters. Once she had a pretty, cosy home, and a loving husband, but the drink demon entered, stripped the man of his money, his home, his health, and finally laid him in a drunkard's grave. But with rare courage Mrs. Longley had secured these small rooms in an obscure street, and realizing that the little ones must be fed, had engaged several places to do washing, thankful that she had the strength for her day.

Her oldest boy, Dennis, a bright, helpful little fellow, used to care for his little brothers while their mother was away, but a year before this he fell and hurt his back, and after long months of painful illness was laid to rest, so these younger boys were obliged to remain alone and entertain themselves as best they could.

"Dere goes anudder turkey," announced Dannie, wistfully.

"Huh, that's a chicken. Can't you see the yellow legs?"

"Deys bof the same. Turkeys am growed up chickens," said Dannie positively, and Johnnie was not able to contradict him.

"S'pose mother will bring a turkey?" said Johnnie for the hundredth time.

"If she can 'ford it," replied Dannie, "and if she can't Mrs. Pease, or somebody, will div her one."

"I don't know," said Johnnie, dubiously, "mother says we musn't expect things given, but must work and save, and then buy ourselves."

"I s'pose I could buy—" began Dannie, but was interrupted by his brother who shouted:

"There she is! there she comes!" almost tumbling out of the window in his excitement.

"Why, she hasn't got any turkey, or chicken, or norsing," wailed Dannie, his little heart already beginning to ache with disappointment.

"Perhaps she's got money instead," said Johnnie, trying to hide his own disappointment.

The boys rushed out to meet their mother, nearly upsetting several baskets that people were carrying, in their haste.

"Oh, mother! we thought you'd get a turkey," cried Johnnie.

"No, dear, no turkey this year, I fear."

"Nor chicken?" asked Dannie, still clinging to his fond hope. "I s'pose some of our friends might lend one."

"I guess everybody is too busy to remember us this year, but we'll try and have something nice," said Mrs. Longley.

When they reached the kitchen, Mrs. Longley sank into a chair to rest a bit, and Johnnie leaned on his elbows and looked out of the window to hide the tears that would come in spite of his efforts to be brave for mother's sake.

No one noticed little Dannie, as he slipped into the bedroom, took down his bunk, and shook out

The Thankful Mouse.

It was a hungry pussy cat,
Upon Thanksgiving morn,
As she watched a thankful little mouse
That ate an ear of corn.

"If I eat that thankful little mouse,
How thankful he should be
When he had made a meal himself
To make a meal for me!

"Then with his thanks for having fed
Upon Thanksgiving Day,
With all his thankfulness inside—
How thankful I shall be!"

Thus "mewed" the hungry pussy cat
Upon Thanksgiving Day,
But the little mouse had overheard
And declined (with thanks) to stay.

—Oliver Hereford in Outlook.

the precious ten cents that he had been so long collecting.

"I dess we can have a chicken as well as other folks," he whispered as he tightly clasped his treasure and hurried out on the street.

"Please, sir, I want a chicken," said the child, pushing into a busy market full of customers.

"Get out, you urchin; don't bother us!" was the not very pleasant reply.

Dannie was indignant and marched out of the place feeling very sure that the man would be sorry if he knew how much money he had to spend.

"I want to buy a chicken," he said to the man on the next corner.

"Mighty small chicken you'll buy, I guess."

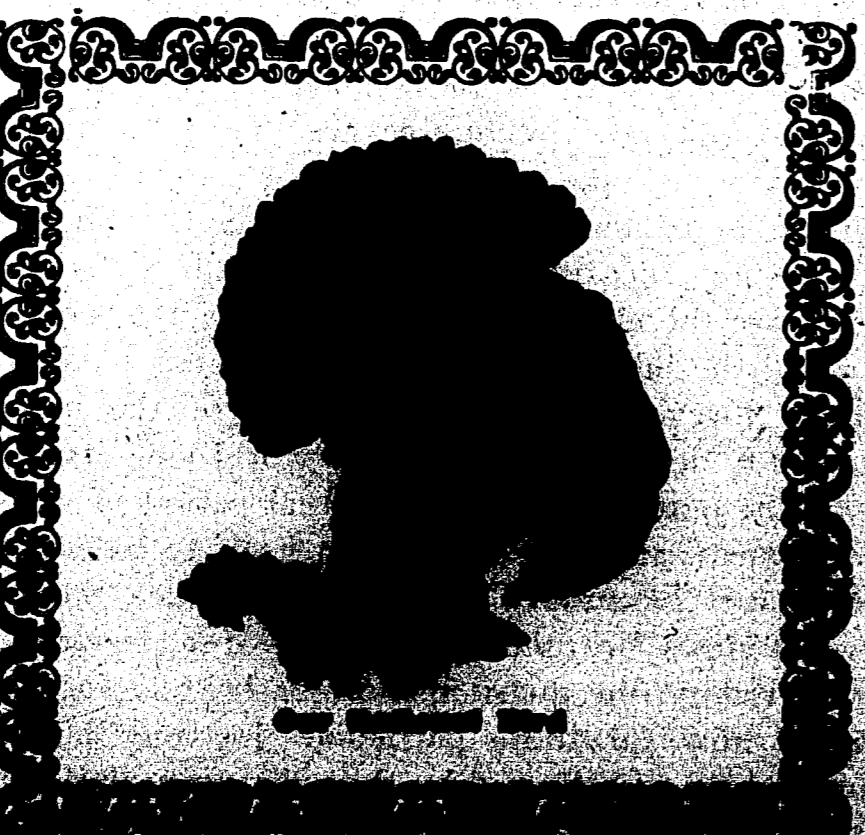
"But I want the biggest one you've got, and I have ten cents to pay for it, too!"

A hearty laugh was the only answer the anxious little fellow got, so after a few minutes he left with tears gathering in his bright eyes.

Next he tried a small market, where he was sure the good-natured looking man would sell him a chicken, but was told that ten cents would not buy a chicken's wing.

This was too much for Dannie. He ran out of the market and down the street almost choking with sobs, and nearly blinded with tears.

Oh, how the mother's heart ached for her little boy as he related his bitter experience, but what could she do? She brushed back the tangled hair and wiped the tears away, but he refused to be comforted. Throwing himself on the



sofa he sat down, sleep closed his eyes and ended his grief for that day.

In a cosy room in another part of the city that evening two young ladies were talking about the coming Thanksgiving, and what they expected to do.

It was quite late when one of them remarked: "I am sorry I did not think to give Mrs. Longley something yesterday when she washed here. I was so busy I forgot all about it."

"And I should have enjoyed sending the children something," said the other lady. I suppose it is too late now, besides I am very tired."

"So am I, but mother usually remembers them, and now she is away I ought to have thought of it. They will be so disappointed, and perhaps will not get a thing from anybody. I'll go and get something now, if you will go with me; I am not afraid to go down that street."

They hurried on their wraps and soon had quite a variety of bundles with which they proceeded down the dark street and up the narrow stairs. They found Mrs. Longley at home, and the boys fast asleep in each other's arms on the sofa.

Mrs. Longley thanked them heartily, and accepted the small sum of money they gave her with tearful eyes.

"You are always helping me," was all she could say.

"And you are always ready to oblige us," was the reply, as the young ladies bade her good night.

"Now Dannie shall have his chicken," said the thankful mother, as she put on her bonnet, and, casting a loving glance at her sleeping boys, passed out.

"Oh, my! Dannie! Dannie! come here quick!" exclaimed Johnnie, who was the first to enter the kitchen the next morning.

Dannie tumbled out of bed and hurried in. There on the table were nuts, candy, apples, oranges, bananas, cake and, propped right up on its feet, was the biggest chicken Dannie ever saw.

He gazed in wonder on the scene and then asked, "Mother, did God bring these?"

"Perhaps he told Miss Pease and Miss Woodbury to bring them," replied the mother, reverently.

"I dess He did, and they are awful good to mind Him, want they? It was Miss Pease's mother who talked so good to Dennis before he died, about Jesus, wasn't it, mother?"

"Yes, Dannie," said Mrs. Longley, wiping her eyes.

Two days later, when Mrs. Longley came to wash, Miss Pease asked her how the children enjoyed their Thanksgiving. When she was told the circumstances tears of sympathy filled her eyes, and in her heart she rejoiced that "the Lord who relieveth the fatherless and widows," had stirred their hearts to do this little deed for Him.—Addie French Pearson, in *The Little Christian*.

Business Office.

Only one thing that we want to say this time, and that is that the Year Book is done and has been shipped from this office. Many of you have received them before you read this paragraph. It was just sixty-four working days from the time work was begun on the Year Book till they were shipped. It was six days after Conference closed before the work was begun, owing to other work that had to be finished up before commencing the Year Book. Now the moral of all this is that the Publishing House is giving its best efforts to our subscription work. What do you do for your Year Book? A. C. DAVIS, JR., Editor.

Young People's Work.

PRESIDENT'S LETTER.

TITHING.

Tithing—yes; but what do you mean by it, anyway? Why, tithing means one-tenth. Yes, but one-tenth of what? You business man, is it one-tenth of your gross receipts, or should you take out cost of goods, hired help, etc.? You farmers, should you give one-tenth of what you raise, or first take out cost of help and seed for planting fields? Ought you to give every tenth pumpkin or first take out what you need to feed your family, and give one-tenth of what is left (if anything is left)? How about it? What does it mean? You professional men, how do you work it?

Then, too, is it practical? Can anyone tithe if he wishes to? One man says, "It is all right, but I can't do it in my business. It won't work. I cannot tell how to figure it out. So I don't tithe." Another man says, "I am a merchant and I tithe. This is the way I do it. My stock at the beginning of the year was worth \$3,000. During the year I cleared \$2,000 more. I used \$1,000 of this to buy more stock and put it on the shelves of my store. The Lord and I used the other \$1,000. I got nine-tenths and he got one-tenth of it." "But how about the \$1,000 you added to your stock? Did you not tithe that?" I asked. "No," he said, "that does not count, because the Lord next year will get his share of the profits on that \$1,000." I thought to myself, "That is a pretty slick way to cheat the Lord."

Now, some of you claim that you have received a great blessing from tithing. Do you mean it? How? Then, too, is it really taught in the Scriptures? If so, where?

Yours very truly,

A. C. DAVIS, JR.

THE READING AND STUDY COURSE IN BIBLE HISTORY.

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Total enrollment, 185.

EIGHTY-FIFTH WEEK'S READING.

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

1. What was Esther's first request, and why given?
2. What second request did she make of the king, and why?

3. Describe the results of Haman's wickedness.

Esther (continued.)

First-day. Esther standeth before the king; she prepareth a banquet for the king and Haman; Haman buildeth a gallows for Mordecai. 5: 1-14.

Second-day. Mordecai receiveth great honors; Haman's friends tell him of his destiny. 6: 1-14.

Third-day. Esther asks the salvation of her people; she accuseth Haman; Haman hanged. 7: 1-10.

Fourth-day. The king granted to the Jews to defend themselves; Mordecai's honor, and the Jews' joy. 8: 1-17.

Fifth-day. The Jews slay their enemies. 9: 1-19.

Sixth-day. The days of Purim made festival; the king's greatness; Mordecai is advanced. 9: 20-10: 3.

Job.

Sabbath. Job's holiness, riches, and religious care of his children; his affliction and patience. 1: 1-2: 13.

God's in His Heaven.

Ally with the world.

—Robert Browning.

A LITTLE SERMON FOR THE LITTLE SMITHS.

BY UNCLE OLIVER.

I think that before we begin this sermon we must read again the fifth chapter of 2 Kings. We cannot know so good a story as that too well, and then the text for this sermon is the first verse of the chapter: "Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance to Syria; he was a mighty man of valor also; but he was a leper." This is rather a long text, and we must be careful that the sermon does not get to be too long.

We find more about Naaman in this story than is told about the little Hebrew maiden. She is sorry that her master is suffering from so terrible a disease as the leprosy, and so she wishes that he could be with the prophet in Samaria where he might be cured. By some means the king hears about what she has said, and he makes ready at once to send Naaman to Samaria to be healed; and he sends with him much gold and silver, and rich presents besides, with which to pay the doctor bill. He writes a letter to the king of Israel telling him that he is sending Naaman to be cured of leprosy. So Naaman starts off with horses and a chariot and a lot of servants, with mules to carry the gold and silver and garments, and takes the letter to the king of Israel. When they all come to the king's house Naaman gives him the letter. I suppose that in the doing of it there is no little ceremony, and I think, too, that the king is much surprised to get such a letter. Also, he is alarmed, for he thinks all this is done to pick a quarrel with him. He knows that no man can cure the leprosy, and he thinks that both the king of Syria and Naaman know it, too. So he declares to those about him that Naaman has come on purpose to get him into trouble.

Now Elisha, the prophet about whom the little maid has spoken, does not live far away, and when he hears about the matter and how alarmed the king is, he sends to the king and asks him why he is so scared. "Let Naaman come to me," he says, "and he shall know that there is a prophet in Israel." Well, when Naaman hears this he comes, with his horses and his chariot and all who are with him, to the door of Elisha's house. There he stands waiting for the prophet to come out to him and with a loud voice to call upon the name of the Lord and strike his hand upon the leprous spots and thus, with a great deal of ceremony, to cure him of his disease. He becomes very angry—mad, we sometimes call it—when the prophet will not so much as come to the door to see him, but simply sends a servant to tell him to go to the river Jordan, if he wishes to be healed, and there dip himself seven times in its waters. I suppose he does not think that Elisha pays enough attention to so great a man as he; and then he declares that Abana and Pharpar, two rivers near his own home, are much nicer streams than the muddy Jordan, anyhow, and that he doesn't see why he may not as well go and bathe in one of them. He is so angry that he is going to start off for home at once. Oh, he feels badly treated, and he does not mean to do a thing that old prophet tells him; he is angry enough to pick a quarrel with both the king and the prophet!

But his servants come to him and say: "Father, if the prophet had bid thee do some great thing wouldest thou not have done it? How much rather, then, when he saith to thee, 'Wash and be clean.' Naaman, having heard

this sensible talk, starts at once for the Jordan River, a few miles away, and, though he does not think it very nice, dips himself seven times, just exactly as Elisha had told him to do; when, behold! his flesh has come to be as fresh and clean as that of a little child. He is so glad and thankful that he goes straight back to Elisha, the prophet, and tells him that he now believes in the God of Israel, and will hereafter serve and worship him only. Then Naaman offers the prophet the gold and silver he has brought with him, and the other presents, too, yet Elisha will take nothing, even though Naaman urges him to do so; but with his blessing he sends the great Syrian general back to his home healthy, happy and thankful.

Now, Elisha has a servant, Gehazi, standing by, and he thinks his master very foolish not to take the money, when he has so good a chance to get rich. And so when Naaman has got well started and out of sight he makes up his mind that he will run after him and get some of it for himself. When he catches up with Naaman and his train the general stops his horses and comes down out of his chariot to ask if anything is wrong. Then Gehazi makes up a lie. He says that just now two young prophets have come to Elisha, and that they are poor; that Elisha has sent him after Naaman to ask for the young men a talent of silver and two good suits of clothing. Naaman at once urges Gehazi to take two talents instead of one—and he is glad to get all he can. But when he gets the two talents he is not able to carry so much silver, for it weighs about 230 pounds, and is worth about \$3,400. Naaman helps him out, though, by sending two of his servants to carry it back for him.

This is not all of the story, but it is enough for our use at this time.

Now let us take a look at this General Naaman and see what we can find out about him. I can tell you in the first place that I have taken a great liking for him. As I see him he is about forty years old—a tall, straight six-footer. He has been black eyes and a full dark beard. When he moves about he looks proud and a little haughty, for it is his business to give commands and have them obeyed.

I am sure that he is a bright man, and that he has great military skill. If he were not he would not have been chosen by the king to command all his armies. Our text tells us that he is a great man with his master. But more than this, and still better, it tells us that he is an honorable man—so honorable that God has been with him in his battles and given him the victory. We are told, too, that he is a mighty man of valor—a very brave man. He not only sends his men into dangerous places, but goes with them. He knows that men always fight best when their general is with them in the battle.

I suspect that he is a proud man, for he does not at all like it that Elisha does not come out to him with much ceremony to cure him. I suppose he thinks a prophet should feel highly honored to have for a patient so great a man as he.

But for all of his being so great a soldier and fighter, I think that at home he is a gentle man—so kind to his servants that they love him, and are very anxious to have him cured of his leprosy. I guess that when the little Hebrew maiden tells about the prophet in Samaria who may, she believes, cure her master, they all talk about the matter and wish he could go to the prophet. I think it is one of them that goes and tells the king what the little girl has said. I think, too, that he treats his servants so well that

he may trust them and have faith in them. He has faith enough in the little captive girl to go with a large train of horses and servants and much gold and silver a hundred miles to the prophet in Israel to be healed of what everybody thinks is an incurable disease.

I know that he has a strong temper, for he is very angry at Elisha's treatment of him, and I suspect that he storms around at a great rate, declaring that he will never go to the Jordan to wash himself. But for all this he is a reasonable man, and his servants know it. They come to him in his fit of anger and tell him how glad he would be to do some great thing, like giving many thousands of dollars to be healed of the leprosy, and ask him if it is not much better simply to go, at the prophet's request, to the Jordan and wash. He sees at once that he is wrong and they are right, and, instead of swearing at them for daring to talk with him in that way, he starts at once for the Jordan. He is like George Washington, who is said to have had a fearful temper, yet kept it under almost perfect control.

And then we see that Naaman is a grateful man. Instead of starting home from the Jordan, after finding himself cured, he goes straight back to the prophet, at whom he has been so angry, to thank him for the cure and give him the gold and silver he has with him. Though Elisha declines to touch a cent of the money, he urges it upon him—yet to no purpose.

It is certain that Naaman is a most generous man. When the lying Gehazi runs after him with the made-up story about the two young prophets, asking for them a talent of silver and clothing, Naaman urges upon him twice as much, and sends men to help him carry it all back. Yes, indeed, I am sure that Naaman has a great big, generous heart.

But now comes the best of all about Naaman. He is a man who will do what he believes to be right. When the prophet refuses to take any of his gold and silver he declares that he believes in the God of Israel, and that he will hereafter worship no other. He decides this matter at once. He does not put it off to think about it less and less and then to forget it, as so many of us are apt to do.

And now, let us go over in a few words the good things we have found in General Naaman. He is great with his master, the king, and an honorable man; a brave man; a great military leader and commander, proud and haughty—knowing his power—yet a kind man in his home and among his servants. He has a strong temper, yet he has it well under control. He is so reasonable a man that he listens kindly to the wise counsel of even his servants. He is a grateful man, and is glad to express his gratitude for the blessings coming to him; and he is a big-hearted, generous man. Best of all, he is quick in his decision to what he believes to be right. Just as soon as he comes to know God he believes in him and says, before the prophet and all his servants, that he will begin at once to serve him.

Naaman is not a perfect man, for, like you and me, he is human; yet he is a man whom we may all, I think, admire. Suppose that every one of us of the Smith family try our best to be as honorable, as brave, as kind and trustful, as reasonable, as grateful and generous as he; and to get as good control of our naughty temper and our pride as he has.

And let us be as ready as he to accept and serve God.

THE FIRST THANKSGIVING DAY.

"And now," said the Governor, gazing abroad o'er neatly piled-up store
Of the sheaves that dotted the clearings and covered the meadows o'er,
"Tis meet that we render praise because of this yield of grain;
'Tis meet that the Lord of the harvest be thanked for his sun and rain.
"And therefore I, William Bradford, (by the grace of God today;
And the franchise of this good people) Governor of Plymouth, say—
Through virtue of vested power—ye shall gather with one accord,
And hold, in the month of November, thanksgiving unto the Lord.

"He hath granted us peace and plenty, and the quiet we've sought so long;
He hath thwarted the wily savage and kept him from doing us wrong;
And unto our feast the sachem shall be bidden, that he may know
We worship his own Great Spirit who maketh the harvest grow.

"So shoulder your matchlocks, masters; there is hunting of all degrees;
And fishermen take your tackle, and scour for spoil the seas;
And maidens and dames of Plymouth, your delicate crafts employ
To honor our first Thanksgiving, and make it a feast of joy!

"We fail of the fruits and dainties so close to our hand in Devon;
Ah! they are the lightest losses we suffer for sake of Heaven!
But see in our open clearing, how golden the melons lie;
'Enrich them with sweets and spices, and give us the pumpkin pie!"

So bravely the preparations went on for the autumn feast;
The deer and the bear were slaughtered; wild game from the greatest to least
Was heaped in the colony cabins; brown homebrew served for wine;
And the plum and the grape of the forest, for orange and peach and pine.

At length came the day appointed, the snow had begun to fall,
But the clang from the meeting-house belfry rang merrily out for all,
And summoned the folk of Plymouth, who hastened with glad accord
To listen to Elder Brewster as he fervently thanked the Lord.

In his seat sat Governor Bradford; men, matrons and maidens fair;
Miles Standish and his soldiers, with corslet and sword were there;
And sobbing and tears and gladness had each in its turn the sway,
For the grave of the sweet Rose Standish o'ershadowed Thanksgiving Day.

And when Massasoit, the sachem, sat down with his hundred braves,
And ate of the varied riches of garden and woods and waves,
And looked on the granaried harvest—with a blow on his brawny chest,
He muttered, "The good Great Spirit loves his white children best!"

And then as the feast was ended, with gravely official air,
The Governor drew his broad sword from out its scabbard there,
And emitting the trencher near him, he cried in heroic way,
"Hail, Pie of the President! I eat thee Prince of Thanksgiving Day!"—*and so it was.*

A LAY ADDRESS TO THE MINISTRY BY A NEW OCCUPANT.

Come, Oh ye ministers that speak so much, turn listeners for a little, and heed the sermon a layman would preach to you. My text is: "Blessed are they that hunger and thirst after righteousness, for they shall be filled."
Those who are singled out for blessedness in this beatitude are—as to the first characterization—the majority of your congregation—and many more beside. We do hunger and thirst after righteousness; therefore we go to church. But we are not always filled; therefore some of us leave off going, and perhaps fall into evil ways; while some of us continue our church attendance and fall into evil ways anyhow.

For your sermons often go wide of your mark. You miss the necessities of the people before you; and missing those, you miss the opportunity of speaking to the world through them. Missing that, you fail to extend your influence to that wider congregation which lies outside your bounds—unhappily, your narrow, ng bounds. Every hearer you reach, every listener you truly appeal to, extends your sphere. But your sphere is not extending; you feel it; sometimes you acknowledge it; not infrequently you try to account for it. If you accounted for it correctly you might remove at once the cause for much of the failure which you deplore.

WHERE IS THE LIMITATION?

You are in the habit of saying that your preaching doesn't go well with your people because you confine yourself to the simple gospel which these modern times would relegate to the simple past; that folks nowadays are so carried away with fads and cults that the voice of a true prophet is no longer heeded; that the clamor of commercialism has dulled the hearing of mankind to the call of righteousness; that the glare of gold and the glitter of jeweled trumpery has blinded the eyes of mankind from the word which should be a light unto their path and a lamp unto their feet. This is your explanation.

But, Oh preachers, it is you that are deaf and blind; deaf to men's distresses, blind to their wants. You do not give the call to righteousness in terms men understand. You think you hold up the word as a light but you encompass it with shadow and men lose their way.

You plan your sermons under your library lamp, with your church fathers looking down upon you. You study your "Hodge on the Atonement" and your "Bickersteth on Prayer," your Jonathan Edwards on the "History of Redemption" and your learned commentators who were themselves spectacled men in libraries,—scholars, philologists, archaeologists, theologians. Then you stand before your people and preach on the doctrine of the atonement, the plan of salvation and the problem of God's sovereignty and man's free will; you speculate on the "five minutes after death," you study the life of the Apostle Paul to shreds,—expecting—what?

To enlighten their understanding? To furnish them motives for the right conduct of life? This is what we need; this is what we have a right to expect at your hands; this is what you intend to give us (let me be just to you). Yet how grievously you fail. How often "the hungry sheep look up and are not fed."

GOSPEL ETHICS UNEMPHASIZED.

These things are to be preached, you contend; they are the gospel. But not the whole of it. Not even the proportion that you would make us think by the proportion you give them in your preaching. Do you not know that "conduct

is these tenets of life?" Do you not know that it is a difficult life that we lead in these modern times? Modernity is not our fault. It is our inheritance from the ages. We are born to it. Cease trying then to adjust us to some medieval theological hypothesis of life. We beg of you, help us to adjust ourselves to the present crisis.

Give us Christ's simple teachings on the everyday virtues. Give us Paul's precepts as well as his hard doctrines. You think we know them, do you? Perhaps, if our parents were devout, conscientious, and moreover, apt in religious instruction. Perhaps, if we were held by a Sunday school teacher intelligent as well as zealous. Nevertheless we need this ethical preaching,—the ethics of the Scriptures. Question yourselves—do you in all conscience give to ethics the proportion in your preaching that God gives in his revelation? Most of you do not; and there lies the secret of much of your failure.

I speak not as an outsider criticising the shortcomings of the church. I speak as a layman profoundly interested in the church and the progress of Christ's kingdom; and I plead with all my heart and soul that the clergy may recognize what is patent to us laymen in our humbler positions.

THE SINS OF THE PIOUS.

Preach to us, first, as your own church members, to whom the plan of salvation was long ago explained, by whom it was long ago accepted. Do not let us forget that we are "living epistles, known and read of all men." You may forget it, and we may forget it, but "all men" do not forget it.

Would you like to see your congregation, my dear Dr. Meanwell, as they look from the outside? "You don't want to get acquainted with these new neighbors of yours," said my laundryman to me one morning as I met him on the steps. "Why not?" I inquired. "Oh, I think they're sporty," he answered; "they put on all kinds o' style, but they're not good pay. They've been livin' out north, and they've owed us a bill for six months. I can't get nothin' out of 'em."

And yet, Dr. Meanwell, these people are members of your church—their names I find in my own church manual. Of another and yet another I have heard tradesmen speak slightly on the same score. In the case of one of your elders the neighbors across the alley complain bitterly of a lack of consideration that amounts almost to trespass. Of another of your elders a shrewd business man says, "I know things of his doing that I, a man of the world, would scorn to do." Yet these are men who grasp your hand warmly and congratulate you on your able sermon.

Would it be amiss if you would omit occasionally your polemics and your learned dissertations, and select such texts as "Provide things honest in the sight of all men;" "Wherefore putting away lying let every man speak truth with his neighbor?" These are too obvious, you think. But I tell you that is where you are mistaken. What are the papers full of? Theft, robbery, embezzlement, misappropriation of funds, graft. If the preachers do not come out forcefully as teachers of honesty to their own churches, where is the world to look for betterment?

UNEDIFIED YOUNG HEARERS.

Yet again—there are young girls and boys in your congregations who for a time come week after week and sit out your sermons. You notice that I do not say "listen." They try, but they cannot listen. To attend to one of your sermons calls for the focus of a trained mind and a power of logical thinking that our city-bred young peo-

ple, with their multifarious distractions, do not possess. Your polysyllabic dead translation, even if your thought were comprehensible. Your sermons, repetitious with certain familiar phrases that possess, I grant, great significance to the religiously trained, pass completely over the heads of the untrained youth. Your language becomes a sort of cant to them. There is little in what you say which has in their minds any near relation to Monday and Tuesday and all the other days that follow in their week.

These young folks comfortably suppose that they have done something good in coming to church. What else? Have any new incentives been put into their grasp to strengthen their resolutions against everyday trials and temptations? They are not bad,—not yet,—but they are so frivolous. They go back to their school tasks or to the little duties of the youthful wage-earner with no definite connection established in their minds between the worship of the Sabbath and the work of the week; in fact, they are led to believe that all you consider worth while is attendance on the numerous societies and meetings you announce, and contributions to the church treasury in one phase or another.

Considering all these points, Dr. Meanwell, would you think yourself neglectful of your high and holy mission if you sometimes preached: "Whatsoever ye do, whether ye eat or drink, do all to the glory of God?" You might remind them that "he that is faithful in little is faithful also in much." You might suggest that to be "not slothful in business, fervent in spirit, serving the Lord," is of the teachings of the Apostle Paul. These plain exhortations might at least go along with some of the harder teachings which they may understand by and by.

Do you know how these young people with their unfed souls linger on the streets and show their faces more and more in public places till the first bloom of innocence is brushed away, and their names begin to suffer, and their morals are blemished? By degrees they drop out of their places in church; religion is an affair of their childish days, but half understood at best. They become—at the best, worldly; at the worst, unspeakable—and they were once of your own flock. Oh, if you had held them a little longer, perhaps they might have been tided over into a safe maturity. Could you not once have taught them: "And he that hath this hope in him purifieth himself even as He is pure?" It is enough to have them memorize the Beatitudes when they graduate from the primary department of the Sunday school and never to preach: "Blessed are the pure in heart?"

And besides this, I beg of you, before it is too late, preach to the parents whose children are yet unspoiled. Search the Scriptures for light on the duties and responsibilities of parents; and then hold up that light. Surely the apostle who wrote unto young men, who wrote unto fathers, who wrote unto little children—who wrote unto each because of their individual needs, is a worthy example to follow.

THE OCCASIONAL IRRELIGIOUS VISITOR.

So far I have spoken of your preaching only in its direct bearing upon your own membership. But let us consider the outsider who has stepped in—the unbeliever, if you will,—that man of straw whom you overthrow Sunday after Sunday, for once actualized and appearing before you. Let him sit in the pew corner unassailed some day. Cease your laborious "convincing" efforts for a time. Let him see that your people are convinced already. Much of your preaching

is as ill timed as that of the Andover theological students who used to stand in the mid-week prayer meeting and exhort the faculty and their families to repent and be baptized. Preach sometimes, "Quit you like men: be strong;" "Be steadfast, unmovable, ever abounding in the work of the Lord" and show them that the work of the Lord is not merely what is technically known as "church work," but the noble performance of whatever task has been our portion in life's allotment. Remind them that they too may say: "I can do all things through Christ which strengtheneth me," and "I have learned in whatsoever state I am, and therewith to be content." Exhort them: "Be ye kind, tender-hearted, forgiving one another; even as Christ forgave you, so also do ye."

When these inspiring notes are sounded, and your people with bowed heads receive the apostolic benediction, and then pass out into the world again to live in such fashion that "men shall take knowledge of them that they have been with Jesus"—what think you then of your man of straw sitting lonely in the pew-corner? He has not donned his armor, for you have not attacked him. "If this be the meaning of Christianity to preacher and people," he muses, "it will bear looking into."

"By their fruits ye shall know them," is a universal law. It is not your arguments that will convince the worldly man of the reality of your religion. It is your life, and my life, and the lives of all of us who profess the holy name.

Wherefore, preachers of America, hear this earnest plea. Speak to us frankly. Help us to face the complexities of "the life that now is." As much as I have profited by some of your sermons, so much may you profit by this of mine.—*The Interior.*

DEATHS.

KENYON.—In Ashaway, R. I., Nov. 1, 1906, Aldrich C. Kenyon, aged 71 years and 2 months.

Mr. Kenyon was the son of Dea. Matthew S. Kenyon, of Ashaway, R. I., who is now in his 96th year. In August, 1862, the deceased enlisted in the United States Army and served faithfully and cheerfully till the close of the war, participating in many engagements. Besides the aged father, he is survived by three sons, one daughter, one brother, and two sisters. Funeral services were held Sunday, Nov. 5, at the residence of his father, where his last days were spent, and interment took place at Pendleton Hill, Conn. W. L. B.

HUMPHREY.—In Walworth, Wis., Oct. 29, 1906, at the home of his daughter, S. Jay Humphrey.

He was born in Stephentown, Rensselaer Co., N. Y., Aug. 4, 1826. When a child he moved with his parents to Alfred, N. Y., where he lived until coming to Milton at the age of 20. After a residence of seven years here, he moved to his farm, where nearly fifty years of his life were spent. The years of waiting were passed with his daughter at Walworth, whose loving ministrations relieved in some degree the pain he suffered. At the age of seventeen he was baptized by Eld. J. H. Cochran, and joined the Second Alfred Church, finally uniting with the Albion Church. He was united in marriage to Miss Martha O. Robbins, June 19, 1855. Two sons, Gideon and William, of Henry, So. Dakota, and the daughter, Mrs. W. H. Crandall, survive him. T. J. V.

WITTER.—James Witter was born in Alfred, N. Y., April 6, 1845, and died in Alfred, N. Y., Nov. 4, 1906.

He was the second son of Jehiel and Fannie Burdick Witter. At the age of fifteen years he was baptized and joined the Second Alfred Seventh-day Baptist Church, of which he remained a member until his death. On June 25, 1872, he was united in marriage to Miss Helen Smith, who remains to mourn his death. He is also survived by one brother, William S. Witter, of Alfred Station, N. Y., and two sisters, Mrs. Ruby A. Hood, of Alfred, N. Y., and Mrs. Euphemia Langworthy, of Alfred Station, N. Y., and one adopted son, William B. Witter. A. S. V. B.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1906.

- Dec. 8. Jesus on the Cross..... Luke 23: 33-46
- Dec. 15. Jesus Risen from the Dead..... Matt. 28: 1-7
- Dec. 22. Jesus Ascends Into Heaven..... Luke 24: 36-53
- Dec. 29. Review.

LESSON X.—JESUS ON THE CROSS.

LESSON TEXT.—Luke 23: 33-46.

For Sabbath-day December 8, 1906.

Golden Text.—"Father, forgive them, for they know not what they do." Luke 23: 34.

INTRODUCTION.

After Jesus was sentenced to death the soldiers mocked him, putting a crown of thorns upon his head. Pilate attempted again to gain the pity of the people for their victim by bringing Jesus forth after he had been scourged and wearing the crown of thorns, but they were relentless. Pilate chose to shield himself from the possible ill-will of the people and the damaging reports that they might send to the Emperor rather to do plain justice to an accused teacher. What was one less enthusiastic reformer to him?

It seems probable that after the cruel scourging Jesus was unable to bear his cross for himself. At all events, the soldiers compelled Simon of Cyrene to bear the cross after him as he went to the place of execution. We know nothing of this man, but from the way that he is mentioned we may imagine that his sons were Christians when Mark wrote his Gospel, and probably Simon was a disciple also.

We are glad to notice that there were some that had pity on Jesus as he was led forth to execution. True to his character, even in this time of his great physical suffering, Jesus was thinking of others, and expressed his sorrow for the people of Jerusalem.

Each of the Evangelists adds some particulars in regard to the crucifixion that are not mentioned by the others. Of the seven sayings of Jesus while he hung upon the cross,—the so-called Seven Words of the Cross, not more than three are mentioned by any one of the narrators.

TIME.—On the Fifteenth of Nisan, in the year 30. According to the usually accepted theory on Friday, at all events on the day before the Sabbath. This may have been the 7th of April.

PLACE.—Golgotha. Just outside the city walls of Jerusalem.

PERSONS.—Jesus and his executioners; the chief priests, and other witnesses of his sufferings; two robbers.

- OUTLINE:
1. Jesus on the Cross is Derided. v. 33-38.
 2. The Penitent Robber Trusts in Jesus. v. 39-43.
 3. Jesus Dies Upon the Cross. v. 44-46.

NOTES.

33. *The place which is called The Skull.* Matthew and Mark mention the Hebrew names Golgotha. Nearly all English versions in this passage give the Latin word Calvary. All three designations are equivalent. The place was probably so named from the shape of the hill. Some have thought that there were many skulls of criminals lying about; but that is not very probable when we remember the Jewish prejudice against unburied bodies. *And the malefactors, one on the right hand and the other on the left.* We don't know whether this was designed in derision of Jesus' kingly claims of not, as if he were a prince of evil doers. Matthew and Mark tell us that these two were robbers. Possibly they were connected with the band which Barabbas led.

34. *Father, forgive them.* This is the first of the seven Words of the Cross. Some think that his prayer is particularly for the soldiers who fastened him to the cross, but they were the mere instruments of others. That also may be said in a sense of Pilate. We may imagine therefore that Jesus was praying for his real enemies, the chief priests and elders. *And parting his garments among them, they cast lots.* According to the Roman custom the apparel of a condemned person went to the executioners. They could not divide his chiton or inner garment without injury. They doubtless cast lots for the rest through their love of gambling.

35. *And the people stood beholding.* Jerusalem at

the passover time was filled with pilgrims. It is easy to imagine that the crucifixion was witnessed by thousands of spectators. *And the rulers also looked at him.* If the "also" is a true reading it is to be taken as meaning that the rulers did something more than to look on. They show their malice in deriding the victim of their evil schemes. *He saved others; let him save himself.* Since he did not save himself they inferred that he could not, and so they chose to cast doubt on the evidence that he had ever saved any one from suffering.

36. *And the soldiers also mocked him.* This playful mockery on the part of the soldiers is not to be apologized for, but it is not to be confounded with the scoffing of the rulers in which there was bitter malice. *Offering him vinegar.* This is not to be confused with the stupefying mixture which our Lord refused before he was nailed to the cross nor with the sour wine given in a sponge which he received just before his death. By offering this drink the soldiers were pretending to render homage to the so-called king.

37. *If thou art the king of the Jews.* As much as to say, It is absurd for a king to die upon the cross.

38. *A superscription over him.* Not infrequently the crime for which a man was executed was noted by an inscription nailed to the cross above him. We may imagine that this particular inscription was intended by Pilate as an insult to the Jews who had compelled him to order the execution of one whom he had intended to release. Thus does he get even with them. It was written in three languages that no one might fail to read it.

39. *And one of the malefactors that were hanged.* In modern usage we speak of a man as hanged when he has been hanged by the neck; but the verb is not inappropriate in speaking of these men who were bound or nailed to the cross. *Railed.* This is a stronger verb than "scoffed" or "mocked" in the preceding verses. Matthew and Mark give us the impression that both the robbers derided him. *Art not thou the Christ?* The form of the question expects an affirmative answer. They do not seem to doubt him at all, and demand that he exercise his power for himself and his companions in misery.

40. *But the other answered, and rebuking him, etc.* He sees plainly that all these taunts are out of place. Why should they, suffering the due reward of their misdeeds, join in reviling the one who had done nothing out of place?

42. *Jesus, remember me when thou comest in thy kingdom.* The penitent robber displays remarkable faith. He believes that Jesus is really a king, and that although he is now dying upon the cross, he will have kingly power at some future time. Perhaps he may sometime have heard Jesus teaching.

43. *To-day shalt thou be with me in Paradise.* In the midst of his own suffering Jesus gives heed to the cry of faith. Instead of a blessing at some indefinite future time, Jesus makes a promise for that very day. Both he and the robber were to die that very day, and be together in the blessed abode of the departed spirits. The word "Paradise" is used figuratively, but there can be no doubt as to its general application. Jesus accepts the ordinary usages of the Jews in speaking of the realm beyond the grave, without stopping to define just what is meant by the various terms.

44. *And it was now about the sixth hour.* That is noon. Mark says that Jesus was crucified at the third hour, that is nine o'clock, and Matthew and Luke evidently agree with him, because they mention the darkness from the sixth to the ninth hour. John says that Jesus was crucified at the sixth hour, but he is probably making a general statement that may mean towards noon. The ancients were not nearly as careful in their notation of time as we are in the twentieth century. *A darkness over the whole land.* There has been much speculation as to the nature of this darkness. It is safe to say that it was supernatural, even if by supernatural we mean something occurring through providential coincidence of natural causes. It was certainly not from an eclipse of the sun, as an eclipse lasts only a few minutes and does not occur at the time of full moon.

45. *And the veil of the temple was rent in the midst.* Rather the veil of the sanctuary. This cannot mean the outer veil, but that between the Holy Place and the Most Holy. This must signify that the way of access to God was now open and plain. This circumstance is mentioned by Matthew and Mark as occurring after the death of our Lord.

46. *Crying with a loud voice.* This shows that our Lord did not die of exhaustion. *Father, into thy hands I commend my spirit.* This is recognized as the seventh Word of the Cross. The third is in reference to the care of his mother; the fourth is the expression of his

trusting himself to God. *My God, my God, why hast thou forsaken me?* The cry of anguish by which Jesus expressed his feeling of utter desolation. The fifth and sixth sayings of Jesus during his suffering are very near the end; the cry of his humanity, I think, and the shout of triumph. It is finished. Jesus is conscious of his full fellowship with God, and having completed his work resigns his spirit into the hands of his Father. *He gave up the ghost.* Our Lord's death was in a certain and true sense voluntary. Compare John 10: 18. It is absurd, however, to say that he committed suicide, or that he was not put to death by Roman soldiers at the request of the leaders of the Jews.

MEETING OF MINNESOTA CHURCHES.

The Semi-annual Meeting of the Minnesota churches convened at New Auburn Oct. 26-28, 1906. Although there were but two delegates from abroad—Elder J. T. Davis, delegate from delegate from the Dodge Center Church—and although the weather was very unfavorable, the meeting was a success. The little New Auburn church is thriving under the able leadership of its pastor, Rev. L. D. Burdick, who was received into the fellowship of the church a week or so before the Semi-annual Meeting convened there.

The meeting on Friday afternoon was a preparation and business session. In the evening Elder J. T. Davis preached a good sermon on "God's Promise to Answer Prayer," and at its close he conducted a conference meeting. The Sabbath morning service was conducted by Pastor Burdick, and after the preliminaries the Dodge Center delegate, C. S. Sayre, preached from Mark 16: 3, 4. His theme was, "Stones of Difficulty." Following this was the session of the Sabbath school, conducted by the superintendent, Rev. L. D. Burdick. A helpful review of the lesson was given by Elders Davis and Sayre.

Sabbath afternoon at three o'clock we met with the Christian Endeavor Society, with the topic, "Objections to keeping the Seventh-day as the Sabbath answered." This meeting was led by Miss Luella Coon, who lead us in repeating the Ten Commandments in concert. Many phases of the Sabbath question were discussed, all of which were helpful and encouraging to every one present. Special music was prepared and rendered with credit to the singers. The general music was under the able and vigorous leadership of Walter Lewis. At the close of this service an essay was read, entitled "The Ideal Woman as a Church Worker," written by Mrs. C. S. Sayre.

In the evening we were led in an enthusiastic praise service, after which we listened to an essay by Mr. Geo. Truman, entitled "Holding Our Own." Following this was a sermon by Elder Davis, who took his text in Luke 15: 12, 29. His theme was, "The Truth of Parables." Following this, Mr. F. M. Rae treated the subject of "Tithing" in a very systematic and logical manner in an essay entitled, "God's Plan for the Support of the Ministry."

At the business meeting Sunday morning, the essays were requested for publication in the RECORDER. A letter of greeting was read from the Dodge Center church, supplemented by remarks by Pastor Sayre. Also a letter from the Iowa Yearly Meeting was read, with additional remarks from Pastor Davis. Upon motion K. R. Wells was elected Moderator, and Miss Annie Ayers Recording Secretary for the ensuing six months. After the business meeting an essay, written by Miss Annie Ayers, of Dodge Center, entitled "God's Promise to Us," was read by Miss Gertrude Chapman. Following this we

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listened to a splendid sermon by Pastor L. D. Burdick, who took his text in Rev. 4: 1.

Sunday afternoon a praise service of song was led by Elder Davis. We then listened to a sermon from Mr. Sayre, who took his text in Acts 24: 25. Theme, "The Urgency of the Gospel."

In the evening, after a short business session, we enjoyed another splendid sermon from Elder Davis, who took his text in 2 Pet. 3: 14. Following this was a very helpful testimony meeting, closing with a song from the male quartet. And the Semi-annual Meeting closed with benediction, pronounced by Mr. Sayre.

C. S. SAYRE.

DOGE CENTER, MINN., NOV. 15, 1906.

BIGGEST BUG IN THE WORLD.

To the Hercules beetle, a giant among insects, which is found in certain portions of Central and South America, as well as in the island of Dominica, one of the British West Indies, belongs the distinction of being the biggest bug in the world. In appearance this creature is anything but prepossessing.

It is a common trait of tourists and travelers to make little of anything seen in foreign lands, especially in the little West Indian islands, and to declare that similar things of greater size or better quality occur in "God's country." When they run across the Hercules beetle, however, they are obliged to acknowledge themselves beaten.

Although so formidable in appearance, this insect is perfectly harmless. It lives in the heavy forests and feeds on the sweetish sap or gum of native trees. The larva, or grub, is about four inches long and as thick as a man's thumb. It is considered a delicacy by the native negroes and caribs, who roast it in hot ashes and say it tastes like toasted nuts.

Clumsy in appearance, the Hercules beetle possesses great powers of flight, and in the outlying villages it is not uncommon for one of these huge creatures to enter the native houses, being attracted thereto by the lights. The invariable result is a prompt extinguishing of the candle by the wind created by the beetle's buzzing wings, accompanied by screams of the inmates of the house, who imagine a jumble, or evil spirit, has invaded their dwelling.

A popular belief among the natives is that the Hercules beetle draws off limbs of trees by gnawing them between the two horn-like appendages, and being thus led round. This is a mistaken impression, as the insect has but

little power in the horns, and moreover, the upper one is lined with a soft, velvety hair which would rub off by friction.—*Search Light.*

THE CHRISTIAN LIFE.

MRS. A. V. WILLIAMS.

Wouldst thou know, oh! soul immortal,
The essentials of the Christian life?
Look to Him, whose life was holy,
In whose bosom dwelt no strife.

Neither malice, pride nor envy,
Neither scorn, nor cold contempt;
Nor jealousies so darkly cruel
Like the grave its compliment,

Nor the slanderous word of evil—
Which might cause a heart to bleed.
His were gentle words of kindness
And the helpful loving deed.

Selfishness with all its vices
Never once His bosom filled;
Nor did hate, the cruel monster,
Which so often wounds, or kills.

Peace was written on His forehead,
Love enshrined within His breast;
Tender were the words He uttered,
"Come to me; I'll give you rest."

And the loving warmth of friendship,
Ever blessed in its sway,
Marked the path, however lowly,
Of His earth life, all the way.

And He loved the little children,
Pure, and sweet, and undefiled
As the dew of early morning,
When it gems the lilies wild.

Then, He spoke in gentle accents,
Words of strength, though sweet and mild,
"If you enter in my kingdom,
You must come as little child."

All the attributes of Jesus,
We must guard with zealous care
And give out to every creature,
If His name we rightly bear.

And with all the Christian graces
Needful, if one truly lives,
If you love each one the other
'Tis the only test He gives.

Ever, if you keep His sayings
In the blessed book we've read,
Then, "Lo, I am with you always,"
Was the gracious word He said.

MEADOW BROOK FARM, ALBION, WIS.

Every one can be angry, and most they are who are weakest; but to be above it and have it under command is the advantage of those who are truly wise.—*Robert Leighton.*

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

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. W. D. WILCOX, Pastor, 3606 Ellis Ave.

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South. The Sabbath-school meets at 10 A. M. Free-will service at 11 A. M. A special welcome is extended to all visitors.

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THE SABBATH RECORDER

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

VOLUME 62. No. 49.

PLAINFIELD, N. J., DECEMBER 3, 1906.

WHOLE No. 3,223.

AN IDEAL CHURCH.

There are a good many Seventh-day Baptist churches without pastors. Many of these pastorless churches are so small that they feel unable to support pastors, while there are others able to support pastors that cannot find a man for the place. To all of these churches comes the problem of the "pastorless church"—that is, how to keep the members together, interested, and loyal, and consecrated, with no regular pastor to take general charge of the work. The consideration of this question is worth a few minutes' time, even if you are not in a pastorless church; and it is worth serious thought and study if you are in one of the churches that lack a pastor.

Is there not a feeling on the part of many of us that a pastorless church is a weak church? We think of the two as almost synonymous, yet it is not really the case that a church without a settled pastor is always weak and in need of care. That frequently is the case, but it is not necessarily so. Such a church may be, and I believe should be, a strong church—strong from the very fact that it must depend on itself.

A church is made up of members, and the pastor himself is no more than one member set apart for his office. Why, then, should not every member be a pastor, so to speak, to the extent at least of thinking and planning, working and praying for the church he is in?

Let us imagine a pastorless church of small membership. They meet on the eve of the Sabbath for prayer and preparation of the Sabbath services to follow. Because they know there is no one paid to be there and take charge of the meeting while the rest sit passive, each one who comes will feel the responsibility resting on himself and will come ready to do even more than his share if necessary. Such a person will be apt to say and do things that will be helpful and encouraging to the rest. And as all will feel that way, what a rousing, inspiring meeting results!

Probably they will appoint, at the close of the meeting, some one to present some topic at the next meeting, so passing through the members in turn. Yet each one will still feel that there is a great deal depending on himself, and so will think and pray about the coming meeting during the week.

Sabbath day we will find much the same thing occurring. The feeling of responsibility will be resting on each member, and he will be in his place. There is certain to be some one who has

the gift of speaking. He may not be able, for some good cause, to devote his gifts entirely to the ministry, but he can speak to the congregation on some vital topic. He won't need to preach—it will be better not to—but he will have thoughts on his subject and will present them in some such edifying manner as he is able. Possibly two speakers may occupy the time. Maybe a devotional program has been arranged in which a number take part. It may even be that the meeting is entirely given up to Christian sociability and testimony. At any rate, whatever form of service may be used, it is sure to be good and beneficial, because all have united in planning for it, praying for it, and performing it.

It is not necessary to speak of the Sabbath school. That is a service in which all take part, as a matter of course. It would not be a Sabbath school if they did not.

But this is only the Sabbath services. How about the rest of the week? Why, it is all just the same. Mr. A. noticed that his neighbor—not his next-door one, but the one who lives on the other side of the village—was absent, and fears he is sick. Having no pastor to leave the duty to, he goes himself to inquire, and to carry a helpful report of the meeting. The others each think of some little duty that would usually be left for the pastor, and do it themselves. They keep their eyes open for anything and everything that they can do that is helpful and Christlike. They will do more, all working in this way, in one week, than one pastor could do in a year.

Well, you can imagine the rest yourself. It is merely putting yourself into the pastor's place and doing the work of the church gladly and willingly, each one striving to do just a little more than is really necessary for him to do, and wishing he could do still more. Such a church would be an ideal church, whether pastorless or not. And it would be a strong church, whether large in numbers or not.

You may think, as you imagine such a church as I have tried to picture, "Why, that would make the church the central and most important feature in our lives." Well, why not? Why should not all our activities and interests, both social and religious, both of business and pleasure, be grouped around the church as a center? Not that the church itself should control all our activities, but that its influence should be felt in them all, to elevate and refine, and to keep out the degrading and worthless. Let the church members, already united in their Christian relation, use their united efforts in setting before the

whole community things that will tend to purify and elevate the moral atmosphere. If a lecture course is to be arranged, leave out the worthless and provide that which is beneficial. Instead of fighting degrading or immoral amusements, anticipate the need by providing innocent means of entertainment. Establish a reading room instead of waiting to drive out a gambling den. Occupy the field first and the enemy will have to go elsewhere. And if all fields are occupied, he will be beaten.

"JUST A SAMPLE."

Your attention is called to the Woman's Page and to the article headed "Just a Sample." Every Sabbath-keeper ought to take pleasure in the accompanying music and the words of the song by Miss Mary A. Stillman. It is a song written by Sabbath-keepers for Sabbath-keepers, and it ought to receive a warm welcome among our churches.

There are other songs that were written by Sabbath-keepers, which have come into such general use that it is almost forgotten that they were written by Seventh-day Baptists. One is "Majestic sweetness sits enthroned," and "Another six days' work is done." It is hard to comprehend how anyone to whom the claims of the Sabbath have been presented can sing the latter song and think of Sunday at the same time.

KEEPING AT IT.

Everybody knows that the way to get a thing done is to keep at it; that the way to spread new ideas and doctrines is to keep at it. Even truth does not always take root and grow without great care and effort on the part of the believer. Modern advertising, the foundation of many a success in business, is itself based on the principle of keeping everlastingly at it. This is illustrated in the RECORDER, which three months ago began publishing an offer calculated to appeal to its subscribers. The offer has appeared regularly in each issue, and has brought results, but the results have increased directly in proportion to the length of time spent in spreading the offer, and the attention directed to it.

We Seventh-day Baptists have spent a good many years in living the Sabbath truth, and preaching it. Let us keep at it. And at the same time let us intensify our efforts on that one particular thing—the keeping of the Fourth Commandment. We have tried perseverance—now let's unite intensity of effort with perseverance and endurance.

The four qualifications for patriotism are honor, obligation, power and hope, whether it be in the kingdom of men or the kingdom of heaven.

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