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THE editor reached his desk about noon on December 6, after an absence of seven weeks. We have just time to congratulate the readers of the RECORDER on the successful manner in which the business manager, Mr. Moore, acting as editor, has conducted the paper during the editor's absence.

THE absorbing item of interest since the opening of Congress on December 3 has been the President's message. Like all Mr. Roosevelt's state papers, his message ignores conventional lines, covers a large field in its discussions, and touches almost every question of national interest at the present time.

A FEW weeks since a correspondent published a facetious article concerning the Seventh-day Baptists of Southern Wisconsin, especially those residing near Edgerton.

THE work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment. The Board will not obtrude information, help or advice upon any church or persons, but give it when asked.

above the ordinary problems involved in the death penalty. The traveling public as well as the railroads will be much interested in another recommendation, which is "the general introduction of an eight-hour law" for railroad employees.

THE question of an inheritance tax and of a "graduated income tax" are discussed with strong recommendations. All lovers of social purity will rejoice that the President recommends that the whole question of marriage and divorce be placed in the hands of the national Congress, including the power to deal directly and radically with polygamy.

THE relation of the Japanese immigrants to the school question in California, questions concerning the stability of the government in Cuba and Porto Rico, together with many other features of national interest, make the message not only a voluminous document, so far as words are concerned, but a document of extraordinary interest to the American people.

THE International Board of Women's and Young Women's Christian Associations, which has had touched off that blast of dynamite about the "Sabbatarians near Edgerton, Wis." in your issue of August 9.

Your Plainfield (N. J.) correspondent, in a recent issue, answers Mr. Kiser in a serious defense of Seventh-day Baptists in general. Perhaps the man whose duty it is to "protect and defend the flock" now under criticism, ought to take seriously the charges brought against us in "Alternating Currents" and say a few words in our own behalf.

Permit me to say, then, that after the way which Mr. Kiser and the world call "queer," we do worship God on the day His Word calls the Sabbath. We do gladly acknowledge that "Remember the Sabbath day to keep it holy" is one of the items in our belief and practice, but there is more than one rock upon which our creed is built.

THE members of their respective congregations cultivate the warmest friendship with one another. Our unkind critics are not of the church-going class. They are more likely to belong with the conductor on whose train I was riding one recent Sunday morning.

There have been in connection with the Young Women's Christian Association movement of this country two national organizations, The International Board of Women's and Young Women's Christian Associations, which has had

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a history of fifty years' work, and which represents in its membership the Associations in the largest of the cities; and also the American Committee, allied to the World's Young Women's Christian Association, whose headquarters have been in Chicago, and who have during the past twenty years accomplished a great deal of work in student centers as well as in certain cities. In the spring of 1905 a committee was appointed to see if a union between these two organizations could not be perfected. Conventions of the two national bodies were held, one in Baltimore and one in Chicago, in 1906. Convention showed that there was a unanimous desire for but one organization, and a committee was appointed consisting of seven representatives from both of the bodies, and Miss Grace H. Dodge, of New York City, as standing outside of the two, was asked to serve as chairman of the committee. The committee has rooms at The Montclair, Lexington Avenue and 49th Street, New York, and a large amount of work has been carried on there during the summer. Representatives of the committee have been traveling in different parts of the country, addressing associations, and explaining the new proposed body.

#### FINDING SOMETHING TO DO.

There are a good many of us that are perfectly willing to work—or think we are—but we begin by asking, "What can I do?" or "What do you want me to do?" That is a question that is asked after the pastor has preached a rousing sermon that inspires one with a desire to do something that is worth doing, and we at once ask him, "What can I do?" and expect him or somebody else to lay out plans for us and show us how and urge us on. If it happens that the pastor has no definite plan in mind, and so cannot set us at work at once, we feel that we have done our duty in asking the question, and then rest easy as before, doing nothing.

Well, it's worth something to have the willingness to work, if others will only plan for us. That is better than to show no interest at all. But suppose we asked the question, "What can I do?" not of the pastor, but of ourselves, and answered it ourselves and then go on and carry out our plans. I mean for each one of us to seriously study the question of what needs to be done, in any case that may arise, and seek a solution that we can put into effect. In brief, have ideas of our own and use our ideas.

Elbert Hubbard, whom many scoff and jeer at as a hypocritical seeker for notoriety, says things frequently that have lots of truth in them. He wrote once that "Initiative means doing the right thing without being told," and went on to say that next to initiative the best thing was the ability to do a thing when told once, and that still lower down in the scale were those who would not do a thing until driven to it. His definition of initiative seems to be a good one. The world rewards and honors the man who can not only do what is planned by others, but can plan and devise, and then do it.

To apply it to our daily lives we should not only accept the good suggestions made to us by word or example of others, but actively plan and study for the carrying out of the good ideas we receive. For example, tackle the problem of how the Missionary Society can increase its work without running in debt, or having an increased income. You'll find that if the Society increases its work it must come from your increased ac-

tivity. When we thoroughly realize that unless we each one give more than we have the work cannot grow, why, we'll give more. The same is true of the work of the Tract Society. Let us get the burden of the work on our hearts and then provide the ways and means for its accomplishment.

Let us each one seriously study the needs and the problems of our denomination, as though the solution of them depended on each one of us personally. The responsibility rests on the individual members. Let us feel it more and act accordingly.

#### MEDICAL MISSIONS.

Seventh-day Baptists have one medical mission, when we ought to have—I was about to say a dozen, but it is more than that—one in every country on the globe where a missionary is needed—and that includes them all. Medical missionary work offers opportunities that can be found in no other way. The need of both the gospel and doctor is universal and the one who is fitted to carry relief to the body has the opportunity to reach the soul with the Message. Seventh-day Baptists, many of them, have won honor and profit in the medical profession. It would be a great advance for us as a denomination if a number of our young people should fit themselves for the medical missionary work. Dr. Palmberg at Lieu-oo needs helpers in a mission already established, while the places where there are openings for new medical missions are innumerable. The opportunity is there, the need is there—and where are we?

#### THE PERSONAL INFLUENCE.

Two men who had been in correspondence with each other over some business matter, without coming to definite understanding, finally met together in person and talked the matter over. The matter was at length decided, and one of the men yielded his opinion to the other and came to his way of thinking. It might all have been done by correspondence, yet cold black and white letters would never have given the personal touch that face to face conversation did.

There is a lesson in it for us all. We are like correspondents widely separated by distance when we do not put the personal touch and influence into our contact with others. We may meet and associate with our fellow men and yet really be at an immense distance from them in thought and feeling. A bare nod of recognition will not cause an acquaintance to feel that you are interested in his welfare. A hearty greeting may be worth more to him than a five dollar bill.

Well, perhaps we are not interested in everybody's welfare. Are we to have a brotherly feeling for the dirty, half-drunken sot who stumbles against us in the street? We are clean and live moral lives. But perhaps the "bum" was a gentleman once too, and may be again some day if he is helped instead of hindered. What a wonderfully bright world this would be if we each one invariably "boosted" instead of "knocked."

When the man whom you have thought cold and distant greets you with a warm handshake and words spoken as though he was glad he was talking with you, how your heart responds! Such a man's influence may have been on the right side—a church member, good moral habits, etc. But it is a cold sort of influence if that is as far as it goes. But with those things for a background, the personal touches of warm Christian greeting, interest, brotherliness and helpfulness

form a picture of Christian living that is attractive to all who see it. It goes a long way toward counteracting the influences of evil.

After all, it is a hard matter to compel men to be good. You may argue and convince them seemingly, of the reasonableness of the Christian life; you may urge and exhort, but if real personal Christianity is lacking, your efforts will be fruitless. But what a powerful influence does that man exert who is living the Christian life at the same time he preaches it! There ought to be more of them.

#### TITHING.

The Young People's Page has some interesting articles on Tithing, from a practical point of view, and on another page you will find an essay on the same subject that was read at one of the gatherings of our churches. Read them all carefully. Without regard to whether the Bible teaches it or not, there is strong argument in favor of tithing on the low grounds of convenience and system. The man who does not give systematically, but gives "when he can" and what he can, or thinks he can, is too apt to give little or nothing. If he used some orderly system of tithing it would insure that church and religious work were considered and provided for along with his other regularly recurring needs. Few persons would deny the desirability and need of religious work, support of churches, etc., and how can this need be better met than by some systematic method, such as tithing? Our modern business methods alone ought to be a good recommendation for tithing. If every Seventh-day Baptist tithed, some would give less than they now do probably, while most of us would give more, and the total result would be that the means for our work would be vastly increased—and our blessings would be increased too.

#### REVIEW OF REVIEWS FOR DECEMBER.

The *Review of Reviews* for December contains an article on The Most Prosperous Period in Our History. It is a review of the recent remarkable growth of our business and resources, and a forecast of the future. Arthur W. Dunn writes about the attitude of President Roosevelt toward corporate wealth and E. T. Heyer contributes a very interesting description of the daily routine and work of the Kaiser. The Electrification of Steam Railways points out what has been done in that line and quotes a well-known steam railway official as saying: "... when the point is reached where greater economy and better service can be obtained by electricity than by steam locomotives the steam railways will adopt electricity."

#### SEVENTH-DAY BAPTISTS IN CENTRAL WISCONSIN.

We recently spent one month with our churches of Rockhouse Prairie, Berlin and Marquette, and with the scattered families of our people in Central Wisconsin. By request of Secretary Saunders we offer the following report:

The trip was the result of a union effort of the Milton and Milton Junction churches to help these people. I drove my horse, thus reducing the expenses of the entire trip to \$3.55.

The first night was spent at the pleasant home of Bro. H. W. Rood, of Madison. The next day we dined with Bro. Irving Clark and family, in De Forest, and passed the night at a hotel in Portage. The third night out we arrived at Glen, in Adams County, the home of the Crandall family. The head of this family, Deacon S.

H. Crandall, passed on to his heavenly home last March. The widow, her daughter Elizabeth, and Sister Laverne Richmond, now constitute the family. They are devoted Christian workers and greatly esteemed by their neighbors. They are members of the Rockhouse Prairie church, seven miles north of Glen, but since the death of Deacon Crandall they are not able often to attend the services there. With this church we remained ten days, visiting all the homes of our people, and some others, and holding a service each night at the church, with two services on Sabbath and two on First-day.

The second Sabbath we had dinner in the church, after which the covenant and communion service was held. This was, indeed, a blessed service. Nearly every one present gave testimony with words and tears. To this little church without a minister or a deacon the future looks rather dark, but they are hoping for better days. We trust they will appoint a deacon, and perhaps a deaconess, in the near future.

In this series of meetings we were greatly aided by Sisters Elizabeth Crandall and Amber Coon, who prayed and sang and exhorted with much earnestness and tenderness. Miss Coon is not one of our people, although her grandfather was. These meetings on week day nights drew only a small attendance, for three and at last four threshing machines were in the neighborhood. But Christians generally made strenuous efforts to be present, and were much encouraged and quickened in spirit.

No one professed conversion during the meetings, which was something of a disappointment, since there was such a marked interest and seriousness on the part of several of the unconverted. The Rockhouse Prairie church has several children and young people. And some are drifting from the faith. Pastoral care is greatly needed here.

One of the calls made while here required twenty miles' drive through much sand to the village of Oxford, the home of Sister Spafford, with her seven bright children, also her mother, Sister C. M. Bliss. Here we were pleased to learn that this family holds a Sabbath school by itself each week.

After the meetings at Rockhouse, we passed on northward, calling on all our people in the vicinity of Coloma and Hancock, and the third Sabbath out found us in Berlin. Our church here has sold the parsonage, but has not disbanded. A half-dozen adult members, with three or four others who keep the Sabbath, are still left. We held an interesting service here on the Sabbath, at the home of Bro. Crandall, it being more convenient here than to go to the church.

The fact that our church here is four miles from the city and many of the homes about it are German-Lutheran, make it doubtful if much can be done to strengthen our cause here. Yet the few left of our people ought to be visited occasionally and encouraged.

On Sunday we attended three services in the Baptist church of the city, where we assisted the pastor in the pulpit and led the service of the Young People's Union. After a good visit in each home of our people and several other visits and calls, we drove to Marquette.

Our little church here has been considerably reduced in the past three years by deaths and removals. A few faithful ones hold Sabbath services at the home of Bro. Inglis and are keeping their lamps trimmed and burning. After holding three services here and visiting all our people, we drove home. We had been gone

twenty-eight days, driven about four hundred and fifty miles and visited every Seventh-day Baptist home known to me in Adams, Waushara and Green Lake Counties.

The people in the different places visited seemed grateful and, without a collection being taken, contributed toward the expenses of the trip as follows: Rockhouse, \$4.00; Berlin, \$6.50; Marquette, \$6.00. Total, \$16.50. I also received \$15.00 on our missionary debt.

The churches of Milton and Milton Junction have increased the amount received to a sum satisfactory for my services. We hope these people may be visited again ere long by one of our pastors of Southern Wisconsin.

Fraternally,

O. S. MILLS.

#### A NEW STAGE IN CIVILIZATION.

Within ten years a change has come about in the interrelation of the nations of the world, more radical and far-reaching than anything hitherto known in thousands of years. Heretofore it has been assumed that, at least in the last resort, nations must fight one another. They must, therefore, always stand ready to resist or even to attack. We have now, for the first time in history, an established and general court of the world, soon to be suitably housed, before which not merely slight issues, but the gravest questions touching the life of nations may be honorably brought and adjudicated with such likelihood of essential justice to both sides in the issue as was never before possible by the old-fashioned arbitrament of the sword. This change of international relations, now in full view, is only analogous to the transition in an earlier period from the barbarous method of the duel, or trial by ordeal of battle, to the habitual orderly process of civilized courts. In this case, as in the other, the use of the new method means the utter disuse of the old, with its fearful cost of blood and treasure and its outrageous injustices.

An urgent need is at once created to acquaint the peoples of the world with the full significance of the new movement now under way. Only the few yet realize that there is no occasion or excuse, provided the legitimate provisions of the first Hague Conference are fairly put into operation, for any more wars among civilized nations. Slavery is already an anachronism which no one expects to see revived. There is every reason to believe that war is to be numbered with slavery and dueling. The immediate necessity is to bring this fact home to the knowledge of all the people in every country.

Various efforts are already on foot to establish needful publicity and awaken general interest. First, there is a great Interparliamentary Union, consisting of many hundreds of the active members of the Parliaments of the world, including our own Congress, who are in league to promote the cause of international arbitration. Another series of organizations is composed of business men and Boards of Trade in cities. In the United States about one hundred Boards of Trade are already committed in favor of the new method of justice as compared with the old method of violence. Moreover, the Labor Unions are giving their attention to this movement. The working men have discovered that war hits them with peculiar hardship. Its conditions are always tyrannous toward the poor. The Unions promise to throw the enormous force of their influence in the direction of stopping war.

The organizations of business men, of parlia-

mentarians and of working men are looking forward to the establishment of an International Congress, or Parliament, which shall discuss, if not actually legislate upon, the subjects of common interest to all nations. It is believed that any general recommendations of such a World Congress, with a view to the common welfare, would soon be taken up by public opinion, and, so far as they were reasonable, would come to have, through growing usage, the force of law.

It is now proposed to establish a Press Bureau which shall serve to gather and convey interesting and popular matter favorable to the cause of arbitration and peace as against the use of violence. It is also proposed to hold public meetings and national conferences from time to time in the principal cities of the United States, as such meetings are now held in France and England, for the awakening of public interest in the new movement. This work is also entering the schools and colleges. The young people are to know, as a requisite part of their education, the greatness of the change in the relationship of nations, which is henceforth to alter the course of the history of the world. Ancient history was the chronicle of wars. History is going to be the story of humanity and civilization.

The approaching Hague Conference threatens to create a critical moment. Various great subjects will come before the Conference; for instance, the limitation of armaments, a general treaty of obligatory arbitration, the immunity of private property at sea from seizure by belligerents, the establishment of a World Congress, and the provision that hostilities shall in no case begin before an opportunity is given for investigation through the mediation of one or more friendly powers. The British Parliament has already voted with substantial unanimity that the first of these great subjects shall be urged by their government. The United States ought not to be backward in this urgency. There cannot be too many influential petitions forwarded to the Executive Department at Washington between now and the assembling of the Conference at The Hague, asking that our government may help make this occasion worthy and fruitful. Such popular petitions from churches and associations actually did help to make the first Conference at The Hague a success.

#### THAT BLESSED YEARLY MEETING.

The Seventh-day Baptist churches of New Jersey and New York City held their annual meeting this year of grace 1906 with the Marlboro church Nov. 23-25.

The record of the meeting at Shiloh in 1852 reads: "This anniversary meeting which was originally established by the first two mentioned churches (Piscataway and Shiloh) more than a century ago, and by them observed until the present year, when the other churches (Plainfield and Marlboro) accepted an invitation to meet with them."

The New York City church, having previously accepted an invitation to join with these New Jersey churches, in 1888 the meeting was held with that church. This now brings the meeting to each church once in five years in the following order: Marlboro, Plainfield, Shiloh, New Market, New York City. Some meetings were held in October, but for the most part November has been the month, the meeting beginning on Sixth-day night and closing on First-day night—three nights and two days.

The chief and about the only business of the Yearly Meeting is to arrange for its next meet-

ing. This occupies about a half hour, and leaves the time for preaching and devotional services. When an essay has been read the subject has been strictly a religious one. In 1877 an essay, prepared by my father, Rev. Geo. R. Wheeler, was read at the New Market meeting. Subject: "The Importance of Christian Character." It was voted to send this essay for publication in the SABBATH RECORDER and that a copy of it be kept on file. This was done, for a copy of it still remains among the leaves of the old record book. It fills six pages of foolscap paper and is in the handwriting of Rev. Joseph C. Bowen, then an active and prominent member of the Marlboro church. This year Miss Margaret I. Ayars, of Shiloh, prepared and read an excellent essay. Subject: "Christianity." After this essay on the evening after Sabbath, communications were read from Brethren L. A. Platts and L. E. Livermore, formerly pastors of the New Market church, and in those times prominently active in this Yearly Meeting.

The records of the meeting through the years show that rich spiritual feasts have been enjoyed at their annual gatherings. The one just closed was very satisfactory. The weather was fine, with moonlight nights. The pastors from the five churches were all present. The number from the Shiloh church and communities was large, filling our house full and running over. The preaching was by the pastors from upper Jersey and New York. It was instructive, practical, evangelical and impressive. The singing was inspiring, the prayers earnest, and the testimonies heartfelt. The Sabbath school, under the leadership of Superintendent R. G. Jones, occupied Sabbath afternoon. It was the World's Temperance lesson day. The several speakers showed the evils of the drink habit so clearly that no one present can plead ignorance as to the results of using intoxicating liquor.

The Christian Endeavorers occupied First-day afternoon. The President, Mrs. R. G. Jones, arranged a good program, which closed with a half hour testimony meeting.

The night meetings were models for religious gatherings, largely made up of people engaged in ordinary occupations. Prayer and praise, intermingled, awaken feelings of devotion, the half hour evangelical sermon convicts of sin and incites to decisive action for Christ and his church, and the testimony hour gives opportunity to express the purposes of the soul, and to confess Christ before men. Such meetings are a foretaste of heaven and bring souls over the line into the kingdom of God. Dear brethren in Christ, now that the pressure of the world, with its commercialism and ambitions, is so great, we are scarcely holding our own, should we not plan for such night meetings in all our general gatherings? Why not have as good a meeting every night as the much enjoyed Sixth-day night "prayer and conference" meeting at our Associations and General Conferences?

S. R. WHEELER.

MARLBORO, N. J., Nov. 29, 1906.

#### REMINISCENCES FROM WESTERLY, R. I.

It is quite a long time since the Westerly Society has reported for the Home Department, and perhaps a letter from here will be of interest to some readers. Our Ladies' Aid Society, on Tuesday, Nov. 20, with Mrs. J. Irving Maxson as program committee, held what was called "An evening of reminiscences."

Special invitations were sent to elderly mem-

bers, asking them to attend and bring a few thoughts from the storehouse of their memory to give to those who came only to listen.

These were the special guests of Mrs. Jonathan Maxson, and at supper were seated at the center table, which was reserved for them. Sixteen elderly people sat at this table whose combined ages counted twelve hundred and fifteen years, making an average of seventy-five years and a large fraction. Mrs. Benjamin Bentley was the oldest, aged ninety-seven. She will be ninety-eight in February, 1907, with Mrs. Jonathan Maxson next, aged eighty-seven.

Supper over, the program began by the singing of "Auld Lang Syne." Our pastor, Rev. Mr. Clayton Burdick then gave a short address appropriate to the topic of the evening. He spoke of the pleasure derived from a retrospective glance over the days of one's youth, touching on early home life and on "red letter" events that always remain fixed in one's memory. He gave some incidents of special interest from his own early life. He then spoke of the pleasure of having present those who had been for so many years connected with the church and society, of the changes they had seen and known in their own church and village, and of the world's happenings in the long gone years. Finally he gave them a most cordial greeting and expressed earnestly the wish that they might still longer remain to gladden the lives of this generation. Then came a brief historical sketch of the Ladies' Aid Society, as follows:

In February, 1845, five years after the founding of the Pawcatuck Seventh-day Baptist Church, "The Female Benevolent Society" was organized, with thirty-eight members. The object of this society is duly set forth in Article II of its constitution, which reads thus: "The object of this society shall be to aid in missionary enterprises, in the tract cause and in the education of ministers; to assist the destitute and all such objects as may from time to time be deemed expedient to its members." Among the by-laws we find this: "No member shall visit or remain away from the meetings unless she shall have some sufficient excuse for absenting herself." A resolution was passed at an early session that "members shall abstain from all vain and trifling conversation, avoid speaking evil of others and endeavor to maintain the spirit of charity and benevolence, of industry and perseverance, and labor cheerfully for the good of others and the interests of the society." Every session was closed with prayer.

These show the earnestness of those who began this work and who faithfully performed it. They were not old people either, but young, unselfish, devout and enthusiastic. Only severe storms kept them from their self-appointed labors of love. Neither winter's cold nor summer's heat interfered with them, for the sessions were held each week and all the year. Meetings were on Wednesdays at the houses of members, all going to their own homes for supper. Moreover, after a little, a resolution was passed that no one should remain after the session to partake of the hospitality of the lady at whose house they should meet.

Once or twice a year was held a sale of fancy and useful articles and a supper was served, which afforded social pleasure as well as profit, a large attendance being almost always recorded. The modest membership fee of twenty-five cents annually was charged and penny collections were taken to help the Tract Fund.

The first officers of this original society were:

President, Mrs. Asher Babcock; Directresses, Miss Mary H. Gavitt and Mrs. Jonathan Maxson; Secretary, Miss Nancy Maxson; Treasurer, Mrs. Welcome Stillman; Solicitors, Mrs. Charles Maxson and Miss Martha Maxson. After Mrs. Babcock's death it was usually the pastor's wives who were made presidents: Mrs. Alex. Campbell, Mrs. Moore and Mrs. A. B. Burdick. From the beginning it was the custom, each year, to make some one a life member of the Missionary Society by the payment of \$25.00. But that was not by any means the only money given to that branch of work. In 1850, \$50.00 was given toward the chapel at Shanghai and boxes were sent every year varying in value from \$36.00 to \$50.00.

Home Missions also claimed a large place in their work, and not only their own but general missions were often helped. We find recorded gifts of valuable boxes sent to the Home for the Friendless in New York. The Seaman's-Friends Society also came in for its share. Before our own Palestine Mission had been formed the society often contributed to the American Mission there established. One year a box was sent, valued at \$54.00.

After our mission in Palestine opened, both money and boxes of clothing were freely given. In 1854 \$79.00 in money and two boxes valued at \$32.00 gladdened the hearts of the workers in Palestine. I have mentioned these to show how strong a hold mission work had on the hearts of the women of the mother society.

Added to this we find that home work was in no wise neglected. They assisted in church furnishing, giving money freely, as well as their personal labor. They made and gave clothing to needy people here at home. There are many records of that kind of charity work.

It was not till 1856 that the society voted to have a vacation in the summer, and at the first meeting in October of that year it was voted to collect a small fee at each session, probably five cents, as that was afterward adopted in the re-organized society. There must also have been a "fine" for being absent, for we notice that a member paid fifty cents for non-attendance, and other lesser amounts from others are recorded. In 1859 their membership had grown to eighty.

In 1856 fears were felt that the financial troubles of the country would seriously interfere with their work, but in the annual report read in 1857 the secretary states these had had no apparent effect on their finances. But a cloud was soon to darken their bright day. Troubles were coming that, for a time at least, filled nearly every one's life. The opening of the civil war, with its struggles and trials, soon absorbed all other interests, and our society with many others all over the land, dropped out of existence. The records close abruptly in 1859, and in the treasurer's book there are only two more items, one in 1860 and one in 1861. A Soldier's Aid Society was soon formed in our village, and loyal women, regardless of church affinities, at once became members. The last president of our first society was Mrs. A. B. Burdick, who died in 1858, and there is no record of another being chosen.

In 1867 a new society was organized, or perhaps I should say, the old one was reorganized; for although many original members had passed away or moved to other places, still many old ones were left. The new organization began life with fifty members and the following officers: President, Mrs. Jonathan Maxson; Vice-President, Mrs. Nathan Langworthy; Secretary, Mrs. E. R. Lewis; Treasurer, Miss Martha

Maxson. The annual fee was now fixed at fifty cents, and a five-cent fee was collected from each member present at the sessions. It was also decided to invite the gentlemen to join. Sessions were to be held fortnightly.

The object for which this society was formed was much the same as that of its predecessor. The character of the gatherings was somewhat changed by having suppers served and devoting the evenings to social intercourse. Meetings were still held at the homes of members and the lady often furnished the supper herself. Sometimes two ladies joined in entertaining and gradually the number was increased to four.

By 1877 membership had increased to one hundred and more, and many thought it would be better to have all meetings in the church vestry, where they were occasionally held. Accordingly, after thoroughly discussing the subject, a committee consisting of Mrs. Wm. Stanton, Mrs. Edwin G. Champlin, Mrs. L. A. Platts, Mr. Jonathan Maxson and Mr. Charles A. Stillman were appointed to consider the alteration of the rooms and the expense necessary. This committee reported Feb. 5, 1877, and it was voted to make the changes.

Sept. 19, 1877, the society for the first time met in the newly arranged vestry room and since then all meetings have been held there. In 1878 the name was changed from the Ladies' Benevolent Society to the Ladies' Aid Society. In the fifty-three years of our existence—fourteen of the first, thirty-nine of the present society—the extent of our work may be somewhat understood from the fact that there has been distributed in various channels of benevolence, in round numbers, more than \$19,000. During the ten years from 1895 to 1905, \$3,611.90.

As this is an evening of reminiscences we have followed mostly the history of the first organization. Of what might be called the charter members of the first society there are now living: Mrs. Benjamin Bentley, Mrs. Charles Maxson, Mrs. Jonathan Maxson and Mrs. Henry W. Stillman. Two of these are still members of the present society, a fact for which we are truly grateful and exceedingly proud. That they may long remain with us, a delight and a blessing, is the sincere wish of all.

MARY NOYES ROGERS.

Letters had been sent to absent and non-resident members and replies were received from Dr. and Mrs. Henry W. Stillman, Mr. and Mrs. Thomas L. Stillman, Mrs. Sanford P. Stillman, Mrs. S. S. Vaughan, Mrs. Amanda Tomlinson, Mr. and Mrs. William C. Stanton, Mrs. Rebecca T. Rogers, Mrs. Mary A. Babcock, Mrs. Martha J. Brown, Miss Josephine Stillman, Mr. and Mrs. L. T. Clawson, Mrs. Eliza E. Stillman, Mrs. Nettie Potter Titsworth, Mrs. Mary J. Moore, Mr. George H. Utter and Mrs. Henrietta Lewis Maxson. We quote a few extracts:

"I look back to when we used to meet around at the different houses and all seemed to enjoy it so much. I always thought them more social than at the church parlors. I can truly say the societies have been a great pleasure to me, as also being in the kitchen when it came my turn to entertain."

"It would give us much pleasure to meet with you if it were possible to do so. I can think what a nice time you will have, though we would miss many that we used to meet. Hope you may have a pleasant time and be spared to have many more."

"Many thanks for your invitation. It would afford us great pleasure to be with you and greet

the old friends, also share in the good supper the ladies are so noted for serving. I was in Westerly but five years, yet two of the great events of my life happened then: my marriage and the giving of my husband to his country for three years."

"I sincerely regret we cannot report in person and enjoy what would be to us a rich treat. The changes are many, but the good Father has graciously protected and prospered our society through it all."

"I shall not be able to be with you in person, much to my regret, but with you in my thoughts. I am confident you will have a very enjoyable time, as the memory of the by-gone days assures me that all that society undertakes is successfully carried out. Sacred memories that cluster around the society at Westerly and the dear church there, can never be forgotten."

"My earliest recollection of attending church and Sabbath school was at the old Union Meeting House on the hill where the town clerk's office now stands, before our church edifice was erected. Many changes there have been since, but I am none the less attached to it and interested in all that pertains to its welfare."

"I will send a few words as you request, although I scarcely know where to begin, as so many pleasant memories come thronging to my mind in connection with the church, the Sabbath school and the Aid Society, in all of which I was actively interested for many years; and notwithstanding more years have passed since my removal from Westerly and its delightful associations, I have never once forgotten my home church and its sacred influences. There may be a few among you yet who will recall with me the little prayer circle for children who met afternoons at the homes of Mrs. Martha Maxson and Mrs. Jonathan Maxson. Perhaps they never fully realized the extent of the influence of those little gatherings upon us as children. I remember my first experience in the Sabbath school, under the leadership of Miss Sarah Wilcox (Mrs. Charles Potter). My love for her continued to the close. Then what can I say of the choir, of which I was for years a member! A few are still among you who were faithful attendants at rehearsals. Later, when with the Ladies' Aid Society, many were the delightful afternoons passed in work with such women as Mrs. Sarah Stanton, Mrs. Nellie Greenman, Mrs. Susan Langworthy Green, Miss Susie Crandall and many others. These things come to my mind as some of the pleasant memories of days long past."

"When you asked me to attend, of course I knew you did not count me as one of the 'elderly people,' though I confess that I am not as young as I was once. It would have been pleasant to join in the greeting to those who are in the twilight of life. Allow me to do that by means of this letter, and may I add the hope that as earthly eyes grow dim and earthly bodies become weak, the eyes of the soul may become brighter and the bodies of the soul be strengthened because of their near approach to the great God of us all, young, middle-aged and old."

Many other extracts might be added did time and space allow, all equally interesting. Addresses from several members who were to be present were expected. But the unpleasant weather prevented many from attending. There were, however, a few who responded. Mr. David Stillman wrote a poem of old time memories, which Mrs. Irving Maxson read at his request. Mr. Latham Stillman made some remin-

iscent remarks and gave a short sketch of President Wm. C. Kenyon. Mrs. Jonathan Maxson said that it was more than sixty years since Westerly had been her home and that great and sad changes had come in that time. "I look in vain for those familiar faces and listen in vain for the sound of those familiar voices, for the dear ones are not here, but passed to the great beyond." Only a few now remain of all that great company." She said that one object of the first society was to bind them more closely together and thus give a better opportunity for outside usefulness. They wished strangers to feel at home among them.

"We had no church parlors or kitchen, no clubs, no young people's society, but were one great family whose interests were one. I have entertained the society when more than one hundred were present, and furnished the supper myself. We did not try to see who could make the best cake or the most varieties. We were expected to take our children, for few of us had servants to care for them at home.

"They ran through the halls and up and down the stairs and made lots of noise, but it was a part of the program, and the verdict at the close was, 'we have all had a good time.'

"I have reached the sunset of life, but I am still interested in the society and hope that long after I have crossed the border land it may live and flourish."

The last speaker was Mrs. M. J. B. Clarke, who recalled her school days when she and Miss Rhoda Saunders used to argue about which was the Sabbath, "Saturday or Sunday," when she scarcely thought she would one day be keeping the Sabbath herself, and remembered her first attendance on our societies which was at Mrs. Jonathan Maxson's, and how much she enjoyed it.

The program closed by singing "Blest be the tie that binds."

#### THE HOMING PIGEON.

They should repent and turn to God. (v. 20). The unerring instinct by which the carrier pigeon is able to retrace long distances of strange country, and go swiftly back to its home, has been the subject of wonder to all the world. It is related that one day, when the arctic explorer Nansen was battling with the ice-floes in the Polar seas, one of these wonderful birds tapped at the window of Mrs. Nansen's home at Christiania. Instantly the casement was opened, and the wife of the famous arctic explorer in another moment covered the little messenger with kisses and caresses. The carrier pigeon had been away from the cottage thirty long months, but it had not forgotten the way home. It brought a note from Nansen stating that all was going well with him and his expedition in the Polar regions. He had fastened the message to the frail courier, and turned it loose into the frigid air. It flew like an arrow over a thousand miles of frozen waste, and then sped forward over another thousand miles of ocean and plain land forests, and one morning entered the window of the waiting mistress, and delivered the message for which she had been waiting so anxiously. Of course, men marvel at such a triumph of instinct, yet they must all concede the fact. Is it, however, any more strange or impossible that the child of God has a spiritual instinct which leads him back to the Father's house, though he be sundered far, and though there be desert plains and frozen seas of experience intervening?

## "All the World for Jesus"

A Missionary Program Arranged by the Woman's Executive Board of the Seventh-day Baptist General Conference

1. HYMN.—"Work for the Master."  
Words by Mary B. Clarke. Music by  
Jessie A. Clarke.

2. PRAYER.

3. SCRIPTURE READING.—Arranged by Rev. T. J. Van Horn.

(Passages should be given out previously and committed to memory by the members of the society.)

### MISSIONS.

#### I. The Origin.

Where did the cause of missions originate?  
John 3: 16. 1 John 4: 9.

#### II. The Need.

What was the condition of the world when God sent his son?  
Rom. 3: 9b-12. Rom. 1: 18.

#### III. The Missionaries.

1. Who was the first great missionary?  
Matt. 1: 21b. John 3: 17.  
2. What were the terms of his commission?  
Luke 4: 18, 19.  
3. Who were the immediate successors of Jesus?  
Matt. 10: 1-4.  
4. What were the terms of the great commission under which they were sent out?  
Matt. 28: 19, 20.

#### IV. Difficulties.

What were some of the discouragements confronting these early missionaries?  
John 15: 20a. John 16: 33. Luke 21: 12, 16, 17.

#### V. Encouragements.

1. What assurances were given to encourage these early missionaries?  
Luke 21: 15. Luke 12: 32. Matt. 28: 18b, 20b.  
2. What special preparation was promised them?  
Luke 24: 49. Acts 1: 8.  
3. When was this promise fulfilled?  
Acts 2: 1-4.  
4. What encouraging results followed these early efforts?  
Acts 2: 41, 47. Acts 4: 4.

#### VI. Geography of Missions.

1. Where did the preaching of the Gospel begin?  
Luke 24: 47b.  
2. What was the order of its development?  
Matt. 13: 33. Acts 1: 8b. Acts 9: 19, 20. Acts 26: 16, 30, 31.

(Notice that Paul began preaching where he was converted, and closed his preaching in Rome, the city of his martyrdom, 1,500 miles from where he began, a longer journey, considering traveling facilities, than around the world now.)

#### VII. The Spread of the Gospel.

1. Did the apostles do all the preaching?  
Acts 8: 1b, 4.  
What were some of the results of this work?  
Acts 8: 5, 6, 8. Acts 11: 19-21.  
3. What would be the result if Sabbath-keepers scattered abroad should as faithfully preach the word?  
Isa. 55: 11. Matt. 5: 16.  
4. What did the early missionaries suffer in obeying the command of Christ to preach the Gospel to all the world?  
Acts 7: 58-59. Acts 12: 1-4. Acts 14: 19.  
5. Are there now any striking examples of Christian missionary heroism?  
(See Rev. A. T. Pierson's "New Acts of the Apostles." Compare also the stories of the heroes in our own denominational history.)

#### VIII. An Universal Obligation.

1. Does the command "go ye" apply to Christians now?

Mark 5: 18, 19. Luke 18: 29, 30. Rev. 22: 17.  
2. How is it possible for every one to go?  
Rom. 10: 14, 15. Acts 13: 2, 3.  
3. What mighty incentive to missionary heroism?  
2 Cor. 8: 9.

#### IX. A Triumphant Cause.

1. Is the Gospel finally to triumph?  
Is. 11: 9. Is. 55: 10-13. Rev. 11: 15.  
2. How is the Gospel to prevail?  
Zech. 4: 6. 1 John 5: 4.  
(a) It is to prevail through the preaching of the cross. John 12: 32. 1 Cor. 1: 21. 1 Cor. 1: 17.  
(b) Repentance and forgiveness. Luke 24: 46, 47. Acts 13: 38. Acts 26: 17-20.  
(c) Faith. John 3: 36. Rom. 1: 17. John 6: 47. John 3: 14, 15.  
(d) Obedience. Matt. 7: 24. Matt. 28: 20. John 14: 23.  
(e) The sanctified life of its witnesses. 1 Cor. 11: 1. Gal. 6: 17. Phil. 3: 21. 2 Cor. 3: 18. 2 Cor. 4: 10. John 17: 23.

#### X. The Great Motive.

1. What is the dominant motive in all missionary work?  
John 3: 16. John 17: 18, 23.  
2. Can missionary work be effective without love?  
1 Cor. 13: 1-3, 13.

4. SONG—"Mission Band."

Words by Jessie Mayne Gibbs. Music by  
Mrs. H. H. Babcock.

5. RECITATION.—"Willing Service."

From "Autumn Leaves," by permission  
Mary B. Clarke.

"Go build me a house," said the Master,  
"A place where my name shall be known,  
A beautiful tent for my worship,  
The pattern to you shall be shown,  
Go, gather the gold and the jewels,  
Which all the true-hearted shall bear,  
And build up a place for mine altars,  
My presence shall dwell with you there."

Then Moses returned to the people,  
And gave them the message he brought,  
And swiftly was heaped at his bidding  
The gold and the silver he sought.  
They cheerfully poured out their treasures,  
All eager the work to begin,  
While the blue and the purple, fine linen,  
The wise-hearted women did spin.

They proffered their bracelets and earrings,  
Those free-hearted women of old,  
And brought their most precious of jewels,  
Their rings and their fillets of gold.  
And soon rose the Lord's sanctuary.  
All fair was the dwelling within,  
With curtains of goat's hair and linen,  
The wise-hearted women did spin.

So stirred were the hearts of the people,  
So freely they brought of their store,  
The leaders were forced to restrain them,  
For building they needed no more.  
The cloud and the flame hovered over,  
In token of work nobly done,  
The glory of God was unfolded  
In curtains the women had spun.

Like them, let us bring to God's service,  
Oh! wise-hearted women, today,  
Whatever of gold and of silver,  
Or of love or of labor we may,  
Till His temples are everywhere builded,  
His banner in all lands unfurled,  
And Christ with his people abiding,  
His glory shall fill the whole world.

6. LETTERS FROM SEVENTH-DAY BAPTIST MISSIONARIES.

7. RECITATION AND SONG—"The Baby's Lullaby."

Words and Music, Mrs. T. J. Van Horn.

### THE BABY'S LULLABY.

(A Christian Mother is rocking her baby girl to sleep.)

1. "Tell you a bed time story?"  
Sweet maid of the wide, brown eyes,  
Hair like an amber glory,  
And face with a sweet surprise  
And ever-increasing wonder  
At all the great world can show,  
As over these things you ponder,  
Desiring so much to know.

2. "Tell you about one other,  
"A baby across the sea?"  
A girl and her sad-faced mother,  
So like and unlike you and me.  
Dearest, the tale is a sad one,  
And saddest of all, 'tis true,  
Nestle thee close, my glad one,  
While mother will tell it you.

(The mother pauses and sings):

Lullaby, lullaby, day is done,  
Down in the darkening west,  
Swallows have fled with the setting sun,  
All the bright world is at rest.

(Refrain).

Hushaby, lullaby, baby dear,  
Bye-o, my baby darling,  
Hushaby, lullaby, baby dear,  
Bye-o, my baby, bye!

3. In China, the land of error,  
Lay a wife and her new-born child,  
With love and a fearful terror,  
The mother's dark eyes were wild,  
For into the hut the father  
Had strode like a brutal churl,—  
"What did the genii gather,  
"A boy or a worthless girl?"

4. "To the wolves with th' brat," he shouted,  
"No girl in my home shall stay."  
She neither questioned nor doubted,  
Knew well she must quick obey.  
So out to the night she staggered,  
That tender form pressed to her heart,  
With faltering steps and laggard,  
For baby and mother must part.

(Sings tenderly).

Lullaby, lullaby, sleep and dream,  
Under thy coverlet warm,  
Slumber in peace in the moon's bright beam,  
Nothing shall give thee alarm.

(Refrain).

Hushaby, lullaby, baby dear,  
Bye-o, my baby darling,  
Hushaby, lullaby, baby dear,  
Bye-o, my baby, bye!

5. She hears the roar of the river,  
The jackal's quavering cry;  
And over her runs a shiver  
Of heart-break; no help is nigh.  
One long embrace she will give her,  
The babe that she may not keep,  
Then tosses her into the river,  
Whose waters are sullen and deep.

6. They never had heard of Jesus,  
Who holds little children so dear,  
Pities us when he sees us,  
Groping in darkness so drear.  
Thank Him, my precious maiden,  
That safe in a Christian land,  
Your life has been cast, rich-laden  
With joys from a loving band.

(Sings pp. and soothingly).

Lullaby, lullaby, stars will keep  
Watch for my darling tonight,  
Angels will hover about thy sleep,  
Guarding thee safe till the light.

## Missions.

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

### ON THE FIELD.

A very pleasant Sabbath day was spent with the good people at Adams Center, N. Y., on November 17. At the morning service they made up a purse and pledges to the amount of \$150.00 for the debt of the Missionary Board. The night after the Sabbath we took a journey through the Holy Land. The night was dark and yet the attendance was very good. Monday I visited the pastor of the Verona churches, Bro. Alva Davis. The following day and night were spent with the kind friends at Rome. Here our debt fund was again increased and I was assisted in doing up my writing for the week. At the City of Utica we were again remembered on our debt. I do not even have to mention my business, my very looks seem to be sufficient. Next I called on the President of the Young People's Board at West Edmeston. They are with us too on the debt. At De Ruyter I spent the Sabbath, and remained and held two night meetings. On Sabbath morning a fund was started, or increased, and before I left Tuesday over \$50.00 was in sight for our debt. I next called at Scott, on Bro. Riley Davis, the pastor. They are also in line with us on the debt and very thankful for a good pastor, after being so long without. It is possible that the Verona and Scott churches will be willing to spare their pastors once each month for a time to serve the De Ruyter church, until they can secure a pastor. This is a large and needy field. A fine lot of young people here! It is one of the best openings in the denomination for usefulness, so far as I can see now. The first Sabbath in December finds me in the Western Association. On Sabbath morning I spoke at Alfred and in the afternoon drove to Hornell with Pastor Eugene Davis in a snowstorm, and met for my first time the little church there. The storm had brought out more than a usual congregation, so I am told. All of the churches here are assisting on the debt and rejoicing that we now are in sight of the end of the race. Alfred has responded with several hundred dollars, notwithstanding she is raising some twelve thousand dollars for the school and also paying for the new chapel. As soon as the list can be completed the churches, with amounts contributed, will be published. Nearly sixty are now on the list. God be praised!

FROM D. H. DAVIS.  
Dear Brother Saunders: I intended to write you several weeks ago about my visit to Lieu-oo, but have not been able to find the time to do so until the present. Dr. Palmberg had planned to have a house-warming, inviting many of her Chinese friends in Lieu-oo to a feast, a custom that is in practice by the people of that place. The doctor was postponed to the autumn, when the doctor took up her work after the summer vacation.

The doctor was anxious for me to be with her on this occasion and assist in the entertainment of the officials whom she had invited. It seemed at first to be impossible for me to arrange the work in the Boys' School so as to be absent so long as would be required to attend this gathering, but by teaching late at night and the kind assistance of Miss Burdick, I finally arranged to go. Most of the friends invited were present and all seemed to enjoy it very much. There were

(Refrain).  
Hushaby, lullaby, baby dear,  
Bye-o, my baby darling,  
Hushaby, lullaby, baby dear,  
Bye-o, my baby, bye!

8. ADDRESS (10 minutes).

9. RECITATION.—"Which was the Heathen?"

### "WHICH WAS THE HEATHEN?"

Side by side, where money is spent,  
Lay a shining dollar, and a well-worn cent.  
As there in their narrow place they lay,  
Each thought of something bright to say.

"That you are a heathen, you cannot deny,"  
Said the cent to the dollar, bye and bye.  
The dollar replied, "Take it back, you must,  
"For on my side is, In God We Trust."

"But you are a heathen, you rude little cent,  
"No good for you ever was meant."  
The cent drew himself up with pride, to speak,  
"I'd have you know, I go to church every week."  
—Jessie Mayne Gibbs.

SILVER OFFERING.

(Taken up in Chinese shoes or other  
souvenir of mission lands.)

SOLO—"More Laborers."

Words by Mary B. Clarke. Music by  
Ethelyn M. Davis.  
(From "Autumn Leaves," by permission.)

BENEDICTION.

### SPURGEON'S 3,000TH SERMON.

Charles Haddon Spurgeon died fourteen years ago, but undoubtedly he is one of the dead who "yet speak." Generations are growing up who knew him not and to whom he can be but a name, yet even to them his name will be one of power and influence. No preacher has "lasted" like Spurgeon. He still exercises an effect on the multitude by the words that he uttered years and years ago. In August last, Messrs. Passmore and Alabaster issued a sermon which Spurgeon preached at the Metropolitan Tabernacle in 1875; and this thirty-year-old was the 3,000th, which had been issued week by week, the outpouring of this marvelous man. To mark the unique event the publishers offered a free copy of this discourse to any applicant.

If further evidence of the great preacher's popularity were needed, Mr. Charles Ray supplies it in his volume "A Marvelous Ministry: The Story of Spurgeon's Sermons, 1855-1905." Here the history is traced from the preaching of the first sermon in a cottage to the preaching of sermons to tens of thousands in the largest halls that could be secured for the purpose. But it will be observed that the date, 1905, takes us far beyond the period of the preacher's life. The explanation is simple and suggestive. The Thursday night sermons, not published by Spurgeon, were taken down in shorthand by the stenographer and so preserved for future use and blessing. Here was a man from whom golden words were falling whenever he opened his lips. Fortunately they were not lost. We could heartily wish that the same zeal and foresight had been displayed in regard to other noted preachers, and at all events, now that shorthand is almost universal, there should no longer be an excuse for the waste of good speeches as if they were "running waters lost in the sea."—The Quiver, published by Cassell & Co., New York.

A verse may find him whom a sermon flies,  
and turn delight into a sacrifice.—Geo. Herbert.

two tables of officials and I found it rather difficult to divide myself up between the two, but did the best I could by eating a part of the time at one table and then at the other.

All had, of course, to inspect the house. This was done before the feast. Every one seemed to think the house was very fine. The feasting lasted for some time. Hot lemonade was served in place of wine, a very good and harmless substitute, though I presume many present would have preferred the wine, but it was quite evident from the amount they drank that they did not dislike the lemonade. Everything, so far as I could see, passed off pleasantly. I had prepared myself with a camera and a few plates, so after dinner was over, most of the officials and some of their sons took their place on the veranda for me to take their photograph. I presume Dr. Palmberg will send you one of these photos, if she has not already done so. Upon the same occasion I took a picture of the house, which I send you in this mail. This gives you a very good idea of the house, as well as the Chinese house which is to be seen on the right of the photograph projecting from the back of the house, and showing only a part of that building.

The house has not been all paid for yet. Owing to the extra cost of material and the cost of transportation, we promised to pay the contractor \$300 Mexican extra, and owing to the low price of gold or the high price of silver we are not getting as much as we expected out of the remittances sent from home, so that we shall need \$653.37 as I now figure it. Dr. Palmberg says she has \$300 in the medical account that can be used for this purpose, so it will leave some over \$353 Mexican to finish paying the bills.

I find myself too-busy to write a very long letter. The Boys' School has opened this term fuller than usual. This work alone is more than one can do well, and to have a hundred and one other things come on top of this is more than one can endure very long. I am glad to say, however, that I have stood it well thus far, and hope I may hold out until Mrs. Davis arrives. I am somewhat disappointed in the delay of her coming, caused by the accident of the Mongolia, the steamer by which she was to come. I trust she will find accommodations on some other steamer without a very long delay.

I should have said that when I was at Lieu-oo we had communion and at the preaching service in the afternoon there were five who publicly made their offerings to the church to become members. We all felt that it was a very blessed occasion.

Hoping that this will find you and family well,  
I am,  
Fraternally,

D. H. DAVIS.

WEST GATE, SHANGHAI, OCT. 24, 1906.

### OBSERVATIONS IN IOWA.

J. W. CROFOOT.

It almost seems as though the farther north one gets the more prosperous are the farmers; at least among our people. Of course, this is not exactly true, for at Nortonville as well as at Garwin and Welton, most of them have telephones in the dining room and many have pianos in their parlors.

The prosperity seems to be general, too. I wonder where the really poor people do live. Perhaps there are none, for crops are good, land is high, and so are farm products, and labor commands good wages. From Welton I have had the company of a young man from Milton who in twenty-five and a half working days has picked

(that is, husked from the standing stalks) 2,200 bushels of corn at 3 cents per bushel. A bushel is 75 pounds; not just four pecks.

One of our Seventh-day Baptist young men in answer to a question said, "We had only 45 acres of corn this year." In explanation of the "only" he said that one of the neighbors had 180 acres, and added that keeping 15 horses and about 50 cattle and 100 hogs, they fed about 2,000 bushels per year. Some of the land produces as much as 115 bushels of corn to the acre and is worth from \$100 to \$150 per acre. Other stock is raised, but hogs are the "mortgage lifters."

At Garwin I found the pastor's daughter engaged in composing music for a missionary poem by Mrs. Wm. L. Clarke. She finished it, and sang it very sweetly at the service Sabbath morning and again at the United Brethren Church, where I spoke Sunday evening. Sunday was so stormy that there was a very small attendance in the evening, though there was no other service in town. The attendance was small too at Rock Creek, where I spoke that morning. I spoke five times at Garwin, including a short sermon Friday evening and an informal talk at a reception or social the evening after the Sabbath.

At Welton the pastor's daughter is sick with typhoid fever, and has been in bed three weeks. The weather was somewhat more favorable than at Garwin and nearly forty were present Monday night. The attendance Tuesday evening was less. I would never do to act as candidate for governor, for I find that seven addresses in five days is enough for me.

Both Garwin and Welton are fine places, but both have reason to feel the effect of the tendency to wander that seems so characteristic of our people. Welton particularly is much smaller than formerly. That church has been a mother of ministers, however, and there's good stock left—more Hurleys, Looftorfs and Van Horns.

At the meeting last night Pastor Burdick mentioned becoming acquainted with J. Hudson Taylor, founder of the China Island Mission, at Northfield, in 1885, and said that Mr. Taylor said to him, "I know your missionaries and I knew those who were there before, and I have a message for your people. Tell them on no account to abandon their China Mission. They have no idea how much good they are doing there. Tell them not to give it up."

JANESVILLE, WIS., Nov. 28, 1906.

THE GOLDEN WEDDING OF MR. AND MRS. VELTHUYSEN.

The following is from a letter just received on the return of Bro. Velthuysen to his home and friends:

"Today it is the fiftieth anniversary of my marriage. You will understand that the free distribution of my time shall not be much, so excuse brevity for this time. The golden wedding of myself and bride came on the 13th of November. We are both quite well and very happy. Last Sabbath the church here made us much preparation, a feast in honor of the golden pair, and at the same time of our son and daughter were what we call in Holland the copper bride and bride groom, twelve and a half years' anniversary. Now dear brother, that Sabbath-day was a high day, "Tassure." The church made us a feast, very nice and dear to us, viz., a picture showing the portraits of nearly all of the members of the Haarlem and of the Rotterdam churches, centered around the bride and bridegroom. If possible ere long I hope to send you one, a small copy of it. I hope it will be welcome to you, the more because you will find some well known friends in it. As you have already learned from the Recorder we spent the first Sabbath in Rotterdam with the friends and at evening

Nov. 3 we returned to our home and to our golden feast both in our church and in the temperance society as well. We are unable to express the feelings of our hearts seeing so much sympathy and love. O, the grace of God that makes poor sinners so happy, so blessed in their Saviour."

The following article is from our dear Bro. Velthuysen, and will be of interest to all. It comes out of a conversation which we had while traveling. I had told of an old man who was converted while I was reading to him the third chapter of John. When I came to the place where Christ said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," the old man said, "Does that read so?" I then read it again. The man was converted and baptized.

BORN OF THE WATER AND THE SPIRIT.

Dear Brother Saunders: What I meant when we were speaking about the signification of Jesus' words in John 3: 5, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God," I will try to express now by writing; for you know speaking your language is more difficult to me than writing it, and as I said on subjects of this kind, an exact expression and also an exact understanding is of great importance.

I said: Water cannot be taken here in its literal sense and therefore our Saviour had not a view on baptism when using these words, for the thief on the cross died unbaptized, however saved. And so it was with all the spiritual Israel, before our Saviour came in the flesh. Abel, Abraham, David, and Isaiah, and so many saints in the time of the Old Testament have entered the kingdom of God without being baptized in water. I said further that in the Greek language, often two nouns are joined by the conjunction and, the latter one having the function of "an adjective;" for instance: golden bowls, bowls and gold; as in Virgil, *Paheris libamus et auro*: "We pour out a libation from bowls of and from gold." The meaning is, "from golden bowls."

In Acts 14: 13 are "the oxen and garlands," garlanded oxen; oxen made ready for sacrifices and therefore with wreaths round their heads. In John 1: 17, "Grace and truth came by Jesus Christ," means, The true (the real) grace; for the law, the ceremonial, the shadowy preaching of the gospel was given through (the service) of Moses, but the gospel in all its clearness and fullness, unveiled, came to us in Christ by his teaching and in his whole person. So, except a man be born of water and of the Spirit means, "Except a man be born of spiritual water." The Holy Spirit must have such an influence on him by means of the word of God that he becomes spiritually washed. There must be an inward purification; without, nobody can become a child of God. Without regeneration, without the new birth, no salvation.

If conversion means baptism in water and the influence of the Holy Spirit as two separate things, then we would read: Born of water and of the Spirit, but it is written only, Born of water and of Spirit—born of spiritual water. In the same sense we read in Eph. 5: 25, 26: "Christ also loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word."

Baptism in water is only for those who are born of water and of Spirit—of spiritual water. Only those who have acknowledged their sinful condition and take refuge in Christ, whose sins

are forgiven, and who are sanctified by the Spirit, who are saved by grace, are the subjects for baptism in water. I hope I have expressed my meaning clearly enough to be understood. I did so in great haste, because diverse circumstances do press me. Am willing, if asked, to say something more.

Yours truly,  
G. VELTHUYSEN, SR.

TREASURER'S REPORT.

For the month of November, 1906.  
GEORGE H. UTTER, Treasurer,  
in account with  
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Cash in treasury, November 1, 1906.....	\$ 936 41
Church at Farina, Ill. ....	21 87
Plainfield, N. J. ....	55 16
Salem, W. Va. ....	14 33
Adams Centre, N. Y. ....	61 25
Cumberland, N. C.—China Mis. ....	5 00
Rock River, Wis. ....	3 25
Portville, N. Y. ....	5 50
New York, N. Y. ....	27 97
A friend, Dodge Centre, Minn.—Java.....	1,130 74
Share in collection of Semi-annual Meeting of Minnesota Churches.....	5 00
Class 15, Shiloh Sabbath School—Lieu-oo Mission.....	3 00
Collection at South-Western Association....	10 00
Sabbath School, Rockville, R. I. ....	10 00
Mrs. Frederick Schoonmaker, Bradford, Pa. Junior Society of Christian Endeavor, Edgerton, Wis.—Lieu-oo Mission.....	10 00
A. M. Clark, Clayville, N. Y. ....	5 00
Mrs. C. D. Potter, Belmont, N. Y. ....	20 00
Pulpit subscriptions.....	5 25
Contributed for reduction of debt:	
Church at Shiloh, N. J. ....	50 50
New Auburn, Wis. ....	17 40
Leonardsville, N. Y. ....	91 00
Westerly, R. I. ....	131 50
North Loup, Neb. ....	38 50
Milton Junction, Wis. ....	100 00
Cumberland, N. C. ....	10 00
Rockville, R. I. ....	83 00
Brookfield, N. Y. ....	42 00
Plainfield, N. J.:	
Nathan Wardner.....	5 00
James Clawson.....	2 50
Mrs. Nathan Wardner.....	5 00
Ethel Titsworth.....	2 00
Nathan H. Randolph.....	5 00
John B. Cottrell.....	5 00
Mrs. David B. Rogers.....	2 50
Frank J. Hubbard.....	5 00
Mrs. Frank J. Hubbard.....	5 00
J. A. Hubbard.....	5 00
Mrs. I. N. Van Sickle.....	10 00
First Verona, N. Y.:	
Geo. W. Betson.....	5 00
Mrs. A. B. Prentice.....	5 00
Wm. Moore.....	5 00
Orville Williams.....	5 00
Lula G. Palmiter.....	2 50
Mrs. Shepard.....	2 50
O. H. Perry & wife.....	5 00
Mrs. D. C. Whitford.....	25 35
Mrs. W. J. Davis.....	5 00
Mrs. Frederick Schoonmaker.....	10 00
Miss Carrie Maxson.....	5 00
Mrs. C. J. Wilson, New Richland, Minn. ....	5 00
Lulie M. Clarke, Westerly, R. I. ....	1 00
Mrs. A. Erickson, Chancellor, S.D. ....	5 00
Sarah F. Barber, Westerly, R. I. ....	5 00
I. N. Looftoro, Welton, Ia. ....	5 00
Mrs. G. T. Brown, Irundah, Cal. ....	5 00
D. F. Green, Plainfield, Wis. ....	5 00
D. G. Crumb, Berlin, Wis. ....	5 00
J. A. Inglis, Marquette, Wis. ....	5 00
Mrs. A. E. Allen, Austin, Minn. ....	8 00
E. J. Potter, Battle Creek, Mich. ....	10 00
S. C. Maxson, Utica, N. Y. ....	5 00
G. H. Lyon, Mt. Jewett, Pa. ....	5 00
S. P. Hemphill, Hebron, Pa. ....	4 00
Friends, Ocean City, N. Y. ....	5 00
Mr. and Mrs. F. N. Ayers, Coudersport, N. Y. ....	2 00
	751 15
	\$ 1,687 56

E. B. Saunders—salary for October.....	\$75 00
Traveling and other expenses.....	37 03
American Sabbath Tract Society—Pulpits for October and November, 1906.....	50 00
Loan paid.....	500 00
Cash in treasury, November 30, 1906:	
Available.....	\$604 80
Lieu-oo Mission.....	98 31
Shanghai Chapel.....	600 00
	1,303 11

Notes outstanding Dec. 1, 1906, "Debt," \$3,250.  
E. and O. E.

GEO. H. UTTER, Treasurer.

Home News

SALEM, W. VA. Beginning with Nov. 15, Pastor Witter conducted a series of meetings in the Upper Buckeye schoolhouse, which closed on Friday night, Nov. 30. These meetings were not so largely attended as have been some of the meetings held here on former occasions, but from the first there was manifested the spirit of great desire to get more fully into the Lord's work, and also a great longing for the salvation of the unsaved. As the meetings progressed this spirit seemed to deepen. As a result of the meeting eight made a start. Two of these were under twelve years of age and the rest were between that age and twenty-five. Four of this number were to have been baptized on Sabbath, Dec. 1, but a hard rain during the night and morning made the stream unfit to baptize in. The service of baptism will be held as soon as possible. It is hoped that others of the number will be ready to go forward with the rest. Rev. Walter L. Greene helped three nights, and his work was greatly appreciated.

NEW MARKET, N. J. Bro. Jay W. Crofoot and wife and little daughter visited relatives and friends in our community for a brief time in October. While here Bro. Crofoot gave two addresses; one at the time of the regular prayer service on Sixth-day night; the other on the following first-day night, before a good-sized audience, composed of the brethren of the Baptist church and our own in a union service. The speaker's words were interesting and helpful and we believe we received much good by hearing them.

It was our hope that Elder Velthuysen might spend one Sabbath with us before he left for Holland. Being deprived of this privilege we did the next best thing, which was to join in worship with the Plainfield brethren on October 20, when Bro. Velthuysen preached to the united congregations. This occasion was a special spiritual treat to us and was still further enriched by Bro. Velthuysen's presence at an evening meeting in our own church. We were all impressed by his manner, his child-like faith and his strong spiritual convictions.

On Nov. 21 the Ladies Aid Society held the annual Thanksgiving entertainment. Supper was served to one hundred and sixteen guests who assembled at the parsonage, where the sociable was held, while twelve meals were carried to the homes of those who could not attend. A snug little sum was realized as a reward for the efforts of the ladies, and you may be sure this money will be wisely expended in promoting some Christian work. The supper was followed by the presentation of a literary program and in a general social time. The above mentioned items are expressive of some helpful, hopeful things which we have lately been blessed with.

BERLIN, N. Y. Bro. E. B. Saunders did not pass us by in his tour among the churches in behalf of the Missionary Board. The old Berlin church has tried to do her part toward canceling the missionary debt. Two pleasant evenings were spent in following him in his journey through the Holy Land, and we were stimulated to more activity along other lines of religious work. The Christian Endeavor held its annual meeting last Sabbath to elect officers and reorganize for the coming year. The Sabbath school will have a "chicken dinner" in the dining room of the church on New Year's Day. A general good time is expected, with special reference to the little folks, for whom a "fish pond" is being planned.

All departments of church work seem to be doing well. Pastor Burdick's health is much better than when he settled among us. Several farms, with good buildings, are for sale at reasonable prices; a new bank is soon to be established in town. The healthful climate, beautiful scenery and growing popularity as a summer resort all contribute to make Berlin a desirable location for home-seeking Sabbath-keepers.

EUPHEMIA.

SHILOH, N. J. In the RECORDER for November 5, 1906, appeared an extract from the Bridgeton, N. J., *Nexus* concerning the ancestral home—"Howell Home"—of Mrs. Jefferson Davis, lately deceased, including the fact that some of her ancestors were buried in the Seventh-day Baptist cemetery at Shiloh. It will be of interest to the readers of the RECORDER to know that this home is in the possession of Seventh-day Baptists at Shiloh. The place is owned and occupied by Mr. H. H. Ewing, whose wife was Julia Bonham. These people represent two of the ancient families of Seventh-day Baptists of that section. This bit of history as well as home news has not only local interest, but may have future value for historic reference.

REV. PERIE R. BURDICK.

The sad news of the death of Sister Burdick came with shocking force to her many friends in Minnesota and Iowa and Wisconsin. Especially did the little church of New Auburn, Wis., feel the shock; for she was their pastor, and dearly beloved by all. Three representative members of the church, Rosa Williams, Clarence Carpenter and Joseph Ling immediately took passage for New Auburn, Minn., to sympathize with the grief stricken husband and daughter and attend the funeral, which was conducted by C. S. Sayre.

Sister Burdick had been ill for some time, but seemed to be greatly improved, though early in the morning of Nov. 29 the situation changed, and in fifteen minutes she had passed to the other world. She had prepared and sent an account of her call to the gospel ministry to the RECORDER, but for some reason it has never appeared. It was the request of Sister Burdick that no extended account of her life be placed in the RECORDER, but perhaps it will not be violating her wish to tabulate the following brief items:

She was baptized in 1868, and united with the Seventh-day Baptist church at Ritchie, W. Va., Oct. 23, 1870. She was ordained to the gospel ministry at Hornell, N. Y., June 25, 1885. She preached her first sermon at Rockville, R. I., in 1882. Her first revival was with the First and Second churches of Verona, N. Y., and her first pastorate was at Hornell, N. Y. Her records show that she has conducted fifty weddings, ninety funerals, and ten years ago had preached

eight hundred and ninety-one sermons—the record from that time to the present could not be found. At the time of her death she was pastor of the Seventh-day Baptist church at New Auburn, Wis., where her work was very efficient and greatly appreciated by all who came under her influence.

Our sister was united in marriage with Leon D. Burdick, now pastor of the New Auburn, Minnesota Seventh-day Baptist church, on the 9th of August, 1887. And to them was born one child, Genevieve C., Dec. 10, 1892.

The grief-stricken father and child have the sympathy of a multitude of friends in the West, and our prayer is that the blessed Spirit will sustain them in their dark hours of trial and persecution.

"He knows the bitter, weary way,  
The endless striving day by day  
Of those who weep and those who pray  
He knows it all.

"He knows how hard the fight has been,  
The clouds that come our lives between,  
The wounds the world has never seen,  
He knows it all.

"He knows when faint and worn we sink,  
How deep the pain, how near the brink  
Of dark despair we pause and shrink,  
He knows it all." c. s. s.

Sister Burdick was a member of the editor's family for some time during her student life at Alfred University. The writer takes pleasure in behalf of his invalid wife and himself in bringing a tribute to her memory, the nobility of her purposes and the aspirations which guided her as she sought to serve the cause of Christ and righteousness in the world. We join with those who mourn her loss. EDITOR RECORDER.

TRAINING THE CONSCIENCE.

My boarding-house was within a block of two main lines of railroad. My first night's sleep there was frequently broken by whistles, bells, the rumbling of heavy trains, and the creaking of brakes. A week later an engineer might have halted his engine opposite my window and whistled indefinitely without breaking the continuity of my dreams. After some months, a friend, a young locomotive fireman, came to visit me. One night he suddenly awakened me and I found him sitting up in bed, greatly excited. "Listen! There's a wreck!" he exclaimed. I listened intently and could barely hear a whistle in the distance. We found there had been a collision between two freight trains over a mile from town.

The difference between us was this: The thing I had been training myself to ignore was the thing for which he had been training himself to listen most carefully. To me, the wreck signal meant nothing; to him, it meant danger, perhaps death.

It is so with our moral judgments. One may hear the call of a given duty, but if he persistently refuses it, he becomes in time utterly unable to hear it. One may be shocked at some vulgarity or indecency, but if he pass it by without resisting or forming some conviction concerning it, a few repetitions will make him callous, and, perhaps vile. The man who is careless about some detail of his work, thinking that later he will be more careful, may soon lose the power even to notice the fault in his work; however apparent it may be to others. On the other hand, care and faithfulness will increase the ability to detect things that are small but significant.—*Homiletic Review.*

## Young People's Work.

### TITHING.

I was much interested in the article on Tithing in a recent RECORDER. The writer says "tithing means one-tenth—but one-tenth of what?" Well, he puts in "one-tenth of what?" I have often felt if I was a salaried man, getting so much money in clear hard cash, I would tithe. But say, Mr.—! How can I tell what a farmer's income is? Take it right back to the starting point. Suppose when I was young I had taken a farm to farm on shares, the landlord furnished land and I furnished stock and implements. After my wife's folks and mine contributed all they could to set us up in business I had to hire \$300.

We had a number of expenses: a hired man for nine months, \$18.00 per month; extra help, \$20.00; feed bill until harvest time, \$40.00; taxes, \$28.00; seeds, \$30.00; interest on \$300.00, \$18.00; grocery bill and incidentals are paid with eggs and butter money. Total expense, \$298.00. My share of income is: 800 bushels of potatoes, \$200.00; 5 tons of hay, \$45.00; 2,000 cabbages, \$40.00; 3 hogs, \$45.00; 2 calves, \$20.00; 100 bushels of buckwheat, \$30.00; 200 bushels of apples, \$60.00. Total income, \$440.00. Then deduct from \$440.00, expenses of \$298.00, leaving a balance of \$142.00.

This is my clear cash income. This I will tithe, making me owe the Lord \$14.20 for the year. Is this not better than most young people have done the first year? Then the question is, if this \$14.20 belongs to the Lord, how does he want me to spend it? I think he wants me to take the RECORDER—at any rate, my pastor does—\$2.00 per year. Then my wife wants me to have some religious magazine, say *Review of Reviews* or *Outlook*, \$3.00. And if keeping up means anything the Lord will want me to have a farm paper, \$1.00, thus leaving a balance of \$8.20 to pay church expenses, pastor's salary, and to support the several Boards—Education, Sabbath School, Young People's, also Missionary and Tract Societies. This will give each one of these a little over \$1. Is not this a fair way for me to tithe and a fair way to use the Lord's money?

I am then ready to set out on the second year's work. From \$127.80, left after tithing, I will use \$100.00 to cancel one-third of the \$300.00 debt; will save the \$27.80 for emergency. I have added during this first year 2 head of young stock to my herd of 4 cows, doubled my flock of hens from 20 to 40, have enough hay and grain to last until harvest, enough seeds except grass seed for the year, have enough fruit and vegetables in the cellar to last until their respective seasons. Now, if the Lord sends good seasons, so I can have \$300.00 or \$400.00 of clear cash, I can give him more this second year.

How can anybody say I have not given the Lord his share?

Yours,

FARMER F.

### TOPICS FOR 1907.

The Christian Endeavor Topics and Daily Readings are now in the hands of the printer. We have again prepared a series of twelve denominational topics, one topic for each month. These topics are, one each on Sabbath Reform Work, Our Sabbath Schools, the Woman's Board, Young People's Board, Our Schools, the Publishing House; three on Foreign Missions, and three on Home Missions. We have tried to make these topics as interesting and practical as possible.

Some have felt that not enough time was given last year to the study of missions, so we have introduced more mission study in our topics this year. In some cases the foreign missionary topics can be used to good advantage in connection with the United Society topic. We are sorry that we cannot follow the United Society topics throughout, but we feel that a study of our own missions will be not only more interesting but more profitable as well.

We call attention to these topics now, hoping that all our Endeavor Societies may plan to use our own topics. Address all orders to the SABBATH RECORDER, Plainfield, N. J.

### "NOT SLOTHFUL IN BUSINESS."

The Conference Minutes are probably in your hands, or are at least available, by this time. I wish each Endeavor would turn to the statistical report of the Endeavor Societies and familiarize himself with our condition. There are a good many things in these reports you ought to know. It may be that you will not find your society reported. If not ask your Corresponding Secretary to explain. As Secretary of the Young People's Board, I tried hard to get a report from each Society, writing the second letter to more than half of them, but failed to hear from about ten societies. It is too bad that we could not have had full and complete reports, but I know of no way of getting these until the Corresponding Secretaries will attend to their duties for which elected. Now, Endeavorers, don't allow such gross negligence to occur again. If your Corresponding Secretary does not and will not attend to the duties of the office, put some one in office who will do so. If you change officers, especially the Corresponding Secretary, during the year, notify me in order that I may keep in touch with your Society.

### FINANCIAL CONDITION.

The Associational Secretaries have doubtless written all the Societies before this time concerning the financial needs of the Board. We trust that all our Societies will not relax their interest or support for Young People's work. We must see that our pledge for the support of Dr. Palmberg is met; that our obligations for evangelistic work of the past summer are discharged. Dr. Davis is too timid (?) to tell you that the *Endeavorer* needs your 25 cents, but it does. Don't get in the habit of being in arrears with your subscription. It's a bad habit, and the RECORDER can doubtless voice the same sentiments. Let these matters have your careful and prayerful attention.

A. L. DAVIS.

### MORE ABOUT TITHING.

MR. A. C. DAVIS, JR.:

Dear Sir: In answer to your letter in this week's RECORDER, I can say a few words about tithing. I have practiced it for a number of years and find no difficulty in doing so.

I have a yearly salary, and at the beginning of each year I make pledges for the various denominational interests, amounting to nearly one-tenth of my salary. I reserve a little for undenominational charity, and to this I add one-tenth of any extra money which I may earn during the year. I often have a chance to earn money outside my regular business, and these opportunities have become much more frequent since I began tithing. (Good for you, A. C. D., Jr.) I sometimes have presents of money also, and the amount that I receive in these extra ways generally quite equals the one-tenth of my

regular salary. So the Lord returns my gift to me, you see.

As to my regular salary, nine-tenths of it is twice as large an amount as the salary I earned when I began to tithe; so I have been blessed in that way also.

I am not sure that I am commanded to tithe; but I hold that a Christian should have the privilege of giving as much as was required of the Jew under the old dispensation.

Yours sincerely,

SABBATH-KEEPER.

DEC. 1, 1906.

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

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

Total enrollment, 188.

### EIGHTY-SEVENTH WEEK.

(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 Zophar's reproach?
  2. State briefly Job's answer.
  3. What was Eliphaz's reproach? Job's answer, in brief?
  4. For what does Bildad reprove Job? Job (continued).
- First-day. Zophar reproveth Job. 11: 1-20.  
Second-day. Job maintaineth himself; he acknowledgeth God's omnipotency. 12: 1-25.  
Third-day. Job reproveth his friends; he showeth his confidence in God, and asketh why he is afflicted. 13: 1-28.  
Fourth-day. Job entreateth God's favour. 14: 1-22.  
Fifth-day. Eliphaz reproveth Job of impiety. 15: 1-35.  
Sixth-day. Job accuseth his friends of unmercifulness; he showeth his suffering and his innocency. 16: 1-22.  
Sabbath. Job appealeth from men to God; Bildad reproveth Job; he showeth the calamities of the wicked. 17: 1-18: 21.

### OVERFLOW FROM THE ENDEAVORER.

*Fouke, Ark.*—Entertainment and quilt sale by Ladies' Aid. Proceeds, \$10.00.—Rev. G. H. F. Randolph attended ordination of deacons at Little Prairie.—Rev. A. H. Lewis, Jay Crofoot, Pres. B. C. Davis and Rev. J. H. Hurley have all been with us.—The following pupils from away have entered our school: Arlie Fuller, Elmer Ochs, Orra Saunders, from Gentry; Vida Booty and Cleveland Sweeney, from Little Prairie.  
*Hammond, La.*—Born to Mr. and Mrs. R. J. Mills, a son, Nov. 24.—Rev. A. P. Ashurst has been ill for the last two Sabbaths but is better.

The Scotch have a story of a little lad who was desperately ill, but who, for all his mother's pleading, refused to take his medicine. The mother finally gave up. "Oh, my boy will die, my boy will die!" she sobbed. "He will not take the stuff that would save him." But presently piped up a voice from the bed. "Don't cry, mother," it said. "Father'll be home soon, and he'll make me take it."

Are roses growing near you? Watch a bud. It opens very slowly. God's bright sun and soft rains come to it and it puts forth one leaf after another, until it is the loveliest thing we see.

So it is with your mind, little one. God has put sweet things all about you, and you are opening to them day by day. Try to take in all the sweetness and make it a part of yourself.

## Children's Page.

### KATYDID.

Katy dressed her all in green—  
Katy did, she did;  
Fairest Nature's court had seen—  
Katy did, she did.  
Katy didn't?  
Yes, she did; she did; Katy did.  
Katy had one dear desire—  
Katy did, she did;  
To join the woodland evening choir,  
Katy did, she did.  
Katy didn't?  
Yes, she did, she did; Katy did.  
Singing, Katy never knew,  
Katy did, she did;  
There was one thing she could do,  
Katy did, she did.  
Katy didn't?  
Yes, she did, she did; Katy did.  
Happy heart! they bade her sing—  
Katy did, she did;  
Rhythmic measure with her wing—  
Katy did, she did.  
Katy didn't?  
Yes, she did, she did; Katy did.  
Katy found it such delight—  
Katy did, she did;  
She tireless played till late at night.  
Katy did, she did.  
Katy didn't?  
Yes, she did, she did; Katy did.  
Katy learned, like all earth's throng—  
Katy did, she did;  
Silence follows after song—  
Katy did, she did.  
Katy didn't?  
Yes, she did, she did; Katy did.  
Loving life, and loath to leave—  
Katy did, she did;  
Katy went one autumn eve—  
Katy did, she did.  
Katy didn't?  
Yes, she did, she did; Katy did.  
—Springfield Republican.

### THE BEST AND PRETTIEST MOTHER.

Sammie and Jamsie were near neighbors. One day they began to quarrel as they had never done before.

Sammie had loudly affirmed that his mother was the best and prettiest woman in the village, and Jamsie had as loudly and strongly asserted that his mother was prettier and better than Sammie's mother.

Both became irritated and the quarrel grew so high that the two boys separated, declaring that they would never, never speak to one another again. The silence was maintained between them, though at a great inconvenience, for the boys had before been inseparable. This state of things went on for a whole week, and then Sammie's mother sent him to the mill just at the edge of the nearest town. Sammie felt keenly going off alone when the trip would have been so pleasant with Jamsie for company; but he was too proud and stubborn to own to any wrong in the matter of the quarrel, so lonely and sorrowfully he went at his mother's bidding.

When the errand was done he stood to watch the great old waterwheel, and tarried so long that it grew dark before he expected, and then he started up in fright, for part of the way led through a dark forest of which he had strange fears of ghosts and hobgoblins. When near the dark woods he began to cry, for Sammie was only ten years old, and of a nervous temperament.

Just as his shrinking feet were about to enter the darksome place, he heard footsteps and then

a woman's gentle voice calling his name. Oh, joy, it was Jamsie's mother. She had been to town, and she gathered the little, clammy hand into her own, and together they entered the path. All the way the good and wise woman talked to the little lad and beguiled him thus from his fears. Presently Sammie began to cry and then to sob.

"What ails this little boy?" asked the would-be guardian, tenderly.

"Why—why—I said you wasn't good and pretty like my mamma, and I—I am sorry," and the boy seemed inconsolable.

"Never mind," said the other, "I am not pretty, but I try to be good and kind. Don't cry, for we both look alike in this dark place; it's no matter if we're not pretty."

"But—but—you are beautiful, and I didn't know it before, and so Jamsie is angry with me; oh, dear."

Mrs. Slocum, the kind woman, comforted the boy, and on they went toward home.

When Sammie's home was reached Mrs. Slocum found Jamsie and her other two children eating supper at her neighbor's table, Mrs. Low, Sammie's mother, explaining that she knew their mother was absent and she feared they were lonely and so she had brought them over.

And now Sammie and Jamsie had a genuine make-up, and in their desire to make reparation each insisted that the other's mother was the best and prettiest.—*Lutheran World.*

### A SHOW OF TOYS.

Paris is enjoying its sixth annual exhibition of toys. The show at the Alcazar d'Etre is competitive. There are prizes for the most ingenious exhibitors. It is intended that the wits of the inventors shall be sharpened and that progress shall be made in devices from which children may gather ideas while they play. Automatic and automobile marvels are the features of this year's show. It is not the pleasantest fact that make-believe instruments of war lead all the exhibits for boys. On permanent exhibition at the Musee de Cluny and elsewhere in the French capital are the playthings of kings and aristocrats of old. In Amsterdam are shown great dolls dressed in Dutch costumes of different provinces. In various museums are displayed puppets of wood and clay, animal models, popguns and other toys taken from ancient Egyptian, Greek and Roman Tombs. And everywhere the relics of childhood as past ages have known it are regarded by visitors with tender interest.

### INTELLIGENCE OF THE SHEEP DOG.

In the great pastures of our Western Sierras there are many flocks of sheep, and the sheep-dog is a member of the flock, guides and guards it, and usually changes owners with the sheep, because a strange dog creates trouble in the flock. Mary Austin, author of "The Land of Little Rain," tells the interesting story of the sheep-dog, and his peculiar relations to his flock and his master in the October number of *Harper's Magazine*. The collie of the Western sheep-herders is of no particular breed, though he is apt to be of a Scotch strain, and he might cost five dollars or five hundred, as it happens. In piloting the flock the intelligent dog is guided chiefly by signs from his master's waving arms, and by sight and by scent the dog learns to know every individual among two or three hundred sheep.

Blessed is that man who knows his own distaff and has found his own spindles.—*J. G. Holland.*

### FOLKS, PLACES AND THINGS.

Here is a bunch of stories for the times. It would be wicked to print them anywhere else than in a Christian paper read by Christian people; people outside the church know too many of the kind already. But ministers and church members—these are stories about ministers and church members—should find them "food for thought." This is the first:

A young man, after a couple of years' experience in a business where he dealt almost entirely with preachers and leading church people, summed up what he had learned by saying:

"The thing that I thank God for most of all is that I had a well grounded religious faith before I came into this establishment. If I had had only a nominal notion of Christianity, I should have been an outright scoffing skeptic by this time, just from what I have seen of the inside business dealings of men that are called consecrated Christian leaders in the church. It's a terrible disappointment."

A successful physician whose speech is always bitter against churches, and against the ministry in particular, told this tale:

"It was when the eminent and eloquent Dr. Talkhigh was pastor at the Fine Street church, that I was attending a case of diphtheria in a family near his home. I saw that there was no hope for the child and told the parents death was near. Then they wanted the baby baptized, and I sent a messenger for Dr. Talkhigh.

"After a while from the sickroom window I saw him coming toward the front door. I waited for him, but he didn't come up. I sent to ask the servant why she had not brought the minister upstairs where the baby lay. She answered that the minister had come to the door, found out it was a case of diphtheria, and had gone away, saying he did not think the matter was important enough to justify his exposing himself. It was tremendously important to that father and mother anyhow, for they were almost beside themselves with uncomfirmed grief.

"I saw Dr. Talkhigh a little after that, and demanded to know why he had not answered my summons. 'Oh, I have little children,' he said, 'and I couldn't afford to expose them.' 'Little children,' I roared at him. 'Don't you suppose I have little children at home, and that I love them too? If one of those children of yours took diphtheria, you would expect me to come and stay all night at the bedside and try to save its life, without thinking of my family. But you won't even come for two minutes where at arm's length you can sprinkle water on a dying baby's face and help comfort its parents. You preachers say you believe in God, but you don't really have any faith at all.'

All of which, be it remembered, was said by a scornor. But if the preacher hadn't played the coward, how could the scornor have scorned?

A devout Christian lawyer of very wide experience in the commercial phases of his profession, sat at his desk and said with a mournful note in his voice:

"I am greatly distressed in nearly every case where I have Christian clients. The Christian men who come to have me help them straighten out business tangles, are worse—well, no, I won't say that; they are just as bad as any of my un-Christian clients in wanting me to get for them at law more than is their due. They show just as much vindictiveness in wanting to punish men who have done them wrong. I have to hold on to them with all my might to keep them from doing bitter, unjust things to their enemies.

"If we could only have a revival of Christian consistency—just get Christian people to living in the spirit of love as the Master lived—that would settle the question of bringing outsiders into the church. They would come in all right if the church would be Christian."—*One of the Folks, in The Interior.*

## WOMAN'S BOARD.

Receipts for October.

Brookfield, N. Y., Woman's Missionary Aid: Missionary Society, \$15.00; Tract Society, \$15.00	\$ 30 00
Gentry, Ark., Mrs. Whitney for Calendars	50
Milton, Wis., Calendars sold	5 80
Albion, Wis., Calendars, Mrs. H. C. Van Horn	19 43
Salem, W. Va., Calendars, Mrs. G. H. Trainor	5 00
Adams Centre, N. Y., Ladies' Aid: Missionary, \$12.50; Tract, \$12.50	25 00
Pawcatuck Church, Westerly, R. I., Susie Burdick, \$5.00; Milton College, Clarke's salary, \$5.00; Salem College, \$5.00; Alfred Centennial Fund, \$2.50; Theological School, \$2.50	20 00
Nortonville, Kansas, Sabbath School: Boys' School	30 00
Milton, Wis., Ladies' Benevolent Society: Jennie B. Morton scholarship fund	25 00
Alfred Station, N. Y., Mrs. S. M. Eaton for Calendars	2 60
Yonkers, N. Y., Mrs. C. C. Chipman for Calendars	5 00
Total	\$ 168 33

Mrs. Geo. R. Boss, Treas.

In report of Treasurer for August in Recorder of September 24, credit is given Ladies' of First Verona Church for four (\$4.00) dollars and should read: Mrs. H. West, 50c; Mr. and Mrs. O. H. Perry, \$1.00; Mrs. A. A. Thayer, 25c; Mrs. O. A. Williams, 50c; Mrs. H. E. Davis, 50c; Mrs. A. L. Davis, 25c; Mrs. H. W. Palmiter, 50c; Miss Leila Palmiter, 50c.

## ESQUIMAUX FEAST OF THE DEAD.

The Esquimaux of Saint Michael and the lower Yukon River hold a festival of the dead every year at the end of November or the beginning of December, as well as a greater festival at intervals of several years. At these seasons food, drink and clothes are provided for the returning ghosts in the kashim, or clubhouse, of the village, which is illuminated with oil lamps. Every man or woman who wishes to honor a dead friend sets up a lamp on a stand in front of the place which the deceased used to occupy in the clubhouse. These lamps, filled with seal oil, are kept burning day and night till the festival is over. They are believed to light the shades on their return to their old home and back again to the land of the dead. If anyone fails to light up a lamp in the clubhouse and to keep it burning the shade whom he or she desires to honor could not find its way to the place, and so would miss the feast. On the eve of the festival the nearest male relative goes to the grave and summons the ghost by planting there a small model of a seal spear or of a wooden dish, according as the deceased was a man or a woman. The totems of the dead are marked on these implements.

When all is ready the ghosts gather in the fire pit under the clubhouse, and ascending through the floor at the proper moment, take possession of the bodies of their namesakes, to whom the offerings of food, drink and clothing are made for the benefit of the dead. Thus each shade obtains the supplies he needs in the other world. The dead who have none to make offerings to them are believed to suffer great destitution. Hence the Esquimaux fear to die without leaving behind them some one who will sacrifice to their spirits, and childless people generally adopt children lest their shades be forgotten at the festivals.

When a person has been much disliked his ghost is sometimes purposely ignored, and that is deemed the severest punishment that could be inflicted upon him. After the songs of invitation to the dead have been sung the givers of the feast take a small portion of food from every dish and cast it down as an offering to the shades; then each pours a little water on the floor so that it runs through the cracks. In this way they believe that the spiritual essence of all the food and water is conveyed to the souls.

The remainder of the food is afterward distributed among the people present, who eat of it heartily. Then with songs and dances the feast comes to an end, and the ghosts are dismissed to their own place. Dances form a conspicuous feature of the great festival of the dead, which is held every few years. The dancers dance not only in the clubhouse, but also at the graves, and on the ice if the deceased met their death by drowning.—*Fortnightly Review.*

## ESAU UP TO DATE.

Some men are known only as the sons of their fathers or fathers of their sons. Such was Isaac. He was a peaceful do-nothing, celebrated today in a marriage service for his unique patriarchal distinction as the husband of one wife, and the human hyphen between two strong characters, his father Abraham, and his son Jacob. Neither of his sons shows up well at first. It is hard to tell which was worse. Jacob lived up to his name, "heel-catcher." Esau was hairy outside and coarser inside. He was a sportsman. One day he came in from the hunt hungry. Jacob was cooking soup. The odor of the food smote the hungry nostril of his brother. Listen to their dialogue: "Feed me with the red—this red," said Esau. "Sell me thy birthright," answered the bargain expert. "I'm nearly dead from hunger, what's the use of birthrights?" was the reply. And he swore away his rights. The "red" or *edom*. Therefore he was called Edom. That meal stuck to him all his life, and to his posterity. Three things he sold: his headship of the family, the bulk of the property, and the covenant blessing. What a sorry dicker? One of these lived by his wits. He was the father of pawnbrokers. The other despised his privileges. From such unpromising material God must work out his plan of saving the world. None of us need despair of usefulness, with such biographies before us. One of the brothers knew a good thing when he saw it, but took wrong methods of getting it. The other undervalued the good thing when he had it. One can be reached because he has the sense of values, the other is hopeless, for he discounts the best. By and by God will speak to one, and his ear will be uncovered to hear. The other is deaf.

Esau's sin was the inversion of life's values. His act was an illustration of his sin. Birthrights are pale in the presence of "the red." The writer to the Hebrews (12: 14-17) cautions us against being "profane" like Esau. "Coarse," the word means. Life has its values. They are arranged on a scale in which inherent worth regulates positions. The inversion comes when we make the lower take the place of the higher, the subordinate of the supreme, or enthrone trifles. Man has his inborn birthrights. He is the "image" of God. When he barter that for anything else he is like Esau. There is a great bear market in birthrights. Pottage is near, and we are hungry. Let the high go for the low. "The bird in the hand"—that is the "red." "Two in the bush"—that is the birthright. Some men hypothecate heaven for a gew-gaw.—*The Standard.*

## TRUE NOBILITY.

The following incident appears in one of our exchanges:

"In a certain Missouri town some years ago, two Italian children, a boy and a girl, aged respectively about eight and ten, were singing about the streets. They were neat and attractive in appearance; their manners were gracious; their voices were sweet and clear; and as the crowds were attracted to them, the coins in generous numbers found their way into their treasury. In the same town, sitting in front of a barber shop at the end of an arcade which ran off from the public square, was an old colored man, sawing away on an old fiddle. One leg was gone, his appearance was somewhat repulsive, and he did not attract the crowds nor win the coins like his more gifted and fortunate competitors. One evening the two children came into the arcade to sing, unaware of the presence of the darky. Just as they were about to begin their song they noticed him, and after a whispered consultation, the boy took a coin from his pocket, went and dropped it into the old man's hat, and quietly left the field to him. What a beautiful picture of brotherhood! What a principle of helpfulness and sympathy for this selfish commercial age of ours! What if the world should be run on that basis? Certainly the application of that principle would usher in a new age. The old prophet's picture of universal peace would be fulfilled.

## TRAINING DOG POLICE.

The training of the young Newfoundlanders that M. Lepine periodically adds to his staff is one of the sights of Paris. It takes place in the headquarters of the agents plongeurs, a small building on the quayside, not far from the Cathedral of Notre Dame. Dogs and men enter into the exercise with zest, and there is usually a crowd of onlookers. Only dummy figures are used, but the "rescue" is, nevertheless, a very realistic affair. The big dogs know perfectly well what the exercise means, and they wait with comic enthusiasm until the dummy is thrown into the water and an agent plongeur rushes out on hearing the splash and the outcry of spectators. While the men are busy with lines and life-buoys, the dog plunges into the water, swims to the dummy, watches with rare intelligence for an opportunity to get an advantageous hold, and then it either swims ashore or waits for its master, who brings to the rescue long poles, cork belts and the like. The more experienced dogs, however, will easily effect a rescue from first to last without human assistance, and it is an inspiring sight to watch them looking for a foothold on the slippery sides of the river bank and pulling the heavy dummy into a place of safety.

It takes about four months to train the dogs efficiently. They are also charged with the protection of their masters when attacked by the desperate ruffians who sleep under the arches of the bridge in summer. Thus in Paris also the police dogs are a proved success.—*Century.*

A lighthouse is built on the edge of the sea, where it is threatened by sea and tempest. It would be foolish to build it in the midst of a garden or out on the fruitful prairies. "Christ's witnesses must brave self-denials, that they may hold forth the word of life, where the rocks and wrecks are thickest." Instead of being afraid in a difficult place, think of the need there is for you there, and the honor God has given you to represent Him in the place of danger.

## Business Office

Of course you have read the advertisements on the last two pages, haven't you? If not, do so at once. And take notice especially of the offer of the *Farm and Fireside* free for one year. We make this offer for the sake of getting a great many renewals at once, within the next three or four weeks. If your subscription expires with the end of this year, renew at once and take advantage of this opportunity.

We have had several inquiries for the C. E. Topics and Daily Readings for 1907. These will be printed as usual, but they will not be ready until the end of this month. These topics are prepared by the Young People's Board and printed under their direction. You may send in your orders now if you like, and the Topics will be sent to you as soon as printed.

Sabbath Schools that expect to increase the number of *Helping Hands* wanted for the first quarter of 1907 should notify us at once and not wait till the first of the quarter. We ran short the last quarter of 1906, so be sure to get your order in early if you are likely to want more next year than you have been having.

## YOUNG PEOPLE'S BOARD.

Receipts for October and November, 1906.

Milton Junction, Wis.—Missionary Society, \$2;	
Y. P. Work, \$12.50; Palmberg House, \$11.46	\$ 25 96
Adams Centre, N. Y.—Young People's Work	20 00
Mr. and Mrs. Frank Langworthy, Alfred, N. Y., Palmberg House	5 00
Alfred Station, N. Y.—Missionary Society, \$10.00; Tract Society, \$5.00; Y. P. Work, \$5.00	20 00
Alfred Station, N. Y.—Juniors, Missionary Society	1 00
Berlin, N. Y.—Student Evangelistic	5 00
Chicago, Ill.—Palmberg Salary	15 00
Alfred, N. Y.—Student Evangelistic, \$2.55;	
Y. P. Work, \$4.88	7 43
Dr. A. C. Davis for <i>Endeavorer</i>	20 00

\$ 119 39

EDA R. COON, Treasurer.

## DEATH OF VINCENT WEST.

Vincent West died Nov. 22, 1906, at the home of his nephew, George E. Coon, Barlow, Fla. Mr. West was born in Alfred, N. Y., Aug. 30, 1821. In early life he became a member of the Seventh-day Baptist Church, and remained such till his death. Soon after his marriage to Miss Julia E. Smith, he moved to Wisconsin, and later lived in Minnesota, South Dakota, and Washington. In Sept. 1905, he came with his wife to South Florida to make his home. Mrs. West died a few weeks later. Only one child was born to the couple, now Mrs. Addie Butts, of Dunlap, Washington, but several orphan children found a home under their roof. Mr. West was a man of high character. He was generous and affectionate to his friends, and ever ready to lend a helping hand. His death came very suddenly, a quiet change from life to dreamless sleep. He will be mourned by a large circle of friends in Barlow, as well as several Northern states. J. C. C.

## SLEEPY SONG.

When the snowflakes light on the window bright,  
Do they want to melt away?  
When the glad brooks flow and the flowers grow,  
Do they know that it is May?

When the little wave with its white-cap brave  
Runs along the smooth white sand,  
Then it speaks to me of the restless sea,  
And it tells of a distant land.

When the dream-land star sends its beam so far,  
Sleepy Lady's path to be,  
Then I wonder why she must live so high,  
How she finds her way to me!

When my prayers are said, and I lay my head  
On the pillow soft and white,  
Sleepy Lady sings of the lovely things  
That she shows me every night.

Then she points afar to the brightest star  
That floats in heaven's blue sea,  
And with footsteps light in the quiet night  
Climbs the dream-land stairs with me.

—*Christian Register.*

A lady in Chicago lost a valuable set of diamonds. They were found in an old shoe at the cobbler's shop. Men are often surprised to find noble lives in unexpected surroundings. Jesus has the power to make men priceless and beautiful, in any conditions.

Who finds not Providence all good and wise  
Alike in what it gives and what denies?

—Alex. Pope.

## MARRIAGES.

SNYDER-GASKILL.—On Nov. 21, 1906, at the home of the bride's sister, Mrs. Jacob F. Doty, in New Market, Rev. Henry N. Jordan officiating, Mr. Frank Snyder, of Dunellen, N. J., and Miss Cora M. Gaskill, of New Market, N. J.

GREENE-THOMPSON.—At the residence of the groom's father, John M. Greene, in Independence, N. Y., on Dec. 3, 1906, by Rev. A. G. Crofoot, Albert C. Greene to Lettie J. Thompson, of Hebron, Pa.

HULL-GREENE.—At the home of the bride's parents, Mr. and Mrs. Clarke Witter Greene, in Milton, Wis., Nov. 21, 1906, by Rev. L. A. Platts, D. D., Mr. Richard, Loyal Hull and Miss Rena M. Greene, all of Milton.

FREEBORN-LAWTON.—At the home of the bride's parents, in Milton Junction, Wis., Nov. 14, 1906, by the Rev. Geo. W. Lewis, Clayton D. Freeborn, of Liman, Wis., and Miss Jessie E. Lawton, of Milton Junction, Wis.

## DEATHS.

BURDICK.—Rev. Perie Fitz-Randolph Burdick was born at Bone Creek, Ritchie Co., W. Va., July 10, 1852; and died at her home at New Auburn, Minn., in the early morning of Thanksgiving day, Nov. 29, 1906, passed on to a rich inheritance. C. S. S.

BROOKS.—Leander Brooks was born in Pitcher, Cortland Co., N. Y., Jan. 5, 1828, and died at his home in Alfred, N. Y., Nov. 29, 1906.

He was married three times, the daughter of his first marriage being Armanda Edmister, of Binghamton, N. Y. The widow who survives him was Mrs. Abbie J. Kenyon Brown. Their only child is Mrs. Roger Crandall, of Independence. He was a member of Co. F, 141st Regiment, Pennsylvania Volunteers, Infantry. He was discharged with the rank of Corporal, May 28, 1865, after having served in twenty battles. Mr. Brooks was a good man, having experienced religion at the age of eighteen and joined the M. E. Church at Taylor,

N. Y., near his birthplace. Throughout life he was a strong advocate of temperance and it is believed that his correct habits were responsible for his rounding out almost four score years of active service. Funeral services at Alfred and North Norwich, N. Y. L. C. R.

STOODLEY.—In Adams Centre, N. Y., Oct. 22, 1906,

Mrs. Frances Stoodley, in the 60th year of her age. Mrs. Stoodley was the daughter of Welcome and Mary Clarke and was born at Henderson, N. Y., April 27, 1847. Feb. 14, 1866, she was united in marriage with Amos Stoodley, who survives her. To them was born one child, Clarke, who is still living. Oct. 14, 1872, she professed faith in the Saviour and was baptized in the fellowship of the Seventh-day Baptist Church of Adams Centre, N. Y., of which she continued a most worthy member till called home. She was a very devoted woman and highly esteemed by all who knew her and will be sadly missed, not only in the desolate home she has left behind, but also in the neighborhood and in the church where her presence was ever an inspiration to the people and especially to her pastor. For several years she had been a great sufferer, patient and trustful, and during these years of pain and suffering she was ripening in Christian graces and was fully prepared to meet her Saviour whom she loved and trusted. Funeral services were conducted at her late home, by Pastor Socwell, and were attended by a large concourse of people who loved her and mourned the loss they had sustained in her death. Her cousin, S. W. Maxson, of Alfred, and his son, Holly, of Utica, were present at the memorial services. Her bereaved husband and son have the sympathy of the entire community. E. H. S.

## Special Notices.

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

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

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

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South. The Sabbath-school meets at 10:45 A. M. Preaching service at 11:30 A. M. A cordial welcome is extended to all visitors.

## A Good Farm Paper Free

A Special Offer for  
Thirty Days Only

Most of our subscriptions expire at the end of the year. We want these all renewed promptly, and to secure this we make the following offer:

**We will send the Farm and Fireside free for one year to each Recorder subscriber paying one year in advance of Dec. 31, 1906**

This offer is for the next thirty days only, and expires Jan. 15. No renewals received after that date will be entitled to the Farm and Fireside free. Send in your renewal at once and take advantage of this liberal offer. Be sure to ask for the Farm and Fireside when sending your renewal, as we will not send it unless you ask for it. You will receive a sample copy of the Farm and Fireside in a few days, if you have not already done so. Look it over carefully, then send us your renewal and ask for this valuable farm paper.

## 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. 22. Jesus Ascends Into Heaven..... Luke 24: 36-53  
Dec. 29. Review.

### LESSON XII.—JESUS ASCENDS INTO HEAVEN.

LESSON TEXT.—Luke 24: 36-53.

For Sabbath-day Dec. 22, 1906.

*Golden Text.*—"While he blessed them he was parted from them and was received up into heaven." Luke 24: 51.

#### INTRODUCTION.

From a reading of the last chapter of the Gospel according to Luke without comparison with the other accounts we might suppose that all the appearances of our Lord to his disciples were on the day that he arose from the dead, and that his ascension in their sight occurred the same evening. But the Book of Acts is evidently from the same author, and in that we have the explicit statement that he was seen during the space of forty days.

The ascension marks the change of the former relationship of Jesus with his disciples and the beginning of a new relationship. In the introduction to the Book of Acts the Gospel is spoken of as the record of all that Jesus began to do, and we are to infer that the Acts is a record of what he went on to do. The Ascension appropriately forms the subject of the last paragraph of Luke's Gospel, and also of the first paragraph of the Acts.

This lesson among others helps us to get a view of the divine Messiah. We are to realize that Jesus was truly human, but we should not allow ourselves to forget that he is also truly divine.

*TIME.*—On the resurrection day and forty days thereafter.

*PLACE.*—In the upper room in Jerusalem, and upon the Mount of Olives.

*PERSONS.*—Jesus and his disciples (including some beside the Eleven.)

#### OUTLINE:

1. Jesus Manifests Himself to His Disciples. v. 36-43.
2. Jesus Gives His Disciples Parting Instruction. v. 44-49.
3. Jesus Ascends Into Heaven. v. 50-53.

#### NOTES.

36. *And as they spake these things.* The two disciples who walked to Emmaus were telling of the wonderful appearance of Jesus to them as they walked by the way, and how they did not know him till he sat down to eat with them, and the other disciples were telling of an appearance to Peter concerning which we have no knowledge further than a mere allusion. *He himself stood in the midst of them.* No one saw him enter; but he was there. John tells us that doors were fastened for fear of the Jews.

37. *Suppose that they beheld a spirit.* They recognized Jesus at once, but they thought that what they saw was a disembodied spirit, and were naturally afraid.

38. *Wherefore do questionings arise in your heart?* Since Jesus had so often spoken to them of the resurrection, they ought now to accept without fear the evidence before their eyes.

39. *See my hands and my feet.* He invites them to examine his body to see that he was real flesh and bones and not mere appearance. Very likely the meaning is also that they should take notice of the print of the nails as in John's Gospel. This verse presents presumptive evidence that his feet as well as his hands were nailed to the cross.

41. *And while they still disbelieved for joy.* It was too good to believe. Compare the fact that they were sleeping for sorrow. Chap. 22: 45. *Have ye here anything to eat?* Much better than "any meat" of King James' Version. *Meat* was used in the sense of food in 1611.

42. *A piece of a broiled fish.* The Revised Versions omit "and a honeycomb" because of the lack of manuscript authority.

43. *And ate before them.* Thus adding another testimony to his corporal reality. No one now could think that he saw a spirit.

44. *And he said unto them.* We must allow an in-

terval of forty days somewhere in our lesson. Some think between v. 43 and 44, others still after v. 44, others just before v. 49, and others just after that verse. A probable view is that all of the paragraph v. 44-49 is a condensed summary of what Jesus said on various occasions during the forty days. *These are my words.* Thus does Jesus refer to his former teachings concerning himself which the disciples had not understood, and which they now see fulfilled in his prophets, and the Psalms. Note that the proposition in death and resurrection. *In the law of Moses, and the law is not repeated.* The three divisions of Holy Scripture are regarded as one source from which the Messianic prophecies are cited. The Jews to this day divide the Bible into three sections: (1) the law—the Pentateuch, (2) the prophets—including not only all the prophetic books except Daniel, but also most of the historical books, and (3) the writings. The Book of Psalms was the chief book of the writings. Perhaps by naming this book Jesus meant to include the rest of this class. He certainly alluded frequently to the Messianic prophecy in Daniel.

45. *Then opened he their mind.* He expounded to them the meaning of the Messianic prophecies. Their present experience enabled them to understand what they could not comprehend before. Compare the teaching to the two on the way to Emmaus.

46. *That the Christ should suffer, etc.* The particular phase of Messianic prophecy that he emphasized was the suffering, death, and resurrection of the Messiah.

47. *And that repentance and remission of sins should be preached in his name.* This is a part of the inference to be derived from Messianic prophecy. The blessing of remission of sin comes through the Messiah. Repentance is needed in order that one may apprehend this blessing. Compare Zech. 13: 1; Acts 2: 38 and other passages. Instead of "and" we should read "unto" before "remission." *Unto all the nations.* The universal application of the Gospel is here very clearly stated. *Beginning at Jerusalem.* Jerusalem is still to have the first opportunity to accept this Gospel in spite of the fact that the Jewish nation had rejected the Messiah himself. From Jerusalem the blessing is to go out to the world.

48. *Ye are witnesses.* Not witnesses who merely observe, but those who tell. The central duty of Christians is to testify of Christ.

49. *I send forth the promise of my Father.* The "I" is emphatic, and is in contrast with the "ye" at the beginning of the preceding verse. Jesus has told of their part and now speaks of his own. For the promise compare John 14: 16, 26; 15: 26 and other passages. It was evidently to be fulfilled soon, and they were to defer their work for the present, waiting for the power from heaven.

50. *Over against Bethany.* We are to understand that the ascension was from the Mount of Olives at a spot opposite Bethany.

51. *He parted from them.* The context shows that the reference is to the final parting.

52. *Returned to Jerusalem with great joy.* What a great contrast with their former sorrow! Now they believed his promise, and trusted that he should ever be with them, although separated from their sight.

53. *Were continually in the temple.* They were every day worshiping God in the temple, waiting with joy for their promise. They were doubtless in the temple at other hours besides the times for regular public worship. This statement is not to be taken to imply that they did not also meet with one another elsewhere.

#### TITHING.

FRANK RAE.

*Read at the Semi-annual Meeting of the Minnesota Churches, New Auburn, Minn.*

The lawful and systematic study of God's plan as relating to any principle of conduct laid down for his people generally produces a revelation not only interesting, but often startling in its clearness to the really interested truth-seeker.

To say that God's word is a jumble of truths difficult to understand and its teachings far beyond the perception of the ordinary student is to assert our ignorance of the word or a conceited construction thereof intending to mislead; and to assert that the Creator is working and has forever been doing so without definite plans and definite determinations is to charge folly to the Omnipotent. God says in Isa. 55: 11: "So shall

my word be that goeth forth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Neither is it reasonable to expect that he will withhold from his creatures any part of his plans that mean so much in the accomplishment of his great purpose.

No sooner had man fallen than there was devised a plan for his reinstatement into favor with his Creator; and no sooner was this plan devised than God hastened to make known unto Adam the conditions for his restoration. Simple as were its operations as first revealed, it contained every element necessary to its full development and operation: "The seed of the woman shall bruise the serpent's head," included every detail of that wonderful and yet simple plan which God and Christ intended for man's final redemption. Abel's offerings of the firstlings of his flock were but the simpler workings of the great plan gradually developed until it reaches the mighty offering of its antitype upon the bald summit of Golgotha.

As mankind increased upon the earth God revealed more and more the workings of his plan. The family had its head who officiated as its mediator with God, and in time developed into a priestly office.

Brief as is the history we are not left ignorant of its workings, sufficient to understand that God's plan was systematically working and that his chosen and faithful followers were advised of its principles.

That God had a system of perpetuating his truth before this system was written by Moses is as evident as that his law of Ten Commandments was in force and understood by his people from Adam to Sinai, when Moses demanded of Pharaoh that the children of Israel be allowed to go three days' journey into the wilderness to sacrifice to their God, he reveals to us a peculiar system of worship and God service as plainly as if he had written a dozen chapters concerning it. And in its establishment as a national system by law given on Sinai he only confirms what was intended and previously taught by Jehovah.

The question here arises: Did God establish this great system of worship and faith without providing for its support? Did he set aside one entire tribe of the twelve to minister to his great work and then leave them entirely dependent upon the charity and caprice of what he afterwards denounced as a stiff-necked and rebellious nation for their support? No. And in his plan is revealed a wisdom which man has to this day been unable to appreciate.

In revealing his plan God is careful to inform his people that the demands are reasonable and that he is asking nothing but the return of a small part of what is his own. "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the fields are mine." Ps. 50: 10, 11. "If I were hungry I would not tell thee: for the world is mine and the fullness thereof." v. 12. In Haggai 2: 8, he says: "The silver is mine and the gold is mine; saith the Lord of Hosts."

When I ask of your abundance you are to remember: "That the Lord thy God giveth thee power to get wealth." Deut. 8: 18.

Let us bear in mind that in giving the children of Israel his written law for the support of his temple service he revealed no unfamiliar plan. They already knew its principles and had no reason to complain of added burdens.

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As we have already seen, it all belongs to God and he now not only asks but demands one-tenth and he now not only asks but demands one-tenth of what is his own. God says: "And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them, I am thy part and thine inheritance among the children of Israel."

"And behold I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve."

Until the children of Israel had carefully given this tenth they had given nothing unto God. Certain offerings beyond this were required and were called free-will offerings and were evidence of liberality and generosity. Still other offerings were required, but in every case were made for the benefit of the individual, peculiar to his spiritual condition or his personal sins.

But says one: Hold! The day of the Israelite is past; the sons of Aaron are gone, the tribe of Levi is no more, and with them the temple worship with its bulls and goats, and hence its tithes and offerings.

Let us see about the sweeping destruction of this great and magnificent system, carried on by direct command of God, under curtains of most resplendent beauty, within walls overlaid with the pure gold of Ophir, and from between whose cherubim shone the glory of the immediate presence of the great Jehovah. Did this system and this service represent anything? "And see," said God to Moses, "that thou make it in all things after the pattern shown thee in the mount." What wonderful pattern had Moses seen while alone with God?

God had for the time drawn aside the curtain and permitted Moses to gaze upon that gold-crowned structure, the center of God's great worshipping creation: the Temple in heaven.

Moses' tabernacle would be but a miniature of the great original structure, the Israelite worship but a shadow, and the Aaron priesthood but a type of the resplendent worship, the consummate administration in the heavenly and of Christ its great high priest. The Levitical priesthood being typical must end, and Paul tells us did end when it met its antitype at the cross. Eph. 2: 14. "Blotting out the handwriting of ordinances that was against us, and took it out of the way, nailing it to his cross."

At the moment of Christ's death the great curtain of the temple dividing between God and man was miraculously rent from top to bottom

(Mark 15: 38), signifying that its service was ended.

In the transition from the type to the antitype, from the shadow to the real, did God change his plan of support for those who devote their lives to his service? Are the silver and the gold and the cattle upon a thousand hills any the less his in this dispensation than in the past?

Christ says in Matt. 25: 14, etc.: "For the kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods."

How early in the history of the world do we read of tithe paying? Read Heb. 7: 1-2: "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him; to whom also Abraham gave a tenth part of all" (Gen. 14: 18), and Jacob's vow, Gen. 28: 22: "And of all that thou shalt give me I will surely give a tenth unto thee." Tithes were collected under the Melchisedec priesthood. Is that order of priesthood now in existence? Heb. 6: 20 says: "Whither the forerunner is for us entered in, even Jesus made a high priest forever after the order of Melchisedec." Abraham paid tithes under the Melchisedec priesthood; Christ, our high priest, is of the same order. "And if ye be Christ's, then are ye Abraham's seed." Gal. 3: 29. And Christ says in John 8: 39: "If ye were Abraham's children ye would do the works of Abraham."

Christ sets his approval of this system in Matt. 23: 23: "Ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done and not to leave the other undone."

Paul in writing to the Corinthians says, concerning those who ministered in the temple of the old dispensation: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?" 1 Cor. 9: 13, and from this fact argue concerning this dispensation: "Even so (in like manner) hath the Lord ordained that they which preach the gospel should live of the gospel." v. 14.

In the old dispensation only the Levites were allowed to minister at the altar (Num. 16: 40), and their living was the tithes of the land (Num. 18: 21). The tenth of the herds, and of the increase of the field God claims as his own (Lev. 27: 30-32), and the Saviour commands: "Render therefore unto Caesar the things which are Caesar's; and unto God the things which are God's." Matt. 22: 21.

In the eleventh chapter of Romans Paul confirms that the true followers of Christ, both Jews and Gentiles constitute the true Israel of God, and in 1 Cor. 9: 11, speaks of them as responsible for the support of the ministry. Says he: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

This doctrine he enforces as a duty upon the Gentiles: "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Rom. 15: 27. In the third chapter of Malachi the Lord, speaking by the mouth of his prophet to the very children of this dispensation, says that to withhold from God that which belongs to him is robbery. v. 8 reads: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

"Ye are cursed with a curse." Then follows God's challenge to his people: "Bring ye all the tithes . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Does this evidence need a summing up? Well: The silver and the gold are mine; the cattle upon a thousand hills and all the beasts of the forest are mine. The earth is mine and the fullness thereof, and in Lev. 25: 23: "For the land is mine, for ye are strangers and sojourners with me." "If ye know these things, happy are ye if ye do them." John 13: 17: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."  
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THE SABBATH RECORDER

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WHOLE No. 3,225.

The readers of the RECORDER are already aware that, upon invitation, the editor took part in the discussion of the following resolution at the meeting of the National Reform Association in Beaver Falls, Pa., on the evening of Dec. 4, 1906: "Resolved, That the Constitution of the United States should be so amended as to embody the principles of National Christianity." Affirm, Rev. R. C. Wyle, D. D., Wilkingsburg, Pa.; Deny, Rev. A. H. Lewis, D. D., Plainfield, N. J. The Daily Tribune of Beaver Falls made an excellent report of the discussion, which we reproduce on page 810. The Tribune of Dec. 5 also contained an editorial with reference to the discussion, which we reproduce in this connection that our readers may see the discussion from the standpoint of that paper:

"The discussion of the proposition 'That the Constitution of the United States should be so amended as to embody the principles of national Christianity,' in the Presbyterian Church last evening, was interesting in the extreme, and those who failed to hear it missed a treat of mental ability and chaste language from the mouths of men undoubtedly ripe in learning and experience.

"The affirmative side of the proposition was discussed by Rev. R. C. Wylie, of Wilkingsburg, Pa., one of the leading men in the Reformed Presbyterian denomination. The negative side was taken by Rev. A. H. Lewis, of Plainfield, N. J., an editor of note in the denomination known as the Seventh-day Baptists.

"On the whole there seemed to be but trifling difference in the beliefs and the desires of the two men. Rev. Wylie asserted that Christ as the Son of God should not only reign in the hearts of men, but that the principles announced in His teachings should be embraced and govern in the written law or constitution of the country, and thus, if we interpret him aright, where the King Christ fails to reign sufficiently powerful in the hearts of the people to enable them to do aright, the law of the land could be invoked to compel them to do aright; or in other words attempt to do that which Christ's spirit or teachings fail to accomplish. He referred particularly to customs of divorce, Sunday desecration, intemperance, and a number of other customs which, sad to say, many of the people of the nation in following do seem to have blindly or recklessly strayed into the tangle brush and into boggy paths of social life in their hunt for pleasure, gain and lust. Dr. Wylie declared that the amending of the Constitution as proposed would be a safeguard against the nation and its people drifting into secular wrong.

"Dr. Lewis, on the other hand, after stating that he longed for the day when Christ's spirit would rule in the hearts of all men, took the ground that the time was not yet ripe for such a movement as proposed. Until the spirit of Christ permeated the hearts of the people and reached to the hearts of the legislative and executive branches of the government, amendments would, too often, remain dead letters and inactive if not formulated and interpreted so as to act against the very reforms and growths and spiritual achievements desired. It would not be safe to place the construction of moral or spiritual direction in the hands of many of the present day legislators.

"In the opinion of the writer, and he is concurred in to considerable extent by the speaker on the negative

side of the discussion, moral or spiritual character cannot be legislated into a person or a people. The right conception and breadth of vision along this line must come from on high through the people themselves. If a man or men do not care to be or wish to be imbued with a moral or a Christian spirit, no law in the land that has been or is to come will make men act right from a religious or moral standpoint. Law may hold men in check, but let the dire occasion come and sometimes even law, secular or moral, fails to control. This is evidenced almost daily by the great hordes, surrounded by laws restricting evils, yet who are rushing madly down the hill to hell.

"The matter of right and right doing, the Christian life, must proceed out of the heart of the individual. Collectively it may become the national life, but it first must emanate from the individual. Law is force and may subdue or check, but it cannot make or originate or promulgate true Christian life, whether individual or national. Men must be thoroughly imbued with the necessity of Christian character before they will band themselves together in effort strong enough to bring about the amendments proposed. This cannot be done by the amending of the constitution or the passage of laws, but rather by the continual and persistent instilling of the beauties of Christian living into the hearts of men. When this has been accomplished by the united efforts of Christian forces the amendments to secular laws or codes will not be necessary, as all men with one accord will live one to another and for the glory of God and Christian life."

THE program of the meeting of the National Reform Association, aside from the discussion, included several important questions. The theme of the opening service was "The Need of the Holy Spirit's Power in All Reform Work." Zach. 4: 6. "Then he answered and spake unto me saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Rev. J. W. Darby conducted the service and spoke ably concerning the theme. What he said seemed to us to undermine the fundamental principles of the National Reform Association in favor of national legislation as a means of religious reform. The next theme considered was, "By What Means Can the Pennsylvania Sabbath Law Be Best Enforced?" by Attorney Frank E. Reader. Mr. Reader said that the Sunday law of Pennsylvania is unambiguous, that the methods of enforcing it are simple, that the law is reasonable and elastic, that it accords with common sense, that it has always been upheld by the courts of Pennsylvania, that it is not a Puritanical "blue law," and that there are no good reasons why the law should not be efficiently and wisely enforced. Nevertheless, Mr. Reader declared that the apathy of the people of Pennsylvania, including Christians who claim to believe that Sunday is the Sabbath and that the law is a good and desirable one, is so great that the law cannot be enforced in any efficient or general manner. Like all other laws, he said, "there must be a

wholesome and strong public opinion in favor of it in order to secure its enforcement." Mr. Reader did not attempt to suggest a remedy for this situation, but only urged that the law must remain inoperative until there is a more wholesome and efficient public opinion in favor of it. He urged that our English civilization rests largely upon the "Sabbath and the home," and that the enforcement of the Sunday law of Pennsylvania, and similar laws, is one of the best educational agencies for creating right public opinion and securing wholesome results. The views presented by Mr. Reader were evidently the result of a thorough and careful study of the situation. As such, they gave double emphasis to the fact that even in central Pennsylvania, home of the National Reform Association, and place most favorable for the execution of the Sunday law, the apathy of its friends not only makes the law inoperative, at the present time, but gives little hope for its enforcement in the future, unless the apathy of the friends of the law can be overcome by some means not yet discovered.

REV. GEORGE ROBINSON, D. D., of "Marriage and Allegheny, Pa., presented an able paper upon, "Marriage and Divorce," including statistics and facts of value. We cannot summarize the figures, but call attention to the general fact that the number of divorces in proportion to the number of marriages is increasing in the United States, year by year, to an alarming extent. Whatever the causes may be, and many were pointed out, prominent among those is the weakness and varying character of divorce laws in the United States. For example, there are forty-two grounds on which divorce may be secured, and a large number of these grounds are trifling and unworthy of consideration. The result is moral weakness and great social immorality, in the name of marriage and divorce. The recommendations of President Roosevelt in his late message to Congress will undoubtedly meet with favor on the part of the National Reform Association. The primary trouble lies in the unfitness of so many people to enter the marriage relation, and the low moral and social standards which prevail among both parents and children when marriage is considered. Instruction, pertinent instruction, before marriage is quite as important as legislation that is applicable after marriage. The pulpit, the school room and the home are prime factors in the divorce question.

There is always room for a man of force, and he makes room for many.—Emerson.

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