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THE SABBATH RECORDER

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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 annunciated 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.

Dr. T. P. STEVENSON, of Philadelphia, who has been prominent in National Reform circles for many years, and is an able student of the questions involved in that movement, spoke upon "The March of the Nations Toward the Kingdom of Christ." A summary of his remarks which appeared in the *Daily Tribune* of Beaver Falls is reproduced in this connection. Among other things he said:

"Christian citizens are increasing in all lands. At the end of the first century after Christ, there were 5,000,000 Christians. At the end of the second, through persecution, only 2,000,000. At the end of the third, 5,000,000. At the end of the tenth, 50,000,000. In the United States the progress has been marked. Immigration has made the task harder. The church today is responding to the assaults of liberalism. More than a million Christian converts are found in foreign fields; more than 50,000 in Japan alone. The nominally Christian nations are gaining in all the elements of strength and influence. At the beginning of the nineteenth century the Christian nations governed about 341,000,000 of the people. The non-Christian nations governed 613,000,000. Today the Christian nations govern 891,000,000; and 608,000,000 under the non-Christian governments. Remember, England has grown much. The Christian nations have grown in control of the area of the world from 7 per cent. to over 80 per cent. The nominally Christian nations are becoming more Christian in their governments. Christian ideas are influencing more their policies. The world's peace movement has arisen within the last hundred years."

Dr. Stevenson's remarks, like Mr. Darby's already referred to, seemed to the writer to show that the progress of Christianity in the world without resorting to such a nationalizing of Christianity as the National Reform Association asks for, justifies the position which the editor of the RECORDER took in the debate, that the purpose of Christ concerning the progress of his kingdom is that the individual lives of men in whose hearts the kingdom has been established, furnish the great and efficient method by which the nations of the world are to become the nations of Jehovah and of His Christ.

THE editor of the RECORDER was compelled to leave Beaver Falls before the entire program had been presented. On the second day of the convention, "Christian Amendment and the Liquor Traffic," by Rev. Dr. Anderson, of Rochester, Pa.; "How Can We Best Deal with the Problem of Polygamy," by Rev. C. F. Swift, of Beaver Falls; "The Relation of the National Reform Movement to Evangelism," by R. M. Downie; "The Quickening of Public Conscience," by Dr. Wishart, and "Spiritual Results from this Movement," by Dr. David McAllister, of Pittsburg, were the prominent themes upon the program. The annual business meeting of the Association was held on the morning of Dec. 5. Should important features of these points in the program come to hand through the *Christian Statesman* or other sources, we shall gladly call the attention of our readers to them. The National Reform Association was organized about forty years ago. "It is an organization of Christian citizens from nearly all the Evangelical churches who believe in bringing the Christian principles of civil government to bear upon the life of the nation. Its fundamental principles are that God is the ultimate source of authority in government, that Jesus Christ is the King of Nations as truly as of individual men, and that His moral laws, so far as they apply in the sphere of national life, are of supreme authority there and should be obeyed. The Association labors to maintain existing Christian features in the

American government and to bring about reforms which these principles require. It seeks the expulsion of Mr. Smoot from the Senate of the United States, and a Constitutional amendment to suppress polygamy. It seeks to bring our conflicting laws on marriage and divorce into harmony with the law of Christ. It stands for the Bible and moral training, based on the fundamental truths of Christianity, in our public schools. It is the inveterate foe of the liquor traffic. It labors to maintain our Sabbath laws."

As our readers well know, the SABBATH RECORDER is in hearty sympathy with the purposes of the National Reform Association, so far as personal and national righteousness are concerned, and we join in the promotion of all great moral and political reforms. In its avowed purpose to seek these ends through a Christian amendment to the Constitution of the United States, and in its purpose to secure what is called "Sabbath Reform" through civil law, we part company with that Association. Comparing the utterances made at the late convention at Beaver Falls with the position of those who represented the Association at its inception, forty years ago, it is apparent that a change of opinion, slowly but surely, is taking place in the ranks of National Reformers. The most prominent feature of that change is a recognition of the fact that Christianity is steadily making its way according to the principles laid down by its founder, and that history is emphasizing the fact that such reforms cannot be secured by civil legislation; and only by a wholesome Christian spirit in the hearts of men, through the indwelling and guidance of the Holy Spirit. If we interpret the history of the National Reform Association in the United States correctly, it has gradually given up the State-Church idea with which it began, and is coming to recognize the truth that reform cannot be successfully secured by civil legislation, and that the underlying influences which make reforms successful must come from the hearts of men in whose lives Christianity is the one dominant and controlling influence. If this interpretation of the history of the movement be correct—and it accords with the history of all similar movements during the past centuries—the National Reform movement will gradually but inevitably give up the idea that civil legislation or constitutional amendments can be relied upon as important or efficient in securing these moral and religious reforms which all devout Christians ought to seek. The final decision must be made by history, rather than by debate.

SUNSHINE was not abundant in Western Pennsylvania during the early days of December, 1906. It was a sort of "frozen shine" when it came. The morning of the fifth day of this last month of the decrepit Old Year was less frozen than some of its predecessors had been, but it was damply chilling—perhaps "damply" will not stand the test of alert criticism, but you understand what it means; the purpose of words is to impart thought—and a shiver if need be—and prophetic of a storm. The writer reached Pittsburg at mid-forenoon, too late for a morning train homeward, but early enough to learn that the next desirable one "starts for New York at six-thirty p. m." Schedules are not made for individuals, either by time-table makers or historic events. One course is always open at such times: buy your ticket, wait, and murmur not. The hotel where this is being written is on the bank of the Monongahela River, a few rods

above where it unites with the Alleghany to form the Ohio. The bank is steep and paved with cobblestones. A street runs along the edge of the bank and at the present stage it is at least seventy-five feet from the street to the water's edge, where flat-bottomed river "packets" lie, loading and unloading. Some are "stern-wheelers," some "side-wheelers." They are slightly built above the water line, broad as to deck room for freight and poorly arranged for passengers. Whisky in barrels, and jugs made of coarse clay, are prominent items in the freight that is being put on board the first one we investigated. This combination means fights and funerals in the West Virginia mines, up the river. Such boats go up as far as Morgantown. "Slack-water navigation" is secured to that point, one hundred and twenty-five miles above Pittsburg, by means of numerous dams, a sort of primitive "lock" system. The rivers of this section are very emotional. Just now, five feet of water in the channel is the usual depth, but as most of the packets draw less than five feet, business goes on. Extreme high water mark is thirty feet above the present stage. Danger and destruction accompany the emotional moods of the Monongahela. People are not unlike the Monongahela, and those are fortunate whose banks are so well protected that when the water subsides the barriers are not washed away. New York tunnels paths under her rivers, Pittsburg paves and dams hers. Dam is a Dutch word, not a profane one.

The rain drove the writer indoors before noon. It is raining yet, 4 p. m. It washes the air a little, but when the rain has done its best the air is not fit for breathing; it is excellent for mud-making. Twenty-five electric bulbs have been burning in this room since noon to enlighten the atmosphere so that men may see to read and write. Coal dust, coal smoke, fog, rain, black faces and blacker hands are on every side—go wash. But life goes on with little or no interruption. Most of the people are umbrellaless. The horses are protected from the rain better than their drivers are in many cases, but the river needs a bath, and plenty of sapolio.

Pittsburg is a steel-clad city. Carnegie is a sort of synonym for Pittsburg. The world has reason to rejoice in the transformation of Carnegie's steel into literature. Trace it. Iron ore from Lake Superior, from Wisconsin, from Pennsylvania, from untold places; ore from the deep, dark places of the earth. Coal, iron's younger brother, from the other deep, dark places of the earth, both torn out from the darkness by brawny arms of patient workers; unlettered, uncultured; human animals. Ore and coal brought to the fire, melting and purifying, fire, fires of Gehenna. First product, pig iron; second product, Bessemer steel; third product, Carnegie's millions; fourth product, libraries; fifth product, pensioned teachers; more books written; more libraries; thousands on thousands of readers, without money and without price; better educated generations of men. Miracles? You may say so. Smoke on, ye furnaces, only learn how to burn up your smoke for sake of economy—and the lungs of humanity.

The rain comes faster and the darkness is blacker. The chimney pipes of that packet which lies in line of my vision belch smoke like a young Vesuvius. Her hoarse whistle screams as though the engineer was trying to frighten the black air into whiteness. There she goes, slowly up the stream, out of sight quickly in the

gathering gloom, with a load of bread and whisky for the men who are digging coal and iron for Carnegie libraries. Good night.

'Higher Life'

ALL earnest souls desire to gain a higher spiritual life. However much everyday duties and experiences may infringe on this desire, we are always conscious of the necessity of growing in righteousness. The more keenly conscious one becomes of his failing to rise as he ought, the more clearly does he realize that he must gain higher ground or suffer permanent loss. As we grow in grace we appreciate more and more the need of holiness and of becoming like Christ. Specific rules may aid in such attainments, but no formula of faith, no set of rules for conduct can insure actual growth. Those who depend much upon formal statements of creed concerning holiness or upon certain types of experience are in danger of assuming and asserting that higher life can be attained in no other way. We hear men say: "The gift of the Holy Spirit is a kingly gift, which was not promised until Jesus as King ascended to his place in heaven; and those who fail to believe in his absolute kingship cannot receive the gift of the Holy Ghost." Another man says: "Higher life is attained only through a second blessing." By this he means a certain form of emotional experience which usually results in the theory that all law is done away when higher life is attained, and that henceforth each man's inner experience is the highest standard of action. The oldest and most widely spread theory concerning higher life, among Protestants, is the Quaker creed concerning the "Inner Light." Judged by its fruits in the lives of men, that creed takes a high place. "Complete sanctification and sinlessness" is another form in which men formulate their conception of higher life. In too many instances this is closely related to self-righteousness. In nearly all credal statements concerning higher life, which are common at the present time, there is more or less condemnation of those who have not attained that life according to the standards set by enthusiastic devotees. This must be set down as the weakness of humanity and to that common tendency which condemns as wrong all ideas and experiences not in accord with our own. These varying forms of expression add culminative evidence of the necessity and the desire for growth in spiritual things, and for higher living. While extreme forms of expression and especially the condemning of others sometimes reacts unfavorably, we believe that thoughtful Christians everywhere are gaining higher and better conceptions of life and those deeper experiences which are among the highest privileges of the Christian. This is by no means a new feature of religious life. Much less is the gift of the Holy Spirit something that can be determined chronologically, as though it began at a given time or had not existed before a given time. While a given form of spiritual experience among early Christians was specially marked at the Day of Pentecost, the Divine Presence—now spoken of as "the reign of the Holy Spirit"—was as much a fact before Pentecost as it has been since. The consciousness of that Divine Presence was the central feature of all Old Testament religion. That consciousness also appears in many forms of Pagan religions. It is the central element in those great systems of Asia in which salvation is conceived to be the loss of individual identity by the return of indi-

vidualized life into the great divine "All-life," by which men rest in the eternal calm of *Nirvana*. All this is said to impress you with the idea that the core of religion is high spiritual living, present and eternal communion with God, freedom from the stain and unrest of sin; life with God and in God. These higher spiritual experiences are attained in countless ways. Divine love adjusts itself to our needs. The one great truth we seek to impress upon you is the necessity and the glory of rising continually and daily into higher spiritual living and stronger faith. Whatever helps you to attain this should be sought unceasingly. Misfortune and suffering, the consciousness of sin and the need of cleansing are primary elements in helping us into higher spiritual life. First of all, we must believe that such possibilities are close to us, that they are not special gifts for the favored few, but that the possibility of such attainments is open to everyone. Men have needed this truth in all ages, but surely in this restless age with the wear and tear to which our lives are subjected, a keener conscience of the need of higher living and of the comparative ease with which it may be attained, is among the greatest of blessings. Believe then that for you, whatever your surroundings, this higher life is not only attainable but that it will come to you and you will rise into it in proportion as you are willing and anxious to obey all truth which you now know, seeking continually to know more of truth and duty that you may attain more in high spiritual living.

HOW PREACHERS ARE DEVELOPED.

(The absence of the editor in the West has delayed the publication of replies from pastors. These are again taken up in the order in which they were received. It will be noticed that the second in this list is from Rev. Perie R. Burdick, whose obituary notice appeared in the RECORDER of last week. In her case the words become true that "being dead she yet speaketh.")

"DEAR BROTHER:

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

1. Do you think that you inherited from your parents, or from other ancestors, a definite tendency to enter the ministry?
2. Under the influence of what church or churches did you determine to enter the ministry?
3. Were you first licensed to preach, if so, how long before you were ordained?
4. How far had you advanced in school work when you were ordained? What work have you done in school or seminary since your ordination?
5. Speaking in general, what was the strongest influence that brought you into the ministry?
6. What is the present state of the church under the influence of which you were first led toward the ministry?
7. Please add any other items not called for by the foregoing questions that will throw light on the causes and influences that have brought you into the place you now occupy."

Rev. George W. Lewis, Milton Junction, Wis., writes:

"I presume that I did inherit a tendency toward the ministry as my father and my uncle, Charles M. Lewis, were ministers. I made a definite decision to enter the ministry while under the influence of the Dodge Centre and Alfred Churches. I do not now recall exact dates, but I remember that I was licensed two or three years before I was ordained. I had completed my college course and taken a full course in theology before I was ordained. I have had no opportunity to take a special course of study since my ordination. Besides the influence of Christian home, the Sabbath

School and the public services of the church, I presume that the demand for advocates of the Bible Sabbath was one of the strongest influences that brought me into the ministry. My love for truth and the souls of men was also a prominent influence. The church under the influence of which I was brought into the ministry, like other churches, seems to be influenced by the prevailing worldliness and the customs of these years, but I believe that it has also many devoted followers of the meek and lowly Jesus, and that the purpose and intention of the church to do right is the primary and prevailing motive. I ought to add that the fact that we are a small people with a great mission was a definite influence in bringing me into the ministry."

The letter from Mrs. Perie R. Burdick is postmarked Oct. 19, 1906. In it she writes:

"I do not think that I inherited any tendency toward the Gospel ministry. No church influences helped me to decide the vital question, for my home church, during my girlhood and early womanhood, was in West Virginia, where the people felt that "women as pastors do not succeed, and it is not wise to encourage young women to prepare themselves for the ministry." The church of which I was a member felt yet more strongly and believed "it would be wicked for a woman to try to preach." In the spring of 1882 when the church of which I was a member heard that I had decided to enter the Theological Seminary at Alfred, they licensed me to preach. This was a little more than three years before my ordination. I was ordained in Hornellsville, (Hornell), June 25, 1885, the day after I graduated from the Theological Seminary. It now seems to me that the strongest influence which led me into the ministry was the spirit of God. From my earliest memory I had an intense longing to tell people about the Saviour and his love, and I was almost rebellious because I was not a boy, for then I could preach. These feelings never left me entirely and they were greatly intensified at my conversion when I was about six years of age. The influence of my consecrated and self-denying parents, who always began each meal with thanks and kept a well-used family altar, did much in leading me to heed the voice of the Holy Spirit. During my college life at Alfred, President Allen and Prof. H. C. Coon greatly assisted me in deciding the question, although they did not know until I had made the decision that I ever entertained the idea of entering the ministry. Rev. S. D. Davis, of West Virginia, was the only person who ever spoke to me about it. He gave me excellent advice and encouragement. For over twenty-five years my longing to enter the ministry was a profound secret between myself and God. Though I am but a weak worker, I have the consciousness that I am in the work which my Saviour has called me to and if I fail it is not because God did not call me into the work, neither is it because I am a woman, but because I am not faithful to the commission given to me, a commission which Christ gave first to Mary at the tomb."

Rev. E. Adelbert Witter, Salem, W. Va., writes:

"I can not say certainly that I inherited a tendency to the ministry. Yet I must deny my faith in the power of prayer if I should deny some such inheritance. When I was but a boy my mother told me that "for months before my birth she prayed that her first-born might be dedicated to the service of God." When I was seventeen years of age I felt impelled to begin preparation for the Gospel ministry, but having poor health and no means except those my hands could supply, I pushed the conviction aside and became a mechanic. While I was engaged in this work with a lively interest that absorbed my whole attention, the Master appeared to me again, and so impressed my soul with his desire, that I was impelled to leave the shop. At that time I was sitting under the helpful spiritual ministrations of Rev. George Tomlinson whose friendly interest and kind words of encouragement went far toward strengthening my convictions. I was never licensed to preach nor called out by any church, although the church at Westerly, R. I., of which I was a member at that time, gave me much friendly encouragement. I spent two years in the seminary at Alfred after my ordination and since I have spent some time in Chicago University in post-graduate work. An inward sense of oughtness and the consciousness of the need of the world for religious teaching were the strongest influences impelling me to the ministry. This deep conviction, coupled with a memory of the struggle I had before I could say, "Thy will, not mine O Lord, be done," has been a great safeguard to me. It has kept me from turning back and from an-

tering other fields of service when the road I have chosen seemed too steep and the burden too heavy. Ambition has often tempted me to forsake this way, but he who sat in the gloom of Gethsemane has always come to me with sustaining power at such times.

"One thing have I desired of the Lord, that will I seek after,
That I may dwell in the house of the Lord all the days of my life
To behold the beauty of the Lord and to inquire in his temple."

Rev. W. D. Burdick, Farina, Ill., writes:

"I am not conscious of inheriting a tendency to the ministry. My early membership was with the Trenton, Minn., Church but my first thought of entering the ministry was, I believe, when I was a member of the Milton Church. I was licensed two years before I was ordained. I had completed my theological course in Chicago University before I was ordained and have taken no school work since. The influence of my parents had much to do with my entering the ministry. They never urged me to do so, in fact I do not remember that they talked with me about it, but their conscientious Christian service and their anxiety for those about us in Minnesota gave me great confidence in the Christian religion. They were always interested in the different lines of denominational work, and placed before their children our denominational literature. The helpful influences in Milton College and the Milton Church led me forward in a serious and careful consideration of my life work. During my last year in Milton College I talked with her who is my wife about my entering the ministry. Her influence helped me to decide to heed the call of God which I had been seriously considering for years. The Trenton Church, as an organization, has gone down. Several of its members have since then united with other churches. The Milton Church is in a prosperous condition. I decided to enter the ministry during my last year in Milton College. During the following summer the Lord kept me from teaching and directed me to take up studies in a theological school. Not having the money to take up such studies I carried the matter in earnest prayer to the Lord. I will remember the day when the burden was the heaviest and as I worked digging quack-grass from grape-vines, I prayed for hours that the Lord would either direct me to a school that I might secure for teaching, or open the way so that I might secure money for necessary expenses for my theological course. While thus working and praying my employer came to me and said, "Will, you don't know of anyone who would like to hire \$100.00, do you?" and, greatly to his surprise, I told him that I would like to get it. He helped me to secure money for my theological course. This divine guidance and answer to prayer confirmed me as to my calling, and has always been a source of comfort and encouragement to me.

Rev. A. J. C. Bond, Nile, N. Y., writes:

"I think I inherited a definite tendency to enter the ministry. I come to this conclusion not because I find myself number thirty-one in a published list of Seventh-day Baptist ministers, descended from William Davis, nor because my maternal grandfather was a minister. I come to it from the opposite direction. As I remember my early impressions, and the natural trend of my life, which brought me to my present position through what seems to me a natural development, I am led to believe that I inherited such a tendency. As a boy I was a regular attendant upon the Sabbath School, which was the only regular service of the Roanoke, W. Va. Church. I became a member of that church at the age of ten years, and never saw another Seventh-day Baptist church until the year I was twenty. The first Association I ever attended was the only one ever held with the Roanoke Church; this was when I was nineteen years of age. I was licensed to preach five years before I was ordained. I had completed one year in the Theological Seminary at Alfred when I was ordained. I am now in my last year in the seminary. I can think of no external influence that helped me to decide the question. These seem only to have confirmed me in a purpose which must have been born with me, since I can not date its beginning. In speaking of the Roanoke Church this summer, the present pastor said, "It is a model church in many respects." I think no young person has ever grown up in the atmosphere of that church who has not been baptized and become a member of it. Of the influences which brought me to my present position I could mention many. The first in time of course, and I think also in importance was the atmosphere of my boyhood home. As a factor in

that influence, during a very important period, I would mention my only sister, who was the first person with whom I dared share my aspirations and in whom I found a sympathetic companion. During my boyhood many persons thought I would be a "preacher," but I do not appreciate any reference to it, for I thought they had in mind always preachers of our common acquaintance who were far below my ideals. I knew but one Seventh-day Baptist minister, and he is not included here. S. B. Bond was the first person who spoke to me regarding the matter in a way that encouraged me. I owe much to Salem College and her faculty, but most to Rev. Theo. L. Gardiner, who was president during my school days there. It was an encouragement when the Lost Creek Church invited me to preach for them once a month during my last year in college. I would not forget to mention my pastor and his wife, the Rev. and Mrs. M. G. Stillman. Dr. H. A. Place, deacon of the Portville Church was a helpful friend during my first experiences as a student-pastor. The influences of Alfred Theological Seminary are responsible for conceptions of life and of the privileges of the ministry which I could not have gained in any other way, and which are and will always be of inestimable value to me in my work."

EDITORIAL NEWS NOTES.

An important item of news in the world at large is the political and religious situation in France. What has been rightly called the "great clerico-civil drama" in France seems to be nearing a culmination. The reader will do well to recall the main features of the case. Numerous influences have been at work for a century and more to break up the Roman Catholic State-Church in France. The present revolution began with the passage of a new law in 1881. The latest and the immediate legislative action which is hastening the culmination is known as the "Separation Law" of 1906, which has just become operative. The law of 1881 provided any group of responsible persons might hold meetings for religious worship, on the condition that they made a "formal declaration of their intentions to do so." Very little if any attention has been paid to this law by Roman Catholic churches. Most of the churches and public buildings devoted to religious worship, in France, are owned by the government, directly or indirectly, and the priests and other officers of the Church have drawn their salaries from the public treasury. The Separation Law of the present year provides for a complete separation between the State and the Church. It also provides that when the churches form associations, *cultuelles*, or "lay boards of trustees" these shall be the custodians of church buildings and that under their custodianship all public worship shall go forward as it has before, the churches still occupying and controlling the buildings and the priests receiving their salaries from the public treasury, for the next nine years. The law also provides that when these boards of trustees are not formed all public property in which religious services have been held hitherto shall pass into the possession of the government. The Pope has forbidden the formation of the required associations and thus has challenged France to either a legal battle or an open appeal to force. Because the boards of trustees have not been appointed, the State is now proceeding to enforce the law and take possession of the buildings. This is the immediate situation. There is no evidence that the government will recede from its position, neither does it yet appear that the Pope will recall his order forbidding the churches to appoint the trustees demanded by the new law. Should the present situation continue the State will not only take possession of the buildings, but it will stop payment to the clergy under the law of 1906, and under the law of 1881

will prohibit the use of churches by congregations which have not filed the necessary declaration of intentions concerning the holding of religious services. If neither the government nor the Pope should yield, the people must break away from the authority of the Pope and comply with the law of 1881. This would probably result in the development of a "Gallican" church in France, rather than a Roman Catholic church. Such a result would be fatal to the purposes of the Pope. Other religious bodies than the Roman Catholic Church have uncomplainingly complied with the law of 1881 for the last twenty-five years. If the Roman Catholics obey the order from the Pope, and refuse to comply, as others have done, further open rupture between the French government and the Papal Hierarchy will be certain, with increasing political and religious chaos, so far as the religious question is concerned. Probably the Pope will yield and there will be no great or permanent disorder over the question. The present situation indicates the end of a long continued union between Roman Catholicism and the government of France. Clovis, king of France, embraced Christianity in 496 A. D., and from that time to the present, excepting the brief interval of the Revolution in 1793, the government of France and the Roman Catholic Church have maintained an almost unbroken unity. Keeping this fact in mind our readers will appreciate how great the revolution now taking place is.

A growing question, which must be of increasing and intense interest to the people of the United States, appeared in certain addresses at a meeting of the Pennsylvania Society for its annual dinner at the Waldorf-Astoria, New York, on the evening of December 12. Elihu Root, Secretary of State, was the guest of honor, and the subject of his address was "The United States." The central thought of his speech was that the bonds of business and social life between the states of the Union have been strengthened until the country has become an actual unity, and therefore the necessity for such legislation as appears in the Anti-Trust law, the Anti-Rebate law, the Railroad Rate law and such other laws as are being agitated. In a word, Mr. Root declared that the United States is becoming so distinctly a unit from the national standpoint that legislation touching the larger and general interests of the nation must emanate from the nation. Another speaker of the evening, J. Hay Brown, an associate justice of the Supreme Court of Pennsylvania, set forth that any legislative power, either state or national, which oversteps the bounds permitted by the people, will be stopped by the judiciary. While it seems that the two speeches were prepared without reference to each other, the occasion brought out with prominence those fundamental principles which underlie those larger questions which are now being considered by the people of the United States. It will be well for our readers to inform themselves as much as possible on these questions, the solution of which is already well in hand, and must go forward. The present agitation concerning the relation of state government to the national government, and of great corporations and business interests to state governments and to the national government, is by no means fortuitous. It is a part of the problem which is involved in the existence of the American republic. Ours is a form of government never before known in the history of the world, and which, therefore, involves many untried problems and many issues which have not ap-

peared in history before. The situation calls for great statesmanship, but equally does it call for wide information and careful thought on the part of the people. The people are the ultimate power in our government, but that power must always find expression through their representatives. Those are legal representatives of the people who appear in Congress, in state legislatures, etc.; on the other hand, the actual representatives of the people appear with equal prominence in the great business interests of the country. These are even more closely related to the people in many ways than their legislative representatives are. It must be, therefore, that the present situation is unavoidable, and that a wise solution of it is demanded by all the interests involved—national interests, the interests of state, and the interests of business, from the "great trusts" down to the farmer, the mechanic, and the day laborer. Heated debate is not needed. Crimination and recrimination and "big sticks" are not needed. Wisdom and patience, and a much greater amount of actual Christianity than has hitherto appeared in either state or national or business matters are demanded, seriously demanded. Every thoughtful man must be interested in these various issues as they arise, and doubly so in the experiments by way of legislative discussion and judicial decisions through which the problems involved must be solved and adjusted.

Turning to the Old World again, the news of the week shows great hostility in the English Parliament between the government and its opponents on the Education Bill. Our readers will remember that this bill touches one of the issues involved in the separation of Church and State in England. It also involves the power and prerogatives of the House of Lords. However unimportant the bill may seem to the casual observer, it involves results that may greatly modify ancient features of the English Parliament and of the national policy. Just now the battle is sharp between the House of Lords and the House of Commons. The late debate over certain amendments continued all day and all night, the amendment proposed by the House of Lords being rejected in the final vote by four hundred and sixteen to one hundred and seven. It is easy to see that the voice of the people, through the House of Commons, indicates a growing loss of prestige on the part of the House of Lords and the rights and prerogatives which that House has hitherto exercised.

The Shah of Persia, who has been ill for some time, seems to be near death. The heir to the throne, Prince Mohamed Ali Mirza, has arrived at the national capitol, as though in anticipation of the death of the Shah. It is said that the people are almost indifferent concerning the Shah's life or death.

December 11 the President sent a special message to Congress reviewing his recent visit to Porto Rico, and making recommendations concerning the government of that island. Prominent among those recommendations was one urging Congress to consider the question of bestowing full citizenship upon the people of that island.

Bishop Charles Cardwell McCabe, of the Methodist Episcopal Church, was stricken with apoplexy just as he arrived in the city of New York on December 11. He was coming to New York from Connecticut on church business in company with Dr. Mains, one of the publishers

of the *Christian Advocate*. The bishop was well known in national circles during the Civil War as chaplain of the 122d Regiment of Ohio Volunteers. He was removed to a hospital, and is living at this writing. He was born in Athens, O., in 1836.

It is announced that the National Geographical Society will present a gold medal to Commander Peary, the Arctic explorer, at its annual meeting on December 21, 1906.

On December 11 it was announced that the trains on the New York Central, running out from New York through the tunnel, are henceforth to be operated by electricity, thus overcoming the heat, foul gases and other annoyances connected with that important railroad center.

The United States Circuit Court adjudged a fine of \$150,000 against the American Sugar Refining Company and the Brooklyn Cooperage Company, both of which plead guilty to indictments in the matter of rebate on sugar shipments. The same companies had paid a fine of \$18,000 a few days before, which gives an aggregate of \$168,000 fines thus imposed.

The case of Senator Smoot is before the United States Senate for final action, under a resolution "that Reed Smoot is not entitled to a seat as Senator from Utah." It is announced as probable that after the case has been debated, it will go upon the calendar as unfinished business and be buried without any final vote.

The President of the United States was officially informed on December 10 that the Norwegian Parliament had awarded the Nobel Peace Prize to him for his services in bringing the war between Russia and Japan to an end. It is said that this is the first time such a prize has been awarded to the head of any government. Last year it was awarded to the Baroness Von Uttner of Vienna. The prize is part of a bequest left by Dr. Alfred Bernard Nobel, a Swedish scientist, who died in 1906. It is officially announced that the President will devote the money thus received, \$40,000, to the establishment of a permanent committee to be known as "The Industrial Peace Committee. When one considers the difficulties and dangers connected with the industrial situation in the United States, which are involved in strikes, lockouts, etc., he will surely commend this step of President Roosevelt toward a permanent commission for the discussion and adjustment of such an important question.

An unusual, and we judge commendable, step touching religious and moral life in New York is announced by the fact that a service was held in the Collegiate Church of St. Nicholas, Fifth Avenue and Forty-eighth Street, New York, on December 9, "in which the parishioners of the church, among them several of the wealthiest men in the city, sat elbow to elbow with those of the lower East Side and listened to stories of actual experience of conversions in the Jerry McAuley Water Street Mission." It was announced that a similar service would be held on Sunday evening, December 16.

The annual report of Postmaster General Cortelyou shows that the receipts for the year were \$167,923,782.95 and that the expenditures were \$178,449,778.89. This shows a lessening of the deficit of \$4,000,000 as compared with the year 1905.

Secretary Metcalf's report calls attention to the increasing flood of immigrants which enter

this country and to the sources from which it comes. During the last year one million one hundred thousand immigrants entered the United States. This was an increase of one hundred and fifty thousand over the preceding year. The figures for the present year indicate that there will be a similar increase as to the number of immigrants. With the present population of eighty million, the addition of one million one hundred thousand in a single year is more than noteworthy. Nearly seventy per cent. of this great mass of immigrants settle in masses in and near a few of the large cities where they form "alien communities," which communities remain alien for a long time. For example, it is said that within an hour's ride from the City Hall of New York there are rural communities which are as purely Italian in every respect as any community in Italy. Not least among the problems which confront the United States is that of foreign immigration.

A startling, but not improbable, proposition is at hand, which proposes to utilize Victoria Falls in Africa for the production of electricity as a motive power for all southern Africa. A German organization, the *Allgemeine Electricitäts Gesellschaft*, which is declared to be the largest electrical engineering company in the world, has the project in hand. This proposition involves the transmitting of electric currents to points six hundred and seven hundred miles distant from the falls of the Zambesi River. Estimates are based on an output of twenty thousand horse power, with the expectation that a market for at least one hundred and fifty thousand horse power will be found within a brief period. It is thought that this may introduce electricity as the motive power in the mining regions in and about Johannesburg.

If the reader can grasp the figures, he will be interested to know that the production of corn in the United States for the year just ending is worth \$1,100,000,000. The wheat crop amounted to \$450,000,000; the hay crop, \$650,000,000; the cotton crop, \$640,000,000. This will give in round numbers \$6,794,000,000 worth of farm products in the year 1906. Compared with the year 1905 this gives an advance of \$324,000,000.

A STREET-CAR DRIVER'S DAILY WALKS.

In the old days of horse cars a big, burly driver was converted in one of my meetings, and became a very happy and useful member of the church. He used always to have one expression which he never failed to use sometime in the course of his testimony at any meeting where he spoke. This was an expression of thanks to God for being with him "in his daily walks." It caused some little amusement among the church folks, as nobody saw much chance for him to walk. He lived near the horse-car barns, and all day long he drove a street car; and the only walking he did was when he unhitched from one end of the car and drove the team around and hitched onto the other end.

One day I spoke to him about it, and he looked at me with a grateful smile, and said: "You see, before I was converted I was an awful man to swear; and, if I did not feel just right, or the horses didn't go to suit me, I would jerk them and swear at them and curse them a blue streak. But now I swear no more; the horse and I have good times walking around from one end of the car to the other. I feel that Jesus is looking on, and He goes with me on my daily walks."

Missions.

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

The pledges now made for the Missionary Society debt are nearly sufficient to pay it.

It is said that on the pier at Brighton, England, stands a sun dial on which is inscribed the cheering words: "It is always morning somewhere in the world."

It is told of Adam Clarke that he was dismissed from a clerkship in a dry goods store because he would not stretch the cloth to make it measure more than it otherwise would. This is as usual, when a man is crowded out because he is honest, or conscientious, he is crowded up higher and not down and out.

I am constantly asked why so many of our young people leave the Sabbath? If I were to answer this question, in a word, I should say that our roots do not go down deep enough. It is only the "tap root" which reaches through the surface or temporal kingdom, down to the unseen or spiritual. Fastening its roots on and obtaining its life from the eternal kingdom, which, as Christ said, "is at hand." There are two worlds here among us; we live in them both, but are not necessarily of them both. One is of Christ while the other is ruled by the prince of this world. The things which are seen are temporal, while the things which are not seen are eternal. Christ in his sermons to his disciples taught of two distinct worlds or kingdoms here. Our danger, like others, is in not understanding this. Christ's followers were to live in the one kingdom while their citizenship remained in the other. Great numbers of people live in America while their citizenship remains in the country from which they came. No one will dispute this fact, and almost as few the cause, self interest. Some of them better their condition by coming and some do not, but their citizenship is that of their own choosing. They pay the price of it, whatever that may be. If their residence is continued in one country and their citizenship in another the sin of selfishness will likely be at the root of the matter. It may be to avoid military service, or the trouble of complying with the law in order to obtain it. They are unworthy of citizenship in a good government. There is something wrong with the person who chooses to live this double life. What I wish to say is more about the two worlds in which we live than about the life. We live in the New Testament times of two kingdoms. John says, "Love not the world." . . . "If any man love the world, the love of the Father is not in him" (1 John 2: 15); while in John 3: 16 it says, "God so loved the world that he gave his only Son." There is no contradiction, but there are two worlds. One is carnal, the other spiritual. The love which rules in the one is self love, while in the other is "thy neighbor." The "prince of this world" rules in the one and Christ in the other. With the one Christ and his followers are in deadly combat while with the other they are in perfect harmony. We have set up our shrines, but, it may be all unconsciously, we have walked, talked and lived with our loved ones, giving the first place to the things of this world. Christ, after all, has not been our Prince. We are more alive to the things of this world than to the spiritual. We are not dead with Christ. Our point of view is still carnal. Our children are the product of

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the surroundings of our choice. Remember I am an optimist, the world is growing better. I fear we as a people are not yet clear "back to Bethel." We, like Jacob of old, have come up out of Padan-aram, in Assyria, but have been tempted by the rich pastures to tarry at Shechem, where seven more years were added to the twenty, already worse than wasted. He had succeeded in getting out of Assyria, but it was quite another thing to get the Assyrian life out of his children. Here his sons disgraced him, dishonorably broke the league they had made; here the daughter, Dinah, fell before the princes of the land. What he loved most was lost, his family and their good name. Could he only have said twenty-seven years before what he now said: "Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: And let us arise, and go up to Bethel and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went." The strange gods were here all gathered and buried beneath the oak which was at Shechem. As a people, I am afraid we have been living in that "fat valley" which was afterwards called Shechem.

The sin of Sabbath breaking is not the only idol in our homes. We are not sufficiently alarmed about this or other sins. This particular one finds us out because it appears on the face of our church and home life. We are confronted with it so boldly that we are compelled to recognize it. Where is our real citizenship? The things of which kingdom do we love? Christ's kingdom is not of this world. If we live with Him in this kingdom, we must gladly pay the price of whatever denial it costs. If we live in the kingdom of "the prince of this world," then we shall pay whatever penalty of necessity follows. "Let us be clean." If we are not, let us change our garments and our citizenship.

TRACT SOCIETY EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday, Dec. 9, 1906, at 2.15 p. m., President Stephen Babcock in the chair.

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

Prayer was offered by Rev. A. H. Lewis, D. D. Minutes of last meeting were read.

Correspondence was received from Mrs. Martha Wardner, Allen B. West, and Chas. D. Coona. Voted that the printing of new editions of certain tracts, whose editions are exhausted, be referred to the Committee on Distribution of Literature. Corresponding Secretary Lewis reported verbally and fully on his attendance at the South-Western Association at Gentry, Ark., and his visit to Fouke, Ark., Nortonville, Kan., North Loup, Neb., Chicago, Ill., and his presentation of our denominational views on National Righteousness before the National Reform Association at Beaver Falls, Pa., on Tuesday, Dec. 4, last.

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

The Supervisory Committee reported that it is

their purpose and they are arranging to run the Publishing House as an open shop after Jan. 1 next.

Voted that so long as convenient the future regular meetings of the Board be held at 2 o'clock p. m.

Voted that the question of Field Representative, laid on the table at the last meeting, be taken up for consideration.

Time was given to an informal discussion, but no definite action was taken.

By a rising vote, the Recording Secretary was requested to express to Bro. Henry M. Maxson the sympathy of the members of the Board for him in his illness, and their heartfelt desire and best wishes for his speedy and permanent recovery.

Minutes read and approved.

ARTHUR L. TITSWORTH, *Rec. Sec.*

HOLDING THE YARN.

H. D. CLARKE.

It is evening and the train is speeding southward. I have written a large number of letters with my typewriter and rested by reading the Thanksgiving number of the RECORDER. I am so thankful for the moments in which to read such a feast of good things. Opposite me sit two ladies, about thirty years of age, neatly and quite richly dressed. One is holding some yarn and the other is winding it, a scene I have not witnessed in a long time. It brought to mind the "good old days" when mother would take her seat near the winter fire and say, "My boy, will you hold the yarn?" What a bothersome task! How I did dread it. Why not put it around two chairs and let me play? There was a book I wanted to read. There was a piece of music I wanted to play. There was a playmate I wanted to have a good time with. "Bother the yarn." Mother was patient and full of love. I held the yarn, and that cultivated patience in me. I wish I could hold the yarn again and show mother how I enjoy it, with this lesson learned. Mother has long ago gone where all is patience and everybody loves to help everybody else—if so be the departed saints are conscious, doing the Master's will. I know not about that, for my theology is not settled on that point. But I do know that holding yarn is good theology. There is so much to do in the business world! Stop and hold yarn. Our Missionary and Tract Boards want prayers and money and sympathy and all kinds of help. They have a ball to wind. Let us hold the yarn. Our church and Sabbath school want some one to do this and that which will take our time from other things we are anxious about. Brother, hold the yarn. That widow is in need and she feels sensitive about receiving so much help, but she must have sympathy and help. Who will hold the yarn? Oh, a great world is in need of help while we are so busy and want to play, or work for gain. Some one must hold the yarn. Patience. You will be glad sometime that you held the yarn. It will be a pleasant memory. Hold the yarn.

MILWAUKEE TRAIN; DEC. 4, 1906.

"Al" Adams, one time policy king, who made millions by gambling in different ways, and who had boasted that he did not care for public sentiment, shot himself recently. The loss of money in speculation, his conviction and imprisonment in Sing Sing for three years, and the public censure, were too much for him. Money gotten wrongfully always curses its possessor. Any wrong act comes back with destructive force upon the doer. "The wages of sin is death."

Woman's Work.

ETHEL A. HAVEN, Leonardville, N. Y.

REPORT OF WOMAN'S BOARD.

The Woman's Board met at the home of Mrs. A. R. Crandall, Milton, Wis., Nov. 8, 1906, at 2.30 p. m.

Mrs. Clarke opened the meeting by the reading of 1 Tim. 6, which was followed with earnest prayer led by Mrs. O. U. Whitford.

The minutes of the last meeting were read. The Treasurer's report was presented and adopted. The Corresponding Secretary reported the circular letter sent to the Associational Secretaries.

A card from Mrs. E. A. Witter, of Salem, W. Va., was read, in which she accepts the position of Secretary for the Southeastern Association.

The Plainfield society wrote asking advice concerning the sending of boxes of clothing to needy families. The matter was deferred until correspondence can be had with several different societies.

Letters from different societies report good sales of the prayer calendar.

Mrs. Van Horn presented one of the proposed outline programs, and reported much original material—both words and music—promised and some already contributed. We hope to have the program on Missions ready for use by the first of the year.

Miss Agnes Barber sent a short poem of her own composition, entitled "Mother's Memorial Dollar." After hearing it, and the accompanying letter, read, the Board voted to ask Miss Barber for two hundred copies of the leaflet for distribution, also to ask for publication and favorable mention of same on Woman's Page of the RECORDER.

An interesting discussion in regard to the next Conference program was occasioned by the receipt of a letter from the President of Conference asking for suggestions.

Voted \$5 to Mrs. Van Horn for expenses.

Members present: Mrs. Clarke, Mrs. Morton, Mrs. Crandall, Mrs. Platts, Mrs. Van Horn, Mrs. Boss, Mrs. Babcock. Visitor: Mrs. O. U. Whitford.

Adjourned to meet with Mrs. Platts in December.

MRS. S. J. CLARKE, *Pres.*

MRS. J. H. BABCOCK, *Rec. Sec.*

PROGRAM OF WOMAN'S HOUR.

South-Western Association, Gentry, Ark., Nov. 3, 1906.

Prayer—Mrs. Eva Whitney.

Poem—"Lift Up Your Eyes," read by Mrs. Francis Landphere.

Letter from Miss Susie Burdick—Read by Mrs. Mamie Severence.

Paper—"The Strength of Patience," Miss Nancy Davis, read by Mrs. Elizabeth Davis.

Vocal Duet—Mr. and Mrs. Luther Davis.

Paper—"The Beautiful Life," Mrs. A. P. Ashurst, read by Mrs. Oakley Hurley.

Paper—"The Mission of Seventh-day Baptists," Mrs. Horace Witter.

Song—By the Juniors of Gentry.

THE MISSION OF SEVENTH-DAY BAPTISTS.

MRS. HORACE D. WITTER.

One can be but greatly pleased and interested in the agitation of vital questions among us as Seventh-day Baptists, as to what we stand for as a denomination, and the reasons why we do not increase our membership and widen our borders more rapidly.

To my mind there can be but one answer to

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the question. We have failed to appreciate the trust committed to us, beyond that committed to others believing in Christ as a Saviour. We are very much like a certain little girl. Her grandmother had given her a silver thimble, which she, in turn, had received from her grandmother when a child. So precious was the gift, it must be wrapped in blue tissue paper and put away in the dark, and only brought out and used when grandmother came for a visit. It was a cherished possession because of its antiquity, but of no practical value every day. Very much the same way we have treated the Sabbath of the Bible. Once a week we bring out this treasure and wear it by attending divine worship; returning to our homes, we carefully wrap it from sight until the next Sabbath, never speaking of our great treasure and the joy and blessedness we feel in possessing a gift that has come down to us all through the ages from Sinai's Mount; yea, farther back than that, to the creation of the universe, and God himself. Only one gift more precious could he give, and that was eternal life through Jesus Christ his Son, who was with the Father at the time of creation and helped to prepare the world for man. For "all things were made by Him and without Him was not anything made that was made." (John 1: 3). So the Sabbath has a twofold value; it is at the same time the gift of God the Father, and Jesus Christ his Son, our Redeemer and Saviour. We speak of our thankfulness to God for the gifts of home, family, friends and temporal blessings, but how often do we speak of our thankfulness for the Sabbath and the strength and encouragement we receive from God in keeping it?

Our forefathers have been heroes in holding to the faith of Seventh-day Baptists in the face of opposition, and have given us noble examples of self-sacrifice. How much interest do we feel in their conflicts? How much do we know about them, anyway? How often do we speak of them to our children, telling of their hardships in a way that shall inspire the young hearts with a fire that shall stimulate them to follow in their footsteps to hold fast to the truth of God's Sabbath, even should there be a loss of financial prosperity, and they be obliged to live simply, ignoring the demands of society and fashion, avoiding expenditure for show under the name of comfort, to gratify pride instead of good sense?

Not all the heroes are in the past. There are men and women, living today who are as loyal to God's truth in the Sabbath as were our forefathers; who would die at the stake, or languish their lives away in a prison cell, before they would give up this truth.

It is natural to underestimate the value of things about us, or with which we are very familiar, but who of us would be willing to brave the dangers of the position of Rosa Palmberg in China; or the Sisters in Java, for the sake of carrying the Seventh-day Baptist gospel of Jesus Christ to those perishing in both soul and body? Oh, for the power to awaken all our dear people to a realizing sense of the greatness of their opportunity and the imperative demands of the hour!

See you not the fields are whitening
For the reaper's sickle bright!
Soon will end our time for working
In the shades of darkening night.

Shall God's Sabbath live forever?
Yes! this truth can never die.
Shall we not, by our endeavor,
Help to lift its banner high.

That all men may see its beauty,
Learn its value unto them,
Love and keep it as a duty
Born of love to God? Amen.
GENTRY, ARK.

DEACON HOLLY MAXSON.

Deacon Holly Manchester Maxson was born in Scott, N. Y., May 14, 1836, and died at his home in Alfred, N. Y., Dec. 6, 1906. He was the elder of two sons born to Holly Welcome and Lucy Burdick Maxson. He attended the High School at Sackett's Harbor, and afterward at Leonardville. On Jan. 17, 1865, he married Miss Angie Holcomb of De Ruyter. His cherished ambition to become an expert accountant was given up because his wife's people needed him. While living in De Ruyter he was a valued member of the church and of the choir, and an honored citizen. For several winters he taught school very successfully. He was ordained deacon of the church, and after his removal to Alfred about twenty-one years ago he filled the same office in the First Alfred Church.

Deacon Maxson had the confidence of this entire community. He was known as a man of strict integrity. He was devoted to his religion and to the good causes which clustered round it. He volunteered in the service of his country; but was rejected for physical imperfection. Nevertheless, he served as quartermaster's clerk, doing his best to help in this humbler capacity. His Christian faith was inspiring, as for some weeks he has been calmly looking forward to the end. As simply as he would speak of a visit back to De Ruyter, he said that it was his desire to go, that there was more for him there than there was here. He was much touched by the messages of love which were brought him, particularly by the flowers from the Juniors. He prayed to be prepared for whatever God had in store for him. He said it was an inexpressible comfort to know that we have an Advocate to stand in our place.

He leaves a brother, Charles Norton Maxson, of California; his wife's sister, Armelia Holcomb, who has shared their home, and to whom he has been a true brother; an adopted daughter, Alice, with her husband, Harry V. Jaques, upon whom he has leaned in his last days, and the little granddaughter, Edith, who has indeed been like a gleam of sunshine to him. Yes, he leaves the church and community to mourn his loss. He has been not only a yoke-fellow, but also a neighbor to several pastors, as the parsonage adjoins his home. In the morning a wave of the hand or a friendly word would be the sign of goodwill, and in the evening the lighted windows would greet each other. The present pastor, who has lived by his side these seven years with never a break in the harmony, was so much moved by the sense of personal loss that it was with difficulty he could complete the part assigned him at the funeral services Sabbath Day, Dec. 8. Dr. Main assisted in the service, not "only speaking words of friendship but also exalting the office of deacon. The pastor's text was Num. 23: 10: "Let me die the death of the righteous, and let my last end be like his." The body was laid at rest beside that of his wife in Alfred Rural Cemetery.

L. C. R.

The inward pleasure of imparting pleasure—that is the choicest of all.—*Hawthorne.*

Occasions are rare, and those who know how to seize upon them are rarer.—*H. W. Shaw.*

Timely service, like timely gifts, is doubled in value.—*Geo. Macdonald.*

THANKSGIVING ADDRESS.

REV. A. L. DAVIS.

We are living in an intense age, and the past year has been one of unusual intensity. Factories, shops and mills have been running almost to their utmost capacity; merchants have been busy; the demand for mechanics of every kind has been almost without precedent; the farmers have not been idle. In short, the keenest activity has been manifested in every field and avenue of labor and trade. Men have been busy studying, working, planning and thinking. But we have come now to our National Thanksgiving season, to the "Grand Review Day" in God's school of life. Today there is a cessation of this strenuous activity. Let us take a retrospective view of life; let us look back over the books of yesterday, and cast up our accounts; let us meditate upon God's goodness, His loving kindness and His tender mercies toward the children of men.

Glad, indeed, am I, that we have met here this morning to join with thousands of other churches throughout Christian America in ascribing glory, and honor, and thanksgiving and power to Him who sitteth upon the throne; and to join with tens of thousands of men, women and children in swelling the great anthem of praise. As a nation we ought to be devoutly thankful to Almighty God for the success that attends our efforts abroad. We are at peace with the world. The stars and stripes are honored and respected abroad, and the power and blessings of American civilization are felt in every land. Our neighboring republics on the south are throwing aside their traditions, jealousies and suspicions, and are discovering in us a real friend and helper. Within our own borders peace and tranquillity prevail. A common spirit and purpose pervade our people. Sectional lines are being wiped out. Under the blessings of a stable government all classes are advancing in intelligence, thrift and prosperity. True, there is much in our government to be condemned, much evil to be eradicated. But there is no place in this day and age for the pessimist, for the individual who can see only the evil in our government and who spends his time in bewailing our condition. We need strong and vigorous men and women to help cleanse our national life, but such must be optimistic if their work is to be effective. The optimist sees the evil, but he also sees the good. He keeps sweet and cheerful, and sets himself at work to change conditions. The pessimist is destructive, the optimist constructive. There are many problems confronting the American people today, demanding solution. The race problem, the struggle between capital and labor, corruption in politics, and the legalized saloon. These are but a few of the great problems which, if not settled rightly, will some day prove our ruin. But the American people can and will meet these problems and solve them. Yes, they are solving them. I thank God this morning that in all these fields forces of regeneration and purification are at work.

Forty years ago three million human beings were set at liberty. These people had never known anything but servitude. They were ignorant and illiterate—a half-ruined and degraded race—a prey to the greed and vicious passions of both north and south. Such a people, without any qualifications for citizenship, had the ballot thrust upon them. The ballot in the hand of the negro at such a time proved not only harmful to him, but it did much to intensify hatred between the races, and was the immediate cause of much

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corruption and intimidation at the elections. The intense strife, politically, between the negro and the white man of the South might have been avoided had not passion and the partisan feelings of the North prompted too radical measures in conferring the election franchise upon the negro before he was qualified for it. But we ought to be thankful that conditions in the South are improving. True, outrageous assaults by vicious negro fiends, and disgraceful, lawless assaults of the mob are all too common. But he who will study present conditions cannot fail to see that a wonderful transformation is taking place. It will take years, if not centuries, before the mass of the negroes can be lifted from the plane of sensuality and ignorance to the plane which we occupy today—to the plane of intelligent citizenship. It will take years before the hatred which rankles in the hearts of these two races can be wholly eradicated. But both are being done. The industrial schools, Tuskegee, Hampton and Storer, are working miracles among the negroes, some of which are almost as miraculous as those wrought by the Master himself. This once despised, outraged race, in less than half a century, has given to the world some names which ought to be immortalized, chief among which stands Booker T. Washington. Who can dare predict the future? "In the economy of God these unfortunate people may yet glorify our national life." The great Shepherd of the sheep, who left the ninety-nine in the wilderness, is still leading, providing for, and supporting this down-trodden people. He will not desert his own.

"De Massa ob de sheepfol'
Look out in de gloomerin' meadows,
Dat guard de sheepfol' bin,
Where de long night rain begin,
An' he call to de hirelin' shepa'd,
'Is my sheep, is they all bring in?'

Den he says, de hirelin' shepa'd,
'Dar's some, dey's black and thin,
An' some, dey's po' ol' wedda's,
Dey's only bone and skin,
Dey'll nebbber be missed from de sheepfol'
But de res', dey all bring in.'

Den de Massa of de sheepfol'
Dat guard de sheepfol' bin,
Goes down in de gloomerin' meadows,
Where de long night rains begin,
An' he let down de ba's of de sheepfol'
Callin' sof', 'Come in, come in.'

Den up t'ro de gloomerin' meadows,
'Tro de col' night rain and win',
An' up t'ro de slippery rain pa's,
Whar de sleet falls piercin' thin,
De po' los' sheep ob de sheepfol'
Dey all come gadderin' in.'

The contest between capital and labor, I believe, is becoming less intense. Saneness of thought is taking hold of the American people. They recognize as much the importance of capital as they do labor. We must have both, and both should have the protection of the government. The Socialist and the Communist may continue their assaults, but the right of individual initiative and enterprise will not be surrendered by the people. The capitalist and the laboring man are coming more and more to recognize each other's rights, and more and more arbitration, the Christian method, becoming the recognized method of settling disputes.

In the field of politics we have great reason for thankfulness. At the recent election the people showed a remarkable degree of independence in voting. Party lines were ignored in many places and the dictates of the boss were unheeded. Voters are becoming more thoughtful, and are demanding the right to think and act for themselves. It is to the independent voter we must look to break the power of the boss and to banish the political trickster from the field of

politics. Greed, graft and corruption in high places are being exposed and the guilty are being punished. The public conscience is being awakened. Today we ought to thank God for bold and courageous leaders—for men who are independent in thought, and who dare put their convictions into practice—for such men as Roosevelt and Folk and Jerome.

While the greatest curse to our American civilization—the legalized saloon—still confronts us, yet even this is meeting rebuke. But it is still our greatest evil, and the paramount issue before the American people. In 1903 America's drink bill was nearly one and one-half billion dollars. This is more than double the amount of revenue received by the national government from duties and customs the same year. It exceeds the entire cereal output of the United States, and represents over nineteen gallons of liquor at a cost of over \$17 per capita for every man, woman and child in the United States. This enormous waste of money, the expense of caring for the unfortunate class, maintaining our charitable and penal institutions, combined with the suffering that follows in its wake, make it the greatest of all problems before us. But encouraging signs are here. At the recent election it is estimated that 325,000 prohibition votes were cast. This is an increase of thirty per cent. over 1904, and fifty per cent. over that of 1900. Other temperance organizations are at work. The Anti-Saloon League is becoming a real factor to be dealt with. It is estimated that over 30,000,000 people in the United States are now living under prohibitory laws, either state or local; and that the temperance element now holds the balance of power in at least seven states. The saloon will go when public opinion is arrayed against it. This ought to be the work of the entire Christian church. I care not through what party prohibition comes, whether through the Prohibition, the Democratic or the Republican party, but I refuse absolutely to swear allegiance to that party which caters to this accursed evil. The Prohibition party may die, but the truth for which it stands will never die, not until the curse is wiped from our American soil. Thank God for all temperance organizations, for a minority that dares to labor, and sacrifice, and struggle.

Let us turn our thought to the material side. Shall we be thankful for material blessings? Why not? Never was our nation more prosperous. There is, or ought to be, no idle class. Work, plenty of it, at fair wages, can be procured by all who are willing to work. The merchant, the mechanic, the professional man, all have enjoyed a prosperous year. Cellars and barns are full of the garnered riches of the year. Let us reverently look this morning to the Lord of the harvest, to the Giver of all these blessings. Let us raise our hearts in gratitude. But true thanksgiving is thanksgiving. While God has been so graciously good to us, we must not forget those who are less favored than ourselves. Our church and people, the community round about, have been smiled upon in great mercy. But there are those in other places who are needy. Sickness and sorrow abound in many places. Let us pass our blessings to others, relieve their need, gladden their hearts, and comfort their sorrows. Let us thank God for life, and for the possibilities of usefulness before us. We ought to come before God this morning with gratitude in our hearts for having called us into service in this day and age of the world, when such grand opportunities for usefulness are afforded us. Never before were there such opportunities for missionary

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work, for men and money. Gates are wide open, and from almost every quarter comes the cry, "Come over into Macedonia and help us." The call is being answered. Men by the hundreds are going, and money by the millions is being sent.

The world of business is calling for consecrated men—for men who can use their money for the glory of God in business. The political field calls for strong God-fearing men—men whom the lusts of office cannot buy. The church needs more consecrated men and women, boys and girls, to enlist under the banner of Jesus Christ for personal work in redeeming the world from sin and unrighteousness. To enter any of these fields means strong, vigorous work. It has its hardships, but grand, indeed, are its rewards. Do not look for the easy places in life. It is a great thing to ignore physical conditions, but a much greater thing to conquer them. Let us be thankful without reference to granary or bank account. We must raise our gratitude to a higher plane than thankfulness for material things only. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the field shall yield no meat; the flock shall be cut from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." Whatever gifts His hand hath withheld from us, He hath given us life, and He offers us all salvation, free, without money and without price—the two greatest blessings that can come to us. "What, then, shall I render unto the Lord for all his benefits toward me?" "I will take the cup of salvation and call upon the name of the Lord." "I will pay my vows."

I am glad that we have this Thanksgiving Day, appointed for all, but to the obedient Christian every day is a continuous festival of praise and thanksgiving. Such lives are living epistles, read of all men, and such lives will win others into loving obedience to our Saviour and our Lord.

VERONA, N. Y.

HERCULANEUM.

Most people imagine that Herculaneum, buried by the eruption of Vesuvius in 79 A. D., has been as carefully and completely excavated as its neighbor, Pompeii, but this is not so. It lies nearer to Naples, and its site was the sooner covered with houses. Two or more villages now stand above it, or rather above the hardened mud seventy feet below which sleeps the little Græco-Samnite town. When the curiosity of the eighteenth century started to explore and dig through this mud houses were already in existence above the trenches and tunnels then cut, and the excavators had to go with caution, and eventually to be contented with a very partial execution of their task. Indeed, one corner merely of the city was dug out, and then the matter was left for want of funds and for fear of trouble with the owners of the soil above. Little was done in the nineteenth century; and while excavation has been busy in other parts of the classical lands, and its neighbor, more happily situated for the explorer, has been revealed in its entirety, nothing has been added to the knowledge of Herculaneum.

Herculaneum was not so much smothered as overflowed by wave on wave of mud that preserved things by covering them up before cinders and scoria had time to set anything alight. The town itself was inhabited, there is reason to believe, by a more cultivated class of people than

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the pleasure seekers of Pompeii, whose one anxiety, as their inscriptions prove, was that gladiators might be many and sport good. The paintings and sculptures that have been recovered from Herculaneum are of greater artistic value; and, to put the matter beyond question, while Pompeii has not yielded a single manuscript, the one house in Herculaneum that has been thoroughly explored contained numerous rolls of papyrus. Unfortunately, the house belonged to a man who specialized in Epicurean philosophy, for the rolls were all works of philosophers of this school. But the houses in Herculaneum are numerous, and it is against all reason to suppose that they were all inhabited by students of Epicurus and his doctrines.

Under the mud waves there may lie the lyric poets of Greece, whose loss makes, perhaps, the worst gap in all ancient literature. Sappho, Alcaeus, Simonides—the critics speak of them, but they are hardly more than names. There also may be the lost writers of tragedy, such as Phrynichus, whose songs, so Aristophanes tells us, the veterans of Marathon hummed as they went through the streets at night, and of the Old Comedy, the rivals of Aristophanes himself, Cratinus and Ameipsias. There, too, may lie the writers of the New Comedy, whose loss the ancient critics would have accounted as the worst we have to suffer.

Nor are the poets the only writers men would wish to recover. The historian of Greece and Rome, because of his scant material, has to piece together much of his story from inscriptions and later authorities. He has the "impenetrable stupidity" of Diodorus and the anecdotes of Plutarch, but he would prefer something more contemporary. He would like to read the rise of Athens as recorded by Hellenicus, and the story of Sicily as told by the "Pusillus Thucydides," Philistus, who took part in his own subject matter and was the contemporary of Dionysius. Not least, he would wish to see Alexander and successors as they appeared to those with whom they lived. If his interests were more with Latin literature, he might then hope to find in Herculaneum the lost "Civil Wars" of Sallust and the lost "Decades" of Livy. Something, too, might be found that would give new knowledge, if not of early Christianity, yet perhaps of the early Christians.

To test these speculations one chief thing is wanting—money. The assistance of the Italian Parliament would be needed. Even then the sum required would be large, perhaps a quarter of a million, perhaps more. Want of money, and that alone, has prevented the attempt being made; but the money should be found somehow. Here is the greatest romance of excavation and discovery waiting.—*The Spectator*.

THE BIRTHPLACE OF THE RAIN.

Frank T. Bullen is giving the landmen the results of his doing business on the great waters. In a recent article on the winds of the ocean we find this unusual account of the strange region where the arrangements are made for watering the earth.

"The South Atlantic," he says, "for the greater part of its area is under the benign sway of the southeastern trades, which, owing to their much greater scope and freedom from hindrances are stronger in direction and more equable in force by far than their counterpart in the North Atlantic—the northeast trades. So steady and persistent are these southern winds that they are often found to continue well to the northward of

the equator, and to reduce that variable space, so much dreaded by all sailing ship mariners, which lie between the margins of the two trade winds to quite a narrow strip. While, however, this latter state of affairs is entirely acceptable to the seafarer who is dependent upon his sails and anxious to get his ship along, it is doubtful whether it is not evil for the world at large. For here, more than anywhere else, is the great reservoir of the prime necessity of life—rain. Here may daily be seen the lading of clouds from the broad bosom of the ocean, not by the almost invisible and slow process of evaporation, which goes on all day and every day, but by the agency of the mysterious waterspout. This is the great waterspout field, and one may vainly speculate as to how many thousands of tons of pure fresh water may be seen in one day drawn and transmitted from the broad bitter bosom of the ocean to be carried away, far from the sea, and replenish the springs which feed the rivers of the world and make it habitable. Of all the uses of the sea to mankind, and they are many, I suppose there can be none greater than this, and yet it is an aspect of ocean that very few people give a second thought to; they seem to take for granted the existence of some subterranean machinery for the production of fresh water and the filling of the ever flowing rivers. It is so easy to forget how, during a dry season, which will probably coincide with the more than usually close approximation of the trade winds to each other, the great rivers will show an almost alarming diminution of their waters, small rivers will run dry altogether, and wells will cease to supply water."

STURDY CITIZENSHIP.

Modern religion is producing a new, sturdy type of citizenship prophetic of better things in large cities and smaller ones.

The modern Puritan is a man with all the hard-headed insistence upon God's righteousness and truth in daily living, but without the bigotry or sectarian narrowness of his predecessor.

Christian citizenship unafraid, willing to strike the wrong at hand, independent in vote, clear-sighted and just in questions of public interest, is a new factor to be considered and such consideration preaches in no uncertain tone the Gospel.

Let every Christian stand fast as Christ's man, counting that thing a shame that despises and casts Him out, ready to serve his city not only by a pure life himself, but through that interest even to make sacrifice to secure for the children and the poor and the ignorant their right to a life set free from undue temptation and growing strong under the protection of the city itself.—*The Treasury*.

ASSURANCE.

A minister in Pennsylvania had a small piece of land in Missouri. He had it paid for, had a deed to it, but did not think it valuable.

One day in the same mail he received two letters containing offers for the property, one of \$3,000, the other of \$5,000.

He took a train and went to Missouri to see about it and learned on arrival that the land contained rich deposits of zinc. He sold it for \$50,000 and royalties which bring in hundreds of dollars every week.

Every soul is a child of God and heir to the riches of grace, but many are as this man was, they never have discovered the value of their possessions.—*Homiletic Monthly*.

Children's Page.

THREE LITTLE KITTENS.

Three little kittens met one day,
Right on the top of a load of hay.

They were black and white and brindle gray,
And full of frolic the livelong day.

They arched their backs and hissed and spit,
And swelled their sides, till you think they'd split.

So there they stood with glaring eyes
And tails like a dusting brush in size.

Then three small voices cried: "Mew! Mew!
I don't know you, but how do you do?"

Well, they all rubbed noses, and made up friends,
And so right here my story ends.

CLARENCE ALFRED AND THE BABY RABBIT.

"Here, Clarence Alfred," said Uncle John, as he came in from the back pasture lot, "take this in for your Aunt Abbie to look at and, remember it is a delicate creature and you must not pull its tail."

Clarence Alfred looked into the birch basket his uncle had made and there was a little bunny rabbit about as big as his two fists. "Why, uncle, he hasn't a mite of a tail at all!" he exclaimed.

Just then Aunt Abbie and grandma came out, and they all sat down upon the edge of the piazza and watched the baby rabbit on the lawn. Old Nix, the black cat, came and looked at it, too, but Clarence Alfred promptly chased him under the barn, for fear he would eat the little fellow, as he had the birds when he caught them. Then he got some white clover and put it under Bunny's nose, and the rabbit began to eat a lunch.

"Eats some like a woodchuck," said Uncle John. "What are you going to do with him, my boy?"

"Why, uncle, I guess I better keep him and feed him and have him for my very own."

"Oh, all right," said Uncle John, "I brought him down so you could see him, but I thought, as I came down the hill that maybe his mother would miss him some to-night."

Clarence Alfred looked up, for no one was saying anything, and they were all looking at him. "Well," and then he paused a little, "well, Uncle John, I s'pose he might want his mother, an' I guess about dark we better take him back so she can have him to put to bed; but I do love him an' he is a dear little thing."

Then everyone smiled and his grandma gave him a big hug. Pretty soon she went into the house, and when she came back she gave him a big piece of chocolate cake.

After supper grandma took his hand and he carried the little rabbit in the basket, and they went to the pasture field. Right where his uncle said he found him he put Bunny down and he went hopping away, but stopped as Mother Cotton-tail herself came out from the bushes. The little fellow put his nose against his mother and they seemed very glad to see each other. Then grandma and the little boy left them and went home very happy.

After Clarence Alfred was tucked into bed he was surprised to see, right through his closed eyelids, the Sand Man sitting on the bedpost and smiling so sweetly that the boy thought he never before saw so nice a face. "How good you look!" he said.

"Yes," said the Sand Man, "you make me happy when you are a good, kind boy, and I just

came from putting that baby rabbit to sleep. Keep your eyes shut now." Then the Sand Man shook his sieve over the boy's eyes, but instead of sand Clarence Alfred felt rose leaves falling upon his face as he went fast asleep.—*Costella G. Washburn.*

MAGIC KEYS.

In a rude voice screamed little Tom:

"Open the door for me!"

"Yes," was the answer from within,
"If you'll bring the proper key."

"If you please, mamma," said little Tom,

Putting down his pride;

At mention of the gentle words

The door flew open wide.

Hearts, like doors are often locked;

"Thank you," and "If you please,"

Spoken with a pleasant smile,

Are the magic keys.

—*Mary F. Butts.*

A LITTLE BOY'S SERMON.

Once a little boy, who had been to church the day before, thought he would have a church of his own. He arranged his four sisters in front of him, then stood up on a stool and spoke very loud. This is part of the sermon that he preached:

"This is to be a 'mind-mother' sermon. There are two ways in which you ought to mind everything she says:

"Mind her the very first time she speaks. When mother says, 'Mary, please bring me some coal or water,' or 'Run to the shop,' don't answer, 'In just a minute, mother.' Little folks' minutes are a great deal longer than the ones the clock ticks off. When you say 'Yes' with your lips, say 'Yes' with your hands and feet. Don't say 'Yes' and act 'No.' Saying 'Yes, in a minute' is not obeying, but doing 'Yes' is.

"Mind cheerfully. Don't scowl when you have to drop a book, or whine because you can't go and play. You wouldn't own a dog that minded you with his ears laid back, growling and snapping. A girl ought to mind a great deal better than a dog."

Young People's Work.

THE READING AND STUDY COURSE IN BIBLE HISTORY.

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

EIGHTY-EIGHTH WEEK'S READING.

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

1. How does Job show his faithfulness to God?
2. What is Job's idea of the faith of the wicked?
3. How does Job reprove Bildad, and why?

Job (continued).

First-day. Job showeth his misery, and craveth pity of his friends, instead of cruelty; he declareth his belief in the resurrection. 19: 1-29.

Second-day. Zophar showeth the portion of the wicked. 20: 1-29.

Third-day. The wicked sometimes prosper in the sight of men, but God judgeth them. 21: 1-34.

Fourth-day. Job accused of many sins. 22: 1-30.

Fifth-day. Job longeth to appear before God. 23: 1-17.

Sixth-day. A secret judgment for the wicked. 24: 1-25.

Sabbath. Bildad showeth that man cannot be justified before God; Job reproveth Bildad; he showeth his sincerity; he declareth the punishment of the hypocrite. 25: 1-27: 23.

DEBATE ON AMENDMENT TO THE CONSTITUTION.

Members of Reform Association in Public Gathering Present their Claims on One of the Aims of the Organization at Beaver Falls, Pa., Wednesday, December 5, 1906.

Before a representative audience in the Presbyterian church last evening the annual meeting and convention of the National Reform Association was held. Keen interest was manifested on account of the presenting in debate a question which is one of the principles and aims of the association. Devotional exercises were first conducted and then the subject, "Resolved, That the Constitution of the United States should be so amended as to embody the principles of national Christianity."

Rev. R. C. Wylie, of Wilkinsburg, Pa., handled the affirmative side of the question and Rev. A. H. Lewis, of Plainfield, N. J., spoke in favor of the negative side. No personalities were indulged in and each speaker merely took occasion to present his belief on the topic considered.

In opening the debate Rev. Wylie said:

"In supporting the affirmative of this question there are three propositions on which our conclusion rests. First, there are certain principles of national Christianity, just as there are principles of individual, family and church Christianity. These may be briefly mentioned.

"God is the God of nations. He has made of one blood all nations of men to dwell on all the face of the earth and hath determined the times before appointed and the bounds of their habitation. God is also the source of the authority of the governments of the nations. 'Let every soul be subject to the higher powers, for there is no power but of God; the powers that be are ordained of God.'

"The second principle of national Christianity is that the Lord Jesus Christ is the Ruler of nations. He claims all authority. Prophets foretold the establishment of His rule over all nations. Those nations that refuse to obey the divine law and submit to Christ are declared to be in a state of rebellion.

"The third principle is that the divine will is supreme law on all moral issues arising in the sphere of national life. It is only necessary here to say that the scriptures contain a complete moral code. No matter where moral issues arise or what those issues are, the Bible is the infallible standard by which they are to be settled. When a moral issue arises in the political sphere, the Bible must be the standard to which appeal is to be made in its settlement.

"Our second proposition is that these principles are part of the vital or unwritten constitution. They enter of necessity into the civil and political life of the people. The principle that God is the God of the nation and is the source of all governmental authority is political and belongs in that sphere. The fact that Christ rules nations is a political fact, and among Christian people enters into their political life. The Bible has more sound politics than all other books and has its place in national life.

"The proposed amendment is not a proposal to introduce into politics matters that are not political, but to give expression to Christian principles of civil government. We are not thrusting into the political sphere questions that are alien to that sphere, but are seeking to establish a solid basis of truth on which to settle questions already there. The whole matter of criminal law is moral. We need a moral standard by which to determine right and wrong.

"The question of marriage and divorce is a

question of Christian politics. It arises of necessity in the sphere of the state's life. There is law on this matter in the Bible. That law is binding in our legislatures and courts. The matter of moral training arises in connection with our system of public education. It cannot be excluded from the civil sphere. Shall there be no moral standard to which appeal is to be made? The question of a day or rest not only arises in the civil sphere, but cannot be excluded. The government itself must meet the issue in a practical way and settle it. What shall our courts and legislative bodies do when the day of rest comes round? The question cannot be thrust out. It must be settled according to the Christian convictions of the people. Since the principles of national Christianity enter into the civil life of the people, our proposition follows that the written Constitution should harmonize with the unwritten. A written constitution is nothing but a formal statement of those political principles which they believe and by which they intend to be governed. We believe in republicanism and place it in the Constitution. We were led to abolish slavery and to believe in the freedom of all and we amended the Constitution accordingly. Three reasons may here be stated for the proposed Christian amendment. First, it would bring the written Constitution into harmony with the unwritten. Second, it would safeguard the nation against false political theories. On the one hand it would guard against union of church and state and on the other against the atheistic state. One of these three positions the state must occupy. Which shall it be? Third, it would protect the nation from the dread consequences that follow the acceptance of a wrong political basis. For the nation to be neutral as to the principles of national Christianity is impossible. Secularism is the denial and rejection of them. Union of church and state is not their correct expression. For the state to declare its own relation to God and His law is the way of national salvation. This is the natural outcome of the nationalizing of Christianity and the fulfillment of the great purpose of Christ concerning the nation."

Dr. A. H. Lewis, D. D., LL. D., editor of the SABBATH RECORDER, Plainfield, N. J., opposed the amendment more by way of an address than of debate. The following outline indicates the general line of his remarks:

"The fundamental principles and controlling facts involved in the theme under discussion are determined by what Jesus the Messiah taught and did. For more than a century before His birth, the Hebrew nation had been constructing a theory of what the Messianic kingdom should be. They had determined beforehand what must be, whenever the Messiah should appear. They said He would lead a revolt, overthrow the Roman power, and establish a Hebrew theocracy as the controlling nation of the world. Their Messianic scheme had been worked out in detail, and the first question asked when Jesus appeared was concerning the establishment of the new kingdom. They called it the Messianic kingdom, the kingdom of God, and the kingdom of Heaven. It was to be the dominant political kingdom of the world, according to the religious system of the Hebrews. The temptation of Christ in the wilderness involved the fundamental issues of this Messianic scheme, notably that temptation which offered to Him all the kingdoms of this world and the glory of them, which was only another way of saying 'If you will accept the Hebrew conception of the Mes-

sianic Kingdom and lead the nation in a revolt against Rome, you shall be at the head of a national religious system that will rapidly overcome all other kingdoms, and will continue through all time the dominant and most glorious of earthly kingdoms." Jesus, as the Messiah, rejected all this political and earthly conception and taught that His kingdom was a spiritual one unfolding in the hearts of men, and that He would not countenance in any way their desire for the establishment of a national religion.

"All discussion recorded in the New Testament concerning the kingdom of Heaven, the nature of the kingdom, the time and manner of its establishment, and the subjects of the kingdom, centered in this refusal of Christ to recognize this political and earthly conception, and His insistence that those who become His followers should be such because of their spiritual loyalty to Him and to His Father, whose will He came to fulfill. In rejecting the Messianic notions of the Jews, refusing until almost the last moment to acknowledge Himself as the Messiah, in sacrificing Himself upon the cross, and allowing His mission to fall into what appeared to be hopeless defeat and ruin, Jesus forbade every conception of Christianity as a national religion. Thus the Head of the Church, the King of kings, and Lord of lords, determined those fundamental principles which make Christianity a universal and spiritual religion which arises above all national lines and seeks to secure righteousness among men by reigning in the hearts of men, without the intervention of civil law.

"The development of Christianity in the earliest Christian communities was rapid, giving a type of character and a spiritual unfolding such as neither Judaism nor any pagan religion had ever known. Greek philosophy and the national religion of pagan Rome, like beasts of prey, were lying in wait to seize upon infant Christianity and destroy the spiritual conception which Christ taught and which gave Christianity its birth. Greek philosophy reduced Christianity to a system of creeds, while pagan Rome made it a state religion; the two influences combining to vitiate and secularize it almost to death. Pagan Rome created religion as a department of the state. It was based upon an implied or expressed contract between the gods and the state. It had little or nothing to do with individual character or individual choice. Being a Roman, one was bound to do what the law prescribed in behalf of the gods, and was entitled to receive in return what the gods had promised as the result of his acts. The religion of pagan Rome was as much a department of the state government as is the postal department of our own nation. When Christianity ascended the throne of the Caesars, it gained immense political power, but lost correspondingly in spiritual purity. Christianity, thus secularized and nationalized, took possession of the western world as Roman Catholicism. Its counterpart in the East, Greek Catholicism, took possession of the eastern world, now Russian Christianity."

"The power of the Roman Catholic Church in the world, especially in the United States, makes it certain that any attempt to establish national Christianity by an amendment of the Constitution would open the door to a signal triumph of Roman Catholicism in our national politics. Some formal statement of Christianity must be determined upon before the national Constitution can be made a Christian document. Some Christian organization must put forth that expression of faith. The strongest Christian organization,

from the standpoint of creed, of financial ability, and notably of political skill and diplomacy, is the Roman Catholic Church. Its history is measured by centuries. It exists under all climes, adjusts itself to all circumstances and embraces all tongues. Age, skill, perfect organization—all the elements of power, are in its favor when compared with Protestantism. Practically Roman Catholicism is one, while Protestantism in point of strength, coherence and diplomacy, is little more than a rope of sand. Let the question of making the United States Constitution a Christian document come before the American people, and Roman Catholicism will take the lion's share in the matter of influence, diplomacy, financial power and political strength. In other words, to re-open the question of national Christianity at this stage in the world's history, in a republic like ours and with Protestantism in its unshakable youth, would surrender the field to its ancient foe."

Rev. Lewis awakened special interest by citing Sunday legislation as an example of secularizing an institution of religion through civil law. He said that Sunday legislation was of pagan origin; it became a permanent feature of Romanized Christianity. It has been a principal factor in making Sunday a holiday. It ignores the teachings and example of Christ concerning the Sabbath of the Bible (Saturday), destroys conscience and makes Sunday hopelessly a holiday. There can be no true Sabbath reform unless it be on a Biblical and religious basis. That basis calls men back to the Sabbath of Christ, rather than to the "Civil Sunday" of modern times. Rev. Lewis closed with these words:

"I close as I began, by building on the words and acts of Jesus, the Messiah, who is the spiritual King of kings and Lord of lords, but who refused to recognize in any way the idea that His kingdom is to seek support or to be built upon any conception so narrow as that of a national religion or a political system. It is because He forbade such an amendment of the Constitution as is proposed that His followers should refuse to sanction or attempt to bring about such an amendment."—*Beaver Falls Tribune.*

WE ARE THANKFUL

That God loves us.

That peace prevails.

That God uses our lives.

That crops have been good.

That right triumphs in many places.

That our country has suffered no panic.

That men are still found who are unselfish.

That common honesty is as popular as it is.

That no epidemic has desolated the country.

That the Holy Spirit still saves men from sin.

That graft, when exposed, is scorned and condemned.

That Seventh-day Baptists are growing in numbers.

That one man of high character in office influences many others.

That each one may still worship God as his conscience dictates.

That the Sabbath truth is powerful to influence minds and hearts.

That public opinion has power to punish a criminal safe from the law.

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*Ruskin.*

Home News

SCOTT, N. Y. Sometime ago the Ladies' Mission Society of Scott pieced a wheel quilt. On each spoke and hub is written one or more names. Some, of course, are names of business firms, but by far the most are names of Seventh-day Baptist people, who are more or less well known throughout the denomination. We received pay with a large number of the names, but finally filled out the remaining blanks with the names of pastors, missionaries, and quartet workers. At our last meeting the ladies directed me to write and ask you if you would kindly mention this quilt in the *SABBATH RECORDER*, and see if some one in the denomination would not prize the quilt because of the memories the names must recall. It is all made ready for use. If you can do so, the ladies of our society would be grateful.

MRS. D. D. L. BURDICK, Pres.

ADAMS CENTER, N. Y. The Baptist churches at Adams Center and State Road united with our church in union thanksgiving service. Deacon O. D. Greene and wife recently returned from a ten days' visit in Boston. Charles Socwell has been engaged as engraver in one of the leading jewelry stores in Watertown until the holiday trade is past. Deacon N. G. Whitford and Miss Janie Whitford have recently returned home from a visit of several weeks at Alfred. Pastor Socwell is still supplying the pulpit of the State Road Baptist church, where he has been preaching since his return from Conference. We have had two quite cold days recently, the thermometer registering 18 degrees below zero on one occasion and 24 degrees below zero on another occasion. Beginning with Jan. 1, 1907 our Sabbath school will begin the use of some one of the Blakeslee systems of Bible study instead of the International system. This is an experiment which will be tried for three or six months. Secretary E. B. Saunders spent a Sabbath with us not long since, in the interest of raising funds to liquidate the debt of our Missionary Society, and our church responded to the appeal as they felt able.

ANON.

DODGE CENTER, MINN. The Ladies' Benevolent Society tried to help on the debt of the Whitford Memorial Hall, of Milton College, but the night was very bad, yet something was done.

Pastor Sayre went to the Cartwright church to hold a two weeks' series of meetings, but Mrs. Burdick, the pastor, was ill and unable to be there. Perhaps that church correspondent will write of that. During the absence of Pastor Sayre, H. D. Clarke and W. H. Ernst supplied the church here. Elder Clarke gave an "old time" Missionary Sermon. Our pastor preaches for the Congregational church. The Milton students are expected home for the holidays. They are all "boys" to be proud of and we look for much in their future lives. One of our families has moved to Gentry, Ark., this fall. Elder Clarke is away nearly all the time, engaged in his orphan work. He is arranging to bring a company from New York city into Minnesota some time in January. The law of Minnesota is different from most states, and the State Board of Control gives him a special privilege with a high compliment to his work and compliance with the Board's rules.

The Sabbath school gives its usual holiday entertainment. Miss Anna Wells is still the

superintendent. She has few equals. And Dodge Center has had many to be proud of in the Sabbath school.

DECEMBER, 1906.

LOST CREEK, W. VA. Weather and roads in this part of West Virginia have been unusually good this fall. We fear, however, that the mud has now come to stay with us for a time. The pastor, assisted by Field Secretary Walter L. Greene, held a short series of revival meetings, beginning the second Sabbath in November, and closing two weeks later. Two very rainy days interfered somewhat with the attendance, and though the results hoped for were not attained, we trust that the seed sown will bear fruit later on. The last Sabbath in November, a mild, beautiful day, we gathered on the banks of the creek, where two young men were baptized. They were received into the church at our regular quarterly meeting, Dec. 8. Mr. Greene takes with him the kind regards and best wishes of the people of this church, and their gratitude for the work done here. He visited us and did Sabbath school work before Conference. Our Sabbath school has a large and interesting Home Department, through which we are trying to keep in closer touch with some of our non-resident members. We hope to extend this branch of our work. Our Sabbath school birthday box, the contents of which are to go toward Dr. Palmberg's house, has become quite heavy in weight, and we are looking forward to the time when it may be opened. The building of a new barn on the parsonage premises, partly of old material and partly of new, has engaged the attention of several of our members for some time. The work is not yet done, but the barn is in a condition to be used.

Because of the pastorless condition of so many churches in our association, our pastor is occasionally absent, visiting some one of them and conducting its quarterly meeting. He visited the Middle Island church the first Sabbath in December. Next Sabbath, Dec. 15, when the pastor will be at Roanoke, we expect President Clawson to be with us. The Lost Creek people are deeply interested in the welfare of Salem College, and many of them are numbered among her staunch supporters.

ABBIE B. VAN HORN.

LOST CREEK, DEC. 11, 1906.

ABOUT TRUTH.

REV. B. F. CLEMENT.

Truth, and truth alone, makes men free. Truth is a radical positive element in moral character. No truth, no moral character. Truth always speaks the same upon the same subject if the circumstances are the same. There is no such thing as comparative truth. There may be, and there are truth and error mixed in the same system. But truth is truth and error is error. Truth lies at the foundation of every good enterprise and falsehood lies at the foundation of every bad enterprise.

There is just one grand truth that is the foundation of Christianity. That truth is easily stated: Jesus Christ is the one sent of God, the Messiah. Upon this truth all of Christianity rests. Interfere with or ignore this truth and all falls to the ground and all is dark in reference to the present and the future. All the truths of revealed religion grow out of and belong to the nature of things. When the Ten Commandments are faithfully and intelligently analyzed

their truth is apparent, and more: it is plainly seen that the keeping of these commandments tends to and secures human life and human happiness.

But the human family have all broken these laws. Thus we come to the redemption of the human soul and how it is accomplished. It is not a mysterious, undefined or undefinable system. It is redemption. This is very clearly defined, for in other words it is salvation, but salvation from sin. Any other salvation is valueless. Sin is the evil. It must be removed, and it is always an evil and an evil in all its nature and influence and in all its parts. No matter whether little or much remains, it is evil and only evil continually. In the nature of things there is no reason for its existence. There is a very common sentiment existing, that by some undefined power a man may live in sin and still be saved. Nothing could be more illogical or untrue. But why should we desire to live in sin when the nature of sin is discovered? There is not a single reason that can be offered why any intelligent being should wish to live in sin, as sin is a dangerous and fatal enemy to any good interest man proposes. It interferes with his relations to God, to all his fellows, and if persisted in ruins his destiny.

There is one thing that must be removed and this removing is Christ's work on the earth. Had there been no sin, no evil, there would have been no need of a Redeemer. And the redemption is a positive institution. It is Christ's work. Mankind in all the ages of the world have attempted to perform the work and failed; my readers and myself among the rest. God takes away sin by the power of His love. This loving power was and is manifested especially in Jesus Christ. He expresses it in the statement: "Unless ye eat my flesh and drink my blood ye have no life in you. But he that eateth my flesh and drinketh my blood hath everlasting life." Then the question is how shall I eat his flesh and drink his blood? In all the history of Christianity there has been one great question, "Is he the Messiah?" That is still practically the question. Then to eat his flesh this great question must be answered in the affirmative, away down in the human soul, by a faith that goes away to Calvary, listens to the swish of the scourge, to the driving of the nails and to the terrible travail of his soul when the rocks rent, the earth trembled and the temple veil was rent in twain: a scene that angels can hardly describe. Then the soul must recognize that he, the Son of God, bore all this voluntarily "for me." Thus the love of God goes down into the human heart making the man new in his moral nature; and thus he has eaten the flesh and drunk the blood of the son of man. He has washed his robes in the blood. This belief renders the man a friend of Christ. To him he renders consecrated service. This, to my mind, is the moral philosophy of human salvation. This explains how the saints washed their robes and made them white in the blood of the lamb, and how one death of Christ avails for all the world. As the bitten Israelite looked on the brazen serpent and lived, so the sinner may look and live. But this faith is a matter of testimony. That testimony it is the business of the church to give. But it cannot give that which it does not possess. The demand of the hour is a keen, clear examination of our relations in the light of all the truth God has given us.

Truth and truth alone makes men free. Salvation then is salvation from sin; and God in

DECEMBER 17, 1906.

His mercy and goodness wishes to save every man. To admit sin into the kingdom of God would be to admit an interfering, deadly element. No compromise with the enemy.

NORTH LOUP, NEB.

HIGH CHRISTIANITY NOT A GIFT.

When God said to Timothy, through Paul, "exercise thyself unto godliness," he used a word that may easily suggest Christ's "hunger and thirst after righteousness," or "strive to enter in at the straight gate." The word translated "exercise" is derived from a word that means naked, stripped of any garment that would hinder the free use of a single muscle of the body; and Paul's intense words concerning the Grecian games are none too strong to represent the struggle.

Now, the thing to be obtained—high Christian character—is well worth the effort. And God intended to teach the world that it is not a gift of the Holy Spirit, that one opens his heart to receive, and keeps it open by reading the Word, going to church, communing with Christian people and such like, but is secured as prizes in the Grecian games and American twentieth century games are attained. All those were corruptible crowns—different kinds, but each tainted with corruption, but this one has not the least taint of decay in any part thereof; those were a wreath of olive, or garland of pine, these a crown of righteousness reserved in heaven for the victor, that fadeth not, a perfection of character that is to last forever and be a wreath of glory through eternity.

It is not an afflictive discipline that the athlete suffers in his preparation for winning prizes; it is fun for him, as any other enjoyment; and not simply because he feels the necessity of the exercise; it is natural, and his reward is continuous. So God does not want the way of the Christian to be strewn with thorns, nor his administration to be irksome. He says, "as many as I love . . . I chasten;" and the purest, most spiritual meaning of "chastening" is to refine, purify. No Christian should object to that attainment, even at the expense of a few pleasures of the body; especially since the soul in the exercise has continuous enjoyment. As the poet says:

The mountain brook on silvery feet runs slow,
Now striking harps that tune its way along,
Stops not at frowning crag or barrier strong—
Ah, no! but they awake and cause to flow
Its melody so wild, resisting so,
They lend it something that to them belong.
The very substance of its varied song
Is hindrance—mystic power that will bestow
Rewards on valiant hearts. Its voice is dumb,
Silent as harp-strings touched by naught of
power;

Till barrier's fingers, in the trying hour,
Touch secret keys, whence hidden song doth
come,
Beauty and light to help men clearly see,
And strength to go down on toward eternity.

A significant fact is thus stated: the world is a grand schoolhouse with its kindergarten, high school and all the grades between, that produce development of the body, senses and mind. And in each there is a demand for exercise. To borrow a word from the athlete, the stars are trapezes for intellectual, heaven and eternity for spiritual exercise; and to secure a high grade, yes, the heights of Christian character, is the true business of life; and God has made no provision for this, except to exercise thyself unto godliness.—*The Christian Work and Evangelist.*

THE GRUMBLING HABIT.

One of the easiest habits to form and one of the hardest habits to break is that of grumbling. We drift into it unawares, finding fault with the weather because it is too wet or too dry, with the food because it is too monotonous or too highly seasoned or not what we like, with our friends because they neglect us, or with the newspaper on the ground that it does not praise the people we admire. In short, the pegs on which we hang our grievances are as numerous as the sands on the shore, once we have fettered ourselves with the habit of grumbling.

The grumbler may be amiable enough at heart, but the grumbling habit makes people uncomfortable to themselves and disagreeable as comrades on the road. Who does not love the cheery, sunny, blithe-hearted optimist who sees things in rose-color and accepts the days as they come, each day a gift of God, each happening an appointment of God?

How shall we rid ourselves of this objectionable habit if in a candid moment we admit that it has taken possession of us? No half measures will do. This habit does not yield without a struggle. One must be vigilant if one would overcome it. Repress the word that rises to the lips, if it be a fault-finding word. Crush the impulse that leads to complaint of the weather or the table, the service, the boat, the street car, or the calling acquaintance. I have heard that a tombstone in a rural cemetery in New England bears this legend: "She was so pleasant." This could never have been said of a chronic grumbler.—*Intelligencer.*

SEVENTH-DAY BAPTISTS TAKE NOTICE.

Battle Creek, Michigan, is a good place to locate. There are many opportunities for those who want to keep the Sabbath. The conditions are right. The many Baptists who have recently arrived, are well pleased. Will answer any questions. Address, C. Franklin Davis, Battle Creek, Michigan.

NOTICE.

Will those who have not sent in their photographs for the S. D. B. ministers group now under way, please do so before Jan. 1 so as not to cause delay?

H. C. HUNTING.

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SHEAR-BARRITT.—At the home of the bride's father, near Adams Centre, N. Y., Nov. 29, 1906, by Rev. E. H. Socwell, Mr. George W. Shear and Miss Anna E. Barritt; both of Henderson, N. Y.

BISHOP-GILBERT.—At the Seventh-day Baptist parsonage in Adams Centre, N. Y., Dec. 8, 1906, by Rev. E. H. Socwell, Mr. Newell S. Bishop and Miss Anna R. Gilbert; both of Adams Centre.

HOUSTON-BAXTER.—At the home of the bride's sister, Mrs. R. C. Brewer, Riverside, Cal., by Rev. E. F. Loof-boro, Mr. Roy H. Houston to Miss Effie C. Baxter; both of Riverside.

DEATHS.

WILLIAMS.—In Milton, Wis., Dec. 5, 1906, Robert Williams, aged 85 years, 5 months, and 20 days.

Mr. Williams was born in the town of Darien, Genesee County, N. Y., in June 1821. His father was Robert Williams, a direct descendant of Roger Williams, of colonial fame. He was the third child and oldest son in a family of nine children, only two of whom, one sister and one brother, now remain. In 1848 he was married to Miss Martha Dodge, with whom he lived a most happy life for fifty-eight years, and whom he followed to the better land after two months of patient, lonely waiting. In 1854 they came to Wisconsin, and in Feb. 1857 they united with the Seventh-day Baptist Church, in the fellowship of which they walked consistently, loyally and helpfully for almost fifty years. Mr. Williams was widely known and universally esteemed. In business, in social life, and in religious and charitable work he was a man to be relied upon. When the Milton College was organized, in 1867, Mr. Williams was chosen one of its board of trustees, a position which he continued to hold until his death. From 1872 to 1875 he was financial agent, Charles H. Greenman being the treasurer. From 1875 to 1883, he was treasurer, until succeeded by Prof. Albert Whitford, the present incumbent. Mr. and Mrs. Williams reared one daughter, the wife of Mr. F. C. Dunn, to whom, with her family and a large circle of friends are left a fragrant memory and a comforting assurance of a blessed immortality.

L. A. P.

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CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1906.

Dec. 29. Review.

LESSON XIII.—REVIEW.

For Sabbath-day, December 29, 1906.

Golden Text.—"His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Isa. 9: 6.

The eleven lessons of this quarter from the life of Christ all belong to the last week, commonly called Passion Week. A portion of Lesson 4 refer to an event on the previous Sabbath-day, and a portion of Lesson 12 to the Ascension of Jesus forty days later. Five of the lessons have their place within the limits of a single day, the day of the Crucifixion and the night before.

Lesson 1 presents the great truth that devotion to our fellow men is a duty along side of our devotion to God, and is indeed a part of that great duty.

Lessons 2 and 3 are two deeply interesting parables of warning; the one suggesting that we should by a proper attitude toward God be ever watchful even while we rest at ease, and the other suggesting that true watchfulness consists in ever attending to present opportunities as a sacred trust from our Maker.

Lesson 4 contrasts the unselfish devotion of Mary with the carping criticism of Judas who cherished treachery in his heart. Lesson 5 also speaks of the betrayer, and of the memorial that Jesus gave to his disciples to remind them of the new covenant. Lesson 6 gives us a glimpse of the spiritual suffering that Jesus endured for our sakes.

Lesson 7 tells of the injustice of the Jewish court before which Jesus was tried, and Lesson 9 of the Roman court. The weak sinning of Pilate is in contrast with the active iniquity of the members of the Sanhedrin.

Lesson 10 shows us the loving Saviour bestowing blessing upon the robber even at the height of his own physical agony. Lesson 11 and 12 present the joyful picture of the risen Saviour. His earthly life had looked like a failure, but now he has triumphed.

As this year's study has been from the first three Gospels it might be well to have brief papers alluding to the distinctive features and marks of style in each of these three books. A paper pointing out the principal differences between the first three Gospels and John's Gospel would also be interesting. Other papers might be presented on such subjects as:

Jesus Teaching by Parables.

Jesus Teaching by Miracles.

Jesus Teaching in Conversation.

The Contrast Between the Betrayal of Jesus by Judas and the Denial by Peter.

The Contrast between the Injustice of the Sanhedrin and the Injustice of Pilate.

NEAR, BUT TOO FAR.

Dr. Watkinson says that he knew a gentleman who worked in the gold fields of Australia, who was always unsuccessful. He was not five yards away when a mass of gold weighing one hundred pounds was found. He heard the shouts of the man who found it. On other occasions he was near at hand when great wealth was discovered. "Thus many miss, as by a hairbreadth, the grandest treasure of all, not because of ill-fortune, but because their eyes are holden by the love of earthliness and sin; they hear the glad shout of many who have found the gold that is good, and yet at last they themselves go out to God, poor indeed."

Religion is not a thing of inferior consequence that some may assume and others discard. It is the one thing above all others necessary to make life complete.

Pray not too often for great favors, for we stand most in need of small ones.—*J. L. Basford.*

BRUTE SAGACITY.

We are often amused and entertained by evidences of method in the movements of irrational animals, which seem to imply thought. Some of these specimens of philosophy without brains make us wonder and reflect as well as smile.

An unfortunate New Hampshire housewife of our acquaintance had laid in a goodly supply of fresh eggs. The cellar of the house was infested by rats, and these had no sooner discovered the whereabouts of the eggs than they determined to replenish their own stores below stairs with them. How was this to be effected? The cellar steps were steep and long, and the eggs were brittle. But the rats had their wits about them. One large rat turned himself onto his back, clasped an egg firmly between his four paws, and then allowed his numerous friends to push and pull him in this position to the top of the cellar stairs, or, rather, steps. On the first step a crowd of rats were in waiting. The rat with the egg was pushed over the edge by those above, and received into the open arms of those below. This operation was repeated until the egg reached the cellar in safety, and was stowed away in the rats' larder—a glorious trophy of ingenuity and perseverance. Many an egg had disappeared in this mysterious way, and at last the good housewife, suspecting that rats were in some way at the bottom of it, hid herself by the cellar steps and watched. She saw the whole performance, and said she could scarcely credit the sight of her eyes, so marvelous was the sagacity of these little creatures.

Jesse recounts the circumstance of some rats destroying the bladder fastened over the nose of an oil bottle, and making free with the oil by dipping their tails into it and licking it off.

Dr. Pelican saw some rats engaged in the same manner around the bung-hole of a cask of wine, into which, had the hole been large enough, they would doubtless have fallen from intoxication.

Degrampere put a monkey to the proof by leaving on a table an open bottle of anise-seed brandy, from which the monkey extracted with its fingers as much as it could manage to reach, and then poured sand into the bottle until the liquor ran over.

Haliday mentions a mason bee which had built its nest close to a window generally fastened with a shutter, but which, when thrown back, lay so close to the wall that its nest was completely shut in. To prevent this occurrence, it formed a little lump of clay, which hindered the shutter from fitting close to the wall, and left room for its own ingress.

Ants are a nation of insects that can appoint a monarch, elect a parliament, create an army with officers, soldiers, commissariat and military discipline, build houses and fortresses and keep milk cows and slaves.

Some foxes possess the rare power of imitating the cries of birds on which they love to feed, and employ this gift for the purpose of decoying their prey to its destruction. There are a thousand wiles which this crafty animal employs, either to secure his prey or to escape his pursuers, that are curious.

A gentleman owned a tame bear, which spent much of his time in the tree to which he was chained and, when climbing, usually got his chain twisted over and under the branches in a most intricate manner, but never failed to take out every turn as he descended. Another gentleman, who owned a tame bear, could not account for the mysterious way in which the poultry disap-

peared. Observing, at different times, a good many feathers around Bruin's pole, he began to suspect that the bear was the culprit. Close watching confirmed his suspicions. When Bruin thought he was unobserved, he would seize any unfortunate hen or chicken within his reach and devour it; but if anyone approached before he could complete the meal, he would lie upon his prey until the danger of discovery had passed. He was betrayed, at last, by the cackling of an old hen that he had failed to silence.

An instance of the sagacity of a colt is well worth telling. The animal belonged on a farm, near St. Amant, was three years old, of a very high temper, but peculiarly gentle with a little boy who had been in the habit of bringing him bits of bread. One day a servant of the farm heard a cry from the yard and, looking out of the window, perceived that the child had fallen into a water cask. She lost no time in rushing to the rescue, but on arriving below found that she had been anticipated by the young horse, which had caught up the child by his dress and withdrawn him from the water. The owner, though repeatedly offered a great price for the sagacious animal, would never part with it.

Every kind of animal becomes interesting as soon as it is made an object of study, and probably there are no animals about which new facts do not remain to be discovered.—*George Bancroft Griffith, in Christian Work and Evangelist.*

"YE KNOW NOT WHAT YE ASK."

JOHN N. OSBORNE.

These words of the Master, spoken to the sons of Zebedee, appeal with equal force to each of us also. Do we realize what the granting of our requests may imply? We cannot always, or often, know indeed, but do we stop to think? Would we not tremble if brought face to face with the possibilities that may lurk in the answers to our prayers?

When sickness comes and death seems at the very door, we pray most earnestly for our friends, or for ourselves, that life may be prolonged. We look upon life, and rightly, as God's good gift. We think of its termination as a calamity, separating us from duty, activity, enjoyment, from the love of friends, the possibility of usefulness, and we know, though for the moment we forget, that the prolongation of life, especially in persons of advancing age, brings added years of weariness, of pain, of trials and temptations often, perhaps of mental eclipse, sometimes loss of fortune, friends, or reputation, and thus a life that had been happy and honored goes out in a great darkness. Such cases we have known, yet for our loved ones, even for ourselves, we thus pray. Truly we know not what we are asking.

And again we have friends, more or less closely connected, whose conversion we earnestly desire and for which we think we ought to pray with all the fervor of our being. Surely no other petition could be more acceptable. And a prayer for a definite object implies a prayer for the means necessary to accomplish that object. It may be that the one for whom we are thus praying can be won to Christ only by taking from him the dearest object of his affection, companion, children, wealth. Are we willing our prayer should be answered at such a cost?

So, too, when we are praying with the poet:
"Jesus, Saviour, pilot me
Over life's tempestuous sea,"
We are thinking of the "still waters" "the haven

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of rest." We ought to remember that the pilot may guide us into more fearful tempests, into blacker darkness, into more terrible dangers. If we expect divine guidance we cannot set the compass so that our voyage shall be over placid seas, under the blue sky and the shining stars. We must accept the baptism, even if it be of fire: we must drink the cup, however bitter. Are we able? Are we willing?

In our day and age of the world, we no longer anticipate the martyr's crown. But the Christian life is a strenuous conflict, and the world is full of uncrowned martyrs around whom the fires have been burning many years, without hope of relief till the final summons, and that seems long delayed. Are we willing to join that company, if so the Master shall direct?

It may be that our prayers for divine guidance fail just here. There may be a mental reservation, unconscious almost perhaps to ourselves, but naked to God's eye, that makes an answer impossible. He might lead us into paths where we would not care to go, into conditions at which we might rebel. So the light we seek is not given; and in mercy.

And it is an infinite wisdom that denies to us this knowledge. Some of us, not a few, might turn aside if we could read the secret of tomorrow. The burden, the task would seem so great it would crush us e'er we touched it. But little by little, day by day, strength is given according to our daily needs. Our prayer should be, not in submission as we sometimes say, but in joyous accord with the Father's will, resting on him in perfect peace because we know that "he doeth all things well."—*The Christian Work and Evangelist.*

THE SUCCESS OF FAILURE.

He who sets the mark low easily attains perfection and lives in complacency, but aiming at the highest, the soul involves itself in many seeming failures. Hamilton writes: "De Hooze could paint a Dutch woman standing in her backyard, close to her dust bin, with the degree of pictorial efficiency incomparably superior to that of Turner when he painted the angel standing in the sun." Dr. Watkinson writes of this remark, "So easy is it to succeed in the commonplace, so difficult in the sublime." George McDonald says: "The failures of some will be found eternities beyond the successes of others."

PROFESSOR WILLIAM WHISTON, A. M.
(CAMB.)

"An Early Case of Discipline."

To the Editor of the SABBATH RECORDER:

SIR: Mr. Chas. H. Greene states in your issue of Oct. 15, 1906, page 669, that the great, learned and pious professor, "William Whiston, was a Professor of Mathematics at Oxford University." William Whiston, A. M. (Camb.) succeeded Sir Isaac Newton as professor at Cambridge University, not Oxford. Like the great Sir Isaac Newton, Dr. Joseph Priestly, and many other great men of the eighteenth century, he was an anti-Trinitarian. He was expelled from "the Church" (?) on account of his so-called "Arian opinions." He translated Josephus, and wrote several works, among them "Primitive Christianity Revived." He became an immersed believer and a Seventh-day Sabbath-keeper.

Yours faithfully,

WILLIAM THOMAS WISEMAN, F. R. G. S.
Ed. *The British Ecclesia.*

THE MINISTER'S CHILDREN.

Christian influences do not necessarily start a boy on his way to the devil. It might fairly be supposed that they did, from the talk so commonly heard about ministers' sons going to the bad. This popular fallacy has received a number of hard knocks in the course of years, but probably none so hard as one which it is to be hoped will prove death-dealing—a remarkable essay by the Right Rev. J. E. C. Weldon, Canon of Westminster Abbey, published this year in *The Nineteenth Century*, on "The Children of the Clergy." The bishop deals with facts, not theory, for he bases what he has to say on the self-imposed task he has carried through of examining the parentage of every person whose name occurs in the sixty-six volumes of the Dictionary of National Biography (of Great Britain) confining himself to the centuries following the Reformation. The significance of the result of this investigation appears from the fact that of 2,130 men and women distinguished for marked services to their nation, whose fathers were either doctors, lawyers or ministers, 350 were the children of doctors, 510 the children of lawyers, and 1,270 the children of ministers. In an extensive article the writer goes on to prove his assertion that "The superiority has been one not of numbers only, but of degree. From clerical homes have sprung sons more distinguished, and a larger number of more distinguished sons, than from the homes of any secular profession." There is nothing surprising in this demonstration that the religion of Jesus Christ has a practical, working value for this world. The only wonder is that Christ's own followers are so slow to see it.—*Sunday School Times.*

INFLUENCE OF BAD BOOKS.

A school girl in Michigan committed suicide recently. She had been reading sensational novels in which were low views of life. She destroyed her body by poison because her mind was first destroyed by moral poison. A bad book is one of the most dangerous influences. Especially in youth, the emotional period of life, will evil ideas demoralize and destroy, if connected with some thrilling plot. Parents, teachers, ministers and librarians should exercise the most careful oversight over the reading of the young.

Action is the true joy of the soul.—*Young.*

Special Notices.

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

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

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

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South. The Sabbath-school meets at 10.15 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

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The regular meetings of the Board are held in February, May, August and November, at the call of the President.

ALFRED THEOLOGICAL SEMINARY.

Rev. ARTHUR E. MAIN, Dean.
The next year opens Tuesday, Sept. 18, 1906.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Alfred, N. Y., Aug. 21-26, 1907.

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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. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondences with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

CHRISTMAS EVERYWHERE.

DANIEL H. OVERTON*
in *The Christian Work and Evangelist.*
It snowed last night. The silent hours
Of Christmas eve witnessed the march
Of millions of the fairy hosts
In white, to take, and to possess,
The earth.

This morning from the train,
Speeding across the fleecy fields,
And through the mantled forests wild,
I looked upon a striking scene,
Of moving, marvelous, loveliness.

The sky is clouded still, and gray.
The wind is East and chill. More snow
Is in the air. A cold gray haze
Is o'er the distant hills; and white
And gray are mingled everywhere.
The carpet of the snow is free
From any human mark or stain;
The lanes and byways of the woods
Untrod den yet by foot of man
Or beast. The damask-mantled pines
And firs stretch emerald arms from out
Fair ermine folds. The forest bows
Beneath the burden of the snow.
A holy hush is on the world—
'Tis Christmas day on hill and plain.

'Tis Christmas in our hearts today.
The mind of Christ has found a home
Within our minds. The soul of Christ
Speaks to our souls from earth and sky,
From forest, field, rock, hill and plain
And from the Book that gives to us
The story best of Life Divine
That came to save this sinning world.

'Tis Christmas in our home today—
At the old home, where loved ones wait
The coming from the city great
Of sons and daughters with their bairns
To meet about the old roof-tree—
'Tis Christmas day at grandpa's house—
At the new home where old folks come
To grace and bless the new roof-tree
Just started on the city street—
'Tis Christmas in our city homes.

From earth and sky, from heart and home,
This song o'erflows the mantled earth:

"Joy to the world; the Lord is come!
Let earth receive her king.
Let every heart prepare him room,
And heaven and nature sing.

Joy to the world; the Saviour reigns;
Let men their songs employ;
While fields and floods, rocks, hills, and plains,
Repeat the sounding joy."

OUR Puritan forefathers did well to oppose the follies which were associated with Christmas time in England. On the other hand, the hunger in human hearts for peace and real joy, for the consciousness that God is close to men and that heaven and earth are not far apart,

has compelled a revival of joy at Christmas time. While the type of Christmas joyousness and merriment varies according to the intellectual and religious development of men, there is underlying it a great and a wholesome truth. The story of the Christ-child remains fresh, vivid and vigorous because it appeals to some of the best elements in the hearts of men. We need not to stop to discuss the mystery which surrounds the story of Christ's birth and life, but we can not fail to see that the human heart is eager to come into close touch with God. Christmas at the present time is in danger of swinging to extremes of comparatively senseless, if not harmful merriment. Aside from the religious element which underlies the hearts of men at Christmas time, certain other facts show that joy and merriment, are more than pleasure-giving; they are conducive to life and health in the largest sense. Joy is an essential element in religious experience and in physical life. He who looks upon religious duty as hard and burdensome will be comparatively irreligious, however much he may give himself to forms and words. He who does not love intellectual work, both for its own sake and for the joy that comes with the consciousness of knowing something hitherto unknown, can never become a scholar. Intellectual and spiritual depression of our feelings and emotions, is a large source of physical disease and weakness. Hence we have in addition to the religious hunger, that other hunger of humanity for health and strength, for light and love; this unites with the religious to make Christmas time the most joyous season of the year. Since these two great elements of hunger in the human heart underlie the celebration of Christmas, it is well that we seek to make the Christmas time joyous in the best sense of that word, and fill it with wholesome merriment. The RECORDER commends a tendency which is growing among its readers to Christianize children by teaching them to give, as well as to receive, at Christmas time. Few people are accustomed to give either to the Lord's cause, or for any form of benevolence with sufficient largeness to gain the joy of giving. Those whose main satisfaction appears in gaining, but who never enlarge their lives or sweeten their existence by giving to others, must always remain narrow, comparatively cold and unhappy. The fact that many influences from Pagan sources have been associated with Christmas time gives evidence of the existence of that hunger of soul already spoken of among those who have not known the history of Christmas or the story of the Christ-child. While we should eliminate these Pagan features from our own celebration of the Christmas time, we must recognize in them an argument in favor of real joy and of the wholesome observance of Christmas.

Even those who have not known of Christ as he appears in history have in their comparative blindness reached out to find the hand of Divine Love, or as Paul put it, have groped in the darkness, "if perchance they might find Him" for whom they long and of whom they dream. High-est of all gifts is Divine Love, and that love is unfolded in the life and words of Jesus more fully and is related to human life more closely than in any other way. Hence it is that we must fight against the wholesome longing of our souls if we reject the joy, the delight and the peace which ought to pervade Christmas time.

It goes without saying that the senseless and often wicked boisterous merriment of the English Christmas-time, against which our fathers revolted, was far below the standard of Christmas observance for which the RECORDER pleads. In the reaction that has taken place since the days of our Puritan ancestors, we are overdoing Christmas, in some respects, and are in danger of losing those better elements which we ought to seek. This is notably true in the superabundance of gifts made to the children, and to older people as well. Children are wronged and led into false conceptions of life by a superabundance of ordinary gifts at Christmas time. The greed of those who manufacture toys and the desire of dealers to make the most out of Christmas because people spend money freely under the inspiration of Christmas, is a serious temptation to parents and friends to wrong their children without designing to do so. Those who have much money and spend it unwisely, heaping a superabundance of gifts upon their children, create a spirit of selfishness and an unwholesome desire for "new things" and for new forms of enjoyment, a feverish delight in passing pleasure. It is far better that a child have comparatively few toys than to have so many that one must be discarded for another until both carelessness and unrest are created by this superabundance of things unneeded. Something is gained if the child be taught to give to others from its abundance, but the evil cannot be fully overcome, for too often this abundance stimulates selfishness and prevents the growth of better sentiments. The same danger of overdoing Christmas appears in the gift of unnecessary presents, whether to the young or to those who are older. An excellent rule is that no presents should be given which are not of real and practical value for actual use at the time they are given. Permanent and valuable "keep-sakes" may be excepted from this rule, but for children such keepsakes may well be deferred until later years. These words are sent out during Christmas week with a knowledge that they will not affect what you may do

60 YEARS' EXPERIENCE

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