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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
Untrodden 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

The Sabbath Recorder.

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

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for the present year, but with the hope that you will compare these thoughts with what you have done, so that wisdom may find fullest expression in your gifts at next Christmas time. On the other hand, let no one who is inclined to be indifferent to Christmas, or niggardly in the matter of giving, take advantage of these suggestions and do nothing to make the Christmas time more joyous by way of appropriate gifts, and appropriate thoughts. Right thoughts put into words, or sent forth silently are among the richest gifts we can bestow.

....

"Peace on Earth"

It is well that we sing in loud refrain the song of the angels at Christmas time. It is also well that we apply the thought of peace on earth and good will toward men to ordinary life and to individual experiences quite as much as to the larger question of peace among the nations of the world. Christmas means the disbanding of armies, and the dismantlement of navies. It means no more fields of battle, no more devastation of war. Quite as much does it mean peace in the ordinary pursuits of life. It means peaceful relations between employers and those who are employed, between classes and races of men. It means peace in families and in homes. Much is lost, and comparatively little is gained when the pulpit and the press talk mainly or only concerning peace between nations. At this Christmas time the latent forces of unrest in all industrial circles, the bitter conflict between capital and labor call for a definite application of Christmas time peace. Saddest, in many respects, of all the pictures that are now prominent, are the strife and unrest in homes. Disregard for the sanctity of marriage, the sin of hasty divorce and the bickerings and quarrelings which mar home life are both a wail and a prayer in the ear of Heaven, for Christmas peace in the home. If there are in any church bearing the name of Christ, bickerings, unrest, plottings against a pastor, critical condemnation one of another among the members, the Christmas time ought to bring harmony and peace, even though all other agencies have failed. Still closer to the individual life, the spirit of Christmas ought to come to those who are conscious of knowing truth which they do not obey, and of seeing duties which they do not perform. Nothing is more destructive to the better elements of spiritual life, and of manhood, than an open or latent warfare against God and truth. When men attempt to oppose God, refusing obedience to His requirements, going contrary to His commandments and discarding His will, they plant thorns for their feet and heap up ruin for themselves. Sweetest of all peace is that in which the soul finds perfect rest because it is at one with God, at one with Him in purpose, in aim and wish, in desire and act. Such peace is the highest attainment we can make. Its roots are deep. They are fed by all the sources of better life; the "life from above." Welcome this Christmas time and help the world to glow with gladness and to ring with the songs which proclaim the ideal life in Christ; but do not forget that when Christmas bells have ceased to ring, the harder tasks of life will all be here; temptation will thrust itself upon us, it will set snares for our feet and bring burdens for our hearts. We shall be in danger of being thoughtless when we ought to be thoughtful, unkind of speech when we ought to be tender; unwise when we ought to be supremely wise. The old life with its earth-born tendencies will be ready to assert itself before Christmas bells have ceased to chime, and we

must take up again the daily struggle of bringing ourselves into harmony with Him who is the King of Peace. But the peace of Christmas time is both a promise and a prophecy that those who earnestly and trustfully seek to enter into the "peace that passeth understanding" will not fail to gain, year by year something of that ineffable peace which the Christmas time bespeaks and which our Father in heaven longs to see each of us enfolded in.

....

As our readers are well aware, the Christmas tree in the United States is a modern affair. To the parents of the older generation of those who read these lines, it was practically, if not absolutely, unknown. It is a thing of the last thirty or forty years. The strong opposition to it which found expression in the Puritan Parliament of England about 1640 declared by law that Christmas, Easter and Whitsuntide should be abolished. This position was also taken in the American colonies. In 1659, the General Court of Massachusetts enacted as follows: "Anybody who is found observing by abstinence from labor, feasting or any other way any such day as Christmas day shall pay for every such offense five shillings." This statute was repealed twenty-two years later. All this has certain historic interest in connection with the Christmas tree since Christmas festivities at the present time center around that tree. The RECORDER would say in passing that the efforts to perpetuate the Santa Claus idea by presenting that mythical saint in the way in which it is generally done, is a remnant of Pagan notions which ought to be dispensed with, and doubly so in connection with Christmas services in the house of God. A Christmas tree may well be the center of Christmas entertainments, a pretended Santa Claus may not be out of place in a family gathering; it certainly is out of place in the house of God. There is a legend concerning the Christmas tree that has come down to us from the time of St. Boniface,—born in Devonshire, England, 680 A. D. and died in Friesland in 755. The substance of the legend is this: Pagan worshippers were gathered upon a hill where an altar had been established under a great "thunder oak" that was sacred to the Pagan god, Thor. A great fire burned on the altar, revealing a kneeling child, whom the priest was about to kill by the blow of a hammer, a sacrifice to Thor, the Hammerer. St. Boniface appeared upon the scene, thrust the hammer aside with the cross which he carried, and rescued the boy. He then told the Pagans the story of Jesus and taught them that he did not desire the sacrifices of human life. At the same time Boniface struck down the oak with mighty blows. The legend goes on to say that near the oak stood a fir tree, pointing to which Boniface said, "This is the living tree, with no stain of blood upon it, and it shall be the sign of your new worship. Let it be called the tree of the Christ-child. Carry it to the hall of your chief, for this is the birthnight of the white Christ." Whatever may have been the origin of the Christmas tree, it appeared first, so far as we can learn, at Strausburg in Germany and for at least two centuries during the Middle Ages was maintained along the River Rhine. About the beginning of the last century it spread through Germany with great rapidity. It came into England through the marriage of Queen Victoria to a German prince. The Germans brought the tree to America and thus it has spread. Probably the custom of giving gifts at the winter solstice festival is as old as the Roman Saturnalia. Christmas candles seem to have

come from a combination of Hebrew and Pagan elements; probably their original source is found in the Hebrew feast of lights as well as in various forms of sun worship. The Christmas card is a modern affair, originating, it is said, in England less than a hundred years ago. Santa Claus is the Dutch name for St. Nicholas. This bit of history will be of value to young people, and with it the RECORDER repeats the thought that while the Christmas tree may well be a feature of Christmas festivities, and the giving and receiving of gifts may be associated with it, the mythical Santa Claus should be banished from public entertainments.

....

Christ's Standard of Manhood

It is best to consider in connection with Christmas time that new type of manhood which Christ illustrated in his own life and set forth in his teachings. We choose the term manhood in this connection to emphasize the idea that Christian character is manly character and that true manhood and Christian manhood are synonymous. The value of definitions here, as elsewhere, is great. Do not fail to consider it. Previous to the time of Christ, love of country had been the highest standard of manhood. Men were recognized as great and noble if they sacrificed their interests or their lives in behalf of their country. The ideals of the Hebrews were much higher than this. It must be remembered that Christian ideals were Hebrew in origin, and tone, but Jesus gave them deeper meaning, larger scope and a higher spiritual application than the Hebrews had done. Christian standards of manhood are Hebrew ideals Christianized. Prominent in high Christian standards is the thought of sacrifice. Not a mere patient and helpless yielding, but a joyous giving of one's self for the sake of others; for the sake of higher good, the common good; the eternal good. The strongest contrast between the ideal life which Christ taught and the standards which the world had known before, was that conception of eternal life which Jesus was the first to reveal. That conception of eternal life carried all existence, the results of existence, the purposes and aims of existence, all eternal values connected with character, into the next life. If there be one supreme truth which shines brighter than all others in the standard Christ set, it is the truth that this life with its purposes and desires is the beginning of an endless life, life always unfolding, always on-going, according to those impulses and standards of action which are in harmony with the will of God. Such a standard sends far away the ordinary standards of life such as: "Gather all you can out of the world"; "The world owes you a living"; "Grab all within your reach"; "Grasp and climb, that you may have." Over against this, Christ said to men, "Give all you can to your fellows; give all you can in this life that you may gain corresponding good in the next life; lay up treasure in heaven." Christ taught that each life is enriched by that which we do for others and for the future. In other words, Christ dealt primarily, if not wholly with eternal values. Wealth and position, earthly greatness and earthly attainments are nothing, according to the standard of Christ, unless they are in accord with eternal truth and therefore become eternal values. The illustrations by which this truth was set forth, the parables by which it was enforced, as well as the example of the Master's life are among the richest things Christianity has inherited. All these are emphasized by the Christmas time. Previous to the coming of Christ, religion had been national, exclusive, local and not for humanity as a whole. Jesus pushed

over national boundaries, overturned national institutions, for the sake of all men, the children of one common Father, instead of the subjects of a national God. He impregnated the life of the world with this higher idea of eternal values; of eternal life. So fully, not to say fiercely, did he write this truth upon the memory of man that it has never died; it can not die. In proportion as men grasp this thought, life becomes noble and the world is impregnated with the idea of eternal values. Even those who claim that Christ was only greatest among men acknowledge that the idea of true sacrifice first developed in him as a power determining his whole life and being. Because he thus lived with God and in God he created the highest standard of manhood and of life that the world has known or can know. Whatever man accepts this standard as his own, rises inevitably above temptation, stands against the power of evil and becomes a positive power for good,—eternal good. Each reader will be made better if, stopping at this point, he asks, "Is the standard of life and manhood that Jesus the Christ set, my standard; am I living for eternal values; is divine life being reincarnated in me; does my life make for righteousness and truth for all time, here and hereafter?" These are fit thoughts for Christmas time.

....

THE Sabbath School lesson for December 15 has called out a number of inquiries from various correspondents, both before and after the Resurrection of the lesson was studied. The substance of the various inquiries is stated by one correspondent in these words: "Do you still hold to the teaching that Matthew mentions a visit in the evening which the other evangelists do not mention? I accepted that theory when I first got it from your writings. A good many of our ministers and laymen believe as you taught, that Jesus was crucified on Wednesday and rose on the evening of the Sabbath, as told by Matthew. My study has confirmed this belief. The Greek *opse* which always means evening when used in the New Testament, confirms my belief that Matthew mentions a meeting not mentioned by the others." The view referred to by our correspondent was first published by the writer previous to 1870. Continued investigation has confirmed rather than weakened his opinion that it is the correct interpretation. Those of our readers who are familiar with the history of the various discussions which have taken place concerning the meaning of Matthew 28: 1, will recall that the late Doctor Wm. M. Jones, of London, Elder James Bailey in his Sabbath Commentary, the late Dr. Nathan Wardner, the late Dr. Carl Potter and the late Eld. J. W. Morton, who were among the most prominent specialists upon the Sabbath question of the last century, all wrote, some of them copiously, in support of the idea that Christ rose late on the Sabbath. An important German work by Matthias Schneckenburger, published at Stuttgart in 1832,—*"Chronology of the Passion Week,"*—was translated for the *Outlook* by President Daland and published in the *Outlook*, October 1891. Mr. Schneckenburger decides in favor of the crucifixion on Wednesday. One of the permanent publications of the Tract Society, "The Time of Christ's Resurrection," treats of this question. That tract has been so much called for that the last edition is exhausted and we are waiting an opportunity to produce a new edition. Meanwhile, those who desire to read up on the question will do well to consult Bailey's Sabbath Commentary, Biblical Teachings Concerning Sabbath and Sunday,

back numbers of the "Sabbath Memorial," by Dr. Jones, etc. The revised translation of Matthew 28: 1, gives the strongest possible support to the fact that Christ rose before the Sabbath was ended. We do not see how any one could ask higher authority concerning the meaning of the text than the revised version presents. Such a group of scholars as those translators were ought to be accepted as competent witnesses. To aid our correspondents who may not have a standard Lexicon of New Testament Greek at hand, we reproduce the following from a "Greek-English Lexicon of the New Testament, Grimm's Wilke's Clavis Novi Testamenti. Translated, revised and enlarged, by Joseph Henry Thayer, D. D., Bussey Professor of New Testament Criticism and Interpretation in the Divinity School of Harvard University": in which the construction of Matt. 28: 1, is fully discussed. After giving the references which have been adduced in support of the translation "after the Sabbath" Prof. Thayer says: "But an examination of the instances just cited (and others) will show that they fail to sustain the rendering *after* (although it is recognized by Passow, Pape, Schenkel, and other lexicographers): *opse* followed by a genitive, seems always to be *partitive*, denoting *late in the period* specified by the genitive, (and consequently still belonging to it) cf. B. sec. 132, 7 Rem. Kuehner sec. 414, 5 c. Hence in Matthew [l. c.] *late* on the Sabbath. Keim. iii. p. 552, seq. [Eng. trans. vi. 303, seq.] endeavors to relieve the passage differently (by adopting the *Vulg., vespere Sabbati*: on the evening of the Sabbath), but without success. Compare Keil, Com. ueber Matt. *Ad loc.*"

....

THE evidence that Sunday laws are inoperative appears repeatedly in various ways. The present situation in New York City is told by *The Christian Work and Evangelist*, December 1, 1906, in these words:

"Are there not six nights in the week in which people may visit the theatre? Yet twenty-seven theatres were open last Sunday night and all the players and other employees forced to do service. This is a wholesale invasion of the law, and it means something, which we judge to be a united defiance of the Sunday law on the part of theatre managers. According to Rev. F. M. Foster as reported in the *New York Times* the churches have surrendered to this new move. We doubt if Mr. Foster would assume to speak for "the churches." But where were the police? Not so very long ago they would fain prevent Herr Conreid's orchestra from giving Mozart's "Requiem" and Gounod's "Ave Maria" on Sunday night. But now twenty-seven theatres open on Sunday night, yet not a move by the police, although the Sunday law is on the statute books—at least it was until last Sunday when it seems to have been repealed by the police. We have been criticised for pleading for Sunday excursions for the poor when they could not enjoy them on any other days. But here is a case where no such plea is available, for a man who can go to the theatre on Sunday night can attend some other night. Is our Sunday law really repealed? Who repealed it?—not the Legislature. Has it been done by the police?"

Whether the twenty-seven theatres noted above injure the people any more on Sunday night than on other nights is a fair question, but the fact that the law which forbids their opening on Sunday nights "has been repealed" practically, declares that prevailing public opinion does not support the law nor the claims of Sunday

as a day to be regarded as unlike other days, so far as the theatres are concerned. The friends of Sunday law are compelled to recognize this fact. The first question to be answered is "Why is the law inoperative?" It is a large question and a complicated one; nevertheless, it must be answered before any adequate efforts for "Sabbath Reform" can be made. The situation is not accidental, nor the result of temporary or immediate influence. Sunday legislation has a long and variant history. Even in the United States it is an old question. A few weeks since, the writer asked leading and able representatives of Christianity,—Protestants, Baptists and Congregationalists,—what hope they had that Sunday laws can aid in real Sabbath reform. "No help can be expected from them," was the prompt reply. The accumulating evidence of these years shows that Sabbath keeping, whether in connection with the Sabbath or with the Sunday, is a religious issue with which civil law can not deal. This fundamental issue is obscured and success is prevented by appeals to Sunday laws. If the friends of Sunday believe it can be restored to a Sabbath basis they should cease mourning over the failure of moribund laws and enter on a united campaign for Sabbath keeping as a religious duty, based upon conscience. Public opinion has repealed the Sunday law and until that opinion is changed Sunday laws will remain inoperative and Sunday will be a growing holiday.

EDITORIAL NEWS NOTES.

The amount of money which is sent to Europe as Christmas gifts seems to increase each year. The outgoing steamers last week are said to have carried \$1,856,614. Clerks in the money order department of the Post Office in New York have been working over-time because of the great flood of international orders. One steamer, the Celtic, is said to have carried over four thousand sacks of mail containing more than 8,000 registered articles and 4,187 packages in the "parcel post." These facts indicate not only the great number of foreigners residing in America, but the strength of home-ties and the desire of those who receive better wages than their friends at home do, to share good fortune with them.

One cannot refrain from smiling at the efforts of certain foreign newspapers and a few sensationalists in America to create a war-scare between Japan and America. The eagerness with which a certain class of writers seize upon the shadow of a possibility in such directions, indicates both shallowness of view and an insane desire to produce something exciting.

On December 16, there were vigorous demonstrations in Rome against the Vatican and in favor of France, touching the State-Church question. The Vatican palace was guarded by troops but no serious conflict occurred. The Government of Italy insists that it is friendly with France and that it does not wish to take sides in the present dispute, which is really between the French government and the Roman Catholic Church. No important developments have appeared in France during the week. It now seems probable that the questions at issue between the government and the Roman Catholic Church may find settlement in the courts.

Among the many evidences that leading men in America are appreciating the need of higher and better ideals of life for the nation, is a speech by Justice David Brewer of the United States Supreme Court, at New Rochelle, on December 16. His theme was "The larger and higher life of the nation." After referring to the enormous

financial business of the nation, the extent of its territory, the greatness of its mining interests, the character and extent of its colleges and universities, he gave special attention to the need of the highest standards of manhood and character. Among the dangers referred to he mentioned the tendency to extravagance and the almost insane seeking after material good and the luxuries of life. Among other things he said: "Far more important, profound and vital to the nation than anything else is the building up of a universal body of honest, intelligent, patriotic citizenship. In our success in this direction lies the promise and prophecy of the future. With unanointed eyes we may behold a Republic whose citizenship is moved and impelled to constant action in the effort to give every individual within its limits the opportunity for the fullest development of all the possibilities of his or her life. For this the great heart of humanity throbs with expectation. The world looks to this Republic. With you will be the response in glory or in shame."

At the opening of the college year a lot of boys connected with the College of the City of New York made themselves ridiculous, and disgraced the college by street riots. They were brought to court for the offense and Judge Olmstead showed great practical common sense in dealing with them. They were held in "solitary confinement" for nearly a week, "along with lost babies, run-away girls, and small boys, who haven't parents to spank them." These boys, desiring to be recognized as men, would probably have been willing to face the regular police courts and to have the glory of being punished for their brawls. On the other hand, they were justly humiliated by being treated as naughty children and remanded to the public nursery for four or five days. Such treatment as Judge Olmstead gave is an excellent corrective for a good many "college disorders." When public authorities treat rowdy students as disobedient children and send them to bed without supper, it is a hopeful sign of the application of common sense and wise treatment to overgrown and rowdyish boys.

Various forms of agitation appear in the cities of New York and Brooklyn concerning the opening of theaters on Sunday. Certain clergymen in those cities promise to push the matter of theater-closing on Sunday, but there is a wide divergence of opinion, even among clergymen, as to how far theatrical performances should be prohibited on Sunday and still higher difference of opinion as to the basis on which Sunday observance ought to rest.

For some weeks past there has been much complaint from certain sections of the West and North-West because the railroads have not furnished sufficient transportation for coal. With the increase of cold weather this fuel famine has become widespread. Great suffering is reported from Idaho, Utah, Nevada, Kansas, Wyoming, Washington, Minnesota, North and South Dakota and Oregon. In many places it is said that trains of coal passing through towns, have been seized by the people and the coal distributed. In some places also the supply has been given out in small quantities to keep people from starving and freezing. Wood has been used wherever possible, but in many sections wood can not be obtained. The matter has received incipient attention in Congress, and it remains to be seen whether the railroads are really unable to do what is required, or whether some cruel combination touching freights and mine operators is at the bottom of the trouble. In any event, it is a serious situation that ought to be relieved

promptly. Probably state legislation in Minnesota, if not in all the states now suffering, will result from the present situation.

A fast train on the New York Central Railroad, running between New York and Buffalo, was wrecked near Palmyra, N. Y., December 18. The engineer was fatally hurt and the entire train with the exception of one Pullman car was burned. Strange to say none of the passengers was seriously injured.

On December 16, the Hamburg-American Line steamer Prinzessin Victoria Luise, from New York, went ashore at Port Royal, Jamaica. The accident was due to the mistaking of a light by Captain Brunswig, who was in charge of the vessel when she struck. The passengers were saved without loss, but the captain committed suicide by shooting himself in his cabin when he realized that through his mistake the ship was likely to be lost. The ship had a large list of passengers. Her special business is carrying tourists among the West Indies, during the winter season.

Methodist Episcopal Bishop McCabe, whose attack of paralysis was reported last week, died in a hospital in New York, December 19. He was a man of unusual ability, widely known as a platform speaker and an able official of the church. The story of his imprisonment in Andersonville, during the Civil War, became a popular lecture which was much sought for for many years succeeding the war.

Changes have been made in the President's cabinet during the week. Secretary Moody goes to the Supreme bench, and Oscar Straus becomes Secretary of Commerce and Labor.

It is said that work will soon be begun upon a ship canal across Cape Cod. This project has been under consideration for a long time, and some attempts have been made to accomplish it. The proposition is for a canal, with twenty-five feet of water, from Buzzard's Bay on the Atlantic side to Sandwich on the Massachusetts Bay side, a distance of eight miles. This canal will shorten the water route between New York and Boston by about seventy miles. It will also greatly lessen the danger to vessels sailing around Cape Cod. It is thought that the canal will be open for traffic within the next three years.

President Roosevelt sent three special messages to Congress during the week; one upon the Panama Canal, another upon the personnel of the Navy, and one upon the disposition of Public Lands.

It is said that one trouble with the railroad business, at this time of year, is the shortage of men and therefore the impossibility of securing competent hands for doing the necessary work. The need of workmen among farmers, the meager supply of competent domestic servants, and the increasing wages of all skilled labor, indicate a "shortage" in many other forms of business, and there may be ground for the claim that railroads are suffering for the same cause. Evidently there is something abnormal in the labor market when wages are almost prohibitively high, and it is so difficult to secure good service.

During the week official advice has been received from China which confirms the reports that there is great suffering among the people of Northern China. Famine-stricken refugees from the Yang-Tse-Kiang district are crowding toward Nan-king and other cities. The suffering is likely to increase as the winter goes forward. It is officially estimated that five million people are involved in this famine.

The Education Bill in the Parliament of England, to which we referred last week, received its death blow in the House of Lords, on December 19. The Lords refused to concur with the House of Commons, by a vote of almost two to one. This leaves the question not only unsettled, but makes it probable that still sharper disagreement will appear between the representatives of the people and the Upper House, and that the position of the House of Lords, its ancient power and prestige, will be much weakened if not directly modified, before the question is settled. The discussions upon that question emphasize the old adage: "Nothing is settled until it is rightly settled." Fundamental truth, whether in politics or religion,—and notably so when these two influences are combined,—can never be eliminated until the right foundation is reached. God and Truth are controlling factors in human history.

Great stringency in money markets marks the closing days of the year. Probably some financial legislation will be undertaken by Congress to prevent such stringency hereafter. Bills looking toward a more elastic currency have been introduced already.

Agitation concerning the dismissal of certain negro troops by President Roosevelt because of riots at Brownsville, Texas, has called out a special message from the President. He defends that action and declares that the troops were unworthy of the uniform they wore, and false to their duty as American soldiers. It may result in some action by Congress.

The General Electric Company of Schenectady, N. Y., announces that it is about to make additions to its machine shops in that city. The additions will bring the floor space of the shop up to three million eight hundred thousand square feet. This will make it much the largest machine shop in the world.

Friends of honesty will take satisfaction in the fact that George Burnham, Jr., a vice-president of the Mutual Reserve Life Insurance Company, has been sentenced to two years imprisonment, for dishonesty in connection with the business of the company.

The popularity of the bicycle and automobile has increased the importation of India rubber enormously. The demand in this direction has been greater than the demand for any other new material during the past quarter of a century. Brazil is the chief contributor to the India rubber supply for the United States. It is said that over twenty-six millions of pounds have been imported from Brazil during the last ten months. Should the demand continue to increase, it seems probable that the cultivation of the rubber tree will be undertaken in all tropical sections. The Philippines and the Hawaiian Islands are capable of producing it in large quantities. In this connection comes an interesting article in the *Technical World Magazine* for January, written by Wm. T. Walsh. He reports the experiments of an English inventor, Carr, who claims that he has achieved success in producing a substitute for India rubber, from wheat. Should this prove to be true the immediate demand for rubber may be supplied, and its use may be greatly increased.

A meteorite which fell near Selma, Ala., in 1898 has been recovered and secured by the Museum of Natural History in New York. It has been named "The Selma." It is twenty and a half inches in height, twenty inches in width, fourteen inches in thickness and weighs three hundred and six pounds. Most meteorites break into fine fragments when they pass through the atmosphere which surrounds the earth. This is one of the few that continue unbroken.

Albert T. Patrick, who has been sitting in the shadow of the death-chair for about five years, has been saved from that chair by Governor Higgins of New York, who commuted the death sentence to life imprisonment on December 20.

A portion of the crater of Vesuvius fell in a few days since and a great eruption of ashes, cinders and sand took place. Much fear was awakened in the city of Naples concerning further eruptions.

"OUR MISSION."

E. S. SHEFFIELD.

After reading in the SABBATH RECORDER of Oct. 15, 1906, an article by Elder A. L. Davis, under the above heading, I remembered an appeal in behalf of the Bible Sabbath prepared by the Seventh-day Baptists in accord with the conviction of their duty in the Sabbath mission. The following from a tract entitled "Truths, Past, Present and Future," written in 1905 by myself, explains the matter:

"The seeds of truth were scattered on the Sabbath question by an effort of the Seventh-day Baptists, at their General Conference in September, 1843, at Plainfield, N. J. The reasons given in the Minutes of that Conference for their action were partly stated as follows: 'The delegates from the different states were generally impressed before they arrived at Plainfield, that the time had come when it was their duty to make a more vigorous and extensive effort to spread the light on the Bible Sabbath question.' As the result of these individual impressions, a committee was appointed (of five I think) to prepare an appeal to the Baptists on the Sabbath of the Bible. The tract was prepared, printed and distributed, and by its means the Sabbath light soon spread among the Adventists, then generally known as 'Millerites.' I once made statements similar to the foregoing at a meeting in Boone County, Iowa. Elder Varnum Hull being present, confirmed the truthfulness of my statements, and said he was one of the committee that framed that appeal. I have believed for over fifty years that the sending out of the appeal was fulfilling the mission on the part of the only Christian Sabbath-keepers then known in the world. Go on, brethren, with this your duty and Herculean labor; stand, as you stood, faithfully in defence of God's sanctified time in the past years, when all others were obeying traditions concerning Sunday, and thus treating the law of God with contempt. I once said Seventh-day observers must be very ignorant. Judge my surprise when, by a little candid investigation, I learned that the ignorance was all my own. Then for the first time I felt the prayer of Jesus, 'Father, forgive them, for they know not what they do,' was appropriate in my case. At first I tried to excuse myself from observing God's sacred memorial for financial reasons, but Paul's statement recurred to my mind with force. I had never seen before that no atonement was made for wilful sin against light that is seen. That ended my slavery to tradition. Then I could endorse James Russell Lowell, who said:

"They are slaves, who fear to speak,
For the fallen, or the weak;
They are slaves, who will not choose
Hatred, scoffing or abuse,
Rather than in silence shrink
From the truth they needs must think.
They are slaves who dare not be
In the right with two or three."

Another writer says: "Remember that investigation is right and research is duty. God says,

'Come, let us reason together.' He who will not reason is a bigot. He that dare not reason is a coward, and he who cannot reason is a fool."

Another said: "It is an easy matter to believe whatever agrees with preconceived opinions and traditions; a bare surmise on the side of prejudice is more telling than the most powerful logic on the other side." If the influence of prejudice and tradition could be overcome, I fail to see how an honest person can read James 2: 10 and afterward disregard the command to remember God's rest day to keep it holy. We read of a future time when all will keep it. Let us get a foretaste of that glad time by loving and keeping it now.

ROSCOE, OKLA.

[The action to which Mr. Sheffield refers is recorded on page 10 of the Minutes of the Seventh-day Baptist Anniversaries for 1843. That record shows that Paul Stillman submitted the following resolution:

"Resolved, That in view of the imperious duty devolving on us to publish the truth of God to the world, it is advisable to make an appeal to the various orders of Christians in reference to the Sabbath of the Bible, urging them to a thorough examination of the subject, as one of great importance to the cause of God.

"Resolved, In accordance with the object of the foregoing resolution, that a committee be appointed to prepare an address to our brethren of the Baptist denomination, to be issued under the sanction of the General Conference."

These resolutions were adopted, and Thos. B. Brown, Paul Stillman, and Nathan V. Hull were appointed to draft the Address to the Baptists. Later in the session Wm. B. Gillette "moved that immediate measures be taken to print twenty thousand copies of the report to be circulated among our Baptist brethren." Many editions of the tract thus prepared were published. In a bound volume of tracts on the Sabbath, published in 1852 by the American Sabbath Tract Society, that "Appeal for the restoration of the Bible Sabbath," in an address to Baptists from Seventh-day Baptist General Conference, appears as tract number fifteen. We add these items of history to the statements made by our correspondent for the sake of those who may wish to keep in touch with the history of our work.—ED RECORDER.]

ARK FOUKE LV TOOHOS EHL

We are indebted to Prof. Luther Davis for the following facts concerning the school at Fouke. The school for the present year opened on Tuesday, Nov. 6, the day after we returned from the Association at Gentry. The enrollment for the first day was fifty pupils, nineteen more than last year. The present attendance—five weeks later—is fifty-eight. Of these thirty-five pupils are from the homes of Sabbath-keepers and twenty-three others. The school began this year under very favorable conditions. The first and second grades are in the third room, which also contains the library. These grades are under the care of Miss Nancy E. Davis. The third, fourth and fifth grades are taught by Mrs. C. C. Van Horn, of Gentry, who came to Fouke in response to the call for a teacher made by Elder Randolph at the Association. Mrs. Van Horn is an experienced and successful teacher and gives her services to the school, as all the teachers have done since its beginning. The sixth, seventh, eighth and ninth grades are in my room. The ninth grade has been added this year. It now has five pupils. The eighth grade is planned to complete the Grammar School work, and the ninth begins High School work. Ten new blackboards,

one set of maps and some new seats add to the efficiency and convenience of the work. About two hundred and thirty square feet of black-board surface have been added this year. Eleven pupils are receiving free instruction from Mrs. L. S. Davis, in instrumental music. All instruction and all text-books used in the school are free to children coming from Sabbath-keeping families.

FOUKE, ARK., DEC. 11, 1906.

STATISTICS OF THE SOUTH-WESTERN ASSOCIATION.

Reports from the churches were incomplete at the time of the Association at Gentry, and the RECORDER has just received the statistics from Prof. L. S. Davis, Secretary of the Association. The church at Fouke reports twenty-two additions during the year. It has forty-five resident and forty-four non-resident members, making a total of eighty-nine. The church at Gentry reports one loss by death and two by letter, with one hundred resident and twenty-one non-resident members, making a total of one hundred and twenty-one. Little Prairie reports six additions, but no total membership. Delaware reports no additions and no loss, total membership of ten. Atalla reports neither loss nor gain, resident membership thirteen, non-resident five, total eighteen. Hammond reports one loss by death and one by letter, fifty-five resident and twelve non-resident members, making a total of sixty-seven. Wynne reports seven members in all.

A CORRECTION.

Editor SABBATH RECORDER:

My attention has been recently called to a mistake appearing in my Convocation paper, "Home Missions and Denominational Life and Growth," SABBATH RECORDER, August 27, page 552. The statement is that concerning the work of Elder C. A. Burdick: "He was instrumental in the organization of the South-Eastern Association, and in that of the Roanoke church." The fact is that he was not "instfumental," but that he assisted in, etc. Will you kindly call attention to the mistake and correction, and oblige,

H. C. VAN HORN.

LOST CREEK, W. VA.

HE KNOWETH ALL.

The twilight falls, the night is near,
I fold my work away,
And kneel to one who bends to hear
The story of the day.

The old, old story; yet I kneel
To tell it at Thy call;
And cares grow lighter as I feel
That Jesus knows them all.

Yes, all! The morning and the night,
The joy, the grief, the loss,
The rougtened path, the sunbeam bright,
The hourly thorn and cross.

Thou knowest all—I lean my head,
My weary eyelids close;
Content and glad awhile to tread
This path, since Jesus knows!

And he has loved me! All my heart
With answering love is stirred,
And every anguish, pain and smart
Finds healing in the word.

So here I lay me down to rest,
As nightly shadows fall,
And lean, confiding, on His breast,
Who knows and pities all!

—From "The Shadows of the Rock."

Missions.

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

APPLICATIONS FOR HELP.

All Churches which neglected to ask the Missionary Board for aid in support of their pastor for the year 1907, if they intend to ask, should write to the Corresponding Secretary before the Board meeting, January 16. Make your request, stating the amount, and have it signed by a church officer.

HOW I GOT MY BEARINGS.

I did better than I knew. When I was a boy in school at Milton I made a few very close friends; some were in my classes and some were in the same lyceum. We studied together and came to think out the problems of school life from the same point of view, and in the main came to the same and right conclusions. A wonderful vantage ground to get at the first, a correct look at things. The great questions—religious, social, political and financial—were thought and talked through. The point of view from which we looked was that of meeting, not avoiding, the responsibilities of life. We very well knew that the world owed us nothing, but we intended it should when we were through with it.

All unconsciously this jolly crowd of young folks grew strong and good. After the week of faithful study we gathered on Sabbath eve in the Davis Room for the regular weekly prayer meeting, where we committed ourselves to what we believed religiously just as we had through the week on other things. When the last class and chapel exercise was over and we parted, acting as if we did not care so very much, we went out to face real life. I do not think any of the boys knew how much of the goodness and strength they had taken on themselves came from their companions. I did not know it until after years. I owe those boys and girls a debt which I would like to pay to them or their children. Here in school, under the influence of unselfish teachers, we found our bearings; we have kept them during life, and have made no mistake in this. When I get discouraged and blue, I recall the merry laugh of one of those girls. Her nobleness was what made the laugh so cheering. Her sweet voice has since been added to the Angel choir, but that merry laugh has cheered me for more than thirty years. It has followed me in every trouble and in every country in which I have ever been. That boy from Kansas also left me a rich legacy. He was a wit, but better than that, he possessed as much good sense and real nobleness as wit. He was never coarse or cruel, with it all. The boy from New Jersey taught me to be tolerant of those who dressed better than I could and of those who knew more than I did. Then he also left me some of the best stories which I now have. The boys from Chicago added to my stock of knowledge about the way the other half of the world lives. The things which they told were good, not bad. I must not expose all of my good friends, for most of them are living. If I do, they will wish that they had never taken me into their friendship, which I now prize more than any earthly treasure.

I have since learned that the graces which they shared with me was material out of which character is made a priceless treasure. You cannot buy it for gold; you dare not sell it. Since we have been struggling with the question of life, each for himself, I have often wondered how

THE SABBATH RECORDER.

such a boy, that one in Kansas or New Jersey had settled certain great questions, and, in fact, when I had settled them myself I often wondered how they would look at and settle them. Later I have found that their conclusions had been the same as my own. Their success in life has proven the correctness of them. I do not mean financial success in all cases; there are higher grounds than those. Their motive in obtaining an education was not simply to accumulate money. The young people who did that were in another group. This is just what I am trying to tell you. Get your bearings on high grounds. If you get them in "the lodge" or on the street I venture that they will be twofold, and you will go with the great mass of men and not exert the greatest influence for good. Get a correct point of view, from which to approach life. If you find that you stand alone, do not be scared. If you choose such friends as I found you will not stand alone.

THE GOSPEL ON THE PLAINS.

When I reached Nortonville, Kan., Pastor Hills was at Farnam, Neb., by request of that church, holding Gospel meetings. Farnam is in the southwest corner of Dawson County, two hundred miles from Lincoln. His own words will best explain conditions there and the results of his work on that interesting field. He says:

"I found one of the most earnest, devoted little companies of workers out there I know of. There are only a handful as we found them, not more than thirty-five or forty; but such spiritual fire and zeal as sparkled in their eyes, snapped in their testimonies, and bubbled over in their prayers was truly refreshing. They talk the Christian religion, they believe it, but best of all, they live it. We saw this, and it is also the testimony of their first-day neighbors and those with whom they do business. To be a Seventh-day Baptist out there is like having gilt-edged indorsement—it goes. The Sabbath we were there was a 'red-letter day.' Seven were baptized into the church and eight joined on testimony. Apparently none of them joined simply for sake of having their names on the church roll, but they joined for active service for the Lord. The new members range in age from fourteen to about thirty years.

"The church is made up of very substantial people with whom it is a joy to meet and worship. We hope and confidently expect, that with this new development and additional power they will accomplish much for the Lord out on the firing line at this frontier post of service. Their prospects are bright. They now number only about fifty, possibly a little more. They are in great need of a pastor, and I think they will have one soon. The train that brought me home brought a letter on its way east asking a certain young man to settle with them as their pastor, and I think the prospects are good for their getting him.

"They have a neat, though not large, parsonage. Their Sabbath services are held in the First-day Baptist church. Only one of our families lives in town; the others are farmers and live at varying distances of from one-half mile to six away. Distance out there does not mean what it does in many places, for they are all at services with regularity and promptness.

"The population of Farnam is five or six hundred, but enough cattle, wheat and corn are shipped from this one point to feed a state. Oh, yes, when you and I began studying in the old

Cornell geography, what is now Nebraska was a part of the wide region known as The Great American Desert. Farnam is now three hundred miles from shore, as the imaginary desert was then marked. He who sees the miles of corn cribs, and great ricks of husked corn, and the many elevators of corn and wheat, and the herds of cattle, and the wide sea of standing corn, and numberless acres of green wheat, smiles at the mistaken markings of our grandfathers' geography.

"The soil about Farnam is fertile, climate agreeable and healthful, water the best we have ever found on the plains. Prices of land vary from ten to thirty dollars an acre. Distance from town and improvements are governing factors. For several years the rainfall has been abundant. A branch of the great Burlington railroad system passes through Farnam, affording convenient transportation facilities. Among the many who are seeking new homes and cheap lands, it seems fair to suppose that with all these advantages the church at this place would receive accessions by immigration. If any "true blue" Seventh-day Baptists are looking wistfully toward the land of the setting sun with longings for homes among a worthy people of the same faith, I venture to say that Deacons Robert Van Horn and U. F. Davis will gladly respond to all correspondents who may address them with that end in view."

OBSERVATIONS IN WISCONSIN.

J. W. CROFOOT.

If one is to spend Thanksgiving away from his family, Milton may be recommended as a good place to go, and of course it's the best place for those whose homes are there, to spend the American religious holiday. Most of the time of the meeting at Milton, Friday evening, was consumed in giving some description of our work in Shanghai and Lieu-oo and in answering a large number of questions from those present. Sabbath morning, Dec. 1, the church was well filled with a very sympathetic audience. The same was true at Milton Junction in the afternoon. At Rock River Sunday night there was a fair attendance, but there seems to be less interest there in missionary matters than in many other churches, even small ones.

Wednesday, Dec. 5, was a very unpleasant day, with a dark, stormy night following, so the attendance at Albion that evening was small. There appears to be an excellent missionary interest, however, at least on the part of some.

An especially hopeful feature of the situation there is the interest of the boys in missionary work. One asked me if I had any "relics" from China, and three came in Thursday morning to see what I had. At Walworth I spoke on Friday night and the evening after the Sabbath, as well as on Sabbath morning, Dec. 8.

The music I have heard must be mentioned. I have seldom listened to such singing as that of the Milton choir, and it was a rare treat to me to attend a concert given by the College Orchestra. At Walworth the new Sabbath hymn was sung, though the RECORDER containing it had arrived only the day before.

Why has the birthday offering idea died out? Walworth is the second place I have heard of any such thing now practiced. At Garwin, Ia., a three-year-old boy made a birthday offering the day I was there.

The report of the secretary of the Sabbath school at Milton showed not only the number present, but also the number absent, not a bad

plan. But the best part of it was that the report for the previous week showed: "number of officers absent, 0; number of teachers absent, 0."

I find that I have an inclination to imitate the example of the Treasurer of Conference and "call especial attention to the Minutes for this year, just published." The page referred to would be different, however, for judging by my experience there are many people who do not read the annual reports of our China missionaries. They are found on pages 208 to 220. And, by the way, the comprehensive index now in the Minutes makes them very much more valuable than those of a few years ago.

I wonder how many people have noticed that the "Special Notices" near the end of the RECORDER now contain the address of our China missionaries. I must learn to write or else have a typewriter, for when I try to say, "Let's cheer up," the printer calls it, "Let's check up."

A Christmas Suggestion: "Pastor Hsi," by Mrs. Howard Taylor, is an excellent biography of "one of China's Christians." "The Vanguard, a Tale of Korea," by James S. Gale, is a most excellent missionary story and picture of conditions in the Far East. They can be purchased at one dollar and a dollar and a quarter, respectively, postpaid, from F. H. Revell Company.

CHICAGO, DEC. 13, 1906.

INCIDENTS IN JEWISH WORK.

One day I went into a store to carry a copy of the *Helping Hand* to a Hebrew acquaintance. There were several men in the place, and naturally we got into a conversation on the ever living theme of Christianity and the Christ. Two or three Hebrew ladies came in and also became interested in the conversation. On learning that I was a Seventh-day Baptist, one of the Jews said that he had years ago been at Alfred on a business trip and there met a number of our people, including the late President Allen and the Christian Israelite, Mr. Greenwood, (now Dr. Greenwood). He had also met the Rev. S. S. Powell and had seen *The Peculiar People*. It is evident that Christianity has had a considerable influence on this Jew, for in his conversation he practically admitted that the Christians might be right. I have since had the pleasure of giving him a copy of Dr. Delitzsch's Hebrew translation of the New Testament.

While in a drug store not long ago a well-known Hebrew of this city called me aside and inquired with interest after our beloved Hollander, Elder Velthuysen. When our Missionary Secretary and Elder Velthuysen were here they met this venerable Jew in a shop down town. The Hebrew asked Eld. Velthuysen when Christianity began. The latter replied: "Back there where it says that the seed of the woman shall bruise the serpent's head." This good answer was well received by the Hebrew.

The Jews should be encouraged to study the New Testament in such language as is most familiar to them. They have been alienated from Christianity by centuries of mistreatment. It is our duty to try to win them by love and by kindly pointing them to the "Lamb of God, which taketh away the sin of the world."

E. S. MAXSON, M. D.

SYRACUSE, N. Y.

[I wish to say that the writer of the above letter is doing a great work in that great city to

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scatter both our own Sabbath publications and also the Bible among the Hebrew people and all neglected classes. Their kindness in professional services has opened a great door to the doctor. I have spent several days calling on those people on whom he has such a personal hold. This is the way the light will have to be carried to the dark places.]

A QUESTION ANSWERED.

The world is such a cheery place
If we but see it so;
There's beauty everywhere we step
To set the heart aglow.
The air is full of rhythmic joy,
The blue sky throbs with love,
And every leaf and flower and bird
By pure delight in life is stirred
Its ecstasy to prove.

The world is such a sorry place
If we but see it so;
There's sadness in the skies above
And on the earth below.
The children weep, the birds are mute,
The flowers droop and die;
All sounds are tuned in minor key,
All sights but picture misery;
We wonder, wonder why.

How can we solve the problem—
Who fain the earth would know?
How can earth be so beautiful,
And how so full of woe?
O human heart, give answer, for
In thee that answer lies;
'Tis not for birds or flowers or air
To make life either dull or fair,
Or prove its mysteries.

Life's radiance from within must shine,
Its harmony express
The aspirations of the soul,
The power to cheer and bless.
'Tis love, love only, in the air,
The sky, the birds, the flowers,
That glorifies the common life,
That triumphs over care and strife,
In this sweet world of ours.

—Emily Hartley, in *Sunset*.

MEETING OF THE SABBATH SCHOOL BOARD.

The Sabbath School Board of the Seventh-day Baptist General Conference met in regular session at 220 Broadway, New York City, on the First Day of the week, December 16, 1906, at 10 o'clock A. M., with the president, Esle F. Randolph, in the chair.

The following members were in attendance: Esle F. Randolph, Harry W. Prentice, Royal L. Cottrell, Edward E. Whitford, Charles C. Chipman, Frank L. Greene, and Stephen Babcock.

Prayer was offered by Frank L. Greene. The minutes of the last meeting were read. The recording secretary reported that the usual notice of the meeting had been sent to all the members of the Board.

Correspondence was presented from Rev. Geo. B. Shaw, and Rev. Herbert C. Van Horn. By vote, the recording secretary was requested to write a letter to Miss Ernestine C. Smith, expressing the appreciation of the Board of her work as editor of the *Sabbath Visitor*, commending, in particular, the current Christmas number.

The Finance Committee reported a circular letter sent out under date of December 14, 1906, to all the churches and Sabbath Schools of the denomination, relating to pledges for the financial support of the Board, and asking the Sabbath Schools to take monthly instead of quarterly collections.

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

To the Sabbath School Board:

Dear Brethren: Since the last report to your Board and during the month ending December 15, 1906, your Field Secretary has labored in the churches and Sabbath Schools at Lost Creek and Buckeye Run, West Virginia, and Salemville, Pennsylvania. Two weeks were spent in assisting the pastor of the Lost Creek Church in a series of evangelistic meetings, and three nights were spent on Buckeye Run in assisting the Pastor of the Salem Church in a series of meetings which he was conducting at that point, and which had been in progress about ten days previous to the coming of the Field Secretary. These meetings, both at Lost Creek and Buckeye Run, were seasons of deep spiritual power, and it is believed that they will result in much of lasting good. Six days were spent with our church at Salemville, Pennsylvania. Five public services were conducted here, three of which were given to Sabbath School work.

Your Field Secretary is now at Alfred, as directed by your Board, to arrange the details of the Pastor's Training Class Course.

The detail work for the month may be summarized as follows: Sermons, 13; addresses, 6; parlor conferences and round table discussions, 3; prayer and testimony meetings led, 8; visits and calls, 52; letters and communications sent out, 18; home departments organized, 1; teachers' meetings organized, 1; schools in which offerings for special denominational objects are to be taken, 1; miles travelled, 498; Sabbath Schools planning to take a quarterly collection for the Sabbath School Board, 1; collections on the field, \$2.40.

Respectfully submitted,
WALTER L. GREENE, Field Sec'y.

ALFRED, N. Y., Dec. 15, 1906.

The Treasurer's usual monthly statement of receipts was presented and accepted as follows:

RECEIPTS SINCE LAST REPORT.

Welton, Ia.	\$ 3 00
DeRuyter, N. Y.	3 00
Little Genesee, N. Y.	6 35
Hebron Centre, Pa.	5 00
North Loup, Neb.	10 00
Wellsville, N. Y.	2 75
Farina, Ill.	9 00
Hartsville, N. Y.	3 63
J. A. Inglis, Marquette, Wis.	5 00
Albion, Wis.	6 55
D. B. Coon, Utica, Wis.	1 00
Mrs. C. B. Rogers, Waterford, Conn. ...	1 00
First Alfred, N. Y.	5 01
Boulder, Col.	2 00
Hornell, N. Y.	2 28
Chicago, Ill.	10 00
Garwin, Ia.	1 50
Battle Creek, Mich.	5 00
Jackson Centre, O.	1 30
Collected on field by Field Secretary ...	4 30
Total	\$87 67

Loan repaid \$100 00
Outstanding loan 200 00
FRANK L. GREENE, Treasurer.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH,
Recording Secretary.

CHRISTMAS.

(Dates from 1500 A. D., author unknown.)

When Christ was born of Mary free
In Bethlehem in that fair citie,
Angelsungen with mirth and glee,
In Excelsis Gloria!

Herdsmen beheld these angels bright
To them appeared with great light,
And said, God's son is born this night,
In Excelsis Gloria!

This King is comen to save kind
Even in Scripture as we find,
Therefore this song have we in mind,
In Excelsis Gloria!

Then, dear, Lord, for thy great grace
Grant us in bliss to see thy face,
Where we may sing to thy solace,
In Excelsis Gloria!

Woman's Work.

ETHEL A. HAVEN, Leonardville, N. Y.

UNDER THE ROD.

"He loveth whom he chasteneth."
We bow beneath his rod;
Our hearts are sore,
Yet we implore,
The pitying love of God.

"He loveth whom he chasteneth."
Oh not in wrath he smites;
His tender plea
"Come unto me"
To heavenly rest invites.

"He loveth whom he chasteneth."
No bruised reed he breaks;
His loving care
Is everywhere,
He giveth and he takes.

"He loveth whom he chasteneth."
Dear Lord, hear thou our cry;
Death's shadow falls,
The grave appalls,
To thee, to thee we fly.

"He loveth whom he chasteneth."
When grace divine is given
It lifts the pall
Of death, and all
Is light and love in heaven.

—Anonymous.

A letter from a faithful Colorado worker contains the following words: "I have been thinking of late what a help and encouragement it would be if all of our women who change their location would still retain their membership with their home society. Some do, but more do not. Of course, if they go where there is a Seventh-day Baptist Woman's Society, that is all right, but I refer to those who do not. I believe if our women are truly loyal, we will consider it a duty and pleasure to stand by our society and help in every way we can. I don't think the Lord will excuse us, even if the sisters would. While we have a noble band of women, good and true, we surely cannot be too loyal to the cause and work."

The foregoing suggestions are too good to be lost. The benefit would be incalculable if all those who are isolated would keep in touch with the society they have once been connected with, or affiliate themselves with the society nearest them. There is also another side to the shield. What about the duty of the society to the member that goes out from it? A Correspondence Committee might be a useful adjunct to the regular organization—its duties being to write often to members who have been upon its roll, real, cheery, newsy letters. It is difficult for one person to maintain a very warm glow of enthusiasm in the organization unless some effort is made to reciprocate such interest.

It is quite possible that the duty lies more upon the organized body than upon the isolated member. But one word of caution. No very great expectation of success need be entertained if the work of the Correspondence Committee is allowed to degenerate into annual or quarterly invitations to remit the dues.

ANNUAL REPORT

Of the Ladies' Aid Society of the Seventh-day Baptist Church, New Market, N. J.

Another year with its round of duties, pleasures, care and sorrow has passed into eternity. Years come and go, each one bringing its share of summer sunshine and winter's cold.

As we journey along day by day, we come to places which leave the impression of brightness,

like sunshine glinting across the water. One of these comes to us each year, when, as a society, we meet at the Thanksgiving season.

Our hearts are filled with gratitude to the loving heavenly Father for his watchcare over us during the year that is past. Blessings innumerable have been strewn all along the pathway; and, although death has twice invaded our ranks, bringing to us all deep sorrow, and we have not been able to accomplish all we had hoped for, yet we can but feel that the effort put forth has been blessed.

At this time we usually have present with us most of our honorary members, and as has been our custom in past years, a short account of what we are doing as a society is given, that those who are not present at the business meetings may know what has been accomplished. Twenty ladies and eight gentlemen are our present numbers.

Cash on hand at the beginning of our last year, July 1, 1905.....	\$31.73
Our income since that time has been:	
From dues.....	18.50
Proceeds from suppers.....	67.43
From work and other sources.....	11.75

Making a total income of..... \$97.68
Of this we have paid:

To the church.....	\$25.00
To Mrs L. A. Platts (Treas. of Woman's Board).....	10.00
To Miss Susie Burdick, salary.....	10.00
For door in vestibule of the church.....	10.00
For paper for the parsonage.....	7.50
Toward organist's salary.....	7.50
For coal for the needy.....	4.50
Toward organ for Mrs. Luther Davis' work in Fouke, Ark.....	5.00
Missionary Society.....	3.00
Tract Society.....	3.00
For one share of missionary debt.....	5.00
For flowers.....	4.00
Miscellaneous.....	7.00
Balance on hand Nov. 1, 1906.....	28.51

During this time one quilt has been quilted, and two quilts sold, one bringing \$3.50, and the other \$2.00.

Six baptismal robes have been made, also several garments for those unable to do for themselves.

One dozen silver knives and forks, also one tablecloth, have been purchased for the use of the society. The secretary was presented with a fountain pen and a purse of money upon the completion of her fifth year of service. The regular monthly supper was not served in March on account of the time being so near to the meeting of the church and society, which was held April 1. In August no supper was served on account of the celebration of the tenth marriage anniversary of our beloved pastor and his wife. May many happy returns of that event be given to them as they labor together for the advancement of God's kingdom.

We have been favored during the year with visits from Mrs. Davis, Mr. and Mrs. Crofoot, from the mission field in China; also Rev. Mr. Velthuysen, from the Holland mission. We feel that their visits have been productive of good, and trust that we may work and pray with renewed zeal for the cause which they so ably represented. The realization that some of the beloved members of our own families are carrying the gospel to foreign lands should be a continual inspiration to us to do our part by giving liber-

ally to their support, both of our means and our prayers. Not all can work in foreign lands, but we each have a work in the community where we live, and we desire that our young people may assist us in the work carried on by this society. We need the help which comes from young lives devoted to the service of the Master, and feel sure you will be greatly blessed in using the talents entrusted to your care. If we can not bear heavy burdens we can glean as did one of old, hoping to gather a few sheaves.

Let us ever remember that there are many little things that Christ makes great. Miss Havergal pictures some of them in her beautiful verses:

"The memory of a kindly word
For long gone by;
The fragrance of a fading flower
Sent lovingly;
The gleaming of a sudden smile
Or sudden tear;
The warmer pressure of the hand,
The tone of cheer;
The hush that means, "I cannot speak,
But I have heard."
The note that only bears a verse
From God's own Word,
Such tiny things we hardly count
As ministry.
The givers deeming they have shown
Scant sympathy;
But when the heart is over-wrought,
Oh, who can tell
The power of such tiny things
To make it well!"

In the death of Mrs. Lewis Dunn, which occurred Jan. 31, 1906, the society has lost a faithful and efficient helper, and one who was always ready to cheerfully perform the duties which came to her. Her interest and faith in the church was unbounded; it was a joy for her to participate in its work and services, to do anything that Christ might be glorified, and as she neared the end she could look forward with composure and know that it was all well.

On Oct. 21 we were called to mourn the loss of Mrs. Eliza Coon, who was made a life member of the society in September, 1901. In years gone by, when health and strength permitted, she was a faithful, active worker in the society. And when physical strength failed, her interest in the work, and devotion to it never lessened. Helpfulness was her constant thought. Only a year ago she presented the society with a pieced quilt-cover, the work of her own hands, finished in her eighty-ninth year, which, when completed, was sold for \$3.50.

May we emulate the examples they have left to us, and as our workers are called up higher, may the ranks be filled by others made glad to do the Master's bidding, and those of us who remain take up the work with renewed vigor, each trying to do her best.

MRS. A. E. CURTIS, Sec.

A CORRECTION.

Will you please call attention in the RECORDER to two slight mistakes in the Sabbath hymn, published in the issue of Dec. 3, 1906. The fifth word in the second line should be "songs" instead of "song," and the two quarter notes for the alto in the next to the last measure should be connected by a "slur."

Yours sincerely,

MARY A. STILLMAN.

BOSTON.

THE COMING OF THE STAR.

MRS. T. J. VAN HORN.

"Who watches the flock tonight, Joseph?"

The question came from the bearded throat of a rough-looking man. He, with several companions, stood at the gateway of an inclosure on the hillside, formed by a high wall surrounding an open field.

The short winter twilight was already fading into night, and the flocks were huddled within the walls.

All day long they had loitered in the valleys, cropping the short herbage or basking in the bright sunshine. As evening came on, the shepherds had led them gently up the steep toward the shelter where they would rest all night, secure from prowling foes.

The men formed a picturesque group. They were clothed in sheepskins, a rough-dressed fleece being thrown across the chest and girdled by a broad leather belt at the waist. Sandals of the coarsest kind were on their feet. Their brawny arms were bare, and only long, tangled locks of hair covered their heads. Each carried a shepherd's crook, with which he guided the lambs of the flock, or used it as a weapon in their defense.

The slow, gentle speech and deliberate movements of the shepherds bespoke the influence of a life spent with nature. Most of the men had already reached middle life. One of their number, however, was a youth of fourteen years, who came forward in answer to the question which the man had asked. Joseph, the eldest of the shepherds, and the one to whom they usually referred all decisions, turned to the boy who spoke deferentially:

"If it please you, Joseph, I would take my turn at the watch tonight. I can easily tend the fires, and if a lion come to molest the flock, I will quickly call for help."

Joseph smiled indulgently at the boy's eagerness, and replied:

"Since you desire it so much, David, you may take the first watch. Keep the fire well tended, and guard carefully the gate. No lion or other wild beast can scale the wall which has guarded the flocks of Bethlehem for centuries."

Rejoiced at this permission, which tacitly gave him a man's responsibilities, the boy sprang to gather more fuel for the fire, and then hastened to his post. The shepherds threw themselves in restful attitudes within the comforting warmth of the flames, and chatted quietly of the day's happenings. One by one the voices were hushed in dreamless sleep.

Down by the gateway paced the young sentinel to and fro, his slender form dimly outlined in the flickering light of the distant camp-fire. The crisp, cool air of the night stirred his blood, and the soft gleam of the stars shone on his up-turned face. In the breast of this young shepherd lad burned the soul of a poet. Long years before, a shepherd boy had tended his father's flocks upon this hillside. He, too, had watched the stars and drank their silent beauty into his heart. And now a second David, proud of his illustrious descent from the great king, was tending the flocks and reading anew the lessons of the night.

A plaintive bleat from a tender lamb nearby roused him. He drew the little trembling creature into his arms and gathered it, close and warm, to his breast. Soothing it tenderly, he resumed his walk, still thinking of the great king and his sweet songs. Presently he began to re-

peat softly to himself the words of the shepherd psalm:

"The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters." How well he knew the meaning of each word. He, too, had led the flock that day beside the still waters and into green pastures. So would God lead His people.

"He shall feed his flock like a shepherd, and gather the lambs in his arms. He shall carry them in his bosom." So spake the prophet concerning the coming Lord, so tender, so loving, so considerate of the weak ones. "All we, like sheep, have gone astray. We have turned every one to his own way and the Lord hath laid on him the iniquity of us all." "What does that mean? Why should God lay on the great king who is to restore Israel, the iniquity of us all? That is too wonderful for me, I cannot understand. . . . Would that I might see the coming of the king. It is here in David's city, Bethlehem, the prophecy has said that he should come. Long has Israel waited. When will it be? How I would love Him and follow Him, and if need be, die for Him." At the last word he turned in his walk, and saw that darkness had fallen yet deeper, for the fire burned low. The flock had been quiet for hours, but now a faint stir was noticed among them. They seemed restless without a cause. The young moon had set long since and the stars had given but faint light to his ceaseless pacing. Midnight was resting on the hillside. The watcher bent to replenish the fire.

As he rose from his task he was startled by the growing light of a soft radiance which filled the air, yet he could not tell from whence it came.

The strange light grew brighter and the familiar outlines of the hillside came to view. Then he saw the flock, stirring but silent. Now the glow deepened and at last focused in a gleaming point above the sleeping city. A star had risen in Bethlehem.

The shepherd shaded his eyes and gazed across the valley. What wonderful sight was this! Trembling and awestruck, he hurried to the camp. "Joseph, Joseph," he called. "What does the light mean?" Startled by the cry, the sleeping shepherds roused and stared across the valley. But ere the keenest could give cause for the mysterious light it shone round about them, nearer, brighter, purer, and they were sore afraid. Before them, heralded only by that heavenly gleam, there stood the shining form of a beautiful angel. They threw themselves upon their faces at his feet, in trembling fear. Then spoke the tender voice of the angel, so pure, so sweet, so loving, "Fear not."

Calmed by his accents, they lifted their heads and listened to the message, "I bring you tidings of great joy." The angel's voice thrilled with a cadence of such joy that their hearts leaped at the words. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

O, thrice happy angel, to be chosen for such an errand. To bear the sweetest, most blessed message ever spoken to the world. Even the celestial melody of his voice trembled at the mighty meaning of the tidings "And this shall be a sign unto you, Ye shall find the babe wrapped in swaddling clothes and lying in a manger."

Deep sank the marvelous words into their hearts.

But suddenly a glory of fluttering wings made a shining pathway in the night, and there was

with the angel a multitude of the heavenly host praising God and saying:

"Glory to God in the highest, peace on earth, goodwill to men."

The music swelled and sank and swelled again till all the night was filled with the heavenly melody—joyous, triumphant, glorious beyond words to utter. The angel messenger lingered by the shepherds till the music died away in the distance. Then touching with a gesture of benediction the bent head of the lad, he lifted his shining wings and floated out of sight.

Wondering, worshipping, the shepherds stood, with faces hidden till the silence of the night fell round them once again. Across the valley, the star still burned and glowed with pearly radiance. David lifted his eyes to the sleeping city and the shepherds gazed at him and turned to each other with strange questioning looks. A ray from the star fell full upon his face, and they saw his countenance was shining with unearthly glory. The angel's benediction still rested upon him.

With one accord, unmindful of the flocks, the men moved down the hillside, following the boy, who kept his eyes upon the star. Through the dim valley, and along the brook they passed, and into the quiet streets of the crowded village. No other feet were stirring. They picked their way along the narrow highway, still led by the boy and the guiding star. And ever the star seemed moving just before them till they reached the village khan. They paused at the door of the inn to ask the watchman for admittance. But David waited not. His eyes were fixed upon that wondrous light and his feet knew no hesitation. Up the steep hillside, past the dozing camels and the softly lowing oxen, he sought the manger in the cave.

And there, lying just as the angel had told them, they found the little child, the Saviour which is Christ the Lord.

Surrounded by the wondering shepherds David fell upon his knees before the little one, and looked long and deeply into the baby's eyes. The glory in his own face deepened, and within his heart there trembled into life a love which grew with his growth, and strengthened with his strength, and molded all his life.

MOTHER'S RELIGION.

A youth had just come up to Chicago from a farm in Indiana, where he had left his old mother, who was a staunch Presbyterian. Soon after the young man came to Chicago, Bob Ingersoll spoke at the Auditorium, and the country boy was persuaded to go to hear him by a former Indiana schoolmate, who had become a great admirer of Ingersoll.

"You'll see how Colonel Ingersoll will bowl over the doctrines of believers in the Bible," said the friend. "It will open your eyes some, I tell you."

The two young men duly went to the meeting. Ingersoll was in excellent form, and gave one of his usual adroit and ingenious speeches. As the friends were leaving, the admirer of Ingersoll turned to the boy from the farm.

"Wasn't that great," he asked. "Did you ever hear anything like it? Didn't he just sweep away every stick and stone, every argument and theory of the orthodox side? He simply didn't leave anything of the other side at all—he certainly made a clean sweep."

"I know one thing he didn't sweep away," said the boy from the Indiana farm.

"What was that?"

"My old mother's religion."—Selected.

Young People's Work.

ON THOUGHTFULNESS.

Not long ago a friend came in to see me on a matter of business, one who was usually prompt in her appointments, but who that morning was an hour late. She looked excited when she appeared, and, dropping into a Morris chair in the living room, throwing back her head as if exhausted, she exclaimed: "Well, I did not know as I should be able to get here at all. I have missed my appointment in Boston and almost gave up coming out here. I am all used up with excitement and loss of sleep. I think thoughtlessness is one of the sins of this age."

"Do tell me what is the matter," I asked, and, turning to my daughter, I said, "Please get a cup of tea for Mrs. Smith; she is all tired out."

"What has happened?" I asked again.

"O my blessed Kate gave me such a fright yesterday. I haven't gotten over it yet. She went up from the shore and out to Lowell to spend the night with May Douglass, one of her old friends, you know, and I was to come up and meet her in Boston this morning. Well, about eight o'clock I received a telegram which I wanted to send at once to Kate. So I went to a long distance telephone and called up the Douglasses, only to find that Kate had not been there. I was surprised, but I thought at once that possibly May had met Kate and they had gone to see one of her other friends before going to May's home. So I called up, one after the other, three of her friends, but neither one had seen her or knew she was in town. By that time I was pretty much worried. I hardly knew what to do. I began to question as to whether Kate might have met with some accident and had never reached Lowell. I sat for awhile debating what I should do. Then I telephoned to my sister, who lives there, thinking that possibly something unforeseen had happened and Kate had gone there, although nothing had been said about it. But my sister had neither seen her nor heard from her.

"I was in distress, as you may imagine, to know where my child was. After a half hour or so I telephoned again to the Douglasses, and this time found Mrs. Douglass at home. She told me that a young friend of Kate's and May's—one of whom I had not thought—had asked them both to her house for dinner and had met Kate at the train and taken her for a long drive first. They would be back about ten o'clock, she said. My mind was relieved, but my nerves were so on edge and I was so upset that I felt really ill, could eat no dinner, and got no sleep until nearly morning. Now, that was sheer thoughtlessness on Kate's part.

"It was just what most girls would have done, I suppose, but how easy it would have been for her to have telephoned me from the station of her change of plan and so saved me all that intense anxiety. I have told her always to let me know where she was when away from home, as it might often be necessary for me to communicate with her."

Mrs. Smith had given me this experience so hurriedly I had done nothing but listen. When she had finished I remarked that Kate, I presumed, was perfectly innocent this morning of having caused her any anxiety.

"Of course," replied Mrs. Smith, "she said it never occurred to her to send me word. She did not remember what I had told her and did not think of me at all. This thoughtlessness I often feel is her one fault. At least," she added, smiling, "the one her mother sees."

There was surely, as I knew, no mother more proud of a daughter, nor one who found more comfort in a daughter, than did this same mother.

"Let me tell you," said Mrs. Smith, "what she did a few weeks ago. Kate had planned to go off to the woods in the afternoon with four of her friends, and was going to take a noon dinner with one of them. She asked me if she might have them all to supper, and I said yes. I did not see any reason why she shouldn't, and after a little added, 'You'll let me know if they will come.' So the child went off never remembering to send me any word at all.

"We prepared a nice supper for seven, but I did not know until those five girls appeared at nearly six o'clock whether there would be seven or only three here that night. That is another instance of her thoughtlessness."

"There is indeed much of it," I said, "and I don't know but you are right in calling it one of the sins of the age. For instance, this happened the other day: I went in to Mrs. Tyler's on an errand one afternoon about five o'clock to find her all upset over the thoughtlessness of her Sue. She had been out when Sue came in from town with three of her friends, and they had gone out into the kitchen to make fudge. The cook was half sick and had just managed to finish her cleaning; but, of course, Sue 'didn't think.' The girls often do make candy there, you know, and often without making a fuss, but this time it seems everything went wrong and things boiled over on the stove, and when Mrs. Tyler got home everything was in a horrid muss and the kitchen had to be cleaned all over again when it was time to begin the dinner preparations. Of course, if Sue had only thought the girls could have had a jolly time in the living room just as well. Now do drink your tea and be refreshed."

"Well, thank you; it looks delicious," replied my friend, "but I do wish we could cure our girls of this habit and teach them to be thoughtful."

"The girls aren't the only offenders, either. My small boys," I confessed, "put me to a good deal of embarrassment often by bringing in their friends and asking, right before them, whether they may stay to luncheon or dinner. One doesn't like to appear inhospitable, but it is sometimes most inconvenient to invite them."

"Yes, I know," responded Mrs. Smith. "I have had just such experiences. Well, we have a good many lessons to teach, all the time, to our children, but perhaps we have neglected to teach them the beauty of thoughtfulness."—*The Standard*.

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-NINTH 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. To whom does Job give the credit of wisdom, and why?
 2. What does Job say of his own faithfulness?
 3. State the argument used by Elihu.
- Job (continued.)
First-day: Job declareth wisdom to be God's gift. 28: 1-28.

Second-day: Job berameth himself. 29: 1-25.
Third-day: Job's honor turned into contempt, his prosperity into calamity. 30: 1-31.
Fourth-day: Job declareth his integrity. 31: 1-40.
Fifth-day: Elihu, angry with Job and his friends, speaketh unto them. 32: 1-22.
Sixth-day: Elihu offereth himself instead of God; he excuseth God from giving men an account of his ways; he showeth that God calleth men to repentance. 33: 1-33.
Sabbath: Elihu showeth that God cannot be unjust; that man must humble himself unto God; he reproveth Job; he declareth that comparison is not to be made with God; that men are not heard when they cry in affliction for want of faith. 34: 1-35: 16.

THE BABE OF BETHLEHEM.

O age of harnessed force that never tires;
Of steam and steel enslaved through endless days;
Of power electric, with thy thrilling wires
And message wireless; when the subtlest rays
Pierce the opaque; when in the farthest blaze
Of Heaven's stars the spectral lines reveal
Their chemical reagents; when man weighs
The very ether; and when all is real—
And there is neither time nor place for the ideal!

Hath it less meaning now, the wondrous story
Of Eastern Magi and the mystic star,
The manger, and its infant King of Glory,
His birth divine thus heralded afar,
The very gates of Heaven left ajar,
The chorus of the angels in the night,
Startling the ears of shepherds, naught to mar
Their song of "Peace on Earth!" the heavens bedight
With portents of a dawn of more than earthly light?

The prophecies fulfilled, the marvels many
That fill the picture in the Book of old,
And charm us with their wonder—is there any
That we would part with in the story told?
Doth it mean less in this new age unrolled,
This age of rigid scientific test,
That weighs each matter, and with judgment cold
Rejects the miracle, and leaves the rest—
Is it, then, but a tale for children's ears, at best?

Then be we children, all! Except ye be
As little children—so the Master said—
The Heavenly Kingdom ye shall never see.
Like children be we willing to be led
In simple faith and hope; nor be we wed
To the vain worship of each earthly toy,
Nor puffed with earthly knowledge; but instead,
Turned to the Babe of Bethlehem, to joy
Kindled by Christian love, deep, true, without alloy.

O Star of Bethlehem, give us thy light!
O angels, sing to us thy Heavenly strain!
O shepherds, we, like you, are in the night,
And we would join to echo the refrain,
Peace, Peace on Earth, abide with us, and reign
In every heart. Shut out the dross of earth,
That we may bring our tribute not in vain—
The offering that is of greatest worth—
Hearts filled with love divine, to greet the Savior's birth!
—Hubert M. Skinner in *Technical World*.

A BUSINESS MAN'S IDEA.

The life of a successful business man, though devoted mainly to making money, need not be sordid. He, too, may have his ideal. Let me suggest one: to be honest, making money honestly or not at all; to be fair, refusing to injure a competitor; to be just, remembering that all must live; to be kind, regarding employes as something more than an investment; to be charitable, giving liberally for the uprising of humanity; to be healthy, exercising as a duty; to be sociable, having a side to friends not known to all; to be lovable, being more to wife and family than a means of support; to be sympathetic, fearing littleness of soul more than littleness of fortune; to be broad, accumulating resources higher than the material; above all, to be true to one's self, condoning nothing in self which is to be condemned in others.—*David R. Forgan, in Chicago Evening Post*.

Children's Page.

KRIS KRINGLE'S VISIT.

Who dashes off in sleet and snow;
With ears and cheeks a ruddy glow,
With whoop and shout and merry jingle?
Good folks, look out, 'tis old Kris Kringle.

His cap he raises with a shout,
His beard and hair blow all about,
He stamps his feet and snaps his finger;
For not an instant can he linger.

He cracks his whip, now left, now right,
The reindeers speed with all their might,
A million stockings must be filled,
And not a single toy be spilled.

Look-out now—there's a sled broke loose,
And there's a doll caught in a noose—
Now hasten, hasten every one
Or soon we'll see the rising sun.

Now first go through this narrow street;
We'll give the children here a treat,
For once a year, at least, I'll see
The poorest child shall happy be.

There, halt! How high this chimney is!
'Tis well I understand my biz,
For never mortal saw before
So tight a squeeze as this, I'm sure.

Now dash away o'er hill and dale,
The stars and moon begin to pale,
And Mrs. Kringle will not wait—
She never likes her breakfast late.

AN OLD KENTUCKY SLAVE'S CHRISTMAS.

S. B. Hackley in *The Standard*.

[If you are not old enough to study history and learn about the times which this story describes, ask your mother to tell you about those days so that you can understand the story. When the editor was a boy he heard many such stories. He was twenty years old at the time referred to in this story.]

"Hi boys, fetch in de las' load o' corn,—
'Tain't long now twell be Chris'mus morn,
Hi boys, git a-ready for Chris'mus!

"Hi boys, heap de woodpile high,
Meck de hick'ry tree, de beech, and de mulb'ry fly,
Hi boys, git a-ready for Chris'mus!

"Hey, gals, dip de candle quick,
And bake de cakes wid a merry lick,
Hey, gals, git ready for Chris'mus!

"Hey, gals, roun' de toe de las' ole sock,
And finish yoah wuck foah Chris'mus Eve knock—
Hey, gals, git ready for Chris'mus!"

From Christmas eve until the day after New Year's day, the pieces of swart "property" owned by corn-cracker gentlemen and ladies, were permitted holiday. No work save the necessary feeding of the stock, and the regular cooking of the meals, was required, and for nine days high-handed hilarity ruled the quarters.

It is the week before Christmas, 1856. That the holiday may be an absolute one, much work has to be finished before Christmas eve, and this week is the busiest week of the year. Nothing may be left in the fields exposed to the weather; every ear of corn must be hauled to the cribs, the potatoes and the cabbages buried; all things made ready for the bad weather likely to come after the holiday time.

Day after day, the ox team, "Buck" and "Bill," bows under its yoke, and pulls the big wagon (often the "slide") down through the "wagon road" in the timber, until the woodpile towers a mighty hill of fuel. Then the ax and the wheelbarrow, and the hands of the eager blacks fly! The chimney corners and the back porches fill to overflowing, and countless "backlogs" are stacked neatly near the ready "Christmas wood." A mighty washing of garments for the white

folks; a cleansing of black garb; a mighty baking and brewing; a winding up of the winter's sausage making, and the candle-dipping goes on in the precincts of the women for days before Dec. 25. In the big house kitchen loaf after loaf of sugar is crushed and rolled; dozen after dozen of Shanghai eggs are broken, and spices are ground until the air of the kitchen is like the breeze about a Ceylonite tree.

Black cakes, white cakes, yellow cakes, loaves of "light-bread" without number, and pies, pile on pile, accumulate on the pantry shelves.

The great ovens are hot all the time (there are no cooking stoves), and the day before Christmas the steam goes up in clouds from the back yard, where old hams and turkeys boil merrily in big brass kettles over outdoor fires!

After everything at the big house is in shining Christmas readiness, the negro women arrange their own private domiciles. They repaper their cabin walls with old pictorial publications begged from the "white folks," frame ancient "Godey's Lady Book" pictures in cedar boughs, put their "Sunday quilts" on their beds, and do their cake baking. Ginger-bread of sorghum molasses is usually their cake, but this year they beg sugar from "ole Mis" to make a "pound cake."

Christmas eve comes, and with the going down of the sun the black and white children hang their thick, gayly-striped "Sunday" stockings, and scramble in their beds. Santa Claus brings nothing save ashes or elm switches to those who are out of bed late on Christmas eve!

Midnight comes; "Mis'" fills the white children's waiting stockings, then, assisted by trusty Lack Frances, she carries baskets of candies, nuts and dolls to the quarters, and while the little rusty trundle-beds snore in real sleep, and the dark parents politely feign slumber, she and her grinning, confederate heap the dangling stockings to their tops.

Half-past three Christmas morning! An uprising in the quarters, hasty pullings on of thick yarn hosiery and of cowhide shoes, a silent tipping of dozens of feet to the doors of "de big house;" then boom! boom! boom! One after another with shrill peals of laughter between. The negroes are saluting "Mas'" and "Mis'!"

At pig-killing time the bladders are saved and blown, ready to make a noise when bursted on Christmas morn. Then while joyously expectant hands kindle roaring fires in the big kitchen, the bedrooms and the "settin'-room," eager calls from fifty throats pierce the frosty air of the coming dawn. "Chris'mus gif, Mas'!" "Chris'mus gif, Mis'!" "Chris'mus gif, all!"

Their "Chris'mus gif's" safely "cotched," "Mas'" and "Mis'" turn to the waiting presents. Money and pocket-knives are "Mas'" gifts; candy, nuts, packages of purchased eatables, loaf sugar, raisins, cheese, crackers, gay calico for dresses, are the gifts "Mis'" bestows, while the "young Misses" give their old silk girdles and ties, and fancy pasteboard boxes.

Then with a joyous "Thankee, Mas'! Thankee, Mis'! Thankee, Young Mistis!" on every lip, the happy blacks file out to catch each other's "Chris'mus gif's" outside.

Their gifts to each other are cheap and trivial, but none the less prized—Jews' harps, strands of beads, papers of pins, "tucking-combs," or little bottles of peppermint or cinnamon drops (cooking extracts they use for perfume).

Out in his cabin, old Uncle Ned, white-haired, rheumatic ("crippled in de knees" for the winter) waits for the white children and even the grown-up "white folks" to "ketch" his "Chris-

mus gif," that he may have the pleasure of giving, a pleasure he has anticipated and prepared for, for months before Christmas.

Then, grinning with pleasure, he reaches down under his cabin floor, and gleefully digs out his presents from his many months' collected Christmas stores—flints (arrow-heads picked up in the plowed field), cedar tops, whittled in "spar" moments, buckeye hats, plaited in the spring before, tooth-picks made of goose quills, hickory nuts (big and little), beech nuts, and sweet potatoes, for the boys; tiny baskets of peach seeds or hickory-nut shells, doll beds and chairs whittled out of cedar, fashioned by candle-light in the long winter evenings, sometimes dolls made of cornsilks, with cornstalk beds, and chairs made of corn husks sewed to pasteboard, doll pillows, stuffed with goose down (surreptitiously saved when picking geese), for the little girls; pine-cone picture frames for the young "Misses," and for "Ole Mis'" cans of fringed "lamp-lighters," made of pink wrapping paper, with the aid of scissors and a knitting-needle.

Christmas week, what a merry time! The piccaninies play on their cornstalk fiddles, and scream in wild delight as they play in the snow, and assist the white children to make giant snowmen. The men and boys and white boys go rabbit-hunting in the snow (most of the negro men own an old musket, and all have a dog apiece). They set snares and "dead-falls" in this, their leisure time, for rabbit, mink, musk-rat and 'possum, which they will rise betimes in the after Christmas working times, to visit.

At evening they visit each other's cabins and sit around big fires, and crack "warnits" (walnuts), and "hignuts" (hickory nuts), and tell scary tales of "hants" and "seeins," pick the banjo, and sing until the roosters crow for midnight, and the hall clock at the "big house" speaks the hour of twelve.

Armed with master's written "permit," every negro youth goes forth nightly to call on his love or to attend a "pay party." Every evening or two there is a "pay party" at somebody's cabin (pay at the door to get in, then pay for the cakes and the candy there is to sell, then dance by the light of the little "lard oil" iron "goose-bill" lamps until the day dawn.

The young white people have many Christmas parties and the negroes are allowed to look on. A half-dozen make up the band and call "de figgers" and rejoice over the young white folks.

What a happy privilege is that of Tony and Luke, Josh and Caesar, Tob and Ben, who ecstatically bang and tingle "Old Dan'l Tucker," "Git Out of the Wilderness," and "Old Virginny Reel," while Liz and Lize and Suke and Bet wait on the tables and hang around the doors to watch the dance!

The happy piccaninies, including Pete and Mandy, Molly and Haly, stand on the hearths of the several rooms, ready to lay on "de sticks" or to "bresh up de h'arth rocks," with the turkey wings in their hands, if an ash should fall. At the "big dinners" at "de house" in the Christmas week "Mis'" calls on the best singer of the piccaninies to sing for the entertainment of "de company.

Happy Tildy! With pride swelling her bosom at the honor, she opens her lips shrilly: "Wha' air de Hebrew childering, de chosen people o' de Lawd?"

"Wha' air de Hebrew childering, de chosen people o' de Lawd?"

Safe in de promised lan'!
Safe in de promised lan'!

Dey went to dwell with Jesus, dey went to dwell with Jesus.

Safe in de promised lan'!"

It was the last day of the Christmas week, 1856.

"What's the good of Christmas, anyway?" a teasing beau of one of the young white misses asks of old Uncle Ned. The decrepit old darky stares at him in wonder.

"De good o' Chris'mus?" he says slowly. "Why, man, ain't you nubbu' read in de Good Book o' de beginnin' o' Chris'mus? Chris'mus is de holiday time o' joy, de foahtas'e o' de holiday Eternal!"

Home News

FRIENDSHIP, N. Y. After a pastorate of nearly fifteen months, the pastor of the Friendship church feels that perhaps a few lines are due from him for this page. This feeling is emphasized by the fact that nothing has appeared lately from our regular correspondent. For the year beginning Oct. 1, 1906, the church has adopted the plan of systematic giving. At the call of the members of the Board of Systematic Benevolence residing in this Association, members of our church met with representatives from the other churches to discuss the work of that Board. Since the matter was being agitated by us with the view of adopting the system, our church sent four delegates instead of two, the number called for, but without additional expense to the Board. Later, at a business meeting of the church, which was more than usually well attended, it was unanimously voted to use the denominational cards and envelopes. Three members were appointed to make the canvass. One of the very beautiful features was the number who voluntarily signed the cards and passed them in on Sabbath morning, with the regular offering, not waiting to be seen by a member of the committee. Many already believe the new way is proving more satisfactory than the old method, or methods, of raising money for the Boards by the card system, the pastor's salary by subscription, and other church expenses by a tax.

Thanksgiving services were held in the church, consisting of an appropriate program and a sermon. This was followed by the usual dinner in the dining room. The attendance was somewhat lighter than usual. The Sabbath school is arranging to observe the Christmas season. There will be an appropriate program on Christmas Eve, followed by the usual distribution of presents. We have begun a series of fortnightly cottage prayer meetings, meeting on Friday evenings; alternating with these meetings is a Bible study class, which meets in the church. An active social committee of the Christian Endeavor Society has been doing good work lately. We are glad to believe also that recent Christian Endeavor prayer meetings have been unusually helpful. Two weeks ago the pastor distributed printed pledge cards based upon the evangelistic pledge arranged by Rev. F. E. Clark. Attached to each pledge is another promise suitable to present to non-Christians to sign. Some of these cards have been signed and returned. If there are those who read this who are especially interested in Nile, we would be glad to have you join with us in a daily prayer for a revival in our church. We are praying for more evidences in our own lives and in the lives of others of the fruits of the year's study in the life of Christ. What a won-

derful Gospel! May its power take hold of us all and make us better and stronger for the work of 1907.

A. J. C. BOND.

NORTONVILLE, KAN. Nortonville is out of the beaten trail usually followed by our people in their travels. Sometimes we feel a little lonely in our isolation. The church of our faith that is our next door neighbor is two hundred and fifty miles away. The next nearest is three hundred and fifty miles distant. It means a good deal to us to have Seventh-day Baptists from other localities visit here.

The first Sabbath following the Southwestern Association at Gentry, Ark., President Davis, of Alfred University, spent with us. At the morning service he preached a very helpful and inspiring sermon. In the afternoon he gave us his wonderfully practical address, "Goals and Pitfalls." We wish every young person and every parent in our denomination could hear it and would heed its teachings. It would be good for the individual, for the denomination, and for coming generations. His coming among us was an inspiration to higher ideas of the realities of life, to higher living, and higher thinking.

Prof. Jay Crofoot and Dr. A. H. Lewis were with us the following Sabbath. Mr. Crofoot's vivid descriptions and clear explanations of life, character, customs, progress, and needs of China and the Chinese, and the Seventh-day Baptist interests and work in that vast empire have brought China much nearer to Nortonville than ever before. With this increase of knowledge our sympathies have been greatly broadened and intensified. Our missionaries and their work are much dearer to us than before his visit, and no doubt our prayers for them will, in the future mean more to our Father on His throne. In addition to our study of the map and Chinese history in considering the conditions and needs of that far-away land, we must now study our hearts and sympathies as well, as among determining factors in China's future.

The clear-cut and earnest appeal of Dr. Lewis in his "The Powers and Possibilities of Divinely Appointed Minorities" was convincing, masterful, and inspiring. To be a Seventh-day Baptist means more to us now than before. To stand for God's Sabbath is a mighty responsibility. To do duty out on the firing-line in defense of eternal truth and plead for its recognition, hundreds of miles from another church of like faith, does not now seem so hopeless and so lonely a task. He brought before us new revelations of Sabbath truth, new views of duty, new understandings of our relations to the world in this field of thought, new visions of the final triumph of truth, and we are encouraged to greater diligence and harder work.

When the Missionary Secretary made his appeal to this church for our aid in raising the Missionary Board debt the matter was placed in the hands of a committee and instructed to raise funds for this purpose. They were sent out, armed with full information, pleasant words and a smile. The result was \$232.00. We think pleasant words and smiles count.

GEO. W. HILLS.

DEC. 14, 1906.

WALWORTH, WIS. Since I shall be busy all next week looking for Christmas, it seems best to inform the readers of our excellent family paper, the SABBATH RECORDER, that we are about to part company with a very prosperous year,

and are also having quite rosy hopes for the future. Since our quarterly meeting, six weeks ago, when the Secretary of the American Sabbath Tract Society was here in the glory of his might, two other wise men from the East have visited us, also moving us to a greater sense of obligation to the great cause of truth and salvation.

Bro. Saunders may be congratulated for his working faith in advocating the great cause of missions, since in a few weeks he scores the amount to balance the deficit. The missionary business is run about as the good people of Walworth have been accustomed to run their church business. A few men come together and vote that the people shall stand for a set amount of money. They know the people have it and if it doesn't come fast enough, why somebody must go into the highways and hedges and compel it to roll in, so do they fulfill that scripture which says, "The just shall live by faith." But Walworth is on the wave of prosperity, and the people have been paying in advance this year for their preaching. They have voted also to buy a new furnace. Warmer times are coming.

Bro. J. W. Crofoot was with us Dec. 8 for morning and evening addresses, both very interesting and instructive. It must certainly be very helpful to have such knowledge given by men directly from the field, for there are many who do not read enough to keep the proper interest in the work. They must be told some things.

Our Sabbath school is preparing a Christmas program. The Christian Endeavor moves on its way by the faithfulness of a few staying members. May there be twenty thousand blessings upon the readers of these pages. M. G. S.

DE RUYTER, N. Y. Secretary Saunders favored us with an appointment on Nov. 24. He was in time to conduct the Sabbath evening service. After the duties of the Sabbath had passed he gave us two lectures on his travels in the Holy Land, which were interesting and instructive. His visit was successful in stirring up the friends to contribute toward the missionary debt. By his presence and cheerful words more than fifty dollars were raised as our "mite" toward cancelling that debt. By the Secretary's suggestion, Rev. Alva Davis, of Verona, and Rev. Riley Davis, of Scott, were invited to supply the church, each once a month. The annual Thanksgiving service was held with the Baptist church. The meeting was quite well attended. Bro. Cottrell supplied the pulpit on the first Sabbath in December. He also held service in the district north of here, and preached the following week in Lincklaen. Bro. Alva Davis preached on the 8th inst., and Bro. Riley Davis is expected next Sabbath, Dec. 22. Our thin sleighing left without giving notice. There is some sickness among the children. The young people and children are making progress in their preparations for the Christmas entertainment. New Year's will soon be with us. We wish you a Happy New Year.

L. M. C.

SCOTT, N. Y. Owing to the fact that we have had no deacons, the communion service has not been observed in a long time before Sabbath Day, December 1. At our last regular church to serve at the communion, which he did most acceptably. We feel that it will be a source of life and of a more vigorous growth in grace to

December 24, 1906.

have the communion season observed according to the previous custom. Pastor Davis is preaching heart-searching sermons which, if we each apply a generous portion to ourselves, can scarcely fail to result in bringing our hearts and minds into closer touch with our Saviour. Thus we shall more nearly reflect his image, and he can use us to win other souls to him. Who of his followers can receive daily of the "more abundant life" he came to give, and not feel an intense longing to be eagerly seeking to spread the glad tidings of great joy, that Jesus Christ came to save men from their sins.

The brief visit here of Secretary Saunders was a real pleasure to those who met him. The weather was very bad, so that only a few were fortunate enough to hear the helpful sermon he preached in the church on Wednesday evening. We rejoice that the Missionary Society's debt is so nearly paid, and hope there will be no need of another. The evening of Dec. 4 a donation for Pastor Davis was held in the church. A "chicken pie supper" was served, a phonograph furnished entertainment, and a pleasant social spirit prevailed. The receipts were about \$20.00. The hearts of pastor and people were closer knit together by the pleasures and benefits of the occasion.

The series of letters in the SABBATH RECORDER, from ministers, telling how they were "developed," are full of interest. May parents look well to the home influences for their children, that more of our youth may be led to have a deep sense of the nobility and sacredness of that office and obey the voice of God when He calls them to preach his word. The SABBATH RECORDER is usually full of good things, but "A Ride," in a recent number was particularly good. The writer must have been benefited by that wind, for the article was so breezy and sparkling that its readers almost felt as if they had been there also. MRS. D. D. L. BURDICK.

DEC. 17, 1906.

SALEM, W. VA. Aside from prevailing "colds" it is a time of general good health here. The appointments of the church are usually well attended and a good degree of interest is manifest in the work that properly belongs to the church. On Sabbath afternoon, Dec. 15, 1906, the pastor went to Buckeye and administered the ordinance of baptism to four of those who experienced religion during the meetings held in November. The occasion was one of deep interest, notwithstanding the rain that fell all the time of the service. There are three others considering the matter of baptism, but were not ready to go forward at this time. The pastor is now engaged in a series of meetings in a schoolhouse in the west end of the city, and, notwithstanding the severe rains for the past few days, there is a good attendance and a growing interest is manifest. Salem has the usual amount of mud, resulting from a warm, wet period.

The college is having a very good company of students this term, and its usual good work is being carried on. If some of the friends of Salem College, who have been blessed with a good share of this world's goods, will only let their interest in the college be manifest by making provision in their "wills" for a good remembrance of the college it will be doing that which will not only be a joy forever, but will be a lasting monument to their memory. It is certainly to be hoped that many such gifts will be arranged for that the work of the school may be made possible for future generations.

MARRIAGES.

That all may be blessed with a merry and blessed Christmas is the wish of your Salem correspondent.

COMMERCIALISM.

Jesus adapted His message to the special aptitudes of the different people He met. Who can doubt, if He came to any of our great commercial centres today, that Christ would once more present this same question, "What does it profit you, oh, you commercial people, if you gain the whole world and forfeit your life?" I venture to say that there is no message in the teaching of Christ so timely or so practical to present-day needs as just that question. We are living in an age which is steeped in the commercial spirit. Commercialism has invaded every sphere of human activity.

The professions, the arts, our social conditions, as well as our business enterprises, are tagged all over with the money label. The typical man of the hour is he who knows the intrinsic value of nothing, but can tell you the selling price of everything—from the conscience of a politician upward. "What doth it profit a man?" has come to be the supreme standard of success. This past year in American public life will be memorable in our history as a year of reappreciated ideals. Principles that for a generation or more have been at a discount, have become enhanced in value and their supreme place in national prestige and honor recognized. It is not too much to say that the revelations of these past months, following one after another in almost every branch of commercial and industrial enterprise, shocking as they have been to the moral sense of the community, have nevertheless cleansed the moral atmosphere, so that the young man of today enters upon his public career in a more wholesome environment than at any time in the past twenty-five years.—*British Weekly*.

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.

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VINCENT-MERRIFIELD.—At the home of Mr. and Mrs. Cyrus Frink, in Milton Junction, Wis., Dec. 12, 1906, by Rev. Edwin Shaw, Mr. Byron Howard Vincent and Miss Lois Hannah Merrifield; both of Milton Junction, Wis.

BENNETT-BRIGGS.—In Ashaway, R. I., Dec. 18, 1906, at the home of the bride's parents, Doctor and Mrs. Alex. B. Briggs, Rev. Earl P. Saunders officiating, Miss Donna Teresa Briggs to Dr. Harry Raymond Bennett, of Bridgeport, Conn.

DEATHS.

VINCENT.—Mrs. Julia Maxson Vincent was born in the town of Brookfield, N. Y., June 19, 1846. She was married August 22, 1865, to Albert O. Vincent, at Utica, Wis., the ceremony being performed by Rev. Zuriel Campbell. She died in Chicago, Ill., Oct. 13, 1906. Funeral services were held at Milton Junction, Wis., Oct. 15, 1906, conducted by Rev. Edwin Shaw. E. S.

VINCENT.—Albert Orville Vincent was born in the town of Milton, Wis., Dec. 22, 1844, and died in Chicago, Ill., Nov. 3, 1906, less than three weeks after the death of his wife, Julia Maxson Vincent, to whom he was married by the Rev. Zuriel Campbell at Utica, Wis., Aug. 22, 1865. Funeral services were held at Milton Junction, Wis., Nov. 5, 1906, conducted by Rev. Edwin Shaw. E. S.

BAKER.—Susie Baker was born in Independence, N. Y., June 27, 1863, and died in Andover, N. Y., Nov. 26, 1906.

She was the daughter of Mr. Henry C. and Ellen Baker. Her father died Dec. 23, 1891, but her mother is still living. She leaves besides her aged mother four sisters, Mrs. C. T. Livermore, Mrs. Elwin M. Livermore, Mrs. V. G. Graves and Mrs. Jesse Baker; and one brother, Mr. George Baker; all of Andover, N. Y. Susie Baker professed faith in her Saviour when about the age of seventeen and was baptized by the Rev. I. L. Cottrell and joined the Independence Seventh-day Baptist Church. Later when her people moved to Andover, she identified herself with the church at that place of which she remained a faithful member until her death. While somewhat modest and retiring, her life was characterized by a sweet and loving disposition which showed itself in helpfulness, kindness and charity for all who came in contact with her. Her untimely death was a shock and a great grief to her family and friends but the loving tributes paid to her memory feebly expressed the high regard in which she was held. Funeral services were conducted by her former pastor and she was laid to rest in the Whitesville Cemetery. E. D. V. H.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD. Edited by REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1907.

- Jan. 5. God the Creator.....Gen. 1: 1-25. Jan. 12. Man Made in the Image of God.....Gen. 1: 26-2:3. Jan. 19. Man's Sin and God's Promise.....Gen. 3: 1-6, 13-15. Jan. 26. The Story of Cain and Abel.....Gen. 4: 3-15. Feb. 2. Noah Saved in the Ark.....Gen. 8: 1-16. Feb. 9. Abraham Called to be a Blessing.....Gen. 12: 1-8. Feb. 16. Lot's Choice.....Gen. 13: 1-13. Feb. 23. God's Covenant With Abraham.....Gen. 15: 1, 5-16. Mar. 2. Abraham Pleading for Sodom.....Gen. 18: 18-33. Mar. 9. Isaac a Lover of Peace.....Gen. 26: 12-25. Mar. 16. Jacob and Esau.....Gen. 27: 15-23, 41-45. Mar. 23. The Woes of Drunkenness.....Isa. 28: 7-13. Mar. 30. Review.

LESSON I.—GOD THE CREATOR.

LESSON TEXT.—Gen. 1: 1-25.

For Sabbath-day, Jan. 5, 1907.

Golden Text.—"In the beginning God created the heaven and the earth." Gen. 1: 1.

INTRODUCTION.

In the first place the student of the Genesis Creation Story should realize that he is not studying a scientific text book on geology, astronomy, and cosmogeny in general. The aim of the writers of the Bible is to present religious truth rather than to add to the fund of human information about matters of historic or scientific interest. If the writer of the first chapter of Genesis could by a miracle have anticipated all the results of modern geological investigation in regard to the growth of the earth, and had recorded this in his narrative his work would not have been credited, and the religious truth that he meant to impart would have been overlooked and despised. He shared the current scientific opinions of his own age, but set forth some of the grandest religious ideals that the world has ever known. It must be admitted that the Bible is a human book, but that it is divine also is shown from the first chapter of Genesis as well as by many other evidences. The Hebrew Creation Story stands far above those of other nations in the purity of its religious truth, its monotheism, and its high ideal of mankind.

It is a mistake then to attempt to harmonize the statements of Genesis with the results of modern scientific research. All attempts at harmonizing do violence to the records on one side or the other. The birds of the air did not have their origin before the creeping things of the earth, and vegetation did not come into existence before the sun, moon and stars.

We are not then to say that we will accept the narrative of Genesis and reject the authority of the geologists; nor on the other hand to say that we will credit what the scientists tell us, and call the Biblical Story a mere romance. Each is an invaluable guide in our search for knowledge, but each is to be taken from its own point of view.

Rightly understood nature joins in teaching the great lesson that is so plainly set forth in this chapter that all things were created and have their true place through the power of God.

Not nearly all that the Bible tells about creation is found in the first two chapters of Genesis. There are many allusions to the foundation of the world in the prophetic books and elsewhere. Some of the longer passages are cited in the Daily Readings.

This first chapter of Genesis is certainly to be regarded as a poem. It has many words which occur elsewhere only in poetry, and has lines of even length with frequent parrallels, and is plainly divided into stanzas.

TIME.—In the Beginning. The date in the margin of our Bibles, 4004 B. C., is based upon insufficient evidence. The Beginning was many times six thousand years ago.

PLACE.—This earth.

PERSON.—God, the Creator.

OUTLINE:

- 1. The First Day's Work—the Light, Day and Night. v. 1-5.

- 2. The Second Day's Work—the Firmament. v. 6-8. 3. The Third Day's Work—the Dry Land and Vegetation. v. 9-13. 4. The Fourth Day's Work—the Heavenly Bodies. v. 14-19. 5. The Fifth Day's Work—the Animals of the Water and Air. v. 20-23. 6. Part of the Sixth Day's Work—the Land Animals. v. 24, 25.

NOTES.

1. In the beginning. This verse is best understood as summarizing all that follows in the seven stanzas of this great Creation poem. The central feature of our lesson is the fact that God is over all, and that everything happens in accordance with his will. The heavens and the earth. By this expression there is implied not only the ground and sky but everything that goes along with the ground and sky to make up the well ordered universe.

2. And the earth was waste and void. This verse is not best understood as a continuation of a narrative begun in v. 1, and therefore implying that God first created chaos, but contains rather an explanation of the condition of matter when God spake as recorded in v. 3. Our author does not say whether God created the world out of nothing or otherwise; and we may well leave that question to speculative philosophers. Moved. Literally, "was brooding." The word suggests the figure of a bird covering its nest. We are not to forget that our lesson-text is poetry.

3. And God said. This expression implies that creation was the work of a self-conscious Being, and that it was accomplished not as an arduous labor, but at the mere word of the Creator. As marks of the artistic work of the author of this creation poem it may be noted that this expression, "And God said" occurs ten times; the expression "saw that it was good," seven times, "and God called," three times, "and God blessed," three times. The numbers 10, 7, and 3 are favorite numbers among the Hebrews. Let there be light. Light is very appropriately put as the first of created things. It is the first and the essential element of life.

5. And there was evening and there was morning, one day. Many scholars hold that the evening and the morning are each mentioned as closing the light and the dark portions of the day respectively, and that thus the days of creation are reckoned from morning to morning. But it is certain that the Jews reckoned their days from evening to evening. It hardly seems probable that our author intended to refer to a different method of reckoning days. Many have undertaken to interpret the word day in this chapter as referring to an indefinitely long period of time. But it is the same word that is used to designate the Sabbath-day at the beginning of the next chapter, and it is the day that is made up of evening and morning. The early readers of this narrative must have understood it as of a day of twenty-four hours, and that is the meaning naturally associated with the word by any one who has not studied the science of geology. Our author is not trying to teach that the world came into its present state through long periods, but that it was the immediate work of an all-powerful Creator. Compare the Introduction.

6. A firmament in the midst of the waters. The ancients regarded the sky as substantial if not solid, and thought it separated a vast body of water above from the seas, lakes and rivers below. This upper body of water was the source of the rain.

8. The Septuagint has in this verse also the clause, "And God saw that it was good." It seems probable that this clause was accidentally omitted from the Hebrew text. Otherwise there would be no statement of the divine approval of the work of the second day.

9. And let the dry land appear. The work of the second day had evidently left the water spread over the whole surface of the earth. Now a place is hollowed out for the seas, and the land comes into existence.

10. And God called the dry land Earth. It is to be noted that the term Earth is used here in a different sense from that in v. 2. There it included all that was not heavens. Here it is that portion of the world not covered with water.

11. Grass. The word thus translated is meant to include fresh verdure of any kind, of which indeed grass would be the most prominent example.

13. A third day. The third day like the sixth has two great works. The frequently repeated phrase, "after its kind," calls attention to the orderliness of creation. Nothing happens at haphazard. All the phenomena are in accordance with law.

14. Let there be lights. Or rather, light-bearers, luminaries. Our author represents the light itself as being created at first. Now its sphere of influence and usefulness is more particularly regulated and defined by the luminaries into whose care it was given. Besides for giving light these luminaries are to be useful for two other purposes: to make the distinction between day and night, and to serve in various ways as signs or markers for the guidance of men.

20. Let the waters swarm with swarms of living creatures. Now upon the fifth day animal life comes into existence. Our author is evidently not referring exclusively to minute animals either in the water or in the air, but to those which are found in multitudes.

22. Be fruitful and multiply. Vegetable life was to reproduce itself but the animals are far above the plants and are given a special blessing and a mission.

24. Living creatures after their kind. The first of the two great works of the sixth day is the larger land animals. Three classes are mentioned as representing all.

HOW PREACHERS ARE DEVELOPED.

"DEAR BROTHER:

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

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

I do not think I inherited a tendency to enter the ministry. My early religious experiences were under the influence of the church at Welton, Ia. I was licensed to preach by that church about four years before I was ordained. The First Alfred Church also gave me a license soon after I went to that place, while I was a student in the University. I spent nearly three years in theological work at Alfred, taking only the "English course." The combined influences of my home life, the church life at Welton, and the influence of my pastor, Rev. H. B. Lewis, led me to enter the ministry. Rev. J. T. Davis also influenced me in some degree; but the strongest of all influences was the love of God revealed to me in Jesus, the Christ, and the presence of the Holy Spirit in my heart and life. The church at Welton where I was first led to consider entering the ministry is weak as to numbers, by strong in spiritual power and such influences as lead young men into the ministry.

Rev. Jared Kenyon, Independence, N. Y., writes:

"I was converted in early life and united with the Petersburg, N. Y., Church. I became active in prayer and conference meetings and other religious duties. I was married when twenty years of age. I had been troubled over the question of preaching for a long time and the conviction that I ought to enter the ministry deepened with my experience. I commenced preparing for that work while attending school in Peters-



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burg. After awhile the church invited me to occupy the pulpit and licensed me to preach. My wife encouraged me to enter the ministry and after a few years we determined to go to Alfred where I could enter school. I graduated there after four years of study. The First Alfred Church being without a preacher, for a time, I was engaged to supply the pulpit. Rev. N. V. Hull became the pastor while I was yet in school. During the last year of my school life, he engaged me to fill his appointments in Elm Valley, on Sundays, once in two weeks. When I left school I began preaching for the Second Alfred Church, residing in the parsonage at that place. That church sent me to the Association in June of that year, which was held at Nile, N. Y., for examination and ordination, with the understanding that the ordination should take place at Alfred. The Council was made up of all the ministers attending the Association. N. V. Hull was chairman and conducted the examination. There was some difference of opinion on theological questions, especially that of "moral depravity." When the Council came to a vote, I got just a majority, and a further trial was appointed for next morning, Elder Andrus being the chairman. When the Council opened one of the members said, "Brother Kenyon, how would infants have been saved if God had not made the atonement?" I said that I did not know what God would have done if he had not done what he did do. This ended the examination. The vote for my ordination was then made unanimous. The ordination took place in the Second Alfred Church, Elder N. V. Hull, Thomas B. Brown, Leman Andrus, and Thomas E. Babcock taking part. Meanwhile I had been elected Superintendent of Schools for the town of Alfred. There were fourteen districts in the town. For the next four years I served the town as Superintendent of Schools and the church as pastor. The relations between the church and the town were very pleasant. I remained pastor of that church for six years, at the end of which time, I became pastor of the church at Independence. While upon that field, I preached in twenty towns in the states of New York and Pennsylvania, attended one thousand and three hundred funerals, and canvassed all of our churches in the Western Association, several times, in the interests of missions. My plan was to preach a missionary sermon on Sabbath day and tell the people that I would receive their gifts the next day. I never urged people to give and always got more from them than I asked for. I drove my own horse and we received one dollar a day, and made money at that. I was pastor of the church at Independence for twenty-five years. My marriage fees and what I received for funerals were more than my salary. I have always had enough and now have more than I know what to do with, as I have no one who has ever done anything for me, to give it to. I have lived alone most of the time for twenty-two years past. I have a pleasant home, but wish it was in some place like Andover where I could go about upon the sidewalks more easily than I can upon the streets here. I greatly desired to be at the late Conference, but was not able to do so."

Rev. J. L. Hull, of Little Genesee, N. Y., writes:

"In answer to your questions I would say I do not think that I inherited any tendency toward the ministry from my parents. There were ministers, however, among my forefathers. But the tendency seems to have left my grandfather's branch of the family and to

have gone to that of his brother Richard. I think that my first impressions in that direction were in connection with the Carlton Church, now Garwin, of Iowa, at the time that Rev. J. T. Davis was licensed to preach. There was talk by some of the members of the church of giving me a license also, and several of the brethren asked me whether I did not feel it my duty to preach. Among these were Rev. Maxson Babcock, Rev. Hamilton Hull, J. T. Davis and Dea. Dennis Davis. I did not think that it was possible for me to preach, for lack of proper education and the seeming impossibility to obtain the necessary preparation. About nine years after this I was licensed to preach the Gospel by the DeWitt, Ark., Church, now Little Prairie. This was in 1885. I think that I had been ordained as deacon a short time before. At the time the license was voted I was also requested to take charge of the church as pastor. I felt that it was a greater burden than I could bear, but because of the great need and our isolated condition, I felt that it would be refusing to obey God if I did not take up the work. I was assisted to a final decision by our missionary pastor, Rev. J. F. Shaw, whose advice and instruction were a great help to me. I was ordained to the ministry in 1888, about three years after being licensed. My education was only in the branches taught in the common schools of the West and South-West where I taught in three states, Nebraska, Iowa, and Arkansas, from 1873 to 1897, together with a little knowledge of German. Since my ordination my only school work has been private instruction in Hebrew by correspondence with Rev. W. C. Daland. But as I was teaching school and working on a farm for the support of my family, and doing all my study by lamp light, my eyes soon gave out and I was compelled to abandon all study except that which was connected with the work I had undertaken to do. Sickness of my family and myself has prevented me from resuming my study. The strongest influence that brought me into the ministry was the lack of workers to teach the whole of God's word, and the command to go and teach. The Little Prairie Church has made steady growth and is now a promising field. I was pastor of the Little Prairie Church fourteen years. Because of sickness and throat trouble I was compelled to resign and have done but little public speaking since that time."

President Daland writes:

"In response to your series of questions concerning my experiences in connection with the ministry I think that brief replies to the questions in order will be sufficient to meet the demands of the case. I do not think that I inherited from my ancestors any definite tendency to enter the ministry, although my grandfather on my father's side was a Baptist minister. So far as I have been able to learn there have been proportionately few ministers in the family on either side. At the time I determined to enter the ministry I was a member of the First Baptist Church in Elizabeth, N. J., the church in which I was baptized and of which I had always been a member up to that time. I was licensed to preach by the church mentioned, in 1883. In the autumn of that year I entered the Union Theological Seminary in New York City. In 1884 I began to keep the Sabbath and united in that year with the Seventh-day Baptist Church in New York City. In 1885 I was ordained at Plainfield, N. J., but at the request of the church in New York City. I was ordained during my senior year in the Union Theological Seminary, while I was supplying the pulpit for that church. I finished my theological course, being graduated in May, 1886.

"A sense of the need of ministers, impressed upon my mind at the time when I was passing through some mental struggles leading from agnosticism to faith. A revival was in progress in the church. I was at the time somewhat engaged in personal Christian work, at the same time pursuing my calling as a musician. There was a conflict between the two that perhaps had some degree of influence on my mind. I know that my parents, particularly my mother, desired that at least one of their children should engage in the work of the ministry; they always impressed upon us the dignity, responsibility, and worthiness of that calling. I remember hearing in my youth that my parents' pastor, the late Rev. Dr. Thomas Armitage, said of me when a little boy that I was destined to become a public speaker, perhaps a preacher. How far this may have unconsciously influenced my mind I cannot say. I can say this, and I think it important, that in my father's home the minister was always spoken of with the utmost respect and the calling of the minister of the Gospel was always regarded as the most worthy and exalted one that could be followed by any one."

Choose those pleasures which recreate much and cost little.—Thomas Fuller.

Special Notices.

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

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

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

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DEFIANT FAITH.

A. H. L.
Although the swiftly circling sun
Pursues the days of hastening years,
Although life's tasks are scarce begun,
Mid wavering hopes and threatening fears,
I will not doubt.

Although my feet have stumbled oft,
Along the way where duty led;
Although for gold I've gained but dross,
And hunger, starved, on want has fed;
I will not doubt.

Although I've dreamed of sun-kissed heights,
And struggling hard, have slowly climbed
Until the raven-winged night
Slew sun and star, and made me blind,
I will not doubt.

The days that come and haste away
Are sent from Him, to bring us home;
And stumbling steps on rugged ways
Teach us we cannot walk alone.
I will not doubt.

The radiant hills seen in my dreams
Are mine, although the shadows hide;
And I shall gain those heights serene,
Through love divine that still abides,
I will not doubt.

Take heart and shout exultant songs;
Nor failures sad, nor darkness deep,
Nor threatening fears can triumph long
O'er those He loves and lives to keep.
I will not doubt.
December 31, 1906.

Thank, Try

As the New Year comes every man ought to thank God for the chance to try again. Each time we review the past, the imperfections of life appear so prominently, and so much unfinished work confronts us, that we ought to consider the privilege of trying again among the greatest of blessings. Comparative perfection is all that we can hope to attain in this life. Nevertheless, our standards of action and attainment must be kept at the highest possible point if we secure anything like adequate success. All this must be for the best, indeed it could not be otherwise, since our lives have just begun and God's plan for us is that of growth and attainment by repeated trying and progressive development. A great value of the New Year appears in connection with this fact. The creation of calendars and permanent methods of measuring time are not fortuitous, but are a prime necessity. While the world may not be wholly conscious of the benefit that comes from the periods which mark the passing of time—the week, the month, and the year—the value of these divisions is beyond computation. Not least among the values connected with Sabbath-keeping is that it closes the week and leads men into higher

power for good. You are not worthy of new opportunities if you do not really desire and earnestly determine to give more light to the world, to bring it more help, and to lift it higher and nearer to God, with each succeeding New Year. Perhaps you cannot make definite plans for 1907 that will change the order of life in any great degree, but this you can do and ought to do: determine that within the sphere of your life and influence everything shall tend more strongly toward God and good, even if no new forms of work are not undertaken, and no new place is occupied. None of us makes as much of the places in which we are as ought to be made. No one accomplishes all that he ought to accomplish, either for himself or for others. If you feel that life is already overburdened, that the duties and obligations resting upon you are now "almost unbearable," you may still gain by determining to do what you have in hand with greater fidelity and patience during the year now beginning. Whatever you do you must not leave God out of account. You cannot try again as you ought to try without His help. All that is best in life is attained when God works with us and we work with him. Make it your motto for 1907: To thank God and try again.

We are wise when we do not forget our duties to ourselves in our anxiety to fulfill obligations toward others.

First among the questions pertinent to the New Year are personal inquiries, deep and earnest, concerning yourself. What you may accomplish depends upon what you are. What one is depends largely upon what he determines to be. Self-forgetfulness is a noble attainment, but not more so than self-remembrance. The push and rush of life are so great, all existence is so strenuous in these days that we are in danger of forgetting those requirements which self puts upon self, for the sake of larger results and our work for others. A careful review of your own life as to its purposes, methods of action and lines of endeavor ought to be made at the New Year. If you shrink from such inquiries as reveal yourself to yourself, weakness will result. The average man is too much unacquainted with himself. He finds himself in a given place, with immediate and pressing duties. It is comparatively easy to keep in that place without inquiring whether he cannot add to himself, to his powers, attainments, accomplishments, character, by more or less of change in his purposes and aims. Good comes to men, mainly, by changes from within, changes in themselves. Changes from without are of comparatively little account and often these work injury rather than benefit. It is not