

THE SABBATH RECORDER

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The Little Year

Margaret E. Sangster, in Christian Endeavor World

Just at the stroke of midnight,
When the snow lies white on the hill,
The bells ring out from the steeple,
And the people cheer with a will;
Town and village are eager;
The little hamlets are gay;
For the Old Year is departing,
And the New Year comes today.

"The king is dead," is their burden
As the bells peal forth their chime;
"Long live the king," they quiver
In the listening ear of Time.
Into the shadow and silence
Passes the weary and old;
The Year that has dropped his sceptre
Is gone as a tale that is told.

Sweet as a child that wakens
And holds out dimpled hands,
The Little Year is standing
A sheaf of gifts in his hands.

His hours are all unspotted;
His days have never a stain;
He comes with summer and winter,
With the sun, the dew, and the rain!

What greetings leal and loving,
What gifts have we in store,
To make this New Year fruitful
As never was Year before?
Shall we help our toiling brothers
In the grace of the fleeting days?
Shall we work in the sight of the Master
And fill the world with praise?

Since Yesterday's place is vacant,
And Tomorrow is not here,
Shall we crown Today with duty,
As we meet you, Little Year?
And thus shall our hearts be happy,
And a bit of heaven's own blue,
In the rose-time and the frost-time,
Come to our lives with you.

Editorial

**The Recorder
For 1907**

The RECORDER has one controlling aim and purpose, to aid in extending and strengthening the kingdom of Christ in the hearts and lives of men and to serve the denomination of Christians to whom it belongs. The greatest human aid that comes to the publishers and editors of the paper is from the people for whom it exists. First in such aid, is sympathy and support, moral and financial. We give to all the people abundant and heartfelt thanks for such aid during the year that closed yesterday. We write these thanks, on the first morning of 1907. There is constant evidence that the RECORDER has many devoted friends and that its work during 1906 has not been without results. Rejoicing in this we seek greater attainments for the present year, growth in influence for good and increasing power for truth and righteousness. The RECORDER is a "family paper" in a double sense. The size of the denomination, the fact that our churches are widely separated and need to keep in close touch with each other makes us a denominational family in which close ties and common interests play an important part. This need is acutely emphasized by our place and mission as a divinely kept minority entrusted with an important and funda-

mental truth of Christianity, the truth that all men need to keep in close and constant touch with God, through high conceptions of sacred time, through spiritual Sabbathism, soul rest in God and with God. Pastors are first among those who can and do aid the RECORDER. The number of subscribers and readers in any church depends in no small degree upon the pastor. Many plans have been suggested for the securing of Home News from the churches frequently in order to keep them informed concerning each other, and in touch and sympathy. No plan has been found so good as that which places the matter in the hands of the pastors, with the understanding that they shall furnish the news directly or through those with whom they may co-operate. The RECORDER seeks a wider range of such news. We want it to cover all phases of church work and church interests, pastors' sermons and work, Sabbath School interests, Woman's work and Christian Endeavor work, together with such reports touching business enterprises and opportunities as will give desirable information to Sabbath keepers. We can not secure local news except from those on the ground. This is equally true of our schools. We do not ask this for the RECORDER's sake, but for the sake of the people and the cause which the RECORDER serves. Hopefulness and an earnest purpose to do more and better work pervades the Publishing House on this first day of the year. When you have read the statements from the

Business Manager on another page, you can better appreciate what this spirit means to those whom you have put in charge of your Publishing interests. Above all else, the RECORDER and the Publishing House seek your help by way of inquiries, questions or criticisms. Ignorance, misapprehension and incomplete knowledge are the main sources of misunderstandings, and waning interest. Genuine acquaintance and brotherly relations are promoted by full and accurate knowledge concerning things in which men seek to co-operate; therefore we plead for more Home News, more inquiries and interchange of knowledge, all being crowned by that Christian charity and confidence which makes for strength, growth and peace.

The Helpful Recorder

Our correspondents and contributors whose words do so much to make the RECORDER helpful, will appreciate the following note from one of its readers, Mary S. F. Higgins, of Otselic Center, N. Y. She writes: "We have taken the RECORDER for a number of years and to my mind it has never been as interesting as during the past year. First came the Convocation with its eloquent sermons, lifting the soul above things of earth to higher joys. Then came the Conference with its searching sermons; the whole Conference was grand and all of its sessions found a warm place in my heart. We have no meetings on Sabbath and are "lonely Sab-

bath keepers," but in these my declining years, the Lord in whom I trust, knows our hearts and answers prayers. Pray for us." Much of the compensation for such help as the RECORDER seeks to give comes in the fact that "lonely" ones are comforted and made stronger.

We publish today an article from the pen of Rev. James Lee Gamble, entitled "Today's Mission of Seventh-day Baptists." This will be followed by two others. We call special attention to them. In sending them Brother Gamble says, "They are what I planned last March, and were intended as a response to your question as to 'Our Mission.' We are glad to place before our readers another sentence from Brother Gamble's letter. "My health is considerably improved but I am still confined to my house, unable to dress or undress myself." The readers of the RECORDER, we are sure, will join with us in thanks for the improvement in Brother Gamble's health and a sincere prayer that he may be yet more fully restored to strength and activity in the Master's service."

Through the kindness of Rev. D. B. Coon, we are in receipt of information concerning an agitation of the Sunday question in Millville, N. J. It is reported in the *Evening News* of December 20, 1906, that one Mr. Scull of Millville has declared his purpose to keep his grocery store, which is located in the heart of the city, open on Sundays, unless the authorities compel grocery men whose places of business are in the outlying parts of the city, to close on Sundays. This announcement has caused action in the Ministerial Union looking toward the strict enforcement of the Sunday law throughout the city. It seems that Mayor Payne of Millville compelled cigar shops to remove their "slot machines" some months ago. As a result the *News* says:

"A well-known provision dealer stated that the very best people in town sometimes came to the back door on Sunday, to get something to eat that they had forgotten on Saturday. One case he cited, of a family in poor circumstances, where the man of the house did not get his pay and get home until nearly 12 o'clock on Saturday nights. These people in order to have a good Sunday dinner, often had to purchase potatoes or coffee on Sunday morning. He stated that action against such cases would be inhuman and unpopular, and would cause more trouble than good. The meeting of the Ministerial Union is awaited with interest, as no action will be taken until then."

The *Evening News* of December 24 reports "a storm of opposing opinions in Millville." The majority of the people are reported in favor of the opening of restaurants and cigar stores, but the closing of those stores which "make a specialty of candy and fruit where the little children are inveigled out of their Sabbath School money for candy and chewing gum." Under the circumstances, it is announced that the Minister's Union will push the crusade for closing all places of business, and on the other hand the cigar dealers will withdraw their support from the churches and fight the closing of their places of business on Sunday. In closing the *Evening News* of December 24, 1906, says:

"Many people, however, uphold the slot machines, and claim that they are no worse than the raffles and prize drawings that the churches and lodges of this city have. The slot machines are run only for cigars and no blanks are given as a stick of chewing gum goes with every cent played on the machine. In this way it seems there is no way the machine can be stopped on week days. In fact, many Millville people favor the opening of cigar stores and restaurants on Sunday, and these people are as strong and as powerful as their opponents."

Whatever may come of this local excitement in Millville, it is another one of many demonstrations of the fact that Sunday law can be enforced, only when public opinion in business circles, as well as in religious circles, is in favor of such enforcement.

Wisdom in a Changing World

There is an ancient poem, of uncertain date, known as the "Words of Koheleth," which contains many things helpful to us when we consider how swiftly the days go by and how unfinished our work is. The RECORDER has not space for the entire poem, but we reproduce the opening and closing portions. It will not be difficult for you to secure the whole poem—there are several translations of it—if you desire to make further study of it; we recommend such study.

"Generation goeth, and generation cometh, while for ever the earth abideth. The sun riseth also, and the sun goeth down and cometh panting back to his place where he riseth. Going to the south, and circling to the north,—circling, circling, goeth the wind, and upon his circuits returneth the wind. All streams flow into the sea, yet is the sea not full; to the place whence the streams go forth, thither they return. All things are labor-weary; no man can describe it. Eye is not satisfied with seeing, nor ear filled with hearing. What hath been, that is what will be; and what hath been wrought, that is what will be wrought; and there is nothing new under the sun. Is there aught whereof it is said, 'See, this is new,'—long ago it was, in the ages that were before us. There is no remembrance of them that were of former time; and of them that are to come will there be no remembrance, among them that are to be thereafter."

"Remember also thy Creator, in the days of thy young manhood
Ere yet the evil days are come,
Or drawn nigh the years when thou shalt say,
'No pleasure in them for me.'
Ere yet are darkened the sun and the light,
The moon and the stars,
And the clouds return after the rain;
In the day when the keepers of the house
tremble,
And the men of might bow themselves,
And the grinders cease because they are few,
And they that look out of the windows are
darkened,
And closed are the doors to the street;
When the sound of the mill groweth faint,
And he riseth at the voice of the sparrow,
And all the daughters of song are brought low
And they are afraid of that which is high,
And terrors are in the way,
And the almond tree beareth its blossoms,
And the grasshopper draggeth itself wearily,
And the caper-berry faileth;
Because man goeth to his eternal home,
And the mourners go about the streets,
Ere yet the silver cord is sundered,
And the golden bowl is broken,
And the pitcher is shattered at the fountain,
And the wheel broken at the cistern;
And the dust return to earth as it was,
And the spirit return to God who gave it.
Vanity of vanities, said Koheleth, all is vanity.

"And further, since Koheleth was wise, he still taught the people knowledge; and he composed and compiled and arranged many lessons. Koheleth sought to find words of pleasantness; and what was written was upright, words of truth.

"Words of the wise are like goads; but like well-driven nails, rather, are the heads of collections, given from one shepherd. And for what is more than these, my son, be admonished; of making of many books there is no end; and much study is a weariness of the flesh.

"The end of the matter; this heard, all is heard; fear God and keep His commandments, for this is the sum of manhood. For God will bring every work into judgment, with every hidden thing, whether it be good or whether it be evil."

From A Prisoner

The following was written many years ago by one who was in prison because he preached the gospel. He gave those to whom he wrote some excellent counsel and inspired them to new efforts and holier living. What he says about pushing ahead is especially valuable to us at the beginning of a new year. Although the letter from which the following extract is taken is very old, its history is too well authenticated to leave any question as to its genuineness.

"If any one thinks he can rely upon external privileges, far more can I. I was circumcised when eight days old; I am an Israelite by race, and of the tribe of Benjamin; I am a Hebrew, and the child of Hebrews. As regards the Law I was a Pharisee; as regards zeal, I was a persecutor of the church; as regards the righteousness that comes through the Law, I proved myself blameless. But all the things which once stood to my credit I have now, for Christ's sake, come to reckon as loss. More than that, I reckon everything else as loss, on account of the exceeding value of knowing Christ Jesus, my Lord. And for his sake I have lost everything, and reckon it all the more as loss, if I can but gain Christ and be found in union with him; any righteousness that I may have being, not the righteousness resulting from obedience to Law, but the righteousness which comes through faith in Christ,—the righteousness which is derived from God and is founded on faith. My aim is to get to know Christ, and to learn the power that is in his resurrection, and what it means to share his sufferings; in the hope that if I grow like Him in His death, I may possibly attain to the resurrection from the dead. Not that I have already secured it or that I am already made perfect. But I am pressing on, in the hope of actually laying hold of that for which also I was laid hold of by Christ Jesus. For myself; Brothers, I do not regard myself as having yet laid hold of it. But forgetting what lies behind me, and straining every nerve towards that which lies in front, the one thing I am doing is to press on to the winning-post to gain the prize of that heavenly Call which God gave me through Christ Jesus. All of us, then, whose faith is matured, should take this view of life. Then, if in any respect you take a mistaken view, God will make that also plain to you. Only we must order our lives by the standard which we have already reached."

A New Religious Census.

The Bureau of the Census at Washington, in accordance with the provisions of the act of Congress approved March 6, 1902, is preparing to collect statistics of religious bodies. A similar collection was made in 1890. These statistics are now required to be collected decennially. The collection of the statistics of the religious bodies is to be made under the supervision of Mr. William C. Hunt, Chief Sta-

tistician for Population in the Bureau of the Census. It is the purpose to collect these statistics for all the religious bodies in the United States, according to the calendar year 1906. These inquiries cover the same ground as in 1890, with the addition of items relating to the date when the church was established, amount of church indebtedness, number of salaries and ministers, number and value of parsonages, the language in which services are conducted, distribution of communicants or members according to sex, and the statistics of Bible Schools. In connection with the regular statistics of each denomination, it is the intention to publish a statement prepared by a leading authority in the denomination, concerning its history, doctrine, polity, and work.

The official cards of inquiry will be sent to some denominational officer in each case for distribution among the churches of that denomination. The object of this is that such officials may have an opportunity to see whether any of their churches have been omitted from the government list, that they may make such changes or additions in addresses as may be necessary, and that they may see that each envelope contains a sufficient number of the card schedules—one for each church served by the pastor to whom it is addressed. After the schedule is filled out and signed by the pastor or clerk of the individual church, it is to be returned direct to the Census Bureau in Washington. The instructions to accompany the schedule of inquiries are now being printed and a copy will be forwarded, when ready for distribution. A complete and accurate census of all the religious denominations in the United States is desired. In order to secure this result, the Census Bureau must depend largely upon the hearty support and cooperation of those in each denomination who are in a position to aid.

The RECORDER makes these announcements in advance, that pastors and church clerks may be apprised of that for which the Government will ask, and be prepared to make full and accurate replies when the inquiries come to their hands.

Sunday Law In Boston

According to the *Boston Post*, and other journals, Boston has been struck with a cyclone of unusual vigor and fierceness. The District Attorney has ordered the arrest of all persons found violating the Sunday law. On Monday, December 31, came a long list of facts, together with startling and appropriate cartoons. We cannot find space for the details which are reported. A list of twelve hundred cases of violation of the Sunday law were reported and the District Attorney said, "Prosecute everyone of them." It is prophesied that the authorities will attempt to carry out this order, and that the courts of Boston will be crowded with these cases to the exclusion of everything else. It is said that the authorities declare that the number of arrests will make no difference in the number of trials and that they will not agree to try a few cases and let the rest go uncarred for. The prosecuting attorney is quoted as follows: "There is no more reason why one person should be tried as a test case when twelve hundred have been reported, than there is that there should be only one trial for murder when a thousand murderers have been arrested." Those who violated the law were listed from midnight forward. This

brought the theater people into the net at an early hour. The following list published by the *Post* indicates how extensive this movement is:

Loading steamers.
Renting, washing, repairing or demonstrating automobiles.
Washing, sweeping or cleaning steam railroad cars; cleaning car yards.
Working in small bakeries between 10 a. m. and 4 p. m.
Washing, cleaning, greasing or handling carriages in livery stable.
Sale of bread or pies by confectioners.
Cleaning sidewalks.
Moving theatrical effects.
Handling freight and baggage.
Excavations on subway.
Held up steamers and moving vessels: took names of tugs and crews aiding shipping.
Shifting train crews, as well as engineers, firemen, brakemen and conductors on freight trains.
Handling beef and provisions.
Bakers (wholesale) preparing for Monday baking.
Construction or repairs on elevated road.
Operating bridge draws.
Teaming.

Keeping open a Boston City Public Library station.

It is notable that the arrests were in connection with labor rather than with liquor selling. This makes the possibilities connected with the movement all the more interesting. Whenever the Sunday law is complicated with liquor selling, the fundamental principles involved are not likely to be considered. When the arrests apply to legitimate labor, as indicated above, the fundamental principle of Sunday legislation is involved, and the courts ought to inquire into the reasons why legitimate and desirable labor may not be performed after the midnight when Sunday begins its "legal" existence, and why such arrests should cease at a given moment twenty-four hours later when Sunday ceases its legal existence. Why is it an offence to unload a vessel, or to do any similar work, in the city of Boston during a certain particular twenty-four hours in the calendar of the week? These questions touch fundamental issues and the consideration of them by competent courts, the expounders of the law and the framers of the law must precede any final intelligent or scientific consideration of the Sunday law question. We sincerely hope that the courts of Boston will consider the fundamental issues involved in Sunday legislation as a result of this cyclonic movement which may or may not have begun in a genuine desire for reform. Undoubtedly it is a pertinent question: What is reform in this connection? One of the telling cartoons published by the *Post* represents those who have been arrested as locked within a cage on top of which sits the District Attorney, holding the "lid" down although the cage seems to be securely locked. This cartoon recalls a law which prevailed in Boston, being enacted on May 24, 1667, one provision of which runs as follows: "And for the better putting a restraint and securing offenders that shall any way transgress against the laws, title Sabbath, either in the meeting house by abusive carriage or misbehavior, by making any noise or otherwise during the day time, being laid hold on by any of the inhabitants shall, by the said person appointed to inspect this law, be forthwith carried forth and put into a cage in Boston, which is appointed to be forthwith by the selectmen, to be set up in the

market place and in such other towns as the county courts shall appoint, there to remain till authority shall examine the person offending and give order for his punishment, as the matter may require, according to the laws relating to the Sabbath." *Records of Massachusetts Bay, vol. v., p. 133.*

Probably it will be a little more difficult now to carry out punishment by caging men, than it was in 1667. There are other forms of punishment, however, which might be more easily executed. The "whipping post" and "stocks" were both used extensively as a means for requiring men to keep Sunday, in those early times. We leave it to the authorities of Boston, however, to decide in what way the sin of transacting worldly business during a given specific twenty-four hours of each week, can be counteracted most effectually and punished most justly.

EDITORIAL NEWS NOTES.

Unprecedented prosperity in material things has been the prominent feature of 1906, perhaps the most prominent feature of any year in the history of the United States. In the Department of Commerce alone, the transactions of the year are more than \$3,000,000,000. These are the largest figures ever attained by the nation in a single year. The balance of trade has also been with the United States, so that our exports exceed our imports by \$600,000,000. The primary basis of all this prosperity is agriculture. We have exported \$190,000,000 worth of bread stuffs. The Department of Agriculture has done much to interest and aid farmers, during the last ten years. Farmers are using the products of the earth upon their own farms, changing raw material into better and more valuable material, thus gaining in actual wealth while they increase the productive value of the soil. The great extent of our national territory has opened up so many new markets and avenues of trade, that commerce must increase in order to dispose of that which we are producing, and to secure that which is needed in return. While increasing prosperity may be a great blessing, it is attended by the possibility of serious dangers. Not least among these dangers is that of extravagance in living, and the deterioration of high moral sentiment and noble ideals of life. Whenever great prosperity is not equalled by a rising standard of national and individual life, it is likely to become a serious misfortune. It has brought no little misfortune already, and while people will continue to rejoice in prosperity, those who are charged with the higher interests of society and the nation must labor unceasingly to ward off the danger which is inevitable unless carefully guarded against.

The entrance of Oscar Solomon Straus into the cabinet of President Roosevelt, as Secretary of Commerce and Labor, brings still more to the front a man who was not born on American soil. Mr. Straus is also a prominent member of the Jewish Church, which has not often been represented, in the nation's highest council. He is now fifty-six years old and was born in Rhenish Bavaria. His father, Lazarus Straus, took part in the revolution of 1848, in Germany, in which he was associated with the late Carl Schurz, and came to this country when Oscar, the youngest of his three sons, was less than four years old. He landed in Philadelphia, where he met some small merchants who had worked on his Bavarian farm. He was advised to go South, as the Know-Nothing sentiment was strong against

foreigners in the North. On the promise of some wholesale merchants to sell him goods on credit, the elder Straus opened a store at Talbotton, Ga., and later removed to Columbus. But his business was ruined by the Civil War, and in 1865, the family came to New York. The father, aided by the elder sons, Isidor and Nathan, began a crockery importing business in Chambers Street, which proved highly successful. Oscar had secured the foundation of his education from private tutors, and after two years of preparation at the Columbia Grammar School, entered Columbia College, in 1867. Four years later he was graduated with honors, among his classmates being Brander Matthews and Stuyvesant Fish. Mr. Straus is also well and widely known as a philanthropist, as well as a diplomat of unusual wisdom and ability.

The investigations of the Postal Commission, to which we referred last week, have called out some new propositions which will command attention, even if they should not succeed. It is announced that a group of capitalists, headed by W. D. Boyce of Chicago, will present a proposition to the Postal Commission to take over and operate the postal service of the United States as a private business under Government control. In return for the privilege of such a monopoly, the capitalists agree to reduce the cost of letter postage one-half and of second-class matter in the same proportion; to give a better service than is now enjoyed; to wipe out all deficits and to pay to the Government all the net profits above seven per cent. on the capital invested. They further promise to give this service to the people of the United States at a saving of not less than one hundred million dollars a year from the present cost, and stipulate that they will furnish sufficient bond to guarantee the faithful performance of all these obligations on their part. The idea of giving a franchise for so important a public service to a monopoly is naturally repugnant, but if all proposed can be accomplished under the plan suggested, the proposition is certainly entitled to consideration.

A marked feature of the new year appears in almost every department of business, in the increasing wages of working men, especially those in the employ of the railroads and other great corporations. The owners of mills in New England have been prominent in this direction. It is said that one hundred and fifteen thousand machinists, mostly railroad employees, are among those who are to receive higher wages, aggregating \$8,000,000 a year.

The inauguration of governors in several states on January 1, and the appearance of their messages, have emphasized many important questions connected with state and municipal affairs. The message of Governor Hughes, of New York, contains some radical and almost startling suggestions in the direction of great and much needed reforms in the management of affairs of state and the government of the larger cities of the state. Such states as New York and Pennsylvania, considering the extent of their territory, the variety and magnitude of their resources, and the complications which the government of large cities introduces in state affairs, necessarily present complicated problems and issues which directly affect the moral, social and political interests of the whole nation.

On the first of January, a bottle was picked up on the beach in northern Ireland, containing a

message from the steamship Huronian, which disappeared in the spring of 1902. The Huronian sailed from Glasgow for St. Johns, Nova Scotia. One other message from the lost vessel was reported from Halifax last June, which said, "Steamer Huronian turned over Sunday night in the Atlantic; in a small boat, fourteen of us." Thus the world has two messages from the grave of the lost steamer.

A most disastrous wreck occurred on the Baltimore and Ohio Railroad, at Terra Cotta Station, near Washington, D. C., on the evening of December 31, 1906. Fifty-three people have died as a result of the wreck, and a large number of others have been more or less seriously injured. It now seems that the accident came through the inattention of an engineer, or else his inability to see a warning light, because of fog. The Coroner's inquiries have not been completed. A similar horror occurred near Volland, Kan., on the Rock Island and Pacific Railroad, January 2, in which thirty-five persons,—all Mexicans but three,—lost their lives, and more than fifty others were injured.

The death of Baroness Burdette-Coutts, the noted philanthropist, at the age of ninety-two years, occurred on Christmas eve at her home in London. Her life began when Napoleon First was emperor and she has witnessed the reign of five different British sovereigns. Having inherited an immense fortune, the Baroness gave her life and her fortune to the work of philanthropy. She died beloved by the English people with scarcely less intensity of affection than that which marked their regard for Queen Victoria.

Through the efforts of the Grand Army of the Republic, Lincoln's Gettysburg Address is to be put on an artistic tablet. Considering its brevity and permanent value, that address is first among all gems in the English language. Edward Everett Hale, chaplain of the United States Senate, is quoted as saying, "More than ever it seems to me curiously adapted for what Lincoln did not think of,—an address to the people of his country which would be as valuable after half a century as it was the moment it was uttered."

An important decision was rendered, on January 2, by the Supreme Court of the state of Ohio. This decision sustains the validity of the Aikin Law, which raised the liquor tax from three hundred dollars to one thousand dollars. The case grew out of the refusal of a saloon-keeper to pay the tax. The decision of the Court is far-reaching in its application to liquor legislation in the state of Ohio, and to many other laws which are in the same category with the Aikin Law, because of the claim that Governor Pattison was not physically capable when he certified to these acts a short time before his death.

Because of the death of President Cassatt, of the Pennsylvania Railroad System, which was announced last week, James M'Crea, who was First Vice-president of the Western Section of the Pennsylvania System, has been elected president.

Almighty and All-merciful, cleanse those whom I have defiled, heal those whom I have wounded, strengthen those whom I have feebled, set right those whom I have misled, recall to Thyself those whom I have alienated from Thee.—*Christina Rossetti.*

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. F. J. Bakker, of Rotterdam, Holland, writes:

I was reared in the Separated Reformed Church in the northern part of Holland. My mother was a very earnest God-fearing woman, who talked to me from my earliest childhood of the fear of God and our duty to obey Him. Her instruction was concerning right-doing on our part more than of the righteousness of the Most High. She always exalted the goodness, love and mercy of our Father in heaven. It was her wish that I should become a minister of the church to which she belonged, and she told her desire to her pastor who was my catechist every week. He was an excellent instructor and was very fond of me as a boy who was obedient and heeded his teachings. In connection with his teachings I committed many chapters of the Word of God to heart in addition to my lessons in the catechism. In this way I came to know the epistles to the Romans and to the Corinthians as well as I knew the alphabet. All this made my mother the more anxious that I should become a minister.

My dear mother died when I was twelve years old, and instead of entering school, I went to sea, when I was thirteen years of age. When I was twenty-seven years of age our merciful and long-suffering Father in heaven released me from the bondage of sin, opened my eyes, turned me from darkness to light, making me a new creature in Christ. I then became a member of the church to which my mother had belonged. When I was in harbor, here and there, I used much of my time, especially on Sundays in visiting ships, giving out tracts and talking with the sailors concerning salvation in Christ. I could converse in German, English and Scandinavian. After some years I became acquainted with the Baptists, and after a time was baptized, although it cost me a severe struggle to leave the church of my friends and mother. But the love of God and of His Holy Word helped me. This occurred in 1877. Eight or ten miles from the place where I lived were five villages, where there was little gospel preached, and ministers who were there being "Rationalists", and the people ungodly and ignorant of the Word of God. We who were seafaring people used to be home from November until March. Knowing the darkness which rested upon these poor people, I felt that with the light and knowledge the Lord had given me I must help them. After much prayer, I took a supply of tracts and pamphlets and went to one of those villages. Our good Master led me aright, as I now see more clearly, after many years. I found several people who were hungry to hear the Word of God. The Baptist church of which I was a member, was about twenty miles distant in Germany. I went there on a Sunday afternoon in December, 1878. After some conversation, they asked me if I could not hold a meeting or preach for them. Immediately came the thought in my heart that however I could not preach, I could tell them somewhat of the love of God for sinners and of salvation through Jesus Christ. So I did preach my first sermon,—a very meager sermon it was. But I gave what I had without preparation. My text was: Rev. 3: 20; "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." It was soon rumored about that I was "on the heath to preach," so I went there two or three times

each week during the entire winter. Soon I was invited to preach in other places and plenty of people came to listen to what the *Sturman dominie*, mate-clergyman, had to say. In the meantime the brethren and elders of the church where I belonged inquired into the work I was doing. When it was time for me to return to my ship, I went to the brethren to bid them farewell. I then found that in church-meeting they had called me to preach for them and had determined upon an examination to see "if I was sound in the doctrine." This I did not learn until I came to meeting and was informed that I was to preach for them the next Sunday. This was not what I desired, but our elder did press it so upon my heart, that I yielded and the next Sunday morning found me in the pulpit before a congregation of four hundred people or more. This was February 16, 1879. On that day the church voted me a license "to preach always and everywhere I could, and had opportunity." The next day they told me that they desired me to remain "on the heath" as their minister. They also desired me to tell my captain that I could not sail with him again as "mate," and that the church "would give me a little money to live on." After a few weeks we removed our home to the "heath." Six years later, in 1885, the church had grown to fifty-two members, whereas, when I first began preaching, there, I was the only Baptist in that community. After a severe struggle, my dear wife and myself began keeping the Sabbath, in March, 1885, much to the regret of our brethren and friends, but with great peace and gladness in our souls. We lived on the heath until March, 1890, at which time we removed to Rotterdam. In February, 1904, it was twenty-five years since my license to preach was granted. I was never ordained in formula. During those twenty-five years I have preached 3230 times.

Rev. L. M. Cottrell, De Ruyter, N. Y., writes: "It is with pleasure that I refer to your questions. They lead me to review my life. I did not receive from my ancestors a love for church work. When about fourteen years of age, I professed religion. The condition of the unconverted bore heavily upon me. The thought came to be so imperative that it seemed like a call from God, to drop my worldly plans and prepare to help persuade my fellow men to accept Christ. When a select school opened in Westerly, R. I., under the care of the Rev. Solomon Carpenter, I hastened to be enrolled as a student. I remained in his classes until I ventured to teach. Having relatives in Newport, I went there and to Portsmouth, R. I. By the suggestion of the Rev. Lucius Crandall, I was invited to supply the church at Newport with Sabbath services, in connection with my duties as school teacher. After a while Elder Irish invited me to De Ruyter, to continue my studies. It was quite a trial to leave Newport. My school had made progress and we enjoyed our meetings, but the need of study was my absorbing thought. Duty demanded it. So I went to De Ruyter. The three years spent in connection with De Ruyter Institute, were years of real encouragement. I had quite well worked my way into De Ruyter, and I thought I might enter Union College. I remained only a few terms. Having some friends in Petersburg, N. Y., I visited that neighborhood called Potter Hill, where the people asked for a meeting. The interest was such that they wished to continue the meetings. This call for work led me into earnest and prevailing prayer for help and guidance. The interest of the meetings increased and their influence was felt in other neighborhoods. Christians were aroused and sinners were converted. Elder Leander Scott, from Berlin, came and baptized eight willing converts. In thanksgiving to the Lord, I then made ready for going to Alfred to study. At the winter vacation I went to visit friends at Darien and Clarence, N. Y. In Darien they asked for meetings. Many interesting incidents were connected with that work. Some who had backslidden returned. The spirit of the Lord spread over the community and sinners confessed Christ. Elder Hull came from Alfred and baptized several. He, with Elder Leman Andrus organized a small church called "Darien and Cowlesville."

Committing this work to the Lord, I returned with renewed energy to my studies in Alfred. At Christmas I visited in Richburg, N. Y., where Brother Phineas Crandall had been preaching, and I took up the work. All classes were interested. The Divine Spirit spread over the community. When we met in covenant meeting, seventeen asked for baptism. Elder Bailey came from Little Genesee and baptized them, to their joy and the encouragement of the church. Having finished my studies in Alfred, I attended the meeting of the Western Ass-

ociation at Little Genesee. In company with Brother Phineas Crandall I was presented as a candidate for the gospel ministry. After examination we were accepted, and in due time I was ordained by the church in Persia, Catteraugus County. The ordination was conducted by the Rev. N. V. Hull, of Alfred, and Rev. James Bailey, of Little Genesee.

Rev. Walter L. Greene writes:

I cannot say that I inherited any definite tendency to enter the ministry, if I except the rich inheritance of a godly and truth-loving father and mother. So far as I know, there have been no ministers among any of my direct ancestors. It was during my first year in Alfred Academy that the final decision to enter the ministry was made, though perhaps my first and deepest impressions were received while living in Attala, Alabama, and a member of the Attala church. Mrs. Martha Hills, wife of Rev. George W. Hills, a few months before her triumphant going home, talked with me about my future life work and the possibilities of the ministry. Humanly speaking, Brother and Mrs. Hills, during the time they were general missionaries on the southern field, were the strongest influence in directing me to the ministry; but only the consciousness of the great need of workers for the whitened fields, and the conviction that God, through His Word, had called me to that form of service, led me to the final decision to enter the high and holy calling. I was not licensed to preach previous to my ordination. Before my ordination, in May, 1905, I had graduated in the classical course from Alfred University, spent six months in the Divinity school of the University of Chicago, and was just completing my course in Alfred Theological Seminary. I have done no regular school or seminary work since my ordination.

THE LITTLE ADVERB "ALMOST."

O. AUSTIN BOND.

Many of those most interested in good government have been anxiously waiting for the President's message, some even daring to imagine that, in sympathy with the rise of public sentiment, President Roosevelt might feel it necessary to call attention to the two hundred and forty thousand Drunkard Factories which curse our land.

Others even dared to hope that, with the same magnificent courage and manly independence which characterized his statesmanship in the past, he might direct Congress to take a decided stand for the protection of the home and the eternal destruction of the saloon.

The RECORDER of December 10, says, "Like all of Mr. Roosevelt's state papers, his message ignores conventional lines, covers a large field in its discussions and touches almost every question of national interest at the present time."

The object of this article is not to criticize but to emphasize the importance of the little adverb "almost" as used in the above quotation.

For in truth the most vital question confronting the American people today is the saloon problem as every one must confess who gives the subject an honest consideration. If statistics are true more than seventy-five thousand of our fellow men annually go down to drunkards' graves and if the Bible is true their souls go down to a drunkard's hell. Could anyone who believes either statistics or the Bible say the saloon problem at this time is not the most vital question which could be touched by the President's message? We do not mean to detract the least from the merits of this most noble message but we do mean to say that, so far as the moral or financial interests of Mr. Roosevelt's people are concerned, the various items with which he deals fade into insignificance when compared with the saloon evil.

The RECORDER further says, "Pres. Roosevelt keeps in touch with all questions of vital interest to the nation and expresses his opinions upon such questions much more than most Presidents of the United States." Certainly any un-

biased thinker would not hesitate to say that Mr. Roosevelt has done more for the people of the United States, both financially and morally than any President since the days of the immortal Lincoln. But this is no reason why we should be sidetracked from the main issue; namely, the overthrow of the saloon. While Mr. Roosevelt towers above his predecessors, with reference to the saloon question he lacks either the conviction or the zeal which characterized the illustrious Lincoln. Mr. Lincoln as champion of the temperance reform movement of Illinois said, "This legalized liquor traffic as carried on in the saloons and grog shops, is the tragedy of civilization. Good citizenship requires that what is right should not only be made known but be made prevalent; that which is evil should not only be detected and defeated, but destroyed. The saloon has proved itself to be the greatest foe, the most blighting curse upon our modern civilization. We must not be satisfied until the public sentiment of this state and the individual conscience shall be instructed to look upon the saloon-keeper and liquor-seller, with all the license earth can give him, as simply and only a privileged malefactor—a criminal. I am a prohibitionist because prohibition destroys destruction." And on another occasion he said, "and when the victory shall be complete, when there shall be neither a slave nor a drunkard on the earth, how proud the title of that land which may truly claim to be the birthplace and the cradle of both these revolutions that shall have ended in that victory. How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species."

Mr. Lincoln sat at the helm of the ship of state and guided her through the rocks of secession and the sand bars of rebellion and the reefs of war, and at last nailed forever to her topmast the banner of freedom and liberty. Only a few hours before his death, Mr. Lincoln said to his friend Mr. Merryn, "After reconstruction the next great question is the overthrow of the liquor traffic." If Mr. Lincoln had lived, this great question would have been settled long ago. More than forty years have passed since his death, and during all that time the liquor traffic has flourished like a green bay tree.

How sad that such a man as Roosevelt, representing the party of Lincoln, backed by a Christian nation, refuses to take any steps for the promotion of the temperance cause. While we commend President Roosevelt for the many good things he has accomplished, yet with the same freedom and in the same spirit we condemn him for failing to do the more important things which he could have done. Most especially do we condemn him for refusing to get in line with the Prohibition movement which is endeavoring to carry out the principle for which Abraham Lincoln stood.

SALEM, W. VA.

Pride and presumptions may be temptations of the morning hour, discouragement threatens us in the weariness of evening. But if we are to turn from pride by asking God to guide us in our labors, we are to overcome discouragement by seeking His presence in our rest.—I. O. R.

Do you ever think of getting out of trouble by telling a lie? Don't. It only puts you deeper and deeper in trouble.

Missions

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

A YEAR TEXT.

Or if you prefer, call it a motto to live to. Charles M. Alexander, the noted singer who has traveled over the world doing gospel work, tells in the *Ram's Horn*, some of the results of his using a year text from the Bible. He was thrown in company with a Christian young man who with him agreed to use a text of scripture from the Bible as a salutation during the year. The text which they selected was II Timothy, 2: 15, Paul's words to Timothy, "Study to show thyself approved unto God, a workman that needeth not be ashamed." This text was at one time used by them at the station on the departure of the train. It resulted in creating a curiosity in the minds of the bystanders which led them to go home and in their Bibles to search and find what the passage of scripture was the two young men referred to, that they should call out at the top of their voices to each other as the departing train rapidly increased the distance between them, "Second Timothy, two, fifteen." He later learned that some were converted, how many will not be known until "The books are opened." Mr. Alexander used it in his work in Australia, also in London. The story found its way to Calcutta, India, in a paper and was the means of saving at least one soldier of which he learned. He says that the story has traveled seventeen thousand miles and is still being used of God to save men. We get a little glimpse of how the nations are going to be born from above, and "in a day," when we all start out the year with a scripture text. I wonder how many of our people and especially young men will take a year text for 1907. Write it on the hotel register under your name. Write it on the letters you mail to friends, or in business. I once found a scripture text fifteen hundred miles from where I had sent it. Try 2 Timothy, 2:15. It may be that some of us have a foolish by-word that we are using which could give way for this, or some other scripture text. It may make us more noble, and may lead some one to Christ. I don't mean to do this in a silly way, there is enough of that; but in a manly way among men. Let us make the world better next year. If we do, or even try, we shall be made better. You who need this, try it, and you who do not, write and tell us how you did it. Suppose that we make the line of fight this year, what we are, and do more than what we believe. Live as if we were being watched. We may find that we are.

THE MISSIONARY CHURCHES.

I wish to say again that the time to make application to the Missionary Board for aid in supporting pastors for the coming year is at the annual meeting held in October. But few applications were presented at that meeting. Some will no doubt do without. Others are unable to find pastors, so do not ask. Those churches which need help and intend to ask should send their application before the Board meeting to be held January 16, 1907. I find that some do not understand the rule of the Board in such cases. It is this, the church must call its pastor, then make a canvass to see what they themselves can

do, in order to know the amount necessary to ask from the Board. This will not be regarded as a hardship, because it is necessary that the Board may make all appropriations with the greatest of care, and be sure to make all which should in justice be made. We know of no other way in which the Board can supplement the salary paid by the church. After the kindness shown in paying off the debt we wish to use the greatest care in the distribution of the funds. We hope to be able to respond to all worthy appeals, with some amount, if not as large as we would like, or as is asked, in some cases. One kind friend has just written me of a report that we were not willing to assist a certain field. In this case no call has been made and no canvass made, therefore they do not know the amount to ask of the Board. This report comes from a field which the Board has not at any past time refused to help. We do hope to keep out of debt, but not by refusing help where it is needed. When you hear strange reports of the Board I wish you would take the trouble to look them up, and if they are believed, please write me regarding them at once. We hope to be worthy of the confidence you have shown us. Please assist us in keeping it, by giving us any needed information if we seem to have made any mistake; we shall doubtless make them. We welcome all information that will assist us. This friendly letter is just what we welcome.

FROM MISS BURDICK.

Dear Sec. Saunders:

For weeks there have been evidences of more life than usual in our Mission Compound and a spirit of joyful expectation, all looking forward to the longed-for and prayed-for event—Mrs. Davis' return.

After the accident to the "Mongolia" by which she was to have sailed on Oct. 5th we had not known just when to look for her. The arrival of steamers at Yokohama is cabled to the Shanghai offices, and Mr. Davis arranged with the Pacific Mail Co. to have Mrs. Davis' name added to the cablegram from the steamer upon which she was a passenger. In this way we knew when she reached Japan and for a week could know something of her movements. The steamer anchored at Woosung during the night of Nov. 6th, Mr. Davis took the first launch out to meet her. For some time the Pacific Mail have been bringing their passengers from Woosung by train instead of the usual launch and the school boys in a body beside several others went to the station to meet Mrs. Davis.

The boys have lately been getting uniforms—plain black foreign suits, shoes, and caps with a yellow band—and they all came out in their new dress for the first time that morning. To be sure most of them wore their long blue coats over the uniforms but the caps and shoes were much in evidence. Under the Dzau Sien Sang's leadership the boys had also dressed the Mission Compound. Flags, red, yellow, black and white, with dragons and without were displayed in all directions and lanterns were also used, making a very festive scene. It all seemed in character for it goes without saying that we are more than glad to have Mrs. Davis back again.

Sabbath day came the service of welcome. Dzau Sien Sang took the lead reading Romans 12 and expressing something of the joy that Mrs. Davis was with us again. Mr. Davis recalled that three years ago when Mrs. Davis and Alfred went home, many in the congregation had wept with

him in his sorrow and now he was glad to have them rejoice with him in his joy.

Mrs. Davis responded telling of her experience in going home with Alfred, of her visiting in the churches and something of what the people are hoping for us, here, a chapel, reinforcements for the Lieu-oo station and, more than all, that among us there may be found consecrated, devoted native helpers.

Dr. Palmborg came into Shanghai the day Mrs. Davis arrived and stayed over the Sabbath. To us who have felt the burden of the insufficiency of our workers it was a most welcome sight to see, during the study of the Sabbath School lesson, Mrs. Davis with the woman's class, Dr. Palmborg caring for a class which had been much neglected and the rest of us able to give our uninterrupted attention to our own classes.

With Mrs. Davis here and, we trust, Mr. and Mrs. Crofoot coming at the end of their year at home, we shall hope to take hold of our work in a much more satisfactory way. We certainly trust that many are praying that God's blessings may rest upon this work.

WEST GATE, SHANGHAI.

Nov. 16, 1906.

OBSERVATIONS IN OHIO.

JAY W. CROFOOT.

The D. T. & I. R. R. on which Jackson Center is situated has not so good and frequent a train service as the Central R. R. of N. J. I reached Sidney, 15 miles from Jackson Center at ten o'clock Wednesday night, December 19, and it was after six o'clock the next night when I reached Jackson Center. Most of the time between was spent in Quincy, a place about as desirable as Gladbrook, Iowa in which to spend a lonely day, especially if it is stormy.

It had been arranged that I should speak three times at Jackson Center, Friday night, Sabbath morning, and the evening after the Sabbath. As I was somewhat "under the weather" I did not use much time Friday night but on the other two occasions spoke an hour each. The largest attendance was Sabbath morning when the church was nearly full. The interest and enthusiasm for foreign missions here might well be somewhat greater than at present it seems to me.

As this is the end of the year I may say that in four Sabbaths in September and October I visited six churches in the Western Association. Since I left Alfred, Oct. 11, I have visited twenty of our churches in eight different states and have delivered about thirty-five addresses on this trip of about eleven weeks. The expense of my travel in fifteen states, from Rhode Island to Texas, has been ninety dollars, and the amount received in special collections for this purpose has been about one hundred and fifteen dollars. An itemized account has been rendered to the treasurer.

Speaking generally I have found a healthy interest in foreign missions nearly everywhere and though there are many who show lack of interest it is a hopeful thing that the pastors all seem to be trying to lead the people up to the privilege and duty of having a share in "the primary work of the church."

It is my plan not to make any extended trips during the next three months but to remain here for the most part.

ALFRED, N. Y., DEC. 28, 1906.

A religion without its mysteries is a temple without a God.—Robert Hall.

CHRIST AND THE SABBATH.

REV. J. F. SHAW.

Christ said, "the Sabbath was made for man." He meant that it was made for the whole race. If so, it must have been for Adam and all his posterity. As Adam was the first man, and a representative of every other man, it could have been given for him no less than for any other man, and for all men in equal degree with himself.

When was it made?

The first act of God after the close of creation was to rest. It was not a rest from weariness or fatigue, but the making of a period to all he had done. It was the act, by which God installed man in the lordship over the works of his hand. So it is said, "In six days God created the heavens and the earth, and the sea and all that in them is, and rested on the seventh day." As God's vice ruler, man must always be reminded of him from whom his powers are derived. He must from time to time wait upon him and become acquainted with the supreme Head of the government, and the return of the rule he is to administer in his name. The act is to be one in which he gives evidence of loyal submission to his Lord. It must be from supreme respect to the character and authority of the Supreme Lord and a loving reverence for his will in everything. It should be the utmost endeavor to conduct himself and be like his Lord in all his tactual deportment towards the creatures over whom he is to rule. As the Lord to whom he is subject is holy, so he himself should be holy. So also he should be just and righteous, and while devoted to his work of ruling for God he should be no less than jealous for the honor of God, and for the sacredness of whatever is holy and precious to God.

The word "sanctify" means to make holy by setting apart for holy use. The first act of sanctification was at the close of creation. It was the only act of sanctification prior to the fall of man that is mentioned specifically. This was the blessing and sanctifying of the seventh day. It was making the day a holy day by a holy act. It was therefore a holy day to God. He thought of it as holy, and God's thoughts are eternal, for he says: "I change not." Also, God says: "It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." The children of Israel stand to represent a holy people, and as a term used in the New Testament, it includes all men who belong to the body of Christ. Gentiles who prate about the new covenant should remember that if they are not included in the expression, "the house of Israel and the house of Judah," they are excluded from it altogether. "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also." The same acts that make a Jew a sinner, makes the Gentile one also.

Then the seventh day has been from the creation a holy day to God. A godly man—that is, one like God—will think like God, will think of the seventh day as a holy day, and will treat it as holy. As God's rest on that day was the ground for its holiness, so the man of God will reverence the act by imitating it—by resting on it, and by speaking of it as holy. There is a doctrine in the world that there was no command to keep the seventh day for twenty-five hundred years, until at Sinai, and that, therefore, there was no obligation to keep it, and that it was not kept.

A godly man needs no command to keep holy what God has made holy. He needs no higher law than God's example to do a thing that is pleasing to God; or a knowledge of what is holy to God to treat it in a sacred manner. Adam and Eve were at first made in the likeness of God. They were upright, and in their uprightness were holy. If they were in possession of the knowledge that the seventh day was holy, there is nothing more certain than that they kept it holy. To have used a thing holy to God for a profane or common use would have been sacrilege—a sin, detestable to God. If they did not keep it, it could only have been the result of ignorance of its being holy, a thing not presumable in a period when God and man lived as it were face to face, and talked in the same manner, mouth to mouth. If Adam and Eve knew of its sacredness, it is not inconsistent to suppose that they had informed their sons, Cain and Abel, of this day holy to God, and that their offerings in holy worship made at the end of days, were on the Sabbath, since the cycle of seven days is the only measure of time recorded up to this date. Enoch walked and talked with God and must have learned the story of creation and the making of the seventh day holy. Noah, while in the ark, observed the period of seven days. Abraham communed with God, and from him learned his holy requirements, and certainly lived in their keeping. It is not unreasonable that he knew the story of creation, and if so, as a godly man, he would certainly have respected as holy what was holy to God. He was too devout to treat profanely what was holy to God. It is certain that there were those in the camp of Israel who knew of and kept the Sabbath at the fall of the manna, without any command, and before the giving of the Decalogue. It came of their wish to respect as holy the day God had made holy.

Why made for man?

"God made man in his image, after his likeness." He made him upright. He sanctified the seventh day. Because he had created the heavens and the earth, the sea and all that is in them, and rested on the seventh day, the Lord blessed it as the Sabbath day and hallowed it. Then he made it by the act to be a Sabbath day. He made it for man. This means nothing else than that man was to keep it. If to keep it, it was to be a part of his God-likeness. As no other special act of worship was prescribed before the fall of man, it follows that Sabbath-keeping was a special mark in his God-likeness. It was that mark that reflected from man the supremacy and glory of God as Creator, and it makes it certain that while in a sinless state he kept the seventh day sabbatically. It was made to be the great family day for the children of God. It was a homecoming, a reunion, a seeking the Father's blessing at the end of each six days' devotion to duty. It was the occasion for learning the holy character, as well as the history of God's doings.

Not a Sabbath was desecrated by the lordly man until after the fearful encounter with the serpent in Eden. Whatever the effect may have been upon this first pair, in destroying the Sabbath-keeping element in their character, Holy Writ and profane history are records of the effect upon their posterity in effacing veneration and love for God and his Sabbath from their souls. Godly men everywhere mourn more sadly over disregard of this element of godliness than over the loss of any other trait of holy character. By some unseen influence, all good men and women look to it as the pivotal point for

giving power to the gospel of Christ, and various are their strivings after vantage ground for restoring it to holy regard among the peoples of earth. Various notions are given as to the nature and uses of the Sabbath, and however false and far-fetched they may be, there is one verdict by Christendom, that Godliness is incomplete without its Sabbath-keeping element.

The Lord of the Sabbath.

Christ said, "The Son of man is Lord of the Sabbath." All things were made by him, and without him was not anything made that hath been made. Then the act of resting on the seventh day was an act of Christ. As the Sabbath is numbered with the acts of creation, Christ as Creator made it. He made it by sanctifying or setting apart the seventh day as a holy day. Then he is Lord as its Sanctifier. It is said also that all things are made for him. Then the Sabbath as one of all things was made for him. He classes himself as the Son of man. Then, under this character it was made for him. He could be the Son of man only as a Sabbath-keeper, since it was a part and feature of the image of God; and he is called the express image of the Father. What was lost in Adam is found in Christ. He is the same yesterday, today and forever. Before Abraham was, he was. He took the place of Adam as federal head of the redeemed family of God. He stood for all that man was made for. In his completeness he made holy all that was holy to God. He thought as God thought, and God thought of the seventh day as holy; therefore, Christ respected the Sabbath and kept it holy. He was always a Sabbath-keeper from creation, and will be forever. It was he who wrought in the lives and character of all the ancient worthies, Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, David and the prophets. As by him and for him the Sabbath, with all other things, was made, and as heir of all things he stood for man made in the image of God and after his likeness, it is no less than sheer unbelief to hold that Christ did not put it in the hearts of all good men from Adam down to his advent into the world to keep the Sabbath as a part of holy life. He could not have done less and been the Christ. With this view of his own perfection of the divine model, he said emphatically, "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill." In other words, he says, I came to represent the perfect man. The doing of the things prescribed in the law describes this perfect man. Then nothing of it could be left undone and God's ideal man be left. Heaven and earth may pass, but one jot or one tittle of the law shall in no wise fail till all be fulfilled; that is, be done, that God's righteousness and God's righteous man might stand forth before God and his holy angels and all the world in completeness.

Thus Christ is proven to have been a Sabbath-keeper with God in creation. He was a Sabbath-keeper while in the flesh, dwelling among men. What he once was he is now and will be forever. He cannot change.

The law of the spirit of life in Christ.

A paralytic may see destruction coming upon himself with no power to avoid it. He may starve for food in his sight or die of thirst with water in reach. All because the members of his body have no power to act. It may be that his mind has no power for the lack of confidence in itself. What he needs is strength to act; and then faith or confidence to use it at will. The (Continued on page 13.)

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

THE LARGER PRAYER.

At first I prayed for Light;
Could I but see the way,
How gladly, swiftly would I walk
To everlasting day.

And next I prayed for Strength
That I might tread the road
With firm, unflinching feet, and win
The heaven's serene abode.

And then I asked for Faith;
Could I but trust my God,
I'd live enfolded in His peace,
Though foes were all abroad.

But now I pray for Love;
Deep love to God and man,
A living love that will not fail,
However dark His plan.

And Light and Strength and Faith
Are opening everywhere!
God only waited for me till
I prayed the larger prayer.

—Edna Dean Cheney.

What we need in the Christian Church today, is a revival of the patriotism of the Kingdom of Heaven. The commonwealth of love for which Christ lived and died is world wide. We cannot love any part of it rightly, unless our thoughts and desires reach out to that larger whole to which it belongs. Indifference to missions is the worst kind of treason. Enthusiasm for missions is the measure of both our faith in Christ and our love for man.

HENRY VAN DYKE.

A PLEA FOR ADVANCE IN EDUCATION OF CHINESE GIRLS.

MRS. FANNY S. WOODS.

No one can be blind to the tremendous changes in China during the past few years. Nowhere is change more evident than in the growing aspirations of Chinese boys and girls after what they conceive to be highest and best that Western nations can bring them. The old Chinese examinations have been abolished, in many cases the buildings so long revered have been torn down and, in their place, school after school has arisen, advertising its teaching as belonging to "the new method" and "Western education." As a matter of fact these schools are badly prepared to cope with the situation. Their teachers in the majority of cases have little right to the name, as few Chinese yet have more than the slimmest idea of what Western education means.

This then is the great opportunity for Christians in China, today: To meet this demand for leaders in education, by developing teachers under the influence of Christianity, who will go out to lead their people not only into the wisdom of books and skill in handling material things but will hold above and beyond these important factors, the education of the heart.

These are the conditions prevalent throughout the Empire; let us turn our attention particularly to South China. Here, Chinese boys have already been given a fine opportunity to prepare themselves as teachers and leaders of their people. But what of the girls? In Canton there are at least five mission schools for girls, not including Dr. Niles' school for the blind and Dr. Ful-

ton's medical school for women. The Presbyterian "True Light Seminary" is the largest of the five and, in them all, a total of about five hundred women and girls are receiving instruction. Besides, there are scattered throughout the city day schools where many children are under Christian Chinese teachers. One cannot speak too highly of the noble character of the women who have given themselves to this school work. Their teaching and their lives have a refining influence upon the pupils that is evident even to a visitor. It is surely a remarkable record that True Light Seminary can boast that a girl never passed out of the school who had not first confessed faith in Jesus Christ.

At the same time that we rejoice in work accomplished by the ceaseless effort of these self-sacrificing women, we must face the facts that new demands are being made today upon all schools in China, and unless we can equip ours to meet these higher educational ideals we must be prepared to see the children even of Christians go elsewhere for education. As one of the leading Christian Chinese men said to me: "We must improve our schools for girls; if we do not, we are going to lose our influence as Christians among the women." The feeling is now widespread among the Chinese that women must be educated. A young Christian student put it: "If our China wishes to stand safe on the earth, we must develop education for women." Many girls in Southern China are already going into schools at home under heathen influence or to those in Japan. If we do not wish this condition to continue, we must at once make our schools attractive to those whose ideals have been raised by the new forces at work in China. Missionaries in Canton are awake to these new demands, but little can be done in a school with small means, one or two foreign teachers, a few poorly prepared native teachers, and large numbers of pupils to be cared for.

Last August the Women's Missionary Society at Canton undertook to help the situation by holding a school, for a couple of weeks, for instruction of Chinese women teachers. The curriculum was arranged to give them an hour each of Bible study, arithmetic, geography, and, on alternate days, of physiology and simple lessons in pedagogy; also an hour every day on teaching Chinese grammar and the classics. Evening lectures of a more general educational interest were provided—a talk on Columbus, an illustrated lecture on Norway, etc. Instruction was of the most elementary kind, and everything was taught with a view to giving the teachers a practical example of how to teach. Fifty Chinese women were present, all intensely interested. Miss Bos-fick, head of the Southern Baptist Mission school, taught arithmetic. Out of the fifty, she found six who could not write figures. These were the nucleus of a model class to which the others listened. In this way, they covered the ground of addition, subtraction, multiplication and division.

In asking that Chinese women be trained, who can help to improve the educational standards of our missions schools, we do not have in mind the "higher education" that is required of American teachers. We simply desire a sound elementary education. It would not be advisable to rudely disturb the present curriculum in an attempt to reach a higher grade. The numbers are too large to make such innovations practicable and, besides, these mission schools are doing such splendid service as evangelistic agencies that one would be sorry to see their work interrupted. What is needed is a school to train girls as teach-

ers. These in time would take their places in mission schools, and, through them, the standard of education would be raised to a higher level. A letter from a Chinese girl will show the Christian purpose that stimulates this desire for an education:

"I feel very sorry because many of our Chinese girls and women not only do not know about Jesus and history and literature of their people, and also sometimes some of them do not know what is their country called, and do not know how to rear their children in the right way. Then how can China be strong, because all the people are so stupid and the rulers are bad also. I think if every person wished to help her country, she must study hard with her lessons to get education to help the girls to learn to be wise and strong women, and these girls would help more and more girls until all the people become wise and strong. . . . You ask me would I like to help our girls to get an education if I could. Now I will answer you,—I like very much."

Is it not high time that we Christians meet this need that our Chinese sisters feel so keenly?

—Woman's Work.

NO CHILDREN'S GRAVES IN CHINA.

No children's graves in China,
The missionaries say,
In cruel haste and silence
They put those buds away;
No tombstones mark their resting,
To keep their memory sweet;
Their dust, unknown, is trodden
By many careless feet.

No children's graves in China,
That land of heathen gloom!
They deem not that their spirits
Will live beyond the tomb.
No little coffin holds them,
Like to a downy nest;
No spotless shroud enfolds them,
Low in their quiet rest.

No children's graves in China—
Do mothers ever weep?
No toy or little relic,
The thoughtless mothers keep.
No mourners e'er assemble
Around the early dead,
And flowers of careful planting
Ne'er mark their lowly bed.

No children's graves in China,
With sad and lovely ties
To make the living humble,
And point them to the skies.
No musings pure and holy
Of them when day is done—
Be faithful, missionary,
Your work is just begun!

—Selected.

SOME STARTLING FACTS.

One-third of the human race live in China. Every third person who lives and breathes upon this earth is a Chinese; every third child born into the world looks into the face of a Chinese mother; every third pair given in marriage plight their troth in a Chinese cup of wine; every third orphan weeping through the day, every third widow wailing through the watches of the night, is in China; every third person who comes to die is a Chinese.

With what hopes will these multitudes depart? Depart they must, and the ghastly arithmetic startles us, as we estimate that thirty-three thousand of them die every day. We pale and shudder at the dim outline of the thought. And yet they stay not. Bury all the people in the United States in less than five years and you have a year's record in China.

Take your Bible and count every letter in every

word from Genesis to Revelation, not once, but ten times, twenty times, thirty, forty, fifty, sixty, seventy, yes, eighty times over, and you will have counted the living millions of that empire.

What will you do to save them?—*Woman's Evangel.*

NEWS ITEM.

We enjoy the Woman's Page of the SABBATH RECORDER. We were filled with a sense of appreciation and gladness last Sabbath morning, when the choir sang from the Woman's Page the beautiful Sabbath Hymn, written by a Seventh-day Baptist woman. The pastor said he felt that Seventh-day Baptists were in the beginning of a new era.

Our aid Society is doing good work. The latest effort to increase their funds, was a garment sale, which netted thirty dollars. Various kinds of aprons, dust-caps, garments for little people, over-sleeves, and other similar articles, were made and contributed by the members of the society.

Instead of the annual Thanksgiving dinner the society voted to give a cash thank-offering, which amounted to about twelve dollars.

They have sent the amount of their pledge to the Woman's Board, and begin now to plan for another payment on their Salem College Scholarship.

Much interest is manifested in the music and literary programs rendered at each meeting of the society. They are filled with variety, and are made to touch here and there along lines of devotional interests.

The working force has grown perceptibly since this line of work has been added.

REPORTER.

SALEM, W. VA.,

DEC. 21, 1906.

A TRIBUTE, MRS. MARTHA DODGE WILIAMS.

A gentle quiet woman, who has lived among us a beautiful, faithful, consistent Christian life, was called up higher Oct. 1, 1906. Her husband and herself came to Milton in 1854, six years after their marriage. For just how many of these fifty-three years she has been a member of the Benevolent Society cannot now be ascertained, but it is probable that few, if any of the present members have been longer in the society. Her interest in it never flagged, and her share of its work was faithfully done, exquisitely done; for as a needle woman she could hardly be excelled. Her beautiful quilting, her perfect stitches, were the admiration as they were the despair of those of us who were less skillful. So the most difficult, intricate figures fell to her to do; these were done willingly and cheerfully; they were works of art. Such hand work as was done by our mothers is becoming almost a lost art. We inscribe our loving appreciation by this tribute to the work of one whom we miss keenly as a helper in the Benevolent Society, as a cherished friend in social relations and as a beloved sister in the church.

In behalf of the Milton Benevolent Society.

ANNA S. DAVIS,

Secretary.

A TRIBUTE OF LOVE.

WHEREAS, God our heavenly father has seen fit to remove from our midst our dear sister, Miss Susie Baker, who was always ready to do her full share of our master's work, therefore be it Resolved, that the members of the Ladies Aid

Society of the Andover Seventh-day Baptist church, mourn the loss of this dear sister, and bow in submission to our father's will, knowing that he doeth all things well.

Resolved, that we tender our sympathy to her mourning friends and confide them to the loving care of him who is ever ready to comfort the sorrowful.

Resolved, that copies of these resolutions be placed on our records, sent to the family and also published in the SABBATH RECORDER.

ADDIE G. COLEMAN,

LUCY BACKUS,

ELLA BASSETT,

Committee.

ANDOVER, N. Y.,

DEC. 26, 1906.

TO-DAY'S MISSION OF SEVENTH-DAY BAPTISTS.

REV. JAMES L. GAMBLE, PH. D.

While we have a well-recognized specific duty—that of holding up before the world the Sabbath of Jehovah—we must not forget our mission (in common with all Christian denominations) of faithfully proclaiming the great fundamental doctrines of our holy religion. The present writer thinks that some of these are sadly neglected by many in these days, and that therefore a special duty devolves upon us to give them a larger emphasis as vital to all spiritual life, and therefore indispensable to true and acceptable Sabbath keeping and advocacy. If we discover any of our people unfaithful to Sabbath vows, usually it will be found that the trouble lies back in some radical defect in their personal Christian life, most likely in its very beginnings.

First of all then, as it seems to me, our mission just now is to insist on genuine biblical repentance. This is the "A" in the alphabet of salvation, the very threshold of approach to God and of the Christian life; but, strangely enough, it is not set forth and insisted upon by ministers and churches to-day as in times past. Some years ago a great denomination was agitated over the lack of old time revivals. The editor of the leading official organ of that denomination gave as the chief reason, this:—"The ministers now do not preach repentance as the fathers did, and hence do not have the same revivals."

In the numbers gathered in, and in the depth and thoroughness of the conversions, present day revivals suffer greatly in comparison with those of the fathers. There is indeed a woful lack of preaching which aims and is calculated to produce genuine repentance. Not long ago the daily paper of a neighboring town contained this notice of an evangelist about to begin gospel (?) meetings in the Baptist church:—"He presents an actual God of love that only asks for reciprocal affection, to be our friend, adviser and savior. Fear is not mentioned; punishment is never suggested." How does this correspond with the way Jesus shows the love of God for perishing souls? (John 3: 16.) Why talk about salvation if there is nothing to be saved from!

In too many so-called revivals, souls are "railroaded" into the church without a genuine realization of the awful nature and consequences of sin, without deep repentance, and without any real consciousness of their utter need of a divine Savior; and hence without the definite knowledge and joy of pardon. The result is either early backsliding, or a life unsatisfactory to themselves and of no power and value to the church.

Let not the Seventh-day Baptists come short in

this respect. The necessity of repentance needs to-day to be set forth with great faithfulness and earnestness. The gospel is not preached, and the real need of a divine Savior is not felt, until one is shown his true condition and destiny out of Christ. "Without God and without hope in the world." True love requires faithful dealing with judgment-bound souls; and one is prepared to accept Christ and his salvation only when faithful preaching has led him to cry out, "O wretched man that I am! Who shall deliver me from this body of death?" John the Baptist's preaching was, "Repent, for the Kingdom of Heaven is at hand." Jesus began his ministry with, "Repent and believe the Gospel;" and repentance was to be preached in his name to all nations. All through the Bible it is, "Repent, Repent, Repent." Repentance therefore must be vital to salvation.

The nature as well as the necessity of repentance needs to be clearly set forth. The nature and certain consequences of sin pressed home by the faithful preacher, until realized by the sinner, leads to deep sorrow of heart, often to tears and groans and deep self abasement. How abased was a devout man like Isaiah when coming into the presence of the holy God? (Isa. 6: 5.) And yet now-a-days sinners professing to be on the solemn business of seeking salvation from sin may sometimes be seen coming forward for prayers smiling and even laughing—seemingly without any sense of God's presence or his hatred of sin. Could this be if there had been faithful preaching on "God's view of sin," or "The certain results of unrepented sin," set forth plainly and lovingly in scripture terms?

The truth must not be withheld that repentance is a bitter cup to drink; it is spoken of as "drinking the wormwood and the gall." "Peter went out and wept bitterly;" "Godly sorrow worketh repentance unto salvation;" "be afflicted and mourn and weep; let your laughter be turned to mourning, and your joy to heaviness."

The writer has known ministers of the gospel to be alarmed and confused when by chance they saw one in the agony of repentance under such consciousness of sinfulness as it is the holy spirit's work through faithful preaching to produce in the sinner's heart. For when the Bible glass is held up before the sinner until he sees himself as God sees him, the smile departs from his face to be seen no more until he receives the divine witness of sins forgiven. And the true Bible-taught preacher is made glad by such a scene (instead of being frightened) for he knows the issue is likely to be one of pardon and deliverance and a joy that is unspeakable and full of glory; he welcomes such repentance, for as a wise workman his preaching is calculated to produce it; and he knows full well that anything short of this does not bring Bible salvation.

I am not able to say as to how clear and full Seventh-day Baptist preaching is on this subject, as my observation has been mainly with other denominations; but, whatever our practice, the plea I make is that the remissness of others puts upon us an added obligation for the highest faithfulness in emphasizing the great fundamental doctrines of christianity, and certainly repentance is a chief one; for without it there will come no consciousness of sins forgiven, no knowledge of the sweet joy of salvation, no deep love for the old Bible and the place of communion with God, no faithful and devoted Christian living, no life eternal.

Young People's Work

PRESIDENT'S LETTER.

ENCOURAGING RESPONSES.

Responses to the appeals made by the Young Peoples' Board for funds have been very encouraging. W. M. Davis of Chicago writes: "I sincerely hope our people will rally to support you in your efforts. Enclosed find \$1.00." The Ashaway Christian Endeavor Society says: "Enclosed find \$10.00, the same being the amount which our Christian Endeavor Society voted to be used in helping to remove the debt now on the Young Peoples' Board." Many others have written saying that they expected to remit sooner but had not pushed the matter and that they are now at work raising the money which will be sent soon.

Quite a number have paid their subscription to the *Endeavor* since then and several new subscribers have been obtained. We hope these forward movements will encourage all lovers of the Endeavor cause to do likewise.

A. C. DAVIS, JR.

DEC. 31, 1906.

TITHING.

PAUL P. LYON.

We are interested in tithing and my wife told me to get into the present discussion, the editor permitting.

We have tithed from our wedding day. Our income, though irregular, is in the nature of a salary so it becomes an easy matter to adjust it. From the gross income I deduct all expenses that are strictly chargeable to the business, such as the salary of assistants, railroad fares on business trips, repairs on instruments, office supplies of drafting paper, ink, etc., whatever is required to keep the business machine running. I do not deduct for new instruments or additional equipment of a permanent nature—that is part of the increase.

The remaining fund represents the year's increase. That we divide into nine-tenths and one-tenth.

Out of the one-tenth we pay for the *Recorder* and other religious papers and some devoted to vital moral reforms, never for a secular paper; we pay our church expenses, the various boards, the Salvation Army and similar charities, and whatever and wherever the chance offers to do good outside of ourselves. We are constantly applying the test, "Does this contribute to my own material well being, or is it strictly unselfish?" If it is in the unselfish class we may take it out of the tithe box if we choose.

Out of the nine-tenths we pay rent, gas, telephone, groceries, etc., whatever contributes to the necessity, the comfort, recreation, or improvement of the mind, in the home. Those things are for self.

You see there are three sets of books—the business account, the home fund, and the tithe box.

I have a friend in the Eastern Association who goes to one extreme and tithes all the money that passes through his hands. By that rule a real estate broker who did business on a ten per cent commission would do a grand work for the Lord while his health lasted but that would be only until he starved.

On the other hand I want to use Farmer F. for a text, not in a spirit of criticism but to the end—as I believe the whole intent of this discussion

is—to get at the right and the root of the matter. He overlooks the biggest item of the year's ledger, subsistence for himself and family. It is no doubt hard for a farmer to figure down fine what this amounts to but if he tries he can arrive pretty close, and a man of his stamp will try when he sees it that way. He figured his net income at \$142 out of which \$14.20 would be the tithe money. To that \$142 I should add \$300 or \$500 or more as the case may be to board and clothe and school his family, and from the total take out the tithe. His family does not include his horses and cattle or hired men or whatever expense is required to maintain the earning power of his farm. If he is inclined to doubt that he should do this let us apply a test and see. Let us say he represents the average head of a family in our denomination and that there are 2,000 such families. You remember his tithe to the church and boards amounted to \$8 per year. That would be a total of \$16,000 to support all our pastors, missionaries, the Education Society, the Tract Society, the Young People's Board, everything in the denomination. Will some kind gentleman who is well posted tell us how many weeks, not to say months, \$16,000 would hold out for those multiplied purposes? Even that sum would be very much reduced by the fact that not by any means all the 2,000 families do tithe or do give their fair proportion. It then becomes the privilege of those like Farmer F. who have a deep sense of responsibility to contribute something more than their share.

Now Farmer F. and I differ again as to the disbursing of the fund—it is not to be expected that we shall agree in all points—but here is my point of view. "Keeping up" is surely approved by the Lord and subscribing for a first class farm journal is essential for him to properly keep up. But that is strictly secular and should come out of either the home fund or the business account. I should not feel justified in charging my tithe account with \$5 per year for the *Engineering News* and \$3 or \$5 from time to time for such additions to my library as are necessary for me to keep abreast of engineering practice.

These problems are all to be settled by each as it comes to him, but if we could make this column for a few weeks a clearing house for tithing ideas we might all find just the solution we need for our case.

BRADFORD, PA.

THE DEBT OF THE YOUNG PEOPLE'S BOARD.

REV. A. J. C. BOND.

I arise to ask a question and may perhaps, incidentally show my ignorance. It seems strange that our Christian Endeavor Societies are so far behind in their payment of their pledges to Dr. Palmberg's salary. Of course "figures won't lie," but since no one is infallible in their use, it is possible that some mistake has been made. By reference to the summary of the financial statistics of the societies published in the Year Book, I find that there has been paid on Dr. Palmberg's salary, \$147.16, and for Missionary Board work, \$105.26. It occurred to me that possibly money meant for the former purpose has gone to the latter fund, because the purpose was not definitely stated by the remitter. This could be done and no one be seriously at fault. The treasurer of the Young People's Board, receiving money designated for Dr. Palmberg's salary would debit that account accordingly, and similarly with money for the Missionary Board work.

It is conceivable also that societies in the habit of supporting the Missionary Board by helping to pay Dr. Palmberg's salary, would mark money sent for that purpose for Missionary Board. The societies in the Eastern Association, for instance, are credited with but five dollars for Dr. Palmberg's salary. I am wondering if those Plainfield Endeavorers who sent \$50.00, did not intend that it should go for that purpose? This question arose in my mind and I thought I could do no harm to call attention to these things.

I shall be glad if our societies support the Missionary Board in other ways. But I think the Board would prefer that we pay our pledges first. They like to know what they can depend upon. I wish they could be assured that one-half of Dr. Palmberg's salary would be paid by the Young People's Board, and paid on time. Then if we could surprise them with a little extra—good. I am not in any hostile spirit challenging the figures of the Young People's Board, neither am I trying to manipulate those figures so as to figure a pledge paid that is not paid. I am in for paying the amount due, whatever it is.

I have a second question also, while I am up. One of the boys in our society was asked to speak last night on the topic, "Publishing the *Endeavor*." At the suggestion of the one who arranged the topics, he came to the pastor for information. A part of the information imparted was that the Young People's Board had contracted with the president of that Board, to publish the *Endeavor*. That according to the contract, the debt now existing is the publisher's debt and not the Board's. Was the information correct? I wish it understood that if my impression is correct in this matter, I still believe in giving hearty support to the *Endeavor*, and would urge Sabbath Reform Committees and corresponding secretaries to aid in extending its circulation and in collecting subscriptions due it. But if I am correct, it means that the debt of the Board is not as large as we thought.

NILE, N. Y.

TITHING.

In last week's *Recorder* in the article headed, "Tithing," by "Farmer F." he asks "is not this a fair way to use the Lord's money?"

I think not. In the first place, as to the *Recorder*; I think perhaps the Lord had rather pay for the *Recorder* than not have a person take it. But I also think He would be much better pleased for a man to pay for it out of his own money. As for a magazine, he should surely pay for that himself; and as for the "Farm Paper," it would be just as appropriate to buy some needed, up-to-date farm implement. In other words, for these three objects "F." is spending the Lord's money on himself. Therefore I would answer his last question by saying "no." The Lord has not had His share.

"FARMER W."

FARINA, ILL.

DEC. 20, 1906.

FARM FOR SALE.

Good farm of 140 acres, with or without stock, situated one and one-half miles from the First Verona Seventh-day Baptist Church; distant less than one mile from school, cannery factory and Erie Canal shipping points; fine market for all farm products at hand; two cheese factories within one and one-half miles, and Verona Station on the New York Central R. R. is but four miles distant. Large substantial house and farm buildings. Liberal terms. For information, address: H. W. Palmiter, Verona, N. Y., (R. F. D.) or Mrs. J. H. Stark, Higginsville, N. Y.

Children's Page

THE SNOOZY FOOZY LAND.

BY ALLAN AYRAULT GREEN.

(Dedicated to the lovers of the "Bunny Stories.")

All aboard for the Land of Sleep;
For the Snoozy, Foozy Land.
Where the streams are deep,
And the hills are steep,
And the Sand Man scatters sand.
Where the very tallest, towering trees
Are nothing to those who ride
At swiftest speed
On the winged steed
That you mount on the mountain side.

What little girl would like to go
To the Land of Sleep, with me?
What little boy
Would know the joy
Of a sail on the Sleepy Sea?
Who would dance on the Gum Drop Isle,
Or play on the Caramel Street?
Who would know
Of the candy snow
That falls in a sugary sleet?

Oh, you are the one who wants to sail
Far into the silent skies?
And you are the one
Who'd have the fun
In the Land of Dreamy Eyes?
You are the one who'd fly with me
To the highest mountain peak;
A steed to stride
For a gliding ride
To the foamy Chocolate Creek?

Then rest your head, my little one,
And let your eyelids close.
We soon shall float
In the airy boat
On the Sea of Sweet Repose.
We'll visit the Country of Caramels
Or follow the Chocolate Stream,
To the bank of the lake,
Where we'll munch at cake,
Till the morn shall end our dream.

WHEN GABRIEL'S TRUMP WAS BLOWN.

The car was packed with a holiday crowd, and in the impact of bundle against bundle tempers were broken. Tired people are not pleasant people unless they are exceptional people. These people were just people!

Every jolt of the car seemed like a personal indignity, and when the conductor "bucked the center" to get the fare on the front platform, he trod on people's toes and ruffled their dispositions.

Almost every one was mad with some one else, and all were angry at the railroad company because it hung so many people on the straps and did not go out and hang itself. There were fretful sighs and scowling faces, impatient words and muttered something.

But the worst was not yet.

At the next corner a very big and very wide woman of the negro persuasion, accompanied by a much newer and smaller edition of herself, entered, and on being told that there was plenty of room up forward, pressed to the front and planted her back against the door, and stationed the small bit of vitalized ebony between her knees, while across her face flowed signs of abundant contentment in rare contrast with the irritation clothing the faces of the other passengers.

Her arms were full of bundles, too, over which she could scarcely see the pickaninny below. He

wore a coat much too big for him, a cheerful smile, and carried a brilliantly colored tin horn. Again and again he pressed the horn to his lips, dallying with temptation, but resisting manfully. But to the keen observer it soon became apparent that the soul was awakening, and unless the journey soon came to an end, like many an older and wiser man, he must go down before the tempter.

The time came. A faint, timid note but served to attract scowling faces his way and waken feelings of unalloyed rapture in his small heart. And then he fell! A long, long breath, and then high above the sounds of the noisy city arose the militant note of the tin horn.

The look of contentment upon the face of the big, wide woman was driven away by astonishment and severity. She leaned her head forward over the bundles, and in a providential silence which happened along just then, seemed to shout: "Heah you, Gabriel, yo' blow your trumpet once mo' and I lam yo' good when yo' get home!" Then there was Christmas good cheer from one end of the car to the other.—*Universalist Leader*.

CHILD LIFE IN CHINA.

At birth it is supposed that many spirits, both good and evil, attend the Chinese child, writes Alice Hamilton Rich, in *Good Housekeeping*. Red candles are lighted in the birth chamber, as for a wedding, and attendants must speak only good words. The little one must not be frightened, but is to be received with joy. The baby boy's head is shaved on the twenty-eighth day, but the ceremony is on the thirtieth if baby is a girl, and in either case this is done before the ancestral tablets or the shrine of the goddess called "Mother!" A boy receives many presents, while girls are not altogether forgotten, the gifts taking the form of gay little caps ornamented with tassels and bells, and gold, silver or copper images of Buddha to hang about the neck. Although baby receives his first name at this time, it is changed by his schoolmaster when he is old enough for school, he receives another when he is married, and if he succeeds at the examinations, which may not happen before middle age, he receives a third.

Often such names as vagabond, dog, cat, good-for-nothing, ugly, are given the baby that the spirits may think that the parents do not love him. By the time he is old enough to go to school, it is supposed that the spirits have forgotten about him, and he may be given a better name. When the child is a year old, there is a feast, always with a difference in favor of a boy. These feasts for the boy are repeated every ten years.

Girls are less desirable than boys for two reasons. After marriage, girls have no part with their own family, and no part in the worship of their ancestors. To have no son means no ancestral worship, and the girl is often sold as a daughter-in-law. Poor people buy their sons' wives when they are but babies, as they can be had then for two Mexican dollars, about one dollar seventy-five cents in our money. These little ones are usually drudges in the mother-in-law's household.

A missionary tells this story. She heard two women conversing in their house—one the mother of five sons and the wife of the leading scholar in Kuangwang. One said: "I am going to get my daughter-in-law into the house; you see a daughter-in-law is of no more expense than a servant; if I curse or beat a servant she leaves, but you can beat a daughter-in-law and get

obedience and your work will be done as you wish it." The other replied: "Just so, just so, I am thinking of getting a daughter-in-law, too. I can then live at ease." As a consequence of this custom, little girls look forward not to betrothal nor to marriage, but to becoming mothers-in-law, when they in turn can have authority.

NORTONVILLE—THE NEW YEAR.

We have again reached the time for forming new resolutions and changing the final figure on our date line. The mistakes, shortcomings, and almanacs of last year are to be consigned to the scrap heap of by-gones. In the book of the hurrying years we turn over a new leaf, the page-number of which closes with the figure seven. We at Nortonville, are in possession of a determination, or rather, the determination is in possession of us, to make a record that will leave a better page than any of earlier date.

There is much of firm resolution, determination, and purpose in the hearts of the members of the Church. They have done much faithful work during the past year, yet the past is not fully satisfactory. They purpose to do more and better service for the Master. Evidences are very apparent to the Pastor that this is the living purpose of the hearts and not of the lips alone. They pray,—"Bless me, Lord, and make me a blessing," and in closing the old year they take deeply to heart the exhortation of Paul to Timothy: "Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The Church has paid its running expenses and a building debt of \$1,100 during the year, beside \$232 on the Missionary Board debt. Our Sabbath morning offering is divided equally between the Tract, Missionary, and Education Societies.

We have been greatly favored recently by the inspiring visits of Pres. Davis, Dr. A. H. Lewis, and Prof. Jay Crofoot. Since these were reported, Brother E. B. Saunders, Corresponding Secretary of the Missionary Board has given us a call. His son is our dentist, and an expert in his line. Secretary Saunders performed the ceremony by which his son and Miss Geneva, daughter of the Hon. U. S. Griffin were united for the voyage of life on the matrimonial sea. Brother Griffin is a member of the state Senate of Kansas, and one of the stalwart members of our Church.

But Brother Saunders did much more than this while here. He spoke eight times and worked in the Prayer Meeting and both Endeavor Societies. His discourses were very practical and full of spiritual fire. By their influences we are drawn nearer our Divine Leader.

His visit has given us a better understanding of the plans and needs of the Board—OUR BOARD. We have a much closer sympathy for the Board in its struggles in directing our ship of denominational interests on the Missionary seas of human needs. With him, we rejoice that the annoying debt of the Board has been wiped from the slate, and that we are beginning the new year with balanced accounts and a clean page.

We are drawn nearer the work and workers in China and Africa, in Holland and Java, as well as on the many needy fields of our home land. Many prayers will follow him and the Board as they plan and work in carrying out the Master's great commission: "Go ye into all the world and preach the Gospel!"

GEORGE W. HILLS.

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.

NINETY-FIRST 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. Give David's reason for expecting to triumph over enemies.
2. How did David describe a man of God?
3. What does David hope for as the result of right living?

Psalms (continued.)

First-day. David reproveh and exhorteth his enemies; David prayeth unto God, professing his faith, asking guidance and help, seeking the punishment of the wicked and the happiness of the godly. 4: 1-5; 12.

Second-day. David's prayer in his sickness; by faith he shall triumph; he prayeth against the malice of his enemies; by faith he shall have his defence. 6: 1-7; 17.

Third-day. God's glory magnified by his works, and his love to man; David praiseth God and urgeth others to praise him. 8: 1-9; 20.

Fourth-day. David complaineth to God of the wicked; he prayeth for remedy; he confesses faith; he feareth not the wicked, trusting in God's justice. 10: 1-11; 7.

Fifth-day. David craveth help of God; he complaineth that his help is delayed; he glorieth in God's mercy; he declareth the foolishness of those who believe not in God; he rejoiceth in God's salvation. 12: 1-14; 7.

Sixth-day. David describeth a man of God; he fleeth to God for salvation and life everlasting. 15: 1-16; 11.

Sabbath. David's psalm of thanksgiving; God's works proclaim his glory. 18: 1-19; 14.

FROM CANADA.

REV. A. H. LEWIS, D. D.

I wish you and yours a most happy and joyful New Year in your work and labor of love, family and church relations, indeed in everything; and I wish to say that I am glad you had so good a time during your absence from home, in the distant West. It must have given our brethren out there great pleasure to see you and hear words that are dear to every Seventh-day Baptist. The SABBATH RECORDER was very good during your visit from home. Mr. Moore did well. The RECORDER brings with it to my home an atmosphere of denominational good things and in that we live and enjoy much that we could not have if we did not see the paper every week. May God bless the editor in his work during the new year very greatly. We are praying that the power of the Holy Spirit may be graciously experienced by Seventh-day Baptists every where this year, more than ever before; and may the year be one of special effort and corresponding success, crowning past labors and present ones. My wife joins with me in expressing much love for all our dear people everywhere.

GEORGE SEELY.

PETITCODIAC, N. B., CANADA.

JANUARY 2, 1907.

P. S. I might say that I am going on with my work and hope during the year to send our literature on a very large scale into multitudes of homes everywhere throughout this Dominion. I want the prayers of my brethren for God's benediction to rest upon the work.

G. S.

THE SABBATH RECORDER.

NORTH LOUP FOR CONFERENCE IN 1908.

Yes. It would be pleasant for the few Conference people who could go to the "Rockies," to picnic a week on the campmeeting grounds near Boulder. The writer would really enjoy such an outing. It would also be helpful to the little church in that place if they could have the inspiration of such a meeting as we could hold there.

And when Conference can go there without seeming unjust to one of our largest churches, I shall "second the motion" to go. But I would not think it wise or just to go to Boulder until one of our annual sessions had been held at North Loup. I believe my reasons for this will commend themselves to all our people; not excepting the good people of the Boulder church. 1st, Boulder is 500 miles farther away from all our churches excepting Riverside, Cal. And that 500 miles would without doubt greatly reduce the attendance. 2nd, North Loup church was organized 20 years before the Boulder church, and although Conference has twice crossed the Missouri river, it has never been here, therefore it would not be treating North Loup fairly to go right by her door to hold Conference 500 miles further west. 3d, North Loup's resident membership is more than five and one-half times larger than the resident membership at Boulder; and there are people in North Loup life-long Sabbath-keepers, three score and ten years old, who have never had a chance to see a Conference. Then there are hosts and throngs of young people who greatly need the uplift which Conference would bring to them. I have an extensive acquaintance with most of our churches, and I do not know of one that can show up such a host of young people and children as North Loup.—Indeed, it beats West Virginia clear out of sight, and that is saying a good deal.

Do you know that there are only five churches among us larger than North Loup? Here is a congregation that will average close to 300 people in Sabbath services. I believe that in many respects, it is the most promising field in our entire denomination, and that its importance has not been fully understood. 4th, Conference can come to North Loup quite as easily and cheaply as it could go to Nortonville; and we have proved at two different times that a splendid delegation can go that distance and hold excellent sessions.

Let everybody say, "North Loup for Conference in 1908."

THEO. L. GARDNER.

LIFE'S WAITING PERIODS.

Thackeray, who was prematurely aged in middle life, accounted for his early decline to his college friend, the brilliant but more sluggish Fitzgerald, by the fact that he had taken "too many crops off his brain."

The tendency of every brain-worker in these days is to exhaust his gray matter too quickly. If his brain-soil is poor and thin and comparatively barren, he is likely to run through its resources all the quicker, unless compelled to let it lie fallow by the stern necessity of illness.

So one beneficent result of these waiting periods which come to most of us, and about which I have been asked to write, is that they give nature a chance. The fallow soil bears no crops, but the regenerative processes are at work all the time, and the farmer who has patience to

look forward to the years that are to come does not regard this fruitless year as wasted.

In Utopia, I thoroughly believe, every worker will have his Sabbatical year, like the favored professors in some of our universities, a year when he can throw off care and forget the shop, and, metaphorically, lie down and roll in new and green pastures.

A friend of mine, one of these aforesaid professors, has just returned from his Sabbatical year in Europe; and his kindling eye and ruddy cheek and hard muscle, won from pedalling his bicycle over half the continent of Europe, tell what the year has done for him.

But most of us are not professors, and the grindstone of life must be turned every day in the year, with the exception of a scant two or three weeks in August. We cannot go abroad or travel in our own country, or, if we do, perhaps our work follows us or confronts us wherever we go. So for us nature has to interpose with an imperative "Thou shalt not," which our friends as well as ourselves recognize, and the long days of lingering sickness and convalescence constitute our Sabbatical year when the raveled sleeve of care and toil are knit up.

A GOOD TIME!

Another friend of mine declares that about the best time he ever had in his life was when he broke his leg and was laid up in the house for a month. He did not suffer much pain, and his accident prevented him from going to his office, and excused him from his daily work. His friends waited on him assiduously, and on the whole his misfortune gave him a most agreeable and restful vacation, which he would not otherwise have thought it possible to take.

And here is another of the chief advantages of a good disabling accident or sickness. It shows one, as has been often remarked before, that the universe is quite able to get on without him. The sun rises and sets, the seasons come and go, the moon waxes and wanes, as if he were of very little account.

Even wheels in which he seems to be an important spoke turn round as if his particular spoke was in no wise splintered. Somebody preaches in the sick man's pulpit sermons as good as he could have delivered; some one else writes as brilliant editorials as he could have written; some one else sells as many goods, makes as shrewd bargains, reaches decisions as wise, as he would have reached himself, and a realizing sense is thrust upon him of the old truth, which every one must learn for himself, that the universe got on very well before he was born, and will probably continue to exist without serious perturbations after he is gone.

If, as Andrew Murray reiterates, humility is the basal virtue of all, then a period of compulsory withdrawal from all our usual activities is the best purgative of pride and unworthy ambition that the soul can have.

I think it is William D. Howells who tells in one of his novels of a young editor who went away for some years from the Ohio town where he began his career, and where he had made a brilliant success of the country newspaper, raising its ideals and its literary standard. On his return he was surprised to find the paper conducted on the same high lines and, if anything, rather improved. While at first the discovery contained a tinge of mortification, he found the success of his successors at last a distinct stimulus to better work on his own part, as well as a gentle rebuke to his own pride of pen. The

knowledge that our little segment of the world is quite able to wag without us is a lesson that most of us learn quite early in life, and that is enforced again by every "waiting-period."

A GREAT LEVELER.

Another reminder which illness or accident brings is that of our common humanity. How arrogant, supercilious, and intolerable would some of us become if we were never sick, never bereaved, never laid one side! But calamity of every kind is a great leveler.

Cæsar, we are told on good authority, cried "like a sick girl" when affrighted. The statesman, when in the grip of the grippe, is as helpless as an infant of days. The nearer we come to the grave the nearer do we all draw to the greatest and smallest of our kind. Sickness keeps us in our place, shows us our true proportions, allows us to view our otherwise too extended bulk in the right perspective.

But it shows us other and more cheerful sights. It reveals our true friends in their full heroic size. As we shrink in our estimation, they enlarge. The home friends are so patient, generous, uncomplaining! They bear with our impatience, our weakness, our helplessness, so unwearily that we begin to suspect that we never knew their worth before. Then other friends, a little more remote, use our time of disability as an occasion for expressing their affection. The letters and telegrams and verbal messages that pour in upon one are worth more than their weight in diamonds. It is not the condolence (I do not like the word), but the affection in them that moves us. "A letter from Mr. A.? Why, I did not suppose that he cared for me!" "A telegram from Mr. D.? I never knew that he loved me the cost of a prepaid message." A kindly word reported at second hand (how grateful is such unexpected approval!) warms our hearts, makes our sluggish pulses beat, and hastens the glow of returning health.

I cannot say that these waiting periods are always, perhaps they are not often, times of spiritual joy and exaltation. The brain is too weary, the heart beats too slowly, for rapture, or perhaps even for peaceful content. Depression must be struggled with, weakness overcome, by one who feels too feeble to fight the fears within and the foes without. Many a saint, I suspect, has attributed his inevitable lowness of spirits which disease produced to the hiding of God's face, and has suffered more spiritual than physical anguish in consequence.

But one of these days his sickness takes a turn. He begins to sleep again. He no longer "waters his bed with his tears." He no longer loathes the dinner table. And with the slow dawn of health comes the appetite for work again. How good it is to feel that in your bones once more! The pen whose very sight provoked a nightmare is taken up with joy again. We no longer look forward with apprehension to the coming Sunday and its sermon. We no longer hide from callers, or dread to be asked for a decision of some of life's simple and inevitable problems. The mole-hills are no longer mountains; the little incidents are no longer big with calamity; the sun is breaking through the clouds; our life-work awaits us again, and we exult in it. One of life's waiting periods is over. God grant that its bitter-sweet lessons may be so well learned that we shall not need the discipline of another.—Rev. Francis E. Clark, D. D., in *Christian Endeavor World*.

THE SABBATH RECORDER.

(Continued from page 7.)

whole race of Adam, under the influence of the fall, are spiritual paralytics.

In Adam all die. In Christ all shall be made alive. The last Adam is the life-giving spirit, so it is said. There is no condemnation to them who are in Christ Jesus. For the law of the spirit of life in Christ Jesus hath made them free from the law of sin and death. What the law could not do on account of weakness of the flesh, God sending his Son in the likeness of sinning flesh and as an offering for sinful flesh, condemned sin in the flesh, that the ordinances of the law might be fulfilled in those who walk, not after the flesh, but after the spirit. In other words, the natural or unregenerate man, may have a knowledge of the law, but he has no natural power to obey it. Rather, there is an aversion to obeying it. He has no love for its precepts. All obedience is slavish and rendered only to avoid the penalty of sin. Sin is the ruling motive. As long as it lives in his members man is dead to righteousness. But when Christ is formed within him, the law by which Christ lives is the spirit of life to him. It is then that the man dies to the love of sin and becomes alive to righteousness. He receives a love and desire for righteousness. It is then that he thinks of God and holy things as Christ did. And Christ's thoughts concerning these things is the law of the spirit of his life. The law of itself is holy, but unincorporated with man's nature it has no power to make him righteous and holy. It is glorious and eternal in that it declares the will of God and perfect obedience to it describes God's ideal in man. But it is only the law of the spirit of life in Christ that enables the reformed or regenerated man to do the things contained in the law. The incoming of Christ into the soul makes the motive of life the love of God and whatever is holy, and is guided by the example of Christ. It is not because the law commands him to live holy, but because of his love for what is holy, and because it brings joy and happiness, glory and honor into his being. The first idea that moves him is the exceeding holiness of God himself. The second is loving regard for what God has made holy. The terror of the law, or the fear of hell, is no motive to righteous living in the godly man. The motive is the desire for holiness in himself and his distress is a sense of not being perfect in holiness.

The things Jesus thought and did make up the law of the spirit of life. Sabbath keeping was a part of his life, and the Christ likeness is incomplete in every one who does not keep the Sabbath holy for the same purpose and in the same way he did; for the Christ life is a Sabbath-keeping life.

The salvation of every man depends upon the law of the spirit of life in Christ being made the law of his own life. One of its precepts is keeping the seventh day holy, because holy to God and because the act is sanctifying to the man himself. In the end, whether on earth or in heaven, every soul saved by the blood of Christ must attain to full life in Christ, and that attainment will include the Sabbath and make him a Sabbath-keeper. To think as Christ thinks is the highest thinking. To do according to his example and to obey his commandments is the highest living. In no other way could we be certain that we are right.

FOUKE, ARK.

MARRIAGES

WHITFORD-PETITT.—At the home of the bride's mother, in Little Genesee, N. Y., Dec. 25, 1906, by Rev. S. H. Babcock, Reva L. Pettit, of Little Genesee and Ferris S. Whitford, of Nile, N. Y.

[We are indebted to the *Mining Journal*, of Ketchikan, Alaska, for the facts contained in the following notice.]

RANDOLPH-STACKPOLE.—In St. John's Church, Ketchikan, Alaska, August 28, 1906, by the Rev. Thomas Jenkins, assisted by the Venerable Archdeacon Col-linson, of Kinkoloth, B. C., and Rev. James B. McCullough, Theodate Frances Stackpole to Robert F. Randolph.

[Mr. Randolph is a son of Deacon N. F. Randolph, of Plainfield, N. J., and Miss Stackpole is a daughter of Judge Stackpole, of Ketchikan, Alaska.]

DEATHS

BRAYTON.—After an illness of several months, Lucie Marie Brayton, in the 20th year of her age.

She was the daughter of Mr. and Mrs. Frank Brayton, born Jan. 23, 1887. She graduated from Pawcatuck High School in the class of 1904, took a course in Bryant and Stratton Business College, at Providence, and, for a short time, held a position in the office of C. B. Cottrell & Sons Company. She was one of those beautiful characters which grace the world with peace and virtue.

The funeral services were held at the home, 20 Moss St., Westerly, R. I., on Monday, Dec. 10th, at 2 o'clock.

C. A. B.

BURDICK.—John M. Burdick died at his home on Beach St., Westerly, R. I., Dec. 19, 1906, aged seventy-four years.

Mr. Burdick had resided in Westerly since 1871, coming here from Mystic, Conn. In business he was a carpenter and ship-builder. Ill health had made it impossible for him to do much work of late years. He was a quiet, genial man, much respected by his neighbors. He is survived by his wife and one son, Frank Burdick, of Westerly, and five brothers, Samuel and Albert of Albion, Wis.; William, of Leonardsville, N. Y.; Lafayette, of Westerly; and Marcus, of Providence, R. I. Services at the home, Sunday, Dec. 23, at 2 P. M.

C. A. B.

KENYON.—At the home of his daughter, Mrs. Carey Main, Dec. 16, 1906, B. Frank Kenyon, in the 82d year of his age.

He was the son of Stephen and Abigail Peckham Kenyon, and was born in the town of Hopkinton, Dec. 18, 1824. Oct. 17, 1844, he married Mary Catherine Langworthy. In 1846, he moved to Westerly, where, with an exception of eight years, he has since resided. When he first came to Westerly, he entered the employ of the Press Co., which has since become the C. B. Cottrell & Sons Co., and with the exception above noted, remained in the service of that Company until twelve days before his death. He was a man of kindly disposition, a faithful Christian, in his church relationship true, and one who will be greatly missed by shopmates and friends, as well as in the family where he was living so happily. The funeral was held Dec. 18, the anniversary of his birth.

C. A. B.

HIS COMPOSITION.

"When Mark Twain was a boy at school in Hannibal," said a veteran Missourian, "the school master once set the class to writing a composition on 'The Result of Laziness.'"

"Young Clemens, at the end of half an hour, handed in as his composition a blank slate."—*Ex.*

All that is great in man comes through work; and civilization is its product.—*Samuel Smiles.*

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. 19. Man's Sin and God's Promise. Gen. 3: 7-6, 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 HI—JANUARY 19, 1907.

MAN'S SIN AND GOD'S PROMISE.

For Sabbath-day, January 19, 1907.

LESSON TEXT.—Gen. 3: 1-6, 13-15.

Golden Text.—"For as in Adam all die, even so in Christ shall all be made alive." I Cor. 15: 22.

INTRODUCTION.

The beautiful poem of the Creation is followed by the Tragedy of the Fall. Man was created in innocence, but there was within him the possibility of sinning, and this possibility at length had its outcome in the fall from grace. We are not to understand that God intended that man should sin. For the development of man in the image of God it was necessary that he should be a free moral agent, that is, that he should be able to make choices for himself without constraint from his Creator. With this freedom of choice there was of course involved the possibility of choosing evil. When the occasion arose man chose to disobey God, and thus fell from his first estate.

Many questions arise as to the nature of the narrative before us. Some hold that it is precise history in strictly literal language; but even those who hold to this view take the serpent to be Satan, or at least his representative, although there is nothing in the story itself to show that the serpent is very different from the other beasts of the garden.

Pres. Harper called this chapter ideal history. It is really a picture in figurative language of an experience that occurred not to individuals only but to the race. It happened before the era of history, and occurs over again in every human heart. Many of us could not describe our own experience with such vividness as that of the writer of Genesis. He has a sublime grasp of one of the greatest facts that touch humanity.

Our author shows himself a great artist, not to say evangelist, in that he has combined with the dark picture of the Fall the great promise of redemption. Gen. 3: 15 has been called the *protovangelium*, or First Gospel, and is the logical forerunner of John 3: 16. The defeat of the human race in their turning away from God was complete and overwhelming, but there is always the hope of ultimate victory and restoration to the likeness of God which man bore at the first.

TIME.—At the end of the age of innocence.

PLACE.—The Garden of Eden. There is much dispute as to the precise location of this earthly paradise; perhaps it was near the head waters of the Euphrates and the Tigris in Western Asia.

PERSONS.—God the Creator, and the first representatives of the human race, Adam and Eve. The serpent is also represented as talking, and may in a certain sense be regarded as a person.

OUTLINE:

1. The Temptation. v. 1-5.
2. The Fall. v. 6.
3. The Curse Ending With a Promise. v. 13-15.
4. Now the serpent was more subtle than any

beast of the field. At the first sight this serpent seems no more than one of the animals which God had made. But we are to remember that he had said of that which he had created that it was all very good. Gen. 1: 31. There is here an evil intelligence, and something very different, from an ordinary animal. In seeking the religious lesson from this narrative there can be no question but that we should take the serpent as representing Satan. Compare Rev. 20: 2. *Ye shall not eat of any tree of the garden?* The object of this question is to inspire in the woman distrust of God. Doubtless she had never thought before that there was anything strange in the requirement that they should not eat from the fruit of one particular tree.

2. *Of the fruit of the trees of the garden we may eat.* The woman shows that Jehovah has given them a considerable liberty. There is only one tree from which they may not eat the fruit to their full desire. However now that the serpent has called the matter to mind, she remembers that there is prohibition in regard to one tree, and very strict prohibition at that.

3. *Neither shall ye touch it.* Various explanations have been offered for this seeming addition on the part of the woman to the command of ch. 2: 17. Probably this was a part of the original command, now forcibly brought to her mind. *Lest ye die.* Doubtless the man and woman had before thought of this as a gracious warning. Now it looks like a threat of punishment.

4. *Ye shall not surely die.* The woman has so far yielded to the serpent as to listen. Now the serpent directly denies the truth of God's warning, and suggests that God has no beneficent purpose toward mankind in restricting them from the use of the tree, but is rather withholding from them a blessing greatly to be desired.

5. *Then your eyes shall be opened.* The serpent tells a partial truth and thus while none the less certainly deceiving, lures the woman toward the sin he has in mind. *Ye shall be as God.* Or the concluding words may be equally as accurately translated, "as gods." The serpent would suggest that God has denied to them the use of the fruit of the one tree through envy,—lest they should attain to some of his powers.

6. *And when the woman saw that the tree was good for food, etc.* The woman inclined to eat because of the arguments of the tempter, finds still other allurements as she considers the matter and looks at the tree. *To make one wise.* The serpent has convinced her of the present great advantage to be derived from eating this fruit, and the disadvantages are now far away in the future and perhaps unreal. *And gave also unto her husband.* We are not to suppose that she asked him to eat also simply that he might share the responsibility of the doubtful act. She in her turn having been tempted turns temptress, and doubtless presented the matter in even better shape than the serpent had to her. We have no record of the motives that moved the man; it seems that he yielded readily enough. The age of childlike innocence was immediately at an end.

The first consequence of the sin was in self-consciousness. Our author goes on to tell of Jehovah's coming to call them to account for their deed. The man for default of a good reason tries an excuse, attempting to shift the blame upon the woman and even almost suggesting that God himself was partly accountable since he had given him the woman.

13. *The serpent beguiled me.* The woman in her turn strives to shift the blame upon the serpent.

14. *And the Lord said unto the serpent, etc.* The judicial examination does not extend to the irresponsible beast, but even it must be punished. Compare Exodus 21: 28; Gen. 9: 5, and other passages. It is vain to speculate whether the serpent had legs before this time and walked about as other animals. The eating of dust is the necessary consequence of its living so close to the dusty earth.

15. *And I will put enmity between thee and the woman, etc.* An additional punishment of the serpent. There is to be a perpetual antipathy and warfare between the descendants of the serpent and of the woman. But there is a deeper meaning hidden beneath the surface of the peculiar curse. This verse signifies much more than that mankind shall always shudder at the

sight of a snake, and that the sons of the woman shall hate serpents and kill them. Men hate tigers and other animals as well. This verse tells us that there shall be continual conflict between the powers of good and of evil in this world, and the implication is that the powers of good shall ultimately triumph. This triumph of the race is to come to pass through the Ideal Man, the true representative of the race, who shall atone for the mistake of our first mother and provide the way for the redemption of us all from the bondage of sin.

BUSINESS OFFICE

THE PUBLISHING HOUSE AND THE TYPOGRAPHICAL UNION.

The following is intended to be a plain statement of the transactions that have recently taken place between the Publishing house and the Typographical Union of Plainfield.

One year ago the employees of the composing room of the Publishing House asked for shorter hours—a reduction from nine to eight per day. This was granted by the Supervisory Committee, but the composing room, not satisfied with gaining this point, struck for the "closed shop"—that is, an agreement with the union by which the Publishing House bound itself to hire none but union men. This demand was made without warning, and under the circumstances the Supervisory Committee did the only thing that could be done—yielded to the demands of the union and signed the agreement. This action was made necessary by the fact that there was a considerable amount of regular work that the office was under moral and written agreement to get out promptly. The Conference Year Book for 1905 was unfinished, as was also Corliss F. Randolph's *History of Seventh Day Baptists in West Virginia*. It was an opportune time for the union, but not for the Publishing House.

The agreement signed with the union was not wholly one sided, as the union agreed to prevent all strikes or labor troubles during the year, and to furnish competent help for the office when needed. This the union has done during the past year so far as it was able.

The Supervisory Committee, feeling that such an agreement took away to a certain extent the right of an employer to hire whomsoever he wished, signed the agreement under protest and the compelling force of circumstances. They felt that the office ought to be free to hire Seventh-day Baptist help, should it be possible, without first compelling such men to join the Plainfield Typographical Union, which, under the agreement, they must join before being permitted to work in the office. Believing that the denomination as a whole would approve their action, the committee planned during the year to make the office an "open shop" after December 31, 1906. This plan was plainly stated at the General Conference and was received in a manner that left no doubt as to what the views of the denomination were.

With one exception it has been impossible to find competent Seventh-day Baptist help for the composing room of the office. This was a disappointment to both committee and manager, but they decided to go on with the plan of making the office an open shop. December 1, 1906, the union employees were notified that the agreement would not be renewed, and at the same time they were informed that all who wished to remain in the office as an "open shop" would be gladly retained in their places. The entire force

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Sabbath Recorder
PLAINFIELD, N. J.

of the composing room declined to stay under the "open shop" arrangement, and on Monday, Dec. 31, 1906, they gave up their positions in the office; the Publishing House in the meantime having made arrangements to fill their places and continue work as nearly as possible without interruption.

Such is the situation at the present time. The Typographical Union has formally and officially notified the Publishing House that it will do all in its power to cause trouble and loss of business, and the Union will doubtless live up to its promise in that respect as it has in other matters of more worthy nature. This has been foreseen and the Publishing House will continue to do its best and try to be just and fair to all with whom it deals. We anticipate no serious trouble with, or from the efforts of, the Union.

The Publishing House believes that this statement is due to the denomination, many of whom have known something of the facts in the case, and all of whom, we believe, are deeply interested.

The Business Office desires to express its appreciation of the long and faithful service of Mr. L. W. Niles, the foreman of the composing room of the Publishing House, who closed his connection with this office the first of the year. Mr. Niles has been employed in the RECORDER office for some twenty years. He was with the office when it was located at Alfred, N. Y., and came with it when it was moved to Plainfield. The RECORDER wishes him success in his future work.

Orders for the C. E. topics and daily readings, prepared by the Young People's Board, should be sent to this office. These booklets are ready for distribution, and will be sent at the usual prices, which are: one copy, .03; 25 copies, .50; 50 copies, \$1.00; 75 copies, \$1.15; 100 copies, \$1.50.

Please take notice. We are not the whole thing. We frequently receive money on subscription to the *Seventh-day Baptist Pulpit*, and the *Seventh-day Baptist Endeavorer*. This office has nothing whatever to do with the management of those papers, and all communications for these papers should be sent to them and not to us. Any business communication for the *Pulpit* should be sent to Rev. E. B. Saunders, Ashaway, R. I. Business communications for the *Endeavorer* should be sent to that paper at West Edmeston, N. Y. Do not send money for these papers to us, as we have to forward it to the addresses given above.

Churches that have not yet received their Year Books, should make careful inquiry at their express offices. The Year Books were all shipped from this office by prepaid express, Nov. 21, and should have reached you long before this. Yet we have received several inquiries as to why the Year Books have not come. The packages were addressed to church clerks, and they should make careful inquiry at their express offices if the Year Books have not come.

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

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

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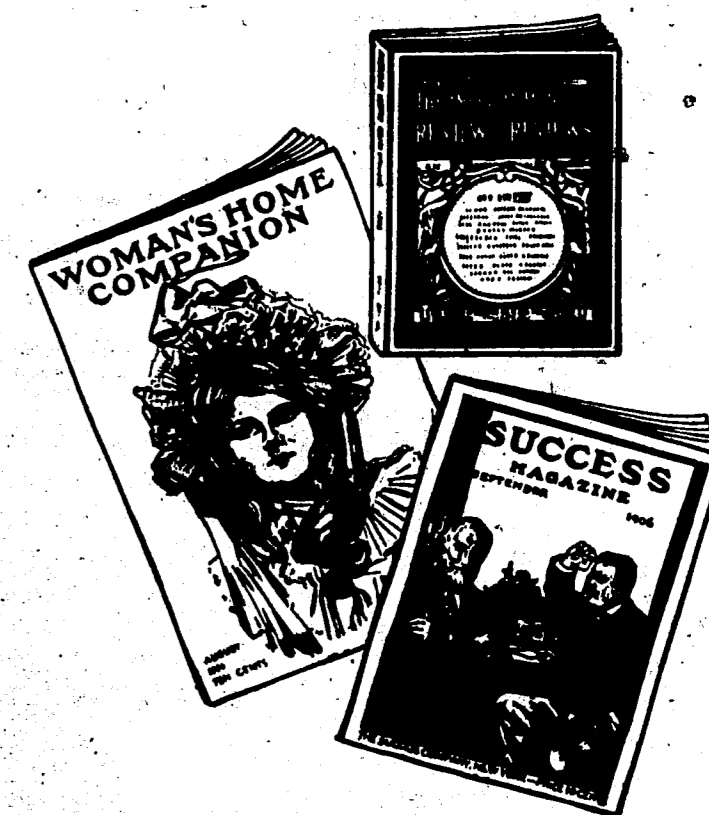
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The Associations Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

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

THE SABBATH RECORDER

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

VOLUME 63, No. 2.

PLAINFIELD N. J., JAN. 14, 1907.

WHOLE No. 3,229

Editorial

What Are You Doing?

Not infrequently does the RECORDER call attention to personal responsibility as the basis of all things good, whether in individual action or in the united action of individuals. It is one of the evidences of human weakness that the consciousness of our personal responsibility is so easily pushed aside or covered up. There is a strong tendency to think of an organization as being dependent mainly upon its official leaders, and a corresponding forgetfulness of personal power and responsibility on the part of individual members of the organization. This fact is a prominent one in the weakness of churches. The larger a church happens to be, the more likely are its members to fall into this error. Many unfavorable results in church life and work are traceable to this weakness. It is true that the official members of an organization must lead in plans and in their execution; that is what official members are for. It is both natural and right that much should be demanded of church trustees, deacons, Sabbath School superintendents, presidents of Christian Endeavor Societies, etc. Taken as a whole, that side of the question is fairly well appreciated. If in any case such leaders are delinquent, the results upon the organization are doubled or trebled. An indifferent pastor does much to weaken, if not destroy the church committed to his charge. Any executive officer in the church holds a controlling influence in the destiny of the organization whose plans he is appointed to carry out and whose work he is under obligation to execute. One can not escape thoughts like these at the opening of the new year when plans ought to be enlarged, methods ought to be improved, and resources to be increased in connection with the kingdom of Christ. He who does not recognize both the opportunity and the duty of improving himself and enlarging his efforts with the new year suffers great personal loss. Still greater loss does the organization in which he may be an officer or member suffer because of his neglect. Unofficial members of an organization are likely to under-rate the importance of their position and the extent of their influence. This appeal is to both official and unofficial members, to the one not more earnestly or vehemently than to the other. When John Knox faced the overwhelming difficulties which confronted the progress of the Reformation in Scotland, his one prayer was "Lord, give me Scotland or I die." The effectiveness of that prayer upon himself was be-

Worry Not.

"Fret not, my soul;
For things beyond thy small control.
Do thy best and thou shalt see
Heaven will have care of thine and thee.
Sow thou thy seed and wait in peace.
The Lord's increase.
So many shrines, so many creeds,
So many paths that wind and lead,
While just the art of being kind
Is what the sad world needs."
—Laura G. Sandford.

yond computation and the result of his work in Scotland was correspondingly great. This came because he put double emphasis upon "me" and "I". Whatever others might do or fail to do, at that time, Knox realized that the interests of the Reformation were committed to his hands. Other men were greater than he in political power, though perhaps none equalled him in spiritual earnestness. Others had greater facilities and agencies at their command, than those which he could control; but the consciousness that God had called him and that God would work with him made John Knox the cyclone of the Reformation in Scotland. The personal factor solved the problem. Personal convictions lay behind his actions. Methods reveal themselves to men with such convictions. Agencies hasten to aid men who pray thus and rise from their knees to work. Is your church quiescent or languishing? Is your Sabbath School lacking in power, vigor or thoroughness? Is your Christian Endeavor Society waning, waning? What about yourself? Where are your own convictions? Are you awake to what is demanded of you as pastor, as superintendent, or as president? "You are neither pastor, superintendent or president". Are you a member? Are you helping your pastor, your superintendent or your president as a member ought to do. If not, you are hindering him. There is no middle ground. You cannot escape these convictions though you may remain indifferent to them. If you remain indifferent to them you can not now tell how much you are losing; but you will find out sometime. Repeat the question to yourself, "What am I doing?"

Decadent Congregationalism

THE ADVANCE for December 27, 1906, contains a vigorous and most suggestive article on the present situation of the Congregational Churches. "Progressive or Decadent, Which?" is the title. The writer begins with the history of Congregationalism as a progressive force in the world. These are some of his words: "The first Puritan was progressive. Plymouth was settled by men and women who gave their lives for humanity's progress. The issue of their sacrifice was a New England with its schools, colleges, free church and freer spirit. Congregationalism has been in all its history essentially progressive." As to the present situation the writer declares that Congregationalism has "stopped growing." He adduces figures in support of this fact, beginning with 1884. He calls it a "humiliating record", and declares "we are not now a soul-winning church" and "we are losing our constituency of young people". Concerning money for the work of missions the writer says that with increasing wealth the home expenses of the churches have increased, while the gifts for work outside are less than formerly. Speaking of remedies, he declares that "the trouble is deep in the lives of the churches, and its remedy is not in any new organization of Home Missions, or other forms of denominational activity". We do not call attention to these statements merely as a matter of news concerning Congregationalism, but for the sake of what they may suggest to the readers of the RECORDER, to Seventh-day Baptist churches and pastors. No weakness, however marked, is cause for discouragement, but all weakness carries with it a vital element of warning. When resources and opportunities, abilities and demands are increased, men ought to be warned if they find themselves either unfitted, unwilling, or unaroused in the presence of such demands and opportunities. There are many things in the article under consideration which find a counterpart among those whom the RECORDER represents. We are in danger of overlooking such facts under the pressure by which we are driven; but most of all under the delusion that because we promise, or half promise "to do better sometime", we are escaping danger. Successful business men make this their motto—"Do it now." Such a motto is quite as applicable in our work for the kingdom of Christ as it is in the office or on the farm. Do you hear a new call? Heed it now. Do you see a new duty? Do it now. Are you spiritually and religiously decadent? No matter about other people, just now. Face the question, "Are you spiritually decadent?"

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