

interests involved in the proposition concerning biennial sessions. Pastors ought to inform themselves as to the history of the denomination, the causes which may have weakened or strengthened the meetings of the Associations, the causes or influences that have brought weakness or strength to the Conference, and not least, the relation which the Pre-Conference Convocation of ministers, now so successfully established, holds to denominational life. Pastors should not allow this matter to drift along without notice until the last moment, and then seek a vote of the churches at some unimportant meeting, or at any time when but few are present. The proposition demands intelligent and continued consideration. It demands careful thought and mature decisions. To do less than this will be a neglect of duty.

Religion and Natural Phenomena

He who studies the early history of our race, finds that religious thought and religious practices are closely allied with the ordinary affairs of life and with natural phenomena. It was by no means accidental that nature worship was one of the early forms in which men expressed their yearnings after God. All ancient religions, including the Hebrew, dealt much with the expression of Divine power, presence, wisdom, goodness and anger, in what we call natural phenomena. The term natural phenomena, when contrasted with spiritual phenomena is appropriate, but if it is ever used as though natural phenomena are not divine, such use is erroneous. Those pictures in the Sabbath school lessons of the last few weeks, in which God is represented as associating directly with men, talking with them as an immediate personal presence, are beautiful illustrations and rich with helpful teachings. Take for example, when God comes to Abraham—Abraham filled with doubt, forebodings and wonder, compelled by faith to move on not knowing whither he went—as friend to friend, and says to him, "Come Abraham, let us take a walk; I want to talk with you." They go out into the still evening, arm in arm, and God says, "Count the stars." "I cannot count the stars," Abraham answers. "Nevertheless, more than the stars and more than the sands of the seashore shall thy seed be, and my promise shall be fulfilled." Thus God talked with Abraham, and thus he communed with God, more through Nature than in any other way, for he knew nothing of temples, nothing of altars, except the rude ones on the hillside; but he communed with God through those outward expressions of Divine Presence that come with mountain, plain, sunrise, sunset and starlight. He met God in the fearful darkness that came over him and the sacrifices he offered to Jehovah. Study the beginning and development of religion as they appear in the Old Testament, and the truth will come out with increasing clearness that holy men of old, to whom God spoke, heard His voice in Nature. Turning to lower forms of religion that were contemporary with Hebrew history, or that antedated it, the same truth appears yet more vividly. The dragon myths of the Chaldeans, the sun and moon dramas of the Aryans and the Dionysian festivals of the Greeks were all based upon imperfect conceptions of Divine presence expressed through Nature. It is interesting to note that the highest and purest forms of religion, often, if not

always, are found among mountain-dwellers. It was not fortuitous that Lot, choosing the life that the rich plains surrounding Sodom offered him, went into moral degradation, while Abraham, clinging to the mountains with their pure air, and listening to the voices in which they told of God, grew into increasing strength as "Father of the Faithful." Perhaps in these days we rely too much upon religious services connected with sacred buildings and with God's sacred day—too often neither the building nor the day is held in such sacredness as ought to be, but we are in danger of losing some of the richer religious experiences because we do not "see God in the clouds, and hear Him in the wind," as clearly as the poor Indian did before we drove him from his native woods and builded seething cities, hot with haste and burning with earth-lust.

An Example from the Psalms

THE eighteenth Psalm is so striking, vivid and beautiful—an example of the Divine presence in nature, a presence which the devout heart and the faith-enlightened vision of the Psalmist realized, that we cease to write our own words, and reproduce portions of that Psalm that the reader may be helped, perchance, to see God in nature as he has not hitherto seen Him.

Then the earth was moved and did quake,
And the foundations of the mountains began to tremble,
And were moved to and fro because he was wroth.
Then went up a smoke in his nostrils,
And a fire out of his mouth devoured,
Coals were kindled by it.
And he bowed the heavens and came down,
And thick darkness was under his feet.
And he rode upon a cherub and did fly,
And came flying upon the wings of the wind.
He made darkness his secret place, his pavilion round about him,
Dark gloom of waters, thick clouds of the skies.
At the brightness that was before him his thick clouds passed—
Hailstones and coals of fire.
Jehovah also thundered in the heavens,
And the highest gave his voice—
Hailstones and coals of fire.
And he sent forth his arrows and scattered them,
And lightnings innumerable, and discomfited them.
Then the channels of water were seen,
And the foundations of the world were discovered,
At thy rebuke, O Jehovah,
At the blasting of the breath of thy nostrils.

Read the whole Psalm. The above quotation begins with the seventh verse and ends with the fifteenth. The glowing demonstration of Divine power and presence described in this Psalm came in answer to the prayer of God's suffering servant. Beginning with the sixteenth verse, note how that servant was delivered by Him who "came flying upon the wings of the wind." Observe the joy and strength that then came to the persecuted one when God delivered him. Study the entire Psalm until you reach the deeper beauty of its literary structure. Consider how great the care of Jehovah must be when He came thus mightily to deliver one man who sought his help. This eighteenth Psalm, together with similar ones, shows how familiarity with God as he appears in nature, gave birth to religious thought and formulated religious faith. To the Hebrews, the one God, Jehovah, stood back of all things. He had created all; He guided all and was close—Oh, so very close—to those who cried unto Him and whom he loved. Hebrew religion, and not less our own, centers in the idea of Jehovah, the one and only God, maker

of heaven and earth, the King of kings, who is always waiting to help His own and to reveal Himself unto them. The Hebrews keenly apprehended the truth that all natural phenomena were expressions of Divine power and presence. They did not change faith and invite doubt by mechanical theories of the universe which separate it from God; neither did they think of Him as a far away "absentee God." These words are written that you may not think of Him, the ever-living and everloving One, as far away from you, or as separated from the things you see in nature, or the experiences that come to you in this God's own beloved world.

The First Bible School

A FEW days since the editor was conversing with Dr. W. H. Larrabee of Plainfield, N. J., concerning the first "Sabbath School" among Protestants. Dr. Larrabee was then engaged in writing a sketch of the German Seventh-day Baptists. While no facts have yet been brought to light to disprove the claim that the German Seventh-day Baptists led in the work of "Sabbath Schools" among Protestants, Dr. Larrabee calls attention to the fact that a "Sunday School" was taught in Milan Cathedral, long before the advent of Protestants. He refers to an account given by Rev. H. H. Oberly in the *Churchman* of June 12, 1887, and quotes from Mr. Oberly as follows:

"Milan can claim the honor of having invented Sunday Schools. These were instituted by St. Carlo Borromeo about the time that Queen Elizabeth was sending Sir Francis Drake on his voyage of discovery to the new world, and before there was a Protestant sect in England. These schools are still held every Sunday afternoon in all the Milanese churches and are attended by men and women, as well as by children. They have been held in the churches for three centuries and the necessity for parish houses has not yet been discovered. The spectacle of the children on Sunday afternoon is curious. The great space under the domes in the transepts and half way down the naves is occupied with chairs arranged in class form. The classes are separated by curtains hung on movable frames while the teaching is going on. When the instruction is finished the curtains are removed and a service, generally Benediction or Litany, is said. The instruction is given by the clergy or laymen or women under clerical superintendence; and even children are employed to teach younger children."

Dr. Larrabee's standing as a literary man and as a careful investigator furnishes good ground for accepting these facts which indicate that something like the modern Bible School began long before the Protestant Reformation. Those who are curious in such matters will do well to go further back than the date of the Milan Cathedral and examine the wonderfully rich "Homilies" of Chrysostom, hundreds of which are on record; they form a valuable source of information for preachers and Bible students. These homilies show that the sermons of the fourth century combined the modern Bible reading and the exposition which comes in the Bible School. They had merits that do not appear in any modern forms of placing Bible truths before the people. We are under obligation to Dr. Larrabee for the information given above, and are glad that it gives opportunity to call atten-

tion to what the writer deems some of the most valuable commentaries on the Scriptures, the Homilies of Chrysostom.

Church Federation

We have already published extracts from the annual report of E. B. Sanford, D. D., "Secretary of the Executive Committee of the Inter-Church Conference and of the National Federation of Churches." We give herewith some glimpses of the late meeting, in which the Seventh-day Baptists were represented by Chairman Stephen Babcock, taken from an editorial in the *Christian Work and Evangelist* of February 9:

"The move toward federation has been enthusiastically welcomed by the denominations. With the exception of one of the smaller sects, and that by an oversight, all of the constituent bodies that have held national meetings since the adjournment of the Conference, have by unanimous action approved the plan of federation. The churches that have thus far committed themselves are: The Methodist Episcopal Church, South; the Presbyterian Church in the United States of America; the United Presbyterian Church; the Reformed Church in America; the Seventh-day Baptist Churches; and the United Evangelical Church. Favorable messages from other denominations coming from every side assure the organization of the Federal Council of the Churches of Christ in America, next year.

"Beside its work for federation the Executive Committee as the voice of united Protestantism in our land has exerted its influence in behalf of Congo reform. The secretary, Dr. Sanford, has visited Washington, where he saw the President, the Secretary of State, and Senator Lodge in behalf of a Senate resolution for a Congo investigation. The resolution, which was introduced by Senator Lodge, has been held up in committee. The Executive Committee, at their meeting, passed a resolution urging its speedy adoption by the Senate. As is fairly well known, King Leopold maintains a lobby in this country to prevent any such action, and finds a most powerful ally in Cardinal Gibbons, who makes the disingenuous plea that the move for humanity in the Congo is in some way directed against the Catholic Church. As the representative of toward eighteen million Christians Dr. Sanford was a man of influence at Washington. The Federation has a tremendous power for righteousness because of what it officially stands for. In the province of public righteousness the committee also determined to exert its influence in behalf of District Attorney Jerome's bill to abrogate the Percy-Gray law, which legalizes race-track gambling in New York State."

Addresses on St. John's Gospel

DURING the year 1902 and 1903, fifty addresses upon the Fourth Gospel were presented before a Conference of Ministers in Providence, R. I. The interest awakened by them was such that they were issued in a book, to subscribers, in 1906. Some notice of the addresses was made in the *Recorder* when the proposition to publish the book was first announced. The book is now offered to the general public and we are asked to call attention to it. Although we have not seen the book, those by whom the addresses were

given and the testimonials that have appeared, are sufficient to assure one who has not read the book that it must be valuable. No serious treatment of the Gospel of John could be otherwise than valuable. It is in many respects the most important of the gospels. It is not a biography of Christ in the sense in which the other gospels are. It is more nearly a revelation of the heart of Christ, a picture of his inner life. It appeals to the deepest spiritual experiences of men, and meets many of their great spiritual wants. The Gospel of John requires much study, but it abundantly repays all study. In addition to the fifty original addresses, the book has an appendix in which there is "An Analysis of the Gospels" together with several other articles bearing upon the practical use of the book. The result is a book of 521 pages, which is sold at \$1.00 in paper, or \$1.25 in cloth. The book claims to be undenominational and interdenominational. It is highly recommended for use in connection with prayer meetings, as a means of familiarizing the people with the gospel and inducing thought on the part of those who are not accustomed to a critical study of the Bible. If the themes are fitted for such use, there can be no doubt of their value when rightly put before a prayer meeting. The average prayer meeting is comparatively dull and uninteresting because it does not induce sufficient thought on the part of the people. It runs in ruts, becomes stereotyped, and is in danger of stagnation because it does not awaken new thoughts and does not deal sufficiently in themes that are spiritual and practical. If any pastor suffers in soul, as no doubt many pastors do, because of his inability to "lead prayer meetings," and because such meetings lack in vigor and vitality, there are few if any portions of the Bible likely to be more helpful to him and his people than the Gospel of John.

Rev. Clayton A. Burdick of Westerly, R. I., is a member of the Publication Committee by which this book has been issued. Further information concerning the book, or copies of the book can be secured by addressing him. The price of the book is moderate when compared with what seems to be the value of the matter presented. Certainly our readers will do well to communicate with Mr. Burdick concerning it.

EDITORIAL NEWS NOTES.

A significant vote which indicates public opinion in England on the question of disestablishment was taken in the House of Commons, February 27. The bill called for the disendowment of the church both in England and Wales. This proposition was adopted by a vote of 198 to 90. Augustine Birrell, chief secretary for Ireland announced that he could see no ground for continuing the Established Church. He made the following just criticism: "The Church has done the State no good and the State has done the Church only harm." However much disestablishment in England may be delayed, it is certain to come in the comparatively near future.

Reports from the Census Bureau at Washington announce the death rate in the United States last year as 16.2 persons in each thousand. Many interesting facts appear in connection with this report. The death rate is less than that of the preceding year, but greater than for any other recent year. It is lower than the rate in Ireland, Germany and Italy but higher

than the rate in England, Wales, Scotland and the Netherlands. The causes which have produced these deaths shown in the report convey much valuable information. Deaths from nephritis, Bright's disease, apoplexy, cancer, diabetes and appendicitis are increasing. The leading disease is pulmonary tuberculosis. Nearly fifty-seven thousand persons died from that disease last year. Pneumonia is a close second, with thirty-nine thousand, not including bronchial pneumonia. Cancer claimed over twenty-four thousand victims. Those who desire to investigate the matter further will do well to secure a copy of the report from the Census Bureau in Washington. All experience commends the wisdom of efforts which are now being made to instruct people concerning the nature of diseases and particularly concerning methods by which the "white scourge" may be lessened.

The feast of Purim that commemorates the deliverance of the Jews from Persian thralldom, was celebrated February 28. It is a day of great rejoicing among the Jews. The holiday reaches back to 479 B. C. "Eat, drink and be merry," is the motto of the average Jew on that day.

Agitation concerning temperance legislation in the State of New Jersey has been at flood tide during the past week. The Bishop's bill of last year closes saloons on Sunday, requires the removal of screens, together with other features which liquor dealers do not approve. The passage by the House of Representatives, of a bill that will open the saloons on Sunday, is somewhat probable. That it can become a law is improbable. The general agitation is favorable to the extension of local option. Under the impulse given by the Anti-Saloon League, local option is gaining ground wonderfully.

Figures have just appeared which indicate that many persons killed on railroads, are neither passengers nor employees, but trespassers. The figures for 1904 report 10,046 people killed on railroads, of whom 5,973 were, in the strict legal sense, "trespassers." These facts show that railroads are not to be blamed where reckless or careless persons take chances which neither wisdom nor care can justify. People who will use railroad tracks as they would use country roads, workmen and school children who for the sake of some "short cut" put themselves in the way of danger, invite death.

All the world will join in the praise given to the Prince Consort of the Netherlands for his bravery and self-forgetting services in rescuing the survivors from the shipwreck reported last week at the mouth of the River Maas. Prince Henry took his place at the oars of a life boat and fought the wild seas of the German ocean, again and again, cheering those who were with him in the work of rescuing the few who remained alive, after the steamer Berlin went upon the breakwater.

The past week has been a somewhat exciting one in railroad circles. Investigations are still being pushed by the railroad Commission. Two or three serious wrecks have occurred, and the coroner's jury which has investigated the late terrible accident of February 16, on the New

York Central, has returned such a verdict that is likely to bring about the indictment of the officials of that road. Meanwhile the same road has suffered from another "fortunate accident" at Trivoli, N. Y., in which a large number of deaths seem to have been avoided, only by a miracle. We repeat the hope already expressed that these evils will secure a lessening of speed and bring something of sanity to that public demand for unseemly haste which is a large factor in the present demoralizing situation in our railroad service. The *Independent* of last week has a valuable article on speed in railroading.

The question of regulating rates, passenger and freight, upon railroads, continues to be a prominent question for discussion, and legislation. The New York Central and the Pennsylvania roads, threaten to "take off" their fast trains if the "two cent fare" provision is enforced.

The questions at issue between France and the Roman Catholic church continue to hold a prominent place in public attention. No change of attitude appears on the part of either France or the Pope. Whatever results may finally come, must be evolved through experience, rather than forced by rapid and arbitrary action. The situation is not a simple one. It involves many issues with which the American people are not familiar. Some of these issues are peculiar to France and the French people, while the traditions and practices of the Roman Catholic church are stronger, and in some respects more arbitrary, than we can easily understand. It now seems that France and the Roman Catholic church will continue to be foes for some time to come. This presents a strong contrast to the fact that France acted as the defender of the Roman Catholic church for so many centuries.

As we reported last week, all bids by private parties for building the Panama Canal have been refused by the Government, and it is announced that the canal will be built by Government engineers. A new Engineer in Chief, with his assistants, sailed for Panama during the past week.

Propositions before the Legislature of New York for reforms in connection with great public utilities have been prominent during the past week. Just at the close of the week it was reported that a bill drawn to meet the wishes of Governor Hughes touching such reforms had been stolen from the Legislature. If this has been done by the representatives of insurance companies, trolley lines and other public utilities, those organizations have added to their folly by such a step.

The weather has always formed a prolific and constant source of remark and criticism. February and March have shown themselves the most vigorous months of the winter, although according to the calendar, the coming of March marks the beginning of spring. The severity of the weather throughout the United States and the consequent greatness of the ice crops, which we fear will be supplemented by a growing greatness in prices next summer, indicates that the calendar occupies a position like that of the boy who propounded an unanswerable conundrum. The final solution of the conundrum was answered by the fact, "the boy lied."

It is said that Kentucky, home of that noted and stimulating drink, "Bourbon," is fast becoming a prohibition state. One hundred and nineteen counties are now "dry." Probably many of the ancient inhabitants of those counties are dry, also.

Dr. Stephen Wise, a noted Jewish rabbi of New York, is moving for the founding of a Free Synagogue. Dr. Hirsch of Chicago is associated with Dr. Wise in this work. Prominent addresses are announced for the month of March by Dr. Wise and Dr. Hirsch. The following themes will be treated: "Who are the Bible's Friends and Who are the Bible's Foes?" "Intellectual Piety, or Truth and the Search therefor." "Free Synagogues; a Forecast and a Summary." Rev. Dr. D. P. Morgan who has been rector of the church of the Heavenly Rest, Fifth Avenue, New York, a man of national reputation, has resigned his position during the past week.

Two accidents to prominent ocean steamers during the week, have been reported. The Vanderland of the Red Star Line, sailing from Antwerp to New York, went ashore near Dover, England, March 3, on the "Goodwin Sands," a place noted for similar disasters. She was floated next day and proceeded on her voyage. A less fortunate accident came to the steamer Dakota of the Great Northern Steamship Company, which went on shore, March 3, in Tokio Bay, Japan. The latest news indicates her total loss. All on board were saved by the Japanese steamer, "Omimaru."

Princeton University, Princeton, N. J., will suffer great loss from its faculty by the resignation of Dr. Henry Van Dyke, which has been announced during the week. Dr. Van Dyke left the Brick church, Presbyterian, N. Y., eight years ago to accept the professorship of English Literature at Princeton. He resigns that he may pursue literary work unencumbered by the demands of his professorship.

Congress and the nation were startled last week by the resignation of John C. Spooner, senior senator from Wisconsin. His resignation is to take effect May 1. Mr. Spooner's term of service does not expire until March, 1909. It is said that he resigns because he is not able to continue in the office and must give himself to private practice for financial reasons. Mr. Spooner has been a strong leader, and as such has gained national notoriety as well as strong friends and strong enemies.

The second session of the fifty-ninth Congress adjourned without date, at noon, March 4. Our readers must find the full record of what Congress has done, from periodicals which have more space to command than we have. Some valuable legislation has been brought about, together with considerable discussion of important questions, that has been educative, and which ought to bear good fruitage in the future. Prominent among the laws passed by this Congress are those pertaining to railroad rates, pure food, meat inspection, service pensions, immigration, and banking. Four important treaties with foreign nations have been approved. Much of the legislation has been more than ordinarily valuable because of its relation to the everyday life of the people, and to the economic interest of the nation. The Pres-

ident vetoed thirteen acts of this Congress. Five hundred and twenty-two public laws were enacted, one hundred and nine of which related to bridges and dams across navigable streams. Eighty-three laws pertained to the District of Columbia. There were 6,627 "Invalid Pension Acts," and 1,062 "Private Pension Acts; 25,910 bills were introduced in the House of Representatives; and 8,655 in the Senate. The Congressional Record that embalms the work of Congress, exceeded seventeen thousand pages. This, we believe, "beats the record." Both houses of Congress sat on Sunday.

A new phase of the Salton Sea has appeared. It is said that the rain fall has been greatly increased in California and northern Mexico since the Colorado river burst its banks and created that sea. The rain fall had averaged about five inches, per year, for a hundred years previous to the development of the sea. Since that time, it has increased to 12.63 inches. The Legislature of Texas has passed a resolution asking its representatives in Congress to investigate the possible relation between the development of the sea and the increased precipitation. Experience and science may demonstrate that nature has done wisely in turning the Colorado river from its regular channels and creating this new inland source of evaporation.

There is a craze in the city of New York for all sorts of exhibitions and shows, ranging from Baby Shows to Automobile Exhibits. "The Sportsman's Show," which has been in session during the last week has some valuable features in that it calls attention to the health-giving character of life out of doors. While these shows have much that is foolish, and in not a few cases they are planned to relieve the tedium of life with those who have too much money, and too little business, whatever in them aids the solution of economic questions or cultivates the desire for life out of doors, where health and activity are increased, is to be commended.

On March 3, Congress sanctioned a strong petition from the American citizens, calling upon the United States to protest against the "perverted use of governmental functions of which the Russian people are the victims." This action is an arraignment of the Russian Government, and so far as we can see, is a just one. It is a call to Russia to halt in her work of cruelty and oppression.

Our readers will gain some conception of the value of property in the city of New York in the fact that the trustees of Temple Emanu-El have refused an offer of three million dollars for the site on which the temple stands. The original home of the temple was in Christie street, where the Jews purchased a little Methodist church. That was about fifty years ago. A few years later this congregation purchased a Baptist church in Twelfth street, which was fitted up for worship, and occupied until 1869. The present building was then erected at a cost of six hundred thousand dollars. The building is a fine representative of Jewish architecture and the congregation worshipping there consists of many of the most cultured and wealthy people of New York.

Seventeen million acres of forest land were added to the Forest Reservations of the United

States, by proclamation of President Roosevelt, on March 4. There are now more than a score of forest reservations in the United States. The wisdom of making these reservations ought to find universal commendation.

The efficacy of "fire drills" with school children in case of fires was demonstrated March 4, when twenty-five hundred pupils in a Primary Grammar school in the city of New York, left a burning building, all reaching safety without injury or disorder.

Our readers will be interested in scientific demonstrations which now indicate that denatured alcohol promises to be an efficient fuel for motors, although it may not give as great speed as is secured by gasoline. It is certainly much better that alcohol should be denatured and used as a fuel, rather than left unchanged and used for burning up the physical and spiritual life of men.

Clergymen in New York are still making protests against "Sunday Theatricals."

The second Russian Douma convened at St. Petersburg March 5. There were many riotous demonstrations in that city, and elsewhere by which not a few were injured. The fate of this Douma is quite uncertain. It seems probable that it will be controlled by the Bureaucracy, or dissolved when found uncontrollable. The struggle for "Government by the people and for the people" will probably be a long one. The Douma consists of 495 members. The Constitutional Democrats form the strong center of the body. If certain coalitions can be made with minor parties, the Government may be sustained by the Douma. It is too early to prophesy as to results.

Governor Swettenham who came into momentary notoriety by dismissing the United States helpers who came to the relief of earthquake stricken Jamaica, resigned his place as Governor on February 21. That was a more befitting act than the ungracious one which brought him into unenviable prominence.

The first license to sell liquor ever granted in Aubury Park was granted March 6. This result is of more than ordinary interest, since Aubury Park and its associate, Ocean Grove, have been the strongholds of prohibition in the state of New Jersey. The present result seems to be part of the agitation now going forward in New Jersey, all of which tends to local option.

A decision of the Supreme Court has been announced during the week to the effect that any state may make and enforce laws "pertaining to the use of the national flag for advertising purposes." This decision is in keeping with common sense and with true patriotism. Any state belonging to the Union ought to protect that common emblem of the Union and the Nation, "Old Glory," from the degradation that must come by its use by advertisers.

An item which ought to be of interest to all people, is a movement agitated by the women of the city of New York, looking to the education of butchers. The hygienic and religious regulations established by Moses, and kept up by the Jews from that time to this, have always been in sharp contrast with the indifference of those

THOUGHTS TO REMEMBER.

The only wealth which will not decay is knowledge.

Let us endeavor to the last hour. It is the end that determines everything.

The Sabbath is a segment of the eternal Sabbath, inserted in the days of earth.

Never mind about what you haven't got; use what you have to the limit and Christ will do the rest.

The best reformers the world has ever had are those who have commenced on themselves.—W. H. Shaw.

Our object in life should not be so much to get through a great deal of work, as to give perfect satisfaction to Him for whom we are doing the work.

Charity should begin at home, but it should not stay there. Life is service. Service is a part of life; it is the only real human life, and from Christ's own existence we see the great example of it.—Phillips Brooks.

The man who is in Christ receives the waters of life so abundantly that he overflows in gracious healing influences. He acquires a spiritual momentum which makes him forceful wherever he moves.—Rev. J. H. Jowett.

A life without a purpose is a languid, drifting thing; every day we ought to renew our purpose, saying to ourselves: This day let us make a sound beginning, for what we have hitherto done is naught.—Thomas a Kempis.

It is the cheery worker that succeeds. No one can do his best, or even do well, in the midst of worry or nagging. Wherefore if you work, work as cheerily as you can. If you do not work, do not put even a straw in the way of others.

Unpremeditated speech is the heart's overflow, "Out of the fulness of the heart the mouth speaketh." But the true Christian hearts are like great mountain lakes, into which the brook may flow turbid, with clay and sand, but from whose depths the water pours forth clear and beautiful for the blessings of the earth. We cannot wholly shut our ears to the incoming of the world's complaint and folly, but we can so live in faith that the overflow of speech shall reflect only the glory of God.—Closet and Altar.

DEEP BREATHING.

A strong advocate for deep breathing says that by its practice she has cured herself of nervous headache, neuralgia in the face, stiffness from over-work, indigestion, cold in the head and insomnia, not having had the expense of a physician for two years, and not having touched a drop of medicine for thirteen months. She converted an attic (which has a window on every side) into a sort of "breathing room," and spends fifteen minutes there every morning and evening, summer and winter, let the weather be what it may. When very tired, she takes her breathing exercise in a recumbent posture on a comfortable couch; when the weather is very cold she walks briskly across the floor, and at other times stands quietly, with weight on balls of feet, head thrown back and chest lifted, raises the hands slowly while inhaling, touches the fingers above her head, then lets fall slowly while exhaling.

who are not Jews as to the methods by which animals are killed and prepared for market. If one must eat dead animals—a thing which our civilization ought to push further away each year—certainly the proposition to educate those who kill and prepare them for the public is—an important feature of civilization. The revelations which have been made during the past year, through the inspection of great slaughter houses, ought to have turned intelligent people strongly against prevailing methods, even if it did not drive them to absolute "vegetarianism."

On March 2, the Senate agreed to an amendment to the General Deficiency bill authorizing the payment of \$15,000 to Senator Smoot for remuneration on account of expenses incurred by him in the contest for his seat. He paid his lawyers \$20,000. The government paid \$26,000 witness expenses. The Mormon question seems to involve a "cash value," as well as social and moral issues.

March 7 it was reported that the railroads in the state of Nebraska had "met the two-cent law" which became operative that day, by abolishing all special rates. This includes permits to clergymen, disabled soldiers, workers in the interest of charity, excursion rates of all kinds, theatrical rates, etc. Probably other roads will follow this example wherever the two-cent rate is enforced.

The Empress Dowager of Russia arrived in London, England, March 7, on a visit to her sister, Queen Alexandra. Special precautions were taken to shield the Empress from harm by anarchists in disguise or otherwise.

New archaeological interest is awakened by the discovery of two ancient tombs at Ancona, Italy, March 7. They were uncovered while workmen were preparing foundations for a hospital. These tombs date from the third century before Christ. They contained "some beautiful silver vases, a pair of gold earrings set with emeralds, and a gold ring set with a carved stone."

March 8 it was reported that a coroner's jury in Westchester county, New York, had brought in a verdict censuring the New York Central R. R. for employing an incompetent "tower-man" as the result of whose negligence the Montreal Express was wrecked on February 8.

March 8 news was given out that E. H. Harriman, the railroad king, "sees favorable signs" concerning the relation between railroads and the general Government. He also acknowledges that railroad kings, like himself, have been too much occupied with larger questions "to pay proper attention to their relation with the people and the Government." He further admits that railroads have been at fault in not keeping agreements among themselves in the matter of rates, etc. It is refreshing to discover that a man like Mr. Harriman can make even the semblance of an apology or an admission that he has failed in affairs connected with railroading.

To-day His staff is turned into a rod,
Yet will I wait for Him the appointed days,
And stay upon my God.
—Christina G. Rossetti.

Sabbath School

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

Mar. 23. The Woes of Drunkenness. . . . Isa. 28: 7-13, Mar. 30. Review.

LESSON XII. March 11, 1907. THE WOES OF DRUNKENNESS.

LESSON TEXT. Isaiah 28:7-13.

Golden Text.—“Wine and new wine take away the heart.”—Hosea 4:11.

The prophecy of Isaiah selected for our study was probably written a few years before the downfall of Samaria. Isaiah would say to the men of Judah, you see plainly what misfortune is coming upon the Northern kingdom: beware, for you also are guilty of the same sin.

These words of exhortation and instruction were particularly adapted to the men that first heard them, but they are also profitable for those who in any age are negligent of their responsibility in God's sight. Of all people that are negligent of their duties those who indulge in strong drink are the typical example. The man who deadens his sensibilities or renders himself completely unconscious is sure to fall short in his duties to himself, to his fellow men, and to God.

The prophet has concretely in mind the Egyptian party in Jerusalem who would persuade King Hezekiah to forget the conservative advice of Isaiah as the representative of Jehovah, and trust in Egypt to deliver them from the Assyrians. Like some people in modern times they thought that they were capable of managing the affairs of the government without any suggestions from the man who wished to remind them of their responsibility to Jehovah and to point out the course of action that was right in his sight.

TIME.—Perhaps about the year 725 B. C.

PLACE.—The land of Judah.

PERSONS.—The Prophet Isaiah speaking for Jehovah to the people.

OUTLINE:

- 1. A Warning to the Negligent of Judah. v. 7, 8.
2. The Warning Despised. v. 9, 10.
3. The Warning Renewed and Reinforced. v. 10-13.

7. And even these reel with wine. Isaiah has been condemning the drunkards of Ephraim, and now goes on to say that the men of Judah are no better than those in Northern Israel. Even these are as bad as those. And stagger with strong drink. The second line is parallel throughout with the first. The priest and the prophet are mentioned as the representative leaders of the nation. To them the people might reasonably look for good example and worthy counsel, but even these are utterly negligent of their responsibility. The verbs translated reel and stagger refer to the physical effect of intoxicating liquors, but they might be translated err and go astray, and be taken as referring to the moral effects. The word translated reel in the first line of this verse is rendered err by our translators in the latter part of the verse. They are swallowed up of wine. They have swallowed wine, and are now swallowed by wine, that is, devoured, consumed, confused, brought to destruction. They err in vision, they stumble in judgment. Perhaps these two clauses are intended to refer to the prophets and priests respectively. The prophets still have visions from Jehovah, but they are not able to discern their meaning aright. The priests sometimes exercised the functions of judges, but these priests are giving decisions that are a travesty of justice.

8. For all tables are full of vomit, etc. The natural result of their excesses. The tables are those about which they sat at their revels. The prophet may design these words to be understood

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figuratively of the complete lack of fitting service to Jehovah.

9. Whom will he teach knowledge? This verse and the next are best understood as the ironical reply of those who have heard Isaiah's message. His words of sound instruction were to them foolishness. They say, To whom is such a message as this appropriate? And then answer their own question by saying that it is fit only for babes. They would say, We know a thing or two ourselves, and do not need that you should continually utter commonplaces about the danger of our course of conduct.

10. For it is precept upon precept, etc. They would say that Isaiah's teaching is like the minute and trivial commands given to children,—of no use or importance as related to grown people. It is probable that the words which we translate precept and line are as some commentators suggest, meaningless syllables, like b-a ba and similar short nonsensical symbols with which children used to be taught to read in English fifty years ago. At all events those who replied to Isaiah were in some way intending to ridicule his message. Line upon line. Doubtless they mean, one little insignificant rule after another. It is to be noted that words translated precept and line are each two letter words in Hebrew.

11. Nay, but by men of strange lips. Literally, by stammerings of lip. This is the prophet's reply to their derision. Do my teachings sound like the oft repeated monosyllables of baby talk? Well, God will speak to you by the unintelligible language of barbarians. It may sound to you like stammering, but it shall mean destruction and punishment.

12. This is the rest, give ye rest to him that is weary. This probably means that the course of action which the prophet has pointed out leads to true rest, and that the leaders of the nation are under obligation to support that policy which will bring comfort and prosperity to the ordinary citizen who had everything to lose and nothing to gain by another invasion of foreigners. Yet they would not hear. They were deaf to Jehovah's guidance and unwilling to be led in the way of happiness and peace.

13. Therefore shall the word of Jehovah be unto them precept upon precept. This is an explanation of v. 11. Jehovah shall speak to them by the barbarous utterances of ruthless foreigners, (the Assyrians), and their mockery of his prophet shall be turned upon themselves. That they may go and fall backward. Their overthrow is made very vivid by the number of verbs to describe it, each suggesting a different metaphor of misfortune.

I know a “shut-in” who says that the hard thing about praying is that it makes working seem so attractive, brings one into sight of the purpose of God.—C. B. McAfee, D. D.

LETTERS TO THE SABBATH SCHOOL BOARD.

From the Correspondence of the Field Secretary.

Some of our pastors were so much interested in the “Outline Course of Study for a Pastor's Training Class,” presented at the Convocation last summer, that they have not waited for the printed hand-book, in course of preparation, by Rev. Walter L. Greene, the Field Secretary of the Sabbath School Board, but have organized classes and are working out the course from such material as happens to be at hand. Among these are Rev. Willard D. Burdick, of Farina, Illinois, and Rev. Theodore J. Van Horn, of Albion, Wisconsin, both of whom have co-operated cordially with the Field Secretary in his preparation of the printed hand-book. Possibly some suggestions of theirs as to method of work may be of interest to other pastors.

Mr. Burdick writes, “I will let you know what I am doing with the outline presented at the Convocation. I am superintendent of the Intermediate Christian Endeavor Society, which has ten bright girls and three boys. I am using the subjects for supplemental work in the society, spending from thirty to forty-five minutes. I believe we have had eight studies. I hand out slips like the enclosed, and have the passages read, asking questions, talking and reading to enlarge and explain the points. The children appear to enjoy the work, and I think it is doing good. Certainly the review and the re-study is helping me, for I frequently put about as much time on the preparation of that, as I do upon my Sabbath sermons.”

Mr. Van Horn says, “I inclose a copy of my development of the themes as far as we have studied them in our class. The members were asked to purchase blank books to be used in the study. They cut from the sheet the topic just under the list of scripture references given, and paste it at the top of the page. On the blank page below, they are asked to write out, in full, the golden text of the topic, or the text selected from the given list, or one found by their individual study, which illustrates best the topic; and thus for each topic given. A sort of lecture, or commentary, follows the reading of these references in the class. Each one has a set of the syllabi such as I inclose to you, and if the scrap-book is used, it is in permanent form, and each one will have at the close of the series, a system of theology, complete as to the course outlined by the committee.”

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Day by day all of us are writing our characters upon the things around us. Why should we be surprised when the Holy Spirit writes his character upon the house in which we dwell?—Rev. J. G. Beauchamp

SPECIAL NOTICES

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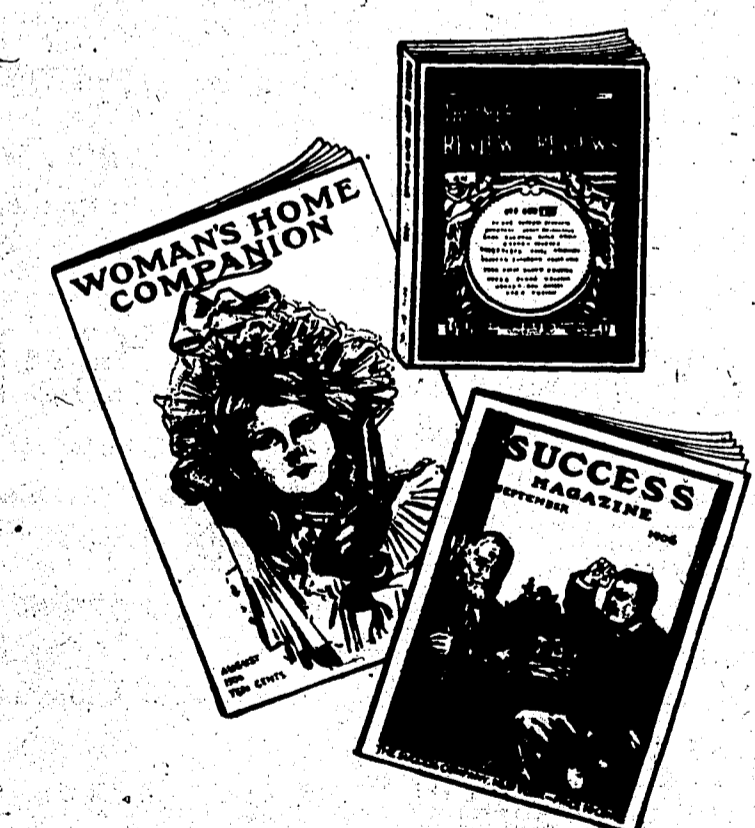
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WHOLE No. 3,237

Editorial

The RECORDER does not assume too much when it ventures to call itself "a silent pastor." It does not ring the door bell as your pastor does, but it comes to you with a strong desire to bring you something as good as any pastor can have. We hope that the RECORDER really shakes hands with every member of the family and it certainly brings good news of the family through its Home News column. Perhaps it does not see all the family together at the same time as much as your pastor does, although modern social and business customs make it impossible for any pastor to see all the members of a given family together at the same time. The RECORDER, as a Silent Pastor, has one advantage over your pastor; if there be members of your family who are absent from any home to which the RECORDER first comes, it is not difficult to send this Silent Pastor to those absent members, after it has visited the first home. A penny will carry it almost anywhere. It would take more than that to carry your other pastor. While other pastors are able to converse on many subjects, the RECORDER aims to carry something good on many themes. The primary purpose of the RECORDER, like the primary purpose of every good pastor, is to give instruction and leave valuable impressions and memories concerning religious truth and duty. The RECORDER aims to keep the idea of religious instruction first. It tries to introduce into all its pages, things instructive along moral and religious lines, not excepting editorial news notes. This Silent Pastor of course has some advantage over your own pastor. The RECORDER seldom hears the criticism which may be made concerning what it is or what it ought to be. It never reports back to the office whether you have treated it kindly and read it carefully, or whether you have been indifferent and left it unopened. It has a quiet way of staying where you put it, of remaining silent if you don't care enough about it to open its pages. The RECORDER does not complain if you put it aside because of pressing duties, and it waits patiently for the time when you will read it, commune with it and be taught by it. The RECORDER does not assume to be a pastor of pastors, but it does aim to furnish something every week that will be valuable to pastors as well as people. It does not assume to dictate lines of duty or fields of thought for any person, but it does suggest hints of duty and indi-

Beyond Today

If we could see beyond today, As God can see; If all the clouds should roll away, The shadows flee- O'er present griefs we would not fret, Each sorrow we would soon forget, For many joys are waiting yet For you and me. If we could know beyond today As God doth know, Why dearest treasures pass away And tears must flow- And why the darkness leads to light, Why weary paths will soon grow bright! Some day life's wrongs will be made light, Faith tells us so.

If we could see, if we could know, We, often say! But God in love a veil doth throw Across our way: We cannot see what lies before, And so we cling to Him the more, He leads us till this life is o'er, Trust and obey. -Watchman.

cate fields of thought and investigation that cannot fail to benefit all its readers. That the RECORDER seeks to be sincerely and emphatically denominational must go without saying. It would be untrue to its obligations if it were not. The denomination owns the paper. Every denominational interest is represented in it. Several of these interests have a special department and a specific editor; the general editor aims to give these specific editors entire freedom in conducting their departments. In this way, as well as in others, the RECORDER covers denominational interests more widely and in a more valuable manner than could be done otherwise. When it comes to you as a Silent Pastor, it welcomes any response that you may make, all suggestions, all information and all criticism, favorable or unfavorable that you may see fit to offer. Those who edit and publish this Silent Pastor do it in your behalf, in your name,-for you and the cause of the Master.

Help Your Silent Pastor The fact that the RECORDER is soon to visit you in a new form will give larger opportunity to aid it in extending its influence and strengthening its interests. One prominent purpose which this Silent Pastor seeks in assuming a new form is that it may be better fitted for

going to the world outside Seventh-day Baptists, as the messenger of truth and duty. But the RECORDER will be crippled and prevented from accomplishing this larger purpose in your neighborhood and among your friends, unless prompt and abundant aid is furnished by you. First of all this aid must come through the names of friends that you furnish the office, with whom the RECORDER may become acquainted. The impossibility of its becoming acquainted with your friends and the people in your vicinity without your aid, is evident. This fact places a great responsibility upon you. Your friends can not be known to the RECORDER except you introduce us to them, and them to us. Such an introduction will combine your influence and the influence of the RECORDER, thus aiding both. The personal factor is a large one in all human experiences. You count more by your influence than you are likely to appreciate. The SABBATH RECORDER, desires the help of your influence and seeks to add its influence to yours, thus extending and strengthening the power of both. The first special number, through which we hope to be introduced to many of our friends, is to appear on the sixth of May. Unless most of our readers hasten their work, the circle of outsiders to whom we are to be introduced, will be very small. We are surprised that so few responses have been made to repeated appeals for names. That very little money has been sent in does not surprise so much as that so few names have been reported.

Do you desire to extend the circulation of the RECORDER? Do you desire that your friends shall become acquainted with it?

Have you a sincere wish that the truth for which Seventh-day Baptists stand should be given attention by other people?

Are you "semi-comatose" on this question? Judging by the responses to our appeals, you are, or else you are so overwhelmingly busy with other things that you have not yet found time to do the thing which you ought to do, and want to do, and intend to do. We can not tell which of these reasons has kept you from responding, but it is evident that some reason has overcome your desire to do, up to this time. The proposition to issue special Sabbath Reform numbers of the RECORDER is well before you. If you have not informed yourself concerning it we beg to suggest that you have been delinquent,-mildly delinquent, if you please,-but delinquent. This appeal is not primarily in behalf of the RECORDER, but in behalf of the larger duty you owe to Sabbath truth and to