

It was announced on January 4 that Andrew Carnegie had given \$750,000 for the erection of a home in the city of Washington for the Bureau of American Republics. This addition to sums already appropriated by the United States Government and by various South American Republics, assures the establishment of this home as an "American Hague." This enterprise will do more than strengthen the interests of the various republics on the American continents. It will be a western colleague of the great international peace movement which now has its home at The Hague in Holland. In this connection it is well to note that the fifth annual Year Book of the Carnegie Institution for the Advancement of Scientific Research has just appeared. The appropriation for research for the year 1907 is announced as \$661,300. During the past year astronomy, botany and history have been given special attention by the Institution. With such facts before the reader, indicating the uses to which Mr. Carnegie's fortune is being devoted, he will not be able to sympathize much with those who make wholesale denunciation of great wealth and its possessors. That Mr. Carnegie makes wise use of his money does not lessen the evils which other men may create through great riches; but it does indicate how great a blessing wealth may be made when rightly used.

No special new features concerning Sunday law enforcement in Boston. The unusual activity in the enforcement of the Sunday law in that city, which we noted last week, seems to have arisen from some contention between two prominent officials. Probably there lies back of it all, a desire to compel attention to the fact that the Sunday law of Massachusetts is obsolete in so many points that the people demand its modification, although it has been greatly modified within the few years past. A special commission has been in session for several months for the consideration of Sunday laws of that state. The movement now undertaken will probably affect the report which that commission is expected to make at the next Legislature. Judging the future by the past, it will not be possible to enforce the Sunday law with anything like the strictness which the late movement has undertaken.

On January 5, came the report from London announcing that the Archbishop of Canterbury, the Archbishop of Westminster, and the Rev. J. S. Lidgett, representing respectively the English Church, the Catholic Church and the Non-Conformists, have issued a Message to the Nation, calling for a stricter observance of Sunday. The reason for doing so is said to be the increasing disposition of the British people to make Sunday a day of pleasure. This call for a better observance of Sunday is based upon the claim that the sacred and enduring interests of common life are greatly endangered by present tendencies.

On Sunday, January 6, certain employes of the Baltimore and Ohio Railroad were arrested at New Brighton, S. I., for violating the Sunday law in operating its freight yards. The fight has been initiated against the road by the Anti-Nuisance League of Staten Island.

A local question of considerable interest in temperance circles and among liquor sellers has been decided in Maryland during the past week. The Maryland Club of Baltimore sold liquor on Sunday under certain provisions concerning

clubs. The club being convicted in a lower court, appealed, and the decision of the lower court has been over-ruled. As a result of this decision "Clubs" are likely to spring into existence in many places in Maryland.

The annual introduction of the Sunday question in Congress was announced on January 6, by Senator Burkett of Nebraska, who has proposed a resolution in the Senate calling upon the Postmaster General for information concerning business conducted in postoffices on Sunday. His resolution seeks the prohibiting of the delivery of mail on Sunday, the selling of stamps, the issue of money orders, all business with the public, except "allowing box-holders access to their boxes on that day." If Mr. Burkett would look into the history of the question he would learn that under a law of 1810, it is required that post offices be kept open during every day in the week, and that the privilege of closing them, except at certain hours, on Sunday, is legal only because an order of the Postmaster General, many years ago, promulgated such a resolution.

The Interior declares that the question of Sunday closing of saloons in Chicago is "a fire-red question just now." The Sunday closing League is attempting to force Mayor Dunne to close the saloons, as the state law of Illinois requires. The result shows, what is always known, that no law can be executed when the majority of the people desire that it should not be executed. Whether the majority of the people of Chicago can ever be brought to see the advantage and the necessity of closing the saloons on Sundays seems to be an open question. All past experiences indicate what the present situation prophesies, that Sunday laws against the saloon can not be enforced in Chicago, nor in any other great city, except as the sum of public opinion favors such execution. Officers will not enforce laws which they and their friends and political supporters do not believe in. This is true whether the officer be mayor of the city, or the least important policeman on the force.

The Inter-state Commerce Commission has begun investigations which promise to be deep-searching into the interests of the Union Pacific, Southern Pacific, and other railroads usually known as the Harriman Roads.

A terrible tragedy occurred in Philadelphia on Monday, January 7, by which two men were instantly killed and several others seriously injured, at the Fourth Street National Bank of that city. The bank is one of the strongest financial institutions of Philadelphia. An unknown man sought a loan of \$5,000, being unidentified and having no securities, he was refused the loan, whereupon he threw a package upon the floor of the cashier's office. There was an instantaneous and terrible explosion by which the cashier and bomb-thrower—afterward identified as one Steele—were torn in pieces and several other individuals were hurt. Investigations indicate that the bomb-thrower was an insane crank and probably a representative of the anarchists. The affair is still under investigation.

The trouble between the French Government and the Roman Catholic Church continues, although the promulgation of a new Church Law within a few days offers what seems to be a fine opportunity for amicable settlement, if the Church will be at all amenable to its own interests, or to those larger views of religious liberty

which are demanded by the government. Up to this date the French Government has seemed to be thoughtful and liberal in its efforts to secure such advance steps in the matter of religious liberty as are positively demanded without interfering with the actual rights of the Catholics or making any wholesale attacks upon the vested interests of that church. The further solution of the problem will be awaited with interest.

Reports from Japan which seem to be authenticated, indicate that the craze for English education is sweeping over that land and that some serious evil results have already appeared. It is said that the Minister of Education of the Empire has called upon the Young Men's Christian Association, and the Young Women's Christian Association to aid in checking social immorality among the students. Thousands of Chinese are crowding Japan where they can secure better chances to learn English than can be secured in China, and it is reported that the young women of Japan, being anxious to secure English education, are ready to barter social virtue for the expenses connected with school life.

It is announced that a new railroad between the Atlantic and Pacific Oceans will soon be opened. This road crosses the Isthmus of Tehuantepec, which is in the southern portion of Mexico. The distance from ocean to ocean at that point is one hundred and twenty-five miles. The project of such a road has been under consideration since the time of Charles V., emperor of Spain in the fourteenth century. Preliminary surveys were made in the sixteenth century under Philip II., and under Charles III., in the eighteenth century. The project lay in abeyance until 1824, when it was taken up by Mexico. In 1842 Santa Anna, Dictator of Mexico, granted certain concessions but the railroad was not completed until 1894. Much work remained to be done in order to make the road fitted for permanent inter-ocean use. The final work demanded the improvement of harbors at each end in order to connect the road with deep water navigation. The completion of this harbor improvement is at an end, and hence the opening of the new route which has been under consideration for so many centuries.

The Government report concerning immigration for the fiscal year ending June 1, 1906 has just appeared. It announces that the population of the United States has been increased by 1,100,735 immigrant aliens during the year; that in addition to this, 65,618 non-immigrant aliens entered the United States; 11,480 aliens were rejected during that period. The report shows that the flood of immigrants is much less valuable in quality than the immigrants of former years, and that they are people who are in no sense akin to our own. These facts emphasize the demand for better legislation concerning the whole matter of immigration. The question is confessedly a difficult one, the more so because any effort to secure such legislation as thoughtful people realize is necessary, is sure to be interfered with by politicians and the supposed interest of contending political parties.

Another remarkable case of saving life is reported in the case of a fireman who was buried in the debris of falling walls at a fire in Roosevelt St., New York, on Sunday night, January 5. Jack Seifert, a fireman escaped death through a supporting timber which prevented his being crushed when he went down with the falling building. As soon as was known to be alive a

rubber tube was passed to him through which he received nourishment. He was released after about twenty-four hours of hard work on the part of his comrades.

Rev. Madison Peters of New York City has begun religious services in the Majestic Theater. He announces that he has resigned his pastorate and inaugurated meetings at the theater that he might be free to speak what he truly thinks and to say what he chooses, without the interference of any religious organization. He arraigns popular churches with severity because of their indifference to the interests of the masses of people and declares that the people have lost faith in the churches. He is quoted as saying, "The hireling minister has to fawn upon those who pay his salary, he has to credit them with virtues which he knows they do not possess, he has to avoid disagreeable truths because he knows that it is the best policy to do so, and he has to pander in public to the prejudices which in private he detests."

The Shah of Persia, who has been in feeble health for a long time, died at Teheran on the evening of January 8. He came to the throne in 1896 at which time his father was assassinated. He was born in 1853, and was the fifth Shah in the Kajar Dynasty which came into power in 1793. Considering his time and place he was a ruler of fair ability, and one who sought to introduce reform into the Persian Government, in a moderate way. The situation of Persia is unique, and that ancient empire is surrounded by peculiar difficulties. In point of history Persia has much for which to be proud. The empire has played a prominent part in the drama of human development. Its ancient culture and power gave the world Cyrus and Zoroaster, together with scores of others whose names and deeds illuminate many centuries. For a long time past Persia has been a possible "bone of contention" between Russia and England. Should Russia gain control of Persia, she would reach the Indian Ocean and gain more important interests than those which she sought to gain in the late Japanese war. On the other hand, were Persia to become a British Protectorate, the power of Russia would be seriously threatened and the world-wide interests of Great Britain would be correspondingly increased. Hence it is that everything connected with the interests of Persia touch the interests of Europe and Asia on every side. Probably the death of the Shah will not disturb the balance of power, since the time is not ripe for any definite movement toward the subjugation of Persia by either of the great powers mentioned. German interests are also a large factor in the problem. Upon the announcement of the death of the Shah, his son, Mohamed Ali Mirza, has been announced as emperor, and his formal enthronement will take place on February 2.

As a result of the Coroner's inquest on the Terra Cotta wreck on the Baltimore and Ohio Railroad, on Sunday night, December 30, eight of the crews of the two trains are held for the action of the Grand Jury. The men have been arrested.

The settled determination of Terrorists to assassinate the Bureaucratic leaders in Russia goes forward with deliberate purpose and deathful results. Lt. General Valdimir Pabloff, Advocate General of the army, was killed at ten o'clock on the morning of January 9, while walking in the garden of the Chief Military Court

OUR MISSION—REGENERATION.

REV. JAMES L. GAMBLE, PH. D.

No. II.

2. A part of our mission is to insist upon REGENERATION as necessary to church membership. The student of church history finds that in various periods of the past this fundamental Christian doctrine was neglected or forgotten; and such seems to be the case in the present day. This great essential to Christian character and standing is often utterly ignored. Such a mistake is fatal to both the individual and the church. What more important or timely mission than that of reminding the church that no substitute can take the place of this radical heart change.

No soul comes into the kingdom of Christ by human birth or education. "The heart (by nature) is deceitful above all things and desperately wicked, who can know it?" It must be radically changed. "Marvel not that I say unto you, ye must be born from above." The absolute necessity of the "new birth," a radical divine change of heart in every case, needs to be proclaimed constantly and with all scripture emphasis, since so wide spread is the subtle error that children may be brought up in Christian homes and so trained and educated as not to need the radical work of regeneration. They may be brought up thus to be good citizens and fully equal to the average church member, but they never become citizens of heaven until born from above—a birth which even the perfect Nicodemus needed.

"To as many as received him (Jesus,) to them gave he the right to become the children of God—to them who were born, not of blood (grace is not inherited,) nor the will of the flesh (we do not come into the kingdom of God by our own resolution,) nor the will of man (we are not saved by church ordinances or devices,) but born of God." (John 1:12, 13.) Bible salvation consists in receiving Jesus as a personal indwelling Savior, and in being imbued with the divine nature; the righteousness of Christ must be imparted as well as imputed.

The nature and the necessity of this change of heart need explanation and emphasis. The assertion is ventured that no Sabbatarian who ever experienced this radical divine change of heart has ever proved false to the Sabbath of Christ. The Christian religion is not a matter of creeds and ceremonies, but a vital personal experience—the consciousness of a divine change within, of the indwelling of the Holy Spirit in the renewed heart, and of conscious communion with God—a communion that produces "joy unspeakable and full of glory."

Does the examination of candidates for church membership indicate that any goodly proportion of them really met with such an experience of divine grace? First of all, how many give evidence of having realized the exceeding sinfulness of sin, or speak with joyful assurance of conscious forgiveness, or seem to have experienced the deep joy of salvation? Bonhomie and natural cheerfulness are no nearer the real joy of a true Christian experience than the shadow is to the substance.

The preaching of the fathers led their hearers to feel the need of, and to seek, this great change; but sociological and ethical talks, and political discourse do not lead to repentance and regeneration. We need more doctrinal sermons; not dry-as-dust doctrine, but faithful, constant preaching of the great Bible doctrines of atone-

(Continued on page 25)

MATERNAL INFLUENCE.

The Scrap Book tells this story:

Levi P. Morton once established a dry goods house in New York, and failed. But he was able to pay his creditors fifty cents on the dollar. Years afterward, when he had become a successful banker, he remembered his former creditors. One day they all received an invitation to a banquet. His guests took their seats at the table, and as each opened his napkin, found a check for the full amount of his claim, with interest. "Gentlemen," said Mr. Morton, "the one who deserves credit for this—shall we say, favors of the evening?—is not your host, but the mother, who, by her early influence, has guided him through life. To help bear the household expenses, I went to clerking in the village store for a few dollars a month. When I brought my wages home to my mother, she said, 'Levi, do you owe any of this money to anybody? Yes? Then go at once and pay it, if it takes every dollar. If you owe money you are not a free boy.' My emancipation to-night, gentlemen, is the direct result of that mother's early counsel."

Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.

Missions

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

IN THE WEST.

Storms and mud kept me company for more than four weeks while working in New York. When I reached Nortonville, Kansas, the storms ceased and roads became smooth. A few days were very pleasantly and I trust profitably spent with this people. Gospel meetings were held four nights in the week, besides the two each Sabbath day. The congregations were good both night and day. The interest was good at first but increased to the close which came sooner than some of us wished. This is a church going and spiritually-minded people. They greatly appreciate the visits of Dr. Lewis and our returned missionary, Brother Crofoot. The people want to know about our work, they are interested all they can be with our limited means of imparting to them information. I wish to thank the churches for the generous contributions to defray the traveling expenses of Brother Crofoot, where he has spoken. This shows that it is appreciated, and assists us in knowing what to do about sending him to visit the churches. We hope to give all of the churches we can the benefit of his addresses while he is at home. Let us pray that this will be one of the great blessings of this year. If the churches will write to me requesting a visit from him it may assist in arranging his trips at a more suitable time for you and with economy regarding his strength and the expense to the Board. Suggestions will be most gratefully received. We as a people are few in numbers and scattered, and all plans, unless laid with the greatest of care and in prayer, will be with unnecessary loss of time, strength and money. The Christian Endeavor meetings at Nortonville, held on Sabbath afternoons, were devoted to our missionary work, and talking over the details of the work of each field. They voted to send a letter of encouragement and greeting to Dr. Palmberg at Lieu-oo. There are many young people in this church, and the young men are especially active, some ready for baptism. They feel the loss of those who have moved to other localities to find cheap lands and make new homes. Some of those have returned for the winter. Great temporal prosperity here has advanced the price of land and all property here until the same unrest has come to this church which sooner or later has come to all located in the richer localities of the west. "Godliness with contentment is great gain." The greater problem before this and all of our churches nearly, is not a financial but a spiritual one.

BOULDER, COLORADO.

From Nortonville, Kan., I went to Boulder, Colorado. For more than a hundred miles before I reached there we ran along the foot of the great mountain range. The sight of the fertile valley below and the snow covered mountain peaks offered charms which I could not resist and I gave up trying to write. When I reached Denver, I found Dr. Burdick, the pastor of our church at Boulder, on the train returning home, so I had good company. As the sun was hiding behind the mountains the train stopped at Boulder. The sun does not set. On

many of the homes it does not shine after three o'clock at this time of the year. The city is tucked away under the foot of the mountain very much like Bethany, the home of Mary and Martha, except that everything in this western world is on a large scale, and this is a great and growing city of twelve thousand people. The streets are threaded here and there with water brooks from the mountain snows. They remind you of the dikes of Holland or of the streets of Venice, except that these western waters are not asleep, but dashing on through the city to put up the price of farming lands below. They have evidently been successful, for they are now sold by hundreds of dollars per acre, while the city is sold by the thousands. It does not take years for property to double in value—only months. The railroads have not been able to handle the sugar beets, though the factories are located along the valley in sight one of the other. So of the coal fields—the roads cannot begin to handle the product. Not long ago two cars loaded with coal started of their own accord for the market and after a lightning run of twenty-five miles were successfully side-tracked and ditched before they had killed more than one horse. Things do move in this western country. If any one is coming here to grow up with this country the sooner they come the better are the chances. There is no longer any question about the wealth of this country. The question is "who is God"? If for any reason you come to this country be sure and bring your religion with you. It is a country of health and prosperity. We have a people to be proud of, a praying Seventh-day Baptist Church. Many families have settled here of late, and in most cases they are true to the commandments of God. There are something like twenty-five families, with more than forty bright children. This little church has every prospect of living and growing to become one of great usefulness and size. The pastor, Rev. F. O. Burdick, is a practicing physician in the city and is doing all in his power for the church. They are not able to support a pastor, as most of the families have either come here with failing health, or are young people just starting in life, and in some cases both of those conditions exist. This is one of our missionary churches. It is worthy. Now is an important time in its history, located in this, one of the most wealthy spots in the world. The hills are full of gold, and the valley full of wheat, sixty bushels per acre, and of beets a score of tons. Other crops in as great abundance. I am told that for every dollar of gold dug out of the hills, nineteen have been put in and lost. This is not against the country, but the people who have sent it here and those who have lost it after it came. Our people are in no way connected with this speculation, but are willing to work and build up homes and business of their own. This is the way they must succeed. This will make our cause a success. We have been holding meetings each evening for ten days. On the Sabbath two day services. The interest and attendance has been good. Quite a few have been added to the church this year already, and others will unite now, I think. I am thankful for this visit in the west. I hope it will help us to know and meet the needs of this locality. They are a missionary people, they have responded to the call to pay off the debt and are rejoicing with us. Sabbath afternoons the Endeavor hour has been devoted to missionary conferences. They

have live societies, both Junior and Senior, Brethren, will you remember this little church in your prayers?

BIRTHDAY OFFERINGS.

In the last issue of the RECORDER Brother Jay Crofoot, in his "Observations" asks "Why has the birthday offering died out?"

In West Virginia in two churches which I know, the plan has been in active operation during the year. One year ago in November at Roanoke, the Young People's Society adopted the plan, the offering to go to the fund for Dr. Palmberg's house. By the last of that year (1905), some of the members thought a year would be a long time to wait, so they resolved that every one whose birthday had passed before the plan had been adopted should put in his offering and the box be opened that year. Ten dollars and sixty-six cents was the amount of the collection. The result of the opening of the box for this year I have not yet learned.

At the close of the year 1905 the plan was adopted by the Lost Creek Sabbath School, for the same purpose.

Great interest has been shown during the year. The little tots have enjoyed putting the pennies into the box, and those three score years and ten, and one four score and ten but one have eagerly slipped their offerings into the little treasury. At least one young man outside of the denomination and in no wise connected with our school sent his offering and thus showed his interest in Missionary work.

As a committee was preparing to open the box and count its contents, the last Sabbath of the year, our Superintendent stated that this year the sum of the ages of his three boys just equalled his own age, a thing which had never occurred before and never would occur again, and therefore he felt that he had had two birthdays this year and thought he was entitled to contribute again.

Before the amount was announced a helpful and interest-awakening paper on the life and work of Dr. Palmberg was read by Miss Maleta Davis. Glad and joyful hearts listened to the announcement that twenty-six dollars and forty-one cents was the amount of our birthday offerings. A consecration prayer was offered by the pastor who asked for God's blessing upon givers, the gift, and the work and workers for whom it was pledged. A small choir closed the program with singing a beautiful missionary hymn.

H. C. VAN HORN.

TREASURER'S REPORT.

Table with columns for location, amount, and total. Includes entries for Cash in treasury, Church at Milton, Wisconsin, and various local churches like Alfred, N.Y., Plainfield, N.J., etc.

Table with columns for location, amount, and total. Includes entries for Dodge Center, Minn., Richburg, N.Y., Walworth, Wis., Independence, N.Y., Shiloh, N.J., Little Genesee, N.Y., Second Verona, N.Y., Milton Junction, Wis., General fund, Bakker salary, New York City, Woman's Executive Board, etc.

Table with columns for name, amount, and total. Includes entries for E. R. Maxson, Utica, N.Y., H. D. Clarke, Dodge Center, Minn., CR., D. H. Davis, Loan, Cash in treasury, etc.

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."

Mrs. M. G. Townsend of Holdridge, Neb., writes:

I do not know that I inherit any definite tendency from my parents toward the ministry, although my grandfather was a Baptist minister, and two of his aunts and two of his brothers were ministers. He was a physician. The earliest recollection I have of the suggestion of being a minister was "holding meeting" in a play-house with my school mates, and teaching the Sabbath School lesson. Later while at Oberlin College, in revival services conducted by Charles Finney, the great desire to become a missionary so overcame me that I felt "Woe is me, if I do not preach the gospel of Christ". I conferred with Mr. Finney, who suggested offering myself to the Board of Mission Work, which I did; the secretary conferred with my grandparents, my parents being dead. Inasmuch as I was not of age, they would not give their consent. The wife of a pastor in the Methodist Episcopal Church deeply sympathized with me and instructed me in doing missionary work at home, as God gave me opportunity, until the way should be opened for me to go to foreign fields. I began gathering children together, who had time and opportunity only on Sunday, and held prayer meetings with them. As a teacher in the public schools, devotional services in the morning were a great delight. When seventeen years old I entered the Close Communion Baptist Church in North Fairfield, Ohio, where I remained for several years, working with whatever church I could, wherever, as a teacher, I might be, still longing to lead souls to know Jesus.

When the Civil War broke out, my interest in the reports, especially during the last two years of the conflict, absorbed my time and mind. For seven consecutive weeks, I read from the daily newspapers to neighbors and people who came two and three miles to get the latest news. Two years after the war closed, I met Dr. John Townsend, in a series of revival meetings. As I was still looking for some opening to do missionary work and being dependent upon my own labor for support, I continued to work as a teacher. Three years later I married Dr. Townsend. Soon after

our marriage the great whirlwind of the Temperance Crusade came, and I was made first vice-president of the Women's League, praying and reading the Scriptures in the open saloons, of which there were thirteen in the town. When the first state organization in Ohio was effected, I was placed in official position and began more practical ministering to the weak, discouraged and fallen ones, together with such opportunities as came in connection with my husband's medical practice. As there was no Baptist Church in the town where we were living, I joined the Methodist Church and served in every capacity, except that of Bishop and Presiding Elder. I was often called upon to fill the pulpit when our pastor was absent. I also assisted in revival meetings. When my husband died in 1897, I was State Treasurer of the Women's Christian Temperance Union, in which place I continued for two years. In the fall of 1899, the Milton College Quartette came to our place. Through them I learned of the Seventh-day Sabbath, and after study and prayer accepted it. Then the long-felt desire to preach possessed me again and I placed all upon the altar. Converts to Christ and seed-sowing in Sabbath Reform work have satisfied the desire to do foreign missionary work for which I had such heart-hunger. I was licensed to preach by the Milton, Wis., Church, but I have never been ordained. I graduated from Oberlin College in the Literary Course, and also from the Normal Biblical School in Cleveland, O. I have never felt God's presence so near or His work so full of life, and comfort, and power, as I have since I accepted its teaching concerning the Sabbath. The providential leadings all through my life, the revelation of the true Sabbath, and the peace which it has afforded me to teach that truth, together with my desire to lead others to faith in God and truth, are my greatest joy.

Rev. G. Velthuysen, Sr., Haarlem, Holland, writes:

As far as I know there is no reason to believe that I inherited a tendency toward the ministry; unless it may be the fact that my father's father, a God-fearing man, uneducated, got a license from his pastor to lead "oefeningen"—exercises—meetings wherein the Bible was declared. I accepted the call to the pastorate, when it came to me as God's call, by means of the unanimous vote of twelve fellow Christians, who, as myself, had embraced the Biblical principles of baptism, church forming and church government. I was not licensed to preach, but for a long time, in accordance with the wishes of my friends, I presided regularly, twice on Sunday and once during the week, at a meeting for Bible study. I have never done any missionary work, and probably I never shall. My love for Christ and for the world were the strongest influences that led me into the ministry. It seems that some natural gift, or fitness, was given me, for when I was a boy, people talked to my father about making me a dominie. But because I was an only son, my father was anxious to see me succeed him in his business as confectioner. Afterwards, after my conversion and before I left the Dutch Reformed Church, pious people in that church pressed me to become a minister, but I did not see the will of God in that pressure. Howbeit, I was leading prayer meetings, explaining the Scriptures, and doing in some measure the work of an evangelist. In that way, I think I became in some sense prepared for the service now resting on me.

Rev. Edwin Shaw, of Milton, Wis., writes as follows:

I cannot answer as to whether I inherited a tendency toward the ministry. Ask my parents. As regards any determination to enter the ministry, my case is peculiar. Though an ordained clergyman, I cannot say that I have ever decided to "enter the ministry". When I was ordained I was a member of the Milton Church. I was licensed to preach about three years before I was ordained. I had been a professor in Milton College nearly sixteen years when I was ordained. I began preaching because there seemed to be a need for that work and nobody else was available just at that time. And I may say that I began preaching thirteen years before I was licensed to preach. I cannot say under the influence of what church I was led to my present place. A desire to serve my Savior, whenever and in whatever way He wishes, and to serve my fellow men as best I may, with His help, have been strong influences.

Only to discover and to do, With cheerful heart, the work that God appoints.

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ALFRED UNIVERSITY. ALFRED, N. Y. FOUNDED 1836. Second Semester opens January 28th 1907. For particulars address: Boothe Colwell Davis, Ph. D., D. D. Pres. ALFRED ACADEMY, Second term opens January 28th 1907. William S. Maxson, Ph. B., Prin.

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Editorial. That is not exactly what we propose, and yet it would not be incorrect to say that we do propose that. At a Board meeting on January 13, it was decided to change the form of the RECORDER and issue it henceforth in magazine form. This has been under consideration for several years and on many occasions and from many sources the publishers have been assured by its readers that they would welcome such a change. The new form will promote convenience in reading, and greatly promote convenience in preserving the paper. This change of form involves a still greater change in the purpose of the RECORDER as an agency in Sabbath Reform work. That our work as Sabbath Reformers has lost ground and efficiency since we ceased the publication of the Outlook is now plainly evident. Meanwhile those influences have increased which turn the attention of people away from the Sabbath question, in any form. A new set of men are in the pulpits of Protestant churches, and comparatively few of those who read the Outlook between 1882 and 1893 are now in active life. We need to enter the field again and present the truth for which we stand to those men who are controlling public opinion in religious circles. Those are the men we must reach. This can be done through a periodical as it can not be done with any other form of publication; hence the determination to issue a quarterly number of the RECORDER, double its usual size, which shall be a special Sabbath Reform number. The publishers would be glad to begin the movement by contributions and names. fifteen thousand copies, and they will increase the edition as fast as the denomination responds to the movement by contributions and subscriptions. A reference to the report of the late Board meeting, found on another page, will give you the action of the Board and reasons therefor. We appeal to pastors and people, begging them to rally around this new enterprise in the prosecution of their work. This movement represents the best thoughts of those who have had the publishing work in charge for many years. It represents the unanimous action of the Board at its late meeting. It represents a most earnest desire on the part of the Board to strengthen and extend the work of the denomination along Sabbath Reform lines. The Executive Board of the Tract Society recognizes those things which may be called hindrances to our work; but they have such faith in the vitality of the underlying principles upon which that work rests,

Every Year. Life is a count of losses, Every year; For the weak are heavier crosses, Every year; Lost Springs with sobs replying Unto weary Autumns sighing, While those we love are dying Every year. There come new cares and sorrows, Every year; Dark days and darker morrows, Every year; The ghosts of dead loves haunt us; The ghosts of changed friends taunt us, And disappointments daunt us, Every year. To the past go more dead faces, Every year; As the loved leave vacant places, Every year; Everywhere the sad eyes meet us, In the evening's dusk they greet us, And to come to them entreat us, Every year. Too true!—Life's shores are shifting Every year; And we are seaward drifting, Every year; Old places, changing, fret us, The living more forget us, There are fewer to regret us, Every year. But the truer life draws nigher, Every year; And its morning-star climbs higher, Every year; Earth's hold on us grows slighter, And the heavy burden lighter, And the dawn immortal brighter, Every year. —Albert Pike.

Editorial. Those lists have been attended to promptly, tracts having been already sent. The lists will be retained so that the quarterly number of the RECORDER may go into the same homes where tracts have already gone. The Board sends a new appeal to pastors, to Christian Endeavorers and to all friends of truth to canvass promptly and thoroughly for both names and contributions. The change of form of the RECORDER and the issue of the quarterly special number are all in line with the recommendations made at the late Conference and with the purpose and determination of the Board to reinstate Sabbath Reform work and enlarge the scope until it reaches something like an adequate proportion, in view of present demands. Will you not help this work immediately, so that we may have a large list of names from your locality to which the first quarterly issue, to be dated April 1, 1907, may be sent? Is it not both your wish and your purpose to come into line with the efforts of the Tract Society, to give greater force and larger scope to the work which the denomination has entrusted to that society? Much will depend upon the attitude that pastors and leading members in our churches assume toward the movement. On the human side the success of the enterprise lies very largely in their hands. Hence we come with this new appeal and for the same reasons our appeals must be continued. ****

A letter is before us from a Seventh-day Baptist pastor who says: "I am about organizing a Pastor's Class of our young people for the study of about two questions,—(1.) Why am I a Christian? (2.) Why am I a Seventh-day Baptist? The young people are very desirous to make a study of the vital principles of our denominational existence and activities." We say "most excellent," for few things could be better than this desire on the part of young people to know why they are Christians and why they are Seventh-day Baptists. If anything could be more excellent, it is that the pastor of such young people, recognizing their hunger, proposes to meet the situation through a pastor's class. Such a class is excellent because it promotes acquaintance between the pastor and the young people. It brings the pastor, as teacher, and the young people, as pupils, into that close personal relation which is essential to all successful teaching. Such a class has many advantages over those ordinary forms of instruction that pastors are likely to undertake. Preaching has become so prominent—the one prominent feature of Sabbath services,—that many people listen to sermons without expecting to gain much, if anything, pertinent to their own thoughts or

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