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# THE SABATE

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WHOLE No. 3,229

#### Editorial

Not infrequently does the RE-CORDER call attention to personal What Are responsibility as the basis of all You Doing? things good, whether in individual

action or in the united action of individuals. It is one of the evidences of human weakness that the consciousness of our personal responsibility is so easily pushed aside or covered up. There is a strong tendency to think of an organization as being dependent mainly upon its official leaders, and a corresponding forgetfulness of personal power and responsibility on the part of individual members of the organization. This fact is a prominent one in the weakness of churches. The larger a church happens to be, the more likely are its members to fall into this error. Many unfavorable results in church life and work are traceable to this weakness. It is true that the official members of an organization must lead in plans and in their execution; that is what official members are for. It is both natural and right that much should pe demanded of church trustees, deacons, Sabbath School superintend-

ents, presidents of Christian Endeavor Societies, etc. Taken as a whole, that side of the question Other men were greater than he in political is fairly well appreciated. If in any case such leaders are delinquent, the results upon the oraganization are doubled or trebled. An indifferent pastor does much to weaken, if not destroy the church committed to his charge. Any executive officer in the church holds a controlling influence in the destiny of the organization whose plans he is appointed to carry out and whose work he is under obligation to execute. One can not escape thoughts like these at the opening of the new year when plans ought to be enlarged, methods ought to be improved, and resources to be increased in connection with the kingdom of Christ. He who does not recognize both the opportunity and the duty of improving himself and enlarging his efforts with the new year suffers great personal loss. Still greater loss does the organization in which he may be an officer or member suffer because of his neglect. Unofficial members of an organization are likely or president". Are you a member? Are you to under-rate the importance of their position and the extent of their influence. This appeal is to both official and unofficial members, to the one not more earnestly or vehemently than to the

other. When John Knox faced the overwhelm-

ing difficulties which confronted the progress of

the Reformation in Scotland his one prayer was:

We one we have seen and or father the after

Worry not.

"Fret not, my soul; For things beyond thy small control. Do thy best and thou shalt see

Heaven will have care of thine and thee. Sow thou thy seed and wait in peace. The Lord's increase. So many shrines, so many creeds, So many paths that wind and lead, While just the art of being kind Is what the sad world needs." -Laura G. Sandford.

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

THE ADVANCE for December 27, 1006, contains a vigorous and most Decadent Congregationism suggestive article on the present situation of the Congregational

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

because we promise, or half promise "to do better

sometime", we are escaping danger. Successful

business men make this their motto-"Do it now."

Such a motto is quite as applicable in our work

for the kingdom of Christ as it is in the office

or on the farm. Do you hear a new call? Heed

it now. Do you see a new duty? Do it now.

Are you spiritually and religiously decadent?

No matter about other people, just now. . Pace

the question "Art you spiritually decadent"

Power of United Thought THE coming and passing of Christmas and New Year's time present a notable example of the power of united thought. The influence of one mind upon another, and the in-

fluence of mind upon matter, are fields of surpassing interest and of corresponding mystery. One great fact, however, is apparent—a fact which ought to be recognized more than it is whenever the minds of men are turned in a given direction great and permanent results ensue. No general reform is attained until the majority of the people are set thinking concerning the questions involved. When such a general turning of "public opinion" is in the right direction, reform is certain. If it be in the wrong direction, evil is certain. If public opinion is not aroused, if thought is not turned in the direction of good, reform is impossible. Under this universal law of the influence of united thought, the brightest periods of the kingdom of Christ on earth have come into being. United thought means oneness of opinion and unity of effort. Personal choices and personal tendencies disappear, in a great degree, under the influence of united thought. If such thought be in the right direction the great volume of public opinion is strengthened and enlarged by the best feature of each individual opinion: thus the highest results are reached. The philosophy of "revival efforts" in given localities goes back to the power of united thought. Whenever a community, under the wise leadership of one or more individuals, turns its attention to the question of truth and righteousness, personal reform and all common good, growth and development in better things are made certain; growth is inevitable. United thought compels such results as much as showers and sunshine compel growth and secure harvests. That the results sought may be of the highest kind, the thoughts of men must be united along fundamental lines of duty and obligation. In this way only can permanent good be secured. United thought along emotional lines may produce temporary results, but they will be fleeting in proportion to their superficialness. Pastors who seek best results for their churches are more likely to gain results when appeals are made to people along fundamental lines, logically connected and closely and persistently followed. We are likely to undestimate the value of concentration in thought and purpose and repetition. Whenever the thoughts of a given congregation or community are not held from week to week around certain fundamental truths, much is lost. The interests of commerce, the lessening of suf-During the week men are absorbed in so many different things that unity of religious interests and higher obligations is almost impossible. The Sabbath, with its various opportunities, must be the central feature in uniting the thoughts of men, in ennobling their purposes and awakening them to the consciousness of personal obligations and duties. Pastors should study carefully the example and teachings of Christ in the choice of themes and in the method of presenting them. One question was dominant in all Christ's teachings. "What is the kingdom of God on earth?" was the fundamental question. "What is demanded and required of the individual man that he may become a member of that kingdom and may aid in its upbuilding?" These two phases of the one great question appear and reappear in the discourses, the parables and the answers which Christ made to the inquiries that were put to him. From the time of John the Baptist forward the thoughts of the people were united

pent, for the kingdom of heaven is at hand". An unfounded fear of repetition and of saying something he has said before too frequently weakens a pastor's sermons and dissipates the weeks in succession than such fragmentariness and disconnectedness.

across Cape Cod. That report indicates the prob- is usually so. ability of the completion of such a canal. It is an old project. As early as 1676 a proposition was made to cut a water-way from Cape Cod. Bay to tide-water on Monument River; the Colonial Legislature appointed a commission to consider that project in 1697. Surveys for such a canal were begun in 1776. They were never completed because the times were unfavorable, from a commercial standpoint. The scheme was revived in 1824, at which time it came up for consideration in the United States Congress, but nothing definite was done. The matter came up again about 1860, and a general survey was made at that time, but actual digging was not attempted. Fifteen vears later new plans were drawn up for a "canal without locks". A few years later the inventor of a patent dredge, thinking to advertise his invention, made quite a respectable ditch, for a mile or so, and died, carrying the scheme with him. The value of such a canal will be appreciated the more when you realize that it would shorten the route between New York and Boston by about seventy miles. More important still would it be because it would initiate what would be likely to follow, that is, a series of canals forming an "inside route" for commerce between Boston and southern points. Cape Cod and Cape Hatteras are two of the most perilous portions of the Atlantic coast. During the last twenty years one hundred and fifty vessels have been lost off Cape Cod and it is estimated that more than one-fifth of the wrecks between Maine and Virginia occur in that vicinity. Thousands of ships pass through the Vineyard Sound every year. Much of the heavy coast-wise transportation is by way of barges and small vessels that are towed by steam tugs. Inside navigation around dangerous points, such as Cape Cod and Cape Hatteras, would be absolutely safe for this type of commerce compared with that which assails it at the present time. fering and the loss of human lives will all be enhanced by such inter-coast waterways.

THE American Bible Society has received a report from its agent in Shanghai, China, the Rev. John R. Hykes, D. D., which gives some details of a "Boxer" uprising in the province of northern Shansi, and indicates that the "Boxer' doctrine is not yet a thing of the past. A number of rowdies practicing these arts surrounded the magistrate's vamen, says Dr. Hykes, where the few foreign residents had been forced to take refuge, and demanded to be permitted to sacrifice the foreigners to their rites. The magistrate was powerless, but a young German lieutenant, who was in the district, assembled a few of the loyal soldiers, inspired them with courage, and went with them to face the "Boxers" in person. He had only eleven rifles, while the "Boxers" were a small multitude and well armed

around the announcement made by John: "Re-, with knives and spears. The German ordered them to surrender, but they merely laughed and started to attack, upon which the German shot one, and in the fight that followed he and his Chinese braves killed a dozen or more and took thoughts of his people when they ought to be forty-three prisoners. It is due wholly to him concentrated. Better the same general theme for that the foreigners present were not all slain, and the incident shows also how ill-prepared any oi the local officials are for an affair of this kind and how little precaution they take against it. Piercing Cape Not long ago we reported a re - Immediately after this incident was over a Chinvival of the project for a canal ese general and troops in plenty had arrived! It

> Rev. D. A. W. Smith, D. D., in the Watchman, January 3, 1907, writes of Buddhism in Burma. Among other interesting items from his pen are these:

> "Such being the teaching of Buddism respecting the law of merit and demerit, to become acquainted with what acts are meritorious and therefore to be practiced, and with what acts are ill-deserving and therefore to be avoided, is of the first importance; and to teach this is the mission of the several Buddhs who have visited this earth. The great fundamental commandments are five: Thou shalt not kill; thou shalt not lie; thou shalt not steal; thou shalt not commit adultery; thou shalt not drink intoxicating liquors. The sacred books, which are supposed to comprise all the teachings of Gaudama, the last Buddh, are divided into three principal parts, the first containing instructions for the common people, the second minute directions for the members of the priestly order, and the third, metaphysical instructions.

> "To give their religion a still stronger hold upon the people, the observance of worship days and set seasons, is a part of their system. Four days in the month, viz., the new and full moon and the two quarters, i. e., on an average, every seventh day is set apart as a day of special religious observance. On such days, the stree's are full of men and women and children in gay holiday attire, proceeding to the pagodas and idol-houses, where they spend the day, and return at evening. After a brief season of worship in the morning, the rest of the day is passed in visiting, conversation, hearing and telling news, and on the part of the young people it may be, in quiet flirtations. Besides the weekly worship days, there are appointed festival seasons like our Christmas and Easter, which call the people together in still larger numbers, and which afford an opportunity for large and costly offerings, with the accruing of merit in corresponding proportions."

We complete the publication of Candidates for replies at hand from ministers. the Ministry concerning their entrance into the ministry this week, although we still hope for other replies that are not yet at hand. We begin the publication of replies from Church-clerks, to whom the following letter has been sent: Dear Brother:

The problem of ministerial supply has awakened such interest and is of so much importance that the RECORDER seeks from your records such information as you may be able to give in answer to the following questions: I. Has your church any candidate or candidates for

the ministry at the present time?
2. Has your church furnished any candidates for

the ministry within the last fifty years? If so, were those candidates brought into the ministry under the influence and training of your church, and were they licensed to preach or called to ordination by your church? Give names and date of ordination.

We group these replies in the order of the As-

sociations, thinking that thereby they will be

more interesting and more easily located. In

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each case we give the replies in full to far as they refer to the questions sent out. We also group the churches in the order of their age. The purpose of the RECORDER in securing so much detailed information from ministers and from churches is much more important than mere news. The ministerial problem is a great one and of increasing importance, not to say seriousness. We have evidence that many of our readers have felt special interest in what preachers have said concerning themselves. All ought to find equal, if not greater, interest in the reports which the churches make through their secretaries. However great the influence of family life may be in developing ministers, the influences which surround boys in connection with their early attendance upon church services, and their membership in the church are a determining factor which can not be ignored in connection with their entrance upon the ministry. The replies which we begin to publish this week are far from being what they ought to be. The RECORDER calls the attention of the pastors, and with still greater emphasis the attention of the members of the churches reporting from the Eastern Association, to the fact that these churches have been drawing from the other churches for their supply of pastors for more than half a century. Still more unfavorable is the fact that they do not now report candidates for the ministry. The churches of the Eastern Association represent the earliest period of our denominational history in the United States. They are surrounded by many of the most favorable influences for developing strong and successful church life. Opportunities for intellectual and social culture of a high grade abound, in or near these churches. The lack of vigorous spiritual life, together with the absence of a proper appreciation of the Christian ministry and of those influences which lead men to enter if, must be the primary reason why these century-old churches do not produce more candidates for that form of service. If that somewhat indefinable and evasive thing, "public opinion," could be reached, the RECORDER might justly charge it with exercising a strong influence against the ministry in the fact that it is prone to assume, and on occasion to assert, that the "brightest and best men do not enter the ministry." Such assumption and assertion must have a widespread influence in turning young men into other fields of labor. There is partial compensation in the fact that so many able and devoted men are active and efficient in other forms of service for Christ and the

#### REPORTS CONCERNING CANDIDATES FOR THE MINISTRY.

The following are the reports from the churches in the Eastern Association, referred to in the foregoing editorial.

Piscataway Church, New Market, N. J., organized 1705

"Replying to your letter relative to persons who have entered the ministry from the Piscataway Church in the last lifty years, I beg to say that the records show this the coloring persons were processed to New Mar-

ket during that period. Wm. C. Whitford. April 13. 1856: Lester C. Rogers, Aug. 25, 1858; Wardner C. Titsworth, May 29, 1877; Earl P. Saunders, Aug. 26, 1883 and Frank P. Peterson, Aug. 12, 1803.

"A. W. VARS, Church Clerk. [Probably L. C. Rogers and Wardner C. Titsworth should be credited to the influence of the church at New Market. EDITOR RECORDER.

First Hopkinton, Ashaway. R. I., organized

"Our records do not show that our church has any candidate for the ministry at the present time. On March 5, 1871, our church appointed a committee to correspond with ministers with the idea of engaging a pastor, and instructed the committee 'to correspond with A. E. Main'. The result was that Mr. Main began his service May 26, 1871, and on June 23, 1871 united with the church. At that time the church voted to call Arthur E. Main to ordination as a minister of the Gospel'. The call was accepted, whereupon it was 'voted that the ordination occur on the first day of the week during the Yearly meeting of the Rhode Island and Connecticut Churches'. This date was between August 20 and September 2, 1871. Elders George E. Tomlinson, George B. Utter, and James R. Irish were chosen as members of the Council. In October 1858, Horace Stillman united with the First Hopkinton Church. He was licensed to preach the Gospel, Aug. 20, 1871; and Oct. 8, 1874, he was ordained to the Gospel ministry. The license was given and the call to ordination was made by the First Seventh-day Baptist Church of Hopkinton.

"WM. L. CLARKE, Church Clerk."

Shiloh Church, Shiloh, N. J., organized 1737 "I have gone back farther than fifty years, you see, but it may be of interest to your readers. I find the following: 'Sherman E. Griswold was ordained at Shiloh, Jan. 23, 1842. George R. Wheeler was ordained at Shiloh, Sept. 13, 1846. Joel C. West was licensed to preach at Shiloh, May 21, 1854. George E. Tomlinson, was licensed to preach at Shiloh, April 25, 1858. O. U. Whitford was licensed to preach at Shiloh, Feb. 4. 1866. L. R. Swinney was licensed to preach at Shiloh, May 3, 1869.' Brethren West, Tomlinson and Swinney were brought under the influence of this church. know of no candidate for the ministry here at present

"WINFIELD S. BONHAM. Church Clerk."

Berlin Church, Berlin, N. Y., organized 1780: "Your letter of inquiry regarding candidates for the ninistry, duly received. Upon investigation I must answer your questions. (both of them) in the negative. Am sorry to be compelled to reply thus; we should have had several in the period of fifty years.

"F. J. GREEN. Church Cler

Waterford, Conn., church, organized 1784. No report is at hand from Waterford.

Marlboro Church (Bridgeton, N. J., R. F. D. 1,) organized 1811. No report at hand.

Second Hopkinton Church, Hopkinton, R. I. organized 1835:

"I think our church has no candidate at the present time. D. F. Beebe was licensed to preach by the church, Nov. 6, 1857, and ordained by the church and Council, Feb. 27, 1859. Mr. Beebe was brought into the ministry under the influence and training of the church. "B. P. LANGWORTHY, 2nd, Church Clerk."

Rockville Church, Rockville, R. I., organized

"In reply to your inquiry regarding 'the problem of ministerial supply,' will say, I find no record of candidates for the ministry having been furnished by the Rockville Church: we have no such candidates at the present time. Erlo E. Sutton, whom the Rockville church called as its pastor in the spring of 1906, was regularly called to ordination by the church, Aug. 25. 1006. He was ordained at Rockville, October 6, 1006. He had previously been licensed to preach by the Ritchie, W. Va., church, in 1901.

"A. S. BABCOCK. Church Clerk."

First Westerly Church, Westerly, R I., R. F. D. 1, organized 1837:

"Our church has no candidate for the ministry and i has furnished none within the last fifty years. "Albert Lanchuring Church Clerk"

Plainfield Church, Plainfield, N. J., organized

"In reply to your recent question regarding the number of candidates for the gospel ministry which our church has furnished. I find only two; the late Rev. James Summerbell, and Brother Edwin H. Lewis. Brother Summerbell was converted to the Sabbath and united with the Plainfield Church in 1848. On April 1, 1849, there came a request from the church at Petersburg. N. Y., that our church arrange for his ordination, as they had called him to serve them as pastor the ensuing year, and I understand that he was ordained at the General Conferance held in Rhode Island. He was dismissed from the Plainfield church, May 26, 1849.

"Brother Edwin H. Lewis was licensed by the Plainfield church on Feb. 22, 1890. The record shows that Brother Lewis had 'occupied our pulpit very acceptably on several occasions' before the church unanimously declared: 'We do hereby and by this action license him as a preacher of our Lord and Savior. esus Christ.' Special prayer was offered by the late George H. Babcock, and brother Lewis said the matter had long been the subject of earnest consideration with him and he rejoiced at having been led, so he believed, by Divine guidance to a firm faith in Christ and an ardent desire to preach the Gospel of peace.

"J. D. SPICER, Late Church Clerk." The Pawcatuck Church, Westerly, R. I., or-

"Our church has no candidate for the ministry at the present time. It has not furnished any candidates for the ministry within the last fifty years. The church called Samuel H. Davis to preach and later ordained him, a few years since.

"J. I. Maxson, Church Clerk."

New York City Church, New York, N. Y., organized 1845.

"In reply to your letter would say, the New York church has no candidate for the ministry at the present time. I do not believe the church has ever furnished candidate for the ministry in the sense you mean. Some men have been members of the Church at the time of ordination, but they have been in no way under its training and influence.

"L. A. Rogers, Church Clerk." Second Westerly Church, Niantic, R. I., organized 1858. No report at hand.

Cumberland Church, Manchester, N. C., organized 1887.

"In 1887, the Cumberland Seventh-day Baptist church was organized with one minister from the First-day Baptist church, R. Newton, and one licentiate, D. N. Newton, who was ordained in 1892, by Rev. A. E. Main, Rev. L. E. Livermore and Rev. R. Newton. Later, John H. Biggs was licensed by the Cumberland church, and in 1902 he was ordained by the Rev. O. U. Whitford, Rev. R. Newton and Rev. D. N. Newton. "J. A. Howard, Church Clerk."

#### EDITORIAL NEWS NOTES.

Milton, Wis., Jan. 10, 1907

To THE SABBATH RECORDER.

Plainfield, N. J.

Carnegie gives us six thousand, five hundred dollars to finish paying for Whitford Memorial Hall

W. C. DALAND.

Just as this page was being made up for the press the foregoing telegram came to hand. The RECORDER joins in sincere thanks to Mr. Carnegic and in singing the "Long Meter Doxology," which ought to take on new meaning as it comes from the lips of the choir in the College Chapel today. Please note what we had written in "Editorial News Notes" concerning Mr. Carnegied gifth the day before this telegram arrived

TARUARY I & 1997.

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 Westminister, 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.

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

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 tion, are ready to barter social virtue for the exsuch 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 Illinios 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 deepsearching into the interests of the Union Pacific, Southern Pacific, and other railroads usually known as the Harriman Roads.

A terrible tragedy occured 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 On Sunday, January 6, certain employes of 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 inter-Sunday under certain provisions concerning ests, 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 educapenses 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 Tehauntepec, 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 sia a stable and almost invincible government. 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 1703. 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 ported during the year will exceed 700 million Persia to become a British Protectorate, the dollars against less than 650 millions in the prepower of Russia would be seriously threatened ceding year. and the world-wide interests of Great Britain would be correspondingly increased. Hence it is 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

building: The assassin, who wore the uniform of a military clerk, approached General Pabloff as though to submit a report, but drew a pistol within arm's length and fired seven shots into the general's body. He escaped from the Court but was captured after killing a policeman, wounding others and exhausting his ammunition. Since the dissolution of the Russian Parliament. General Pabloff has been known as "Hangman Pabloff." The work of the Terrorists cannot be defended, but the extent of that work and the determination with which it is carried forward indicate a type of crude patriotism which, being better directed, would give to Rus-The Terrorists have either killed or wounded seventeen prominent officers within the last few

American manufacturers made their best record in 1906; so far, at least, as their record can be measured through imports of manufacturers' materials or export of manufacturers. In practically all of the great articles imported for manufacturing purposes the records of 1006 show a larger total imported than in any preceding year, while the aggregate value of manufacturers' materials imported, whether in the crude state or in a partially manufactured form for further use in manufacturing, was also greater than any preceding year. Likewise in exports of manufactures the figures of the year are larger than in any preceding year, fiscal or calendar.

The export figures of the year also indicate great activity on the part of the manufacturers, since in the large proportion of cases they show an increase in quantity as well as value of manufactures exported. The total value of manufactures exported in the eleven months of 1906 was, of manufactures for further use in manufacturing, 220 million dollars against 194 millions in the corresponding months of the preceding year, and of manufactures ready for consumption 438 millions against 391 millions in the corresponding period of 1905, thus indicating that the total value of manufactures of all kinds ex-

#### 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 the—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 lirect result of that mother's early counsel."

Return unto the rest, O my soul, for the Lord uth text pountfully with thee:

OUR MISSION—REGENERATION. REV. JAMES L. GAMBLE. PH. D. No II.

2. A part of our mission is to insist upon RE-GENERATION 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 Godto them who were born, not of blood (grace is not inherited,) nor the will of the flesh (we lo 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).

### 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 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 ment and greeting to Dr. Palmborg at Lieu-oo. 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

#### BOULDER, COLORADO.

a spiritual one.

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 have live societies, both Junior and Senior. Breo'clock at this time of the year. The city is thren, will you remember this little church in tucked away under the foot of the mountain your prayers? 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 the birthday offering died out?" brooks from the mountain snows. They remind you of the dikes of Holland or of the streets know, the plan has been in active operation durof Venice, except that these western waters are ing the year. One year ago in November at not asleep, but dashing on through the city to Roanoke, the Young People's Society adopted put up the price of farming lands below. They the plan, the offering to go to the fund for Dr. have evidently been successful, for they are now Palmborg's house. By the last of that year sold by hundreds of dollars per acre, while the (1905), some of the members thought a year city is sold by the thousands. It does not take would be a long time to wait, so they resolved years for property to double in value—only that every one whose birthday had passed before months. The railroads have not been able to the plan had been adopted should put in his offerhandle the sugar beets, though the factories are ing and the box be opened that year. Ten dollocated along the valley in sight one of the other. lars and sixty-six cents was the amount of the So of the coal fields—the roads cannot begin to collection. The result of the opening of the box handle the product. Not long ago two cars for this year I have not yet learned. loaded with coal started of their own accord for the market and after a lightning run of twenty- adopted by the Lost Creek Sabbath School, for five miles were successfully side-tracked and the same purposeditched before they had killed more than one horse. Things do move in this western country. The little tots have enjoyed putting the pennies If any one is coming here to grow up with this into the box, and those three score years and ten, country the sooner they come the better are the and one four score and ten but one have eagerly chances. There is no longer any question about slipped their offerings into the little treasury. At the wealth of this country. The question is "who least one young man outside of the denominais God"? If for any reason you come to this tion and in no wise connected with our school we can the benefit of his addresses while he is 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. afternoons, were devoted to our missionary work, They are not able to support a pastor, as most and talking over the details of the work of each of the families have either come here with failfield. They voted to send a letter of encourage- ing health, or are young people just starting in life, and in some cases both of those condi-There are many young people in this church, and tions 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

#### BIRTHDAY OFFERINGS.

In the last issue of the RECORDER Brother Jay. Crofoot, in his "Observations" asks "Why has

In West Virginia in two churches which I

At the close of the year 1905 the plan was

Great interest has been shown during the year. 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 equaled his own age, a thing which had never occured 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. Palmborg was read by Miss Maleta Davis. Glad and joyful hearts listened to the announcement that twenty-six dollars and fortyone 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. For The Month of December. 1906.

GEO. H. UTTER, Treasurer, In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Cash in treasury, December 1, 1906 ..... \$ 1 303 11

Church at Milton, Wis.				
General fund,	\$	85 79		~
Lieu-oo Mission				
house,		I 25		
Java labor,		25		
Evangelistic wor	k,	- I 00	.88	29
Alfred, N. Y., General	fund	16 49		
African labor,		15	16	64
Plainfield, N. J			15	. 84
Welton, Iowa			17	43
Dodge Center Minn				50
Chicago, Ill.,			<b>18</b>	00
Salemville, Pa.,	<b></b>		10	00
DeRuyter, N. Y.,			<b>.</b>	66
Berlin, N. Y.,				<b>.</b> 🚥
Andover, N. Y.,			6	00
Hartsville, N. Y.,			9	80
ifickemell and Blyston			2. 到時間	
China Mission'			y IV	
	<b>用于1000年的基础的</b>	SALE OF THE PROPERTY OF	er and the second	THE PROPERTY AND

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Dodge Center, Minn.,	•••••••	
Pichhuer N V		
Richburg, N. Y	with the	
Walworth, W48.	•••••	
Independence, N. Y.,		
Shiloh, N. J.,		Š
Little Genesee, N. Y.,		
Second Verona, N. Y.,		
		ŕ
Milton Junction, Wis.,		
General fund, \$	50 85	•
Bakker salary,	28 nn	
New York City,	••••••	
Woman's Executive Board,		
General fund, \$	22 50	
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Boys' school,		
Shanghai,	30 00	
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Medical work,		
Shanghai,	IO II	
Java work,	25 00	
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Miss Burdick's salary	. 7 00	
Dr. Palmborg's salary,	2 00	:
C. B. Clark, Alfred, N. Y.,		
시험에 그렇게 휴가 되기 되기 중시하면 되게 되었다. 그 것 같아 되었다고 그렇게 하셨다.		
Collected on field		
by G. H. F. Randolph,		
er en la Francia de la recentación de la final de la compaña de final de la compaña de la compaña de la compaña		
Francis Davis, Campo, Cal.—		
China mission,		
Miss Crandall's Class, Dodge Cer		
bath School-Boys' School,		
Mrs. E. R. Maxson, Syracuse,		
"我是一个女孩,"他说:"一个前人,只见我们说道:"一局不不知,一个什么		•.
Foreign Missions	a garaga Satur	
Collected by E. B. Saunders-		
Andrew Green,	\$ 5 00	
Margaret Williams,	5 00	
Emily P. Newton, Fayetteville, N	[. C.—`	
우리님님(L.) 그리고 아이는 하는 아이는 그는 네트로 아이를 하는 것이다.		
China,		
Sabbath School,		
West Hallock, Ill.,		
Dodge Center, Minn.,	•••••	
Seventh-day Baptist Mission,		
	the first of the second second second	
Syracusa N V		
Syracuse, N. Y		
Syracuse, N. Y	 Wis,,—	
Lottie Baldwin, Milton Junction,	W1S,,—	
Lottie Baldwin, Milton Junction, Holland. labor,	W1s,,	
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Lottie Baldwin, Milton Junction, Holland, labor, Contributed for reduction of deb Church at, Milton, Wis.,	Wis,,— t: \} \$ 167 00	
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Lottie Baldwin, Milton Junction, Holland, labor, Contributed for reduction of debendent church at, Milton, Wis., Alfred, N. Y., Adams Center, N. Y., Westerly, R. I. (First) Dodge Center, Minn.,	Wis,,—  1:  \$ 167 00  5 00  100 00  19 25  10 00	
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thing more than general opinions concerning the influences by which men are brought into the ministry, I. venture to ask the following questions:

- I. 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? 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 min-
- 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.

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" 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, 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 labors for support. I continued to work as a teacher. Three rears 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 Scripures 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 pegan more practical ministering to the weak, discouraged and fallen ones, together with such opporunities as came in connection with thy 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 1807. 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 Ouartette 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 word 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

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

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 seminary 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 bov. 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

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. was licensed to preach about three years before 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: ETHEL A. HAVEN, Leonardsville, N. Y.

THE ANTIDOTE TO WEARINESS. A New Year's Word for Christian Workers. REV. J. H. JOWETT, M. A.

"And let us not be weary in well doing; for. in due season we shall reap, if we faint not." Gal. vi. 9.

company of men and women, to one of the primitive fellowships which formed a part of the early apostolic Church. And what was the condition of the readers to whom it was given? They were contending against stupendous obstacles; they were rowing against a voluminous stream! That in itself is always an arduous toil; it is never an easy task to resist a popular drift, to oppose the main current, to antagonize the spirit of the age, to confront the solid and stolid majority. But in the case of these Galatians the arduousness of the toil was intensified. You may make your way against the stream if only the atmosphere is cordial and tonic; your muscles will remain tense if there is ozone in the air; but if there be added to the resistance of a vigorous current a sultry atmosphere which breeds lassitude and languor, the enemies of progress are multiplied. Now it was just this way with the Galatian Church. An enervating air was stealing over the church, a kind of lotus atmosphere, and the muscular faculties of the members were in danger of losing their strenuousness. And to aggravate the difficulties, the boat had to be driven through the coarse and fattening weeds of a growing fleshliness; and still further to add to the obstacles, and to crown the burdensomeness of the toil, many of those in the boat refused to take a hand at the oars, and insisted on being the passengers rather than crew! It is little wonder that the progress was slow and tedious, and there is little wonder that many of the honest and strenuous toilers were often discouraged at the oars, and were not infrequently inclined to lay their burden down, and to drift idly with the stream. And it was to these faint and discouraged stalwarts that the apostle wrote these heartening words of this great epistle.

And so to express the conditions again, using this time the figure of my text. Here was 1 little company of Christian men and women working a little patch of tough, rough and most unpromising ground. The atmosphere is close and stifling. The soil is heavy and unclean. It is interpenetrated with roots of hoary customs, with stiff, fibrous and almost invincible traditions. And some of the little company of toilers are becoming selfish and exclusive; they are to till is scraggy and poor. We can make no fencing off their own lives, and aer devoting greater mistake than to become rough and rude themselves solely to the culture of their own little souls. They are beginning to "look every It is always a mistake for a speaker to shout beman on his own things," and not upon "the cause his audience is noisy. No, our doing must things of others." And all this makes it terribly be "beautiful," always and everywhere "beautihard for the earnest and zealous workers, who ful," and there comes in the strain! If the field are seeking in the whole wide field to turn the is hard, let the work be beautiful! That is somedesert into a garden, and to make the wilderness rejoice and blossom as a rose. They make such man, as he looked across his fields. He gazed little progress, if indeed they make any progress at all; and often have they stopped in the furrow with tired and aching limbs, and with depressed

tired cry to the bending heavens, "Lord, how text? You have got by no means an easy piece long! how long!" It was, I say, to men and of land down there in your mission, or in the women like these, contending valiantly against night-school; but let your work be beautiful; let overwhelming odds, that the apostle sends this your farm be well-kept; let every furrow be as heartening and triumphant word, "Let us not be straight as though you were in competition with weary in well doing: for in due season we shall reap, if we faint not."

MICESAUS AND LANGER OF THE RESERVE O

my text? "We shall reap!" Would it not come with great and strengthening consolation to these wearied toilers who were seeking to rejuvenate and beautify the race? "We shall reap!" The This heartening counsel is given to a little apostle finds his figure of speech, not in the market, but in the field. He goes to the realm of agriculture. Our Christian work does not find its analogies in buying and selling, in swift and deft transactions, but in the leisurely and mysterious processes of the field. "We shall reap." But I gain infinite hope when I am taken to the domain of agriculture, and am bidden to contemplate the mysterious processes which precede the shaping and coloring of the golden ears of corn. We are not magicians, commanding budding branches out of sapless rods: we are farmers, and we have got to await the leisurely issue. "We shall reap, if we faint not!"

> often be working in the dark. How much of the processes of agriculture are hidden behind the veil! Anybody can see a cornfield, but who can tell just when the seed is germinating? Nav. who can get still further back, and, before the seed gives even signs of germination, can tell when the seed receives its first thrill of awakening and resurrecting life? How much goes on in the dark! Anybody can count converts: that is like measuring the dimensions of a field of corn. But who can register spiritual germinations? Who can tabulate the first faint pulse which shows that the soul is awakening?

Meanwhile, what are we to do while the harvest tarries? Here we are, on our patch of rough, hard, ungracious soil, soil that is threaded with adverse biases and steely prejudices and unfriendly customs—and what shall we do while the harvest tarries? "Let us not be weary in well doing!" Yes, and the words have this literal and very searching meaning.—"Let us not be weary in beautiful doing!" Because the soil is reluctant and ungracious do not let your ministry be premature and rude! Let your "doing" be "beautiful" even when you are dealing with unlovely people! Ah, that is hard and difficult work! It is easy to set beautiful things before beautiful people, but to set beautiful things before unlovely people, and to go on doing it when the beauty seems thrown away, is a demand that is apt to strain and tire the spirit. But it is altogether right and altogether prudent. There is nothing more unwise than to let your culture become slovenly because the bit of land you have man felt the beating wind and rain to be altojust because our audience is rough and rude. thing like what I heard one man say to another upon the most evident signs of labor and neatness and finish, and this is what he said, "It's by no means easy land, but that's a bit of beautiful. The bitter, cruel wind that heat across the neath

and weary hearts! And often have they sent a work!" Is not that a fitting compliment upon my every farmer in the country-side; and so far as you are concerned let there be no signs of care-Now, first of all, is it not a very helpful and lessness or slovenliness in any corner of your inspiring figure which the apostle employs in field. "Let us not be weary in beautiful doing, for in due season we shall reap, if we faint not". We must not merely go to our work as knights, we must go as Sir Galahad, and our knightly ministry must be beautiful.

And yet, there are perils of weariness in the work, and every day and everywhere men and women are becoming weary, and are retiring from the field. Why do we grow weary in "beautiful" doing? I think there are many people who have become wearied in Christian labor, and the entire explanation is to be found in sheer bodily fatigue. And what is the remedy? Physical rest: I think such a one should severely examine his days, with the purposee of making retrenchment and of economizing his wasted strength, but I do not think the economy should in all cases reveal itself in the resignation of civic services or of offices in the Christian Church. For instance, if a man And now if our work is like farming, we shall is out at two or three or four dinners a week, or at a continual round of dances and parties, and he finds himself limp and physically unfit for the Lord's service in the great field of the world, I should begin the retrenchment with the dinners and the dances, and by the economy find reserves for the impoverished labors of the kingdom. I am profoundly convinced that there are many men and women who are spiritually depressed and weary, and who have no keen and appetizing relish for Christian work, who would find that much of their depression and distaste would be banished if only they got to bed a little earlier, and spent a few more solidy restful evenings at their own fireside. When the prophet Elijah was in the bondage of weariness and depression, imprisoned by a melancholy which had driven all the welcome flavor out of his life, and the angel of the Lord came unto him, have you noticed that the first ministry to his melancholy and depression was a physical one? "An angel touched him, and said unto him, Arise and eat!" And I am equally sure that the first step to the removal of many a one's spiritual indifference is the more rigid observance of physical rest.

There are other workers upon the field who are growing weary because of the relaxing chill of a constant ingratitude. They work and work, and they witness no signs of gratitude or appreciation. You remember how in the superb and appalling play of King Lear, when the driving tempest smote the desolate and forlorn old man as it swept across the open heath, how the old gether less pitiless than the invisible storm which shook his very soul:—

"Blow, blow, thou bitter wind,

Thou art not so unkind as man's ingratitude." And that is the wind that blows upon every devoted worker of the Lord and sometimes leaves him limp and weary. How shall we reason with ourselves? Let us begin our thinking here. "A servant is not greater than his lord, neither he that is sent greater than he that sent him. . . . . It is enough for the disciple that he be as his master, and the servant as his lord!"

on Lear was forever beating upon our Lord, and yet He finished His work. "I have finished the work which thou gavest me to do." Let us rest assured that the bitter winds of ingrati-

tude will always blow across the furrows of the field, but we need not feel them as many of us

feel them now.

TANDAY MILETA

Or, lastly, we become weary because of unreasonable expectations in our work. We too frequently assume that we are magicians, and we forget that we are farmers. We assume we have got a wand, when the Lord has only given us a spade. We expect the harvest to come almost as soon as we have reached the field, and the harsh face of the desert stares at us day after day in inglorious sterility. And the delay burdens us, and we retire weary from our fie'd. Now we may be perfectly assured that every bit of honest work in the field of the kingdon will inevitably be attended by fertility. There is no such thing as waste labor in the service of our Lord. We must not become the victims of mere appearances and judge the value of our work by results which can be measured in the scales of human reckoning. Let us rather go out to our work in the New Year possessed by the perfect confidence that the Lord of the harvest will look after the implanted seed. If we have been faithful in our share of the service we may absolutely trust Him to bring it to maturity. Let us "pray without ceasing," let us wait continually in the Saviour's presence. "For they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."-Record of Christian Work.

#### A TRIBUTE.

We were greatly surprised and pained to learn the sad news of the sudden death of Rev. Perie R. Burdick who was called to rest from her earthly labors November 29, 1906. Mrs. Burdick was prime mover in the organization of the Ladies' Benevolent Society of First Verona, in June 1886, the year after she was graduated from Alfred University and ordained to the gospel ministry. Her earnest zeal and untiring efforts in the promotion of the interests of the society were a source of inspiration and strength to others. We appreciate her noble purpose, unselfish aims, heroic character and courage through shadow as well as sunshine. But who shall measure the good that will come from the wave of influence set in motion by her, until it. extends and widens to the Eternal shore. But the Master called her thus early to lay down her active life work here, and enter the changeless sunlight of His Presence.

"There shall be no night there." "And now she rests; her suffering and her sweetness No more shall seem at strife; And death has moulded into calm completeness

The statue of her life.

"And round her grave are quietude and beauty, And the sweet heaven above— The fitting symbols of a life of duty Transfigured into love." In behalf of the Ladies' Benevolent Society. Mrs. O. J. Davis Miss Susie B. Stark MISS CORA J. WILLIAMS

> I do but trust my Guide, And know the journey will not be in vain, And at the end, the recompense for pain He will provide

Elle Wheeler Wilcom

(Continued from page 21.) ment, repentance, the divine truth, and the indwelling of the Holy Spirit. When such preachfing has borne its legitimate fruit we shall have churches full of living members whose sun will not set late on sixth day and set early on seventh

THE SABBATH RECORDER

If we desire giant Sabbatarian Christians, let us see that every one coming into our churches has such a personal erperience of God's great salvation that he can say from a full heart:—

"Oh, the rapturous height

Of that holy delight

Which I felt in the life giving blood; Of my Savior possessed I was perfectly blessed, As if filled with the fulness of God."

The writer longs to see this old-time religious experience revived.

#### THE AMEN CORNER.

3. A third part of our mission is to revive a religious experience and life which have deep emotion in them. We have been so afraid of excitement that we are almost always sure to say in our accounts of revival meetings:-"The entire absence of excitement was a marked feature." That is equivalent to saying it was a lifeless affair. We want others to be assured that we are not "religious fanatics."

We go to a lecture, or an entertainment, or a political meeting, or a football game—anything in which people are interested, and there are applause and cheering, and every manifestation of the joy and delight which men and women feel in their hearts; but when we talk of salvation and of the things that touch, or ought to touch, the deep springs of the human heart—why, we must be very prim and precise and decorous! - And if any brother should happen in such a dry meeting to get happy in God and forget himself so far as to say "Amen," or "Hallelujah," out loud,—he would be likely to get many a look expressing as loud as words:—"You ought to be ashamed of yourself for disturbing our beautiful

Doubtless many a minister is a failure because the "Amen Corner" has been abolished from h's church. Where and why has it gone out? It has disappeared along with that deep, fervent, religious experience referred to in the two articles preceding this.

The writer's grandfather was a 'Scotch-Irish Presbyterian of the strictest sort, opposed to all manifestation of religious emotion. His oldest daughter (at the age of fifteen) was converted in a Methodist meeting and had a deep and jovful experience. Her father, though displeased, determined in his own mind that he would not oppose her, but watch her for a while to see the out working of her religion. A few weeks observation convinced him that she had something which he had never known. He then resolutely set himself to seek a deeper experience of Bible shed abroad in our hearts?

sermon was like raising the frame of a building—every now and then it needed a "pin" to hold it in place; and many a hearty "amen" or "praise the Lord" from her lips helped the young preacher greatly in his efforts, for he knew there was one soul at least getting spiritual food from his "feeble effort."

The capstone of the temple was laid with shouting that was heard a long way off; and the writer must express his firm belief that when any soul comes to know what true repentance means, and has experienced in his own heart the assurance of divine forgiveness, and the consciousness of the indwelling Spirit in his heart, he will feel a "joy that is unspeakable and full of glory," nor will he have any disposition to restrain that joy.

Some will manifest their deep joy by tears, some by laughter, others by amens and hallelu jahs-each one in his own way, but all in some way: for a religious experience that is worth anything at all is one that awakens the deepest emotions of which the soul is capable.

#### FORBEAR TO SPEAK HASTILY.

From the beginning of the day to nightfall we need to say, not to our neighbor, but to ourselves, forbear, and again forbear. Seldom do we regret silence, often must we lament speech. Our hasty words, impetuously spoken, linger in wounded memory, and leave scars. One questions if affection is again the same after an unjust or brutal attack has flawed its perfect arc. In the home realm, where relatives meet in unrestraint of daily intercourse and the social guard is down, there is always occasion for the exercise of forbearance. Wait a little, repress the impulse to censure, drive back the spirit that is bitter and bristling, and wear the look and speak the language of amiability. Recall the assertion of a certain old book, that better is he that ruleth his spirit than he that taketh a ciy. If the small son or daughter has transgressed, forbear reproof until assured that the error was intentional, that the accident was due, not to innocent misunderstanding, but to wilful mischief. If the friend fail to do what in given circumstances is expected of her, forbea the unkind reflection and give her the benefit of charity. Most wrongs right themselves and most frictions are smoothed if only forbearance directs the domestic engineering.—Harper's Bazar.

#### HE GOT THE JOB.

"I was much amused the other day," said a hardware dealer, "at a small boy who came around for a job. One of the clerks had dropped a lot of sharp-pointed tacks into a drawer of brass screws, and had given up the idea of taking them out. When the youngster turned up we thought we would try him by letting him sort the two articles. He went at it the same way the clerk religion. He sought in earnest, and about the had begun, picking out the tacks with his fingers, third night God revealed himself to his inmost and getting the point of about every third tack soul; and, forgetting all about his lifelong scruples in the ball of his thumb. He had enough in about as to expressing religious emotions, every one in a minute, and he straightened up. We all began to the house soon knew by his joyful shouts of smile, expecting him to give up the job. Instead praise to God that he had entered upon an entire- of that he went over to the show case and picked ly new religious experience. The rest of his out a horseshoe magnet. Then he came back to life was lived in that exalted state of happy com- the box. In thirty seconds he had the tacks out munion with God. Is not the absence of the and the screws were still in the compartment. He emotional in our religious life due to the lack . knew that the magnet would attract iron and not of a real deep experience of the love of God the brass, and in a jiffy he had accomplished what we had been trying to do all the morning. We A saintly mother in Israel on one of the writer's didn't need a boy, but this little fellow's smartministerial charges used to say that preaching a ness appealed to us, and we engaged him at once.".

#### "OUIT YOU LIKE MEN." REV. A. L. DAVIS.

How rapidly the years pass by! 1906 has gone and 1907 is here. The thought that 1906 is no more brings a pang of sadness. But why sad? Change, decay and death are written in everything about us. The thought makes us shudder. Why? Death is but a physical change, a change 'over which we have no control. True, dying, this process of change, is solemn; but living is awful, tremendous with possibilities and consequences. And it is not dying, but living that ought to concern us most.

Yes, the old year is gone. Whether it was wasted or used,—it is gone. 1907 is here for us to use. It brings its problems, its trials and its responsibilities. These are yours. They are mine. We alike must meet them. As we face these, may not Paul's words to the Corinthians be of help to us: "Quit you like men, be strong!"

The need of the world is men-not homines, but viri-men in the true sense of the word; not merely men, but "heroes." The world needs men; not men of low and sensual ideals, with crime and dissipation written in every furrow of the brow; not men who place the dollar above prin--ciple, or self above others; not men who are weaklings, tossed to and fro by the multitude. The world has too many of these now. But the world does need men-Men; men of pure and lofty ideals; men with clean hands and lives; men who are staunch and true, who place principle above wordly gain; men who have convictions and dare live them out.

But before we can conduct ourselves like men, we must be men. We may be able to deceive people, even our intimate friends, for a while, but we usually act out ourselves. As a rule we can not long conceal our true selves. Says the Word, "Be sure your sin will find you out." To act the part of a man, then, one must first be a man. He must have the requisites of true manhood. The crown and glory of true manhood is character. It dignifies every station in life, exalts every position in society, and commands the confidence and respect of mankind. The needs of our civilization are many and various. Men differ widely as to what is our greatest need. I believe that our greatest needs are private virtue and individual integrity. The great men today are not, necessarily, the rich men, the great orators, or the scheming politicians. The truly great man is he who has depth and nobility of character.

Endeavorers, we need to emphasize the nobility of Christian living more and wordly gain less. Some people live as if the great object of life was the accumulation of wordly goods. We need to brand such ideals as false, and show by our lives that Christian character is the grandest possession of man. Others live as if the chief purpose of life was to prepare for death—to obtain a passage over the river of death. This may be good, but it is not the best. We want to so live that we can make the most out of life now. When this is done we need have no fears about the hereafter. God hath given us bodies, temples for the Holy Spirit. He hath given us intellects, capable of indefinite expansion. He hath made us creatures of influence. Let us use these for Hi der.

THE SABBATH RECORDER.

card table or the ball-room. Whether these temptations come to you through the "charity ball" or as an element of "modern college life," you can afford, even in this day of "modernism," to be thought a "little peculiar." Do not be deceived by high-sounding names, or influenced from the well-beaten path of righteousness and social purity, even by those who are supposed to be your superiors. It often takes more courage to espouse an unpopular cause than to charge a battle. "Quit you like men, be strong." Make this your motto for 1907. "Mankind loves and. admires the man who dares look the devil in the face and tell him he is a devil."

VERONA, N. Y., Jan 2, 1907.

#### THE READING AND STUDY COURSE IN BIBLE HISTORY.

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

#### NINETY-SECOND WEEK'S READING.

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

- I. What lessons in prayer may we learn from David? 2. How may faith be sustained?
- 3. What does David give as the privileges of the Psalms (continued.)

First-day. The church's confidence in God; David's manksgiving for victory. 20: 1-21: 13. Second-day. David in distress; he praiseth God

Third-day. David confideth in God's grace; he showeth the greatness of God and asketh men to receive him; David prayeth for salvation and help. 23: 1-25: 22. Fourth-day. David's confidence in God; his faith in

God's protection. 26: 1-27: 14 Fifth-day. David prayeth against his enemies; he urgeth all to give glory to God. 28: 1-29. 11.

Sixth-day. David craveth God's help; he prayeth in calamity. 30: 1-31: 24.

Sabbath. David showeth God's blessings; he rejoiceth in God; he urgeth all to fear God; he showeth the privileges of the righteous. 32: 1-34: 22.

#### AFTER-GLOWS FROM WEST VIRGINIA. No. 2.

#### WALTER L. GREENE.

It is said that of the making of books there is no end, and one is quite ready to believe it when he starts out to write one. The readers of the RECORDER have probably noticed, if they have erection. read the paper as closely as I know most of you

Had I space and time I might mention a score do, that the Field Secretary has been granted or more of traits of a perfect character. One a leave of absence from the field "to write a must suffice: Courage. To act the part of a man book"—a vacation, you know. In other words, requires courage. Courage is not the absence of "The Outline of a Pastor's Training Course" fear, but the mastery of fear. It takes courage that was presented and approved by the Ministo obey the dictates of conscience in the face of ters' Convocation last summer, and turned opposition, to do what is right, though one's as- over to the Sabbath School Board for developsociates may scoff and ridicule. It takes courage, ment, has again appeared on the scenes and is genuine courage, for Seventh-day Baptists to likely to be in permanent form before long. keep the Sabbath in face of opposition, sur- "What is it going to be," you say? How would rounded by those who have more regard for the this suit you? "A manual for Bible Study laws of man than the law of God. It takes courage Intended for use in Pastors' Training Classes to endure honest poverty, to work in hard and Young People's Societies, and as a guide obscure places, while others enjoy ease, noto- to Private Study;" one part given to "the Bible riety, and grow rich by dishonest or questionable and Bible History," another "Bible Characters," another to "Teachings of Jesus," another to Yes, Endeavorers, Juniors, it takes courage to "Fundamental Christian Doctrines," and still say "No" when others say "Yes." You will be another to the "Church and Denomination," and tempted to take the social glass. Have the each study developed under four headings, "Maecourage to say "No." You will be tempted to terial for Study," "Lesson for Class," "Teaching join in questionable amusements, to share the Hints," and "Supplemental Topics for Study." "Big subjects," do you say? Yes, but big subjects treated in a simple way is our motto.

Mrs. Greene at this looks over my shoulder and significantly points to my subject. I am reminded of the theological student who, when asked to define a text, said, "Something from which to depart and to which you never return." The reader will kindly pardon this digression from the subject, remembering that Study XXIV. of the Manual for Bible Study has just been laid aside for this chat with the friends of the RECORDER.

Even the casual observer in West Virginia is impressed with the wealth of natural resources of "the Mountain State." From the time one strikes the state and scents the coal gas, as he shoots through the tunnels east of Parkersburg on the line of the B. and O., he sees and smells much of coal and gas.

My first view of Salem was in the early morning hours, as the train swept through the valley without a stop. About all I saw was a streak of open gas lights and a glowing gas plant. Afterward, when I learned that gas was worth seven or eight cents per thousand feet, I could understand why light was so abundant. Gas is not only used to make things light, but also to make things black. Here and there one may see thick, black clouds of smoke rolling high above even a West Virginia hill. To your anxious inquiry as to whether some town is on fire, the reply is made that it is only a carbon factory, where gas is converted into carbon and shipped away in carload lots. It is not impossible that the printer's ink which is used in printing this article got its blackness from a West Virginia gas well. The rolling smoke may come, however, from the numerous coke ovens that use the coal from the thick veins in these hills. Surface veins, coal six to eight feet in thickness, sell, I was told, for one hundred to one hundred and fifty dollars per acre, and the "Pittsburg Vein," five or six hnudred feet below the surface, for fifteen to twenty-five dollars

Some of our people are sharing in these abundant natural resources. Many have disposed of the "Pittsburg Vein," some have good surface veins and others are sharers in the oil and gas. Lost Creek, I understand, has the distinction of having the second best gas well in the state; near there is a carbon factory, and twentyfour coke ovens are also in the process of

ALTED, N. Y. JAN-S, 1007

## Children's Page

TOYLAND. And how do you get to Toyland? To all little people in joyland; Tust follow your nose, And go on tiptoes, It's only a minute to Toyland

And ho! but it's gay in Toyland, This bright, merry girl-and-boy land, And wooley dogs white That never will bite, You'll meet on the highways in Toyland.

Society's fine in Toyland, The dollies all think it a joyland, And folks in the ark Stay out after dark, And tin soldiers regulate Toyland.

. There's fun all the year in Toyland, To sorrow 'twas ever a coy land; And steamers are run, And steam cars for fun; They're wound up with keys in Toyland.

Bold jumping jacks thrive in Toyland; Fine castles adorn this joyland; And bright are the dreams And sunny the beams That gladden the faces in Toyland

How long do you live in Toyland? This bright, merry girl-and-boy land? A few days at best, We stay as a guest, Then good-by, forever, to Toyland. -Eugene Field.

#### ROOK JUSTICE. A. E. BONSER.

"Caw, caw, caw!" What a chattering there was, to be sure, up in the topmost boughs of the tall elm tree! "Caw, caw, caw! Times are bad and worms are scarce" said an old bird. "What is to be done?"

"It really is a very serious state of things, replied Mr. White-face Rook. "The snow covers everything, the ponds are frozen over, and what is an honest hard-working rook to do, I should like to know?"

"Starvation stares us in the beak!" cawed Uncle Frederick.

"Oh, uncle, it is hardly as bad as that!" said a more hopeful nephew.

"Here is our Benjamin," cried Mrs. Whiteface Rook, plaintively, "counting up his ribs, 'There's ever so many of them, mother,' he said; Oh, he has fallen away sadly! 'Mother,' he said to me, 'I really must have something of a wormy nature to keep me going!' and I said, 'My dariing, what can mother do? It is no use for you to sit and count your ribs; fly about, and just see what you can pick up.' So he has taken my advice and gone, but, poor dear, he could hardly fly, being so weak in the wing tendons!"

"I am sorry for him, ma'am," said the old rook respectfully, "and I'm sorry for you and myself and the whole colony. If we could but moisten our throats with a billful of water what a joy it would be! But there, as you very sensibly observed ma'am, it is no use to sit and grumble; the worse things are, the greater is the necessity for exerting ourselves!"

said, "if there isn't our Benjamin coming back

me a moment to get my breath!" ...

THE SABBATH RECORDER.

The birds waited in anxious expectation.

"News indeed!" cawed the young bird; "you must know, rooks all, that as I hovered by the mill on the lookout for anything eatable, the son, William Wallace Bruce Miller. 'My child,' is fivepence to pay for it, and mind you don't papa."—Exchange. lose the coppers!'

"Rooks all, if you don't know William Wallace Bruce, I do! He is a horrid boy who robs nests, and what I say is this; as he robs us, let us rob him, and now is our opportunity!"

"Caw, caw!" cried the rooks, "that is only justice; come along, friends, we'll be even with Master Miller!"

"Hurrah!" cawed Mr. White-face Rook; "lead the way, my child!"

Off they flew, those six determined rooks, and kept a sharp look out.

"I see him over yonder!" said Benjamin; "he has a feather—a rook's too—in his cap! And look, in his arms he carries a loaf half as big as himself!"

By this time Master Miller had got about halffield. The loaf was really a most awkward shape, and the further he went the more tired he grew and the more his arms ached

Whiz! Whirr! Bless me, what in the world can that be? He gave a frightened glance upward at Mr. and Mrs. White-face Rook hovering close to his head, and the sight of four other rooks coming to join them increased his dismay. "Help! help!" shouted William Wallace Bruce, and began to cry.

drop that big loaf instantly, "we'll peck you, Master William Wallace Bruce Miller."

The boy did not understand rook language, of course, but the bird's intentions were very evident, and promptly dropping the loaf, he ran off as fast as a stout pair of legs could carry.

I don't know what his mother said to him, but I do know that William Wallace Bruce Miller was cured of robbing rests.—Little Folks.

#### MAGIC PENNY.

Harold had a splinter in his thumb. He was only three and a half, and the sight of a sharp needle which his father brought to dig out the splinter terrified the little fellow.

Coaxing was useless. Mother's promise that it would not hurt did not stop the tears. At last mother said cheerfully: "If you are a brave, good boy and let papa take it out he will give you a

As if by magic the tears were dried. With the valor of a soldier he held out his thumb and the sliver was out in a jiffy. When Harold got his reward he first squeezed it hard in his little fat hand, then looked at at lovingly, wrapped it in paper, put it in his treasure box, took it out again to see if it was really there, and finally decided to go to the candy store and spend it.

Sister Alice took him. He was embarrassed Just then there was a caw of surprise from by the variety of things he could buy with his Mrs. White-face Rook. "Well, I never!" she penny. Two barber-pole sticks, four round drops, a chocolate mouse or a lemon candy pipe. What already, and I'm pretty sure the dear child has the chose was one barber pole and two round drops. These he generously divided with his

"Father, and rooks all," said Benjamin, as sister, and went home feeling very happy. When he alighted on the nearest branch, "just give he kissed his mother good night the startling thought came to him that he had not given her any of his candy.

"You forgot both papa and me, Harold, dear. What are you going to do about it?"

Harold looked very sober for a minute, then door opened and out came Mrs. Miller and her his face brightened up as he said, "I know. I'll get a splinter in my other thumb and let papa said his mother, 'I want you to go for me to Mr. take it out. Then he will give another penny, Bangs the baker, and fetch a quartern loaf. Here and all the candy I buy will be for you and

#### EŠKIMO CANDY.

Did you ever taste a bit of tallow, children? If you have, I am sure you did not consider it a great delicacy, yet reindeer tallow is the Eskimo children's candy, and I suppose they are quite satisfied. This "candy" is put up in bright red packages made out of the feet of a waterfowl. The women cut off the red feet of this bird, which is called the dovekie, draw out the bones, blow up the skins, so as to make pouches, which they fill with the reindeer tallow for their little folk.

None of the food that the Eskimos eat seems very inviting to us; but they are extremely fond of it, and are very apt to overeat. It is said by explorers who have gone into Greenland that way home, and was now in the middle of a big it is no uncommon sight to see an Eskimo man who has eaten an enormous meal of raw, frozen flesh, eating blubber until he can scarcely move. -Selected.

#### THE GOOD SHEPHERD.

What a beautiful, comforting gospel that is in which the Lord Christ depicts himself as the Good Shepherd; showing what a heart he has towards us poor sinners, and how we can do nothing to save ourselves. The sheep cannot "Caw, caw!" said the birds, "if you don't defend or provide for itself, nor keep itself from going astray if the shepherd did not continually guide it; and when it has gone astray and is lost, it cannot find its way back again nor come to its shepherd; but the shepherd himself must go after it, and seek it until he finds it; otherwise it would wander and be lost forever. And when he has found it he must lay it on his shoulder and carry it, lest it should again be frightened away from himself, and stray, or be devoured by the wolf. So, also, it is with us. We can neither help nor counsel ourselves, nor come to rest and peace of conscience, nor escape the devil, death, and hell, if Christ himself, by his word, did not fetch us and call us to himself. And even when we have come to him, and are in the faith, we cannot keep ourselves in it unless he lifts and carries us by his word and power, since the devil is everywhere, and at all times on the watch to do us harm. But Christ is a thousand times more willing and earnest to do all for his sheep than the best shepherd.—Luther.

> A WISH FOR EVERY DAY. MONDAY, I wish for eager feet, On errands of love to go; Tuesday, I wish for a gentle voice. With tone both soft and low Wednesday, I wish for willing hands, Love's duties all to do; Thursday, I wish for open ears, Wise words to listen to; Friday, I wish for smiling face, A brightener of home to be; Saturday, I look for quickened eyes God's beauty all to see; Sunday, I wish for a tranquil heart, That may to others joy impart.

ALLENTOWN, N. Y. Today ended one quarter's work of our Union Sabbath School at Petrolia. I say Union for both Seventh-day Baptists and Seventh-day Adventists are interested therein. We have met each week. Our average weekly attendance has been about 27, nearly twice as good as we anticipated when organizing. We meet at 2 p. m., a sermon being read by some one, after which we have the Sabbath School proper.

Dec. 22 Rev. H. L. Cottrell preached a very acceptable sermon to us. We were much pleased to have him with us, he also helped on Christmas night, by his singing, at the Christmas exercises; we uniting in this with the Sunday School. We enter the New Year with the hope of accomplishing some good by this work and of receiving vity in Hammond. Our town in full of people much good for ourselves. Everyone is thoroughly in earnest about the matter. We use the Helping Hand as helps for the two senior classes, using for the two classes composed of children the helps furnished by the Adventists. Officers for the ensuing year are the same as for the past quarter, as follows: Superintendent, Dr. H. L. Hulett; Assistant Superintendent, Mrs. Frank Trim: Secretary and Treasurer, Mrs. Kate Green; Organist, Mrs. H. L. Hulett; Chorister, Mrs. Eugene Witter.

HAMMOND, Louisiana—Two Home News reports are at hand from Hammond, which are supplemental, and excellent, so both are given. Better an abundance than too little, and most of our churches report far too meagerly. Give us more Home News.

Weatherwise, the festivities of the holidays seemed quite out of place in the extreme south with the mercury at sixty-five and seventy for a whole week, and at Hammond in particular, where Fourth of July pyrotechnics are considered applicable to every public demonstration, particularly at Christmas time. This last is common everywhere in the south, which strikes a northern-bred citizen as a travesty on the most sacred event of history; but as with most other unusual things, he gets used to it. However, one often wonders what the connection may be between cannon firecrackers and the birth of our Savior,—the most boisterous demonstration, even to distraction, day and night, to the quiet joy of the shepherds who invaded the sacred precincts of the lowly birthplace of the Christ.

The usual social event of the Seventh-day aduring the year. Baptist people on Christmas was emphasized by an excellent dinner and a program, later, which was greatly enjoyed; the music also was excellent. All in all, it was a good day. It set aglow anew the good fellowship that has always been apparent here. During the week of prayer, union meetings were held in the Seventh-day Baptist Church. As a winter resort Hammond is attracting friends from Milton, Albion, Milton Junction and Walworth, Wis. Aside from these the town is full of winter residents from the North and East. The place is taking on features that enhance its attractiveness to such as desire up-to-date conveniences. Water and electric light systems have been added to other conveniences, also a new and commodious hotel of large dimensions, several brick and concrete places of business, a new sanitarium and an opera house. An artesian well, with a depth of

two thousand one hundred feet, is discharging 'a four-inch stream of purest water, which is utilized largely in Havana, Cuba and in American cities, "for a consideration," under the name of "Silver Spring" water, for table use. As an indication of the growth of our little town, the public school now numbers nearly five hundred pupils. There are eleven churches, including one recently organized by the Second Adventists. who worshipped in their new building for the first time last Sabbath. The unusual winter temperature now prevailing is causing the fields of strawberries to blossom in advance of the usual time. A few ripe berries have been seen on the

THE SABBATH RECORDER

JANUARY 7, 1907.

This is the season for renewed life and acti-

from the North and East and West. Our hotels and boarding houses are full; vacant rooms in private dwellings are in great demand whenever they are offered for rent. The congregation of our Seventh-day Baptist church is greatly enlarged, so that the pastor has the pleasure of preaching to a full house each Sabbath. Among the Seventh-day Baptist visitors many are from Wisconsin; Milton has a full representation. These good people add much to our church and society: we welcome them when the season of their visit arrives and we feel lonely when they return to their northern homes. While Hammond is not "on a boom," we have a steady growth of population and business. Hundreds of buildings, dwellings and business houses have been erected in the last two years; I might say in the last twelve months. Thanksgiving service was held in our church November 29, 1906. The pastors and congregations of the seven churches were united in that service. This week we are observing the week of prayer, also at our church, in a union service. Christmas was also a memorable day with Seventh-day Baptists. Our people all united in a Christmas dinner which was served at the church. After dinner, we had splendid exercises by the children of the Sabbath School; an excellent program was carried out by those who had been trained and drilled by the primary teacher, Mrs. Ashurst, assisted by Mrs. Myrle Saunders. Yesterday, January 5, was our communion and consecration service. We had the fullest house and the most spiritual service we have enjoyed for a long time. We trust that the beautiful spirit which sanctified this service may abide with us

Responding to the call for assistance in lifting the debt of the Missionary Society our church raised \$57.25. At our annual business meeting, held on the evening of January 5, the Treasurer reported that only \$22.10 was necessary to place the church entirely out of debt. So we can enter a new year free from financial obligations. Our numbers are small, but when financial obligations are assumed they are promptly met. The pastor has not had occasion to mention his salary to the Treasurer during his three years of service, owing to the promptness of the church in providing it.

JANUARY 6, 1907.

A. P. A.

He who would benefit his fellowmen must "walk by faith." sowing his seed in the morning. and in the evening withholding not his hand.

A Solding District District Control of the Control

Rev. J. F. Shaw of Fouke. Ark., writes. "As have just seen your reproduction of an old-time Southern Christmas among the darkies, in the RECORDER, which I have enjoyed, and having just picked up a copy of the Fort Worth Star and finding an article representing present day conditions, I clip and send it to you."

The model cotton picker which is to whirl through the fields with its revolving cylinders, sucking in the flaky lint and doing the work of ten men, has not been perfected, and the result is that in order to produce the \$640,000,000 worth of cotton estimated by Secretary Wilson's corps of crop statisticians, thousands of cotton pickers are working early and late in the white fields. From sunrise to sunset is a shocking violation of the eight-hour law, but when a negro gets his 50 and 60 cents a hundred pounds for picking, the work assumes a holiday tint, and he feels his Christmas money jingling in his hands.

By the middle of December the "cotton picking" is generally brought to a close, but on account of the great scarcity of labor throughout the cotton producing states Christmas will find a great quantity of cotton still on the stalks. Eleven-cent cotton has caused the thrifty planters to offer exceptionally large prices for good pickers, and the really industrious negroes, male and female, have no difficulty in finding plenty of work right up to Chritmas eve. After that, for one solid week, there is no earthly chance to get a negro to do any work, for the entire week is given over to having a good time. But in this the colored brother is not to be censured—the white people of the South set him the example. Before and since slavery it has been the rule of nine-tenths of the Southern people to celebrate Christmas for one week, extracting every pleasure pos-

The season of cotton picking begins in the latter part of July and continues without intermission until the holidays. The work is not heavy, but becomes tedious from its sameness. By far the swiftest pickers are the negroes, many of them picking as much as 400 pounds in a day. Each picker is supplied with a basket and a bag. The basket is left at the head of the cotton rows. and the bag is suspended from the picker's neck by a strap, and is used to hold the cotton as it is taken from the boll. When the bag is filled it is emptied into the basket, and this routine is continued through the day. When a basket is filled it is dumped into a wagon, and when there is a load ready it is hauled to the gin house almost every large planter having his own gin.

Almost from the time the pickers enter the field and adjust their sacks around their necks they begin to sing. Few negroes can pick cotton without singing. The negro as a rule works by music, and the picker who doesn't sing will prove himself a mighty poor hand. The singing is music the like of which you cannot hear at any other place, or any other circumstances—a low. soft hum, delicately intoned, rhythmetic, mellow and soothing. There is nearly always a "leader," and the others join in. Just hear the lusty fellow as he bends over the rows:

What you gwine to do when de meat gives out? Set in de corner an' fuss an' pout. Mor'gage on the mule, mor'gage on the cow; Ask de white folks ter help yer out.

> I will start de holler. Bugleloo! I will start de holler, Bugleloo!

Had a dog, his name was Lion; Here, Rattler, here! Run a track as cold as iron; Here, Rattler, here? Oh, don't yer hear old Rattler comin'? Here, Rattler, here! Don't yer hear old Rattler runnin'? Here, Rattler, here!

After songs of this character have been sung for some time some good, religiously inclined sister or brother starts off with

Swing low, sweet chariot; pray let me in, I don't want to stay in dis world ob sin: We work an sing, Glory to de King, We'll reach de New Jerusalem !

ANUARY MAIOTA

are kept moving along with such church songs as the negroes in the rural districts of the South only know. All day long—there are no union hours—these sable workers keep up their songs, and it seems to lessen the burden of their work. If the cotton planter could select his pickers he would have to be satisfied with the negro who sang as he worked. The picker who works in silence does not accomplish as much as the one who sings out-

> Old Bill Jenkins, I knows him well; He's got ter work ter keep from hell; He's got ter pray, night an' day, Ef he wants to go the narrer way!

Chris'mus times will be here soon; De white folks knows de picker, Gwine to work tell I see de moon, An' den I habs my licker.

Den bile dem cabbage down; bile 'em down; Look out, nigger, don't fall in de pot Den bile dem cabbage down; bile 'em down; Look out, nigger, don't fall in de pot. But bile dem cabbage down/

Throughout the cotton-producing region—extending as it does over more than two-thirds of the geographical division of the Union-may be seen the ebony-hued pickers, and these and similar songs heard. While from other countries may come laborers to aid in our agricultural developments, none will ever be found who can take the place of the negro as a cotton picker. To him it comes natural, and at the close of a day's bending over the cotton rows, with nimble fingers drawing out the long, fleecy staple, he is as fresh as when he begun his work in the early morning. His songs are continued at nightfall when he returns from the fields with well filled baskets of cotton upon his head. There appears to be no such thing as making him tired, but with the coming of darkness he is ready to take part in corn shuckings, dances and socials, and if he gets to bed by I o'clock he is in luck. No difficulty is experienced in getting the picker up early and off to the cotton fields. The picker knows that early start means much to him, from the fact that the heavy dew on the staple will make it weigh. The picker gains many pounds by getting into the fields by daylight and working like a trooper until the sun has dried off the

When the crop is in, when the pickers have worked right up to Christmas eve, the planters pay them off in good coin of the realm and then they are ready for the Christmas festivities, and the Southern darky gets about as much genuine pleasure out of the holidays as the next person. They have worked long and hard for their money and they spend it with a liberal hand during the Christmas times.

#### WHEN THE CAPTAIN'S DOG SAVED THE SHIP.

I saw him when he first came aboard, and I want to say right here that the sight of him raised a lump in my throat big as your fist, for he was just the mate of the one I owned when I used to look after my father's sheep on the hills where we lived. Then, again, I took to him because he wasn't the kind of a pet I'd ever seen at sea before—we'd had monkeys and parrots and a bobtail cat, but never a dog-not a real, human dog.

He was one of those brown-and-white combedout collies we have up in my country, with a long, pointed nose that could smell a mile, and eyes like your mother's—they were so soft and tender. One of those dogs that when he put his cold nose alongside your cheek and snuffed around your whiskers you loved him-you couldn't help it—and you knew he loved you. As for the captain—the dog was never three feet from his heels. Night or day it was just the same—up on the bridge followin' him with his eyes every time he turned, or stretched out beside his berth when he was asleep. Hard to understand how such a man can love a dog until cleared up and made beautiful with meaning in you saw that one. Then, again, this dog had God's good time.

Then comes the "Old Ship Zion," and the pickers another hold upon the captain, for the girl had loved him just the same way.

THE SABBATH RECORDER.

And he had the best nose in a fog—seemed as if he could sniff things as they went by or came on dead ahead. After a while the captain would send him out with the bow-watch in thick weather, and there he'd crouch, his nose restin' on the rail, his eyes peerin' ahead. Once he got on to a brigantine comin' bow on minutes before the lookout could see her—smelt her, the men said, just as he used to smell the sheep lost on the hillside at home. It was thick as mud—one of those pasty fogs that choke you like hot steam. We had three men in our cro'nest and two for'ard hangin' over her bow-rail. The dog began to grow restless. Then his ears went up and his tail straightened out, and he began to growl as if he had seen another dog. The captain was listenin' from the bridge, and he suspected somethin' was wrong and rang "Slow down!" just in time to save us from smashing bow on into that brigantine. Another time he rose on his hind legs and "let out" a yelp that peeled everybody's eyes. Then the slippery, barnacle-covered bottom of a water-logged derelict went scootin' by a few

#### PARAGRAPHS FOR PREACHERS—AND OTHERS.

vards off our starboard quarter.—F. Hopkinson

Smith. in Scribner.

The speaker who ponders most will be least

The lips are pure only when the life is pure. The substance of a sermon must be better than the subject.

The parts of a sermon must be joined together in the holy bonds of unity and vitality. A pennyweight of practice is worth more than

a pound of preachment. If Christ is the root of your life, you are the fruit of His life.

Deadbeats are a death blow to any calling.

The gospel of an "age of doubt" is the very gospel for an "age of egotism."

When you are careless in keeping engagements with others, they will be careful in making engagements with you.

Underwork is wicked and overwork is waste. If you are a victim of your own conceit, you can easily be victimized by another's deceit.

Manner is an endowment, manners an acquirment—both necessary.

A gentleman may be rough, but never a ruffian. The heads of a sermon count for more than headlines about the sermon.

The "Holy Grail" developed heroes, while the "holy graft" develops hypocrites.

Sermons must be jointed with skill and pointed To be a divine mouthpiece you must be a hu-

man masterpiece. The true pastor prays for his people, while the

imposter preys on them. Your position is not so important as your dis- Recorder.

A little place more than filled is better than a large place less than filled.

Earthly life is sometimes sobered that the heavenly world may better assert its existence

Among the eternal "things not seen" are mysteries of disappointment, pain and death, to be

#### MARRIAGES

HANSEN-PETERSON.-In Welton, lowa: January 2, 1907. by Rev. Geo. W. Burdick, Mr. Andrew Hansen and Miss Irene Pearl Peterson, both of Welton.

ERBS-DAVIS.—At the home of the bride's parents, Mr. and Mrs. J. B. Davis, Welton Iowa, January 1, 1907, by Rev. Geo. W. Burdick, Mr. Henry J. Erbs of Grandmound, Iowa, and Miss L. Belle Davis.

#### **DEATHS**

Goodwin.--Mrs Cyrena Call Goodwin was born in the town of Hartsville, Nov. 22, 1851, and died at Alfred. N. Y., Dec. 16, 1906.

When a little girl Mrs. Goodwin was left motherless and was taken into the home of Mr. Henry Keller, where she lived until she was united in marriage to Benjamin F. Goodwin, of Courtland, N. Y. At the age of nine years she was baptized and joined the Hartsville Seventh-day Baptist church. She transferred her membership to the Second Alfred church, where she was a member at the time of her death. Mrs. Goodwin, though a great sufferer for some years, always exhibited a sweet, beautiful Christian spirit and was certainly one of whom it may well be said, "The pathway of the just shineth brighter and brighter unto the perfect day". She leaves three sons, one brother, an aged father, and two sisters and a host of friends to mourn her loss. The loss of earth was heaven's gain for she was certainly prepared for those heavenly mansions above.

BABCOCK.—Jacob Babcock was born in Clark County, Ohio, Feb. 17, 1835, and died at his home in Gentry, Ark., Dec. 19, 1906.

HUFFMAN.— Loretta Olive Brown Huffman was born Dec. 17, 1836, and died at the home of her daughter, Mrs. D. E. Maxson, near Gentry, Ark., Dec. 20,

BECKWITH.-Laura Grace Beckwith, only daughter of Elmer and Minnie Thomas Beckwith, was born in Farmers Valley, Pa., Sept. 26, 1891. She died of neuralgia of the heart following a combined attack of mumps, quinsy and diptheria, at Alfred, N. Y., Dec. 17, 1906.

She was a sweet Christian girl, kind, conscientious and earnest. She was in the Pastor's training class for the Christian life, and an enthusiastic member of Sabbath School and Junior C. E. She was her mother's mainstay in the home, loved and treasured by father and brother. Her passing to the life beyond was beautiful. She was supposed to be recovering. Only about two hours before the unexpected end, she asked her mother to pray with her, and then to sing, she herself joining in, "My Mother's Bible."

"Suffer the little children to come unto me, and forbid them not for of such is the kingdom of God." Luke 18: 16. This was the pastor's text in the simple private service held at the home, Dec. 19, 1906.

L. C. P

#### FOR SALE.

On easy terms, a medical practice 19 years established in a Seventh-day community, with or without real estate, horse, carriages, drugs and instruments. Or might rent for two or three years on a percentage basis. A good man can collect yearly from \$2,000.00 up. Reason for wanting to sell, need of change before engaging in a specialty. Address Doctor, care

#### LOVED ONES IN NEXT WORLD. Think when our one soul understands

The great world which makes all things new, When earth breaks up and heaven expands, How will the change strike me and you In the house not made with hands?

Oh, I must feel your brain prompt mine, Your heart anticipate my heart; You must be just before, in fine, See and make me see for your part, New depths of the divine.

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

University.

#### INTERNATIONAL LESSONS. 1907.

Jan. 26. The Story of Cain and Abel.....Gen. 4: 3-15. Feb. 2. Noah Saved in the Ark......Gen. 8: 1-16. Feb. o. Abraham Called to be a Blessing. Gen. 12: 1-8. Feb. 23. God's Covenant With Abraham. Gen. 15: 1, 5-16. Mar. 2. Abraham Pleading for Sodom. . Gen. 18: 18-33. Mar. 9. Isaac a Lover of Peace......Gen. 26: 12-25. Mar. 16. Jacob and Esau......Gen. 27: 15-23, 41-45. Mar.30. Review.

LESSON IV. JAN. 26, 1907 THE STORY OF CAIN AND ABEL

For Sabbath-day, Jan. 26, 1907.

LESSON TEXT. Gen. 4: 3-15.

Golden Text.—"Whose hateth his brother is a murderer." I John 3: 15.

#### INTRODUCTION.

The story of Cain and Abel is a fitting illustration of what the Fall meant. Murder is the typical sin of the human race. The secret sin of envy leads naturally to the open sin of violence. Wrong relations with God lead speedily to wrong relations with fellow men.

It has held ever true in the history of the world since the time of this first murder that the one who loves God and serves him with faithfulness has had the hatred of the one who is not serving God at all, or is serving him only from interested motives.

This lesson serves very well as a parable for those who would substitute external service for heart's devotion to God. If the spring of a man's action is wrong-he is pretty sure to come to bad

Sin which broke the harmony of the Garden of Eden rapidly developed. For many ages sin and its consequences were much more apparent than any tokens of the fulfillment of the promise of redemption concerning which we studied last

We need not be worried by the apparent discrepancy in the narrative in that Cain and Abel seem to be the only people in the world beside their parents, and then there are other men whom Cain fears. Our author is not trying to write consistent history, but is rather intent upon a religious lesson to be drawn from the experience of the early representatives of the human race. He tells the story in poetical language.

TIME.—Some time after our last lesson. The period is perfectly indefinite

PLACE.—Indefinite.

Persons.—Cain and Abel. OUTLINE:

- I. Cain's Anger and its Outcome. v. 3-8.
- 2. Cain's Curse and Jehovah's Care. v. 9-15. 3. And in process of time. Literally, at the end of days. Our author means to leave the time indefinite. It was sometime when the brothers had been engaged in their several callings. Cain is naturally mentioned first as the elder brother. Fruit of the ground. There is no reason in the nature of things why this should not be just as acceptable as the other. Cain would very appropriately bring something from the results of his own labors.
- 4. Of the firstlings of his flock. His offering was from the choicest animals of the flock. Very likely Cain brought of the choicest of the fruits of the ground. The statements about Cain and Abel are evidently meant to be parallel. "And of the fat thereof. This expression is probably to be understood as an explanation. Upon this

animal was burned and that the flesh was eaten by the offerer and his friends. And Jehovah had respect unto Abel, etc. That is, he accepted the offering. Some have imagined that it was the character of the offering that brought the favor of God,—that he was pleased with the sacrifice of an animal, but that is to miss the whole thought. It was the attitude of the man that counted. Compare Heb. 11:4. How God showed his favor for Abel's offering we don't know, possibly by sending fire to consume it. At all events both Cain and Abel knew that God accepted the one and failed to accept the other.

THE SABBATH RECORDER!

- 5. And Cain was very wroth. We are to understand that he was angry with God, and also with his brother. This hostility to his brother evidently arose through envy. Cain thought that by his offering the favor of God should be purchased. He was angry because he thought he had not obtained value received for his offering. Mar.23. The Woes of Drunkenness......Isa. 28: 7-13. His countenance fell. He was dejected, and showed his displeasure.
  - 6. Why art thou wroth? Jehovah calls him to account for wrong attitude in view of the disapproval of his offering. That was an admonition that he might turn from his false conception of God and of the nature of sacrifice, but he had misused the admonition and was departing still further from right relations with God.
  - 7. If thou doest well, etc. There are many, explanations of this verse, and it must be admitted that the text is a little obscure. God says to Cain, Why not repent of your error, and offer in the right spirit; then your sacrifice will be accepted. If you persist in your false view of God and think that he should accept even offerings that are brought with a bad attitude of heart, then you are very near to deeper sin. Sinful impulse is lying in wait for you like a beast of prey, but vou should control it instead of letting it get the mastery of you.
  - 8. And Cain told Abel his brother. This is not a very good translation. Perhaps we should read as the Samaritan and others' versions, And Cain said unto his brother, Let us go into the field. Or, as some writers suggest, "And Cain lay in wait for Abel his brother." At all events we see that so far from amending his way at the reproof of Jehovah, Cain deliberately planned evil against his brother. And slew him. Struck him down to the ground.
  - 9. Where is Abel thy brother? As in the case of the first sin in the Garden Jehovah investigates the crime. Cain answers not by an excuse, but by a direct lie, and then insinuates that God had no right to ask such a question of him?
  - 10. What hast thou done? The denial did not deceive God. Crieth unto me. Demanding ven-
  - 11. Cursed art thou from the ground. The ground itself is to be the means of punishment for Cain. On account of his sin the spilt blood of his brother has seemed to be a poisonous portion. The ground no longer responds in fruitfulness to his labor. Therefore he must be an exile.
  - 12. A fugitive and a wanderer shalt thou be. Doubtless in some measure for the simple reason that since the ground would no longer yield him good crops he must wander about to find something to live upon. It is probable also that his troubled conscience would continually urge him to be moving on.
  - 13. My punishment is greater than I can bear. This translation is to be preferred to that of the margin. Cain is not overcome with penitence and remorse in view of the greatness of his sin, but rather with fear and trembling in view of the greatness of his punishment.
  - 14. Thou has driven me out this day from the face of the ground, etc. Cain is explaining how his punishment is too great. Jehovah by the curse has banished him from the vicinity of the Garden of Eden where they lived under the favor of God: Now he must go out into the world abroad where he feels sure that many men will feel disposed to avenge the blood of the slain Abel by slaying the murderer. He realizes that the law of retribution exists and fears that it will be put into effect with himself as the vic-
  - 15. Therefore whosoever slayeth Cain, etc. Some have been surprised that Jehovah should thus protect Cain. We should understand that he had designed a certain punishment for this mur-

derer, and thus takes pains to see that there is no interference with his plan on the part of those who for the sake of the law of blood revenge add murder to murder. And Jekovak appointed a sign for Cain. This is not a miraculous token to assure Cain of the truth of God's promise, and to assure him of God's protection, but rather a warning to those meeting Cain not to interfere with the punishment that he was enduring. Yery likely it was a mark upon Cain's forehead that showed that he was under the divine protection.

#### BUSINESS OFFICE

THE PUBLISHING HOUSE AND THE TYPOGRAPHICAL UNION.

Under this head there was printed in the RECORDER last week a statement of the transactions that had taken place between the Publishing House and the Typographical Union during the last year. It appears there were some errors in the statement. The Manager did not make them intentionally, but was not fully informed in regard to the strike a year ago. We therefore print the following communication, setting forth the Union side of the matter.

> STATEMENT FROM THE UNION. "Report me and my cause aright

To the unsatisfied."—Shakespeare: Hamlet.

Under the heading "The Publishing House and the Typographical Union", in last week's Recorder, the first statement made is that "one year ago the employes of the composing room asked for shorter hours—a reduction from nine to eight per day." The article continues: "This was granted by the Supervisory Committee, but the composing room, not satisfied with gaining this point, struck for the 'closed shop'—that is, an agreement with the union by which the Publishing House bound itself to hire none but union men." Now, the fact of the matter is that the shorter workday and the "closed shop" were both asked for at the same time, both being included in the articles of agreement, and the writer wishes to say that neither proposition was requested nor "demanded" "without warning," as they had been discussed with the former manager, Mr. John Hiscox, before he was called from service here to seek health in other parts, and who unfortunately succumbed to the inevitable before he could return to his work. He in turn spoke about the condition of affairs in the Publishing House, and of the requests of the Typographical Union, to which organization he was very friendly. Also, in November, 1905, the undersigned, in behalf of the Plainfield Typographical Union, No. 399, communicated with the Supervisory Committee of the Publishing House, asking for a conference of the Committee and representatives of the union. This was ignored. Early in December another communication was sent. This was ignored. Now, if the first communication had been shown ordinary courtesy, the matter could have been sifted out before the last minute.

Further, it is hinted that the union took advantage of the condition of affairs in the Publishing Housethe work that was unfinished and contracted for being used by them as "persuaders". Such was not the case. The time was not set by the Plainfield Union, but was the time set for a universal movement for the shorter workday throughout the United States, and this movement was noised abroad several years before its inauguration, discussed in the newspapers and trades journals of every sort.

As regards the men quitting the employ of the Publishing House, that was all that was left them. unless they chose to sacrifice their principles as union men. which principles they could not sell at a "hold-yourposition" price. We were informed that all who would, could remain with the Publishing House as an "open shop", and at the same time it was admitted that someone would have to make room for one man who had already been contracted with.

The "closed" vs. the "open" shop, or rather, the union vs. the non-union shop. Many people who have never had any dealings with organized labor, or have never given it a thought other than that which has been laid before them by adverse publications or persons, do not know what is meant by the term "closed shop" It has been admitted by many people, including mem-

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## Sincella Recorder

PLANFIELDALS

#### THE SARBATH RECORDER

bers of the Sepervisory Committee and the business manager of the Publishing House, that the organization of labor has been very beneficial, not only to those organized, but to the general prosperity. It is readily seen that what affects the masses of toilers, in turn, affects the merchant and the business man in general. Give the laborer fair wages and he will buy all the necessities and some of the luxuries of life. Reduce him to a bare "hand to mouth" wage and the stagnation at once becomes apparent.

The organization of laboring classes has been the only

means of uplifting the wage scale, bringing about sanitary conditions, reasonable hours, etc. And how are these benefits to be maintained? The "closed" or union shop has been the only solution. Why? For instance, let us suppose that the open shop has been conceded by a union to an employer of one hundred union men. Possibly in the course of one or two years, with constant changes that transpire, there would be a larger percentage of non-union than union men. An unscrupulous employer, (and such there are), realizing the lack of unity among his men, could easily post the by no means uncommon—notice of ten per cent. reduction in wages, to take place on a certain date, whether the wages already paid were such that enabled a man to live fairly well, or if they necessitated the closest figuring to "make ends meet". There being no other than a moral law to prohibit this, does it not appeal to the RECORDER readers that the "closed" or union shop is the best in general? It has been argued that a man may have some conscientious qualms about joining a union. What can they be? Can a man's conscience allow him to accept and participate in benefits, both of a financial and social nature, more readily than to prohibit him from becoming associated with those who have, by their efforts and finances, gained these bene-

The Supervisory Committee and the manager of the Publishing House, having stated that there was no grievance against the union, and in face of the fact that there was more work accomplished during the past fiscal year than ever before, it is surprising to many that these conditions should be discontinued

In conclusion, would say that we believe both sides of the "trouble" should be stated, and that we are ready to answer all questions in a straightforward, conscientious manner to the best of our ability.

Respectfully submitted on behalf of the Plainfield Typographical Union. G. EMERSON MOWEN.

The January number of the Homiletic Review greets its many thousands of readers with a becoming new dress. Considering The Review from all sides, it is doubtful if there exists another magazine that has so much real live up-to-date helpful matter for the preacher. Looking at the contents, one is not only impressed with its vigor and sanity, but also with the

scholarly character of the articles.

Sir Oliver Lodge, the well-known scientist and theologian, writes in an interesting way on a difficult subject, "The Influence of Psychical Research on Religious Belief." A timely article on "How to Deal with Heresy" is given by Paul Moore Strayer, of Rochester, N. Y. Bible students of all denominations will appreciate, as well as all pastors who teach the International Sunday School lessons, the article by Professor Zenos, of the McCormick Theological Seminary, on "The Established Results of Old Testament Study," and the other by Prof. John E. McFadyen, on "Are There Two Creation Stories?" Prof. Townsend in his treatment of "Clergymen and Modern Science" asks this question: "Is it not, therefore, incumbent upon the religious teacher to take a look at these smiths (the scientists) as they bring up from murky depths or down from dizzy heights, from far and near, the wonderful things of God?" Dr. Aked, who has been called to the pastorate of the Fifth Avenue Baptist Church, writes on "Gladstone as an Ecclesiastical Statesman."

Among the other contributors are: Wayland Hoyt. D.D., LL.D.; Bishop John H. Vincent, D.D., LL.D.; Richard Morse Hodge, D.D.; Prof. W. H. Bennett, London; Washington Gladden, D.D.; Rev. G. H. Johnston Ross, M.A., and Russell H. Conwell, D.D.

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

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

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#### The Sabbath Recorder.

A. H. Lewis, D. D., LL. D., Editor. N. O. Moore Jr., Business Manager.

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The Ascillational Sacretaries will keep the working force of the Board internal in regard to the pastories of the Board internal in regard to the pastories of the Board internal in regard to the pastories of in the land of the first and street, in their respective Associations and sive whenever his and commet they can therefore its corresponding flucture.

# ABBATET RERESEASEDER

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

VOLUME 63, No. 3.

A New

**Editorial** 

uary 13, it was decided to change the form of

the RECORDER and issue it henceforth in maga-

zine 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 con-

venience in reading, and greatly promote con-

venience in preserving the paper. This change

of form involves a still greater change in the pur-

pose of the RECORDER as an agency in Sabbath

Reform work. That our work as Sabbath Re-

formers 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 peo-

ple 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 re-

ligious 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 pub-

lication; hence the determination to issue a quar-

terly 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 meet-

ing, 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 prosecu-

tion 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

desire on the part of the Board to strengthen

Sabbath Reform lines. The Executive Board

of the Tract Society recognizes those things

which may be called hindrances to our work;

That is not exactly what we pro-

pose, and yet it would not be in-

correct to say that we do propose

that. At a Board meeting on Jan-

PLAINFIELD, N. J., JAN. 21, 1907

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.

as to be confident that no effort in behalf of truth and righteousness can be in vain, even though apparent results be delayed. The Board has determined upon this new movement, believing that the people will appreciate the deeper meaning of it and will rally to its support; but most of all, that the Divine blessing will attend it. The quarterly number of the RECORDER, to be issued under the new plan, will be used in place of tract literature. This will increase, rather than diminat its late meeting. It represents a most earnest ish the hope of the Board that the people will respond promptly and generously in support of and extend the work of the denomination along the recommendations made at the late annual but they have such faith in the vitality of the un-more than three or four lists of names of those to sermons without expecting to gain much, if derlying principles upon which that work rests, to whom literature may be sent have yet come anything, pertinent to their own thoughts or

to this office. 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.

WHOLE No. 3,230.

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A letter is before us from a Sev-

enth-day Baptist pastor who says:

"I am about organizing a Pastor's

Most Excellent

Class of our young people for the study of about two questions,—(1.) Why am 1 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 meeting touching "Individual Contributions for are likely to undertake. Preaching has become Sabbath Reform." Very few churches have yet so prominent,—the one prominent feature made response to these recommendations and not of Sabbath services,—that many people listen