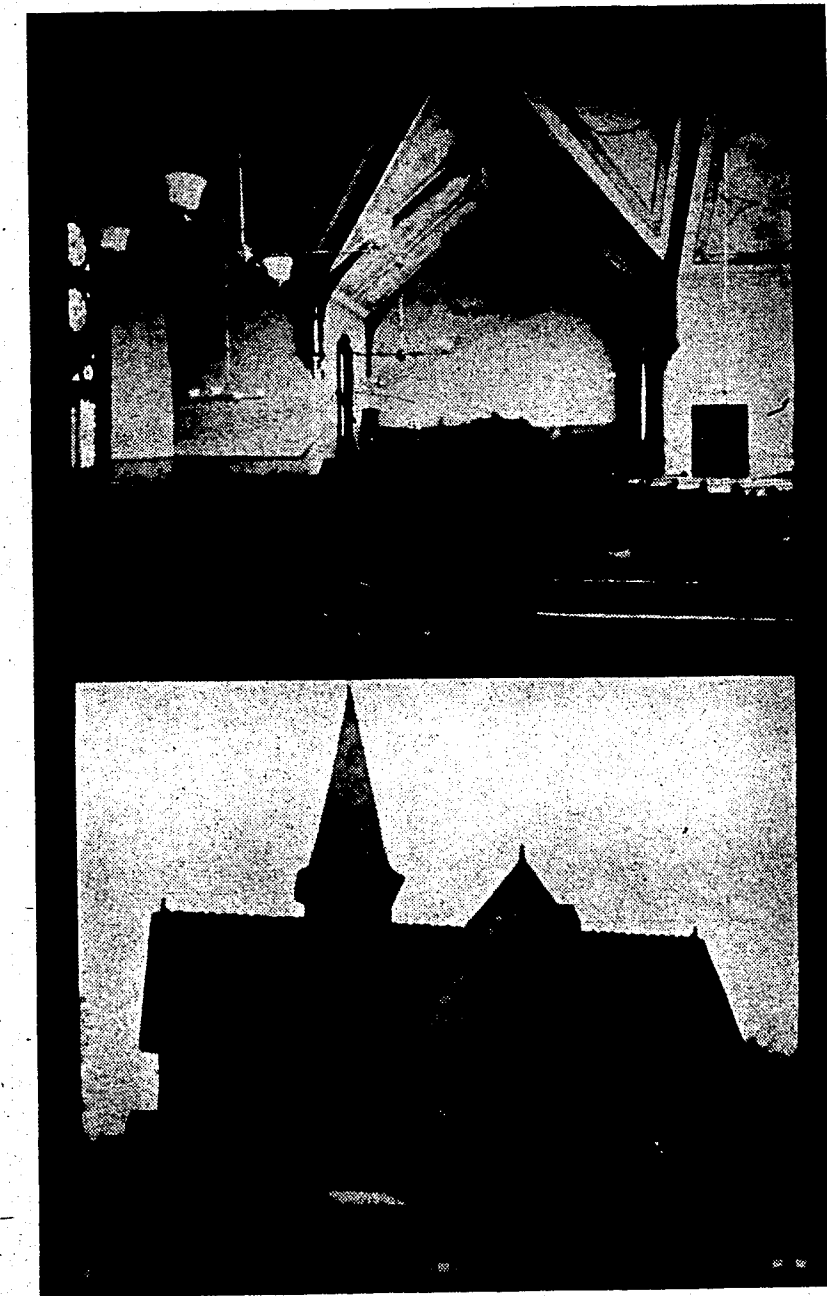


The Sabbath Recorder



Interior and Exterior of Milton (Wis.) church.

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The Sabbath Recorder

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PLAINFIELD, N. J., DECEMBER 30, 1907.

WHOLE NO. 3,278.

MOTTO FOR THE NEW YEAR:

"But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3: 13-14.

EDITORIAL

Turning a New Leaf.

The last fleeting days of another year are sending their record on to eternity. The cycle is nearly completed and before the next RECORDER reaches our readers we shall count another mile-stone upon our life journey. While every new day is in some sense a beginning day, still there is an influence attending New Year's day that no one can escape. To the most stolid it is an epoch, a new departure. It has been so regarded among all nations, so that pagan as well as Christian has marked the beginning of the new year with special observances.

It is a time to square accounts and begin anew. The most thriftless as to morals will take some account of stock and try to open a new account with Heaven, even though all the old bad debts remain uncanceled and stand recorded against him. And the most spiritual, conscious that, after all their efforts, the year's record contains many blots, are now ready to turn the leaf and begin a new page. New Year's day is a day of good resolutions, and we all hope that a better record may be written upon the new page. It is now an unspotted page, and as we begin the record upon it we hope to avoid some of the mistakes that were made in the year that has gone. Growth in grace means the frequent turning of new leaves, with a better record on each one than was made upon the one before. He who looks back upon the old record, even for a single day, must see the need of constant effort after better things. Our old copy-books at school illustrate forcibly the records in our life-book. The

first lines on each page were written with scrupulous care, and at first every effort was made to follow the copy and avoid making blots. But by and by some mistake was made, and then another, and soon a blot appeared; and with a feeling of dissatisfaction because that page seemed spoiled, we wrote more and more carelessly, hoping to soon find a clean page and begin anew. But alas! it was the same old story, and the last pages of our book did not show the gain in good penmanship which we had hoped to secure. This is too much the case in our writing in the book of life. In the old school-book we did not watch the copy as we ought, and we did not take sufficient pains to do our best. The book in which the last pages showed no improvement upon the first, revealed culpable carelessness on the part of the writer. So will it be if our record of the years shall bring no improvement. If we were thoroughly ashamed when the teacher came around to examine our indifferent work in the old school-days, how will it seem when the great Teacher shall compare the record of our years with the copy he has given us to follow?

How rapidly our "new leaves" are turned! It seems but yesterday that we were making the record in 1890 and now the last pages of the century are written full, and the record is sealed for eternity. Page after page has been turned until now we are offered the clean page of 1908. What shall the record be? Shall we repeat the old blunders? Shall we scan the past record only to be discouraged, or shall we leave the past with God, and start the new year with fresh courage and bright hopes? We have come to a new starting point. It is a good time to break away from evil habits; a good time to start for heaven; a

good time to take new interest in our Master's work on earth; a good time to set up the family altars; a good time to begin a closer walk with God, to begin to be more helpful to our fellow man, more tender toward loved ones, more patient with the erring. We have yet a golden opportunity, no matter how imperfect the record of the past. The future is still in our hands. We cannot help the past; but we can make our future. God offers us a new page upon which to write. May each one turn to it with renewed hope, and by God's help the record may be good.

A Question of Profit.

Many years ago the greatest missionary the world has ever known wrote a letter to a young man whom he loved and whom he called "Timothy, my own son in the faith." In a second letter he addressed him as "my dearly beloved son." Among the many interesting things written to Timothy, is one in particular which I wish to magnify just now before the eyes of the young men who read the RECORDER. It is this: "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." Now I have no doubt that every one of you will say in your heart, "Yes, a godly life will be profitable with reference to the life that is to come." We know full well that in order to have peace in heaven we must come to love what God loves, and hate what he hates; in other words, we must be in harmony with God before we can have peace with him either here or hereafter. And I presume that no one of my readers has deliberately decided to go through life without a hope in Christ. We hope sometime before we die to make our peace with God; for we cannot endure the thought of having to go to judgment without first making peace with him.

I greatly fear that too many are looking upon godliness as something that will bring happiness in heaven, but overlook the great truth that it is *profitable for the life that now is*. We hope to make religion available to secure a peaceful death and a home beyond the grave, and never once think of it as a real source of prosperity in the present life. This is a great mistake. We get the notion that one cannot be godly and prosperous at the same time. Many

think the Christian cannot succeed in the world of business and be true to his religion. But he can. There is no incompatibility between piety and real temporal success. Right feelings toward God and loyalty to Christ are always sure to build us up in those habits and characteristics of industry and economy that bring the means of comfort and plenty; while evil habits and sinful ways invest us with principles and practices that make us scatter our fortunes and leave us in the vale of poverty.

Indeed, I believe that a true Christian life is absolutely essential to the highest prosperity and truest happiness in the present life. Take, for instance, your ideal of a true Christian as found in the best and most exemplary man you know, and compare his condition and prospects with those of one of the most unworthy and godless men of your acquaintance. The godly man has a conscience void of offense and is at peace with God. He has no misgivings about the future and his soul is at rest here. He knows that if the death messenger calls for him it will still be well with his soul. He is prepared to enjoy the blessings of life as no one else can. Not so with the man of dissipated life and godless character. He goes towards eternity weighted down with a sense of guilt. The ever-present burden of unforgiven sins fills his soul with forebodings whenever he thinks of God and the judgment. He draws back from the grave as if conscious that it is the gateway to perdition. Every illness that comes upon him fills him with terror lest he die and go forth a lost soul into eternity. You do not need to be told which of these two men gets the richest blessings and the greatest good out of the life that now is.

Godliness is "profitable" at every step of this life-journey.

A Contented Mind is All-Essential.

Young friends, did you ever stop to think of the value of a contented mind for one who would reap the richest rewards of life? There is nothing else to be compared with this. I care not how great riches you may secure; even though you add farm to farm and join house to house, and pile up stocks and bonds until you are a multi-millionaire; even though you may build a palace home and bring to it all the lux-

uries of all lands, and fill it with the best that literature and art can give—still if your mind is not at rest you are miserable. All these things go for naught to him who has no peace of mind. So it comes about that in the wealthiest homes of America you often find those who are most miserable. I shall always remember the words of a rich man who once said to me: "Theodore, money brings luxuries but it does not bring happiness."

Again, while the condition of the mind is so important to our welfare here, there is nothing about us so easily impressed. We all know that sometimes the least little thing will change our condition from the heights of joy to the depths of sorrow. Just a slight change in a look, or the least act will sometimes bring grief in the place of joy, so easy is it to impress and move the human mind. And the wonder of it all is that, while so easily impressed, the impressions upon the mind are indelible. After any certain experience the brain cells never again become exactly as they were before, and the effects of impressions are lasting as eternity. That part of mind called memory makes the connecting links in the chain of life. By it I retain the recollections of childhood, so I know I am the same person that existed as a child years ago; by it, when gray hairs crown the head, I hold the assurance of identity through years gone by; and by it, when I step off into the land of spirits, I shall know that I am the same person who lived all these years on earth. Memory, then, is the great connecting link that makes the life here and hereafter really one life.

Everything must be remembered that has had influence in giving shape to character. I believe the case of the rich man in the parable is right to the point here. He had lived for the world, a Pharisee of the Pharisees, had enjoyed affluence and influence among men; but had lived for this world only. And now the cause of his trouble is easy to see. He cannot forget! The impressions upon mind are indelible and now they make his world for him. Too well does he remember the purple robe and fine linen of this earth and all they symbolized. Too well does he remember spurned opportunities, the spirit grieved, the Christ rejected, through years of life; and the memory of these things is the

cause of his torment.

So, then, to live forever is to think forever and remember forever. At any particular stage in life's progress our world will contain just what the days gone by have put into it. We cannot get away from ourselves. We are writing our histories without the power to abridge a sentence. Every day we write a page, every year a volume, and these volumes are the "books" that shall be opened by and by, out of which we are to be judged. Memory will recall the entire record, we shall be judged out of our own mouths and stand self-convicted and self-condemned.

Every bad thought harbored, every evil word spoken, every wicked habit formed, will make scars upon the soul that can never be forgotten. Nothing but the blood of Christ can obliterate their effects. Give me sickness, give me poverty, give me pain, give me loss of friends—*anything* in the long catalog of human ills, rather than make conscience my tormentor!

What an argument is all this for living a godly life through all these passing years. Is it not profitable for the life that now is? It pays to be a Christian just for this life alone, even if there were no hereafter. Only cherish the spirit of the Christ and live a life of genuine loyalty to God as years go by, and all that is left to you of this present life will be gilded with hope, full of peace and the comforts of God. You shall live in the sunshine of his smile, and every day will bring you the assurance that eternal joys await you in heaven. Yes, indeed, it pays all through this life to be a Christian, if one desires the truest happiness.

A Great Character Builder.

Character is the real thing. It is what we really are in the sight of God, and is the product of our daily thoughts and actions throughout our lives. All our choices of good or of evil have combined to place the stamp upon us which we call character, and by this we stand or fall. It is all we can take with us into eternity.

None but ourselves can injure our character. Each day we are settling the question as to whether it will stand the test when times of trial come.

Some men are strong in spots, but weak

in some points, and here they are likely to fail when the strain is put upon them. Every side should be strong. What the world needs more than all else, is well-rounded, sterling men, with characters above reproach, who shall lead, in every walk of life, to higher and better things.

Religion, be assured, is the strongest element in the formation of character. A simple trust in God is the best ingredient of a noble life. Its seat is in the inner realm of the soul, and it supplies the grandest themes and noblest questions for thought, and the strongest incentives to true living. It enters so fully into the deeper motives of conduct, that it exerts the most powerful influence in shaping the course and fixing the destiny of men.

Whoever listens to the voice of God, prompting to holy living and inspiring within him the desire to become a blessing to his fellow men, will find a power, moving him as nothing else can toward all that is noble in purpose and elevated in deportment. But to possess this transforming power, the religion must be genuine, and both cordially accepted and faithfully practiced. It must be the religion of the Bible, embraced with all the heart; and not the cold, formal thing of the worldly professor. The mere formal and outward profession without this inner experience will avail us nothing. Even though we subscribe to the church creed and go through all the forms of devotion, we shall still lack the real thing; and the only effect will be to corrupt the heart and narrow the mind. What we need is the religion that begins with a deep and heartfelt conviction of the evil of sin in our own hearts, and ends in the transformation of our lives; a religion that exalts God on the judgment seat of the nations, and humbles man as a suppliant for mercy and a subject of grace; a religion that believes in the fall of Adam and in the redemption by Christ; that accepts the doctrine of the Holy Spirit as man's Regenerator, Sanctifier and con-

Guide, and believes in a final judgment, in an eternal heaven and hell. Such a religion, my young friends, makes God's presence a living reality to the soul; and under its movings, man is ever listening to the "still small voice," anxious to know and willing to do God's will. Whatever else such a religion may do for you,

it will never give you feeble and undecided traits of character. It will do more toward making you a true man and giving you a good standing in the life that now is than will all else beside. The young man who ignores it must be the loser both here and hereafter.

The Best Recommendation: "He is a Christian."

Where in all the earth does man reach his highest position as a rational immortal being? Where would you rather make your home and rear your children?

In what countries are life, character and property most secure? Where are the God-given rights of man most respected, and the best opportunities given to rise in the world, and to secure excellent positions in business? In what countries are the truest culture and the best educational advantages given to man? It is where the Bible is made the rule of life, and the facts and doctrines of the Christian religion are most universally cherished. These things are the foundations upon which the best and noblest institutions of our civilization are built. Take away the Bible and its Christ and you undermine the entire structure, and rob us of the best things the world offers to men.

Is not godliness necessary, then, to our highest welfare in this life? Certainly it gives the best possible promise of worldly prosperity. This may not seem true at first thought, but a little consideration will make it clear. No young man can take a readier way to establish himself in the confidence of all good men than to cordially accept and faithfully practice the precepts of the Bible. We all know how essential to success it is to be able to hold the respect and command the confidence of good people. If a young man starting in business cannot do this, he is handicapped at every turn. And there is nothing that gives one so good a start toward success in the business world as being considered by all a conscientious, exemplary Christian. Let me be a little more specific and we shall see how true this is in practical life. Here, for instance, is a young man, with education completed, ready to find a good position in business. He applies to some great business house for a situation. Those of us who have stood at the head of our schools, from which

young men graduate, know how anxious this young man is, first of all, to secure the recommendations of the best Christian men who may be able to introduce him to the business proprietors. We are also familiar with the lists of questions sent us to be answered before these proprietors can open the door to our young man asking for the position. The questions run something like this: "What is his standing in the community where he lives? What kind of company does he keep? Where does he spend his evenings? Has he any bad habits?" They even go so far as to ask whether or not he is economical, or whether he has a tendency to run in debt. Now, if these questions can be answered in the young man's favor, and the firm has need of him, the door opens and he is admitted. But if these questions cannot be answered in his favor, that door usually closes in his face and he has to look elsewhere.

Many a bright boy has destroyed his own prospects for success by a sinful, wayward life, but never by being a conscientious Christian. In all such cases, the very best recommendation that can be given is: "He is an exemplary, God-fearing young man whom everybody respects."

Let me ask you, boys, Will the Christian religion ever lead you to squander your property and waste your strength, and so leave you in the vale of poverty? The misspent Sabbath, the drink shop, the card table, often eat up a man's substance, destroy his good name and leave him in destitution; but conscientious Christian living never does.

Do you think a religious life would bring discord into your family, make alienations between husband and wife, parents and children, and cause suffering and want? Many a man has reduced his family to rags and wretchedness by visiting questionable clubs, and places of merriment and dissipation; but never by the love and service of God.

Do you think your health will ever be undermined by a conformity to the teachings of the Bible? The fast, reckless ways of dissipation and evil habits have brought many a boy to an untimely grave; but never did a sweet, even, Christian temper shorten a man's days.

These thoughts I culled years ago from a little book given me when I was a young man; and although not in the exact

language of the author, yet they are all given you. They have done me much good, and I have many times recalled them during the years that have flown. I wish all my young readers could remember them also, and recall them again and again as the years go by. They would prove a strong fortress against the evil one; and would do much to assure you that godliness is profitable for the life that now is as well as for that which is to come.

Whenever I hear men discounting the Bible; talking of Christ as a mere man or as the product of mythology; and extolling science, socialism, and evolution of the human mind as the great saving powers to make the world better and to lift man from degradation—I always feel like sending them with their theories down among the lowest classes of fallen humanity and asking them to there prove their doctrines. But if I really wanted some one to reach the hearts of hardened sinners, to transform the lives of earth's degraded men until they should rejoice in noble living, I would send some trusting simple-hearted soldier of the Cross, with nothing but the Bible in his hands and a genuine experience of God's love in his heart, to tell the simple gospel of redeeming love. This man would reach and save a hundred souls while the other was demonstrating some vague far-fetched theory.

I would rather have one D. L. Moody or one General Booth than a whole regiment of the skeptical-scientific-evolution crowd, if the object is to "lift up the fallen and rescue the perishing."

The Debt.

The items reported below have reached the Treasurer, "for the debt," during the week ending Friday morning, December 27, 1907:

Previously reported	\$541 50
Received from D. O. Hurley, Talent, Ore.	15 50
Mr. and Mrs. William H. Hurley, Talent, Ore.	5 00
Mrs. F. P. Schoonmaker, Bradford, Pa.	12 00
Mrs. P. E. Phillips, Bridgewater, N. Y.	2 00
Church at Lost Creek, W. Va.	9 12
C. C. Chipman, for life membership of Charles A. Chipman	25 00
Total	\$610 12

DENOMINATIONAL NEWS

On Sabbath, December 21, Rev. George B. Shaw closed his labors as pastor of the Plainfield church. It was a sad service both for pastor and people. Mr. Shaw has served the church five years and is loved by his entire flock, who could hardly be reconciled to his decision to leave them. On Thursday evening, the 19th, a public reception was given him and his wife at the church, at which a great company of people gave unmistakable evidences of their appreciation of the services of Mr. and Mrs. Shaw. The fine, substantial evidence of their love will be a solid comfort to Pastor Shaw; but that comfort is small compared with the help that comes from the expressions of regret and words of love indicating the affection of this people for the departing pastor and his family.

There were three young people baptized on the last prayer-meeting night, and five members were received into the church by the pastor in the parting Sabbath service.

Mr. Shaw is to begin his work with the church at North Loup, Nebraska, on the first Sabbath in January. That church has been waiting four full months for his coming, and is all ready to give him and his family a hearty welcome to that important field.

Professor Edwin Shaw of Milton College, a brother of Plainfield's departing pastor, has accepted the call from this church, to take effect on the first of July. This delay is necessary in view of the fact that a teacher in college work cannot well leave his post in the middle of a school year. The Plainfield church will, therefore, depend upon "supplies" for the next six months, while awaiting the coming of the new pastor. We will look forward with pleasant anticipations to that event, and pray that God may prosper all our plans, and preserve him and his loved ones to do a good work in his new field. While this call takes a teacher from the class-work of one of our colleges, it at the same time enables the church to fill its own pulpit without robbing any other church of a pastor. It also brings a new man into the pulpit, and by so much lessens the scarcity

of ministers among us. It is probably much easier to fill a vacancy in the teacher's profession just now than it is to fill one in the ministry.

Condensed News.

Nearly one-half of the exports from the United States go to British territory; and nearly one-third of our imports come from British territory. During the ten months ending with last October, we shipped to Great Britain and her colonies 698 million dollars' worth of our products; while they all together, shipped to us 386 million dollars' worth of goods. American goods and machinery are especially popular in Australia. In tools, American competition has been very successful. The rapid gains in this trade are attributed to the better "get-up" of American tools, because the British will not improve their patterns to suit the Australian market. It is a good thing for our country when we can sell to other countries millions of dollars' worth more goods than we have to buy abroad. This keeps the balance of cash coming our way.

The Kingdom of Heaven—Its Consummation in This World.

Convocation paper read at Nile, N. Y., by Albert E. Webster.

The one theme dominant in the teaching of Jesus was the kingdom of heaven. It permeates his discourses to his disciples. It is the central thought in his replies to his opponents, and it forms an important topic throughout his whole public career. To misunderstand, then, the meaning and significance of the kingdom is to misunderstand Jesus himself. Although definitions of this phrase have been touched upon during this convention, it may be well to define the term as it will be used in this paper.

In the world today there are two schools of thought differing in regard to the meaning of the kingdom of heaven. These two schools of thought are based on two sets of Biblical references, in apparent contradiction, at least, concerning the kingdom. One pictures the kingdom as something that is to come suddenly, and at some time in the future. The kingdom itself is something, not present, but yet to come. It is to be ushered in in some spectacular manner. It partakes of the cataclysmic con-

ception found among the Jewish people. Its consummation is to take place at a time of which not even the Son or the holy angels are to know. At the final time, men are to come from the east and the west and are to sit down in the kingdom of heaven. This view of the kingdom, perhaps more strongly supported by scholars in the past than at present, is essentially apocalyptic. It rests on eschatological sayings which are affirmed to be the most prominent and fundamental in the teachings of Jesus.

The other set of passages, from which the other school derive their reasons, states clearly that the kingdom of heaven is at hand; that it is already present among men. The parables of the sower, the tares, the mustard seed and the leaven, all rest upon the view that the kingdom is a present force in the world. Under oath before the high priest, Jesus said, "From henceforth,"—literally, "from now on"—"ye shall see the Son of Man sitting on the right hand of power, and coming with the clouds of heaven." It is conceded that Jesus frequently spoke and thought in pictures, but divested of figurative language, this passage, if it means anything, would seem to imply that the kingdom was then in process of evolution. From this point of view, the kingdom is not to come suddenly but in a gradual manner. It is not so much apocalyptic and eschatological, as it is religious and social.

Without digressing to discuss these two, at least superficially inconsistent conceptions; or stopping to speak of whether Jesus spoke all that is attributed to him; or whether unconsciously he was misunderstood by his disciples; or whether the evangelists have placed his sayings in their proper connection—it may be wise to define how the term, "kingdom of heaven" will be here used.

For the purpose of this paper, it is assumed, we believe with sufficient Biblical evidence, that the kingdom of heaven has existed in this world in the past; that today it is in force in this life; and that it will continue to exist in the future. A definition of it, however, must needs be incomplete and unsatisfactory. For our purpose we will define the kingdom of heaven as the ideal social order in which the relation of men to God is that of sons, and to each other that of brothers. Although unsatisfactory, this definition eliminates several

undesirable meanings. It does not include merely the visible church as such. It does not mean only the invisible church, whatever that may mean. It excludes any political or national conception of the kingdom, making it instead, socialistic. It makes the ideal of Jesus a socialistic ideal, when that term is used in its best sense. It accepts the regeneration of society and of the individual as the perfect picture seen by the mind of Christ. The kingdom is called "heavenly" because it is heavenly in origin and in character. It is, in a word, a gift from heaven for which men were to fit themselves by individual effort. Although Jesus' conception of the kingdom was necessarily colored to a great extent by Jewish ideas, it was original in its universality, in its spirituality and in its evolutionary nature. Membership depends upon certain ethical and spiritual qualities. The kingdom is composed of those who possess a certain kind of character.

Jesus had a very comprehensive view of the kingdom. Its growth was to be a great historic process, marked, however, by important epochs and events in its history. In short it was both present and future. It was the kingdom come and the kingdom coming. It was not restricted to the parousia of Jesus, nor was it limited to the beginnings of Christianity. It is like a great field of wheat which you visit when it is perhaps two inches high. The owner says to you, "Look at my wheat." In a month you pay the field another visit, with the wheat a foot or two in height, and again the farmer would say, "Look at my wheat." And then a third visit might be paid shortly before harvest, when the golden grain is three or four feet high, and again the owner would say, "Look at my wheat." Now, all the farmer's statements would be true. It was all wheat that he had showed you, only it was wheat in different stages of development. So the kingdom of God can be understood. The kingdom has always existed, although before the time of Jesus it was in a crude and limited way. With his coming, individuals have gained new conceptions of God, and a new appreciation of their heavenly king. At the time of Jesus it did not include as many spiritual subjects as it does at the present time. Since that time it has been growing and advancing.

Each great event of history; each momentous occasion in the development of civilization; every important crisis in the evolution of life,—all these mark the progress of the kingdom among men. With the fall of Jerusalem it was spread throughout the Eastern country. Under the persecutions of Nero and other Roman emperors it flourished. The beginnings of the Reformation saw an onward movement in its history. The Renaissance was an expression of new life and vigor of thought, marking off another great epoch in the coming kingdom. Instead of there being one coming of Jesus, in a physical sense, as was expected by the early Christians, there have been many "comings" in a spiritual way in the past two thousand years. Every historic phenomenon that has advanced the kingdom has been a coming of Christ. In each event in the upward march of individual or national life is seen the coming of Christ. In the whole philosophy of history and of nations may be discovered the coming of the kingdom. There could be no philosophy of history if there were no laws, no plan, no purpose to show the relation between otherwise disconnected events. It is the law of history that "through the ages one increasing purpose runs." When a nation, by immorality or filth, has weakened its national life, it has gone the way of the unfit. When individuals, by dissipation, have lost the vital element in their lives, and have become degenerates, they have sunk out of sight into oblivion. We may call it the survival of the fit. We may say such things are caused by hard, cruel and inexorable laws—all this may be true, but through these things, and by these processes, man is being elevated, the race is being raised, civilization is advancing and the kingdom of heaven upon earth is in line of development. The lack of wars for the mere purpose of selfish aggrandizement; the fellowship and good feeling existing between persons of opposite beliefs; the freedom and liberty of opinion; the incomparable privileges of today; the increased culture and refinement of individuals and nations—all these are indicative of the grand fact that the kingdom is advancing. Even had this view no Biblical foundation; had the Bible never been seen by men; had men nothing but history to guide them in shaping their

opinions,—it would hardly be possible to believe otherwise than that the world is making progress, and that the coming of the kingdom is in evidence.

What has been said of the kingdom in its relation to the past is as applicable to the times of today. About us in modern life we mark the signs of the kingdom's growth. And it is a hope-inspiring truth that members of the kingdom are working more and more along broad lines for its advancement. The modern tendency to assist in the regeneration of society; the belief that man is not a hopelessly bad animal; the moral uplift coming from the efforts of modern sociological workers such as Jacob A. Riis and Dr. Strong; the quickened social conscience, and the interest men and women are taking in the men and women around them—these all are expressive of the fact which we are slowly realizing and more slowly appreciating—that the consummation of the kingdom of heaven in this world means more nearly ideal conditions here—not simply a strong belief in another world.

The fact that so many persons, especially in the past, have confused the idea of another world heaven, with the idea of a kingdom of heaven upon earth, led many to renounce active interest in this life, and place most of their thought and attention on the life to come. In the past many have separated from this world, and have sought entrance into heaven by way of the hermit's cave, or by the monastery. In secluded spots upon the earth they have lived, giving up social pleasure and fellowship with their friends, and there with their eyes fixed on another world, they have paid scant attention to the one in which they were living. Is it God's will that his children should slight the world he has given them to live in for the sake of another one which they have not seen? It is true that Jesus said his kingdom was not of this world, but in that he wished to teach that it was a peaceable and spiritual kingdom, not one requiring war and bloodshed. If there is any one thing that seems clearly established, in both the life and teachings of Jesus, it is that his kingdom is here and now present; that its members were to stay in the world although they were not to become a part of its wickedness; that they were to fill their lives with good deeds and

acts of service, in order that the world might be helped and raised to a higher condition. Jesus went about doing good. His whole public life was one of service. "Whosoever will be chief among you let him be your servant." "The Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many." Not only was his life given up at its end as a ransom, but the whole of it was freely offered up in behalf of his fellow men. Did Jesus say his followers were to forget this life in their search for the other one? Did he imply that they were not to mix with the people in the world and try and help them? Did he himself spend most of his time alone, away from the crowds in meditation upon some other life? The answer must be that he did not. Even when he was weary with his labors, and tired from the attention of the crowds, he was willing to perform an act of healing, or speak an encouraging word to one in trouble. Always sympathetic, kind and thoughtful, mingling with his fellow men in the world, and trying to help them—how different was his life from that of the monk in the middle ages who tried to make sure of a place in heaven by isolating himself from the rest of the world. If isolation from the world, or belief in a certain form of future life; or adherence to certain tenets of faith regarding the kingdom, are the qualifications for entrance into that kingdom, the sooner that for those qualifications are substituted purity of life and sacrifice and service—the better will be the human race, and the more rapidly will approach the consummation of the kingdom. If the kingdom of heaven means anything, and if the teachings of Jesus regarding that kingdom mean anything, they mean that Christians today, who have entered that kingdom, are to live in the world, to mingle with the people in the world, and to do all the good they can to the people around them in this life, knowing that by this kind of a life, they will hasten the consummation of the kingdom, and will secure the best and the most worthy that there is in the life to come, whatever that may be. No longer are citizens of the kingdom to be primarily concerned with saving their own souls, but they are to be concerned with living lives of practical godliness, knowing that by this

kind of living, they will effect, not alone salvation for themselves, but salvation for those around them. The kingdom of heaven implies altruism, not selfishness; it means effort in behalf of others, not attention paid simply to our own bodies and souls. "Whosoever shall save his life shall lose it, but whosoever shall lose his life for my sake shall find it." So today, in order to insure the kingdom's consummation, emphasis must be placed on duty in this life, not on speculation as to our next life; on Christian service today, not on how we are going to be raised a thousand years from today. In the words of Lyman Abbott, "Today we are concerned not so much with immortal life beyond the grave, as we are with living the life of immortals here and now." This does not bar out heaven and a blissful life beyond the grave, but it does place the emphasis where it rightly belongs—on present duty and present privilege. The all too common conception of religion which fixes attention on heaven as the great thing to be desired, is foreign to the teaching of Jesus. The kingdom of heaven of which Jesus spoke, in its final consummation, meant an ideal world. When men pray, "thy kingdom come," they immediately add "thy will be done, on earth as it is done in heaven." Without doubt the latter is the interpretation of the former. As later in the prayer we pray daily for bread, it implies that daily we are to pray for the coming of the kingdom—for the doing of God's will on earth as it is done in heaven. And surely if we are to pray for it we are to work daily to that end, and are to believe in its approaching consummation. If Jesus enunciated the splendid ethical teachings for which he is given credit; if he is the great moral character we believe him to be, then he never would have mocked his disciples by teaching them to pray "thy kingdom come, thy will be done on earth as it is in heaven," unless there was a reality and a hope in such a prayer.

As has been said, the kingdom means obedience to God's laws. Formerly men thought God's law was confined to the spiritual world. Today thoughtful men everywhere have come to believe that we are living in a reign of law. All about us in life are unseen, perhaps unperceived laws. If we call them laws of nature, it is but

another name for God's laws. If we speak of the violation of laws of health, which means sickness and death, we mean only the law of God under another name. Nothing occurs by chance in the world. All is carried on by fixed laws. Never is there a violation of natural law, or a breaking of it. The King of the kingdom of heaven is not a capricious Being who will make and then break his laws. So citizens of the kingdom can depend upon God. They have ground to believe that they are living in a reliable world and universe. That it is the laws of a reasonable king they are required to follow. So today in the physical, intellectual and religious aspects of our natures, it is necessary for us to discover and determine God's laws, and govern our lives accordingly. So long as men and women continue to break the laws of body or of mind, they will not only suffer the inevitable penalty themselves, but will just so long delay the kingdom from coming to its final consummation. Just so long as saloons, and immoral places and other evil agencies are allowed to exist in the world in contradiction to God's moral law of the kingdom, just that long will the consummation of the kingdom be delayed. The citizen today who permits these plague spots to continue; the man or woman or child, who by his influence, sanctions or encourages things of this sort, will sooner or later have a tremendous account to settle. No person can knowingly violate the laws of the kingdom of heaven without suffering severe penalties; he must face the result of his actions on his own life; he must measure their effect on the larger question of the kingdom's consummation.

The relation between what has been said and our subject may not have been made clear. The writer has tried to show, from his viewpoint, what the kingdom is; to trace its development in the past; and to arrive at its present content and significance. Concerning the presence of the kingdom, and its gradual coming there can be but little question. The subject of the consummation of the kingdom, however, either in this world, or in any other, is almost wholly speculative. The discussion of this question may be an interesting and harmless way of passing time, but little real knowledge of the subject can be gained. Such a discussion might serve to

sharpen our wits and increase our debating powers, but it would have no appreciable effect on the sum total of our information concerning the consummation of the kingdom. What the consummation may be—what form it will assume, and when that form will be taken, is more a matter of conjecture than of anything else. Apparently two possibilities are before those who believe in the present coming and the final consummation of the kingdom. There may be the second, physical coming of Jesus, for which many good people have looked in the past; or the spiritual coming of Jesus will be increasingly felt till the world has become the ideal world, pictures of which were given in the Old Testament. As the first view is perhaps not so generally held as formerly, we will look briefly at the latter. Logically this is the one in which believers in the consummation of an earthly kingdom should believe. To those who optimistically believe that the world, although still imperfect and full of sin, is growing better, must come the natural and irresistible conclusion that continued advancement must be cumulative, the world reaching, sometime, a more ideal condition. This culmination, then, of the present advancing kingdom will be its earthly consummation.

The only way possible to judge a future event is by the relation it sustains to the past. The only means we have of knowing what the consummation of the kingdom will be like, is to judge that potential event by the history of the kingdom already written. It would be reasonable to expect that the final consummation will be not out of harmony at least with the character of the progress already made. That the steady, gradual growth of the kingdom will culminate in a manner not dissimilar to such growth. It may be, not sudden and spectacular, but gradual and usual; not cataclysmic but progressive; evolutionary instead of revolutionary. With optimism created by the past, and its progress, we can but believe in the future and in future progress. We can but look forward in trust and confidence to a continued and an increased coming of the kingdom till it reaches its final consummation. When that time will be, and what it may mean to the world, is one of the many things of which there can be no means of knowing.

Chicago, Milton, Albion.

A. H. LEWIS.

Other duties and space in the RECORDER combine to make this report comparatively late as to date. The Secretary spent Sabbath, Nov. 16, in Chicago, and Sabbath, Nov. 23, in Wisconsin. Those who are not familiar with the difficulties encountered by our people in connection with Sabbath services in Chicago, cannot appreciate their devotion to those services. That "windy city" is also a city of magnificent and wearisome distances. Our people are so widely scattered that Sabbath services cannot begin until two o'clock in the afternoon, and Sabbath School follows the preaching service. The hall where services are held seems to be in the noisiest location in that vociferous city. Preachers, singers and Sabbath School teachers must battle with an unceasing babel of discordant sounds from the streets, in order to be heard at all. Five, seven, or ten miles lie between the place of meeting and the homes of those who sustain the services. Crowded—often "stalled"—street cars, "surface" or "elevated," afford the only mode of travel. This means that women and children must stand for an hour, or more, in transit. During the shorter days of the year artificial light must be used in the hall and children who attend the Sabbath School cannot reach home much before "bed-time." On Sabbath, November 16, the writer was compelled to excuse himself from Sabbath School because of over-weariness. He reached the home of his daughter long after dark, while the daughter, who teaches a class in the Sabbath School, reached home at seven o'clock. One cannot imagine more un-Sabbath-like outward surroundings than those which surround and assail those who attend the Sabbath services of our people in Chicago. Financially and spiritually the church in that city evinces a devotion and vigor for sake of the public services, much greater than most of our churches give evidence of. The church in New York City has several of the same problems to contend with, but its place of meeting and time for services are much more favorable than those in Chicago. If the favorable circumstances surrounding Sabbath services in places like Westerly, Plainfield, Shiloh, Alfred and Milton, were

exchanged for the difficulties that face each Seventh-day Baptist in Chicago, "empty seats" in those places would be more in evidence than they are now.

Chicago is seeking a pastor to take the place of Prof. Wilcox who has gone to the University in Alfred. As Brother Ordway put it, "We are seeking for another chance to help in educating a pastor for some stronger church." An observant man cannot spend a Sabbath in Chicago without being thankful for the self-sacrificing devotion of those who make up the church in that city.

MILTON.

The college at Milton has a fine lot of students, and is doing excellent work. The faces that greet one in chapel, hungry for knowledge and waiting for the inspiration of higher ideals and purposes, make one long for power and resources with which to answer that hunger. That President Daland and his associates are doing well and successfully in meeting the needs of these hungry-souled students is in full evidence. Only two faces of the earlier days remain among the faculty. Prof. Albert Whitford, who "goes South" each winter for rest and milder climate, is the "nestor" of the group. His connection with the college has been unbroken for nearly, if not fully fifty years; half a century of more than ordinary efficiency as a teacher and of equally valuable influence as a man. The late President Whitford was worthy of the love and honor which men brought to his silent lips. "Professor Albert's" memory will not be less richly adorned when he is called to go up higher. Doctor Jairus Stillman, whose time of service reaches nearly as far back, but has not been wholly unbroken, is still "full of music" and of power to get music from other people. These two are "last of the Old Guard." We who are of the older alumni, join in the devout prayer, "God bless them."

The Baraca class of Professor Fred Whitford meets on Sabbath mornings in a public hall near the meeting house, while a large and flourishing Sabbath School fills that building at 10 A. M., in charge of Superintendent George Boss. The writer cherishes pleasant memories of more than a score of earnest young men, to whom he listened, and spoke, in the Baraca class.

Coming duties and results in the church of Christ depend in no small degree on such young men.

Dr. Platts more than filled out a promise to give the writer "a good hearing," if he came to Milton. This fulfilment began on Sixth-day evening, at the beginning of the Sabbath, November 22. Sabbath morning, Milton Junction and Rock River added their contribution of worshipers until "standing room" was at a premium. The religious and educational atmosphere at Milton is full of strength-giving ozone and inspiration. The "throat trouble" which threatened Dr. Platts' voice a year ago is much improved, and he is able to meet the many duties that crowd his field of work better than he could at that time; in which fact his friends all rejoice. Milton Junction is seeking a pastor. Its former pastor, Geo. W. Lewis, is "supplying" at Rock River.

ALBION.

The contrast between Sabbath surroundings in Albion and in Chicago is more than vivid. Albion is an example of most favorable surroundings for a Seventh-day Baptist church, in many respects. Agriculture is the prevailing business. Our people are more than "well-to-do," financially. They are also above the average of similar communities in education, and general culture. The local influence of Albion Academy, Milton College and the University of Wisconsin can be traced easily, when one faces the audience that fills the Seventh-day Baptist church, or meets the people elsewhere. Pastor Van Horn has comparatively a "clear field" for work and influence. Times and opportunities for public services are easily controlled. The pervading influence in the community comes through the Seventh-day Baptist parsonage and church. The broad and productive farms of his parishioners and their homes which are luxurious when compared with the homes of their ancestors, make one "wish to be a farmer again." Earth is not a Paradise as poetic theology describes Paradise; but a walk of four miles along the highway leading northwesterly from Albion village, and "across country," including a long visit in the beautiful country village cemetery—*campo santo*—sacred camping-ground, as the Italian names it—soothes weary nerves and fills one's heart with helpful thought

and enlarging hopes. Our people came with eager faces to listen to messages concerning "Seventh-day Baptists a Divinely-kept Minority," and "The Bible a Divinely-kept Book." Perhaps life is stronger in some respects where it rushes most and where stress is most strenuous; but it is richer and more restful on such a field as Albion.

Worth Repeating.

"A mother in Israel," who prizes the good things she finds in the RECORDER, sends the following gems of thought, taken from the addresses of Professors Titsworth and Clark, which she thinks are well worth repeating:

There is a large promised land which the church has not yet entered and possessed.

Christianity is more than getting men to join the church. It is a life, and an aggressive one.

It ought to be impossible for a man to be a church-member and not be inspired to take a definite and active hand in the world's affairs.

We are citizens of this world, and if we do not mix actively in its affairs we are like grain laid away in a storehouse. We have possibility but no activity.

The church ought to train its members to become intelligent citizens of the kingdom of God on earth.

Character is life imbued with dignity; the enrichment, the enlargement, the ennoblement of the condition we call life. It is entering into the divine life of God. It takes character to live the Christ-life.

Christ spoke with authority because his higher faculties held the reins of his life.

Self-mastery is the key to power and authority.

The greatest achievements of life are the conquests of ideals and conscience, over matter and flesh.

Character is the only coin which passes current in the kingdom of God.

No true child of God should be discouraged because his Christian life is an incessant conflict with self in a hundred forms, or with assaults of the adversary, or with hard storms and afflictions. Fight without ceasing means "pray without ceasing," too.—*Theo. L. Cuyler.*

Missions

Missions in the Southwest.

DEAR READERS OF THE RECORDER:

At the close of the Southwestern Association, held in October at Little Prairie, Arkansas, I visited Fouke. Great changes have come to this place since my visit nine years ago, when Brother J. H. Hurley and myself were sent there by the Missionary Board to hold a series of gospel meetings. Among other improvements are a planing and saw mill, a cotton gin, good business blocks, and a public school building besides the one built by Brother Randolph which is used for both school and church purposes. The year has been one of drought, and shortage in crops of all kinds. The boarding school is most affected by the shortage of the potato crops, both the sweet and common potato.

Our school opened with sixty students and the prospect is that when the cotton is harvested there will be more students than can be accommodated. Only those who have visited this school can realize what it is doing for both our own and other people. This is one of the most worthy and successful missionary enterprises which we have. It has been a walk by faith for Mr. and Mrs. Randolph, and the brave corps of teachers. While I was there work commenced soon after five in the morning and continued until after dark at night. The large number of young people who sit at their table cannot obtain an education unless they work their own way through school. I know of no enterprise where a limited amount of funds are producing such great results. So far as I know there is no minister in the denomination who with his family is sacrificing as much and doing so great a work for the rising generation as Mr. and Mrs. Randolph. At the time of my visit he had a bronchial cough which greatly alarmed me. I venture to say these things that you may know, now is the time to contribute of your sympathy and means for this work. At the last Conference the ladies very kindly provided a way for Mrs. Randolph to have a vacation and visit to her dear old mother. She returned to her work recuperated. God

bless those kind ladies and the good work at Fouke.

Brethren, we want another missionary family on this great field. Our greatest lack is consecrated men. If we had another G. Velthuysen Sr., we would have another Haarlem church, that would mean more young men like Peter Tackerman, and girls like Mary Slagter and Marie Jansz; more preachers and more Java missions. Another Mr. and Mrs. Randolph would mean more schools and churches like those at Fouke. If you ask, Are there no schools in the South? I answer that there is not a sufficient number of godly teachers or ministers. When Christ looked on the multitude, He saw them as sheep without a shepherd. It is the same today.

Six days were spent at Fouke. Gospel meetings were held each evening; on First-day, two, the one at night with a congregation of some two hundred; on Sabbath three, the afternoon session being the Christian Endeavor meeting. The large congregations can be accommodated by lifting the partition between the schoolrooms.

I next visited the church at Gentry, Arkansas; spent five days and spoke seven times, with good congregations and interest. While some families have moved away there are more left than are in many of our self-supporting churches. This is a healthful place and the location favorable for a missionary on the Missouri and northern Arkansas field. The church is a missionary church and I judge would gladly spare its pastor part of the time to do missionary work. It is on missionary ground. A new Sabbath interest—a settlement of four families—has recently been learned of not far from it. While I was at Gentry three of the people were received into the Gentry church. Others will unite after they receive baptism. Four of the young people have gone to Fouke to attend school. Brethren, we have great prospects in the Southwest; with us will you pray for laborers?

E. B. SAUNDERS, *Cor. Sec.*

DEAR SECRETARY SAUNDERS:

Thank you for your good letter of Aug. 2. I will try to make out the report for which you ask. Things are not quite enough settled for it yet.

The girls came back the tenth of September. The first week brought us a

shocking experience in the death of one of the little girls from hydrophobia. She had been bitten by a dog on the twenty-fifth of August and the wound on her shoulder was not yet healed. She had been treated, after the Chinese custom, with some medicine in which they have great confidence. "Ah siau is all right now," was the assurance. We kept hoping that, after all, it was not a rabid dog.

On Sabbath afternoon, the 14th, she had a chill, but the next morning her fever was practically gone and she only complained of dizziness. It was not until early Tuesday morning that all doubt as to the nature of the disease was removed. Then it developed very rapidly. During the morning her father came and wanted to take her home, and at night he came to say that she had died about two o'clock. We thanked God that her sufferings were so mercifully cut short.

Ah siau was eleven years of age and had been in the school about four years. Her interest in school work had been steadily growing and down at the station, where we were waiting for the train which was to take her and her father the next stage of their journey toward home, between the awful paroxysms she called to me "Be Sien sang, tell my father that just as soon as I am well I am to come back to the school."

This little girl was one of the number who just before school closed, in July, confessed sins which had been making us much trouble during the year. Tuesday, in the early morning, she asked the girls to tell her the "doctrine," which she said she did not understand very well, and was glad to have them pray with her. Later, when we said to her, "Ah siau, we think you will soon be in Jesus' arms. You will remember how He took little children in his arms and blessed them and you will not be afraid?" She answered, "Not afraid." We miss her very much in the school, this little girl with beautiful eyes, but it seems to us beyond question that we can comfort ourselves with the thought that she is with the Saviour.

One of the older girls has gone out to teach one of the day-schools in the city, another has not returned and only one new girl has come in; so our number is not quite full. We hope it is to be a good year—good in God's sight. The day-schools have opened up well.

Thanking you again for your letter; I am

Very sincerely yours,

SUSIE M. BURDICK.

West Gate, Shanghai, China,
Sept. 27, 1907.

Letter From George H. Greenman.

EDITOR SABBATH RECORDER:

I read with interest Mr. Sayre's comments on the following extract from the SABBATH RECORDER:

"Seventh-day Baptists do not keep the Sabbath as a ground of salvation nor a means of salvation."

I think it is correct to say that Seventh-day Baptists do not keep the Sabbath as a ground or means of salvation, or rather they do not keep it with that purpose in view. It may more properly be stated that they keep the Sabbath because God requires it of them, and for the truth's sake; also for the physical and spiritual benefits that flow therefrom, and not with any special thought as to how it may bear on their ultimate salvation. Still the truth remains that obedience to the Sabbath law is in reality a "means, by the help of which" they attain that end. Mr. Sayre is right when he says, "If the keeping of the fourth commandment is not a means, by the help of which Seventh-day Baptists attain unto salvation, then it is not a means of salvation for Sunday keepers;" but I would not go quite as far as he does, and say that "we are absolutely without any ground of appeal to them." I should rather say that our appeal to them should be based on a much higher ground; namely, that God's law is perfect and inviolable, and was given for man's highest good—that obedience to the divine commands is man's first duty, regardless of the question of ultimate salvation or happiness. Salvation and happiness would follow as the natural and inevitable reward of such obedience; since they always follow as the reward of all right doing.

A few words in regard to the term—salvation. Webster defines it as follows: "Salvation, in a theological sense, is the redemption of man from the bondage of sin, and liability of eternal death, and the conferring on him everlasting happiness." This is the generally accepted belief among orthodox Christians and, in the main, is

correct. Still, in the absolute sense, there is no such thing as perfect freedom from the bondage of sin in this life. No man has ever arrived at such a state of perfection that he was not liable to transgress some law of his being. There was a class of perfectionists who claimed that they had attained to such a state of holiness that sin no longer had any dominion over them. Whether there are any such persons in existence at the present time I do not know. I am quite sure there are none in my immediate neighborhood who set up any such claim. In a limited, finite sense men are saved; but a perfect salvation, as possessed originally by man before his fall, is not attainable in this life. We are saved just in proportion as we cease to disobey God's laws—in other words, salvation comes as the result of obedience to law; and the nearer man conforms to perfect obedience, the more perfect and complete is his salvation.

The fourth commandment of the Decalogue is one of these commands. Obedience to that command is without question one of the means of salvation. We cannot be fully saved and disregard this command, any more than we can be saved if we disregard the other commands of the Decalogue.

There might possibly be circumstances in which a person would be placed, beyond his control, where violation of the letter of—for instance—the fourth commandment, would be justifiable and he not be counted as a transgressor or his salvation be materially affected. If in his heart he was loyal to the Sabbath truth, and necessity—a higher law—compelled him to disobey the letter of the command, then he would be exonerated.

The Pharisees found fault with Christ for healing the sick on the Sabbath. His reply was, "Do you not lead your ox or ass away to the watering, or if they fall into a pit on the Sabbath-day, do you not pull them out?" teaching them thereby that acts of mercy and necessity were not only permissible, but obligatory.

Our heavenly Father never imposes upon us any obligation which would, in its fulfillment, in and of itself cause us the slightest distress; yet obedience often brings distress on account of the opposition and wicked acts of others.

In regard to the theological questions of being saved by grace, or by the atonement and sacrifice of Christ, these are subjects to be discussed by theologians; it is enough for us laymen to know that obedience, prompted by love to God and love to man, is essential to salvation and happiness in this life and the life to come.

Mystic, Conn., Dec. 16, 1907.

How Can it be Done?

After reading the article by Bro. A. H. Lewis in the RECORDER of Nov. 4, in regard to Bro. S. R. Wheeler's request for a symposium on "What methods shall we adopt to secure a spiritual awakening, larger spiritual experience and richer spiritual life," I feel led to say a few words on the subject.

I believe it is true that we cannot hold our place and do the work God wants us to do unless we gain higher spirituality, but first let us consider the antecedent question of Bro. Lewis, "What do we mean by spiritual experience, and higher spiritual life?"

As the terms are used in a general way they mean very little, but when the experience comes to us through the blood of Jesus and the baptism of the Holy Ghost, clearing the heart, leaving it free from carnality, and so pure and holy that there is no desire left for anything sinful or worldly, it means a great deal.

It means much when we come into the spiritual life at conversion, but the higher spiritual life of holiness by the sanctifying power of the Holy Ghost means a constant abiding of the Spirit, a constant willingness to do the will of the Master, a dislike for any unclean or sinful habit, an entire yielding to the demands of the Spirit.

Now as to what method to adopt to secure to our people this "Spirit-filled" life, first let all who have this higher experience testify to it, both in public and in private, whenever opportunity presents itself. Never argue upon the subject, but explain whenever you find one who is interested and willing to listen.

The experience comes to us only as we feel the need of it; then by laying ourselves and all we have upon the altar of consecration, and looking by faith to him who has promised to supply all our needs according to his riches in glory, the Holy

Ghost will come into our lives to abide.

Let our pastors seek this gift, then preach it to their listeners, calling them together for special meetings to learn about it; do not be too "proper," get right down before God and plead with him for his blessing to descend and he will come with power and might to give the spiritual experience we so much need. The Psalmist has said "Let us kneel and bow down, let us kneel before God our maker." If we would obtain this higher spiritual life, we must humble ourselves at the foot of the Cross, and God will lift us up.

O that more of our people might receive this blessed experience which can only be gained by complete consecration! It is sometimes properly called the "yielded life." Yes, let us yield ourselves wholly and unreservedly to him as individuals, as churches, as a denomination; then shall we see the work progress, and the blessing of God will follow us.

L. J. C.

Glen, Wis.

What Makes a Good Prayer Meeting?

Rev. Francis E. Clarke, president of the World's Christian Endeavor Union, says some good things about prayer meetings, from which we cull the following:

"The one wide-spread false conception of a prayer meeting is that it is chiefly a place for instruction.

The leader is often imbued with this fallacy. So he reads a long passage of Scripture for instruction, and then he expounds it at length for the sake of instructing the audience. Only a few of the attendants feel capable of giving instruction, and so these few take up all the rest of the time; and these few may be simply the most glib or the most confident, and by no means the most intelligent mentally or spiritually. Then the benediction is pronounced, and people go home yawning, and saying, "How stupid that meeting was!"

Now the radical trouble is with this idea of the prayer meeting.

I make bold to declare that this meeting is not chiefly for instruction. The Bible-class is for instruction. The Sabbath School is for instruction. The preaching-service is largely for instruction. The lecture is for instruction. The prayer-meeting is chiefly for inspiration and spir-

itual uplift, and this comes mostly from the heart, and not from the head.

In the prayer meeting the heartfelt words of the most ignorant, all punctuated with grammatical mistakes, may be as helpful, perhaps far more helpful, than a polished oration.

In the prayer meeting the sincere testimony of the boy who knows enough to say, "I love Jesus," and means it, may be better than his grandfather's little sermon.

When the leader or the members attempt to instruct their fellow members by speaking chiefly to their heads rather than to their hearts, that meeting, too, becomes a failure.

Not that there is not an intellectual element in the best prayer meeting, but the heart element predominates. We often get instruction of the very best kind, but it is instruction that appeals to the emotions and the will, which are as well worth moving and teaching as the intellect.

What, then, is a good prayer meeting? It is an hour spent in the worship of God, voicing this worship in prayer and praise and testimony in which all Christians feel that they may have part, and in which many, if not all, actually do have part.

The old name "prayer and conference meeting" is a good one. People confer when they are together at home or in an office. To preach, to teach another, is not to confer. Only a prig and a conceited one makes a speech to those with whom he is conferring.

To confer is to listen as well as to speak, and any one in the conference has a right to be heard.

The genuine prayer and conference meeting will always be a good one."

I have seen prayer meetings that I thought were spiritually dead through too much "instruction."

Standing Off and Looking On.

That the Seventh-day Adventists have made mistakes, there is no question, and they may be making mistakes today. I presume they will not deny this assertion. That the Seventh-day Baptists are making serious mistakes today they should be willing to admit. I am not an apostle of infallibility. I believe that every man makes mistakes, and that every denomination makes mis-

takes. There is none perfect except God. "The specific duty of Sabbath keepers is Sabbath reform." The vital question then is, What ought to be done or said that will bring about this reform in the best and quickest way, in harmony with the teaching of the Bible? I believe it to be a serious mistake for the Seventh-day Baptist or the Seventh-day Adventist to wrangle over minor denominational technicalities. It is certainly a mistake for the Seventh-day Baptists to mention disintegration, Mrs. Whiteism, or the dissensions at Battle Creek, or anything that might be construed as tending to a feeling of unpleasantness between the two denominations. The Seventh-day Adventists are the only friends that the Seventh-day Baptists have on the face of the earth, and if they are of the belief they have other friends, they are laboring under delusion.

So when we come back to the original proposition that Sabbath reform is the vital question, it must be admitted that the Seventh-day Adventists have been more aggressive or have had greater success; since the statistics show that the Adventists have seven or eight times as many members, in something like one-fifth the number of years. So it seems to me it is a serious mistake to talk about disintegration, or the mistakes that either denomination is making or has made; but, on the other hand, the two denominations should join heart and hand on the vital question of Sabbath reform, and lay aside their minor opinions and differences, and do all in their power to bring the light of Sabbath reform into the minds and consciences of the people.

A. J. BARTLETT.

Jackson Centre, Ohio.

Book Notice.

A. H. LEWIS.

"The Sanctuary Question" has been a central feature of doctrine among Seventh-day Adventists since the first readjustment of the Advent movement under William Miller. Naturally and necessarily it is a prominent point for consideration in the present readjustment of which the writer spoke in the RECORDER of December 9, 1907. A neat booklet of 119 pp., bearing on that question has come to hand. The title is "The Vision of the Evening and the Morning, A study of Prophecy of Daniel VIII." The authors are John Kolvoord

and Moses H. Kellogg. Both these men have been prominent in the editorial work, and men of influence among Seventh-day Adventists. Mr. Kolvoord (we think) is now Presiding Elder in the Seventh-day Baptist Church of Battle Creek.

Each of these men treats the subject from his own standpoint, and independently. They approach the subject from different angles but come to agreement in final conclusions. In point of historic research, logical and exegetical treatment of the Book of Daniel as a whole, and of the Sanctuary Question, this booklet is far in advance of any treatment of the question by Adventist writers of former years. Those who have been familiar with that tenet of Adventism that is based on the "Cleansing of the Sanctuary," will be interested in the discussion by Kolvoord and Kellogg; and those who have not been thus familiar will be able to secure a good view of the field by reading the booklet named. It is not marred by an undue polemic spirit, nor weakened by unkind personal allusions to the views of those from whom the authors dissent. The reader will get a glimpse of the conclusions reached, by the following quotations. Mr. Kolvoord, p. 66, says:

"At first glance, the foregoing explanation of Daniel 8 may seem to undermine the belief in the nearness of the Lord's coming. If any one's belief is built upon that prophecy, then the interpretation tends to undermine his belief. This is freely and frankly admitted. We do not desire to be misunderstood. We have striven to prove that that prophecy *does not contain the remotest allusion to our Saviour or to his mediatorial work.* Thousands of firm believers in the doctrine of the advent have never even so much as dreamed of proving their faith by that prophecy. It would never have been used to prove the proximity of that event, if Wm. Miller and his co-laborers had but taken the pains to test his interpretation by historical evidence. As it turned out—and it logically could not turn out otherwise—his application was wrong as to event, nature, and time. His theory should have been rejected then and there, because it failed to stand the test. It stood condemned, even before it went to trial, for of that day and that hour knoweth no man. Nevertheless, thousands believed him, rather than God's cau-

tion. Their disappointment is, therefore, not chargeable to the Lord."

On page 118, Mr. Kellogg says:

"Finally, the writer would say for himself that no personal pique or desire for any gain or notoriety of any kind has prompted him in this work. *It is as painful for him as it can possibly be for any other person.* He would be exceedingly glad to believe all that he was early taught was the truth upon the subject herein presented. There is no people, as a whole, that he loves as he does that people who still believe this theory. All his early associations and the mature years of his manhood were spent in closest labor and harmony with them, and nothing that is here said should be construed as a denial of the great Biblical truth that Christ will return to earth, or that that return is an event not far in the future. But sometimes the thought lies heavily upon the writer's heart that not only the setting of time for the coming of the Lord, but even for the beginning of some unseen work in heaven, supposed to be preparatory for that coming, by overzealous believers, has caused much more harm than good,—actually resulting in unbelief in that which should be firmly believed by all Christians. For because of it the great truth of the coming of the Lord has thus been seen by many only through the dim fog caused by wild and unnecessary speculations followed by deferred and blasted hopes and most bitter disappointment."

Price, 25 cents. Address Moses E. Kellogg, 348 Van Buren St., Battle Creek, Mich.

Church Federation.

It will be remembered that in 1905 there was held in New York an Inter-Church Conference to consider the question of a general Church Federation, for the promotion of all such religious work as the churches hold in common. It will also be remembered that several of our leading men had been appointed by our General Conference to attend this meeting and represent the Seventh-day Baptists. This they did, and now our denomination stands in the list with thirty denominations recognized as entitled to representation, and to enjoy the privileges and benefits of this great Federation of Churches.

At that meeting a "Federal Council of

The Churches of Christ in America" was appointed. This Council has just made its report to the various bodies interested. The plan looks toward the prosecution of work that can be done better in union than in separation. It was also agreed that when two-thirds of the thirty denominations should give their approval in their respective conferences, the plan should become operative. These thirty denominations represent a constituency of nearly eighteen million members; and a report of the Committee is before me, stating that the necessary two-thirds have taken proper action and the plan of Church Federation is therefore operative now. The hope is expressed by the committee that all thirty denominations will unite in the work.

The effort seems to be, "to encourage a larger combined influence for the churches in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life."

The Council has no authority more than advisory over the various bodies composing it.

Semi-Annual Meeting.

The semi-annual meeting of the Seventh-day Baptist churches of Minnesota and Northern Wisconsin convened with the church at New Auburn, Wis., October 18 to 20, 1907.

The meeting was called to order by the moderator, Mrs. Rosa Williams, who, in behalf of the Cartwright church, welcomed the delegates. Rev. C. S. Sayre, K. R. Wells and Mrs. Gertie Goddard were appointed as program committee.

The Iowa delegate, Rev. G. W. Burdick, of Welton, preached the introductory sermon from Zac. 3:7. Theme, Prepare for service and joy in service. At the close of this service, the program for the evening and Sabbath-day was read. Then followed friendly greetings and a general handshake, and the assignment of the thirteen delegates to their several homes.

Sixth-day evening, 7:30. Bible lesson, Ps. 25, and prayer by Rev. C. S. Sayre. Sermon by Rev. G. W. Burdick, from 1 Tim. 4:16. Theme, Take heed and obey. Consecration service followed, conducted by Clarence Daggett.

Sabbath morning, 10:30. Lesson read

from John 11:11-47, and prayer by Rev. Mr. Sayre. Preaching by Rev. G. W. Burdick, from John 20:27. Theme, The place of faith in the Christian's life. After a short intermission communion service was conducted by Rev. G. W. Burdick, assisted by Rev. Mr. Sayre. Sabbath School followed, conducted by Supt. C. A. Loofboro.

Sabbath afternoon, 2:30. Service opened with a song by the choir. Address by L. H. North, delegate from the Milton Christian Endeavor Society. Paper by Miss Anna Wells of Dodge Center, read by K. R. Wells. Address by Wilbur Stewart, delegate from the Young Men's Christian Association of Milton College. Voted that this semi-annual meeting extend a vote of thanks to the Christian Endeavor and Young Men's Christian Association of Milton for the interest taken in sending Mr. North and Mr. Stewart to us at this time. The quartet, Rev. Mr. Sayre, L. H. North, C. S. Daggett and K. R. Wells, sang "Sweet Sabbath Eve."

Sabbath evening, 7:30. Service opened with a praise service, after which the quartet sang "Come, Spirit, Come." Rev. Mr. Sayre preached from Matt. 27:7. Theme, Persuasion.

First-day, 10:30. Praise service conducted by L. H. North. Prayer by Rev. Mr. Sayre. Missionary collection, \$5.26. Sermon from Heb. 11:24-27, by Rev. G. W. Burdick.

First-day, 2:30. Praise service conducted by J. E. Ling. Business session presided over by the moderator. Reading of the constitution and by-laws. The moderator appointed Rev. G. W. Burdick, J. E. Ling and Mrs. Martha Cartwright as nominating committee for the officers of the next meeting. Reading of minutes of last meeting. Letter of greeting from the Dodge Center church. Voted that as the association is to convene with the Dodge Center church in June, that at the close of this meeting we adjourn to meet with the New Auburn (Minn.) church in one year. Our Iowa delegate, Rev. C. S. Sayre, gave a verbal report of his attendance at the Iowa yearly meeting, also the amount of his expenses, \$9.30. Voted that the report be adopted. The nominating committee reported as follows:

Moderator, Deacon Crosby; Secretary

and Treasurer, Frank Hall. Voted that the report be accepted.

Following the business session a paper was read by J. E. Ling on the subject of "Faith." The quartet gave a selection and also sang "Come, Spirit, Come" by request. Dismissal by Rev. G. W. Burdick.

First-day evening, 7:30. Praise service conducted by C. S. Daggett. Rev. Mr. Burdick read Acts 26 and offered prayer. Quartet, "Where is my wandering boy tonight?" Rev. C. S. Sayre preached a very impressive sermon from Acts 26:28, "Almost thou persuadest me to be a Christian." Then followed a very interesting conference meeting, during which Miss Bell Cartwright asked for baptism and church membership.

Monday morning at 11:00 we met at Loon Lake, where Leo and Alice Loofboro also offered themselves for baptism and church membership. Rev. Mr. Sayre administered baptism to the three candidates, after which we repaired to Brother Loofboro's house, where Rev. Mr. Burdick, in behalf of the Cartwright church, gave them the right hand of fellowship.

Thus closed the first semi-annual meeting with the Cartwright church, and it is our prayer that these meetings in the future may be as fruitful.

JENNIE CARPENTER, Sec.

The following little poem was written by an aged friend and old soldier of Nortonville, Kansas, and may be of interest to some of our readers:

THE SEVENTH-DAY.

J. HOWARD TITSWORTH.

When heaven and earth
And their vast brood
Were given birth
And all seemed good,
God rested on the Seventh-day.

That man might rise
Through faith and prayer,
Above the skies
To praise him there,
God hallowed the Seventh-day.

For the oppressed
And laden heart,
A day of rest
He set apart,
And sanctified the Seventh-day.

Six days for toil,
The next for rest:
The favored soil
Produceth best.
Remember the Sabbath day.

Young People's Work

REV. EDGAR D. VAN HORN, Alfred Station, N. Y.
Contributing Editor.

**"Why Should Our Young People be More
Zealous in Their Own Specific
Work?"**

Presented at Southwestern Association.

PHOEBE C. STILLMAN.

"Don't you want to throw away that wilted rose and put on this fresh one?" The scene was on the platform of a street car, where a sweet-faced lady, evidently from the upper class of society, offered the weary car conductor a rose from the cluster of hot house blossoms she carried in her hand.

The tired man's face lighted up as he said, "Thank you, ma'am, but I don't want to spoil your bouquet."

The lady smiled, and said brightly: "O, it won't do that; I am going shopping, and to each girl who waits upon me, I give a rose."

How rested the man looked as he accepted the flower.

On the opposite side of the car sat a group of school girls, who listened with great interest to the conversation. The lady left the car, but her kind act had dropped a seed-thought in the hearts of these girls. "What a lovely idea!" exclaimed one of them, as the car moved on. "Why haven't we thought of something like it before?" "We have loads of pansies," said another. "I'm going to pick a basket of them and take to my favorite glove girl at Dodd's." Another said, "I'll gather a big cluster of roses and take to a dear little girl who always sees that I am well served." So the beautiful plan grew, and was not only a plan, but was actually carried out. Many a girl in the stores of the great city went home at night, almost forgetting her weariness, at the sight of the flowers in her hand, and knowing some other girl wanted to share with her a part of Nature's beauty. All this beautiful plan grew from one lady promptly carrying out her desire to brighten the lives of others.

In our own special work, our Christian

Endeavor Societies, we should show forth this same zealous spirit. One great reason for being zealous in our work should be love for our Master; for his matchless love and sacrifice for us renders anything short of zealous work for Him, a crime and a betrayal of an infinite trust. Love and anxiety for the unsaved about us should also prompt us to be up and doing; to be full of zeal. An object really and supremely good is not usually to be attained without an ardent, persevering zeal. How plainly this is seen in our worldly affairs.

Shall we who are in pursuit of a soul's salvation fold our hands in idleness? We as Seventh-day young people must be ever alive to our Christian work because of our comparatively small numbers. More and greater responsibilities rest upon the few. The Endeavorers of today must soon become the pillars of the church. So we must be awake to the interests and needs of our denomination and its young people. Endeavor work is a training school for later years. It ever behooves us to be earnest workers because of the silent influence we are constantly shedding. We must be doers, not dreamers. An intelligent Japanese some years ago came into possession of a copy of the Scriptures. When starting on a journey he took it with him to read. He found it of absorbing interest, and as he laid it in his lap after several hours' reading, he said: "This is a wonderful theory, but I wonder how it will work out in actual life?" Looking round on his fellow passengers, he noticed a lady who from her dress and appearance he knew to be one of the Christian missionaries. He saw the foreign lady quietly watching the beautiful view from the car window with such an expression of peace and satisfaction on her face, that it riveted his attention. He wondered if it was the teachings of that Book in his possession which gave her that peaceful look. He began watching her closely, resolving that if he saw that the Scripture's teachings he had been reading were acted out in her life, he would believe the Bible and become a Christian. All unconscious, the lady went on in her sweet helpful way, revealing to the one who was studying her so closely, many little acts of unselfishness, so much thoughtfulness and consideration for her fellow passengers, that he was deeply impressed, and the result was that he

also took the Bible as his daily guide and became a sincere Christian. O, could we more fully realize that each act of our lives speaks for or against our Savior.

We must not let our interest in Endeavor work grow less, for the moment interest lags, the work will become wearisome. We cannot afford to be lukewarm. It is dangerous to ourselves and others. Spurgeon says, "Half service is no service at all." It is said that the copper-colored natives of Central America, far more accustomed than the European traveler to the burning heat of the climate, yet complain more when upon a journey because stimulated by no interest.

We must be more zealous because difficulties are so numerous. Satan is ever ready to defeat us with discouragements. But with a steadfast zeal, and our hearts alive with God's love, let us regard as naught the Tempter's allurements, pressing onward toward the mark of the prize of the high calling which is in Christ Jesus.

Report of Woman's Board.

The Woman's Board met, in accordance with adjournment, at the home of Mrs. A. R. Crandall, Milton, Wis., Dec. 5, 1907, at 2:30 P. M.

The following members were in attendance: Mrs. Morton, Mrs. Crandall, Mrs. Platts, Mrs. Van Horn, Mrs. Boss, Mrs. Babcock.

Mrs. Clarke not being able to be present on account of an accident, Vice-President, Mrs. Morton presided.

The meeting was opened in the customary manner with Scripture reading and prayer.

The minutes of the November meeting were read.

The Treasurer's report was read and adopted.

Mrs. Van Horn reported music received for the poem by Mr. Bond, to which reference was made last month. A copy was made and both poem and music forwarded to the publisher.

Mrs. Wardner Davis is the composer of the music and this bright Thanksgiving hymn by Seventh-day Baptist talent will be greatly appreciated.

Mrs. McGibeny wrote that owing to the misfortune of contagious disease in the family, the annual letters sent to her for

distribution among the societies of the Western Association had of necessity been destroyed. Mrs. McGibeny has the sympathy of the Board. She will make a fuller explanation to RECORDER readers in due time.

The reply to Mr. Van Horn, President of Conference, in regard to the proposed plan of substituting "department meetings" at Conference for "committee meetings," was presented, and by vote adopted by items.

The minutes of the meeting were read and approved.

On motion Board adjourned to the call of the President.

MRS. S. J. CLARKE, *Pres.*

MRS. J. H. BABCOCK, *Rec. Sec.*

The Mission of Love.

The great need of the world is love that "beareth all things, believeth all things, hopeth all things."

Beareth all things. The Greek term from which "beareth" is translated admits of three definitions: (1) "To cover; to protect or keep by covering." (2) "To cover over with silence; to keep secret; to hide or conceal." (3) "By covering to keep off something that threatens." Paul did not mean to teach by this that crime was to be covered, protected, or kept secret; but I think he did mean to teach that it is the mission of love, when it has discovered a fault or imperfection in a friend or loved one or even an enemy, not to blazon it abroad but to cover, or hide, or conceal it from public view. Love seals the lips of him who hears an evil report and thus stifles slander. Yes, love buries deep in the heart and keeps silent and secret forever the fault or sin of a loved one. Love will assist in freeing another from the bondage of sin, but in so doing it does not gossip about the sin.

Believeth all things. Much of our power for good in the world depends upon our attitude toward others. If we take a disbelieving and distrustful attitude toward those whom we wish to help, we defeat ourselves; for we have cut off the channel of influence and placed a great barrier in the way. "Love believeth all things." By this we are not to understand that love does not discriminate between falsehood and truth and that all men are to be trusted implic-

itly. But this it does mean, that in regard to the conduct of others it puts the best construction upon it; it gives men credit for acting upon good motives and is slow to believe that they are as bad as rumor often paints them to be. Faith and trust in humanity is a great need of the world today. Did you ever stop to think that boys and girls are pretty apt to be just what you believe them to be? I heard of a Sabbath School teacher who once said to her class of boys, "Boys, can't you be still? Boys are always noisy." It is needless to say that the boys never disappointed their teacher. She expected and believed them to be always noisy, and they were. Again, did you ever stop to think that the one who has had the greatest influence over you is the one who has loved and trusted you most? If you want some one, whom you wish to help, to grow and develop, love and trust him; tell him so; if you do not love and trust him, he will wither and shrivel like a flower under a blighting frost. To thus believe in a boy is a benediction to him—as some one has said, "To be trusted is to be saved." Would you influence and help another, you will find that your power to do so is in proportion to his belief in your belief in him. Your respect for him will help him to respect himself. Your ideal will become to him the hope and pattern of what he may become. Many of the wrecks along the pathway of life are due in no small degree to distrust. The saddest cry that comes from human lips is, "No one loves or cares for me." My dear brother, is there some boy you long to help; is there some struggling soul you long to save? Go to him, give him a warm, sympathetic hand and tell him you love and trust him; and like the rain and sunshine of springtime which awaken to life the sleeping forces, your love will quicken to life and action, a sleeping soul. It has been rightly said that love will take an unclean, despairing life, and work in it, purge it of stain, awaken it to hope, and bring it back again to truth and purity.

Hopeth all things. Hope is that which leads on to God. When the soul is weary and discouraged, hope renews the energy. When one walks through the shadows and is in danger of losing the way, hope becomes the guiding star. In relation to

others, it looks for the best in them. No matter how much there may be to cause distrust or arouse grave fears, it creates the feeling that perhaps we cannot understand all, or see all, and that sometime, somehow, all will come out right. This is not careless indifference. Hope looks forward with full faith in its realization. Dr. Banks says, "Christian hope accompanies a state of peace with God, is attested by experience and is certain of glorious fulfilment because arising out of a sense of God's fatherly love to us." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

Hope is the "anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

These are practical thoughts for Christmas time. Love is the fundamental need in all lives to bring "peace on earth and good will among men;"—love that overlooks, believes, and hopes all things.

FOUKE, ARKANSAS.—The school at Fouke opened about a month ago with a larger enrolment than it ever had before. A few have entered since the opening of school, making nearly eighty in all. The increase in numbers this year is due somewhat to the fact that a number have come from the public school.

The work of the school has also increased. A Teachers' Training Class has been added; also a tenth grade, which covers the second year academic work. These two grades, together with the ninth grade, are taught by Rev. G. H. F. Randolph.

Included in the branches of this department are English, Algebra, Geometry, Arkansas History, Latin, Physical Geography and Bookkeeping. The sixth, seventh, and eighth grades are in charge of John F. Randolph. Mrs. John F. Randolph is teaching the third, fourth and fifth grades, while the first two grades and the kindergarten are under Miss Nancy Davis.

The teachers are enjoying their work and the students, as a rule, are much interested in their studies. We are looking for much good work to be accomplished before the end of the term. J. F. R.

Dec. 9, 1907.

How to Get Our Young People Interested in Personal Mission Work.

Presented at Southwestern Association.

MRS. R. J. SEVERANCE.

I think the majority of our young people are interested in "Mission Work;" but I am afraid they do not all consider it a "personal work."

Every Christian should be a missionary; and if we would get our young people interested in personal mission work, we must first get them to feel that each and every one of us who professes to be a Christian is a missionary.

To be a Christian is to be like Christ, or as nearly like him as we can be; and Christ was a missionary. He spent his life in doing for others. If we are to be His disciples we should have this same spirit of doing for others; we should try to have our young people see that every disciple of Jesus Christ is under obligation to engage in this personal work; trying to lead the unconverted to love Jesus, to accept the invitation of the gospel, and to live by its teachings.

As missionaries we shall have to be interested in the every-day life of those whom we are trying to help; make them feel that we are their friends, that it is our wish to help them to find the Savior for their own sake, and not that it may be another star added to our crown.

But let us not make the mistake of thinking that it is sometimes necessary to put on coarse manners, or to become partners in wrong doing. No one was ever so low but Jesus was ready to help him and be his friend, but He never degraded himself in so doing. Coarse methods are never necessary in winning souls to the kingdom. Make much of the little opportunities presented to you; never be too busy to try to bring another soul into the kingdom of heaven. Perhaps the person approached will not be converted, but the attempt to win him will not be overlooked by God.

We must forget self and live for others; faithfully filling the place where God has put us. If we do this, we are doing all God expects of us. We must be working for the glory of God and not the approval of man. We should strive to be good, honest, and virtuous men and women, helping our fellow men along the rugged road of life,

not because we fear everlasting punishment, or simply because we are trying to win the golden crown of heaven; but because our hearts are so filled with the love of God that we desire to do those things for their own sake and for the sake of Him who has done so much for us.

Strive to be perfect, but let us not be disheartened because we so often fail and make mistakes; if we can see that we are improving, that we are doing better this year than we did last, we should feel encouraged. Little by little—always striving to approach the high standard at which you aim—this is the way the Christian's character and reputation are achieved.

The grandest conception of life is to esteem it an opportunity for making others happy. We should never be too busy to say a kind word or do a good deed; the life of service is the only life of satisfaction. If we can get our young people to realize this, they will all be interested in personal mission work.

The Sixteenth Annual Report of the Young People's Society of Christian Endeavor.

Another year has passed and today brings us to the sixteenth anniversary of our Christian Endeavor Society. When this society was organized in 1891, it had a membership of thirty-one. Since then our number has increased, until we now have 110, including both active and honorary members.

In June the Intermediate Society joined with the Senior Society, giving us eight new members, seven active and one associate, and they have proved themselves a great help to us. Six other members have been added during the year; five active and one associate.

In reviewing the work of the past year, we wonder what we have accomplished, what help we have given and received. We may best see this in the work of the different committees, all of which have been active and earnest in doing their part.

Our Missionary Committee has done its work well. Last December, letters of Christmas greeting were sent to our foreign missionaries and dolls were contributed and sent to Miss Curry for Christmas gifts to the poor children. In March a class of fifteen members was formed for the study of missions. The text-book was

"Aliens or Americans," by Grose. Mrs. Wardner was the teacher and a great deal of interest was shown in this study. In July two dozen garments were made for the children of Netherwood Fresh Air Camp. This committee had charge of one of the meetings at the Netherwood Fresh Air Camp and also one at the West End Tabernacle. Flowers have been sent to the sick and aged, and the committee collected a box of second-hand clothing which was sent South for the use of some needy children.

Our leaders have been appointed throughout the year by the Prayer Meeting Committee, which has arranged with the New Market Society to exchange leaders occasionally, and to hold union meetings, perhaps four times a year, thus bringing the societies into closer harmony in spirit and in practical work. We have had several leaders from outside, among whom were Dr. Lewis, who spoke to us of Sabbath Reform Work, and Miss Moore of Chicago, who told us of the work which is being done in "Hull House." We have had one union meeting with the Juniors, and the committee has arranged for cottage prayer meetings to be held during part of the winter.

The Salem Student Committee is educating a young lady in Salem College. This committee had a sale of fancy articles and candy on the afternoons of November twelve and thirteen for the purpose of raising money for her tuition. Fifty-two dollars was netted in this way. A letter was received from the young lady, expressing her gratitude for our efforts in her behalf.

The Flower Committee has arranged for the decorating on special occasions, such as Christmas, Easter and Children's Day. Members of the committee have at different times carried flowers from the church to members of the society who were ill.

Players for both Friday evening and Christian Endeavor meetings have been provided by the music committee. An entertainment was given, with the assistance of the Social and Student Committees, on May 28, in place of the annual musicale, and a silver offering netted us about \$40.

Several interesting socials have been held during the year under the direction of the Social Committee.

During the year the sum of \$186.29 has been received into our treasury and \$125.90 has been paid out. The summary of receipts is as follows: Balance on hand last December, \$14.48; dues and collections, \$25.55; special collections, \$40.26; socials, including the entertainment given in place of the musicale, \$54; sale by Salem Student Committee, \$52. Our disbursements have been as follows: Tract and Missionary Societies, \$70; toward the debt of the Young People's Board, \$5; Salem Student Committee, \$46; regular society expenses, \$4.90; This leaves us a balance on hand of \$60.39.

This gives a little idea of what our society has done through its committees. There is more for us to do. If we have done well in the past year, let us do better in the coming year; for it will be full of greater opportunities. We shall miss our pastor who has been so great a help to us and whom we have learned to love, and he will be often in our thoughts. And so in the coming year may we be true to our pledge and to our Master; trusting Him for strength to do what He would have us do.

Respectfully submitted,
EVA M. ROGERS,
Recording Secretary.

Plainfield, N. J.
Dec. 14, 1907.

Sabbath Tracts.

It may be that some of our people will find the following tracts by Mr. Littlejohn helpful, and so we gladly give them mention:

The Sabbath in Prophecy—Seven inspired predictions of a Sabbath-reform movement to take place in our day, by Eld. W. H. Littlejohn. Single copy, post-paid, 5 cents; ten copies, 35 cents. Address the author at Battle Creek, Mich., R. R. 4.

"If you want to know how to solve the race problem," said Booker Washington, the other day, "place your hands upon your hearts and then, with a prayer to God, ask him how you today, were you placed in the position that the black man occupies, how you would desire the white man to treat you, and whenever you have answered that question in the sight of God and man, this problem in a large degree will have been solved."

Children's Page

Hold it Fast.

If you have a pleasant word to say
Say it at once, my dear.
A pleasant word is a pleasant thing—
Pleasant to speak and hear.
But if an ugly or cruel word
Comes to your lips—oh, then
Hold it fast for if out it slips
It will never come back again.
—Christian Work and Evangelist.

Story About Torota.

I am going to tell you of a little girl I once knew. Her skin was not white, like yours or mine, but light brown; and her eyes, and the soft dusky hair that was braided in two funny tails and tied with little bits of red flannel, were brown also.

She was about four years old when I saw her first, and although her little eyes shone, and she showed every little white tooth in a bright smile, she could not talk to me, or I to her. You see, Torota—don't you think she had a pretty name?—was an Indian and spoke no English, while I am an American and speak no Indian. So we just smiled at each other and became friends that way.

All summer Torota had lived in a tent, or tepee, as the Indians call it, with her grandmother, who was quite old and nearly blind. One day, when Torota's uncle was away from home, and only the old woman and Torota were near the tepee, a strange squaw came slowly riding by on a little Indian horse. No one noticed her or saw her go, but when grandma called for Torota to come and bring her some water in the old cup, the little girl did not answer; and though she called a long, long while, and when her son and his wife came home they, too, called and hunted, they could not find their little girl.

Now, the strange squaw was Torota's own mother, although the little girl did not know her, for the grandmother had taken Torota away when she was a little, little baby. Torota's mother could not keep the little girl, now that she had gotten her, but she rode quickly and quietly on, urging the pony around the foot of a mountain, across

a sandy plain, and over a river, until she came to a large frame building. This was a school for Indian children, and it was here that I first saw Torota.

How do you suppose a little brown squirrel that was used to scampering up a tree and down again, scurrying here and there through the grass wherever he liked all the happy summer through, would like to be caught and kept in the house day in and day out, made to crack nuts for other people, and when he did go out, only go so far? I don't believe he would like it at all, do you? That's the way it was with Torota. She was like a little wild thing for a great many days after her mother brought her. She was a good little girl, though, full of fun and gayety. Almost the first thing she learned was one of the kindergarten songs, and how she did love Miss Strong, the pretty young girl who taught her, though the only way Torota could show her love was to run and grasp Miss Strong very close around the knees!

She was always so happy and bright that Miss Strong and I were sorry and surprised when we found her standing on the walk one day, with great tears rolling down her cheeks. She could not tell us what was the matter, and, although we guessed everything we could think of, she could not understand, and only shook her head. That same evening Mrs. Percy heard some one sobbing in the hall, and went out to see what it was about. There was poor Torota, curled up in a heap on the floor, crying as though her heart would break. Mrs. Percy picked her up in her arms and carried her into her own room, where she tried to comfort this poor little brown baby and find out what was the matter. At last, Torota said, as the tears rolled down her fat little face, "I'm lonesome; I'm so lonesome!" Good Mrs. Percy rocked her a long time and gave her an apple—oh! such a good one—so that when Torota at last got down, the tears were all gone away. They didn't stay away, though. Oh, dear, no! Almost every day for a week Torota cried and cried because she was lonesome. We couldn't tell what to do for her, or what made her lonesome, until the day when every one got a bath, came, and then Mrs. Percy found out all about it.

What do you suppose Torota meant by

"lonesome?" Two very sore feet! You know Indians wear shoes made of deerskin called moccasins, which are as comfortable to their feet as stockings. This makes it very hard for them to wear heavy shoes, and poor Torota's feet were badly blistered. "Lonesome" was the only English word she knew that people said in a very sorry way, so she tried to tell us how she felt as best she could. Mrs. Percy was a very wonderful woman, with as many boxes and bottles on the shelves in her room as a doctor, and among them was a box of the best kind of salve. Some of this salve went on to Torota's feet quickly, I can tell you, and in a day or two she could run around, no longer "lonesome," but happy as a bird, with Mrs. Percy's moccasins tied on her feet with bright ribbons.—*Helen C. Chapin.*

Departure of the Great Fleet for the Pacific.

The following description taken from the New York *Tribune* will interest many RECORDER readers:

Old Point Comfort, Va., Dec. 16.—Sixteen hard-hitting, steel-belted American battleships, sparkling white in their immaculate dressings of peace, sailed away today under the dazzling sun of a cloudless winter sky on their famous twin sea expedition of 14,000 miles along foreign shores and changing climes to the west coast of the United States. President Roosevelt, on the bridge of the *Mayflower*, his cruiser yacht, personally led the magnificent four-mile line of fighting vessels during the first stage of the voyage. From the anchorage ground in Hampton Roads, to the horse-shoe bend of Chesapeake Bay his eagle-crested flag of blue pointed the way to the fleet's new home at the Golden Gate. Then, when the wide reaches of the sea were visible through the wide swung capes of Virginia, he turned aside and, coming to anchorage, reviewed the passing pageant.

The blue of the sky, the stretch of blue sea, the glistening of spotless hulls, the curl of foam-crested waves, the cheering of sailors afloat and friends ashore, the breeze-blown strains of "Auld Lang Syne" floating across the waters, the blare of trumpets, the ruffle of drums, the flash of signals and the boom of saluting cannon marked the departure of the fleet, which presented to the people who watched, a spectacle they

will never forget, and to the world at large the reality of the trimmest, snuggest, most homogeneous, most thoroughly equipped, most mobile and most self-reliant assemblage of first-class battleships ever gathered in one command.

There was not a ship in the line old enough to have smelled powder or taken the shot of Manila or Santiago—stories written scarcely ten years ago in the history of nations. All were modern of design and armament—examples of the aggressive sea-going navy which the President has declared to be so essential to the peace of the country.

The Closing Year.

What has the year now dying
Been to your soul and mine?
What have its golden moments
Brought from the store divine?
Were all thy dreams of pleasure
Fulfilled in scenes of joy,
And has there been no sorrow
Thy soul's delight to cloy?
Have all thy days been sunshine,
Have all thy nights been rest,
Does all the looking backward
Fill out a vision blest?
And as I ask the question,
Listening I hear you say,
Whate'er the retrospection,
"I can but answer Nay."
But say, in clouds and sorrow
Did not his sun break through,
Has not the blessed Saviour
Walked side by side with you?
And when you prayed for blessing
That blessing was denied,
Came there not grace to trust him
Who suffer'd, loved and died?
And have there not been joy days
Of which you had not dreamed,
And blissful, precious moments
When heav'n the nearer seemed?
And then, I pause, and listen,
Your answer I can guess,
"The year indeed was blessed,
My thankful heart says Yes."
—*Christian Work and Evangelist.*

A king, before he ascended the throne, declared that he would destroy all his enemies. Afterward the people were surprised that he treated them all with great kindness. Some of his friends reminded him of what he had said. "And have I not destroyed my enemies?" he asked. "I have changed them into friends." And so the Lord Jesus sought, by being lifted up on the cross, to make us all his friends.—*The Evangelist.*

HOME NEWS

MILTON.—Pastor Platts is giving to the Milton Endeavorers a series of short talks on the history of Seventh-day Baptist missionary operations. These talks occupy the first fifteen or twenty minutes of the regular meeting hour on Sabbath afternoon. They have outlined the early missionary efforts of individuals and churches, and of the denomination through a missionary board of the General Conference, to the organization of the Missionary Society, in 1842. One period has been given to a sketch of our efforts in behalf of the Jews: first, in large cities, chiefly, New York, 1836-1839; second, the Palestine Mission, 1854-1859, and third, by means of publications, etc., which began about 1885, and have been carried on with some regularity a good portion of the time since the society's inauguration.

Off and on for a number of years, the Milton Endeavorers have carried on evangelistic work at schoolhouses surrounding Milton. At present, "Outpost Work" is being carried on, by a committee appointed for that purpose, at the Burdick schoolhouse about five miles from Milton.

News has also reached us that Dr. Platts recently baptized six young people, among whom was a grandson of Eld. G. J. Crandall

RIVERSIDE, CAL.—Some one may wonder why nothing has recently appeared in the Home News Department from Riverside. It is not because the members of the church are inactive, or indifferent about its work. Facts disprove this. It may be would-be-correspondents are reluctant to report what they have done. Being busy and charmed with the settling in the new home may justify the writer's silence.

The pastor and his wife were given a hearty reception on their arrival in Riverside, Oct. 8. No pains and effort were lacking to make it interesting for them. The new home was thoroughly decorated. A semi-public reception was given at the home of Prof. and Mrs. E. S. Babcock on the evening after Sabbath. Many neighbors and friends were present. One hundred cans of California fruit, forty-four silver dollars, a few pieces of furniture, and

some fine chickens were practical expressions of kindness. The previous Sabbath we met with our people in Los Angeles. Before separating that day they presented us with \$16.00, and gave unquestioned expression of kindly feeling. More again, and soon.

ELI F. LOOFBORO.

RIVERSIDE, CALIFORNIA.—It has been some time since Riverside has been represented in this department; so a bit of news may be interesting.

Pastor Loofboro and bride arrived home early in October and on the twelfth of that month the church and society gave them a reception at the home of Prof. and Mrs. Babcock, on Date St. Many of the neighbors and friends outside the church joined in welcoming them to Riverside.

The Pastor and wife are now living in their cozy bungalow on Park Ave.

The church is in its usual activity. Reinforcements have brought added life and interests.

Mr. and Mrs. Allen of Milton Junction, formerly of Alfred, have brought their family here and expect to make it their home.

Our Christian Endeavor Society is alive and active. Last summer we made an extra effort and sent thirty dollars to the Missionary Society to support a student in our school in China. Our society numbers less than twenty.

A Union of the several Christian Endeavor societies of the city has been formed for evangelistic work and our society is a member. We are represented on the board by R. C. Brewer as first Vice President and Lyle Maxson as chairman of the Lookout Committee. The Union is holding meetings at the County Hospital, cement works, and at a packing-house town some four miles out of the city. T.

Let us lay aside this unscriptural notion of "talking about religion," which may only be controversy and criticism, and see what our Lord would have us talk about. The sum of our conversation should be, as recorded of Anna, "She * * * spake of Him."—*Havergal.*

Success does not consist in never making blunders, but in never making the same one a second time.—*Shaw.*

MARRIAGES

SHAY-HOXSIE—In the Seventh-day Baptist parsonage, Rockville, R. I., Dec. 16, 1907, by Rev. Erlo E. Sutton, James Buchanan Shay and Miss Mary Elizabeth Hoxsie, both of Fiskville, R. I.

DEATHS

BURDICK—Joseph H. Burdick was born in the town of Brookfield, April 12, 1828, and died at his late residence in the village of Brookfield, Nov. 29, 1907.

He was one of thirteen children, three of whom survive him: Burdette Burdick and Mrs. Melissa Hoxie of Leonardville, and Mrs. Kate Colgrove of Edmeston, N. Y. His long life, except for ten years spent in Wisconsin, has been lived in the town of Brookfield. One son, Charles, by his first wife, died in youth. In 1858, he was married to Mrs. Marianna Carlington, and to them were born three sons and two daughters. These children with one half-sister and one step-sister, cherish the memory of a kind, loving father. On March 22, 1890, he was married to Mrs. Thresa Kellogg who survives him. His quiet, cheerful and unassuming manner has won a host of friends who speak in high terms of his consistent life and staunch integrity.

Services were held at the home, December 3, conducted by his pastor.
W. L. G.

SMITH—Simeon B. Smith was born in the town of Alfred, N. Y., May 23, 1832. His parents were Stephen and Hannah Baker Smith. He died at the home of his daughter, Mrs. Arie Hood, at Richburg, N. Y., Dec. 3, 1907. Brother Smith married Minerva Mix, April 8, 1854, but she passed over to the other land many years ago; and of sons and daughters, only Mrs. Hood survives. Bro. Smith was baptized and joined the First Alfred Church in early life and has always adorned his profession by a daily walk and conversation that showed that the law of the Lord was precious to him, and the love of Christ the ruling motive of his life. As he lived, so he died. Death, to him, was rest from toil, from pain. It was going from darkness into light; from the chilling snows of winter into the warmth and cheer of our Heavenly Father's fireside.

Interment was at Scio, N. Y., Dec. 6.

I saw the sun of summer set,
Its glory left the sky;
And I asked myself the question,
Shall all things lovely die?
And out from starlit heaven,
And out from the moonlit night,
There came a softer beauty,
There came a sweeter light.
And the moon and the stars answered,

And the night winds made reply,
"God's children are like the angels
And they shall never die."

O. D. S.

WEST—Mrs. Mary Eliza Stillman West was born on "Seventh-day Baptist Lane," four miles northeast of Nortonville, Kansas, May 16, 1866, and died at her home, just across "The Lane" from her birthplace, December 8, 1907.

She gave her heart to Jesus and joined the Seventh-day Baptist church at the age of fifteen years. She remained a faithful member until death called her home. She was married to Francis West on September 18, 1885.

She had been in poor health for several years, but for several months she was an intense sufferer. All that loving hearts could devise and tender hands could do was done for her. She was a woman of unusually quiet and gentle ways and affectionate disposition. She leaves in bereavement her husband and three daughters, her father, mother, a brother and sister, and many other relatives and friends.
G. W. H.

The Broken Violin.

Ole Bull, the great violinist, was born with a genius for music. To him the swaying of bluebells, the wind and rain and waterfalls, the music of birds and bees—all these were the voices of nature, and he tried to reproduce them on his violin.

It is said that the musician's first violin was given him by an uncle when he was but four years old, and his delight at the present knew no bounds.

"My father wanted me to be a minister," said he in telling the story many years after, "and I thought I must do as he wished. But when I was eight years old he bought me a new violin and arranged to have me study under a teacher, 'for,' he said, 'a minister ought to know a little about music.' That night I could not sleep. I rose in the night to get a peep at the precious violin. It was so red, and the pretty pearl screws did smile at me so! I pinched the strings just a little with my fingers, and it smiled at me more and more. I took up the bow and looked at it. It said to me it would be pleased to have me try it across the strings. So I did try it just a very, very little, and it did play so softly. I forgot that it was midnight and everybody was asleep, and the next minute I felt my father's whip across my shoulders. My little red violin dropped on the floor and was broken. I did weep very much for it, but it did no good. They did have a doctor to it the next day, but it never recovered its health."—*Detroit Free Press.*

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, D. D., Professor of Biblical Languages and Literature in Alfred University.

Jan. 18. Jesus and His First Disciples,	John 1: 35-51.
Jan. 25. Jesus Cleanses the Temple,	John 2: 13-22.
Feb. 1. Jesus the Savior of the World,	John 3: 1-21.
Feb. 8. Jesus and the Woman of Samaria,	John 4: 1-42.
Feb. 15. Jesus Heals the Nobleman's Son,	John 4: 43-54.
Feb. 22. Jesus at the Pool of Bethesda,	John 5: 1-18.
Feb. 29. Jesus Feeds the Five Thousand,	John 6: 1-21.
Mar. 7. Jesus the Bread of Life,	John 6: 22-51.
Mar. 14. Jesus Heals the Man Born Blind,	John 9.
Mar. 21. Review.	
Mar. 28. Temperance Lesson,	Prov. 23: 29-35.

LESSON II.—JANUARY 11, 1908.

JESUS AND JOHN THE BAPTIST.

John 1: 25-34.

Golden Text.—"Behold the Lamb of God, which taketh away the sin of the world." John 1: 29.

DAILY READINGS.

First-day, Luke 1: 5-23.

Second-day, Luke 1: 57-80.

Third-day, Luke 3: 1-22.

Fourth-day, Matt. 3: 1-17.

Fifth-day, Mark 1: 1-15.

Sixth-day, Mal. 3: 1-4: 6.

Sabbath-day, John 1: 19-34.

INTRODUCTION.

The narrative of the Gospel according to John begins with the ministry of John the Baptist. He has nothing of the infancy of Jesus or the birth of John the Baptist. There are no allusions to the thirty years of the private life of our Lord. John does not give any genealogy of Jesus, and is evidently not concerned to tell us anything of his human origin.

The time of our present lesson is after the baptism and temptation of our Lord. We are to understand that Jesus came again after his forty days' sojourn in the wilderness to the place where John was baptizing, and that here John had the opportunity to give his unique testimony to Jesus, and the earliest disciples were attracted to the Master.

John's work was attracting a great deal of attention, and it was perfectly fitting and proper that those highest in authority among the people should inquire into his purpose, and find out who he was.

TIME—Although there is still some room for difference of opinion in regard to the dates in

our Lord's ministry we can say with a good deal of probability that the time of John's testimony to Jesus as recorded in this lesson was in the latter part of February of the year 27 A. D.

PLACE—Bethany, beyond Jordan. The precise location is still in dispute. Probably it was on the east bank of the Jordan.

PERSONS—Jesus, John the Baptist; the people; certain messengers from Jerusalem.

OUTLINE:

1. John the Baptist Answers as to Himself. v. 19-24.
2. John the Baptist Answers as to his Work. v. 25-28.
3. John the Baptist Testifies to Jesus. v. 29-34.

NOTES.

19. *The witness of John.* It is to be remembered that in this Gospel the forerunner of Jesus is never called "the Baptist," and the Evangelist John is never mentioned by name. *The Jews.* This expression is used here to denote the official representatives of the nation. In this Gospel the term "Jews" almost always has an implication of hostility to Jesus. *Priests and Levites.* Representatives of both the higher and the lower classes of temple officers. *Who art thou?* This question was not so much to ask what his name was, but rather what were his claims for himself, and what was his authority for preaching and baptizing and attaching disciples to himself. This was a very proper question to be asked by the Sanhedrin; for that was the highest court of the nation, and had charge of both civil and religious matters.

20. *And he confessed, I am not the Christ.* We are to understand that this was an age of expectation. It would be very easy for John the Baptist to lay claim for himself to the title of Messiah. He was attracting a great following, and no doubt some already believed that he was the Messiah. The expression "the Christ" is exactly equivalent to the Hebrew, "the Messiah."

21. *Art thou Elijah?* From the prophecy of Malachi it was inferred that Elijah was to come again as the forerunner of the Messiah. John was not really Elijah, and so could answer No to the question. He was not even a representative of Elijah in the sense that his questioners meant, although Jesus at a later time speaking in a figure calls John the Baptist by the name of that distinguished prophet. Matt. 17: 11-13. *Art thou the prophet?* The reference is to the prophet mentioned in Deut. 18: 18. We understand that Moses is referring either directly or indirectly to the Messiah; but the Jews evidently thought of some other forerunner.

22. *What sayest thou of thyself?* Their guesses have failed, but they still demand an explanation in regard to his personality and the motive of his ministry.

23. *I am the voice of one crying in the wilderness.* By this quotation from Isa. 40:3 John asserts that while he himself is nothing his message is of the greatest moment. The coming of the Messiah is at hand. The passage from which he quotes was understood to be a Messianic prophecy. (It is worthy of curious notice that the phrase "in the wilderness" in the Old Testament passage describes not the place of the one who cried, but rather the place of preparing the way. See Revised Version.) *Make straight the way of the Lord.* The figure is of preparing the highway for the coming of a monarch. This proclamation implies the certainty of his coming.

24. *And they had been sent from the Pharisees.* The Pharisees are frequently mentioned as the party especially hostile to Jesus and his work.

25. *Why then baptizest thou?* If he were not the Messiah nor one of the representatives of the Messiah that they had mentioned, they could see no reason for his baptizing. The appropriateness of ceremonial cleansing with water at the coming of Messiah is to be inferred from Zech. 13:1 and other passages.

26. *I baptize in water,* etc. John declares that his baptism is not the real cleansing of the Messianic age referred to by the prophets, and at the same time asserts that the Messiah is near at hand for whom he is preparing the way. There is so much emphasis upon the phrase "in water" that we may imagine that the contrasted phrase "with the Holy Spirit" would be suggested to the minds of his hearers as in Matt. 3:11. John would say, You have rightly considered my work of sufficient importance to demand your attention: do not ignore the One who is immeasurably my superior.

27. *The latchet of whose shoe I am not worthy to unloose.* There was a saying among the Jews to the effect that a disciple might fittingly perform for his teacher any service except to unfasten the thong of his sandal. John shows his exalted opinion of the One who was to come after him by saying that he himself was not worthy to do for the Coming One even the most menial task.

28. *Bethany beyond Jordan.* Some manuscripts have instead the reading, "Bethabara," which is probably another name for the same place.

29. *The Lamb of God.* This name which John the Baptist gives to Jesus implies the sacri-

ficial character of his work. *That taketh away the sin of the world.* The word "sin" in the singular is used collectively of all sin. It is very likely that John is alluding to the prophecy of Isa. 53:7, and thus definitely asserts that Jesus is the Messiah, the suffering Servant, upon whom is laid the transgressions of us all.

30. *After me cometh a man,* etc. Compare v. 15, and note in last week's Lesson. Great as John was (Compare Matt. 11:11), Jesus was immeasurably his superior. That John should acknowledge subordination to one who seemed to be a follower of him through acceptance of his baptism is shown to be reasonable from the fact that Jesus was really prior to him from all eternity and his superior.

31. *And I knew him not.* This does not mean that John was not personally acquainted with Jesus, but that he did not recognize him as Messiah till he had the direct revelation. They were relatives, and it is not at all improbable that they were well acquainted with each other as boys and young men. *But that he should be made manifest to Israel.* In spite of the fact that John had not recognized Jesus as the Messiah till his baptism, he now realizes that his whole life work is to introduce and commend Jesus to the nation of Israel.

32. *I have beheld the Spirit descending as a dove.* Thus does John declare his full certainty that Jesus was the Messiah, and that he was filled with all the graces and the divine endowments that were necessary for his office. We are told by Matthew that John felt his unworthiness to baptize Jesus even before the message from heaven came.

33. *Upon whomsoever thou shalt see the Spirit descending.* John might easily have been convinced from his general observation of Jesus that he was the Messiah; but when to this testimony there was added the fact of the definite sign given to him there could be for him no shadow of uncertainty. *The same is he that baptizeth in the Holy Spirit.* John's baptism was with water, and was a symbol for which the reality might be lacking. Jesus' power was manifest in his ability through the Spirit to give a man new life,—to make the weak strong, the impure holy, and the bad good.

34. *This is the Son of God.* Compare v. 18, in last week's Lesson. From 2 Sam. 7:14, Psa. 2:7 and other passages we note that "Son of God" was a very natural title for the Messiah. All true men are in a certain sense sons of God, but Jesus is Son of God in a unique sense.

SUGGESTIONS.

The testimony of John to Jesus is no less

SPECIAL NOTICES

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

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

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

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyné Building on Randolph street, between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 933 Jenifer Street.

valuable even if we should understand the descent of the Spirit as a dove as a figurative allusion to the endowment of Jesus with all the graces that it is possible for the Spirit to bestow.

The lives of Christians present today a constant testimony unto Jesus that cannot be denied. It is true that the testimony is sometimes weakened by the inconsistencies in our lives; but it is easy to see that the failure is altogether upon our part and not through any lack in our Master.

John showed himself a great man in that he was unwilling to accept an honor that did not belong to him. He might easily have led the people to think that he himself was the Messiah, or at least a great prophet like those of the Old Testament.

John was willing to sink himself in his message. The path to true living lies in the direction of self-denial.

Recently a man in the mining regions of Arizona, found a remarkable natural bridge. It spans a deep canyon, forty-five feet in width. The bridge is made of a great agatized tree that lies across the gorge. Scientific men say that many ages since this tree was prostrated by some terrific storm, and fell across the canyon. By the effects of the water and the time it has passed through many stages of mineralization, and is now a wonderful tree of solid agate. And there it lies, making an agate bridge, over which men may pass from side to side. This tree seemed to be a failure when that day, in its prime, it was broken off by the storm and hurled to the ground. But instead of being a failure, to what nobler use could it have been put than thus to become a bridge of agate, to stand for ages, and on which countless human feet may walk across the chasm? This fallen tree is an illustration of countless human lives which have fallen and seemed to fail, but which in time have proved to be bridges, over which others can walk to honor, success, and triumph.—Sel.

WANTED.

A number of Sabbath-keeping young men over eighteen years of age for nurse's training school, and call boys and elevator service. In writing please mention age and line of work in which you are interested. BATTLE CREEK SANITARIUM, SANITARIUM, Battle Creek, Mich. tf.

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Help Wanted.

One need of the Seventh-day Baptist denomination is more commercial or manufacturing institutions which will give employment to our people. Preferably these should be in Seventh-day Baptist centers where strong denominational influences may help the employees and the employees may help in church work. Such an enterprise has been founded at Milton, Wis.—*Profitable Poultry*, a monthly for farmers and poultrymen. The writer frankly confesses that the publication was started in part as a money-making plan. But mere selfishness was not the only object. Fourteen years' experience in the publishing business at Milton has revealed that there is a constant and increasing demand for places where Seventh-day Baptist young people may obtain employment under good influences. It has been argued that the young man who will not be true to the denomination under adverse circumstances is not worth trying to save to our people. But, honest, do you believe the young man in a western state, a member of a family of lone Sabbath keepers, with almost overpowering influences to go wrong, should be compelled to remain under those influences when he would come to Milton if he could obtain employment? Certainly he might go wrong here but he would at least have been given another chance.

Here is the proposition: *Profitable Poultry* is published by the Davis Publishing Co., incorporated; capital stock, \$3,000, of which \$1,500 has been subscribed. The publication is a year and a half old. It is not yet on a paying basis and will not be until money is furnished to push the business. Patronage is not difficult to obtain, but it must be solicited—and that costs money. Shares are \$5.00 each. I believe that the selling of this stock in small blocks in various parts of the denomination will be of more value than to sell to a few. I therefore ask readers of the **SABBATH RECORDER** if they will help. I do not ask this as a contribution. It is a business proposition. I am satisfied that it will pay good dividends on every cent invested. At the same time the business will grow rapidly and will furnish employment to a number of our people. To be sure this is a small enterprise. I believe it stands a better chance for success because it is small. But it promises to become large.

Capital to carry it and time to build up the patronage are the on-essentials lacking. We have the field, the opportunity and an excellent start. The business is growing steadily and with more capital and more help (both are needed) from a human point of view the outlook is bright.

This offers a small opportunity for our people to show whether or not they desire in a financial and practical way to attempt to build up denominational interests. The officers of the company are: Will K. Davis, Pres.; Dr. L. A. Platts, Vice Pres.; L. H. North, Secy.; W. E. Rogers, Treas. The stockholders include many of the best Seventh-day Baptists in this and other localities. Subscriptions of any amount are solicited. If you cannot spare more than \$5.00 or \$10.00, send that amount, for shares are only \$5.00 each. I am thoroughly convinced that you will be helping yourself financially by investing here and at the same time you will be doing practical denominational work.

The amount of stock for sale is limited. If you want to help this enterprise I advise you to do it NOW. Don't put it off till a future time and then forget about it. Further particulars on request.

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