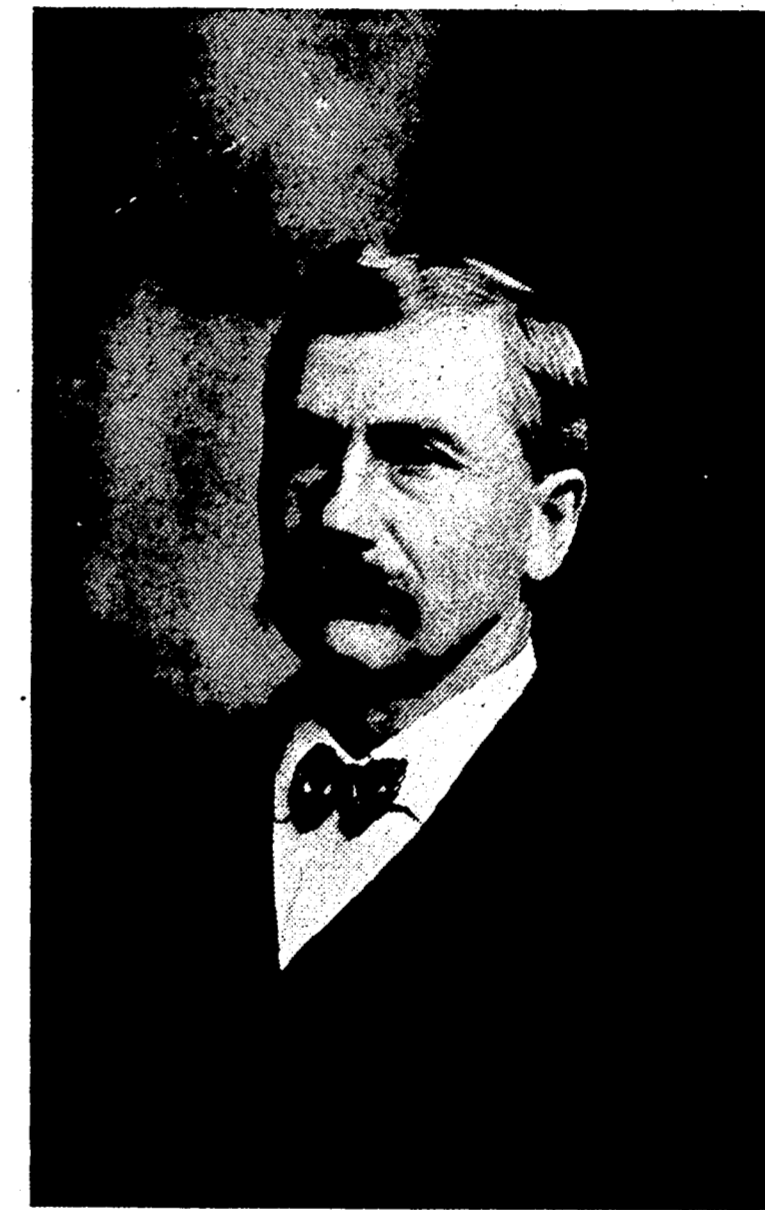


The Sabbath Recorder



REV. L. D. SEAGER.

CONTENTS

EDITORIAL—Glorious Possibilities Await the Sinner: Keep Cool; The Debt.....	161-163	The Holy City.....	176
CONDENSED NEWS.....	163	Preaching to the Unconverted.....	177
She "Being Dead Yet Speaketh".....	164	Planting Thorns.....	178
The Work of the Canvassing Committee and the Treasurer.....	167	When the Idol Repented.....	178
MISSIONS—West Africa.....	169	Going Straight Home.....	178
Standing Off and Looking On.....	170	On Becoming Superfluous.....	178
The Baptism of the Holy Ghost.....	171	YOUNG PEOPLE'S WORK—Paralysis, Our Greatest Danger.....	180-182
Union of Sabbath Keepers.....	172	Using Words at Their Best.....	182
Educational Society's Board Meeting—Treasurer's Report.....	172-173	CHILDREN'S PAGE—At School and at Home. (Poetry): Molly's Plan.....	183
Newspapers Wheel Into Line.....	174	HOME NEWS.....	184
WOMAN'S WORK—Up-Hill. (Poetry): How to Prepare for Service; Strength, (Poetry): Work of W. M. A. S.....	175-176	Mary P. Bently.....	187
		DEATHS.....	188
		SABBATH SCHOOL.....	189

Alfred University

ALFRED, N. Y. Founded 1836

*Second Semester opens
February 3, 1908*

FOR PARTICULARS ADDRESS
Boothe Colwell Davis, Ph. D., D. D., Pres.

ALFRED *Second Semester begins Feb. 3, 1908*
ACADEMY WILLIAM MAXSON, Ph. B., Prin.

Milton College

Second Semester begins February 3, 1908

A college of liberal training for young men and women. Degrees in arts, science, and music. Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of Anglo-Saxon and early English. Thorough courses in Biology and Geology.

The Academy of Milton College is an excellent preparatory school for the College or for the University. The School of Music has courses in pianoforte, violin, viola, violincello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture. Club boarding, \$1.75 per week; boarding in private families, \$3 to \$4 per week, including room rent and use of furniture.

For further information address the

Rev. W. C. Daland, D. D., President

or Prof. A. E. WHITFORD, M. A., Registrar,
Milton, Rock County, Wis.

Salem College

SALEM
West Virginia

Spring Term Opens March 10, 1908.

Classical, Scientific, Music, and Normal Courses. State University credit given for the first two years of the Civil Engineering Course. Facilities for thorough work in all departments. The constant aim is to develop well rounded manhood and womanhood. Sympathetic relations between teachers and pupils and personal instruction possible.

The environments are conducive to enthusiastic work. Information gladly furnished.

CORTEZ R. CLAWSON, A. M., President

American Sabbath Tract Society

EXECUTIVE BOARD.

STEPHEN BABCOCK, President, 48 Livingston Ave., Yonkers, N. Y.
REV. A. H. LEWIS, Corresponding Secretary, Plainfield, N. J.
A. L. TITSWORTH, Recording Secretary, Plainfield, N. J.
F. J. HUBBARD, Treasurer, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at PLAINFIELD, NEW JERSEY.

TERMS.

Single copies per year60 cents
Ten copies, or upwards, per copy50 cents
Communications should be addressed to *The Sabbath Visitor, Plainfield, N. J.*

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price, 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society, Plainfield, N. J.*

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Wm. L. Clarke, President, Westerly, R. I.
A. S. Babcock, Recording Secretary, Rockville, R. I.
George H. Utter, Treasurer, Westerly, R. I.
Rev. E. B. Saunders, Corresponding Secretary, Ashaway, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

THE SEVENTH-DAY BAPTIST PULPIT.

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

This publication will contain a sermon for each Sabbath in the year by ministers living and departed.

It is designed especially for pastorless churches and isolated Sabbath keepers, but will be of value to all. Price, fifty cents per year.

Subscriptions should be sent to Rev. E. B. Saunders, Ashaway, R. I.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y.
REV. ARTHUR E. MAIN, Corresponding Secretary, Alfred, N. Y.

V. A. BAGGS, Recording Secretary, Alfred, N. Y.
A. B. KENYON, Treasurer, Alfred, N. Y.

The regular meetings of the Board are held in February, May, August and November, at the call of the President.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session is to be held at Boulder, Colo., August, 1908.

Prof. M. H. Van Horn, President, Salem, W. Va.
Rev. W. D. Wilcox, Recording Secretary, Alfred, N. Y.
Frank L. Greene, Corresponding Secretary, Alfred, N. Y.

Rev. W. C. Whitford, Treasurer, Alfred, N. Y.

Executive Committee—Rev. T. L. Gardiner, Plainfield, N. J.; Rev. H. C. Van Horn, Lost Creek, W. Va.; W. H. Crandall, Alfred, N. Y.; Rev. L. C. Randolph, Alfred, N. Y.; Rev. W. L. Burdick, Ashaway, R. I.; D. E. Titworth, Plainfield, N. J.

BOARD OF SYSTEMATIC FINANCE.—

Dr. Geo. W. Post, President, 1897 Washington Blvd., Chicago, Ill.; C. B. Hull, Corresponding Secretary, Milton, Wis.; Dr. A. S. Maxson, Recording Secretary, O. S. Rogers, S. W. Maxson, Stephen Babcock, Dean A. E. Main, Rev. E. A. Witter.

Pledge cards and envelopes will be furnished free, carriage prepaid, on application to Dr. Albert S. Maxson, Milton Junction, Wis.

The Sabbath Recorder

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

VOL. 64, NO. 6.

PLAINFIELD, N. J., FEBRUARY 10, 1908.

WHOLE NO. 3,284.

THEO. L. GARDINER, D. D., Editor.
N. O. MOORE, Business Manager.

Entered as second-class matter at Plainfield, N. J.

TERMS OF SUBSCRIPTION.

Per year\$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

EDITORIAL

Glorious Possibilities Await the Sinner.

Did you ever think of the glorious possibilities that await even the chief of sinners, if he can be truly brought to Christ? No matter how uncultured he may be, or how low he may have fallen; if you can arouse and inspire him by the Christ-spirit in your own heart, until he takes hold upon the mighty arm of God and by faith becomes loyal to him, you have opened to him the door to unlimited attainment and to unspeakable glory.

There are those who have reeled in and out of the saloon half their lives and who have become so vile as to seem almost beyond the reach of mercy, who will yet by the faithful efforts of Christian men be rescued from the pit and become polished shafts in the hand of God. Those whose thoughts are impure and who profane the name of Christ will yet yield to the loving power of souls filled with the Christ-spirit and become faithful workers in the Master's vineyard. Could we but realize the difference between some fallen ones as we see them: now and as they will appear after Christ has polished them as living stones for his temple, we would never again think of even the worst sinner as being past hope; but we would labor and pray with new courage for even the most unpromising.

I have read of one in mythological story who found a rough and scraggy shell beside the sea. It seemed useless and vile and promised no good; yet under the rough exterior he found it precious pearl,

capable of being made very beautiful. And more than all, when properly fitted with harp-strings, it responded to his touch in sweetest harmony and with soul-cheering music. So along the strand of the sea of life are scattered those whom men regard as vile, and who are at present deeply covered with the rough, unseemly exterior that sin has given, who shall yet, through the personal influence of some true heart, be brought to Jesus; and he will find, beneath the surface, priceless pearl and responsive chords of love to produce heavenly harmonies.

Why should we not look for just such transformations? What God did for Paul and Peter and Mary Magdalene, he is still able to do for the sinner. He who could make strong Christian workers out of John B. Gough, John Bunyan and Jerry McAuley, can still transform the drunkard and the profane and make them mighty preachers of righteousness.

But if sinners are brought to Christ it must be through Christian workers. This is God's plan. He does not save men without human agency. If we could realize this more fully, and could only place ourselves beside the wandering brother, the erring sister;—if with hearts overflowing with sympathy and love we could, in Christ's name, reach out helping hands to them, and aid them until their feet are firmly planted upon the Rock of Ages, eternity alone could measure the length and breadth and height and depth of redeeming love working through these saved souls, and God alone could see the beauty of the finished work,—the final blessed heritage that through unspeakable love is possible for the vilest sinner. And my brother, my sister, you can be if you will, the instrument of such a glorious work,—you can be the one to hold out the loving helping hand. God will be pleased to work through you, and you may know the blessedness of leading some poor struggling, erring soul to him who is able to transform him into an angel of light.

Keep Cool.

Calmness and self-possession are invaluable qualities without which no man can do his best. The one who becomes excited over little annoyances greatly discounts his own power; and the man who desires to do good and help his fellow men is handicapped if he has not learned to govern his temper. Thus, whoever would be "master of the situation" and "equal to any emergency" must learn to "keep cool." The moment he loses his head he virtually admits himself defeated. This is true whether in private life or in public work. There is an added power to the individual life of the calm, sweet-spirited, unruffled man, which every one must recognize and by which he becomes a tower of strength. Even where no other persons are interested, but where the man alone strives to perform difficult tasks, solve intricate problems, or carry heavy burdens,—even there the stern necessity of self-poise is ever upon him if he would do well. Many an athlete has defeated himself by getting excited, many a student has failed in examination by losing self-control, and many a laborer has succumbed before the work was completed because he worried and fretted away his courage and strength. If as an individual, you wish to do to best advantage all you are able to do, and that, too, with the least possible wear and tear, the minimum of loss to yourself, you must learn the worth of calm self-control.

Again, this is doubly true where other people beside yourself count among the factors of either success or defeat. Every public man must be able to carry with him the cooperation of others if he would succeed. He must command their respect, secure their entire confidence and win their hearts, if he is to move multitudes in any line of good work. The public man knows that much of his success, whether in church, school, or state, depends upon his ability to move men and mass them with their aggregated power in the direction of his own efforts. Therefore, the sweet equipoise of a calm spirit is not only a means of power to the possessor, but it also puts strength into the hearts of others who may behold it. Let a leader lose his temper and he demoralizes his followers and offers to the enemy a great advantage. Indeed, no public man can do well long, who fails to

keep his temper in hand. Many a preacher has brought defeat upon himself by losing his self-control and letting his tongue run away with him. Even though the provocations may be great, as they often are, until he feels justified in showing his "righteous indignation," he will still find that things look quite different to the observers from the way they look to the angry man. He may feel that the occasion requires severe treatment, while they see only pettishness displayed at a time when it can do nothing but harm. For instance, what can be more trying to a preacher than to have his sermon spoiled in its effect upon hearers, by whispering and foolish conduct on the part of some in the audience? Such a condition will inevitably stir the feelings of one who sees the result of his carefully prepared message thus weakened; but it does not pay for him to show his provocation in any way. For even if he is not aware of any display of temper, his people will be keenly alive to it; and the ill effects will outlive every other influence of that occasion. A physician might feel ruffled if one of his patrons should call some other physician instead of calling him, but it would be folly for him to show temper over it, no matter how good reason he might think he had to do so. Of course, he might get into a rage and talk hard, and run home and tear down his sign and say he would not practice medicine any more in that community. And even though he might see the foolishness of such conduct, replace his sign once more, and go on with his work, still he could not outlive the odium of such display of temper; and it would be remembered by the people and discount him whenever his name was mentioned. These illustrations will serve to emphasize the great truth, which holds as good in one calling as in another, that it always pays to keep cool. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

It requires strength of character to rule one's own spirit; and sometimes it is harder to control one's self and do as Christ would have us do, than it would be to ride into battle. Owen Meredith says, "Man is born on a battlefield;" and after he has vanquished every foe, he still has himself to conquer.

"But when Man hath tamed Nature, asserted his place
And dominion, behold! he is brought face to face
With a new foe—himself!
Nor may man on his shield
Ever rest, for his foe is forever afield,
Danger ever at hand, till the armed Archangel
Sound o'er him the trump of earth's final evangel."

Thus the battle with one's self will last through life, but glorious things are promised to him who conquers. I know that under great provocation it is hard to remember moderation and to control one's spirit. It is the natural impulse to strike back. "Beat him at his own game, give him as good as he sends" is the world's language, as well as the promptings of the heart. But not so with our great Example, who when reviled, reviled not again; and who opened not his mouth when persecuted and mocked and despised by men. Oh! for the divine calm that fills the soul, and lifts man above the tumult and clashings and foolish jealousies and bickerings of this petty life, into fellowship with Christ, and into the atmosphere of heaven upon earth.

It is the privilege of every child of God to do this. Then, indeed, will the words of the Master become a living reality and man learn what it is to "Do good to them that hate you and pray for them that spitefully use you and persecute you."

We defeat ourselves many times because we do not wait for a second sober thought before we speak. No matter how strong may be our desire to reach the excellency of the ideal life, defeat awaits every one who will not stop to think before he speaks. Hasty action when the temper is touched, always means failure. It pays to cool off.

Naaman the Syrian would never have found healing, if he had acted according to the dictates of his anger. He was undoubtedly a great general and a brave man in battle, but the test that came when he conquered his own spirit and retraced his steps taken while in "a rage," showed his real manhood more than if he had besieged a city.

The Debt.

Previously reported	\$1,120 22
Received since last report. From	
C. U. Parker, through Chicago Church	10 00
F. F. Johnson, Stone Fort, Ill., on	
Life Membership of his daughter ..	10 00
Mr. and Mrs. W. E. Witter, First	
Verona	5 00

Mr. and Mrs. O. H. Perry, First	
Verona	3 00
Mr. and Mrs. I. J. Williams, First	
Verona	1 50
Mr. and Mrs. A. L. Davis, First	
Verona	2 50
Ladies' Aid Society, First Verona ...	5 00
Collection, Quarterly Meeting of Wis-	
consin and Chicago Churches	15 80
G. R. Boss, Milton, Wis.	5 00
Mrs. E. S. Babcock, Milton, Wis. ...	5 00
E. D. Bliss, Milton, Wis.	1 00
Mrs. W. P. Clarke, Milton, Wis.	1 00
J. L. Shaw, Milton, Wis.	1 00
Members, Milton Church	2 65
Junior Society, Fouke, Ark.	6 00
F. F. Randolph, New Milton, W. Va. .	5 00
Mrs. D. B. Rogers, Horseheads, N. Y. .	1 00
Total	\$1,200 67

The money is coming slow but sure. We are encouraged to believe that most of us will live to see this debt all paid off. It will only take about thirty-five weeks longer to clean it all up at the present rate of income. But we have reason to believe that money will soon begin to come faster than hitherto. Several of the pastors write encouragingly of efforts soon to be made in some of the churches. We will all lift together now, as it is \$1,200 less than it was.

Condensed News.

The daily papers of Atlanta say that the police barracks of this city are very empty and lonely. In the woman's ward last Friday there was not a single prisoner. In the men's ward when the four lonely prisoners—only four, instead of forty—had been sent out to work the streets, the doors of all the cells as well as the outside doors, were thrown wide open. The effects of prohibition are very marked.—*Southern Presbyterian.*

The consistency of Governor Hoke Smith appeared very happily last week. The Virginia society arranged a banquet, with the provision that the toasts were to be drunk in champagne and invited Governor Smith to make a speech there. On the ground that he would not countenance anything in contravention of the prohibitory liquor law, he politely declined to be present at the banquet. Would that, in respect to the laws of Christ touching the temptation of our fellow men, all Christians would do likewise.—*Southern Presbyterian.*

Better Outlook for Portugal.

The proclamation of the young Prince Manuel as King of Portugal, in the room of his dead father and brother; the formation of a coalition Cabinet in the hope of uniting the political factions which have brought the kingdom to the verge of revolution; the patriotic withdrawal of Premier Franco from the affairs of government, and the ordering of a British squadron to Lisbon—the notable events of the forty-eight hours following the assassination of the King and Crown Prince—all inspire the hope that Portugal will emerge from its present trials without a change of dynasty, and that it will enter upon a happier and freer regime.

* * * * *

It is impossible to disguise the fact that Franco, with the full support of the King, was striving to bring about a wholesome change in the Government by means which success alone could have justified. That success he did not attain. On the contrary, his measures so inflamed the passions of his enemies that they went the horrid lengths of wholesale assassinations, killing the innocent to the end that reform should be checked. Franco was, indeed, spared, but his position, as he thinks of the fate of the generous and well-intentioned sovereign who staked all in supporting him, is a pitiable one. He has not only seen his work undone by a Ministry which has small sympathy with his ideas, but he has the bitter consciousness of having been the unwitting cause of a tragedy that deprived his country of King and Crown Prince, the unhappy Queen of husband and son, all to no purpose. Portugal may not sink back to the depth of political degradation in which Franco found it at the beginning of his government, but it will fall far short of the ideals aimed at by King and Minister. —*Philadelphia Public Ledger.*

Gunboats in Magellan.

All the world is looking toward the Strait of Magellan, in the southern point of South America, where the great American fleet is now making its way from the Atlantic to the Pacific. These straits are more than three hundred miles in length, and their channels are very crooked, making difficult navigation. Only strong-sailing and able ships can make the passage in

safety. The coasts are rugged and rocky, and the currents are unusually swift and treacherous. A fair system of lighthouses, arranged by the Chilian government, will help our Admiral in his hazardous work, but at best it is sufficiently difficult to require the greatest caution. He will do well if he leads the entire fleet through without damage to any vessel. It is the same route traversed by the Oregon during the war with Spain. Admiral Evans is almost sure of stormy, thick weather through the Pacific end of the strait and the channels are often narrow. This will necessitate slow and careful progress.

She "Being Dead Yet Speaketh."

The following excellent paper was written ten years ago by Mrs. Sarah Williams, and not long since was discovered by her son, Wardner Williams, who made a typewritten copy for his own library, and another to be read at the family Christmas dinner in Wisconsin. Many of the older readers of the RECORDER will remember Mrs. Williams as a sweet-spirited woman, and a conscientious Christian worker. They will enjoy reading this paper written so long ago, which will seem like a message from one who "being dead yet speaketh."

Soul Culture and its Relation to Religion.

SARAH WILLIAMS.

(MRS. THOMAS R. WILLIAMS).

We cherish a blooming plant and delight in its fragrance as if it were an object of sentient life. There is, indeed, a kind of companionship in flowers, which though silent, is yet eloquent in thoughts of divine goodness. Let them be cultivated in and around every home to sweeten the charms of life. But there is a higher culture than that of garden flowers.

It is that culture of the soul, the development of the powers of the mind. This has for its end something more than fading beauty and momentary utility; it looks to the growth, the strength, and most intense life of the soul. It has in view the relation of man to God, his author and benefactor. Far from being confined to this life, it expects its highest results along with the forthcoming immortality of life.

With this thought before us, we have chosen for our theme, "Soul Culture and Its Relation to Religion." We may ask

first, What is the nature and aim of soul culture? Misapprehension on this point, more than any other cause, has given rise to defective systems of education and, consequently, deformities of character.

Every thoughtful person is likely to have some ideal of life before him, which is the central figure commanding and directing all the energies of his active soul. Most persons limit their ideal to the sphere of their particular calling or profession, and here they confine all their aspirations and efforts for culture. Such a plan may give efficiency in some single department, but it rarely fails to result in abnormal development of mind and life.

Now, real culture implies a full and harmonious development of all the powers of the soul. The reason must be trained to the most definite comparison of thought; the will must be trained for ready and efficient action, and so of the sensitivities. True culture is characterized by the finest discernment and the keenest appreciation of all that is true, beautiful and good. It breathes the spirit of charity and good will for all men.

True culture embraces all this and more. The man is more than his trade. The spirit that is in each of us craves other nourishment than the bread we eat. I do not forget that we each have our special work to do and that it taxes our strength and knowledge to do it. It is almost a moral necessity for any and every person to be committed to some calling which requires the fine edge of faculty to succeed. Still, there is something more than this and greater, which must never be lost sight of if we would become complete men and women. There is a manhood and womanhood that rises above the conventionalities of life. There is a personal and vital relation connecting us to all the peoples of the earth. We are heirs of the great and good who have lived before us and should be conservators of their accumulated wisdom. This culture gives the greatest width of thought, the most expansive sympathies, and the most unselfish charity. It enables one to appreciate the great deeds, the sublime thoughts, the beautiful creations, which the noblest minds have bequeathed to us.

But you will observe that we are speaking of culture in its highest sense. There are many who receive the titles of liberal

education, and yet remain the most conservative, narrow-minded and uncharitable beings on the earth. They take little or no interest in humanity, except as it may contribute to their personal and ambitious ends of life. They form a kind of caste from whose sympathies the rest of the world is shut out. Like certain classes of birds, they ransack the world to feed themselves, but have little to impart to others. They may have filled the requirements of the time-honored curriculum of study, but they have scarcely attained the first elements of true culture. There is too little heart life in it, too much self-idolizing.

Culture requires a wider study than that of the stereotyped books. One must have intercourse with living, loving hearts; must go out and mingle with the striving world and feel the pulsations of high resolving life; must stand beside the struggling men and women and catch the inspiration of trusting and daring souls. Oh, the famine of that soul which cannot enter into the joys and sorrows of others, which cannot rejoice and weep with the world. On the other hand, the mind that is brought into magnetic connections with the fortunes of humanity, has a wealth of resources well-nigh boundless.

Self-control is another important condition of culture. The mind needs a distinct ideal, one that commands its most ardent affections and awakens its deepest resolves; but all this is entirely useless unless one have such a mastery over his powers as to be able to direct every mental and spiritual energy to the attainment of his ideal. It is not so often for want of worthy ideals that individuals fail, as for want of self-control, the ability to marshal their mental forces and accomplish for themselves the work desired.

The question has, doubtless, occurred to many before me, What relation does religion sustain to culture? Is it not religion that unveils the highest ends of life and supplies the motives and the strength to attain them? Then, surely, there can be no real soul culture without it. The relation of humanity to God, the Creator, comprehends all its higher relations; hence, the culture of the soul Godward is the heart of all culture. First, because it is the culture of the highest capacity of our being, and secondly, because it must acknowledge all

the other capacities of our natures as gifts which God has given, that man may cultivate and commit to the service of Him who gave them. Culture must embrace religion and end in religion. That which makes religion possible is the relation in which the human soul stands to God. This relation determines what a human being is. As an eminent writer says, "What thou art in the sight of God, that thou truly art." This relation is the deepest, most vital, most permanent one.

Culture, then, must culminate in religion and religion must expand into culture. So it ought to be, but how very different it often appears. The high priests of human culture often regard the preachers of righteousness with contempt. It may be doubted whether Virgil and Shakespeare would have found much companionship with Paul and John; but turn from these sharp contrasts to childhood homes and you will find the solution. In the one home culture is limited to the earthward side of the mind; in the other it takes a wider scope and embraces the Godward capacity of the soul and results in a humanity immeasurably broader and nobler than the other. Erskine presents this matter in a clear light. He says it is impossible to look into the Bible with the most ordinary attention without feeling that we have gotten into a moral atmosphere quite different from that we breathe in the world and in the world's literature. In the Bible, God is presented as doing everything and man appears only as he stands related to God; whereas, in the world and in the books which contain the history of the world, man appears to do everything and there is as little reference to God as if there were no such Being in the universe. The tendency of Christianity is to reconcile all true human learning, not less than human hearts, to God. If the voice of history is any index to the future, we may confidently look forward to the day when man shall comprehend the true end of living, and the real aim of culture as preparation for companionship with God.

But let no one suppose for a moment that religion is to be accepted as a means to culture. In that case it would no longer be religion. Simple culture, as such, is self-service, but it is only when we pass over from culture to religion that the highest capabilities of the soul find the freest ac-

tivity and noblest life. The human spirit is an instrument which cannot give out its deepest, finest tones, except under the immediate hand of the Divine Harmonist. Man will attain to a truer, deeper, more lovely humanity, only as his spirit assumes the likeness of its author. Learning to forget one's self in the thought of One higher than self, is the direct way of self-worthiness. Can you conceive of those men and women who have laid down their lives for the welfare of the race, making the culture of human nature the supreme aim in life? The minds who have changed the moral orbit of this world, have first found a higher world where they could plant the lever of elevating power. They have fled from their own weakness to the strength of One who is infinite.

What a poor thing that perfection must be that is reached this side of the grave. The most essential knowledge about ourselves, that is possible to reach in this life, is a distinct knowledge of our imperfections, our total ignorance, our utter weakness. The most peculiar trait of character in all the noble men and women of the world, is their child-like heart, so full of faith and trust, and confiding love.

But how are these two principles related? How do culture and religion act and react on each other?

They have for long periods moved on independent lines and sometimes have come into open conflict.

Culture, with its eye fixed on human perfection, appropriates the results which human effort, thought and experience have gathered from past ages.

Religion, starting from the consciousness of the existence of God, has been entirely absorbed in the results that flow out of this relation. Religion looks inward to conscience, outward to history, upward to God for the light of life; but the highest results are obtained when both culture and religion are combined. If culture without religion were the only hope of the race, what vast multitudes must forever wait in despair. A few prepared for it in youth, with health, leisure and resources, have access to it, but what of all the others? But the hope that is in Christianity is in its very nature a hope for all. It reaches multitudes whom culture leaves out. There are thousands of circumstances out of

which culture can extract nothing. What can it say to poverty and oppression, to pain and suffering, to diseases long and violent? What word can it speak to the heart-weary and desponding,—those to whom life has been a failure? But it is just here that mere human culture is powerless,—that faith in One higher than ourselves, confers its triumphant power. Those untoward things of which human effort can make nothing, failure, disappointment and sickness, have often been felt by sufferers to be parts of the discipline by which God was training them for Himself.

We all know persons in the humble walks of society, who with very little knowledge of books, without help from poets and philosophers, have been led by some secret way up to the serenest and most beautiful heights of character. Myriads have been exalted by Christianity from the most unhappy conditions of moral shame and degradation to the condition of spotless purity and triumphant freedom.

There is nothing like the spirit of the world's Redeemer to subdue the turbulent passions of selfishness and unholy ambition; to soften the sharp asperities of disappointment and trial. It has the effect to neutralize every form of jealousy, envy and malice. Indeed, under its full influence, the roughest and hardest spirit becomes as gentle and teachable as an innocent child.

Take all the possible culture in the world, disunited to true religion, and it cannot approach that moral refinement and spiritual beauty that grows up under the chastening influence of communion with God.

Men and women may attain to all the discipline of so-called university education and culture; nay, more, they may gracefully move in the most brilliant social circles and carry in their hearts malice as deep as hell.

Culture without religion is totally inadequate to purify and regenerate the soul. There is many a child of seclusion and poverty whose hidden life is a paradise frequented by celestial angels, as compared with the restless lives of the savants of cold, godless science.

But do not think that we discard the culture of the schools, the arts and sciences. The more of it, the better, provided always,

it is subordinate to an abiding sense of loyalty to God. Education should always be the bridegroom of religion; but divorced, it is a dangerous power in the hands of un-governed passion. We venture the thought that any individual, family, school, or state, that separates and expels the wisdom of the Bible from the arena of education, has chosen a starless night, to traverse without compass a stormy sea.

There is one power of the soul which for importance is grandly superior to all others—I mean the faith power. Scientific and speculative culture has very little affinity for this faculty of the immortal mind. The tendency is to ignore it, and demand all knowledge to submit to human forms of demonstration. But that individual in whose soul this power is thoroughly awakened, may view the boundless prospects opening up before him from the evergreen mountains of spiritual life. He may take hold of realities unseen by earthly vision, as stable as the heavens; may have that assurance that will make him as fearless of death as an angel. To such, life is a continual triumph, and death is only the summons to eternal victory. Go and stand by the couch of dying Christians, when they drop, one after another, the treasures of earthly life and go away to possess fadeless and eternal treasures.

Faith in God is the final good of all earthly life. That culture of heart that leads to this is valuable beyond all price.

Brothers and sisters, one and all, let us seek that culture of mind and heart which is found in sound learning, moral refinement, divine truth, and spiritual life.

The Work of the Canvassing Committee and the Treasurer.

Paper read before the Systematic Finance Conference, Salem, W. Va.

WARDNER DAVIS.

Let us consider for a moment the need of a canvassing committee as well as its work. There are so many of our members who can not, or at least do not, attend church regularly, that they can not hear from the pulpit about all the needs of the church and denomination, through its several boards; and then our pastors have so many important messages for us from the pulpit, that they can not spare many Sab-

baths in a year to tell us of the financial needs. And we have heard this morning, that the printed page, and the special agent sent out into the different churches and societies fail to reach all. These have their important places, but what they fail to do, we believe can be done in the most effectual way through the canvassing committee. To accomplish this the committee should be composed of members who have given these matters some special thought; and this is not all; it should be composed of members who are willing to consecrate some time to this good work, and who, going into all the homes of the society, can find some time to talk up all these needs with the members in a personal way. Add to this preparation of knowledge and consecrated time, a tender and loving heart, and you have a committee that can do efficient work.

The work of this committee in some places, I believe, has been abused, or neglected. To leave the pledge cards at some public place and send word to the people to call and sign them, or simply to send the cards around to the homes, with the request that they be signed and sent in, is perhaps better than no work at all, but it is not up to the highest privilege of the committee, or to the duty that rests upon them, and can but result in discouragement of the plan, if not in failure for it.

Our people are liberal and loyal, and when they have the needs of the church and denomination presented to them in a loving consecrated way by one in whom they have confidence, then are they ready to respond in a way that makes glad the heart of the solicitor and shows the plan a success.

From the facts already stated we see that much depends upon this committee, and we believe our churches should use the greatest care in their selection, for in their hands, to a great extent, rests the success of the systematic plan in their respective churches.

Now we must not forget our treasurer, for we believe him to be a most important factor in this plan. After the work of the committee is done the treasurer must take it up and carry it to complete success. To do this he will need to keep a complete record of these weekly or monthly pledges, so that at any time he can show the exact condition of his account. And I believe

he should, near the end of each quarter, send a statement to each member who may have run behind on his or her account. This should be no offense to any one; it is just what any well-ordered business firm or individual would do, and if applicable to our personal business, why not to the business of the church; it only brings to our minds what by accident we may have overlooked. Now we can readily see that the work of the treasurer as well as that of the committee must take time and thought.

It is not always easy, and sometimes perhaps not reasonable, for the treasurer or the committee to devote the time necessary to this work; and when it is not possible to take ample time from the duties that are already theirs to do the work well, it is better not to undertake it at all. Yet I believe busy men and women are just the ones needed for this work; for the one who does not have something to do for himself is not likely to do much for others.

Then in conclusion let me say, that the church treasurer who is busy with duties and cares of his own, is the treasurer who always comes to the church meeting with well-formed reports, and knows exactly the condition of our finances; and the committee that is composed of truly busy people is the committee that gets its work well done and on time. Without these the plan of systematic giving must be a failure.

Old Age.

I would not bid thee, though I might, give back
One good thing youth has given and borne
away;

I crave not any comfort of the day
That is not, nor on time's retrodden track
Would turn to meet the white-robed hours or
black

That long since left me on their mortal way:
Nor light nor love that has been, nor the breath
That comes with morning from the sun to be
And sets light hope on fire;

No fruit, no flower thought once too fair for
death,

No flower nor hour once fallen from life's
green tree,

No leaf once plucked or once fulfilled desire.
—*Swinbourne*.

"In time of death, human reasoning fails,
and philosophy is vain. So, we turn to the
Lord of life, who can assure us with respect
to the future, and turn our sorrow into joy
by the promise of life after death."

Missions

The following letter has been prepared and mailed to each Seventh-day Baptist church, addressed to either the pastor, clerk or deacon. If you do not receive it, please charge the fault to myself, the pastor, deacon, or mail service. Please kindly canvass the matter in your church and report the result to your humble servant,

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

DEAR BROTHER:

Will you kindly lay before your church the following resolution, which was unanimously adopted by the Missionary Board at its last meeting, held January 15? Return their reply in the enclosed stamped envelope.

"Resolved. That the Corresponding Secretary communicate with the churches, through their pastor or clerk, asking them whether they favor the purchase of land in Shanghai, China, on which to build a chapel for the use of the missionary work; also, that the churches be asked to report in time for the next Board meeting, April 15."

We have no means of knowing the exact expense, but very likely the land on which to build will cost from \$2,500 to \$3,000, and the chapel as much more, making in all from five to six thousand dollars in gold. Lands in Shanghai are rapidly increasing in value. The Sabbath keepers there feel that they greatly need a more commodious place of worship. A kind friend has generously contributed \$2,100 to assist in erecting a chapel.

Through the kindness of the people the Society has been able to remain out of debt through the entire year, and it hopes to so continue.

We will esteem it a favor to know your wishes in this matter. In behalf of the Seventh-day Baptist Missionary Board,

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

Ashaway, R. I., January, 1908.

West Africa.

A letter has been received from the Chief which the Ammokoo boys visited and who lives several days' journey from Ayan Maim, Africa.

REV. E. B. SAUNDERS, *Ashaway, R. I.,*

DEAR SIR:—I am in due possession of your various sorts of the Seventh-day Baptist *Pulpits* and *RECORDERS*, as well as the tracts which your editors of these works by their kindness have furnished me through the introduction of the Ammokoo brothers and for which you may accept my cordial and sincere thanks. Please render the same to the brothers and sisters of the Baptist mission. For in reply I take the liberty to respectfully state that I find no difficulty in my way to join you and not I alone but many others from Berreka, Winnebah and Cooksloaf and other villages which had a wish to join us. But now it comes to question of houses, where to meet, and some of our brethren inquiring how to arrange to carry on the work here, not only worshipping but in the manner we will make a school here. In this affair I desire to have your answer, for it will be very necessary that you will let some white man come here and put the work in order, so that we will follow his plan, without which the work cannot go properly on.

Sorry I am disappointed by gentlemen Sirs Ammokoo, as they intended to arrange about the question of the house or place. I told them that I would provide one, since one of them promised to be with me. I have not heard from them for about four months, therefore try to pay perfect attention to the work here. Our district is apart from Salt Pond, and I am in the middle of Accva and Winnebah, so all communications please send directly to me. With best regards,

Yours faithfully,

A. A. DANTON, *Chief.*

New Town, Near Fetteh, 31st Oct., 1907.

DEAR SECRETARY SAUNDERS AND BROTHER
IN THE LOVE OF OUR BLESSED SAVIOR:

I do not know how to express my heartfelt thanks to you and the lady who sent me the money, for both money and letter. Your kind words of sympathy did me so much good. Of late my head has been very poorly and my nerves quite upset. The doctor says I am suffering with neurasthenia and he told me to give up this work. So I am looking out for some one that is able to take charge of the whole work. I cannot do it right. If you know of some one that is able to take charge of the work

(it should be a man or a married couple) I shall be very glad. If God spares my life I shall be able to do something, whether in household things or in teaching, if only some one else arranges the whole and takes the responsibility and the finances. If one of the other denominations doing work in Java will give us the liberty of keeping the Sabbath and practicing baptism, I think I shall have to give the work over to them. As long as God does not show me any other way I am going on by doing what I can, although I feel so sad. The poor sick ones are not properly looked after and the children are not properly trained. Still God is working in His own way bringing the souls to himself. I see several of my dear Japanese people here properly converted. Three months ago we baptized thirteen more people which makes together twenty-three members of our little church. One of them is going around in the neighboring villages preaching the gospel. He meets with several people who are willing to listen. Some are in real agony about their sins. Very often one of the others goes with him. We have blessed prayer meetings and enjoy God's presence, are very happy in His love. The crops this year have not been very satisfactory. The rice was nearly all spoiled by a disease on the fields but we have been able to buy some and God has given us a good deal of maize. Still times are very hard and I have one hundred and seventy-two people to look after. There has been very much sickness among them lately. The last four months three have died and many are laid up with fever, dysentery, and bad sores. Will you please give my true Christian love to Mrs. Alice Fisher, also to dear Mrs. Herrington and Miss Randolph. I thank you very much for your prayers. We also do not forget to pray for the dear brothers and sisters in America whom we will meet in our beautiful home "over there." We all send you our hearty wishes and greetings. May God bless you with the fullness of His grace.

Yours in Jesus' service,
MARIE JANZ.

Pangsengen, Tajoe, Java,
July, 1907.

Mrs. Bashford, wife of Bishop Bashford, of China, writes:

"One of the encouraging signs of the

times is the disposition on the part of Chinese college men to set the educated women on a pedestal and to permit no dishonor to be shown her. This was strikingly illustrated lately in the case of a teacher employed in a government school, who proposed to take an educated woman as a secondary wife. His students rose in revolt, not against polygamy, but against dishonor to learning, which all Chinese reverence. The wrong was averted and the teacher lost his position. A Peking woman edits an excellent daily newspaper for women, and Ningpo has a woman's club. Three hundred Chinese women are studying in Tokyo, Japan.

A recent competitive examination resulted in the choice of four fine young women, who have been sent at government expense to America for advance study in preparation for future service to their country as teachers in high schools and colleges. With unbound feet and unbound mind, there are no intellectual or spiritual heights which the Chinese woman may not hope to ascend."—*Christian Work and Evangelist*.

Standing Off and Looking On.

When I wrote the article on "Standing Off and Looking On," I did not have the slightest idea that it would cause any comment; but since I have been addressed personally, and the article has been garbled, and I have, by a long stretch of imagination, been accused of "looking through colored glasses" and "critical glasses," I think, in justice to myself and friends, that I should be permitted to give an additional explanation.

In writing the above named article, I had only the best motives, with sincere friendship to both denominations, and had in view no other purpose than to bring about harmony between the two denominations, especially along the line of Sabbath reform; and I certainly have no disposition to stir up any contentions, or dictate ways or means by which minor differences can be harmonized. I feel I am not competent to do so.

However, I am only one of a great many who are standing off and looking on, and we see the Seventh-day Adventists going forward with zeal with the message they claim they have to give to the world, with special emphasis on the Sabbath truth; we

see them with more members, with more schools, more sanitariums, more missionaries and more money than they ever had before in their history, and in perfect harmony, with the exception of a very, very few dissenters at Battle Creek.

There have always been dissenters in all denominations and perhaps always will be. I am not attempting to champion the cause of the dissatisfied ones at Battle Creek, or finding fault with them. If it should be proper or if it was in my province to even suggest anything to them, I should say that, if the Seventh-day Baptist church is more congenial to their ideas, they affiliate themselves with that church.

We read in the Bible, "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35; and further we read, "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." 1 John 2:9-12.

I am of the opinion that if we have love in our hearts for one another, as we are taught we ought to have, we will not be talking about "critical glasses," or "colored glasses," or dissensions, disintegrations, revolutions, evolutions or anything of the kind; but, on the other hand, we will be bending our energies to learn what we can do that will do the most good to the greatest number.

A. J. BARTLETT.

The Baptism of the Holy Ghost.

MY DEAR BROTHER GARDINER:

Your appeal in the RECORDER just received, concerning the letter of Sister Lizzie F. Davis and its questioning, elicits my response.

1. "What is the baptism of the Holy Spirit?" It is the help and inspiration that God gives to those, who, through faith and confidence in Jesus as his Son, are led to accept him as their only Redeemer and Savior, and are so drawn unto him through his unspeakable love, mercy and grace, that it soon becomes their most earnest desire and constant prayer, that they may know and do his will.

John the Baptist prepared the way for the coming of Jesus, and Jesus prepared the faithful disciples of John for the baptism of the Holy Spirit. When their hearts were sorely troubled because he told them that he soon should leave them, he said, "I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I go, I will send him unto you * * * that he may be with you forever, even the Spirit of Truth: * * * He shall teach you all things, and bring to your remembrance all that I have said unto you."

These men had been prepared for future service by the example, precepts and commandments of Jesus during their companionship with him as his disciples. Nevertheless, he had fed their souls with many mysteries of divine truth that they could not comprehend while he was present with them. Nothing less than the combination of his death in their behalf; his resurrection and instruction as their risen Lord; his ascension to the Father and the baptism of the Holy Spirit, could enable them to clearly discern and know the magnitude and glory of the work he had finished for the redemption and salvation of humanity.

Discipleship and consequent experience enabled John the fisherman to become the author of the Gospel according to St. John, the three Epistles and the Revelation of Saint John the Divine. We all know that the Father, Son and Holy Spirit unitedly taught this beloved disciple, and that the record of his wisdom is given for our instruction.

As Jesus is John's Lord and Master, equally so is he to every one who has heard his name, for God is no respecter of persons. Each for himself must choose either to accept or reject the proffered blessings revealed in the word of God.

2. "How is it to be received?" Jesus as the Son of man was in all points tempted as we are, and endured all temptations to which we are subject, exercising no power in his own behalf that is not freely proffered to us, thus giving us an example of complete obedience to the will of the Father. As the Son of God he give us power through his sustaining love, mercy and grace to follow his example. The life-work of Paul the apostle is an object lesson openly demonstrating this truth.

If we love God, we also love his Son, and his messenger, the Holy Spirit. Jesus says that we will obey his commandments if we love him, and thus become his friends; and it is to his loving and obedient friends that he has promised the abiding presence of the Holy Trinity.

May we hope for this in every-day life? Certainly, if at all. But we must remember these words of Isaiah, which Jesus approved as his own. "This people honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men."

Jesus replied to the lawyer who was tempting him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law and the prophets."

If we place our full trust in the Son, and prayerfully and truly do our best to live in harmony with the revealed will of God, we shall have the abiding presence of the Holy Spirit, however humble may be our environments.

WM. L. CLARKE.

Union of Sabbath Keepers.

Brother Ordway's words in the RECORDER of January 27, referring to the union of Sabbath keepers, interested us very much.

Many have thought that the time hastens when the Adventist and the Seventh-day Baptist will unite in special effort for the spread of Sabbath truth.

The two bodies have a common interest and could unite if they would make more of the Bible Sabbath—if they enjoyed more devoutly the day of rest and worship, and made earlier preparations for it. They must also be agreed to commend the sacred rest to their associates and carry the holy day in devout worship up on to the Bible platform.

The difference in the definitions of a few words, it would seem, ought not to separate us and keep us at a distance from each other. Some might be anxious about the leadership in common brotherhood, but this is too flimsy an excuse for dividing the

forces that might organize for union, for sympathy and brotherly love.

We said to a good Adventist lady that the two denominations were sisters. "Yes," she replied, "but our sister is a great deal the handsomer." We do not see that anybody is to blame for that, or that we should separate and be shy of each other. It is the duty of each to add to the happiness of every member of the family.

May the Spirit of the Lord unite our hearts in work for the Master.

L. M. COTTRELL.

Education Society's Board Meeting.

The regular quarterly meeting of the Executive Board of the Seventh-day Baptist Education Society was held at Alfred, N. Y., February 2, 1908, at 4.30 P. M.

Present: Prof. E. M. Tomlinson, Dean A. E. Main, Pres. B. C. Davis, Prof. A. B. Kenyon, Prof. W. C. Whitford, Rev. J. B. Clark, E. E. Hamilton, V. A. Baggs.

The meeting was called to order by the President, Prof. E. M. Tomlinson, and prayer was offered by Dean A. E. Main.

The Treasurer, Prof. A. B. Kenyon, presented his report for the 2d quarter, Nov. 1, 1907 to Feb. 1, 1908, which was adopted.

The Treasurer presented a bill of the Recorder Press for \$65.00 for our proportion of the year book.

Voted that the bill be paid.

Voted that we pay to the Treasurer of the Alfred Theological Seminary \$700.00 and to the Treasurer of Alfred University \$400.00 for the general fund.

Dean A. E. Main read a communication from J. F. Shaw of Fouke, Arkansas.

Communication from M. H. Van Horn, chairman, ex officio, Executive Committee of Conference, was read, and in compliance with the request that this society cooperate with the Conference Committee in arranging a program for this society, it was voted that Prof. E. M. Tomlinson, Dean A. E. Main, Pres. B. C. Davis be a committee to arrange program.

Voted that the appointment of the chairman of the Conference Committee on Departmental Education be referred to Program Committee with power.

Voted that the Treasurer be requested to make a list of investments and report same to the next regular quarterly meeting.

V. A. BAGGS, Sec.

Education Society.—Treasurer's Report

Second Quarter, 53d Year—November 1, 1907, to February 1, 1908.

I. REVENUE AND EXPENDITURE.

DR.	
Balance, November 1, 1907:	
Seminary	\$ 766 50
General Fund	325 48—\$ 1,091 98
Interest on Bonds and Mortgages:	
Alfred University	16 50
W. C. Belcher Land Mortgage Company	42 00
C. Gardner Callen	24 75
.....	20 00
Daniel Lewis	121 80
John R. Mann	91 35
M. L. B. Merrill	54 00
Fred W. Mundt	75 00
G. W. Rosebush	31 50
Della M. Sullivan	45 00
Charles R. Voorhees	9 00
Edith B. Wheaton	15 00— 545 90
Interest on Note:	
Alfred University	28 00
Interest on Theological Endowment Notes:	
S. G. Crandall	5 00
C. B. Hull	5 00
Mary E. Rich	5 00
E. A. Witter	4 50
J. Nelson Norwood	1 67— 21 17
Profit on Stock:	
Alfred Mutual Loan Association	210 00
Contributions for Theological Seminary:	
(a) From S. D. B. Memorial Fund	100 00
(b) From Young People's Board	5 00
(c) From Churches:	
Albion, Wis. \$11 02	
1st Alfred, N. Y.	21 15
Chicago, Ill.	10 00
Farina, Ill.	1 75
Farnam, Neb.	5 56
Friendship, Nile, N. Y.	11 80
Fouke, Ark.	1 24
Hartsville, N. Y.	2 32
1st Hopkinton, Ashaway, R. I.	14 90
Little Genesee, N. Y.	9 36
Milton, Wis.	6 42
Milton Junction, Wis.	59 40
New York, N. Y.	12 45
Pawcatuck, Westerly, R. I.	28 30
Plainfield, N. J.	26 99

Richburg, N. Y.	1 50	
Riverside, Cal.	1 20	
Salem, W. Va., Sabbath School	3 70	
Verona, N. Y.	1 00	
Welton, Ia.	4 50—	234 56
(d) From Individual:		
A Friend	25 00—	364 56
Total		\$ 2,261 61

CR.	
Alfred Theological Seminary	\$ 700 00
Alfred University General Fund	300 00
American Sabbath Tract Society:	
200 Reports to Conference	25 00
Accrued Interest on Mortgage Purchased	2 50
Salary of Treasurer	25 00
Balance, February 1, 1908:	
Seminary Fund	\$ 769 88
General Fund	439 23— 1,209 11
Total	\$ 2,261 61

II. PRINCIPAL.

DR.	
Balance, November 1, 1907	\$ 254 05
Payments on Bonds and Mortgages:	
W. C. Belcher Land Mortgage Company \$ 700 00	
M. L. B. Merrill	100 00— 800 00
Payment of Theological Endowment Note:	
Mary E. Rich	100 00
Total	\$ 1,154 05
CR.	
Invested in Bond and Mortgage:	
W. C. Belcher Land Mortgage Company	\$ 700 00
Invested in Stock:	
Alfred Mutual Loan Association	450 00
Balance, February 1, 1908	4 05
Total	\$ 1,154 05

III. CONDITION OF ENDOWMENT.

(a) Productive:	
Bonds and Mortgages	\$35,671 80
Stock	4,285 58
Notes Receivable	2,000 00
Theological Endowment Notes	3,958 00
Cash	4 05—\$45,919 43
(b) Non-productive:	
Notes Receivable	175 00
Theological Endowment Notes	200 00
Theological Pledges	237 50— 612 50
Total	\$46,531 93

IV. LIFE MEMBER ADDED.

Mrs. Mary E. Rich Tampa, Fla.

Respectfully submitted,

A. B. KENYON, *Treas.*

Alfred, N. Y.,

February 1, 1908.

Examined, compared with vouchers, and found correct.

J. B. CLARKE,

E. E. HAMILTON,

Auditors.

Newspapers Wheel Into Line.

One of the most significant signs of the times is the changing attitude of many daily papers toward the prohibition movement. Not many years ago the secular press could not refer to prohibition without sneering at its advocates or scoffing at its hopes. But with state after state wheeling into the "dry column," our good friends of the daily papers are discovering that there is "something doing" in temperance agitation. The secular press differs from the religious press in that the latter strives to create and mould public opinion while the former only follows it. If this assertion be true, then the present point of view of many great dailies is suggestively significant. Never has such an amount of facts concerning the prohibition reform appeared in the metropolitan papers as during the last year, while some of them are even daring to resent the blackmailing attitude of liquor-dealers and saloon-keepers. Recently a Milwaukee brewing company wrote to the St. Louis *Times-Democrat* notifying its publishers that if they and others did not "suppress prohibition and anti-saloon league news hereafter (for which they receive nothing, while the breweries are large advertisers, spending enormous sums of money in newspaper advertising every year), they will not only lose our patronage, but also that of most every brewery in the United States. We are now receiving daily reports on this subject, and all papers continuing to knock our business in this way can expect to be turned down on any future advertising contracts from both ourselves and all other large breweries." To this threat the *Times-Democrat* responded in an editorial:

The proposition that the newspapers should suppress prohibition news hereafter, the suggestion that news should be measured by the amount of advertising given,

is so monstrous that it is scarcely probable our correspondent realized what he was proposing to us. He seems unable to understand how newspapers can publish prohibition news when they get no advertising from the prohibitionists, especially when by doing so they offend the brewers, "who are large advertisers spending enormous sums of money in newspaper advertising every year." If this view were adopted, the papers should refuse to give church news, or report sermons, as there is no advertising attached to religious information. Foolish threats like these have done the cause of the brewer and liquor dealers much harm in the past, as some of them are recognizing, and they would gain very little credit to have it known that they are trying to check the prohibition tide by inducing or bulldozing the newspapers into publishing no news about it. As a matter of fact, no decent journal will be thus controlled.—*The Standard.*

Perfect Through Suffering.

God would never send you the darkness,
If He felt you could bear the light;
But you would not cling to his guiding hand,
If the way were always bright;
And you would not care to walk by faith,
Could you always walk by sight.

'Tis true, He has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear;
He knows how few would keep near him,
If pain did not guide them there.

So He sends you the blinding darkness
And the furnace of sevenfold heat;
'Tis the only way, believe me,
To keep you close to his feet,
For 'tis always easy to wander,
When our lives are glad and sweet.

Then nestle your hand in your Father's,
And sing, if you can, while you go.
Your song may cheer some one behind you,
Whose courage is sinking low;
And, well, if your lips do quiver,
God will love you better so.

—*Southern Presbyterian.*

"I live for those who love me,
For those that know me true,
For the heaven that smiles above me,
And waits my coming too;

For the cause that needs assistance,
For the wrongs that need resistance,
For the future in the distance,
For the good that I can do."

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

Where there's a will, there's a way.

Up-hill.

Does the road wind up-hill all the way?

Yes, to the very end.

Will the day's journey take the whole long day?

From morn to night, my friend.

But is there for the night a resting-place?

A roof for when the slow dark hours begin.

May not the darkness hide it from my face?

You cannot miss that inn.

Shall I meet other wayfarers at night?

Those who have gone before.

Then must I knock, or call when just in sight?

They will not keep you standing at the door.

Shall I find comfort, travel-sore and weak?

Of labor you shall find the sum.

Will there be beds for me and all who seek?

Yea, beds for all who come.

—*Christina Georgina Rossetti. (1830-1894)*

How to Prepare for Service.

The first thing is the will to serve. Unless a man desires to be of use, he will have blind eyes and empty hands. It cannot be otherwise, for the opportunities of life do not advertise themselves, nor does duty blow a trumpet through the streets. Our Lord put this to the front when he said, "If any man willeth to do his will, he shall know of the teaching" and it is likewise true of all kinds of religious service. The eyes are but the servants of the soul. Let the soul desire to do God's will in love to men and opportunities shall not be lacking to him.

Along with this purpose of soul—or rather growing out of it—is self-forgetfulness. We ourselves constantly stand in the way of ourselves in the work of service. We think of self—how we shall appear, what this or that act of duty or of kindness will cost in time or money, of the effects of Christian work on social standing, and still our own shadow keeps us from the sun. The great enemy of joy and of efficiency in Christian work is self-regarding. When a man's eyes are full of his own

image it hides more important things, just as the shadow of the earth darkens the light of the moon. We are called to cultivate self-respect, but self-love needs the pruning knife. Let it alone and it will run to branches but not to fruit.

The real practice for serving is to begin to serve. A man goes on from the beginning which he chooses. So long as we stand outside, debating how we may be trained to serve, we shall stand outside. Part of our education comes by our mistakes. When a man first consciously comes into personal relations with Christ and with his kingdom he is happy if he can at once be set to work. There is, of course danger of self-conceit, even in the work for God and men. That evil plant flourishes in every soil. But if the soul's interest can be kindled and its affections won for others, there will be unconscious growth in holiness and power.

God's test is daily faithfulness. The foolish virgins had forgotten the need of an every-day religion. They were dreaming of great occasions, but they had no oil in their lamps. God educates his servants while they are thinking of other things. If we do God's will he will take care for our growth in character. When a human employer has a great task, he looks about to see which of his men has prepared himself in daily faithfulness. When God has a great service he passes by the easy-going, careless Christian to employ the one who has taken daily life as a worthy field of living. We need not take an anxious thought about our future tasks. God will arrange for them. Our preparation for whatever he may have in store is just in doing the day's task to the full measure of its claim and our own power.—*The Congregationalist.*

Strength.

For strength we ask
For the ten thousand times repeated task,
The endless smallnesses of every day.

No, not to lay
My life down in the cause I cherish most,
That were too easy. But whate'er it cost,

To fail no more
In gentleness toward the ungentle, nor
In love toward the unlovely, and to give

Each day I live,
To every hour with outstretched hand its meed
Of not-to-be regretted thought or deed.
—*Ethelwyn Wetherald.*

Work of W. M. A. S.

The Woman's Missionary Aid Society of the Seventh-day Baptist church met on Wednesday, Jan. 15, with Mrs. H. C. Brown; dinner was served to ninety-six people. At the business meeting in the afternoon the following appropriations were made: For the denominational school at Fouke, Ark., \$25.00; a gift to Mrs. Janette Miller, \$10.00; set of dining chairs for parsonage, \$12.00; telephone for parsonage, \$15.00. This society cleared \$65.00 at their sale held in December.—*The Brookfield Courier.*

"It is a great thing to be sure," said some one in our presence; and, oh, is it not a great thing! Sure of God, sure of His promises, sure that His truth must prevail, sure that 'the race is not to the swift or the battle to the strong,' but to him who puts his trust in an Almighty God.

It is a great thing to be sure that sunshine always follows cloud, that summer follows winter; that life cannot be kept under lock and key; that the tiniest sprout, if it has life in it, cannot remain hidden in the earth, but will surely force its way through heaviest sod, to light and air.

It is a great thing to be sure that the cause of the weak is Heaven's cause; that the prayers of the few prevail against mighty odds; that the happiness of God's feeblest child is dear to Him. Jesus said of the sparrows, "Not one of them is forgotten of God." He said more: "One of them shall not fall on the ground without your Father." As the heart of Christ thrilled to a suffering woman's touch on the hem of the garment he wore, so the fluttering, broken wing of the tiniest feathered songster, stirring in its fall the fringes of creation's robe, shakes the heart of the Creator-Father. "Ye are of more value than many sparrows."

It is a great thing to be sure that we, as a part of God's great universe, have a place and a task; that we count, however small we may be. Though an unseen screw in the wheel of progress, we are there; though but the feather-tip that bears oil to a cog, we are of use; we have a service to perform that contributes to the final result.

It is a great thing to be sure there is a

fund of love in this sordid world! It may not touch us nearly, but it surrounds us; we are in its circuit, and at any time it may come our way. In any case we can love, whether we are loved or not, and that is the greater thing of the two. We are not always responsible for the love given us, but we always are for the love we give. However we may lack material things with which to bless our brother, the alabaster-box of priceless love is always in our possession to be broken at his coronation or his crucifixion.—They are often one.

By and by we are going to an atmosphere of love. We shall breathe it in. It will be ours because given to us, and being loved, we shall, of necessity, love in return. But behold our present opportunity! We may love now without being loved, can give of our heart's treasure where it is unexpected, undeserved, can scatter smiles and reap frowns, brighten desert places, think of others, labor for—drudge for—others, "hoping for nothing again," like our Father in Heaven, "who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust."

Love is an eternal seed, bloom-bearing, fruit-bearing. It produces of its kind not only in the sower's soil, but in his soul; produces, here, now, in himself God-likeness. "It is a great thing to be sure!" and here is surety. "Love is of God, and every one that loveth is born of God." Sonship indeed!—*The Union Signal.*

The Holy City.

Thirty men, red-eyed and disheveled, lined up before a judge of the San Francisco police court. It was the regular morning company of "drunks and disorderlies." Some were old and hardened, others hung their heads in shame. Just as the momentary disorder attending the bringing in of the prisoners quieted down, a strange thing happened. A strong, clear voice from below began singing:

"Last night I lay a-sleeping.

There came a dream so fair."

Last night! It had been for them all a nightmare or a drunken stupor. The song was such a contrast to the horrible fact that no one could fail of a sudden shock at the thought the song suggested.

"I stood in old Jerusalem,
Beside the temple there,"

the song went on. The judge had paused. He made a quiet inquiry. A former member of a famous opera company, known all over the country, was awaiting trial for forgery. It was he who was singing in his cell.

Meantime the song went on, and every man in the line showed emotion. One or two dropped on their knees; one boy at the end of the line, after a desperate effort at self-control, leaned against the wall, buried his face against his folded arms, and sobbed, "O mother, mother!"

The sobs cut to the very heart the men who heard, and the song, still welling its way through the court room, blended in the hush. At length one man protested:

"Judge," said he, "have we got to submit to this? We're here to take our punishment, but this—" He, too, began to sob.

It was impossible to proceed with the business of the court, yet the judge gave no order to stop the song. The police sergeant, after a suppressed effort to keep the men in line, stepped back and waited with the rest. The song moved on to its climax: "Jerusalem, Jerusalem! Sing for the night is o'er!

Hosanna in the highest! Hosanna for evermore!"

In an ecstasy of melody the last words rang out, and then there was silence.

The judge looked into the faces of the men before him. There was not one who was not touched by the song; not one in whom some better impulse was not stirred. He did not call the cases singly—a kind word of advice, and he dismissed them all. No man was fined or sentenced to the workhouse that morning. The song had done more good than punishment could have accomplished.—*The Youth's Companion.*

Preaching to the Unconverted.

I am convinced that, with happy exceptions, there has been a decline of direct, pointed, faithful and persuasive preaching to the unconverted. Too many discourses are addressed to nobody in particular; preaching to Christians has been relatively overdone, and preaching to the impenitent underdone. I do not mean denunciations that only irritate, or exhortations that are often a waste of breath. I mean that the preacher should hold up the ugliness and

the doom of sin before the sinner's eye so that he should feel his own guiltiness, and so present Jesus Christ that the sinner should flee to him as his only Saviour. "Warn them from me," is God's solemn injunction to every minister. He has, therefore, no more right to cap Sinai or conceal hell than he has to hide the sin-atonement cross of Calvary. In short, I mean logic set on fire by love.

Ministers ought to go back to the fountainhead, and remember that Jesus Christ "began to preach, and to say, Repent, for the kingdom of heaven is at hand." They ought to remember that Peter began the great apostolic campaign by preaching repentance to the unconverted; and Paul ceased not to warn night and day with tears.

They ought to remember that the most successful preachers, from Whitefield and Wesley on to Spurgeon and Moody, were men whose chief aim was to awaken the unconverted, and to lead them straight to Jesus Christ. Spurgeon never had any "revivals" in his great church; and for the good reason that there were no spiritual declensions to be revived from. He sowed the Gospel with one hand, and reaped conversions with the other. His church was like the orange trees I saw in California; there were white blossoms on some limbs and ripe, golden fruit on some other limbs. Unless a minister intensely loves souls, and longs for souls, he will never save souls; if he does, and uses the right means seasoned with prayer, God will give him souls converted as his rich reward.

In my own experience of forty-three years of pastoral work, I delivered hundreds of discourses to the impenitent, and did not limit them to seasons of special outpourings of the Holy Spirit.

My Bible gave me abundant ammunition in such texts as "choose life," "come, for all things are now ready," "Jesus only," "quench not the Spirit," and that piercing passage, "past feeling." Preaching to the unconverted is not easy work; it costs more mental labor than any other sermon work—except during a great descent of the Holy Spirit, and at such times all sermons make themselves. Preaching is a luxury when every stroke echoes in converted souls.—*Theodore L. Cuyler, in Christian Work.*

Planting Thorns.

"He that plants thorns should never go barefooted," is an old saying. Of course, you know what that means. The planted thorns are quite sure to come up, and in the path of the one who planted them, so that if he goes barefooted he will feel their sharp pricks himself.

There is another way of putting it: Those who carelessly or purposely make trouble for others find trouble for themselves. Isn't that true?

There are a great many kinds of thorns. There is disobedience, which is a sadly sharp one. We have, too, unkindness, selfishness, forgetfulness, impatience, rudeness, teasing, and dozens of others. Did you ever know any one who was guilty of doing these things, which is another way of saying that he planted these thorns, who was always happy and pleased and had always a smooth path for himself? You never did.

Thorns grow very fast. They never have to be weeded and watered, as flowers do. Plant them and they will grow. So wrong thoughts and wrong deeds bring forth their fruit fast enough, without any care whatever. And things of this kind always hurt more than one person. You will notice that.

People ought always to do right for sake of doing right and because it pleases the Saviour, but that "ought" is very easy to forget. So it is a wise thing that doing wrong brings trouble to the wrong-doer, for this makes it easier to remember the right.

Don't plant thorns. You never can protect yourself perfectly against them.

Trouble others and you will be hurt. Scatter seeds of kindness and you will have a harvest of gladness yourself.—*Southern Presbyterian.*

When the Idol Repented.

Here is one of the pathetic stories of Chinese faith—pathetic because that faith is so earnest and yet so far from the truth. The story, quoted from an exchange, has its funny side, too:

A poor man in China went to pray to an idol that had been placed outside the temple. It is not known what he asked for, but he promised that if the idol would answer him he would give him his cow.

The man's prayer was answered, but he repented of his bargain, and as he did not wish to part with his cow, he went to the idol again to be released from his promise. He said: "I know I promised to give you my cow, but I am very poor. I have only one cow; if I give it to you, how shall I get my fields plowed?" and so on, asking to be allowed to keep his cow. The idol would not let him off, but said the cow must be kept.

At last the man could do nothing else but tether the cow to the idol's chair and go sorrowfully home, wondering how he was to get on without her. He sat down in his room to think over his troubles, and lo! he had not sat long before he heard a great shouting. He went to the door to see, and there was his cow coming along the road as fast as it could, dragging the idol after it. How the people laughed, and how glad the poor man was! It never occurred to him that the cow had brought the idol. No, indeed! He thought it was the idol that had repented of his hardness of heart and had brought his cow back to him.—*China Juniors.*

Going Straight Home.

"I am going straight home." These words fell upon my ear as I was hurrying along in the gathering twilight a few days ago. They were spoken with no thought of their being heard by any but the one to whom they were addressed—by one friend parting from another; but they lingered in my heart for some time afterward, and their echo is there still. We love to go straight home, most of us, at the end of a weary, busy day. We want no wandering or loitering then—home is what we crave. It may be a bright, full home, with noise and light and laughter, or it may be one where a pale invalid or a little serving maid only will give us a smile of welcome; but if it is home, and if rest and peace are there, it draws us straight to itself.

And how much more so is it with that other better home beyond the river? Are we drawn straight thither through all the toil and weariness of our life's day? Are our faces and our footsteps always steadfastly turned toward that home? Is there no loitering or wandering by the way? No forgetting of the end of the journey in caring for the journey itself? Does it

never seem as if we almost lose sight of the Father's house in the many things that distract and distress us on our way thither? We might so fasten our eyes upon that "sweet and blessed country," that the roughness of the road would scarcely cause us a pain or a sigh, and its turnings would all be seen by the eye of faith to be part of the King's highway, leading straight to himself.

And oh, the welcome and the greetings of that better home! Oh, the light and beauty and restfulness of that home where our dear ones are watching for our coming! Yet even their presence will be to us the far lesser joy, when we find ourselves with the Lord, looking upon him whom our souls love, who has washed us in his most precious blood and redeemed us to himself forever. How the weariness and the windings and the conflicts of the journey will all sink into utter insignificance in the joy and blessedness of that home-coming! Christians, are we going straight home, although twilight or darkness may be about us? Let us "comfort one another with these words."—*Sel.*

On Becoming Superfluous.

There is a tree on the street where I live, which has outgrown and burst wide open the wire cage that protected it from good horses and bad boys. Without that strong defense, the tree would have been chewed to a pulp, cut to pieces, or uprooted; and by enabling it to become capable of self-support, the frame rendered itself useless!

Upon that rusty, shattered cage, I bestowed a more than passing thought of commiseration, which, upon analysis, I found to be nothing more or less than self-pity! For I perceived that here was the story of every one who envelopes any individual with his protecting arms or upholds any doctrine or institution with his broad shoulders and strong back! Such is the destiny of the parent! Fathers and mothers shield, support, and guide the little child at first, only to render themselves the most worthless of superfluities at the last, while the teacher and the preacher, the philosopher and the reformer, travel the same thorny road. What is the pathetic story of their sacrificial endeavors, if it is not that of sustaining the trembling

footsteps of their followers and beneficiaries, only to see them at last start off and run alone, unmindful of their guides?

Is it not also the history of institutions as well as people? The little red school house, the village academy, and even the great university have achieved their missions by rendering themselves of no further account to their pupils!

What must we think then? Is this to be the testing of all institutions, whatsoever? Is it toward this unexpected goal that all governments are painfully wending their way?

The garret in the old homestead is full of startling intimations that such is the destiny of all utilities. Here is an old flint-lock musket which defended the log cabin from the Indians, only to find itself carried up the back stairs to the lumber room, after it had made itself unnecessary! Speak up, little cradle, and tell the story of your imaginary wrongs! Grieving, are you, because the baby forgot you when it outgrew you? Spinning-wheel, loom, rope-bedstead, andirons—all join the melancholy chorus of complaint.

But why complain? Is it not the manifest destiny of all things, institutions, people, and even of the globe itself?

Looked at as a universal law and principle, this is not so terrible! Let us but make it the corner-stone of our philosophy, that the noblest achievement of man is to render himself superfluous at the earliest possible moment, and what is otherwise a despair becomes a glory and a victory.—*Charles Frederick Goss, D. D.*

A Strong Church.

"Is it a strong congregation?" asked a man, respecting a body of worshippers.

"Yes," was the reply.

"How many members are there?"

"Seventy-six."

"Seventy-six! Are they so very wealthy?"

"No; they are poor."

"How, then, do you say it is a strong church?"

"Because," said the gentleman, "they are earnest, devoted, at peace, loving each other and striving to do the Master's work. Such a congregation is strong, whether composed of five or five hundred members."—*The Congregationalist.*

Young People's Work

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

We are hearing much said in these days of the "Awakening of China," "The New China," etc., and one who reads of, and keeps in touch with the moral and religious reforms that are rapidly gaining ground in that land cannot be possessed of any other than a healthful and sane optimism of the future of China.

I was much interested in reading recently, a series of articles by Mr. Samuel Merwin on the "Drugging of a Race." Mr. Merwin gives the history of the terrible tragedy through which China has been forced at the hands of capitalists representing a Christian nation. Mr. Merwin spent some months in China, traveling through several provinces, making a careful study of the conditions and results of the opium habit. If there is any truth at all in Mr. Merwin's statements, and I doubt not there is, the nation that would seek to enrich its own treasury by making of a weaker nation a moral and physical wreck, ought to hang its head in shame. China has never been a passive victim to the opium traffic. It has resisted, even with blood, the encroachments of this deadly poison. But notwithstanding its resistance, it has been compelled by the presence of battle ships to open its ports and lands to the trade and traffic of that which it knew would be its doom and destruction. Today the sad story of this curse may be read in the faces of millions of China's wrecked and ruined souls.

But a brighter day is dawning. China will yet rise in triumph. The help and progress of Christian missions in that downtrodden land are awakening its downcast to new hope and views of life and new ideals of manhood and womanhood. The February issue of the *Record of Christian Work* gleans from the *North China Herald* the following: "Among the interesting features of the autumn festival held at Hangchow, China, last September, was the public destruction of all the opium pipes and trays collected from the various dens

which had been closed some weeks before by order of the authorities. At the hour appointed, in the presence of hundreds of people, on a spur of the city hill, two great pyramids (each six feet at the base and seven feet in height) composed of pipes wrapped in bundles of 30 or 40 each, were set fire to. And quickly the two piles of doomed instruments—some eight or ten thousand in all—disappeared forever."

I believe that when Christian nations are dominated by the true Christian spirit they will not only send missionaries to China to teach her the higher ways of life, but they will remove the stumbling blocks they have placed in her way through selfish motives in years gone by.

Another interesting note taken from the same missionary paper, on "China's awakening" and her desire for moral and religious education, is the following:

"It is interesting to note the various answers which men well qualified to judge have made to the frequently asked question, 'Are not the reports of the progress of Western influences in China exaggerated?' Rev. J. Gregory Mantle of London, who recently spent eight months in a tour of the mission fields of the world, writes that 'it is almost impossible for a Westerner to understand the awakening that has taken place,' while Dr. Arthur Smith says that 'China has made more progress during the last few years than any other nation on the face of the globe. Her attitude towards modern civilization has wrought changes more remarkable, even, than those wrought in Japan during the same period.' Sir Robert Hart, one of the most influential Englishmen in China for over fifty years, upon being asked the truth of Dr. Smith's estimate, replied, 'During the first forty-five years of my residence in China the Empire seemed to be, so far as the influence of foreign nations were concerned, a closed room without a breath of air from the outside world reaching us. During the last seven years a wonderful change has taken place. Every door and window has been opened and the breezes from all parts of the earth have been blowing through China. Nothing is needed so much as such a revival of Christianity among Western nations as shall lead them to evangelize the Empire.' One of the ablest bishops of the American Methodist Episcopal Church,

presiding at five different conferences in various parts of the Chinese Empire, asked this question at each conference: 'Provided the church at home could double the number of missionaries and funds we place at your disposal for schools, hospitals and colleges, do you think you could win as many Chinese for Christ during the next four years as you have during the last fifty-seven years?' In every Conference the answer was an emphatic affirmative. This means a great responsibility upon the churches of England and America, and calls for immediate, definite and united effort. The recent grant of £10,000 by the English Wesleyan Missionary Society is a hopeful indication of the awakening along this line."

Paralysis Our Greatest Danger.

Few people may be said really to recognize temptation the instant it appears. Few are sufficiently self-mastered to say, "Here it is, just as I have been taught to expect it. This is temptation; now I must fight." If it were so easily recognizable, if we were so consciously aware of it, and if we were so ready of resource as instantly to think of defense, there would be less cause of repentance for us all.

But our worst danger is not struggle, it is paralysis. We may not easily believe this. The usual figures of speech for spiritual danger tend to make us think otherwise. Lion and dragon and adversary, in such figures, find for the onset helmet and sword and shield. And the idea of a soldier and a conflict is alluring. But it allures because the soldier is ready for the contest, his wits sharp, his nerves steady, his muscles braced. The sleeping soldier—ungirt, relaxed, his drowsy, dream-bewildered head pillowed carelessly on his arm, unaware of the stealthy approach of the adversary armed and eager—is a figure less stimulating, but truer to life and experience.

The trouble is, we are in the habit of regarding temptation in too dramatic and unreal a light. Any powerful opponent, however evil, arouses in us the respect which we accord to strength. We may hate such an adversary; we dare not despise him. Ary Scheffer's "Temptation of Christ" recognizes this with candor. The virile, masterful figure of Evil, the embodiment

of physical and mental power, stands matched against the white figure of the Christ, a man also vigorous in body and mind, his face alight with all the radiant potentialities of spiritual dominion. This is temptation's preferred aspect.

But the kind of temptation with which we are all most familiar is no conflict, no powerful opposition of force to force; it is drowsiness, inertness, paralysis. Bending close over the brilliant blossom of sin, its fragrance deprives us of our senses. We are as those who sink slowly beneath the influence of a drug. And that is the horror of our position. We have lost the sense of realization. We are no longer able to think clearly, to estimate fairly, to act decisively. The facts and arguments with which our friends endeavor to arouse us to consciousness may penetrate, in that we comprehend their language, but they awaken little or no sensation.

To recognize this is not to offer a plea for absolution from responsibility on the ground of sin's benumbing influence; we have heard too much of that. A man is his own master; and in the beginning, while brain and conscience are still awake, while common sense is still on the throne, he is able to keep out of the paths which lead to temptation. The great Book of Life, the experiences of many who have fallen, tell him in no uncertain tone where danger lies. The way to spiritual power is not a region of unbroken trails. The paths may be rough and narrow, but they are well trodden and plainly marked. They offer the promised "way of escape." To "look on" strong drink is dangerous, fraught with peril, and if a man disregard the plain warning, he must be prepared to take the consequences. The "love of money is a root of all kinds of evil," and if he cannot comprehend so plain a statement, and if he abandons himself to the greed for gold, he invites disaster. He may keep out of jail, but he faces the possibility of moral ruin.

Today, in the thick of graft and bribery, some are fighting, being roused at last; more are held by a paralysis that is unconscious of the clamor even of public sentiment. The "lust of the eyes," the "pride of life,"—what are these but plain signboards upon the Tree of the Knowledge of Good and Evil which grows at every crossroads? Whoso "looketh to lust after,"

said Jesus, in patient warning, hath done the deed. The Master was wise in human hearts. He knew that the treacherous middle ground between desire and deed so seldom affords firm footing that it is practically negligible. If you let yourself want to do it, you have done it, is the substance of his teaching. Therefore it is quite evident that he has small confidence in our moral safety if we deliberately choose to try stepping-stones in a morass.

So our plain duty regarding temptation seems to be to stop before we get to it. Not that we cannot ever get back, but that the chances of our doing this are so small that even the pitiful and tender Master simply disregards them in his spoken words. Our own experience will prove this true, humiliating though it is. It is not ignoble to go down in a great conflict, and it is undeniable that such conflicts come; but is it not absolutely beneath contempt to lose our souls because we are so stupefied, so paralyzed, that we cannot think, nor feel, nor act? Yet this condition is far more frequent than the other. Amiel expresses the same idea when he writes, in his "Journal Intime," "Every hurtful passion draws us to it as an abyss does, by a kind of vertigo. Feebleness of will brings about weakness of head, and the abyss, in spite of its horror, comes to fascinate us."

Our only safety lies in heeding the first and loudest call of "that concentration of moral force which we call conscience," the call that comes when we are wide awake, when common sense and ordinary good judgment are still regnant in our affairs.

"But," say those who object to so relentless a teaching, "where is God's part in this? Cannot he save me?"

God's plan for the development of human souls appears to be the opportunity which he offers them to work with him,—"laborers together." But he nowhere promises to answer such a prayer as Fenelon made—"Save me in spite of myself." He agrees to answer when we call, to open when we knock, to be found when we seek; the implication is that we are not to wait for his stretched-out arm until we are unable to call or knock or seek. Ours is an awful responsibility, in view of the power of evil to make us lose our souls; however we shirk the words, Jesus said them, and

he was always temperate and sane of speech.

The emphasis needs to be thrown back a few hundred acts, a few thousand dreams and wishes and emotions; we deprecate and agonize far too late. It is safe and sane to be afraid; it is the height of wisdom to know what to fear; it is good common sense and an exhibition of spiritual acumen to know when to begin.—*S. S. Times.*

Using Words at Their Best.

Human nature has in it a pitiable downward pull. We see it at work both in language and in life. Words which have a good, as well as a bad, significance, and which originally required an adjective to show whether the significance was bad or not, come to be used in an evil significance unless qualified to the contrary. "He showed much feeling" means, usually, he showed ill feeling. Temper, which may mean good temper as well as bad, has come to mean bad temper alone. "Temper is not an uncommon thing among us," writes a Christian worker; "I am tempted to say that it is as common among us as straight noses." He means that bad temper is too common. "Suggestive" is used to mean suggestive of evil. We ought to resist this downward pull in language as well as in life. Let us refuse to surrender good words, or words capable of good association, to the baser significance. We ask the best from men, and put them to their noblest possibilities; let us do the same with words.—*Southern Presbyterian.*

Sleep.

When to soft sleep we give ourselves away,
And in a dream as in a fairy bark
Drift on and on through the enchanted dark
To purple daybreak—little thought we pay
To that sweet bitter world we know by day.
We are clean quit of it, as is a lark
So high in heaven no human eye can mark
The thin swift pinion cleaving through the gray.
Till we awake ill fate can do no ill,
The resting heart shall not take up again
The heavy load that yet must make it bleed;
For this brief space the loud world's voice is still,
No faintest echo of it brings us pain.
How will it be when we shall sleep indeed?
—*Thomas Bailey Aldrich.*

"In ourselves the sunshine dwells;
In ourselves the music swells;
Everywhere the heart awake
Finds what pleasure it can make;
Everywhere the light and shade
By the gazer's eye is made."

Children's Page

At School and at Home.

My teacher doesn't think I read
So very special well.
She's always saying, "What was that
Last word?" and makes me spell
And then pronounce it after her,
As slow as slow can be.
"You'd better take a little care"—
That's what she says to me—
"Or else I'm really 'fraid you'll find
Some one of these bright days
You're way behind the Primer Class."
That's what my teacher says.

But when I'm at my grandpa's house,
He hands me out a book,
And lets me choose a place to read;
And then he'll sit and look
At me, and listen, just as pleased!
I know it from his face,
And when I read a great long word,
He'll say, "Why, little Grace,
You'll have to teach our district school,
Some one of these bright days!
Mother, you come and hear this child,"
That's what my grandpa says.
—*Jewish Exponent.*

Molly's Plan.

"When I get big I'm going to be a famous general," said Ted, marching up and down the room in his little soldier suit. "I'll go out to war and help anybody that is in trouble."

"And I'll be a nurse and take care of the wounded soldiers," said Dora, pinning a piece of red flannel on her arm to look like the cross worn by a nurse she had seen a few days before.

"I'll be a great doctor and help the sick soldiers too," said Herbert. "I guess that's about as nice as winning battles. Dr. Graves wears a sword too."

"Children," called mamma from the kitchen, "which one of you will run to the grocery for butter for my cake?"

"You go, Molly," said Ted and Dora together. "You don't mind doing errands."

So the little girl ran off with her basket, and the talk in the sitting room went back to what the children would be when they grew up. It was a cold, windy day, and they all had to play indoors, so Herbert and Addie had come over to visit their cousins and have a good time together.

Just the week before the children had seen a great parade of soldiers, so their minds were taken up with swords and uniforms and gold braid.

"Mamma, which one has the best plan?" asked Ted when the cake was finished and they all sat together in the sitting room. "Addie wants to be a great singer, and all the rest of us but Molly are going to war to help people. Molly says she is going to stay at home and help you always, so tell us which has the best plan."

There was a queer little light in Mrs. Kile's eyes as she took the baby on her knee and said: "You have all chosen good work for when you grow up, but I will let you decide which is best." While I was baking cake I noticed that the Red Cross nurse was too busy to untangle baby's foot when he caught it in the rug, and the famous general never saw the puppy upset him in his rough play. You know this general said he would help any one in trouble when he grew up, so the baby called loudly for aid. The general marched right past without ever noticing him, and the doctor stepped on his fingers as the army retreated. After that the famous singer was too busy to sing 'Rock-a-by' for the baby, and he had a hard time generally."

"You left out Molly," said Dora when her mother paused a few moments. "You didn't say anything about her."

"I thought you all knew what Molly did," said Mrs. Kile. "She picked up the poor baby and put medicine on his bruised fingers, she ran several errands, and then had time to sing 'Rock-a-by' for this little man. You see she is working away at her plan right now, instead of waiting till she gets big."

"Molly's plan is the best!" cried all the other children together. "We'll try to begin now too."—*Hilda Richmond, in the Children's Visitor.*

Memory.

My mind lets go a thousand things,
Like dates of wars and deaths of kings,
And yet recalls the very hour—
'Twas noon by yonder village tower,
And on the last blue noon in May—
The wind came briskly up this way,
Crisping the brook beside the road;
Then, pausing here, set down its load
Of pine-scents, and shook listlessly
Two petals from that wild-rose tree.

—*Thomas Bailey Aldrich.*

HOME NEWS

RIVERSIDE, CALIFORNIA.—The Riverside Society has been well represented in the Home News Department of late, and again is brought to your notice. At the annual church meeting it was voted that that occasion be written up for the SABBATH RECORDER, and thus it comes about that this follows so closely the two articles in the issue of December 30, 1907.

It has been the custom of the church to give a dinner on Thanksgiving Day to members of the church and society, and to hold the annual business meeting of the church and Pacific Coast Association the first Sunday night in January. This year it seemed best to combine the two events on New Year's Day that a larger attendance might be possible. A bountiful dinner was served to more than fifty persons at the home of Mrs. C. D. Coon. We regret that a number of families could not be with us on this enjoyable occasion and that their faces do not appear in the group that was photographed after dinner. At three o'clock the business meetings were called at the pastor's home, across the street. It was the general opinion that these meetings were the best that have been held. Reports of the year's work were encouraging, and bright prospects for a better year were evident in the plans laid. In addition to the apportionment from the Tract and Missionary Societies, the church has raised \$688.36 the past year. The Sabbath School has raised \$42.66, and the Christian Endeavor Society \$40.48. There is a hearty response to the moral and financial needs of our denomination. The Systematic Benevolence cards are used very generally. A pleasant surprise came to the pastor when he was informed that by action of the church \$60.00 would be added to his yearly salary. The church membership numbers 70. Each member appreciates his responsibility in this small society, and consequently the appointments of the church are well sustained.

MARY ST. JOHN LOOFBORO.

January 26, 1908.

SALEM.—DEAR RECORDER: We enjoy reading the items of interest that appear in

your columns from the various members of our denominational family, and gladly reciprocate by sending in our little contribution.

While there are many of our community suffering with colds, there is but little serious sickness. One of the sisters of the church has been in the hospital for a few days at Clarksburg, and is reported as slowly improving, after having a slight operation. Three of our sisters are spending time in the Sanitarium at Battle Creek. This keeps us interested in what transpires there, and helps us to think, with much interest, about the possible work there for Seventh-day Baptists.

On Thursday evening, January 30, the Endeavor Society gave a geographical social in the basement of the church. The Social Committee had cut papers to represent every state in the Union, and had pinned them up about the room. Each guest was furnished with pencil and paper and asked to see how many of the states he could pick out and properly name. Following this was a scene of much thoughtful study for an hour or more. The papers were all numbered and at the close of the meeting it was a bit amusing to see how many failed where they had been most certain.

The committee also arranged for the pleasure of the guests by having special music prepared, and by furnishing salmon sandwiches, made in the chafing dish. The music was good, consisting of a vocal solo by Mrs. S. B. Bond, and some string music furnished by three of the students, who played the violin, guitar, and banjo.

All voted the social a success. The next quarterly communion season of the church will occur on Sabbath, February 15. We would be glad to have a word from all who can attend, and to receive, by letter, the testimony of absent members.

E. A. WITTER.

Salem, Feb. 3, 1908.

DODGE CENTER, MINN.—The Dodge Center Church is still striving onward and upward though in a quiet way. The appointments of the church are all quite well attended. Our Home Department has fourteen members enrolled.—Our winter so far has been fine with pleasant weather and good roads for wheeling, until now prospects for sleighing are evident.—We en-

deavored to surprise our pastor and wife on the seventh anniversary of their wedding, December 29, by a social gathering at the parsonage. A purse containing over \$26.00, and several other things were presented to them as a token of our love and esteem.

A vote was taken about two weeks ago to send our pastor, Rev. C. S. Sayre, to New Auburn, Minn., for a short time, to encourage and help that church.—We were glad to have Rev. and Mrs. J. H. Hurley with us again. Mr. Hurley gave us a heart-searching sermon, January 4. He now has gone to New Auburn, Wis., under the direction of the Missionary Board. Mrs. Hurley will remain here for some time.—Mr. E. L. Ellis, wife and daughter started for the East, January 27. They will visit their son George at Queen City, New Jersey, and other relatives and friends.—We are looking forward to a spiritual feast during Conference in June.

A CORRESPONDENT.

Feb. 1, 1908.

NORTH LOUP.—Dear Brother Gardiner: I remember making a promise to some one at Plainfield that as soon as we were settled in Nebraska I would write something for the RECORDER. I have forgotten to whom the promise was made, but it must be kept. Usually one wonders what to write, but this time it is what not to write. There are so many things of interest that I hardly know where to begin, and certainly would not know where to end.

Suppose I give you an outline history of two days in the life of the pastor of North Loup Church. Of course, there are hundreds of Seventh-day Baptist people in this village whose lives are equally interesting, and there are three hundred and sixty-six days in this year.

Last Sabbath was the pastor's birthday (1865). The sun rose bright and late,—as bright as usual and as late as usual. The sun has shone bright every day that I have been in Nebraska, and it has been thirty minutes later than my good watch all this time. It is all right at evening, but in the morning! Yes, it seems like a waste of good coal oil. The sunsets and sunrises in this country are very beautiful; but as Frank Robbins said one cold morning last week, "We don't have the sun-dogs here that we used to have in Minnesota.

The Sabbath of January 25 was a beautiful day. The church was filled with people very soon after 10.30. Considering the fact that so many families come so great a distance, they are very prompt. (It evidently is not a case of distance, as one could tell by a little study). Geographically it is like having in one congregation the churches of Alfred, 2d Alfred, Hartsville, Hornell, Andover, and Independence. [Mr. Editor, if I have that too large, suppose you cut off a few churches. You will know.—Well, brother Shaw, we will let it stand.—Ed.]

Two hundred and fifty people will fill the room here. [This is pretty small. Could you not crowd in another fifty with chairs?—Ed.] Mrs. Grace Clement Hutchins is our chorister, and Mrs. Esther Davis Babcock is our organist. We have a chorus choir. The Sabbath School comes immediately after the preaching service. There were one hundred and seventy-seven present. The superintendent is Charles Thorngate. A class of boys calling themselves the "Bereans" (See Acts 17: 10-11), and who have the pastor for their teacher, go to the parsonage for the thirty minutes given to the lesson study. This week Elder Oscar Babcock reviewed the lesson for the school.

The Junior Christian Endeavor Society meets at 3 P. M., with Mr. Walter Rood as superintendent. This week there were present one hundred and fourteen Juniors and sixteen visitors,—a very few more than usual. The class of Mrs. Raymond Bee had charge of the opening exercises for the day. I wish the readers of the RECORDER could look in some Sabbath afternoon on this crowd.

The Senior Society meets at 4 o'clock, immediately after dismissal of the Juniors. I will have to guess at the attendance here, will venture to say fifty. Ray Thorngate is president. Dr. G. M. Burdick was leader that day, and the subject was "Home Missions." Fred Green led the singing and Mrs. Green played the organ. There was special music by five small girls, Edna Lewis, Ena Lewis, Gladis Hutchins, Helen Lewis and Maude Green. The interest was so great that after the meeting was dismissed, a group of about twenty stayed for half an hour in earnest discussion of what we could do to spread the knowledge of Christ in Nebraska and elsewhere. It was already dark when farmers, who had come

to attend Junior Endeavor meeting, started back to their farms and chores.

The pastor hurried home to find that his family had surprised him by having company to supper, Mrs. Mary Badger and the family of our cousin, Dr. Burdick. As soon as supper was over and the candles (birthday) blown out, the Doctor and I had to hurry back to the church, for a special meeting had been called to consider what we could do to help toward paying the debt of the Tract Society. Brother Burdick, who is the son of Eld. George W. Burdick, of Welton, Iowa, is church clerk. Many friends at Milton, Chicago, Little Genesee and elsewhere will remember him. The moderator is Mr. E. J. Babcock, a son of Rev. Oscar Babcock. He is a lawyer and will be remembered at Alfred and elsewhere. At this meeting a committee was appointed, consisting of Raymond Bee, Herbert Green, John Goodrich and Ray Thorngate.

After this meeting the pastor goes home again and is surprised to find the place occupied by a crowd of Bereans who had not forgotten that it was their teacher's birthday. The speech that Ross Davis made when he gave to the pastor a bouquet of flowers and a nicely bound and illustrated copy of the "Deserted Village" was very short, but very much to the point. I don't know why Mrs. Dr. Hemphill (Cora Hurley) came with these boys. She said they belonged to her class in Junior. I do know that she kept the pastor's wife so busy talking or listening, that she forgot to pass the cake till after the boys had gone. The pastor fell asleep that Sabbath night saying over and over this passage of Scripture: "In it thou shalt not do any work."

Sunday forenoon was spent in the pastor's study with Mr. C. J. Rood in making out from the church books, an alphabetically arranged, vest-pocket directory of the congregation. This list, when completed, will have about five hundred names, including of course the non-resident members. This was the second half-day thus spent, and the work is about completed. The pastor is making good headway in mastering the names and faces of the new congregation.

After this work was done we went for a short drive with Roy Lewis, after a span

of ponies that a man from Ord wanted to sell.

At noon the pastor's family all went out to dinner at the home of Elder Oscar Babcock. Elder Babcock was by a chance of good fortune, the first Seventh-day Baptist that I saw when I came to North Loup, and it is a matter of curious interest, as Professor Whitford would say, that we ate our last meal in Plainfield in the home of Rev. A. H. Lewis (of his son-in-law, J. E. Kimball), and that our first meal by invitation here was in the home of Mrs. Lewis' sister, Mrs. Babcock. She reminds us of Mrs. Lewis. In making these observations we do not count the home of Merton and Bertha Burdick, where we were welcomed from the train, dusty, tired and car-sick. The skating was good on the creek Sunday afternoon, and I can think of no good excuse for my mentioning that fact, unless it be that when the pastor went home and sat down with his Bible to prepare for an evening service, he was glad the girls were having such a good time down on the ice back of the parsonage meadow.

As evening drew on, the telephone began to ring with preparation for the Young People's Endeavor meeting at the Baker schoolhouse. This is in Myra Valley, two miles south and four miles west of this village. Those who went over from here were Mr. and Mrs. Claud Hill, Mildred Green, Esther Rood, Mamie Van Zant, Chloe Green, Marcia Rood, Maude Davis, Celia Hoshaw, Fern Barber, Hazel Crandall, Myra Thorngate, Lora Black, Charles Rood, Ezra Bennett, Walter Rood, James Johnson, Archie Moulton, Orson Davis and the pastor. If there are names omitted, it is because I have forgotten to put them down and not because I did not know this company. There were about fifty in attendance, including the families of Charles White and Herbert Thorngate. It was a good meeting. Walter Rood led the prayer service at the opening and the testimony meeting at the close. Claud Hill led the singing. The organ was carried along with us from North Loup and the books used were Pentecostal Hymns No. 3. Mrs. Hill played the organ. There was a solo by Myra Thorngate and a duet by Mr. Hill and Maude Davis. The pastor went on this trip with Mr. Hill. The stars have not shone so bright since I was a boy. It was

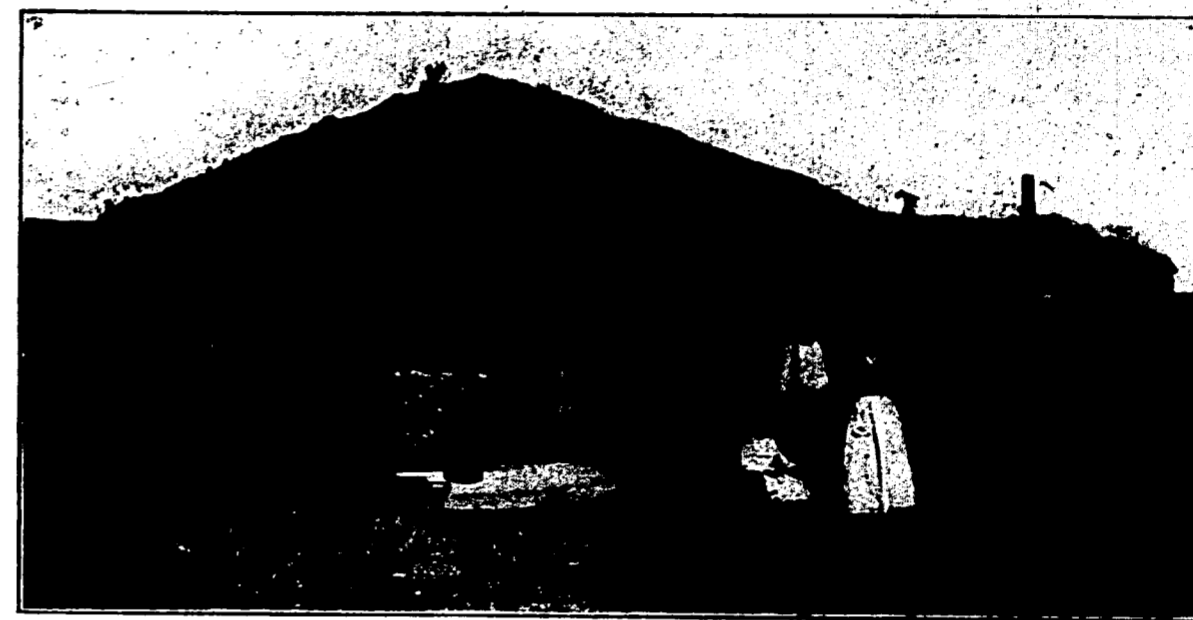
late when we got home, but the pastor's wife said she had actually written three letters.

Do we ever think about Plainfield? Yes, every chance we get.

I wish I could remember who made me promise to write to the RECORDER. It might not now be safe for people generally to know.

Fraternally yours,

GEORGE B. SHAW.



Mary P. Bentley.

The funeral of Mrs. Mary P. Bentley was held at her home on Maple avenue yesterday afternoon. The attendance was large, and the very atmosphere seemed filled with the consciousness of a long life well spent, for which all were grateful and which all regretted had come to a close. The service was conducted by the pastor of her church, Rev. Clayton A. Burdick, who was assisted by Rev. S. H. Davis, who had been her pastor and who had also been a member of the same family with her for some time. Friends had sent in many floral tributes.

The services consisted of vocal selections by a male quartet, a Scripture reading and a prayer, and addresses by Mr. Burdick and Mr. Davis, both of which were full of appreciation of a noble character and both of which took on a peculiarly intimate form. Mr. Burdick spoke as follows, closing his words with a poem written by himself, which is printed herewith:

To few people in the world, long life and many days are permitted, and if such is an evidence of the favor of the Lord, then she in whose memory these words are written had that favor; and if it is an evi-

P. S. Since coming to Nebraska we have been on the lookout for a sod house, of which we have heard so much. We cannot hear of a Seventh-day Baptist anywhere that now lives in a sod house. That is a thing of the past so far as our people here are concerned. The cut enclosed is loaned by the North Loup *Loyalist* and is from a picture taken some years ago.

dence of pure living and a discreet use of the powers of life given us, that evidence was here in Mary P. Bentley, the important events of whose life are as follows:

She was born in the city of Newport on the 28th day of February, 1809, the second child of Jonathan Maxson and Nancy Potter. Her memory, which was wonderful and retentive to the last, kept one event of the little time she lived there. She could distinctly recall the burial of an English soldier of the War of 1812, the uniforms of the band, and the dirge they played as they marched to the burial.

When about three years old her parents moved to this section of the state, settling first at Potter Hill, and a little later coming to Westerly, where for over ninety years she has lived. When she came here there were only thirteen buildings on what is now called Main street, and this count included what is now Broad street and a part of Granite street, as well. The nearest church was somewhere on Quarry hill. The Seventh-day Baptist church, where her family were members, was where is now the First Hopkinton cemetery. There was hardly an event of interest to Westerly people, therefore, that she was not ac-

quainted with, and she had seen the place grow from the single straggling street, to the beautiful village, in which her own home was not the least lovely of many dear ones.

In 1838, she was married to Benjamin W. Bentley, who left her a widow in 1894, after more than half a century of companionship. Five children were born into their home of whom two, George W. and B. Court Bentley, preceded her in death. Two years ago she had the blessed privilege of visiting two of her daughters and some of her grandchildren at distant places, where she could see them in their own homes, and no young person ever enjoyed a journey more than she did that one.

Her Christian life and experiences were happy and exemplary. By faith and practice she was a Seventh-day Baptist, and early united with that denomination. She knew its history by heart, and had been acquainted with its leading preachers and laymen. In conversations with her the pastor heard much of the characteristics of men and women whom she had known personally, but of whom he had only the name. Her interest in the affairs of the denomination and her knowledge of its history and doctrine, even in her extreme age, could put to shame many of us younger people. How well she lived her Christian life, you, who knew her in more active years than I, could tell better; but from what testimony I have heard, and from what I have been able to see, I should say she had not been behindhand in enjoying the privileges and duties of her profession, and that what she found to do, she did. I know that she loved her Master, and desired to be entirely reconciled to his will. Only the day before her death she asked for her Bible and turning to St. John, the third chapter, read it through. And on that last Sabbath when shown a motto which said, "The Lord knoweth them that are his," she said, "That's so, that's so." She found that though the world changes greatly, and some of the mightiest of these changes had come in her own lifetime, the "Rock" of her refuge changed not, and the arm on which she leaned was an everlasting one.

She had come to believe lately that her end was near, and from the beginning of this last sickness had little expectation of recovery. Yet we all wanted to keep her

with us. Her mental powers were so bright, and she was so hearty and genial that she was a joy. But God knows best, therefore he took her and we are content.

Her children, surviving, are Mrs. Hannah M. Ayres, with whom she lived; Mrs. Mary E. Santee of Hornell, N. Y.; and Mrs. Emily F. Titsworth of Plainfield, N. J.

The road she traveled was a lengthy one,
Leading through vales and over rugged hills,
Her feet oft weary ere the day was done,
And oft she trembled with the evening chills.

Yet patiently she trod the onward way,
However hard or easy was the road;
Knowing that strength, sufficient for each day,
Would come from God, to help her with her load.

Friends fell on every side, and many a tear
Enriched the ground on which the tired feet
trod,
And from the home, which she so loved to cheer,
Dear ones were laid beneath the churchyard
clod.

And yet despite it all, or sun or rain,
Her faith was firm in her dear Master's care.
She felt that He was sorrowing for her pain,
That He was smiling when her day was fair.

Even the end brought with it naught of fear,
She laid her down in confidence to rest,
Knowing the angel of His presence near,
And what He wills is ever for the best.

Let us who live, in memory of her faith,
Follow the path of virtue where she led;
Let us with the same confidence in God,
As little troubled, meet our dying bed.

DEATHS

SMITH—Charlotte H. Dey was born in Monmouth Co., N. J., January 16, 1821, and was called from Plainfield, N. J., to her home in heaven February 1, 1908.

She was united in marriage with John C. Smith, Nov. 6, 1841. He passed to the home above in 1869; three sons and one daughter had also "gone on before." For the last few years Mrs. Smith had been at home with her daughter, Mrs. Horace Sherwin. She united with the Seventh-day Baptist Church in Plainfield in June, 1847, where she remained a faithful and worthy member for sixty years. The sweetness and purity of her Christian life were always in evidence, whether her path was shadowed by sorrow or radiant with sunshine. The last few weeks of her stay on earth were filled with weariness but not with complaining. She was ripened in spirit; and almost homesick for

(Continued on page 192.)

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

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 VIII.—FEBRUARY 22, 1908.

JESUS AT THE POOL OF BETHESDA.

John 5: 1-18.

Golden Text.—"Himself took our infirmities,
and bare our sicknesses." Matt. 8: 17.

DAILY READINGS.

First-day, Acts 3: 1-17.

Second-day, Acts 9: 31-43.

Third-day, Acts 14: 8-23.

Fourth-day, Luke 14: 1-14.

Fifth-day, John 5: 19-29.

Sixth-day, John 5: 30-47.

Sabbath-day, John 5: 1-18.

INTRODUCTION.

The student is to bear in mind that none of the Gospels were written with the idea of telling all or even the principal events of Jesus' ministry. The Evangelists made such selections as seemed to them proper to bring out the Good News. John even more noticeably than the others makes large skips in his narrative with no hint of the intervening events.

We are probably to understand that all of the events of the early Galilean ministry as recorded by Matthew, Mark and Luke occurred between the time of our last week's Lesson and this. Jesus visited Nazareth and was rejected by his fellow townsmen. He took up his residence at Capernaum, and called certain disciples to be his constant companions. He taught in the synagogue in Capernaum and round about in Galilee. He cast out a demon from a man that was possessed, restored to health Peter's wife's mother, and wrought many other miracles of healing.

Even from the start there was considerable antagonism to Jesus on the part of the religious leaders of the nation. They listened to his teachings and watched his doings in order that they might find something concerning which they could accuse him. They were shocked that he should call a publican to be his disciple, and

openly complained of his conduct when he ate with publicans and sinners.

The time of our present lesson is a little in doubt, but the weight of evidence seems to point to the feast of passover. Some writers think that there was no passover between that mentioned in ch. 2: 13 and the one in ch. 6: 4. If that be true our Lord's active ministry would be only about two years and a quarter in length, and the whole Galilean ministry would have to be crowded into the space of a few months. The commonly accepted view is that our Lord's ministry extended over a period of three years and three months.

TIME—Probably at Passover in the year 28. See Introduction, above.

PLACE—Jerusalem.

PERSONS—Jesus and the Impotent Man; the Jews.

OUTLINE:

1. Jesus Heals the Impotent Man. v. 1-9a.
2. The Jews Find Fault with Jesus. v. 9b-18.

NOTES.

1. *After these things.* This expression does not imply any close connection with what precedes. It seems probable that John has skipped without a word a period of four months. *A feast of the Jews.* As suggested in the Introduction. This was probably passover. John mentions the feast to account for Jesus' presence in Jerusalem.

2. *Now there is in Jerusalem by the sheep gate a pool.* The sheep gate is mentioned in Neh. 3: 1 and elsewhere. It is to be noted that the word *gate* is omitted in the original; but this is very evidently the word to be supplied rather than "market" as King James' translators guessed. The location of this gate has not yet been identified. The location of the pool is still also a matter of dispute although the stronger evidence at present seems to point to a spot about a hundred feet from the Church of St. Anne. The name *Bethesda* means *House of mercy.* This is probably an allusion to the healing qualities of the water. *Having five porches.* Where the people who came for healing could wait shielded from the weather.

3. *A multitude of them that were sick, blind, halt, withered.* The word translated "sick" refers to any sort of weakness. The *sick* here mentioned are of three kinds, blind, halt, withered. *Halt* means lame. The withered were those who had some member of the body paralyzed or dried up, and so useless. In King James' Version we have at the close of this verse the phrase, "waiting for the moving of the water." This expression and all of the next

verse is omitted by the Revised Version. This passage has very little manuscript authority, and is really no part of Sacred Scripture. It is not unlikely that this is an explanation which some owner of a manuscript wrote in the margin, and which the next copyist inserted in the text. The troubling of the water evidently came from the renewed flowing of an intermittent spring. If there really was a miracle of healing every time that the spring began to flow, the cure that Jesus wrought would not have attracted so much attention.

5. *Who had been thirty and eight years in his infirmity.* It certainly would be very reasonable to imagine that his weakness was incurable.

6. *Wouldst thou be made whole?* Our Saviour very often aroused faith in those who had need of healing by asking a question.

7. *Sir, I have no man,* etc. He is practically hopeless. He realizes that even if he had the will to be made sound, there is no opportunity for him. He evidently shared with others the superstition that the first and only the first who entered the waters after the troubling would be made whole. He could but crawl toward the pool, and there was always some one a little swifter than he was.

8. *Arise, take up thy bed, and walk.* After the man had expressed his entire helplessness Jesus gives him this surprising command. Many so-called cures are only partial or temporary. Jesus will have this impotent man not only standing, but walking about, and carrying a burden.

9. *And straightway the man was made whole.* His cure was immediate and complete. The words of Jesus inspired faith, and the man sprang up, finding strength and vigor. *Now it was the sabbath on that day.* This sentence serves to explain how the Jews had a pretext for finding fault with Jesus concerning this miracle. It belongs with the next paragraph.

10. *So the Jews said unto him.* The word "Jews" is used to point out the Pharisaical opponents of Jesus. Compare the use of the word in ch. 1:19 and the note on that verse in Lesson II. *It is not lawful for thee to take up thy bed.* Compare Exod. 23:12; Jer. 17:21 and other passages. It was unlawful to carry any burden no matter how small. The man's bed was probably a thin pallet which when rolled up would not make a very conspicuous burden.

11. *He that made me whole, the same said unto me.* It is evident that the man considered the fact that Jesus had made him whole a suf-

ficient justification for doing whatever he might command. If one had the power to heal a man that had been paralyzed for thirty-eight years it might be presumed that he would know what was right and what was wrong as regards the observance of the Sabbath. Compare our Saviour's teaching about the Sabbath in Mark 3. The intense literalness of the Pharisees in their interpretation of the laws in regard to the Sabbath had practically obscured the value of that institution which had been established for the benefit of man.

12. *Who is the man?* The tone of this question is contemptuous. They would imply that no man of any standing would give such a command.

13. *Knew not who it was.* He took up his bed and started without stopping to ask the name of his benefactor. We need not say that he was ungrateful, for he was told to walk and he was doubtless so filled with the thought of his wonderful cure that he took note of nothing else. *For Jesus had conveyed himself away.* Not a miracle. He simply slipped away. *A multitude being in that place.* A circumstance which explains how it was easy for Jesus to slip away unobserved. Very likely this also explains why Jesus withdrew: he wished to avoid the crowd that thought of him only as a wonder-worker.

14. *Jesus findeth him in the temple.* Perhaps the healed man had gone thither to give thanks to God. *Sin no more.* These words imply that sin had been the cause of his infirmity. *Lest a worse thing befall thee.* There is something far worse than thirty-eight years of physical weakness.

15. *And told the Jews that it was Jesus.* He doubtless did not realize their hostility toward Jesus. He could not imagine that any one would give his benefactor trouble on account of the good deed done on his behalf. They had asked who his benefactor was, and he was glad to inform them.

16. *And for this cause the Jews persecuted Jesus.* They overlooked the great benefit for the man who had been healed, and could see in Jesus' act nothing but an infringement upon the Sabbath. Therefore they sought to punish Jesus for disobedience to the law. They could not, to be sure, make out a very good case against Jesus because he had not actually lifted any burden or even applied medicine.

17. *My Father worketh even until now, and I work.* Jesus puts forth a unique defense for his activity in healing. God works continually in nature and providence; there is for him no

Sabbath of idleness. Jesus is therefore but following the example of his Father in doing miracles of healing upon the Sabbath.

18. *Sought the more to kill him.* Their hatred knew no bounds. They were stopped only by their inability. *Making himself equal with God.* The Jews were correct in understanding that Jesus claimed an equality with God. That a teacher of Israel should break the Sabbath seemed a terrible offense, but to claim equality with God was far greater. Jesus certainly claimed sonship in a different way from that in which all may claim sonship. In the following verses Jesus explains to a certain extent his relation with God the Father and the ground of his authority.

SUGGESTIONS.

Those who are under the power of sin are in a far worse condition than that of the impotent man at the Pool of Bethesda. It often happens that the sinner is like this man, apathetic and despairing of ever finding release from his spiritual infirmities. But Jesus is eager to heal the soul as well as the body.

Strength is for use. The poor man in our Lesson could not have known that he was made whole unless he had leaped up and walked about. We should use our spiritual strength as well as our physical strength.

The Sabbath was made for man, and not man for the Sabbath. We should look to the kind of deeds that a man does and the motives that prompt him before we criticise too severely the way in which he keeps the Sabbath.

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 Moyne 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. Road, at 933 Jenifer Street.

THE WORLDS GREATEST SEWING MACHINE



If you want either a Vibrating Shuttle, Rotary Shuttle or a Single Thread [Chain Stitch] Sewing Machine write to

THE NEW HOME SEWING MACHINE COMPANY
Orange, Mass.

Many sewing machines are made to sell regardless of quality, but the **New Home** is made to wear.

Our guaranty never runs out.

Sold by authorized dealers only.

FOR SALE BY

Shirley & Johnston, Plainfield, N. J.

FROM
ROYAL GRAPE
CREAM OF TARTAR

ROYAL
Baking Powder

ABSOLUTELY
PURE

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.

Bull Dog MODEL B SUSPENDERS

50¢

SENSIBLE, USEFUL GIFTS for the HOLIDAYS

Attractively Packed in Handsome Single Pair Boxes

They contain more and better rubber than any other make, have gold-gilt non-rusting metal parts and strong cord ends that cannot wear through. The new back free action permits ease and comfort no matter what position the body may assume.

THEY OUTWEAR THREE ORDINARY KINDS, WHICH MEANS THREE TIMES THE SERVICE OF USUAL 50 CENT SORTS

The MOST COMFORTABLE suspender made for man, youth or boy
in Light, Heavy or Extra Heavy Weights, Extra Long (No Extra Cost)

They make inexpensive gifts every man, youth or boy will gladly receive

HEWES & POTTER, Dept. 1371, 87 Lincoln Street, Boston, Mass.

Our useful BULL DOG SUSPENDER CORP AND CASE mailed for 10c. postage. Instructive booklet, "Style, or How to Dress Correctly," free if you mention this publication

DEATHS.—*Concluded.*

heaven and the rest of immortal youth. Those who knew her best will miss the blessing of her presence; but the sadness of farewell when such an one goes "to be forever with the Lord" is more akin to joy than to bitter sorrow. Such lives teach

"The truth to flesh and sense unknown,
That Life is ever Lord of Death
And Love can never lose its own."

A. H. L.

Rise Higher.

When the birds are flying over, and the fowler lies in wait for them, if they fly low, at every discharge of the fowler's gun, some fall, some are wounded, and some, swerving sideways, plunge into the thicket and hide themselves. But you will find that immediately after the first discharge of the gun the flock rise and fly higher. And at the next discharge they rise higher and fly still higher. And not many times has the plunging shot thinned their number before they take so high a level that no longer the fowler aims at them, because they are above the reach of his shot. When troubles come upon you, fly higher; and if they strike you, fly still higher. And by and by you will rise so high in spiritual life, that your affections will be set on things so entirely above, that these troubles will not be able to touch you. So long as the shot strikes you, so long hear the word of God saying to you, Rise higher.—*Anonymous.*

Sorrow and silence are strong, and patient endurance is godlike.
Therefore accomplish thy labor of love, till the heart is made godlike,
Purified, strengthened, perfected, and rendered more worthy of heaven.

—*Longfellow.*

"Do any hearts beat faster,
Do any faces brighten,
To hear your footsteps on the stair,
To meet you, greet you anywhere?
Are you so like your Master,
Dark shadows to enlighten?
Are any happier today
Through words they have heard you say?
Life were not worth the having
If no one were the better
For having met you on the way,
And known the sunshine of your stay."

"Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."
Josh. 1:9.

10 GOOD THINGS FOR S. D. B'S.

- Good climate
- Good water
- Good mild winters
- Good cool nights in summer
- Good crops
- Good church and society privileges
- Good school
- Good relinquishments and deeded land
- Good roads
- Good times in general

FOR FURTHER INFORMATION WRITE

A. H. THAYER

**The Real Estate man of Cosmos, Okla.,
who will meet all home seekers at
Hooker with free conveyance.**

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President—Mrs. S. J. Clarke, Milton, Wis.
Vice Presidents—Mrs. J. B. Morton, Milton, Wis.; Mrs. A. R. Crandall, Milton, Wis.; Mrs. L. A. Platts, Milton, Wis.
Recording Secretary—Mrs. J. H. Babcock, Milton, Wis.
Corresponding Secretary—Mrs. T. J. Van Horn, Abion, Wis.
Treasurer—Mrs. Geo. R. Boss, Milton, Wis.
Editor of Woman's Page—Miss Ethel A. Haven, Leonardsville, N. Y.
Secretary, Eastern Association—Mrs. Anna Randolph, Plainfield, N. J.
Secretary, Southeastern Association—Mrs. E. A. Witter, Salem, W. Va.
Secretary, Central Association—Miss Ethel A. Haven, Leonardsville, N. Y.
Secretary, Western Association—Mrs. Alice McGibeny, R. F. D. No. 1, Friendship, N. Y.
Secretary, Southwestern Association—Mrs. G. H. F. Randolph, Fouke, Ark.
Secretary, Northwestern Association—Mrs. Nettie West, Milton Junction, Wis.
Secretary, Pacific Coast Association—Mrs. Frank Titsworth, Riverside, Cal.

SABBATH SCHOOL BOARD.

President—Esle F. Randolph, Great Kills, N. Y.
Vice Presidents—Eastern Association, Abert Whitford, Westerly, R. I.; Central Association, Ira Lee Cottrell, Leonardsville, N. Y.; Western Association, A. J. C. Bond, Nile N. Y.; Southeastern Association, Herbert C. Van Horn, Lost Creek, W. Va.; Northwestern Association, Herman D. Clarke, Dodge Center, Minn.; W. D. Burdick, Farina, Ill.; Southwestern Association, Gideon H. F. Randolph, Fouke, Ark.
Recording Secretary—Corliss F. Randolph, 76 South Tenth Street, Newark, N. J.
Corresponding Secretary—Royal L. Cottrell, 209 Greene Ave., Brooklyn, N. Y.
Treasurer—Charles C. Chipman, 220 Broadway, New York City.
Members—G. B. Shaw, North Loup, Nebr.; Charles C. Chipman, Yonkers, N. Y.; Edward E. Whitford, Brooklyn, N. Y.; A. C. Prentice, R. L. Cottrell, H. W. Prentice.

Regular meetings the third Sundays in September, December and March, and the first Sunday in June.

YOUNG PEOPLE'S EXECUTIVE BOARD.

President—A. C. Davis Jr., West Edmeston, N. Y.
Secretary—A. L. Davis, Verona, N. Y.
Treasurer—Mrs. S. B. Everts, Adams, N. Y.
General Junior Superintendent—W. G. Rood, North Loup, Nebr.
Contributing Editor of Young People's Page of the Recorder—Rev. E. D. Van Horn, Alfred Station, N. Y.
Associational Field Secretaries—L. Gertrude Stillman, Ashaway, R. I.; A. L. Davis, Verona, N. Y.; Mrs. A. E. Webster, Alfred, N. Y.; C. A. Davis, Milton Jct., Wis.; O. A. Bond, Aberdeen, W. Va.; C. C. Van Horn, Gentry, Ark.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

Ira B. Crandall, *President*, Westerly, R. I.
Frank B. Hill, *Recording Secretary*, Ashaway, R. I.
Rev. E. B. Saunders, *Corresponding Secretary*, Ashaway, R. I.

Associational Secretaries—Stephen Babcock, Eastern, 28 Livingston Ave., Yonkers, N. Y.; Dr. A. C. Davis, Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, Northwestern, Nortonville, Kans.; F. J. Ehret, Southeastern, Salem, W. Va.; W. R. Potter, Southwestern, Hammond, La.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help, or advice upon any church or persons, but give it when needed. The first three persons named in the Board will be its working force, being located near each other.

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

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

SEVENTH-DAY BAPTIST BUREAU OF EMPLOYMENT AND CORRESPONDENCE.

President—W. M. Davis, Chicago, Ill.
Vice President—W. H. Greenman, Milton Junction, Wis.
Secretaries—L. K. Burdick, Battle Creek, Mich.; O. S. Rogers, Plainfield, N. J.
Associational Secretaries—Wardner Davis, Salem, W. Va.; C. Laton Ford, Plainfield, N. J.; Dr. S. C. Maxson, 22 Grant St., Utica, N. Y.; S. W. Maxson, Alfred, N. Y.; W. K. Davis, Milton, Wis.; F. R. Saunders, Hammond, La.
Under control of General Conference. Denominational in scope and purpose. Inclose stamp for reply.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

H. M. Maxson, *President*, Plainfield, N. J.
D. E. Titsworth, *Vice President*, Plainfield, N. J.
W. C. Hubbard, *Secretary*, Plainfield, N. J.
Joseph A. Hubbard, *Treasurer*, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY,
REV. A. E. MAIN, *Dean.*
The next year opens Tuesday, Sept. 17, 1907.

New York City.

HERBERT G. WHIPPLE,
COUNSELLOR-AT-LAW,
220 Broadway. St. Paul Building,

C. C. CHIPMAN, ARCHITECT.
220 Broadway. St. Paul Building.

HARRY W. PRENTICE, D. D. S.,
"THE NORTHPORT."
76 West 103d Street.

ALFRED CARLYLE PRENTICE, M. D.,
226 West 78th Street.
Hours: 8-10 A. M. 1-2 and 6-8 P. M.

ORRRA S. ROGERS, Special Agent,
MUTUAL BENEFIT LIFE INS. CO.,
137 Broadway. Tel. 6548 Cort.

West Edmeston, N. Y.

DR. A. C. DAVIS JR.,
General Practice.
Specialty: Eye and Ear.

Utica, N. Y.

DR. S. C. MAXSON,
Office, 225 Genesee Street.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,
ATTORNEY AND COUNSELLOR AT LAW,
Suite 510 and 512 Tacoma Bldg.,
131 LaSalle St. Tel. Main 3141. Chicago, Ill.

Plainfield, N. J.

WILLIAM M. STILLMAN,
COUNSELLOR-AT-LAW,
Supreme Court Commissioner, etc.