

# The Sabbath Recorder

Great truths are dearly bought; the common truth,  
Such as men give and take from day to day,  
Comes in the common walks of easy life,  
Blown by the careless wind across our way.

Great truths are greatly won, not formed by chance,  
Not wafted on the breath of summer dream;  
But grasped in the great struggle of the soul,  
Hard buffeting with adverse wind and stream;

Won in the day of conflict, fear and grief,  
When the strong hand of God, put forth in might,  
Plows up the subsoil of the stagnant heart,  
And brings the imprisoned truth-seed to the light.

Wrung from the troubled spirit in hard hours  
Of weakness, solitude, perchance of pain,  
Truth springs, like harvest, from the well-plowed field,  
And the soul feels it has not wept in vain.

—Blackwood's Magazine.

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# The Sabbath Recorder

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## EDITORIAL

### Third Day at Conference.

Friday morning at the Boulder Chautauqua opened bright and beautiful, and found the usual number of mountain climbers who had arisen early in order to view the sunrise from the towering peaks above our tents and cottages. It is a laborious climb at an altitude of 7,000 to 8,000 feet above sea level, and few are able to make it without great exhaustion. The hour for the business session arrived, with only a small number of people in the auditorium; but the work had to be done even though but few were there to attend to it.

The business hour was occupied largely by reports of committees and the report of the Memorial Board. A petition signed by about seventy persons was presented to Conference, urging the plan of laying before all the churches and people a full budget of the amounts needed by all boards to carry on their work each year,—this budget to be estimated in advance and published so that all may have an adequate conception of the needs. Would to God that all our people could have the burden of our work upon their hearts, until they would be glad to give time and money and influence for its promotion.

After the presentation of the annual report by Dr. Lewis, the corresponding secretary, a full hour was given to an open parliament, in which questions were asked by the people and answered by Dr. Lewis. This round-table hour proved to be a very interesting and, we hope, profitable occasion.

Many strong, helpful words were spoken, and we wish many more could have heard them.

### FRIDAY EVENING SESSION.

As the evening shades began to gather the people assembled for a vesper service led by the Alfred Seminary quartet. This proved to be a very interesting and helpful introduction to the Sabbath services. The boys had not been able to sing since Conference opened, owing to hard colds, but had sufficiently recovered to lead in the sweet vesper songs, and to sing several favorite pieces as a quartet. Everybody enjoyed this hour.

Then came the evangelistic services led by Elder Seager. These in some respects were unique. The Boulder people and all from Colorado had been asked to occupy the great stage in front of the audience, and the main auditorium had been sectioned off with banners bearing the abbreviations for the various states represented by delegates in attendance.

Eighteen states were represented in this meeting by something like three hundred people. The delegations from the eastern states were necessarily small, owing to the great distance they had to go in order to attend. Wisconsin, Kansas and Nebraska sent the largest number, with Nortonville and North Loup as banner churches. The states represented were Rhode Island, New York, New Jersey, West Virginia, Ohio, Illinois, Wisconsin, Minnesota, Iowa, Kansas, Arkansas, Oklahoma, South Dakota, Nebraska, Montana, Colorado, California, and Louisiana.

The services opened with the song, "Nearer, My God, to Thee." Boulder on the platform sang the first verse alone, and as the last notes of this stanza died away, Wisconsin in the extreme southwest corner of the auditorium caught up the strain and sang the second stanza through. Then came a moment of silence, which was broken by Nebraska, away across the hall, repeating the twenty-third Psalm. As the words, "Surely goodness and mercy shall

follow me all the days of my life: and I will dwell in the house of the Lord for ever," were ended by Nebraska, West Virginia across the great assembly broke the silence with several sentence prayers.

At the close of these, the entire congregation sang, "More like Jesus would I be." Elder Seager then led with appropriate words from Jacob's text, "This is none other than the house of God." Then came the song, "I'll go where you want me to go," Wisconsin singing the first stanza, Illinois the second, and Kansas the third. Between each stanza all the states responded with the chorus. After these opening exercises, the leader called upon New Jersey for testimonies. There were seven in this little group, some of whom hardly knew which state had first claim upon them, or toward which delegation their hearts drew them with the strongest ties. One, for instance, found a new experience in being identified with New Jersey instead of Wisconsin, and another, as he looked across to the banner of his native state, had to confess to a strong drawing toward New York; but just beyond that delegation hung the bright, clean banner of West Virginia, floating over a group of Salem College students, and it was hard to realize that he did not belong with them. This was made the more real from the fact that one of his old student boys, now president of Conference, met him as he sought the Jersey company, with the intimation that West Virginia was his proper corner. In the midst of these reflections this delegate saw just in front of New Jersey the banner of Nebraska hanging over the North Loup delegation, and it almost seemed as if their claim was superior to all others. Then came the "second sober thought" which is always best, and he settled down content to feel that New Jersey is his proper place now, and that the editor after all belongs to the entire people. This is a real comfort, and he gladly accepts the pleasant duty of making himself at home with them all. May the dear people of all the states see eye to eye, and more and more may they be drawn together by the Christian ties that make them one.

This meeting was an impressive object lesson, teaching the necessity for such a widely-scattered people to cultivate the

spirit of Christian unity that makes them one family in Christ, regardless of all state lines or mere local interests.

Brother Lewis quickly caught up this thought, and in his own happy way, referred them to the home toward which we all hasten, where no distinctions are ever made, and where they go no more out forever. These experiences of the New Jersey delegates were common to many others. There were scores whose hearts drew them towards the friends in several states. These ties are helpful to all our people.

Immediately after Dr. Lewis' words were spoken, the entire audience sang the first verse of "Blessed assurance, Jesus is mine," and as this stanza was closed and a slight pause ensued, the New York delegation caught up the words of the second verse and sang with enthusiasm, "Perfect submission, perfect delight." After they had finished the entire verse, Iowa struck in with the precious words of the third stanza:

"Perfect submission, all is at rest,  
I in my Saviour am happy and blest."

The next moment the voice of Dr. Lewis was heard, reading a letter from a friend in Kansas who had to forego the pleasure of attending Conference, but whose heart was with us; and to show in a practical way his interest, he had enclosed a twenty-dollar bill to pay for a life membership, closing his letter with a prayer for the welfare of all the societies and churches. This letter opened the way for Kansas delegates to testify next. Then came messages from Louisiana and Minnesota. Nebraska, led by the pastor of North Loup, next pledged their efforts to do better than ever before. This church had representatives of all classes, old and young, to speak for that great field.

Quickly after these Nebraska messages, the congregation broke into song with "What a friend we have in Jesus!"

The next state to testify was Illinois. The gist of its message was, that while God is a God of the hills, and while it is easy to find his messages in the mountains, he is also a God of the plains, and that they of Illinois had found him precious and had enjoyed the true riches there as well as here. Ohio's pledges to be faithful quickly

followed the words from Illinois. Then came Rhode Island and New York, with words of love and Christian greeting. They were far from home, and yet were glad to feel that they were in the family. Wisconsin and Oklahoma testified to the joys of obedience, and were followed by messages from West Virginia and from lone Sabbath-keepers of Colorado. This opened the way for closing words from the pastor of Boulder church, which is the only Seventh-day Baptist church in the state of Colorado.

The congregation then sang, "Work for the night is coming," and this closed a meeting that will long be remembered.

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#### Sunday at Conference.

The important business sessions of Conference were greatly handicapped by the stampede of delegates on expeditions of sightseeing. This was especially noticeable on Sunday morning, when a good representation was needed to listen to the reports from committees and from the departments whose work on Friday afternoon was upon measures vital to our denominational life. Forty-five minutes after time to begin, there were eighteen people in the auditorium, and after the opening prayer there were two more. It did not speak well for the interest taken in denominational work entrusted to the General Conference, that a train-load of Conference people were off on the Sunday excursion to the "Switzerland trail!" The mountains were full each day of those who should have been on hand to help in the passage of important denominational measures, which had to be attended to by a handful of people.

How these faults can be corrected is a question that should be given due attention by all our churches. It is not fair to the churches for a mere handful of people to adopt measures upon great denominational questions that must affect them all. If all the churches could be made to feel the necessity of being adequately represented in these important annual gatherings, it would be better for the great interests we hold in common.

At this morning session the important reports of the Conference committees on young people's work, Sabbath-school work, missions, and other work had to be rushed through.

If these Conference committees were no better attended than was the Committee on Tract Society's work, there was a very small number who had anything whatever to do with formulating the reports thus adopted in this small session of Sunday morning.

The program for this entire day had been specially prepared for the occasion, along the lines of Sabbath Reform, and was full of interest both to our own people, who need a higher conception of true spiritual Sabbathism, and to other people who desire to know more about the spirit and purpose of Seventh-day Baptists.

After the song by the Alfred quartet, "The Beautiful Hills," Brother George Shaw opened the topic of the day by an address upon "The Sabbath According to Christ." He showed how the Lord of the Sabbath honored the Sabbath by precept and by example, while he stripped off the husks and cleared it from the unnecessary burdens which the Rabbis had added to God's command.

Professor Wilcox followed with a paper upon "How the Sabbath Was Driven From Early Christianity." This paper will appear in the RECORDER. After this able paper, Dr. L. A. Platts read a clear, interesting address upon the "History and Mission of Seventh-day Baptists." Our readers will be interested in this address when it appears in our paper.

The entire program of this forenoon session was of a high order and greatly appreciated by those who were present. We are sorry to say, however, that all these excellent papers had to be given to the smallest audience by far that had up to this time assembled in any forenoon of Conference. It was the hope that this day's audiences might be larger than those of any other, and that hundreds of other denominations might learn something of the spirit, purposes and history of our people. But we cannot blame outsiders for their absence, so long as half the Seventh-day Baptists themselves were not present at the session on this day of days in the Boulder Conference.

Another beautiful and inspiring song by the Alfred quartet closed this good session.

## SUNDAY AFTERNOON.

The soul-stirring music of the quartet was enjoyed by all who were in the auditorium at the opening of the afternoon session. After the address upon the subject, "Sabbath Reform a Religious Issue," which has already appeared in the RECORDER of August 31, Dr. Lewis closed the work of the day in his own inimitable way, by speaking upon the subject, "Sabbath Reform Impossible under Popular Theories." It is out of the question to give even a fair summary of his address. Those who have heard him speak when his heart was full can imagine something of the avalanche of thoughts and truths he hurled upon the hearers.

The golden threads of Sabbath Reform that ran through the entire program were gathered up by him and strengthened and emphasized as could have been done by no other. Then followed an open parliament led by Dr. Lewis, in which many good things were said, and a considerable interest was elicited. There were many questions asked and a good spirit was manifested through it all. We trust that good may come from this day's work of the Conference.

## EVENING SESSION.

As the evening sun sank behind the mountains, one of those sudden Colorado wind squalls swept down upon us and sent scores of people scurrying off to the trolleys to seek shelter in town. This considerably reduced the audience for the evening session. The howl and roar of such a searching wind about the auditorium made it almost impossible for Dean Main to make himself heard. After he had begun it was necessary for him to halt and allow the people to gather close around the stand. Even then the roar almost drowned his voice for those who sat a few seats away. His subject was "The Christian Ministry as a Vocation," and was one of Dr. Main's best efforts. We hope our readers will enjoy it when it gets into the RECORDER.

As the last day of Conference draws near and the Committee on Credentials begins to announce the roll of delegates, we find that two hundred and six are enrolled as proper representatives of the churches,

besides a good number of lone Sabbath-keepers, and visitors who are not members of any churches. It is estimated that possibly there may be seventy-five of this class. It will be interesting to know the number enrolled from each state, and we give the figures as follows: Rhode Island 4, New Jersey 11, New York 20, Ohio —, West Virginia 16, Illinois 26, Wisconsin 40, Nebraska 28, Kansas 29, Arkansas 3, Colorado 10, California 4, Iowa 6, Minnesota 3, Louisiana 5, and a few lone Sabbath-keepers from Texas, Oklahoma and South Dakota.

The one characteristic of this Conference is the giving to so many scattered ones an opportunity to attend their first General Conference. This one thing is worth all it costs in money and effort to place such a meeting within their reach.

We sincerely hope that the seed sown here may, under God, bring forth a harvest to his glory. Certainly the influence of such a gathering in Boulder cannot fail to result in good. Men must think about the distinctive truths that make us a people, when two or three hundred exemplary Christians come among them and hold for ten days such meetings as the Convocation and the General Conference in Boulder have been.

## CONDENSED NEWS

## Ban on Tolstoi.

The encyclical issued by the Holy Synod of Russia, asking all believers not to take part in the celebration, September 9, in honor of Count Tolstoi's eightieth birthday, arouses just indignation.

The encyclical says: "Tolstoi denied the Saviour. Since 1901 he has ranked among the pagans. Believers must abstain from honoring such a man in order to save their souls from the judgment of God." This is really a second excommunication of the Count.

The Count's wife has tried to keep from her husband the news of this bitter feeling against him, but her efforts have been of no avail. He reads all the newspapers and

## Germany's Compulsory Insurance.

Mr. Lloyd George, Chancellor of the Exchequer, has returned home to England from his visit to Germany with some enlarged ideas on the subject of pensions. The workingman in Germany is obliged to insure himself against sickness, accident and the necessities of old age. Quoting Ray Stannard Baker: "The German government says to its workman, 'You must be frugal, whether you want to or not.' Consequently tens of thousands of workmen must buy little cards, paste stamps on them for every week, and turn them over to the police at the end of every year . . . If anything befalls a workman, he does not become a charge on the state or on the employer (who, indeed, pays part of the premium for the insurance). This has made poverty almost unknown, and, considered from the point of view of a financial and governmental enterprise, it has been vast and successful beyond praise. Indeed, one in every twenty persons in the empire has been supported at some time by these insurance funds."

Mr. Lloyd George finds that \$70,000,000 annually is distributed in sick pay, \$55,000,000 in pensions to the aged and those unable to work, and \$45,000,000 in compensation for accidents. Of this the state contributes directly not more than \$14,000,000, most of the funds coming from employers and workmen. The sickness funds are raised by employed and employers in the proportion of two-thirds and one-third; the disability and old age pension funds by employed and employers, with bonuses from the state; and the accident funds by employers alone.

## A Peaceful Life.

Seek not to flee the place God placed thee in,  
For where He wills is the true place for thee:  
If thou hadst thine own choice thou couldst  
not win

A spot all restful, where no rough winds be.

Live thou thy life; with patience sweeten it;  
Make rich the lives of others in thy walk;  
Strengthen thy soul with words of Holy Writ,  
And season with sweet charity thy talk.

Above the earth incline thy thought to soar,  
In places heavenly sweet to find its strength;  
Thy mind instruct in wisdom more and more—  
So shalt thou have a peaceful life at length.

—Lisa A. Fletcher.

only regrets in it all, that it increases a "temporary and partly artificially stimulated sympathy" toward him.

The Count is better, but still confined to his bed.

The Melbourne authorities have offered rewards for the arrest of more than 200 men who failed to rejoin their comrades of the American battleships before the sailing of the fleet.

## The Turkish Constitution.

That must have been an interesting meeting, held in Carnegie Hall, New York, Sunday night, September 6, when Turks, Syrians, Macedonians, Albanians, Bulgarians, Greeks, and Russians met to celebrate the official announcement of a constitution for Turkey.

How much of the spirit that led the young Turk party to take their stand for a constitutional government has been fostered on American soil cannot be known. We do know however that refugees in this country have helped with their money and sympathy the agitators in the home land. Even so the insurrectionists of Cuba were aided by those of their party who had fled to the United States.

The work of reform whether it be long-lived or of only short duration—so little do we trust the Turk—is going on. An irade has been issued by which the imperial princes will give back the crown properties obtained as gifts through the Sultan's favor. Religious toleration is granted to all sects. Women have the promise of greater liberty. The Zionist sees in the changed attitude of Turkey a new hope for his final establishment in Palestine.

We trust the Sultan may be sincere. As President Roosevelt said in his letter to the Turkish Consul General, who presided over the celebration referred to above:

"All men all over the world who believe in liberty and order, who believe in a liberal government, under which justice shall be done to every man without regard to his creed or race, must feel the keenest interest in and sympathy with the movement, so full of hope for general progress, which is now taking place in the Turkish Empire."

A.

## Papers From the Convocation

### Consecration for Service.

L. A. PLATTS, D. D.

Many Christian people use the term consecration without any very definite idea of its meaning. Possibly a still larger number seldom think of it as meaning anything more than a certain state of mind or heart in some way pleasing to God, without ever thinking of its having reference to something outside of and beyond themselves, just as some people talk about being good without ever thinking about being good for something.

Consecration is defined as the act by which a thing or a person is set apart from a common to a special use. It is almost always used in a religious sense and means a putting to a sacred use. When God had finished his creative work he signalized it by setting apart the seventh day of the weekly cycle from the common uses for which the first six days were designed, to a holy use. "Six days shalt thou labor, and do all thy work, but the seventh day is the sabbath of the Lord thy God," etc. When the Tabernacle service of the Old Testament was established, a class of men was selected who were relieved from the duties and labors legitimately performed by other men and were set apart to the services of the Tabernacle. They were not even to make provision for their own support but lived of the offerings which were brought by those who were recipients of the blessings of their sacred office. When, among Christian men, a man possessing qualifications of head and heart for such work, finds himself called to the work of the gospel ministry by the Spirit of God, his brethren make public recognition of his gifts and calling by some form of service by which he is formally set apart to that work. So far as men can do so, he is consecrated to that work. A place becomes a consecrated spot by the tide of deep Christian experiences associated with it, or the holy memories which cluster about it. Such is the house of God to a devout soul, or the old home where a devout mother

taught our infant lips words of prayer or praise, and a revered father directed our faltering steps into the ways of righteousness. Hallowed is the little spot of green earth which hides from mortal vision till the resurrection dawn, the "forms which we have loved long since and lost awhile." "Sacred to the memory of——." These are some of the many varied forms under which the idea of consecration is expressed. I need not multiply illustrations, but will hasten to the application.

Every man who, under the sense of his supreme need, has come to Christ for the forgiveness of sin, and the gift of personal salvation, has given himself in unconditional surrender to God. Whatever, in the past, his life may have been, by whatever impulse it may have been directed, whatever may have been the purposes and ambitions by which all his efforts may have been energized, in the supreme hour of his conversion, he laid them all at the feet of Jesus, saying in substance if not in form, "These are no longer mine save as thou wilt." He is in that hour dedicated to God. Everything in his life which has been sordid, mean, selfish, sinful is abjured, and he has chosen the fruits of the Spirit. From all unholy and unworthy pursuits he has been separated and set apart to that which is worthy, good and holy. By all the terms by which the Christian life is fittingly described, it is a consecrated life. It has its beginning in conversion, and all subsequent acts which are acts of consecration, are but efforts to hold himself true to the vows of consecration made at conversion.

What, now, do we mean by Consecration for Service?

1. It is a recognition of the fact that the Christian is not a passive recipient of something good, but an active agent for the good of others; one who, in the active exercise of his agency, is often himself the largest recipient of the benefits of the service. Governor George Utter of Rhode Island, in the International Sunday School Convention at Louisville this summer, well

said of those people who are Christians simply in the hope of getting to heaven; when he said, "I would not say them Nay, but God pity them! He calls men to *service*." This is not an arbitrary dictum, but a demand grounded in the nature of things. Man is not a machine to be run by the application of a power *ab extra*, but a living entity, in whom life is energy, activity. When activity ceases, life soon becomes extinct. This is as true of spiritual life as it is of the physical life. A do-nothing Christian is a contradiction of terms. Consecration for service is a recognition of this fact.

2. Consecration for service is a recognition of the fact that in our separation from the world we are given to God whose claims to the powers and possibilities of our active life is supreme. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Saul of Tarsus recognized the divine claim to his service when, on his persecuting trip to Damascus, he asked that comprehensive question, "Lord, what wilt thou have me to do?" He knew well his own purposes and aims in the making of that eventful journey; and in the commission which he bore from the Sanhedrim at Jerusalem he had abundant evidence of what their will was: but a new spirit is coming into his own heart, and a new Master over his life and all its intensive energies has suddenly confronted him and is demanding allegiance from him. A marvellous change is being wrought in his relations, and new adjustment to these new relations must be made. Saul goes straight to the heart of the situation by inquiry for the will of the new Master; and he is philosopher enough to see that that will will call him to the *doing* of something. Without doubt this doing, in the mind of Saul, had reference primarily to the unwonted conditions in which he finds himself so suddenly involved, just as under the powerful preaching of Peter and the other Apostles, a little previous to this time, the multitudes under deep conviction of sin and its threatening consequences cried out, "Men and brethren, what shall we do?" But we do not go far in the history before we find that the inquiry of Saul looked to all the

activities of his life, present and future, under the inspiration and guidance of his new-found Master. "What wilt thou have me to do?" was, on the lips and in the heart of Saul, an act of consecration for service. Such also was the act by which each of us—each for himself—gave himself to the Lord Jesus Christ in a perpetual covenant of love and service.

3. Consecration for service is a recognition of one's duty to his fellow men. Real service implies the accomplishing of something which is of value to some one. The energy of the servant has put itself into a product which in some way is to increase the assets of him for whom the service was performed. It will be conceded that nothing which men can do can in any way increase the resources of the Almighty, or add to the wealth of Him to whom all things belong. How then can men serve God but by taking up those services by which God's great purposes in dealing with men shall be accomplished? That purpose has its fullest expression in the life and mission of Jesus Christ his Son, which Jesus himself put into the comprehensive words, "The Son of man is come to seek and to save that which was lost." It is the divine plan that men shall be brought to Jesus by the instrumentality of men who have already come to him. Jesus's parting message to his disciples was the oft-quoted instruction, "Go ye into all the world, and preach the gospel to every creature"; his report to the Father was, "As thou has sent me into the world, even so have I also sent them into the world"; and his welcome commendation to the faithful servant will be, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Consecration for service, therefore, looks to the service of our fellow men.

The true norm of service is twofold: the need of him for whom the service is rendered, and the ability of him who undertakes the service to supply the need. It was the world's need which brought the Christ into the world. "They that are whole have no need of a physician: I came not to call the righteous, but sinners to repentance." The hope of the world lies in his divine power, "He is able also to save them to the uttermost that come unto

God by him." The great Apostle recognized this twofold law of service when he declared himself debtor to all classes of men,—the lowest as well as the highest. They needed deliverance from the bondage of idolatry, the vanity of human philosophy, or the deceptive illusions of self-righteousness; and he was an ambassador for him whose blood cleanseth us from all unrighteousness. His ability to carry this message of hope and life was the utmost limit of his responsibility. "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." In like manner every child of God,—every one in his measure,—has his call to consecration for service. The world's need, and the power of the individual to meet it, sum up the call.

The demands of the service are immediate and urgent. "The King's business requires haste." Our Lord turned from the harsh criticisms of the Jews, and the curious philosophy of his own disciples, saying, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." The immediate service following this protest was the bringing of light to eyes which had never known the joy of seeing things. In these words and in the service following them he recognized a great typical need,—a world lying in the thrall of spiritual blindness awaiting the completion of the redemptive work, which he must work out in a few short months. Over it all the loving presence of the Father who had sent him on this mission of love to men. Thus did he recognize the call to consecration for service.

The world still has need for the world's Redeemer, and you and I, children of God, are commissioned to bear witness to his power to save. There is need,—pressing need,—that the church as well as the world hear the word of God, "Remember the sabbath day, to keep it holy," and you and I, as Seventh-day Baptists, have it in our power to carry this call of God to men. Consecration for service is our need for the time in which we live. Will men listen to the message? Some may. Many will not. But the question of results has no place in determining our duty. What men will do with the message which we bring to them does not measure our responsi-

bility. The prophet of old was warned that the people with whom he lived was a rebellious house, and was exhorted not to fear though they hedged his way with briars, and thorns, and scorpions, nor be dismayed at their frowning looks or rebellious words. "Thou shalt speak my words unto them, whether they will hear, or whether they will forbear." Here is consecration,—not for results, but for service. Are we, then, to have no regard to the results of our work? I am not saying this. We are indeed to plan for, and expect results; but what I am saying is that results are not the determining factor in our call for consecration for service. God's summons, the world's need, and our ability to serve make the triple cord which binds us to our work. God will take care of the results.

I cannot forbear speaking, in conclusion, of the joy of him whose life has been consecrated to service. No song of victory has ever been sung in human speech that can compare with the record which Jesus made of his work to the Father: "I have glorified thee on the earth: I have finished the work which thou gavest me to do." So the Apostle Paul, looking back upon a life of toil, and forward to the consummation of life's toil sang this victor's song: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." To such a triumphant close may every life come which has been truly consecrated for service. Thus may your lives and mine, my brethren, come to their glorious consummation through consecration for service.

#### Rewards For Service.

REV. GEO. W. HILLS.

The combined love and wisdom of heaven, united with the sacrifice of its most precious jewel, were required to save the human soul. That soul was not saved simply for sake of saving it, but it was saved for service—the service of Him who saved it. Only in that service can the soul fulfil the divine purpose of its being, and attain

its highest possibility. To inspire it to its best effort in its strivings up toward God, in whom rests its farthest reach of possibility, "exceeding great and precious promises" of reward are given it, even the promise of its becoming "partaker of the divine nature." Blessings and rewards are showered upon it with lavish hand all along the pathway of life, strewing it with beauty and pleasure, for its encouragement, and to give it a foretaste of the fulness of rewards for its faithful service to Him, "Who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. 1:22).

Thus life, environment, Revelation, and our Saviour place before every one the promise and the possibility of rewards for service, and all combine to insure their payment. The more nearly the soul's possibilities are approached by its living, the greater will be its rewards. Here we are confronted by a fact, too important to be overlooked. It is this: no soul can live out those possibilities by its own unaided wisdom and power. It is utterly dependent on divine love; for the blood of Jesus must purify the heart, and the Holy Spirit must be given the right of way in the life.

The highest possible service a peach tree can render is to glorify its Creator by bearing peaches. That is the purpose of its being. The highest possibility of a human soul is to glorify its God by bearing the fruit of the Spirit in the life. That is the divine purpose of its being. But simply bearing soul-fruit is not enough, according to the lessons of Jesus, who is authority. In an advanced lesson, He teaches that the Christian must be pruned and purged, that he may "bring forth more fruit." Even then there is another higher degree in this service. He adds: "He that abideth in me, and I in him, the same bringeth forth much fruit." The reason for this is our dependence. "For without me ye can do nothing" (Jno. 15:2-5).

This is the correct angle from which to view our trials, crosses, and burdens of life. They are the pruning and refining processes necessary to prepare us for bearing "much fruit." The Husbandman wants that "much fruit," which is His due and for which He promises corresponding rewards.

He who is truly consecrated in life and loyal in service will receive great and immediate instalments on the payment of rewards. Among these is a priceless wealth of personal experience that enriches the deep, inner fountains of his being. He is exalted to a higher plane of life. He lives in a brighter and purer spiritual atmosphere. He becomes "partaker of the divine nature" and receives enlarged understandings of life, of obligation, of duty, of the needs of his fellow-toilers, of his relations to his divine Master, and of struggling souls. He has a quickened conscience, which enables him to more distinctly hear the voice of God as He tries to instruct him in the lessons of life and service. He has within him a spiritual power far superior to the world's power, that the world cannot explain or understand. This power comes freely into the consecrated heart, over the wire of living faith that is born of God, direct from the dynamo of Omnipotence that rests in the Great White Throne "beyond the veil." By this live-wire connection, he is enabled to say as did his Lord: "I have overcome the world," which is of itself a reward, upon the value of which he can place no estimate.

He who responds cheerfully to the call for service is many times rewarded by having bestowed upon him the high honor of becoming a "laborer together with God." To him is assigned the great work of helping his Master lift fallen humanity up from the whirling, bewildering floods of sin and death, to the Rock of Ages. Such a servant of God has Christ within, "the hope of glory," whose presence ennobles the inner life and shines out through its living to brighten the pathway of others. In his life the Holy Spirit is incarnated, who is his Teacher and Guide, to lead him "into all truth" and prepare him for the "high calling of God in Christ Jesus." To him is committed the word of reconciliation "as an ambassador for Christ." As such a representative of God's kingdom, he is sent out into the world that is in rebellion against the heavenly King, to plead with it: "Be ye reconciled to God" (2 Cor. 5:19-20).

In all of life's struggles of fruit-bearing, the Christian has the exalted honor of fellowship with the Master of men and Sav-

jour of souls. This high privilege is a never-failing fountain of rewards. To be simply on speaking terms with the Lord is not enough; and there is something far better even than companionship with Him. It is that closest tie where the servant lives in daily eye to eye and heart to heart fellowship with his Master. It is the "abide-in-me-and-I-in-you" kind of living, that is far more valuable to the trusting soul than the gold and gems of earth. By that fellowship he is enabled to more vividly see life as his Saviour sees it and to walk in daily touch with Him. By its instrumentality he feels the quickening throb of his Master's loving heart, and catches the vitalizing fire and the transforming power of the divine life, which imparts to him a satisfaction the world cannot give, and "peace and joy in the Holy Spirit"—that "peace of God which passeth all understanding," and the "joy unspeakable and full of glory." These are the highest and sweetest earthly rewards.

The servant of the Lord must be educated in the school of Christ, which is the school of heaven, where he may learn how to live on earth. The text-book is the Bible. An educated life is an enlarged life. It is widened and deepened and made higher in its capacity to do and be and enjoy. Herein is its reward. It secures mental and spiritual power to grasp life's problems—problems that are as high as heaven, as wide as the needs of humanity, and as far-reaching as eternity. Its horizon of life is enlarged, and to its spiritual vision, the lily of the valley, the bright and morning star, the tree of life, and the eternal city bear added brightness and charm as the soul "grows in grace and in the knowledge of our Lord and Saviour Jesus Christ."

The Christian must also have a pattern by which to shape his life and direct him in service. The pattern sent of heaven holds the highest ideals before him. It encourages him to right endeavor and prompts him to loyalty in service. It stamps his life with the coinage values of heaven. Its "In God we trust" gives an intensified spiritual meaning to life, and places it at high rating before the world and in the sight of heaven. By living the divine pattern into the life, the life stands

for more; it lives for more; it accomplishes more; it is more.

The accumulated results of all the struggles and toils of the past, for Christ's sake—the martyr's blood and the prisoner's chains, with all their sufferings and horrors, their greatness and glory in human history, are the heritage of such a life. United with these, the powers of heaven are placed at its disposal, upon which to draw as an inexhaustible mine of wealth and resource, to augment the efficiency of its service and to bring the life more fully into the likeness of the divine pattern.

Even the lost world's needs for Christian service, as it struggles and suffers in the wreckage and darkness of sin, puts the faithful servant of God on the trail of rewards. The pent-up spiritual yearnings, ambitions, powers, and possibilities for activity that dwell in the soul, by meeting these needs of the world, are giving opportunities for expression. The life forces of a tree must be given expression in expanding twig, and bud, and leaf. To defeat this demand of its nature is to smother its life and defeat the purpose of its being. Just as truly, "Faith without works is dead." Herein lies a priceless reward for a trusting soul. Opportunity for activity is opportunity to live and expand and intensify.

There is one imperative demand constantly resting on every Christian. It is the demand for faithfulness. Faithful service secures great reward in building character. It purifies, strengthens, and intensifies the selfhood. It develops spiritual powers. It swings the doors of opportunity back on their hinges, when they would remain locked against the careless and indifferent. It makes higher and better service possible. Yesterday's faithfulness is the stepping-stone for today's successes. The soul receives the reward of an increase of possibility in service, an increase in ability to enjoy rewards, and an increase in the reserve forces of its own selfhood, by which it is enabled to project the results of its service into the eternal presence of God, acceptably to Him.

Whether a man serves in physical toil for the reward of a dollar a day, or gives his whole life in one strenuous service to his Saviour, with the promise of the reward of a robe, a crown, and a home with Jesus in

the eternal city, the element of faithfulness must enter into the account. He who works for the dollar a day receives a much greater wage than the dollar, if he renders faithful service. In addition he has strengthened his character and is a better man. He is worth more to himself, to those dependent upon him, and to the world. Thus he receives the dollar plus an approving conscience, plus an enlarged and more useful manhood. He may spend the dollar in the support of his family, and be called poor. But that portion that has gone down into the great storerooms of his manhood, as an accumulation to his permanent fund of character, makes him rich in life and selfhood and adds to his heavenly treasures, which are secure from thieves and moth and rust. The merchant seeks the rewards of commercial profit. If he does it as a Christian man, according to the Lord's try-square—the Golden Rule, his profits will not all appear on his balance-sheets. By far the best part of it will be found in an increase in his capital of true manhood, and in the eternal profits added to his treasures in heaven. The farmer's full storehouse, waving fields, and fat steers are not all the rewards he secures, if he has wrought Christian manhood into his labors and accumulations. Any one in any worthy calling may receive rich rewards without any great outlay or any great accumulation of money, if he serves the Lord faithfully while engaged in his labors, and draws liberally upon the bank of heaven for divine grace. God himself will be to him, as to Abram, his shield and "exceeding great reward" (Gen. 15:1).

Thus we find that rewards are not all reserved for the life beyond; but many are for the faithful soul here and now, while the years of human effort and enjoyment come and go, and the dial-finger on the clock of time is measuring off the fleeting span of human life. Each state and condition of the Christian is of itself a reward. Immeasurably rich and great are these rewards and blessings, yet they pale, as do the stars before the rising sun, as we compare them with the rewards reserved in heaven for faithful service. Time's dial-finger points to the future. The constitution of man and the longings of his being are expectant of the future and entertain

great hopes of future rewards, while the book of God assures us that those longings and expectations shall not be disappointed. So important and great are our interests in the future that the Author of life and Saviour of men has sent us word by John the Revelator: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). By this and kindred passages the Holy Word gives the assurance that Christian service will be rewarded in the future life. It also teaches that each worker measures out his own rewards by his faithfulness or lack of faithfulness in the service he renders. Faithfulness is the key, and the worker wields it.

It was not the giving of a cup of cold water to the thirsty of the parable that insured the reward (Mark 9:41); but the act performed faithfully in the Master's name was the test. A cup of water by an unconsecrated hand would relieve a physical need, but its bestowal "for Christ's sake" turns the key, and swings back the doors of the heavenly "strong room" of eternal rewards in behalf of the giver.

Men and women sacrifice comfort, time, health, strength, and even endanger life, in pursuit of selfish ends and the rewards of the world. With heavenly rewards in view, our Lord instructs us to make sacrifices for His sake, that His name may be glorified, and His followers receive the fitting rewards. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

Self-denial and daily cross-bearing are the great sacrificial requirements resting on the Christian; yet he is not asked to sacrifice anything but such as will make him better for the parting. The spirit of self-denial and cross-bearing is the distinguishing characteristic between the servant of the world and the child of God. One serves the world for the world's rewards that perish, while the other serves God for the rewards that will endure in eternity. The service of the world cultivates selfishness, and selfishness is the parent sin of all other sins. The service of the Man of Nazareth cultivates the Christian graces in self-denial, self-forgetfulness, a crucified self, human sympathy, and love to God.

Too many seek rewards without giving service, and the Church is infirm and suffering. The divine requisite is: service first, rewards later; and the service governs the rewards. "According as his works shall be," is the governing rule. The man in the parable who buried his master's talent received no reward but censure. Although he had excuses, he had no enlargement or accumulation to show as results of service, while his fellow-servants who doubled their holdings by faithful service were amply rewarded for their faithfulness and no small portion of the reward was the approval of their lord. "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matt. 25:21). Faithfulness was the test; and it is the needful element in service today to prepare the servant to become a ruler, just as truly as in our Saviour's parable. Its rewards are these: greatly increased possessions, enlarged abilities, an approving conscience, the smiles of the master, his words of approval and the promotion from servant to ruler, and to enter into our Lord's joy is reward beyond estimate of value—"joy unspeakable and full of glory."

There is still another view-point from which to consider rewards: it is that of inheritance. "As many as are led by the Spirit of God, they are the children of God." Even God's children must pay the price in suffering, and they must be, as Dr. Main so ably explained in his address, faithful in their suffering. "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:14-17). The pathway to glory with our Saviour is via suffering, sacrifice, service. This is a wonderful service for the "children of God." Suffering in the love of our Lord, for Christ's sake: but glory in heaven will be the reward.

Peter tells us that God's children shall have "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Peter 1:4). In order to gain possession of that inheritance they must be overcomers. To the overcomer, the whole realm of God's infinite future is opened. In Revelation, that won-

derful book of symbols that teaches of final things and conditions, the Lord tells us: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7).

"He that overcometh shall not be hurt of the second death" (Rev. 2:11).

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. 2:17).

"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations" (Rev. 2:26).

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (Rev. 3:5).

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name" (Rev. 3:12).

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21).

"He that overcometh shall inherit all things" (Rev. 21:7).

Herein we are shown, not only the infinite love of God in saving the soul, but also the soul's wonderful possibilities that reach over the horizon of time into the boundless eternities. John in his vision saw something of the rewards of that soul for overcoming sin and self in a life purified by the blood of Jesus and lived to the glory of God. He saw that "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands" (Rev. 7:9).

"These," he was told, "are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14).

By the side of these glimpses into the future through the windows of Revelation, we place another striking passage. It re-

fers to the faithful of the church of Sardis, of the first century. These teachings of Jesus are just as true of the faithful of the Seventh-day Baptist churches of America in the first decade of the twentieth century. It in substance is this: "They who have not defiled their garments shall walk with me in white" (Rev. 3:4).

This represents the complete fulness of the rewards of the faithful, in their communion, companionship, and closest fellowship with their Creator, Preserver, and Saviour, in the eternity of rewards.

That condition will be so exalted and glorious in reality and enjoyment that Paul, in comparison, calls our present struggles, sufferings, and sorrows, that so nearly overwhelm us, simply "our light affliction, which is but for a moment," and assures us that it will work for us "a far more exceeding and eternal weight of glory" (2 Cor. 4:17).

Thus by the light of the Book of God we catch glimpses of the rewards for faithful service on earth, while the redeemed soul is preparing to reign in heaven. Herein we secure a fuller meaning of our Lord's statement in His sermon on the Mount: "Blessed are the pure in heart, for they shall see God" (Matt. 5:8).

John adds emphasis to the thought by saying: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him; for we shall see him as he is" (1 John 3:2).

To encourage us still more as overcomers, Paul adds: "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18).

Fellow-toilers, we are to push on and up and over, and "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

No matter what the burdens and temptations of life may be, or how heavily they weigh us down, we are to be overcomers "by the blood of the Lamb, and by the word of our testimony," and be loyal to the "commandments of God and the faith of Jesus."

Our Saviour reaches down His sustaining hand of love, with the invitation:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

Let us bear in mind the promise of reward: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

They "which have not defiled their garments . . . shall walk with me in white."

Rewards? Yes, innumerable, boundless.

A life on earth, "hid with Christ in God."

Promotion from servants to rulers; from grace to glory.

An eternity with God in the eternal home, where "nothing shall ever grow old"—to become a sharer in divine glory, divine triumphs, and divine joys.

*Boulder, Colorado,*

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#### Character and Service.

REV. EDWIN SHAW.

Texts, 1 Cor. 13:3. "Though I bestow all my goods to feed the poor . . . and have not charity, it profiteth me nothing."

Matt. 24:41. "Two women shall be grinding at the mill; the one shall be taken and the other left."

Character and service. What is character? At the very outset it is universally agreed that character is not reputation. Reputation is what one is thought to be, or supposed to be or said to be; and writers on ethics take especial pains to make it clear that there is a wide difference between reputation and character. Character is not what people think a man is, is not the opinion entertained concerning him, whether it be false or true.

Nor does character consist in a man's feelings, his propensity. A man whose actions depend upon his predisposition, his feelings, will be governed sometimes by good impulses and sometimes by bad impulses, and may be practically without character. Some one has said, "Plant a thought and reap an act; plant an act and reap a habit; plant a habit and reap a character." With this line of thought in mind, character has been defined as the sum total of a man's habits. Yet it does not seem



that this is a really satisfactory definition. Every man has habits, but we do not like to say that every man is a man of character. Of course in a certain sense of the word every individual has a character, it may be good or bad, weak or strong, domineering or subservient, righteous or sinful, as the case may be. But men often simply fall into habits, and their lives are made up of this habit and that habit and the other habit; and a lot of habits without order or harmony among themselves can hardly be said to constitute character. The dictionary definition of character is "the sum of qualities that distinguish one person or thing from another," a definition too comprehensive to meet the needs of our present discussion.

"Character is what a man is and not what he is said to be" would also apply to every person, good, bad, and indifferent. We are in search of a more restricted definition than that. Emerson says that "character is moral order seen through the medium of an individual nature." Some one else says, "Character, in the highest and truest sense of that word, supposes not one thing only, but two things. In the first place, it is made up of habits; and in the second place, these habits must be shaped and moulded into a consistent and harmonious whole. The character is more or less complete and perfect, according to the degree of its consistency, and the entireness with which the whole is filled up and rounded out."

Character then consists of habits; but they are well-regulated habits, well-trained habits, well-selected habits, choice habits—habits that are in harmony with one another, and with truth and righteousness. Character then is not something that is born full-grown in a day. It comes only from continued growth, from development, from pruning and trimming and cultivation. Young children then cannot have character, only the material out of which a character can be formed; and like a tree or plant, this character will depend upon the parent stock, the soil in which it is planted, the climate or atmosphere which is about it, and the culture it receives.

Now, however difficult it may be to formulate an entirely satisfactory definition of character, it is not so difficult to point

out some of its essential elements, nor to discover the power and influence it unconsciously exerts, nor to observe the effects it produces.

The relation of character to service I believe is expressed in the passages of Scripture selected as texts, although the word charity, translated in the revised version love, is not of course exactly the same thing as character, nor does the expression "bestow all my goods to feed the poor" include all that is meant by the word service. But "to bestow all my goods to feed the poor," is one of the fundamental principles of service; and charity, or love, is also a fundamental principle of character; so that I believe that I am warranted in enlarging the text, "and though I bestow all my goods to feed the poor . . . and have not charity, it profiteth me nothing," to the more general statement, "and although I abound in doing service and have not character, it profiteth me nothing."

And the second text, "Two women shall be grinding at the mill; the one shall be taken and the other left," is simply one specific example to illustrate the general truth that in the end of all things, when the final accounts are made up, there is to be a sorting, a sifting, which shall separate the truly worthy from those who may seem to be worthy; a distinction is to be made between character and reputation. Both of the women are at work, both are rendering useful service; but the service of the one is acceptable in the sight of God, while that of the other is not, because of the life purpose back of the service.

So far as I know, the word character is not found in the Scriptures. Evidently at the time the translation of the Bible was made into the English language the word character was used in the earlier, more restricted sense of meaning, a mark, or letter, or sign, engraved or stamped, or in some way marked upon an object, to distinguish it from others. It is easy to see how this meaning of the word developed. A character marked an object, distinguished it, set it apart, attracted attention to it, caused it to be readily recognized. So then those qualities in a man which separated him and distinguished him and made him a marked man were called his character. But the word character is not found in the Scrip-

ture. The word habits is not used either, nor the word service to any extent. We have, in place of habits, the word ways, and instead of character, the word life, and instead of service, the word works. "Wherewithal shall a young man cleanse his ways," that is, his habits. The prophet Haggai says, "Now therefore thus saith the Lord of hosts: Consider your ways," that is, your habits. "Train up a child in the way he should go," that is, his habits. The psalmist says, "I will take heed unto my ways," that is, to my habits. In like manner the word life is used for character. For example, "A man's life consisteth not in the abundance of the things which he possesseth," that is, his character. And Paul says, "So we also should walk in newness of life," that is, of character. And in the Psalms, "Thou wilt show me the path of life;" that is, the way to character; that is, the habits which go to make up character. So also for service: "That they may see your good works, and glorify your Father which is in heaven." "For, because thou hast trusted in thy works and in thy treasures, thou also shalt be taken." "Showing thyself a pattern of good works." "Also learn to maintain good works." "I will show thee my faith by my works." "Even so faith, if it hath not works, is dead." Now this last Scripture quotation, which shows one side of the relation between faith and works, also shows one side of the relation between character and service. Let me use these words in place of faith and works, and give the 17th to 22d verses of the second chapter of James:

"Even so character, if it hath not service, is dead, being alone. Yea, a man may say, Thou hast character, and I have service: shew me thy character without thy service, and I will shew thee my character by my service. . . . But wilt thou know, O vain man, that character without service, is dead? Was not Abraham our father justified by service, when he had offered Isaac his son upon the altar? Seest thou how character wrought with his service, and by service was character made perfect?"

And so I believe that no service is good that is not founded upon character, and I also believe that service is the best educator and trainer of character. The very

same service, that is, the same external act, may be good for one person and bad for another. For example, two men may seek and obtain public office. One does it because he believes it is his duty. He is qualified for the position; he is not neglecting any other duty or obligation by giving his time and attention to the office; the conditions and circumstances demand him and he knows that he would be shirking a duty, he would be disloyal, if he refused to accept the place. For him it is a good service. The other man is looking only for self-advantage in seeking the office. It is the money he is after, or the power and influence the position will give him to turn things to his profit. He is thinking not of how he can advance the interests of the community in the administration of the affairs of the office he is seeking and secures; but his whole thought is to do as little as he can, and get the most he can out of the position for himself. That man's service so far as the actual details of his office are concerned may be exactly identical with those of the other man, but for him that service is bad, it profiteth him nothing. Another example: Two women join the same club, and having prepared papers, are on the same program. The one woman's heart and life are in her home; as wife or mother or sister or daughter she delights in making the home the happiest, pleasantest place in all the world for every member of the entire family. To enlarge her life, to broaden the range of her interests, with a view to making the home life better and sweeter and stronger, she has joined this club, and has taken great delight in the study needed to prepare her paper. For her this service is a good service.

The other woman has joined the club because she is ambitious. She loves to lead and to appear before her sisters as one who is gifted and talented. Her home life is irksome, becomes a drudgery, and she hastens to get out and away from it, that she may win the praise and approval of the world, and she prepares an admirable paper on the betterment of conditions surrounding convict life in penitentiaries; but for her it is a bad service, it profiteth her nothing.

A man of character will have an attitude

toward service which will make him cheerfully say:

Let me but do my work from day to day,  
In field or forest, at the desk or loom,  
In roaring market-place, or tranquil room;  
Let me but find it in my heart to say,  
When vagrant wishes beckon me astray,  
"This is my work, my blessing, not my doom;  
Of all who live I am the one by whom  
This work can best be done in my own way."  
Then shall I see it, not too great nor small  
To suit my spirit and to arouse my powers;  
Then shall I cheerfully greet the laboring hours,  
And cheerfully turn, when the long shadows fall  
At eventide to play and love and rest,  
Because I know for me my work is best."

Or, as Carlyle puts it:

"Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life purpose; he has found it and will follow it. The only happiness a brave man ever troubled himself about asking much about was happiness enough to get his work done; whatsoever of morality and intelligence, what of patience, perseverance, faithfulness of method, insight, ingenuity, energy, in a word, whatsoever of strength the man had in him, will lie written in the work he does. To work; it is to try against nature and her everlasting unerring laws. These will tell the true verdict as to the man."

Or, if I may be allowed to abbreviate that which Carlyle has so well stated: Character finds its expression in service, and service is the evidence of character.

Among the qualities of character, possibly none is more important than decision. It is the vertebræ, the backbone of character. The power to say no, or to say yes, and then to abide by it in a course of right action, regardless of the influences brought to bear to cause one to change is essential in character. James says, "A double minded man is unstable in all his ways." "For he that wavereth is like a wave of the sea driven with the wind and tossed." And there can hardly be a more adverse criticism passed upon a man than that which is implied in Jacob's words to his son Reuben: "Unstable as water, thou shalt not excel." Men of decision may sometimes make mistakes, but it is better so now and then, than never to decide at all.

But I cannot even enumerate all the qualities that enter into character. A man

of character is resolute and brave, just and fair in all his ways, honest and upright, generous and kind, loving and tender and sympathetic, pure and peaceable and heroic, and all the other virtues and graces of life.

The noblest character the world has ever seen was that of Jesus Christ of Nazareth. There doubtless have been in the ages past many excellent, noble characters that have not known the Lord God Jehovah, and his son Jesus Christ as revealed in Hebrew literature and in the New Testament, but the Christian character is the highest, grandest, noblest type that has ever been produced. Men of Christian character are the consciences of the community in which they live. Christian character does not depend upon talent or genius or learning or wisdom or birth, for the influence it exerts. Christian character is ever finding expression in Christian service, and no service is really good, no service approaches perfection, that is not Christian service.

There is work for all to do; the world needs service; earth's harvest fields are whitening and ripe, and waiting for the reapers. But only men of character make good reapers. Others but tangle the grain and tread it down and shell out the precious wheat on the ground, and it rots and decays and its life is lost. O for more reapers with the character of the Master! O for more men and more women inspired with the life purpose of doing unselfish service! If the life purpose is all right, the character will take care of itself. No one ever attains character by striving directly for it. "The meanest and most illegitimate of all human pursuits is the direct pursuit of a reputation. It is supremely selfish and contemptible." And the pursuit of a character is really the pursuit of a reputation. You have seen these disks and cylinders called records, that are used in phonographs. Some of them are records of sacred music, some of drinking songs, some of grand operas, some of cheap vaudeville. But one cannot tell the difference by the outward appearance of the records, and so they must all be labeled. A wag one time mixed up the labels on a lot of records and then there was no way to dis-

tinguish one from the other, till they were put upon the instrument and made to disclose their identity by giving forth their song. A man's reputation is his label. You cannot tell men by their labels. It is true that most of us wear true labels, the world has found us out, but it has found us out by hearing our life songs, by learning our characters. Sometimes a man will deceive the world for years and conceal his real character, but it is only by living a life that is almost a perfect counterfeit. Some counterfeits are so nearly an exact reproduction of the real article, that they pass unchallenged for years, possibly never are detected; but, they are counterfeits none the less. Because they have escaped detection does not make them genuine articles.

The value and influence of character cannot be overestimated. In fact the influence and power of character constitute the highest type of service. We can do no greater service for the world than to exert an influence which is always upward and forward in its tendencies. And this is what character does. The character of a few men usually gives tone to the life of the village or community and church and society where they live. Christian character is the greatest thing in the world worth living for and worth dying for, if need be.

This is an era of practical religion. All too late our theological seminaries are beginning to train young men who are studying for the ministry, in the theory and the art of helping humanity through agencies that minister to the physical and social needs of the people. They are learning how to help their people by the organization of boys' clubs and men's clubs and mother's clubs, by striving to give a wise supervision to the games and sports of children and young people, by timely suggestions concerning home sanitation, and things of that sort. I mention these things only to show that it is coming to be eminently an era of service.

But let us not forget that back of the service, if it is to be worth while and abiding, there must be the character founded upon the Rock of Ages. For though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing.

### The Ministry and Religious Education.

PRESIDENT BOOTHÉ C. DAVIS.

President Davis said, in part: The term "the new evangelism" has been frequently used from this platform during the sessions of this Conference. It was also used in lectures and addresses at the Convocation, and it has come to have a more or less well-defined meaning in the minds of people who are familiar with present-day movements in religion.

The majority of those here today, past forty years of age, came into the church through a public profession of faith in Christ and baptism, in connection with evangelistic meetings, which were special revivals lasting from one to four or six weeks.

Although fewer of such revival meetings are held in our churches now, than were formerly held, yet I trust that the day of revivals of religion is not past. They have been great sources of strength to our churches, and they should be continued in a manner adapted to the needs of our times.

But the methods of conducting these meetings have necessarily changed. The emphasis is different placed from what it once was, and the age of the people reached is much younger than it once was.

All this is due to religious education. The Bible school has rapidly assumed more and more importance as a factor in religious education. Its methods are being constantly enriched and perfected, and graded systems are bringing it closer to the minds and needs of the younger children.

Junior and intermediate Christian Endeavor work is opening the way for religious education for children where once there was little opportunity for such training.

Pastor's training classes, and boys' and girls' clubs conducted by pastors and religious teachers still further enrich this teaching.

A large amount of valuable literature is also rapidly accumulating in the interest of such religious education. The excellent manual for Bible study, prepared by Rev. Walter L. Greene, our efficient Field Secretary for the Sabbath School Board, and published by the Board, takes first rank among such literature, and is an indispensable aid to such religious education.

As a result of these newer movements, the great majority of the children and young people who come into religious experience and activity in these days are coming in through the agency of these means of religious education. The new evangelism means, therefore, in large part, the active campaign throughout the entire year, for the conversion and the training, in Christian faith and service, of these children and young people in our homes and churches.

Nothing can be more evident, therefore, than that the ministry of the future must be strong in the work of religious education.

Twenty years ago no theological seminary provided courses in religious pedagogy. Today almost all of them are offering such courses, and more and more emphasis is being laid on this work.

The able and scholarly Dean of the Alfred Theological Seminary refused to take that work, in 1901, unless he could be professor of practical theology as well as of doctrinal theology. He has broken up the old lines of systematic theology, considered so important in former years, and has introduced courses in practical and pedagogical work, and in seminar and library methods.

But for some years past he has felt, with others, that a professorship of religious pedagogy should be established in the Seminary to give our young ministers still more thorough training for this work than is possible at present.

The members of the Sabbath School Board have also taken an active interest in such enlargement of the Seminary work.

About two years ago members of this Board suggested a joint arrangement between the Board and the Seminary, whereby the Field Secretary of the Board might become also professor of religious pedagogy and church history. The suggestion was brought to the attention of the Theological Seminary Advisory Committee, and met their hearty approval. Therefore, in June, 1907, a call was given to Mr. Greene by the Trustees of Alfred University to take up the work of these professorships in connection with his work as Field Secretary of the Sabbath School Board.

On account of the fact that he had had

but little experience as a pastor, Mr. Greene requested that the matter be deferred one or two years, until he could acquire further experience as a pastor. Last June Mr. Greene notified the Trustees that after one more year he would be open to take up the work to which he was called in 1907, and the Trustees advised him that temporary arrangements would be made for such teaching until 1909, when he will be expected to take up actively the work of instruction in religious pedagogy together with church history in the Seminary.

This is, in brief, the evolution of the plans for religious education for our oncoming ministry, that these men may be prepared for the great work of religious education which the new evangelism is bringing in on the church.

#### Education.

"A man who can master himself and his surroundings is an educated man; the victim of his conditions and surroundings but with no practical ability or power, may know ever so much, but he is not educated."

When you take up science, art and literature remember that one first class bit of work is better than one thousand fairly good bits of work; that as the years roll on the man or the woman who has been able to make a masterpiece with the pen, the brush, the pencil, in any way, that man, that woman, has rendered a service to the country such as not all his or her compeers who merely do fairly good second rate work can ever accomplish.—*Roosevelt*.

Our common school system lies at the foundation of our educational system, but it is the foundation only. The men that are to stand pre-eminent as the representatives of the culture of the community must educate themselves.—*Roosevelt*.

The National Education Association, whose annual convention was held this year in Cleveland, has put on record the following resolutions:

"We earnestly recommend to boards of education, principals, and teachers the continuous training of pupils in morals and in business and professional ethics, to the end

that the coming generation of men of affairs may have a well-developed abhorrence of unfair dealing and discrimination.

"The National Education Association wishes to record its approval of the increasing appreciation among educators of the fact that the building of character is the real aim of the schools.

"We hope for such a change of public sentiment as will permit and encourage the reading and study of the English Bible."

The Association also favors trade schools, industrial schools, and evening continuation schools. It asks for better qualifications of public school teachers, and would have school buildings used for free vacation and evening schools, and for lectures for the people.

In deciding upon the school to which the children shall be sent, give infinitely more thought to the teachers than to the buildings. A high-minded teacher can produce a good and successful man out of rather poor boy material, and in absolutely inadequate scholastic environment. A teacher of poor reputation, even in the best of buildings, surrounded by the most costly apparatus, often cannot be prevented from demoralizing even a good boy. In schools a big heart is to be preferred to a big campus, and a well stored head in the teacher counts infinitely more than a whole chemical laboratory; even more than a successful football coach.—*The Standard*.

#### Prayer.

The account of Dr. R. A. Torrey's masterly address before the Northfield Conference on the subject of how to pray so as to get answers to our prayers, calls to mind what an Englishman, Rev. H. W. Webb-Peploe, D. D., wrote, something like ten years ago, of Dwight L. Moody. He said:

"Every stone has been laid upon the solid basis of prayer. God's grace, God's guidance, God's glory, have been sought without ceasing; and before one step has been taken, whether at Northfield or Chicago, it has been made as certain as prayer and its wonderful answers can make it that the favor of the Almighty was upon the undertaking. Let those who will scoff at the power of prayer, D. L. Moody and his

work are magnificent testimonies to all who have the humility and the will to be convinced that God is indeed a prayer-answering God, and that they who put their trust in him shall never lack for wisdom or for supplies. The first power in Northfield is the power of prayer."

#### Said of Us.

*From address of Lord Courtney, President, at the opening of the London Peace Congress in Carlton Hall, July 28.*

I will give you just a small illustration of what we may hereafter attain. We have need of patience and faith. Patience without faith would be acquiescence in the evil forever. Faith without patience would produce revolt, disappointment and reaction. But the thing will come. Turn for a moment to that great federation in the West, where there are things going on that might be questioned, but where we have an illustration of the great principle of arbitration. If the state of New York has a difficulty with the state of Massachusetts, do they go to war? No, the matter is brought to the Supreme Court of the United States to settle their cause of difference. Here is a vision which Europe may some day be able to bring about and apply for its own use.

#### Make One Friend a Day.

One of the busiest men in a busy city says, "I try to make at least one friend a day." That seems more than most of us can manage, and yet the wayside spring of a country road makes a friend of every passerby.—*Woman's Home Companion for September*.

"I believe in a spade and an acre of good ground. Whoso cuts a straight path to his own living by the help of God, in the sun and rain and sprouting grain, seems to me a universal working man. He solves the problem of life not for one, but for all men of sound body"—*Emerson*.

Better to have the confidence and affection of your own family than to have the praise of a whole town.

## Missions

### Treasurer's Report.

For the month of August, 1907.

GEO. H. UTTER, *Treasurer*,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Cash available August 1, 1908	\$2,631 54
Young People's Board, Dr. Palmborg's salary	222 50
S. C. Maxson, Utica, N. Y.	5 00
Woman's Executive Board, Miss Burdick's salary	335 45
Lester M. Babcock, Jackson Centre, Ohio	10 00
Woman's Executive Board, Education of Chinese girl	50 00
Northwestern Association, collection	9 00
Central Association, collection	12 04
Four Friends at DeRuyter, N. Y.	4 00
Railroad rebate on mileage of E. B. Saunders	10 00
Subscriptions for the <i>Pulpit</i>	45 25
Junior Society of Christian Endeavor, Dodge Centre, Minn.	2 55
A friend, Alfred, N. Y., Shanghai Mission Chapel	10 00
Income from Permanent Fund	264 63
Church at	
Independence, N. Y.	20 00
Plainfield, N. J.	56 35
New Market, N. J.	13 00
Salem, W. Va.	6 00
West Edmeston, N. Y.	3 17
North Loup, Neb.	6 40
Waterford, Conn.	5 00
Alfred Station, N. Y.	21 67
Sabbath School at	
Farina, Ill.	9 36
Rockville, R. I.	10 00
Middle Island, W. Va., Dr. Palmborg's salary	2 50
	<u>\$3,765 41</u>

CR.

E. B. Saunders, salary in July and August, 1908	\$150 00
Traveling expenses	78 81—\$ 228 81
Alfred C. Davis, Acct. of D. H. Davis	50 00
Geo. B. Carpenter, traveling expense acct.	100 00
Transferred to Shanghai Mission Chapel Fund	10 00
Available cash in treasury	3,376 60
	<u>\$3,765 41</u>

E. & O. E. GEO. H. UTTER, *Treasurer*.

Our reward is in the race we run, not in the prize.—*Rogers*.

### Tradition Versus the Bible.

CHARLES A. BURDICK.

It is a question whether or not the Bible in power and influence has not suffered more in the house of its friends, than from all the attacks of its outside enemies who have tried to crush it out—and this by means of the diverse doctrines taught in its name, and for support of which its authority is claimed. The many contradictory doctrines that claim the Bible for their support have been a stumbling-block to many sincere seekers for religious direction.

To illustrate: A genuine convert in a union revival meeting, one who has been brought up in an irreligious class and in ignorance of the Scriptures, learns that he must take the Bible as the guide of his religious life; and he is advised to join some church. In harmony with this advice he begins to look for his church home. By reason of his previous environment he has no acquaintance with church organizations, and no denominational bias. In his lookout for a church home, instead of one church in which his recently acquired Christian acquaintances should be supposed to be united in loving fellowship, he finds even in his own town five or six churches bearing names that are significant of differences in doctrinal belief, yet all holding the Bible as the support of their conflicting creeds.

He is greatly puzzled, and he wants to know if the Bible which he was directed to take for the guidance of his religious life can be a correct guide and yet teach contrary doctrines.

Many sincere seekers after religious truth have been thus bewildered by the diversity of doctrines taught in the name of the Bible, while some indifferent persons have said: "You can prove anything by the Bible," "The Bible is like a fiddle, you can play any tune on it you choose."

Is this the kind of Bible God has given his children to point them heavenward? No, indeed. The Bible is no such book. How then can this diversity of doctrine taught in its name be accounted for? Answer: They are not the teachings of the Bible. They are interpretations of some of the doctrinal parts of the Bible, by religious teachers in an early age, which have

passed down to us from generation to generation, forming a body of traditions that have to too large an extent supplanted the true Word of God as a doctrinal guide. They are not untrue just because they are traditions; for a tradition is something said or written, that has passed down from generation to generation, and is truth or untruth according as the original statement was truth or untruth. The bulk of these traditional teachings may be in accord with Scripture; but the teachings we are now considering cannot all be truths, being contradictory to one another. Their differences are great enough to have been the battle-grounds of many fierce theological conflicts, and it is these differences that have divided Christendom with their respective creeds.

Each denomination has its system of theology and its theological schools, established for the training of its preachers, to teach its distinctive tenets in the churches and congregations which they are to serve. And thus nearly the entire masses of churchgoers receive their doctrinal views, not from personal examination of the Scriptures, but from the pulpit and from doctrinal literature. I would not be understood to infer that the preachers thus educated devote themselves mainly to preaching doctrines; but what they do impart to their hearers, in the line of doctrine, they draw from the traditions they have been taught. And this accounts for the wonderful uniformity of doctrinal views held by the members of any given denomination throughout the whole body of that denomination. They each drink from the same traditional fountain.

So, then, this is the situation that Christendom presents to us: While on the one hand we have the Bible, which on the score of its ethical teaching and its adaptation for devotional reading has never been so universally used and so highly prized as now, on the other hand we have in addition to it, traditions—the uninspired interpretations of some of its doctrinal parts, which to too large an extent have been allowed to supplant it as a doctrinal guide, and which by their diverse doctrines have divided Christendom into many opposing denominations.

It seems strange that any sincere, honest

Christian can so completely surrender to the claims of tradition, that when any of its doctrines are challenged he should be unwilling to test the doctrines by a personal examination of the Scripture covering the case, preferring rather to continue to rest on the tradition. But so it is, and herein lies the greatest obstacle to Sabbath Reform.

The strangest prank, as it seems to me, that tradition has played upon a credulous world, is the upsetting of Jehovah's Sabbath, and the setting up in its place the observance of a day of whose claims to sanctity there is no hint in the Bible.

I use the word tradition as a collective term embracing many separate traditions, taught at different periods, which have eventuated in this tremendous change.

The Sunday tradition is defended on several different grounds, which are certainly contradictory to each other. I will not take time and space to name them here. But there is one form of the tradition that I wish to notice in particular—that wherein it seeks to find a precept of a binding character carrying the force of obligation to keep its Sunday Sabbath. Finding nothing else in the Bible having the character of a Sabbath law, it seized upon the fourth commandment of the Decalogue, which by a little change in wording may be quoted as requiring the observance of the first day of the week instead of the seventh day. And so it makes the commandment read, "A seventh day is the sabbath of the Lord thy God." And herein the tradition blunders; for in making the day to be kept an indefinite day it destroys its character as a law, and leaves us without any sacred time. It also blunders in trying to make the Sabbath mean an institution, whereas it means rest. The words read: "Remember the sabbath day (that is, the rest day) to keep it holy." "The seventh day is the sabbath of the Lord thy God." "Day" is the vital part of the commandment. It is the key-stone of the arch. Take that away and the arch falls. Grammatically "day" is the substantive word, telling what day. And the last verse (the 11th) of the commandment identifies the day with the day of God's rest from his work of creation.

I will now close with a quotation from the words of Jesus in his reply to the Phar-

isees who asked why his disciples did not follow the tradition of the elders (Mark 7: 8). He says: "Ye leave the commandment of God, and hold fast the tradition of men." *Farina, Ill., September, 1908.*

#### Back to School.

The boys and girls who return now to books and the schoolroom may be sorry to have vacation time over and the routine of school duties taken up again; but they should know that they are very fortunate children to be living in this twentieth century.

The grandfathers and grandmothers tell of how they went to school at eight, in cold winter days, and sat in the school-house as long as they could see, sometimes almost freezing in a corner, or sometimes almost roasted in the seat back of the stove. By the way, however, that was often a favorite seat; and some years ago, when I taught a district school, there was much strife among the older boys and girls as to which of them should sit back of the stove. There were three seats, the stove was good and broad, and the teacher's desk was in a line with seats and stove.

Just think how carefully the child will be looked after all this year in our schools. He will have physical training to harden his muscles and, as some one puts it, "to clear the cobwebs from his brain. In many of our city schools he will be carefully examined to prove if he have defects of vision, hearing, or other weaknesses that prevent his competing with the average child.

And just here I am reminded of a pathetic story given some months since in the *Tribune*. It is told by a Philadelphia kindergarten of a little girl, whose physical defects no one dreamed of until they were found out during a physical examination of the pupils. "The child, who had always been stupid, intractable and morose, was found to be quite deaf and very near-sighted. Her mother told the teacher with tears in her eyes that she had always thought Lizzie inattentive, disobedient and untruthful, and that she had often punished her for these supposed faults. The child has now been fitted with glasses, and is one of the happiest, sunniest little girls to

be found anywhere. She says, without any idea of the pathos of the thing, 'My mother never hits me now.'"

How thankful we should be that more and more people are saying and thinking, "Nothing is too good for a child."

Perhaps the very best phase of the school life, after all, is the association with other children. Away from the often too indulgent parent, the child in the midst of his playmates learns in a new sense the rights of others and the necessity of obeying laws.

It is a good thing that in school life, we are coming back to the idea expressed by—was it Milton or Locke?—that it is not so much what the child learns as by whom he is taught. And again we are thankful that most of our teachers are men and women of character.

Then how much is being done in the education of the poor children, the waifs, orphans, gamins, foundlings. Think of teaching poor children of the tenements how to play! What comes so naturally to our happy little folks must be learned as a lesson by many a poor little street child. He can fight, swear, use vile language, rob fruit stands, but he cannot play.

Still there is something yet to be done, yet to be learned, in the matter of educating the children. Payson Smith, superintendent of the Auburn schools in Maine says, in substance, that we are spending too much time and energy in teaching facts; that we should help the children to "find themselves, to know and use the power that in them lies." It is not how much the child learns, but whether he can find what suits his needs.

However, the average child, after all, has considerable power of selection; he will not allow himself to be harmed by too much learning. He will resist the efforts of a too ambitious teacher to make a prodigy of him. Indeed, he can be trusted to get a whole lot of healthful sport and harmless fun out of his school life this coming school year. A.

The man who puts in his time making fun of the Bible is like one who sits down in a vulgar crowd and makes fun of a misspelled word in a letter from his mother. *Robert Smith.*

## Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

The Lord bless thee and keep thee:  
The Lord make his face shine upon thee, and be  
gracious unto thee:  
The Lord lift up his countenance upon thee, and  
give thee peace.

### The Valley of Dreams.

MARTHA A. BURDICK.

There's a blissful retreat in the Valley of Dreams,  
Where the blossoming vines and the musical  
streams

Weave a web of enchantment that lulls me to  
rest

When my heart by the tumult of life is oppressed,  
In the Valley of Dreams there are voices that  
call

To my innermost soul, and their echoes enthrall  
The wild roar of the storm that had threatened  
to sweep

To their doom the white sails that danced over  
the deep.

In the Valley of Dreams there are fluttering  
down

The ripe leaves of the autumn in crimson and  
brown.

They are whispering words as they fall at my  
feet

And the message they bring me is wondrously  
sweet.

I have read in their rustle a song of good cheer,  
Of new courage, new hope, and of prophecies  
clear

That uplift in my heart the new dawn of a day  
In whose sunshine the shadows will all flee away.

There are gifts and rewards in the Valley of  
Dreams;

There are diamond crowns and their radiance  
beams

On the path of the toiler who seeks his repose  
Where the fountains are cool and the summer  
wind blows.

In the Valley of Dreams there are symphonies  
grand

Like a full tide of music, controlled by the hand  
Of a master whose touch on one harpstring may  
fall,

And the voice of all melody answers the call.

There are sheltering hills by the Valley of  
Dreams,

And their tops are aglow with the sunlight that  
gleams

Through the rifts in the clouds on whose ladders  
of snow

Dazzling angels ascending and descending go.

From my pillow of stone a new pillar of light  
Has arisen, and Bethel-like gladdens the night.  
The new morning is here and its radiance streams  
From the heavens above on the Valley of Dreams.  
*Portville, N. Y.*

#### How Some Chinese Students "Commenced."

The whirl and rush of Commencement doings in the homeland finds a counterpart in our schools in China. It is surprising along how many lines our Commencement plans follow the traditions of Western institutions. Of course the conventions of China make several things out of the question: there is no "promenade" so dear to the heart of every American college girl, no Glee Club Concert, although the courtyard at the time of the Weihsien Girls' School Commencement was full of the donkeys who had brought Commencement guests to the compound, and these obliging little beasts added the concert element by harmonious and long-continued braying all through the evening.

The fluffy gowns of the sweet girl graduates were no less an item because they happened to be gorgeously embroidered trousers and box coats in color schemes never dreamed of in the West. Instead of carrying flowers the graduates often wear two large roses, one behind each ear.

No parchment diploma could bear comparison with the brilliant red and green silk scroll tied with a many-colored silk garter.

Even the idea of Commencement gifts has percolated the Orient and each senior received a pretty fan. One girl, whose fiancé is astonishingly "foreign," received from him a German hand sewing machine. Modesty demanded that the gift be sent through the mother-in-law, for it would never do for engaged people to see each other until after the wedding!

A sort of combination senior-dramatics and class-day performance took place the morning of Commencement in the private courtyard of the girls' school. There were present only women, but the exhibition in marching did much to prove to all the advantage of physical exercises. The seniors wound the May-pole; and the fact that the mistake of one in winding brought all to confusion in unwinding, was as valuable in teaching the girls the meaning of individual responsibility as it was difficult to impress it. To be sure, there was nothing in

this performance to recall those dainty, graceful children who in fresh frocks dance around the flower-covered poles in Central Park in New York City each spring. But the dignified movements of the girls in their heavy, wooden-soled shoes made a profound impression on the audience.

An original anti-footbinding song, used at the large Women's Conference in Weih-sien, was sung by the girls as they marched. Inasmuch as the spectators, with few exceptions, were women with bound feet, and in view of the fact that without unbound feet the girls could not have gone through the performance, it was appropriate to have them sing to the tune of "Marching through Georgia" the stirring exhortation: "Break! Break! Break! this cruel custom!"

It may be of interest to know that the girl who volunteered for the inglorious task of holding the May-pole was the Valedictorian.

Our large church, with its seating capacity of six hundred was well filled during the evening exercises. Massed in the body of the church were the women who on this occasion have the best seats, occupied at other times by the men. Back of the women were the college and high school students, three hundred strong, with pastors and teachers foreign and native.

Red lanterns were hung across the front of the church—red lanterns which give the touch to any oriental occasion that is given by the priceless orchids in American floral decorations. The pulpit was a mass of ivy and laurel, with many bright-colored flowers. White, of course, was omitted, as it is the sign of mourning.

The seniors, thirteen in number, sat on the platform, with the faculty behind them and the undergraduates in the transepts.

The picturesque names of the graduates are: "Beautiful Cloud Ju" was the Valedictorian; the last name being the surname. Salutatorian, "Universal Kindness Ju." One girl, the daughter of a Bible-woman, bears the alliterative name "Dorcas Ding." Others were: "Excellent Virtue Ju," "Fragrant Orchid Wang," "Accomplished Beauty Lü," "Precious Jewel Hoa," "Clear Goodness Wang," "Fragrant Cinnamon Djeng," "Pure Fragrance Weng," "Splendid

Orchid Hoa," "Valuable Pearl Shi," and "Iridescent Feathery-Cloud Dzung." Imagine calling that roll with a straight face, or finding it in one's heart to scold a girl with such a name!

The program was made up of songs by the different classes, orations by the five students of highest rank, and the presentation of the diplomas. One indeed felt like rubbing his eyes and asking if this could be China and that calm, dignified speaker a Chinese woman, "the brainless creature" as she is commonly called. The perfect control of the speakers, their well-modulated voices, clear enunciation and logically developed orations were remarkable. Not once through the two hours' program was there need of prompting, and we could not help wondering how many American college girls would have kept as calm as did the Salutatorian, who did not even pause when a burning lantern fell directly in front of her. That the hearts beneath those gaily colored garments were beating like trip hammers, there could be no doubt, for these very girls had not been able to sleep for two nights and could not eat on the day of Commencement until after the exercises were over.

The delegates from the Centennial Conference at Shanghai have remarked their inability to hear, except when near the platform, the Chinese speakers, with the exception of one man who was educated in a Western institution. Even in our large church the girls were heard distinctly and showed the benefit of the training received in their debating societies. The themes of their orations dealt with such subjects as: "Woman's Education," "The Profession of Teaching," "One of China's Greatest Statesmen," and "How Can China Help Herself in the Time of Crisis?"

The Chinese immovable determination to flat was evident in some of the songs, but this only added to its sweetness in the ears of the natives.

The graceful valedictory was followed by a farewell song of the seniors, after which the entire school, of sixty students, formed a semicircle around the platform and gave the graduates a hearty send-off to the strains of "Maryland! My Maryland!"

How one wishes that those who carp at

missions and wonder if "it pays" could be present at such a time. One look, first into the faces of those hopelessly stupid, crushed old women in the audience, unable to read or to understand anything but the simplest patois, the whole horizon of whose lives is bounded by the mud walls of their own dirty courtyard, and then, turning, into the faces of those bright-eyed, keen, capable young women graduates, would be an argument for foreign missions which nothing could refute. One generation only separated the two types of faces. It was just the difference between darkness and light, between a living death and free, abundant life. Four glad years in a mission school had changed the whole world for those girls, and who shall measure the influence as it reaches out to the homes and the children and the pupils of that little class of graduates?

The transition from the four happy years of college to home life is never an easy one; but to what hard places these girls are going? The narrow, humdrum life of the little heathen villages will furnish nothing of the stimulus which the school atmosphere has given in the past. Oh that those who find it hard to live a true life in Christian homes would more often turn in thought and prayer to the women students of this land, for truly of such as these is the kingdom of heaven to come in China! —Mrs. C. K. Roys, in *Woman's Work in the Far East*.

#### The Bible in Public Schools.

1. In nine states the constitution or the statute law provides that the Bible shall not be excluded from the public schools. In Mississippi this provision is found in the constitution. The following have provisions in the law by which the use of the Bible is protected: Georgia, Indiana, Iowa, Kansas, Massachusetts, New Jersey, North Dakota, South Dakota.

2. Either the courts or the state school superintendents of fourteen other states uphold its use as lawful. The states in which this has been done by the courts are Illinois, Maine, Michigan, Nebraska, Kentucky, Texas, West Virginia. Those in which the school superintendents have so decided are Arkansas, Idaho, New York,

Pennsylvania, Rhode Island, Utah, Vermont.

3. There are fifteen states in which there are neither laws nor opinions relating to this matter. This class includes Alabama, Colorado, Connecticut, Delaware, Florida, Maryland, New Hampshire, North Carolina, Tennessee, Virginia, Wyoming, Oklahoma.

4. In two states and one territory it would be difficult to find a school in which the Bible is read, although there are no decisions against it. These are Louisiana, Nevada and New Mexico.

5. In six states and one territory there are opinions against it, either by the Supreme Court, the attorney general or the state school superintendent. Wisconsin is the one state whose Supreme Court has ruled out the Bible as a sectarian book. The attorneys-general of California, Missouri, Minnesota, and Washington, and the school superintendents of Montana and Arizona have given similar opinions.

The law provides for the reading of the Bible in all the schools of the District of Columbia. The charter of Greater New York does the same for that city. There are a number of cities in which the school boards have decided against its use. Among these are Cincinnati, Chicago, Cleveland and Rochester.

As to the extent to which the Bible is used it is not easy to get complete information. In most of the schools embraced in the first and second classes as given above, the information in hand indicates that it is used. As to the third class no uniformity prevails. In some states the Bible will be found in a majority of the schools, while in others it may be found in but few. In the fourth class, as already stated, it would be difficult to find a school with the Bible. In the fifth class, notwithstanding the adverse opinions, there are many schools in which it is used. Even the opinion of the Supreme court of Wisconsin allows the reading of portions that are not sectarian. —*Christian Statesman*.

God calls his best-loved ones to stand in trying places because there are trying places where some one must stand, and the careless and indifferent are not great enough for such a service.—*Robert Smith*.

## Children's Page

### What Makes Grandma Cross.

My mamma's gone away today,  
And grandma's cross;  
My mamma told me to be good,  
I've tried to help just all I could,  
And haven't done a thing that should  
Make grandma cross.

I cleared away the breakfast things  
Quick as a fly;  
The gravy spilled a little mite,  
Although I hugged the platter tight.  
But, if I was an "awful sight,"  
I didn't cry.

I went upstairs to make the beds  
And dust around;  
I filled the bathtub to the brim,  
So Jack Tar could learn to swim—  
And then I jumped in after him  
Before he drowned.

I really thought the parlor should  
Be dusted, too;  
An angel fell down on his face  
And hit a Royal Worcester vase—  
I put the pieces back in place  
With Stickum's glue.

I've been as good as good can be—  
But grandma's cross;  
I've swept, I've ironed all my clothes,  
I've washed the windows with the hose  
What in the world do you suppose  
Makes grandma cross?  
—Sarah Abbey Davis, in *Children's Magazine*.

### Buster Brown's Bicycle.

ALICE ANNETTE LARKIN.

Oh no! his name wasn't Buster Brown at all, but he was such a round-faced, chubby little fellow that, somehow or other, his boy friends had dubbed him Buster and the name still clung. His real name was William Allyn Brown and he would be eight years old in July. It was now the middle of May and he had already begun to plan for his birthday present. Above everything else, he wanted a bicycle—a nice, shiny new one. He had an old tricycle, but "when a fellow gets to be eight years old, he wants something better than that to ride." This was what he had been telling his father that very morning. And what do you suppose Mr. Brown had said? He

had looked very thoughtful for a moment and then he suddenly threw back his head and laughed—such a merry, boyish laugh. "Well, well!" he said at last. "If you can remember to keep mamma's wood-box very full and to feed the chickens every morning and night from the middle of May until July, I think we shall have to get that bicycle. Do you suppose Buster Brown can do that?" And Buster replied confidently, "Oh, that will be easy! Guess I can do that all right. Then hurrah for my wheel!"

But Buster didn't have quite as easy a time as he had counted on, and it was the very next night that his first trial came. The boys had just marched out of school when some one proposed that they have a game of ball before going home.

"Come on, fellows!" shouted one boy; "there's just enough of us for a good game. I'm for scrub one." "Two," cried another, and a rush was made for the bats and balls.

Buster was in a quandary. He dearly loved to play ball—in fact, he liked it even better than riding a bicycle. If he stayed to play, could he get home in time to feed the chickens and fill up mother's wood-box? And then he happened to think that papa and mamma had gone to the city and wouldn't be home until almost dark; and they had left strict orders for him to come right home from school and look out for things. That decided it; he must go and he bravely started off.

"Buster! Buster Brown! where you going?" called the boys. "Taint fair for you to go off like that and leave us without enough to play. Come on back." And Buster replied, "Sorry, but I can't play to-night. I'll be on hand next time." The boys were very angry and just as long as he was within sound of their voices, he could hear them calling, "'Fraid-cat! 'fraid-cat! don't dare to stay; 'fraid your father'll lick you." But Buster only hurried the faster and going right home had his work all done when his father and mother returned from the city. His father told him that if his work was done as well as that every day, he guessed that bicycle would have to be an extra good one; and he didn't know how hard it had been to do it either, for Buster didn't tell him.

Some days Buster would almost give up.

It seemed as though he had worked all the time and he had never wanted to go fishing or play ball or do a dozen other things as much as he did now. But he held out bravely and his birthday was soon coming. There was only a week more to wait, then only four days, then only three, and then something happened.

On the morning of the fifth of July—Buster's birthday was the eighth—his mother asked him to take a basket of fruit to Mrs. Maine, a woman whose husband was a cripple and who had three little children to support. She lived only a short distance from his home and there would be plenty of time before school. Of course Buster was eager to go. It seemed as if he couldn't keep still these days. He knocked at Mrs. Maine's door but it was a long time before any one came. When she finally opened the door, he saw that she had been crying. She took the fruit and told him to thank his mother very much for it. Just as he started away from the house, Johnny Maine, a boy of almost his own size, caught up with him. Johnny, too, had been crying and somehow he couldn't help telling Buster all about it. His mother's old sewing-machine had broken all to pieces. She had tried to use it but it was no use; and they had no money to buy another, and that was the only way his mother could earn money to buy food for them all. Buster tried very hard to cheer him up and he kept thinking all through school-time, "Suppose it was my mother and suppose my father was a cripple." It was while he was studying his geography lesson that he had a bright thought. He tried to forget it but even when he was learning the capitals of the Western or Pacific states, it would come back to him and this was what he thought: "If papa would only let me have my bicycle money to do what I pleased with, there would be just enough to buy a sewing-machine for Mrs. Maine." He almost said sewing-machine out loud when the teacher asked him to name the capital of Oregon. The very next morning he and his father were to go to the city to purchase the bicycle, and it was hard to give it up. But he decided that Johnny's mother needed a machine more than he did a wheel. Buster's father was much surprised and at first

would not listen to such a plan. But Buster was very anxious and at last had his reward; for he went to the city with his father and helped to pick out a nice sewing-machine, which was to be delivered as soon as possible.

Can you imagine how pleased and surprised Mrs. Maine and her little family were, and how she said over and over again, "God bless little Buster Brown"? And Buster Brown was very happy, for had he not learned that "it is more blessed to give than to receive"?

But my story does not end here. A week after Buster's birthday had passed, Uncle William, for whom Buster was named, came to visit the Browns. When he had heard all about the sewing-machine, what do you suppose he did? He took a very early train for the city and, when he came back, he had with him a bicycle, very shiny and new, for Buster Brown; and Buster's happiness was complete.

### Sin in the Heart.

There is a way of looking upon evil which does more harm than looking upon it with the eyes, and that is, looking upon sin in thought. Wherever sin may start, here is where it must grow, if it grows at all. The eye may rest upon evil, but if it does not enter into the mind, if it passes by and is forgotten, it is powerless for evil. It is in the consideration of evil that sin gains its power over us. The temptation that is met with the prompt answer "Get thee behind me, Satan," is powerless to harm.

The person who is accustomed to shelter evil in thought is a fortress that invites attack from its weakness. The heart that dwells upon sin has an enemy within, which is undermining its defenses and spiking its guns. When the town of Man Soul undertakes a parley with the enemy, it is on the eve of surrender. You cannot harbor sin in thought without damage and loss. It is like those diseases which remain hidden in the system. Though they do not show themselves outwardly, they are secretly at work, impairing the tissues and corrupting the blood. When the time of trial comes, you find you have no strength to resist.

These sinful thoughts once given en-

trance to the mind, are hard to dislodge. All men have memories of which they would gladly rid themselves. They intrude upon the happiest and holiest moments, and cast a bitter drop in every cup of joy. They have a power which we must acknowledge because we cannot cast them out. Like the ghost in Macbeth they will not down at our bidding, but rise up to plague us, in the hour of seeming triumph. The only way to avoid this power of sin over the mind is to refuse it entrance. If we would be wholly free from evil, we must not let it appear even in thought. Evil is a foul mass which if touched will leave a stain. We cannot approach it without contamination. We cannot look or think upon the appearance of it without harm and danger.

It may seem pleasant to think of a sin, while we would scorn the idea that we would ever do it. But if you have sin in thought you have entered the road which leads to the act. You have not waited for temptation to come to you. You are going to meet it. The cherished thought of sin can only be restrained from growing into act by the grace of God. When we begin to think upon evil we have cast ourselves into a current from which only a miracle can snatch us. The way to keep out of temptation is to keep sin out of the mind. A mind free from sin becomes the temple of the Holy Ghost. It is the peculiar blessedness of the "pure in heart" that they shall see God. If we do not look upon sin, we may look upon the perfect purity of infinite love.

Life bears with it a great responsibility. Each word, each act, each thought carries shut up within its kernel consequences which can never be estimated. An act that may seem right to us, but appears wrong to others, puts our influence over them on the side of sin. A light and careless word, spoken perhaps in jest, starts an echo which will reverberate through all the ages of eternity. A little thought of sin, treasured in the heart, weakens our moral natures and gives a slight turn to our characters which may bring us into moral ruin. A little turn in life may put us on the way to happiness and heaven, or may send us whirling through the rapids of sin where we shall be dashed over its falls and broken to pieces on its sharp and sunken rocks to come out

into eternity, broken in heart, shattered in character, ruined in hope. Keep sin out of your heart and you keep it out of your life. *The Watchman.*

#### The Florence Crittenton Mission.

The National Florence Crittenton Mission has held its twenty-fifth anniversary convention at Detroit, Michigan. Who can measure the work that this society has done for thousands of girls and women in our large cities? Mr. Crittenton has established some 70 homes in this country and there are 5 in foreign countries. More than 150,000 girls have been reached in the last quarter of a century, and last year 18,000 girls and children were helped by this society. Concerning the work, we quote from an article in the *Life Line*, August, 1908:

Every conceivable character of assistance is extended, but the principal work is described by the mission as among the following six classes:

1st. Girls who are first offenders, and have been rescued from a life of sin and sent to us, rather than to the work house. 2nd. Young women, who without home, friends, or money, have for the first time been led astray. 3rd. Expectant mothers, the majority of whom are in their teens, who would almost inevitably fall into the hands of designing people who would lead them even into greater sin, if they had not such a place as this to shelter and train them. 4th. Country girls who come to the city to look for employment and having no money to pay their board are sent to us while waiting. 5th. Deserted wives with children, sometimes with two, three, or four children are left destitute by worthless husbands. 6th. Boarding children whose mothers are out of work. In many cases fathers have brought their little ones who are motherless to us and thus the family have been kept together.

Dr. Geo. D. Dowkontt, in an account of Mr. Crittenton's work, tells how it began. A cripple and gambler, Smith Allen by name, was converted in the Fulton Street Mission. After his conversion he would go about in the slums at night trying "to get people to give up the life that he had given up."

One day at the mission he told how he had tried, at two o'clock the night before, to get a poor girl to give up the life she was leading. She said:

"What's the use? I have no place to go. Where shall I go?"

He went on to tell how he was struck

## MARRIAGES

SHERWOOD-WILLARD—August 26, 1908, at the residence of C. L. Monroe, at Richburg, N. Y., by the Rev. O. D. Sherman, Mr. Charles S. Sherwood, of Nile, N. Y., to Miss Julia E. Willard of Wirt, N. Y.

ATHERTON-WINDSOR—August 11, 1908, at Richburg, N. Y., by the Rev. O. D. Sherman, Mr. Bert L. Atherton, of Little Genesee, N. Y., to Miss Eloise W. Windsor, of Eldred, Pa.

## DEATHS

THOMAS—Died at Riverside, Cal., July 24, 1908, Charles Thomas, aged 35 years, 7 months, and 29 days.

Mr. Thomas was a son of Lorenzo C. Thomas and Maria Sherman Thomas. He was born in Alfred, N. Y., but moved with the family to California in 1886. He married, May 4, 1898, Anna M. Nelson, of Garden City, Minn. He experienced religion during a revival at the Presbyterian Church at Tustin, Cal., in 1889; has been a member of the First Alfred, The Tustin, and the Colony Heights Seventh-day Baptist churches, but was a member of the Baptist Church at Riverside at the time of his death. As a boy "Charley" was an honest, straightforward, loving, cheerful son and companion, and developed in manhood those virtues and graces that give value to living. He has left a wife and two little girls, a mother, a brother, and a sister, all to miss him and to mourn their loss.

O. D. S.

DEAR RECORDER:

In the notice of the death of Mrs. Kame in the issue of August 31, there are two mistakes: the heading should be Kame, not Pettibone; and the name Miss Estella Kame should be Miss Estella Pettibone.

Fraternally yours,

A. E. MAIN.

September 8, 1908.

Emotion has no value in the Christian system save as it stands connected with right conduct as the cause of it. Emotion is the bud, not the flower, and never is it of value until it expands into a flower. Every religious sentiment, every act of devotion which does not produce a corresponding elevation of life, is worse than useless; it is absolutely pernicious, because it ministers to self-deception and tends to lower the line of personal morals.—*W. H. H. Murray.*

with the question, how he knew of only one place in all that city to take her—his own home. He had taken her there; she was in his wife's care; "But," he said, "what shall I do with her?"

Mr. Crittenton was at the meeting. His business place was next door, and he frequently dropped in. He heard Mr. Allen, invited him to lunch on the morrow, and the result was a house on Bleecker Street for girls.

We are all familiar with the story of how Mr. Crittenton had lost his dearly loved child, Florence, a little girl of four or five years, of how when he opened the Mission he had a picture of her hung in the house, how for her all the Homes have been named.

There is need of more homes of this kind. Consecrated women are needed in the work. Again we quote from the *Life Line*: "It is harder to get consecrated workers and the means to send them to the dark spots in our cities than it is to send them to darkest Africa." What this cause and all good causes need is personal service—service, the keynote of our Convocation and Conference addresses.

"We ought to make men and women better and happier," says President Tucker of Dartmouth. "In the past men were not lavish of gifts of personal service. Men are now going themselves." A.

#### Why I Go to Prayer Meeting.

1. Because it is right.
2. Because I need it.
3. Because I delight in it.
4. Because I have formed the habit of going.
5. Because my parents taught me to go.
6. Because when I became a Christian I made a covenant with God including the prayer meeting.
7. To help support the cause of the Lord.
8. To learn the will of the Lord.
9. To shake off depression, doubt and fear.
10. To escape the din of the world and have a season of fellowship with God and His children.
11. To find strength for service.
12. To encourage the pastor and his fellow laborers.—*Christian Advocate.*



## Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Oct. 3.	David Brings the Ark to Jerusalem.	2 Sam. 6.
Oct. 10.	God's Promises to David.	1 Chron. 17.
Oct. 17.	David's Kindness to Jonathan's Son.	2 Sam. 9.
Oct. 24.	The Joy of Forgiveness.	Psalm 32.
Oct. 31.	Absalom Rebels Against David.	2 Sam. 15.
Nov. 7.	David Grieves for Absalom.	2 Sam. 18.
Nov. 14.	The Lord our Shepherd.	Psalm 23.
Nov. 21.	Solomon Anointed King.	1 Kings 1:1-2:12.
Nov. 28.	World's Temperance Lesson.	Isa. 28:1-13.
Dec. 5.	Solomon Chooses Wisdom.	1 Kings 3:4-15.
Dec. 12.	Solomon Dedicates the Temple.	1 Kings 8.
Dec. 19.	Solomon's Downfall.	1 Kings 11:4-13.
Dec. 26.	Review.	

LESSON XIII.—SEPTEMBER 26, 1908.

TEMPERANCE LESSON.

Isa. 5:11-23.

*Golden Text.*—"Wine is a mocker, strong drink is raging." Prov. 20:1.

DAILY READINGS.

First-day, Isa. 1:1-20.

Second-day, Isa. 6:1-13.

Third-day, Isa. 3:1-15.

Fourth-day, 1 Cor. 8:1-13.

Fifth-day, 1 Peter 4:1-11.

Sixth-day, Titus 2:1-15.

Sabbath-day, Isa. 5:11-23.

INTRODUCTION.

Isaiah was one of the greatest prophets of Israel. He was a statesman and a man of affairs, but he was pre-eminent as a man of God. He had an insight into the character of the men of the times, and could foresee the consequences of the conduct of his fellow-citizens. He was a patriot and had special sympathy for the downtrodden and oppressed.

The passage selected for our study this week probably belongs to the earlier part of Isaiah's prophetic activity, in the reign of Ahaz. It was a time of great material prosperity, but there were indications of impending disaster.

In the year 735 the king of Syria and the king of Israel formed an alliance to go against Judah and compel Ahaz to join with them against the threatening power of Syria. King Ahaz was in great fear at this threatened attack, and directly against the counsel of Isaiah sent an abject message to Tiglath-Pileser of Syria offering to submit himself to Assyrian rule and asking for aid against Israel and Syria.

Isaiah sees the nation on the highroad to ruin,

and utters warning with no uncertain voice. He does not speak with soft words of the sins of the people. The rich are oppressing the poor, and give little heed to the impending danger. They are living for the present, and do not take God into the account.

This passage serves very well as a temperance lesson since the position of those to whom Isaiah spoke is very similar to that of many drinkers of modern times. They are seeking their own pleasure with no thought of God or of fellow men. The intemperate man is continually ignoring his responsibility.

TIME—Probably about 735 B. C.

PLACE—In the Kingdom of Judah

PERSONS—Isaiah and the people.

OUTLINE:

1. The Woe for the Zealous Drinkers. v. 11-17.
2. Four Other Woes. v. 18-23.

NOTES.

11. *Woe unto them that rise up early in the morning, that they may follow strong drink.* This is the second of six woes contained in this chapter. The prophet has just been denouncing those who sought to obtain a monopoly of the land and to oppress the poor. Now he speaks of those who careless of all responsibilities devote themselves with untiring energy to drinking wine. They show their enterprise in this quest by rising up early and sitting up late. The *strong drink* here mentioned is probably a general term to denote any sort of intoxicating liquor. It is used as a parallel to wine.

12. *And the harp and the lute, etc.* The musical instruments are used to help beguile their thoughts from God and to add zest to their dissipation. Two stringed instruments are mentioned, then the tabret, something like a modern tambourine, then a wind instrument, the pipe or flute. *They regard not the work of Jehovah.* This is the climax of their sin that they will not think of God. Strong drink is an especial aid in this evil purpose.

13. *Therefore my people are gone into captivity.* The future fate of this unrepentant people is so certain that it is spoken of as if already accomplished. The captivity is the necessary consequence and the fitting punishment of their sin. *Their honorable men are famished.* The better reading for this line presents very vivid synomous parallelism; Their honorable men are sucked out by famine, and their multitude parched with thirst.

14. *Therefore Sheol hath enlarged its desire.* Sheol is the place of those who have departed from this life. It is here personified as some monstrous creature that devours mankind with

marvelous appetite. This is a poetic allusion to the fact that thousands would lose their lives. *Their glory, etc.* The progressive pronouns are feminine singular in the original, doubtless referring to Jerusalem. The pride and beauty and gayety of the sacred city are coming to naught.

15. *And the mean man is bowed down.* Our translators intend us to understand the adjective *mean* in the sense of humble, insignificant. The overthrow it to be general; all classes are to be brought low.

16. *But Jehovah of Hosts is exalted in justice.* He could not be the God of righteous if he let iniquity go forever unpunished. The nation is defeated, but the God of Israel triumphs, and the truth is victorious.

17. *Then shall the lambs feed, etc.* The city is destroyed, and in its place there is a pasture for flocks. This verse presents another picture of the awful disaster that is to come in view of the flagrant sin of the people.

18. *Woe unto them that draw iniquity with the cords of falsehood.* By a bold figure the prophet represents these sinners as not content with what they could carry, but eagerly dragging iniquity after them. Their zeal will certainly be rewarded with the consequences of sin.

19. *Let him make speed.* This is a challenge to the Almighty by those who think lightly of the threats of his prophets. Isaiah had been telling what God would do, and they say, We would like to see him do it—right away. They are ready to ridicule the prophecies of disaster.

20. *Woe unto them that call evil good.* This is the extreme of moral perversity. They were arguing that the conduct that Isaiah condemns with such severity was all right and proper. Not being able to distinguish right from wrong they are on the sure road to ruin, like those opponents of Jesus who ascribed his good deeds to the power of the Evil One, and were thus making themselves guilty of an eternal sin.

21. *Woe unto them that are wise in their own eyes.* Neglecting the wisdom of God. Very likely Isaiah has in mind the counsellors of the nation who despise the message which the prophet brings, and consider that they know what is best to be done without thought of duty in the sight of God.

22. *Woe unto them that are mighty to drink wine.* They expend their energy in a most ignoble enterprise. They have strength, but they spend it in drinking. They have courage, but they make use of it to dare to mix spiced wines. This verse reminds of v. 11.

23. *That justify the wicked for a bribe.* This verse refers to the custom of the unjust judges

who receive bribes from the ungodly, and therefore pronounce judgment in their own favor. This was a very common crime in that age, and not wholly unknown in the present era. They would say that the righteous man is really the one at fault, and thus they would to outward appearance strip him of his righteousness.

SUGGESTIONS.

Sin brings its own punishment. Not the least terrible of the consequences of sin is that the sinner becomes less and less able to distinguish between right and wrong.

Giving one's self to strong drink is the typical sin against God. By its use a man renounces his God-given privilege of self-control, puts God out of his thoughts, and ignores all responsibility.

Captivity is an apt symbol of the punishment of intemperance. The man who begins to indulge himself in the use of strong drink, usually finds himself very soon bound with fetters exceedingly hard to break. The bonds of evil habits are strong, but the appetite for liquor when once aroused almost defies the will of man.

The evils of intemperance are readily seen by a contrast of the statistics of crime in a community where liquor is readily obtainable with those of another community where it is not readily obtainable.

### Semi-Annual Meeting.

The semi-annual meeting of the Seventh-day Baptist churches of Minnesota and Northern Wisconsin, will convene with the church at New Auburn, Minn., on sixth-day, October 9, 1908, at 2 o'clock P. M.

Rev. C. S. Sayre will probably preach the introductory discourse, with Rev. Madison Harry as alternate.

There will be a good program, and a large attendance is earnestly looked for.

D. T. ROUNSEVILLE,

Cor. Sec.

### Notice.

The Southwestern Association will meet with the Fouke Church, Fouke, Arkansas, October 1-4, 1908.

G. H. FITZ RANDOLPH,  
Corresponding Secretary.

### 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.

## 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.

After May 1st, 1908, the Seventh-day Baptist Church of Chicago will hold regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock P. M. Strangers are most cordially welcome.

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

Seventh-day Baptists in Los Angeles meet in Sabbath school work every Sabbath at 2 p. m. in Blanchard Hall, Broadway, between Second and Third streets. Room on ground floor of the Hill Street entrance. Sabbath-keepers who may be in Los Angeles are invited to meet with them.

Natton Seventh-day Baptist Church, near Tewkesbury, Gloucestershire, England. Sabbath Services:—In the Chapel at Natton, at 11 A. M., on the second Sabbath in April, July, and October; and other times as convenient. Every Sabbath at 3 P. M., at Maysling House, Oldbury Road, Tewkesbury, residence of Alfred E. Appleton. Friends in the vicinity over the Sabbath are cordially invited.

## Broken Things.

The flower that is crushed and broken  
 oft exhales the sweetest perfume.

The shafts of sunlight broken, reveal  
 God's precious bow in the cloud.

The little clinging tendrils are broken,  
 but the branch yields richer fruit.

The precious alabaster box was broken,  
 but Christ was honored.

The threads of the loom are broken that  
 the pattern may be complete.

Tiny broken bits of glass in the hands  
 of a master artist made a grand cathedral  
 window.

Broken notes of music combine to make  
 a perfect chord.

The broken bread tells the Christian of  
 a Body broken for his sake.

The broken words of a just breathed  
 prayer brought blessing to those who  
 heard.

What of the broken plans, the broken  
 ambitions, the sufferings and losses and  
 crosses of a broken life?

In the hands of the divine artist they  
 shall mean rarest fragrance.

Buds of promise, richer fruit, honor to  
 the King of kings, a perfect pattern, a  
 brilliant reflection, a tender chord, a new  
 life, a blessing to others.—*E. M'Laren, in  
 Southern Presbyterian.*

When we are sick in soul, and casting  
 about in Scripture to meet our wants, it  
 affords us an unspeakable comfort to find  
 not only our case, but ourselves, as it were,  
 in some of the men of old.—*Andrew Bruce  
 Davidson.*

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