

# The Sabbath Recorder



REV. J. W. CROFOOT.  
*Shanghai, China.*

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## EDITORIAL

### Convocation at Boulder.

Very little has been said thus far about the program and the spirit of the Convocation. Really it was one of the most helpful and inspiring, if not the very best of all the Convocations thus far.

The program had been prepared with the special idea of giving practical help to Christian workers, and one word that gave character and tone to the entire session was the word "SERVICE." There was no speculative theorizing about the Bible, or upon doctrinal questions. There was nothing in all the sessions to arouse doubts or to bring fears and misgivings to any soul. Nobody seemed to care who wrote Genesis, or how many authors had a hand in the book of Isaiah; the workers seemed satisfied with thoughts about practical service for God and lost men, as suggested by the precious Book of books.

You have seen enough of the papers there presented to know that they were scholarly and strong; especially calculated to inspire men for service in the Master's cause.

Who can measure the blessings that come to one hundred and fifty Christian leaders and yoke-fellows assembled for such a purpose. Many of them are ministers who hold responsible positions in different parts of the denomination; whose work keeps them far apart during the entire year, and who have only the annual gatherings in which to renew old friendships and to receive help from each other. Many are faithful laymen who have only these yearly

opportunities to meet and know the denominational ministers and teachers. To such persons, a convocation well filled with practical addresses upon the questions that concern the Master's work, and the welfare of their homes and their churches becomes invaluable in its uplifting power.

It is good indeed for a people so widely scattered as ours, to have their leaders and burden-bearers thus come together for mutual helpfulness; and for a fellowship that makes them one.

Look a moment at the outline of the program, with all thoughts centering around that one word, "Service." The topics ran: Consecration for Service, Called for Service, Fellowship in Service, and Education for Service. Under the latter topic we had Education of (a) "The Child," (b) "The Adolescent," (c) "The Adult," running through three sessions, with conferences and round tables after each address. And all this was upon *Education for Service*. Then there were the topics, mostly for evening sessions, "Rewards for Service," "The World's Need for Service" and "Character and Service." What could be more helpful than this line of topics thoroughly discussed by earnest faith-filled Christians, whose hearts were tender in their desire to help their fellows?

Then there came in the restful recreations of afternoons in the mountains and canons, and by the lakes, in which old friendships could be strengthened, and good cheer could be given. Indeed there was no shadow upon the blessed spirit of the Boulder Convocation, and no discount can be placed upon the excellent Christian work done there. Nobody could go home from such a series of meetings filled with misgivings about his foundations of faith, or with soul clouded with doubts. Everything there tended to inspire and fill with brighter hopes. Everything helped to increase in Christian hearts a desire to do more for the Master; a longing to help others into greater light and to carry hope to a lost world.

This is the spirit which our dying world needs more than anything else. And this is the only spirit that can ever lift fallen humanity up to God.

No one who was there will forget the good things of the Boulder Convocation. And every one will remember the royal hospitality of the families that make up the Boulder church and congregation. They made us all feel at home, and they know just how to do it without seeming to make any great effort.

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#### War to the Knife.

The frantic efforts of the brewers and liquor leagues to counteract the influence of the Anti-Saloon League, give a good commentary upon the effective work of the temperance people. The liquor interests were very independent and paid little attention to the temperance movement for many years; but it is evident that they have become thoroughly alarmed over the flood tide of prohibition that has swept away thousands of saloons.

Never in all our history has the liquor power flooded the country with literature discounting prohibition, and making the best arguments it can for a "respectable saloon" as it is doing today. Their plausible sophistries and false statements, with which they are filling the papers, should be promptly met by the prohibition people, lest some victories may be turned into defeat. It is evident that the saloonists are desperate, and mean if possible to drive the anti-saloon men to the wall. The temperance people are also awake, and mean to drive the saloon from the face of the earth. This we hope they will be able to do. Let the good fight go on. We will help all we can. What a blessing it would be if all the money invested in the liquor business could be turned into some good legitimate business that would bless instead of curse mankind. The good work goes steadily on. Hundreds of saloons have just been voted out in Ohio. The work is only well begun, and half the United States is already under local option or prohibition. How senseless it is for liquor men to shout so persistently: "Prohibition does not prohibit," and, "There is more liquor sold under prohibition than where it does not prevail!" If this be true, why are they so

much disturbed? I should think they would be glad when territory goes over to prohibition, if so much more liquor is sold there, and they are saved the expense of paying for license! But how is it that so many breweries are closing down if prohibition does not prohibit? But it does prohibit; and that is where the murderous business is pinched. Keep the great truth that prohibition does prohibit constantly before the people. Let everybody know that young men, and your homes and property are all safer in prohibition territory than in a community of gambling hells and saloons. Here is what a writer in the *Christian Work and Evangelist* says upon this question.

A prominent traveler and writer says: "No one has ever traveled in prohibition States who has not seen the sickening sight of drunkards of the worst order." The writer can prove that statement to be untrue. He was born and raised in the State of Maine, was graduated from college there; but he never saw a drunken man nor a saloon, and never knew one kind of alcoholic liquor from another, until he went to New York city to enter business at the age of twenty-one. This is the experience of one young man born and reared in a prohibition State. There is no reason whatever for supposing the experience to be exceptional. Moreover the writer has traveled and visited in various parts of Maine almost every year since graduation from college, and he has never seen a drunken man in any part of the State of Maine, and never saw but one saloon in the State where signs indicated that liquors were sold and where liquors were displayed in the window. Now we claim that a condition which admits of such experiences as this is an ample justification of prohibition.

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#### New Christian Endeavor Campaign.

The United Society of Christian Endeavor is pushing a five-fold campaign for 1908-09, which should meet with the hearty approval of every society in the land. The five plans for work are as follows:—*Christian Endeavor extension*, which looks toward forming new societies wherever possible and toward the enlargement of the old ones; *Missionary activities* along the lines of mission meetings, mission study classes and liberal giving; *Evangelistic Endeavor*, looking toward training-classes for personal workers, and practical outdoor meetings, tent meetings, mission and cottage prayer meetings; *Christian Citizenship*, for the study of civic problems, and all questions that give a deeper meaning

to Christian citizenship; and a *Publicity Campaign*, to increase the circulation of all religious papers and missionary magazines. This last point looks toward having committees in every society to canvass their respective congregations for subscribers to the denominational papers.

These are all practical lines of work, and if faithfully pushed forward, they should bring great results. The Endeavor societies of the entire land are shaping largely the future of the church. The problems that confront us can be solved only by the practical Christian activity of the masses composing the church.

Take for example our own denomination, with its problems. The entire future is in the hands of the young people of today. Let them push forward in all lines of training for practical Christian work, and we have no fears for the church of tomorrow.

How would it do just now for each society to appoint the best committee possible to extend the circulation of the *Sabbath Recorder*? Try it, young friends. It will be doing practical Christian work to secure new readers for our paper.

### THOUGHTS FROM THE FIELD

#### Letter From J. Howard Titworth.

Brother Titworth writes from Nortonville, Kansas, sending two dollars for the *Recorder* to go as a birth-day gift to a friend. We would enjoy five hundred such letters. Two dollars thus spent brings a financial blessing to the *Recorder*, and we hope, an all the year round blessing to the friend.

After expressing his appreciation of the accounts, in the paper, of the "Boulder Pilgrims" and of Conference, Mr. Titworth says: "But for these feeble limbs, such as you see evidence of in this shaky writing, my wife and I would probably have been among the number who enjoyed Conference from this church.

"Henceforth we shall have to deny ourselves the great pleasure of attending Conferences. However I shall not cease to pray for the success of these meetings, and for the success of those who are still blessed

with the vigor of life and are favored with the privilege of attending. May what they do reach the masses and do great good."

#### Plan to Send the Recorder to Every Family.

A good brother in the west says: "I see that it costs about \$6,500.00 a year to publish the *Recorder*. I would like to see the amount necessary to cover costs all raised by general subscriptions, and then have the *Recorder* sent free to every Seventh-day Baptist family. I would like to see such a plan tried, and have no family left without the denominational paper."

Such a plan well executed would show a splendid missionary spirit on the part of our people, and would do much to interest all subscribers in the welfare of others. It would undoubtedly bring satisfaction to those who are able to give, and do much to bring the spirit of Christian unity so much desired. What have you to say about some effort to furnish the paper to our own people who have hard work to pay for it? We have been furnishing it free to hundreds outside our own ranks, while hundreds of our families have gone without it! Is there a remedy? If so, what? The desire to find a remedy gave rise to our friend's suggestion. Who has any better way to suggest?

#### Show Us a Better Way.

A good brother comments upon the "folly of distributing our Sabbath literature just as patent medicines and all other advertisements are distributed." Some such expressions have come from several sources, and some have suggested the plan of postal cards with scripture texts and clear-cut points sent frequently to all who surround our churches. The thought is that people who would not spend time to read long arguments and tracts, would have to see the single thought or text on a card; and these oft repeated must necessarily make some impression.

One thing is sure, we as yet see no great results from the great mass of literature scattered broadcast over the land, and the question we would like to have answered is, "Can we find a better way?" These thoughts from the field show that people are thinking about the matter. Have you anything to suggest?

It may be we are not paying enough attention to our own people in the matter of Sabbath Reform. It may be we could do more through our own churches as nuclei around which to gather those who are interested in the Sabbath question.

#### Apostolic Oversight Needed.

Several times the thought has come from the field, from different persons, that whatever may be said about the absolute independency of the churches, the one thing Seventh-day Baptists need is something to correspond to the *Apostolic Oversight of the churches*. Too many of our feeble churches are allowed to die for want of just such oversight as other churches are able to give.

Some one suggests that churches double up and let some man care for two or more, with local elders to assist in the work. What can be done in this respect?

One loyal Seventh-day Baptist suggests that it would be a long step in advance to elect a president of the General Conference who should have a salary and devote his entire services to the work, among the churches; and that he should have a general oversight of the entire field, helping pastorless churches as best he can; this president to have for his counselors a board composed of all the ex-presidents who should be vice-presidents of Conference. This would give a company of men who have had actual experience with Conference plans and work.

### FRIENDLY TALKS.—No. 3.

WARDNER WILLIAMS.

The plea for a greater Theological Seminary is a plea for a greater Ministry. The suggestion that our Theological Seminary be removed to a great city, is with the hope of making it not only a great school, but with reference to giving our ministry unusual opportunities to familiarize themselves with the world's religious work. The eye of the minister of today should be as clear and far-reaching as that of an eagle. No religious denomination can rise higher than the breadth of view of its ministry.

The responsibility upon our ministry is something appalling. The minister should know no fear, his faith should be so steady that he can investigate anything, and he should be broad minded enough to do it. This is an age of experience and discernment, and many a minister may be preaching to listeners who know more about what he is talking about than he knows himself. There never was a time when men needed to know things, and know that they know them, as they do now.

The human race looks to its ministry more than any other source for religious instruction and leadership. The ministry can not hope to hold its place unless it be by its greater knowledge, wisdom and spiritual insight. The minister should be the prophet of God in the world, and he should be as fearless in his opinions as were the prophets of old in theirs. I do not mean that he should be a dictator, for a dictator is nothing less than a tyrant, and no man with a free soul will ever stand for a tyrant of any sort. It does not make any difference whether you starve a man to death or shoot him, the result is the same. In that passage of Scripture where the Lord says, "Feed my sheep", we would put the stress upon the word "feed." It is impossible to feed anything unless you have the feed. The sheep of this generation are so keen that they detect "shoe peg oats" very readily. The day of preaching to the northwest corner of the schoolhouse regardless of the listeners, is forever gone by, and the day of "chopped feed" sermons made up of some gospel, some political science, some politics and some sociology, is fast going by also. The reason that kind of feed is being neglected, is the fact that the sheep do not care for it. They need God's own green grass and fresh water straight from the Everlasting Hills. The cry from the human heart the world over is, "We would see Jesus", and the mission of the ministry is to show Him to the world.

Our ministry is a picked ministry. When we have wanted a college president, with one exception we have called a man from the ministry; the same when we have needed a missionary, a corresponding secretary or an editor. This shows that we know from what source to pick our men, but, on

the other hand, it leaves our ministry somewhat picked. We have had ministers and still have them, who would be a credit to any denomination in the world. We have had the Lincoln type in the person of N. V. Hull; the prophetic type in the person of President Allen; the Gladstone type in the person of our Dr. Lewis; the scholarly type in Dr. Main; the broad and optimistic type in President Whitford; the spiritual type in Dr. Williams; the Spurgeon type in Lester Randolph; the concise and straightforward type in W. C. Titsworth; the clear-cut, polished type in such men as George B. Utter and Reverend George E. Tomlinson; the Moody type in E. B. Saunders, etc. It is an honor to belong to a denomination that claims such men as the Seventh-Day Baptist people have had and still have in its ministry.

Who is it that goes hand in hand with the doctor to the sick bed? The minister. Who is it that kneels by the prostrate form and points to the life that is to come? The minister. Who is it in the chill and gloom of night climbs the rickety stairs of some old tenement house and with loving words persuades a poor and discouraged soul to exchange his earthly house for "one not made with hands"? The minister. Who is it that speaks the last sad words over the departed and points to a land where "sorrow and crying shall flee away"? The minister. All Hail to the minister! And yet I say, we need a *greater* ministry. No man can see the glories of the rising sun with his eyes on the earth. It is to him who lives on the mountain tops of life that the glories of the sun are first revealed. The minister must have opportunities, he must learn to know the dawn, for it was in the dawn that Christ appeared to those who sought him after his resurrection. When we come to see the Christ, we will discover to our surprise that he is nearer to us than hands or feet, that the air we breathe is not more saturated with life than the spirit of man is with God. Let the Theological Seminary go to a great city where our ministers are face to face with the world and all its conditions of poverty, sorrow, hope, joy, success and righteousness. Yes, more, let these ministers go around the world in their search for light, let them walk up and

down the sands of the Lake of Galilee, and retrace the footsteps of their Lord over the hills from his birthplace to the Holy City, and see if they can comprehend the spirit of Christ, "who spake as never man spake." Then let them return to a waiting world with its great longings to see Jesus and tell the people where they can find Him. Spiritual apprehension should be cultivated by the ministry, and when they have learned to see the Master in everything about them, they can more fully answer the call of, "Show Him unto us."

To my mind it is the personal touch of Christ in the lives of men that gives power and makes history. To live in an atmosphere of discouragement and doubt is killing. To believe that God is and that he is working with us gives a power nothing can conquer or resist. The song of every heart should be,

"God is in His Heaven,  
And all is right with the world."

With our ministry rests the privilege of making the people what they want them to be, so I say, give the ministry every possible chance for an intellectual and spiritual growth, and it will return unto us a thousand fold.

#### Friendship.

A blessed thing it is for any man or woman to have a friend; one human soul whom we can trust utterly; one who knows the best and worst of us, and loves us in spite of our faults; who will speak the honest truth to us while the world flatters us to our face and laughs at us behind our backs; who will give us counsel and reproof in the day of prosperity and self-deceit; but who will comfort and encourage us in the day of difficulty and sorrow, when the world leaves us to fight our battles as we can.—*Charles Kingsley*.

"In Christ there is no East or West  
In him no South or North;  
But one great fellowship of Love  
Throughout the whole wide earth.  
In him shall true hearts everywhere  
Their high communion find;  
His service is the golden cord  
Close binding all mankind."

## GENERAL CONFERENCE

Papers and Addresses Delivered at Boulder, Colo.

### The Need of Education in Religion.

PROF. S. B. BOND.

God gave his only begotten son for the redemption of man from sin. This fact is the greatest possible emphasis placed upon the value of a human soul and its ultimate destiny. The significance of education depends upon the importance of man's destiny. No teacher yet has emphasized this as did the Great Teacher who gave to educational ideals the highest recognition of the value of the inner life.

Education is more than mere training. According to Mr. Coe, "Education is an effort to assist the development of the immature human being toward the goal of life." Houses are built by the addition of material but education is not a mechanical process. It is concerned with a vital process. Just as the necessary food and environment must be supplied for the proper growth of the plant, so must man's intellectual and spiritual life be fed and envired. It is a function of education to do this. Our efforts then are only educational so far as they discover the rational environment for the human soul.

The ancient conception of education is the accumulation of knowledge, but man is will as well as intellect. In these days of rapid scientific and commercial development there is a great demand for men who can bring things to pass, but education is more than the mere acquisition of power. Education always fails in the end unless it recognizes the highest purpose of man's creation—association and communion with God the Father. True education then must consider man in his three relations, viz., to the natural world, to his fellow man, and to the Divine Spirit.

Mediæval education was almost wholly conducted by the church. Consequently it laid great stress upon the future life. It was taught that this temporal life must necessarily be a state of unpleasantness to him who would enjoy eternal life. The tendency of modern education which has been given largely into the hands of the state, is

to place emphasis upon that which is of mere temporal benefit. Life should be regarded as a continuous process beginning here and extending beyond the grave. Under this teaching religion becomes broad enough to include every thing which is worthy to be a part of our temporal lives. "Education," says Butler, "is a gradual adjustment to the spiritual possessions of the race," and Hodge defines religion as "The complete social life of God and humanity in one fellowship, with humanity in loving and reverent dependence upon God."

The education of the individual begins with the earliest experience of the infant. The Catholic church rightly places great emphasis on early training. Here the movements of hands and feet, and the exercise of the senses give it its first experience with the outside world. Physical needs give opportunity for the ministry of love and law and order in its fulfillment. Certain limitations and even chastisement may be made to reflect the purpose of love as in the divine government. The natural yearning of the child for a definite idea of God is supplied almost wholly from the manifest characteristics of parent and teacher. If love dominates every action, love becomes the dominant characteristic of the child's concept of God. If hate and revenge are present in the parental nature, they, too, are embodied in the child's concept of the divine. A little later the imagination gives opportunity for the presentation of some of the important truths of right living by means of story, fable, and legend.

Laboratory and manual training should not be omitted from religious education. Here are taught such virtues as accuracy, patience, order, submission to law, faithfulness to a standard, and pursuit of an ideal. Here the pupil learns self-control and control of material within his sphere of action, in the pursuit of a higher motive which is a most essential characteristic of the higher life. In the laboratory is learned the great lesson of the reign of law. Nothing comes by chance. Even the religious life is gov-

erned by law. Character, Christian experience, peace, joy, faith, are all alike subject to the law of cause and effect. Paul expressed this great truth when he said, "Whatsoever a man soweth, that shall he also reap."

Christian teachers are coming more and more to realize the significance of the study of the sciences. Man's highest destiny was not forgotten when God gave to him that sacred commission to subdue the works of his creation. In so far as man has arisen to the acceptance of this truth, he has been accorded the most sacred privilege of thinking God's thoughts and understanding God's ways and purposes. In obedience to this sacred command, man has fathomed the depths of the ocean, measured the distance of the stars, analyzed the wave of light and obtained its secret message of the world from which it came, and translated the record of mystery in the geological strata. He has brought down the lightning, seized upon gravitation, mastered steam, appropriated the atmosphere and equipped them all for missions of wisdom, love and beneficence. In all these common things of life man has been able to find a plan, a token, a purpose of divine love.

The relation of the natural world to religious thought is most beautifully illustrated by the teaching of Christ. He was thoroughly imbued with the love of nature, and he frequently resorted to natural phenomena as the principal foundation for his thought and teaching. He seemed to recognize his oneness with God, and the world about him as the sacred gift of a loving father to his earthly children. Hence he saw God at work in everything about him, and the laws of nature were to him the sacred laws of God. A knowledge of seed sowing, of types of soil and of the laws of growth was used to explain the growth of the kingdom of God. The foxes, the wolves, the sheep, the goats, the fishes, the birds, the flowers, the mountains, the valleys, were all the foundation of some religious truth under his skillful teaching. Even his tenderest affection for an ungrateful people was expressed by the figure of a hen gathering her brood together and snuggling them under her wings.

The authors of the Old Testament also show abundant proofs of having been de-

voutly impressed with the evidences of God in the natural world. To the ancients the divine seems to have been hidden behind the visible and tangible environment of earth and through the aid of natural phenomena man struggled up to the comprehension of the idea of the one true God. What could be more conducive to religious sentiment than the following references from the book of Job: "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail?" "Hath the rain a father? or who hath begotten the drops of dew?" "Canst thou bind the sweet influences of Pleiades, or loose the bonds of Orion?" Or the reference in the book of Amos to him "That calleth for the waters of the sea and poureth them out upon the dry land."

History, too, does not fail to give a valuable contribution of evidence to religious thought and teaching. The Bible itself is a history of God's dealings with certain of his creatures, setting forth God in human history. The Bible is popularly believed to be the foundation of all religious truth, but in fact it is a product of religion. It gives to us the religious thought and experience of some of the best people of the past—people who got into such close sympathy and companionship with God that they could feel the pulsations of the divine heart and who talked to God as if they stood with him face to face. These truths, however wonderful, should be supplemented by a study of the religious experiences of many of the best people of more modern times of which history abounds. There are many characters in secular history which exhibit a much higher type of religious life than many in the Old Testament. We had much better emulate the life of Lincoln than that of David or Jacob. Hence the importance of such study is apparent.

He who reads history philosophically cannot fail to see the evidences of the divine hand in the evolution of nations. Let him who is skeptical of the inspiration of the scriptures trace the growth of the religious consciousness in Israel of which the Old Testament is a record, and his doubts will be dispelled. Secular history contains most wonderful prophecy. Tracing the course of events previous to the birth of Christ, we find that the perfection of the

Roman roads making a highway for the gospel, the universal peace giving the gospel free course, the spread of the Greek language into which the Bible of the Jews had been translated, the conquest of the Roman government giving protection to the preachers of the gospel, and the great intellectual development of the times were all prophetic of the coming Christ.

The study of literature also supplies a special need in religious development for it abounds in the richest religious content. Here the Bible again comes into evidence with its gems of literature unsurpassed in beauty. Literature constitutes a large part of our environment. Through it we get into touch with the best thought of all the ages. In no other way can we get a broad view of the emotions and sentiments of life under the various conditions. Here the religious impulse gives expression to the social life of God and human beings in common fellowship. Who can thoughtfully read Plato's portrayal of the yearnings of the soul for immortality, and not feel a deeper faith in the certainty of that life for which the soul longs? What a wealth of practical suggestion for complete religious life may be found in the writings of Professor Drummond! The whole realm of standard literature might be reviewed with similar results.

The apostle Paul was a man of the city. He knew almost nothing of the natural world with which Jesus was so familiar. But he was thoroughly versed in the literature, law and social problems of his time. This knowledge under the inspiration of the holy spirit was both the foundation for his wonderful Christian experience and his power as a religious teacher.

A few subjects of the common curricula of our schools have been discussed here to show the necessity of broad intellectual culture in order that the highest religious life may be attained. God's method of educating the human race gives us our only true methods of teaching. Here the educational process has been from the concrete to the abstract, from the particular to the general, from the simple to the complex. The reasoning is always from things to symbols and relations. A known fact must always be used as a basis to teach a new idea. Hence God must speak to us according to our several

capacities. As our experience grows wider his revelation is more complete. Just as the patient, affectionate teacher, seeking to communicate to her pupil the truths that are in her own heart, finds a growing response only as their intellectual limitations are cleared away by enlarged capacities, so the great loving Father can communicate only imperfectly with his children because of their intellectual and spiritual limitations. God can only offer us that portion of love, joy and truth, which we can appreciate and manifest in our own lives. Each truth learned and applied enlarges the capacity for the reception of a greater truth. It is only by means of this enlarged view of life and its environment that we are able to appreciate Brownings' words:

"This world's no blank for us.

No blank; it means intensely and means good:

To find its meaning is my meat and drink."

The great need of the present time is not only that we come to realize the religious significance of intellectual culture, but that we shall realize as well the religious significance of the various useful occupations of life. It must be remembered that the lad with the five loaves and two fishes, presumably for sale, was an important factor in the great miracle there performed. O that men might feel themselves divinely called to the farm, to the store, to the shop, to the school, and even to politics. There is no education, no preparation for complete living, which does not prepare man for more perfect fellowship with God.

It is within the province of the denominational schools to bridge the chasm between secular and religious education. The state schools cannot undertake it. Let us make all our educational processes culminate in the character and teaching of Jesus Christ, by whom alone the human race can be "delivered out of the bondage of corruption into the glorious liberty of the children of God."

#### The Christ Spirit in the Church.

REV. J. T. DAVIS.

It has been no easy matter to determine in just what manner we were expected to treat the subject assigned us.

First, what is the Christ spirit? Is it a

power or quality attained by the effort of the individual? We have looked and inquired in vain for a specific definition. But, in considering this question, these queries naturally arise:

I. What is the Christ spirit?

II. Is the Christ spirit attainable?

III. How can we attain it?

IV. What would be the result?

To answer these questions as nearly as possible is our purpose.

I. A portion of the definition of spirit given by the Standard Dictionary we think as nearly applicable to our subject as anything we have been able to find. What we shall say, therefore, will be in Standard language. The definition, or part referred to reads thus: "The state or temper of mind as governing the action; pervading influence; animating principle; peculiar character or quality as indicated by tendencies or effects."

Our question, therefore, resolves itself into this, namely, the state or temper of mind that governed the action of the Christ life must govern the action of the church.

The pervading influence in the Christ life must be the pervading influence in the church.

The principles that animated the Christ life must be the principles that animate the church.

The peculiar character or quality in the Christ life, which produces certain tendencies or effects, will be indicated in the church and will tend to produce similar effects.

II. We grant that the gaining of the Christ spirit in the absolute is ideal. The evidence for such attainment we shall seek from a book called the Bible. And whether you believe this book to be the word of God or to contain the word of God or whether you believe it to be the best religious thought of the ages will have much to do with the effect of this evidence on your mind and heart as well as your life. Will you pardon a digression and something of a personal experience in evidence of the above statement?

Thoughts expressed during this Conference regarding the Bible being the word of God or containing the word of God, have led me to think that possibly others may have had struggles along these lines simi-

lar to mine and that which has been helpful to me might be helpful to others. Let me confess that my natural trend of mind has always been to rationalism.

The failure to be able to prove and demonstrate the infallibility of the Bible as clearly and conclusively as that the square on the hypotenuse of a right angle triangle was equal to the sum of the squares of the other two sides, drove first to the thought of the Bible as containing the word of God. But if it only contains the word of God, who could tell what was God's word and what was not? Accepting this, then it seems to me that the next transitional step for the rational mind is that the Bible is only the best religious thought of the ages.

We saw that if the Bible only contained God's word, that as Seventh-day Baptists, we could not expect to hold our young people on the authority of a book partly divine and partly human when we had no means of telling which was of God and which was not. If the Bible is only the best religious thought of the ages, a history of the transitional period of religion from the fabled story for the childhood of the race to the more intellectual period in which Christ and the apostles lived and wrought, then, indeed were we at sea without chart or compass.

We did not, nor do we today feel bound by a mere Hebrew conception more than by the conception of Mohammed, Joseph Smith, or any other prophet or prophetess. It was only after acknowledging our inability to settle these questions from a rational basis and asking God to sanctify our reason and give us faith in His Word that we found peace, and thank God that peace abides. Call the Bible what you will, we accept it as God's word, and having accepted it, to stand as honest before God and man, we must strive to follow its teaching. It is to this book we come for proof that the Christ spirit is attainable. To him or her who accepts the Bible as God's word and who believes that God hears and answers prayer, an affirmative answer is necessary for we cannot conceive of Jesus Christ praying the eternal Father to grant an impossibility. In John 17, when praying for the disciples, he says, "Neither pray I for these alone, but for

them also which shall believe on me through their word; that they all may be one as Thou, Father, art in me and I in Thee, that they also may be one in us." Verse 20-21. Verse 23 reads, "I in them and Thou in me that they may be one in us." Paul says, "Let the peace of God rule in your hearts, let the word of Christ dwell in you richly in all wisdom." Col. 3: 15-16. So we see that Christ and Paul considered this a possible attainment.

III. In considering the next question, "How can we attain it?" we wish to call attention to the Scriptures already quoted and note that they represent the disciples as passive.

Christ prays the Father for the disciples as though the work was to be done by the Father and not by the disciples. Paul urges to let the peace of God and the word of Christ dwell in them. Also, Christ told the disciples to tarry in Jerusalem until they were endued, that is, as the Greek would have it, clothed, with power from on high. Luke 24: 49. And in Acts 2: 4, we are told "They were all filled with the Holy Ghost." Thus, we find that the spirit of Christ is a gift, not an attainment. Since, however, there is no excellence without labor, it may require much effort to fit ourselves for the reception of the Christ spirit.

Paul teaches that God dwells in the disciple, 1 Cor. 3: 16-17, "Know ye not that ye are the temple of God and that the spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy. For the temple of God is holy, which temple ye are."

Then, again, in 1 Cor. 6: 19, he says, "What, know ye not that your body is the temple of the Holy Ghost which is in you?" If then, as Paul teaches, our bodies are the temple for the Christ spirit, we cannot doubt there is much to do that the temples now stained with the sin of profanity, obscenity, rum, tobacco, and all licentiousness may be cleansed so that they may be fitted for the Spirit's dwelling.

No man or woman by good works can produce the spirit of Christ. You can't make the Christ spirit! We may seek the Christ likeness and by that effort fit ourselves to receive the gift.

Being creatures of influence contact with, or constant view of the good or the evil has

its effect upon our lives. We are all familiar with the old story of the home with but one picture and that of a ship at sea, and how that picture made sea-rovers of every boy in that home. The story is told of a street waif, ragged, filthy, and unkempt, who, beholding a piece of statuary, was struck with its beauty. The child transfixed, stood gazing in wonder long and earnestly with each moment her hunger growing more intense as she drank in the beauty, purity and nobility as represented by the figure before her. Something within her said, "That beauty, that purity may be mine." The next day she came and her face and her hands were clean. She gazed again and new ambitions came to her heart and she made new resolves. The next day her hair was combed. The next, her dress was washed. So day by day the transformation went on until the beauty, purity and nobility of the statuary became hers. Yea, more! For the soul, the image of the God in her, could speak while the marble could not. If then the beauty and purity represented by the artist in cold marble can speak to human life encased in sin when constantly kept in view, how much greater must the effect of the Christ life be when that is kept in view. To answer our third question, we would say: keep the Christ life before you, emulate the good, pure and beautiful and the gift of the Christ spirit will fill the church as it comes to fill its members, for the church is just what the members make it.

IV. We realize that the question, "What will be the result?" is so far-reaching in its nature and scope that we are in danger of intruding on the subject assigned another, viz., "The Christ spirit in the denomination." For as the members are to the churches, so the churches are to the denomination. If, therefore, we shall touch on some of the great questions of denominational interest, let it be understood we treat them as effected by the individual church, and as the individual church is effected by them. Let us not forget that our definition taught that the pervading influence in the Christ life will be the pervading influence in the church. That the state or temper of mind that governed the action of the Christ life will govern the action of the church. Hence, when this condition shall attain, the

spirit of Christ shall govern the church. The church will then be the living epistle of Jesus Christ, known and read of all men. She will speak forth by her actions and by her words the Christ life and character. The world will come to know Jesus Christ, i. e., in the sense of knowing his character (a theoretical knowledge, we admit) by the life and character of the church. Selfishness will be eliminated from that church; if perchance, misunderstandings shall arise, the 18th chapter of Matthew will find a use it has not known in the ages past. The brother of low degree will be exalted, while the proud and haughty will be brought low, not by force but by a meek and lowly spirit. Contention and rivalry with another church will not be considered, for we shall rejoice in the success of others. The Sabbath will be a day of worship instead of a day of visiting and pleasure seeking. The theatre, the ballroom, the progressive euchre party will lose many a habitue, while the prayer meeting will ring with hymns of praise and prayers with thanksgiving. The financial interest of the church will no longer be a burden to be borne by a few while the great body goes free. The denominational interests will be dear to the heart of that church and every interest alike receive its prayers and support. That church will not say: We will support the Missionary Society, but not the Tract Society; the Education Society, but not the Sabbath School Board. We will support the home, but not China. Rather will it make the interests one and the fund one, from which to draw as necessity may demand, and thus avoid the strife and division that comes of divided interests. The political field will be entered by this church in the fear of God, and neither by threat or bribe can the rum power control her. Her vote on election day will be in the same tone of voice, and will breathe forth the same spirit that her prayers have done the rest of the year. No member of this church will ever be fined \$29,000,000 for the transgression or evasion of a United States law that is in harmony with God and truth. Graft and wire-pulling will be unknown in this church either for political, social, or church interests. The membership will be in its place on the Sabbath and the prayer meeting will resound with praise

instead of doleful lamentations. The question, Can I not do this or that and be saved? will not be heard in that church, but to be right, right with God and man, will be the aim of that people.

Stepping out on the promises of God, they will find rest and peace in the assurance that God is their father, and that their treasures are with him. If any think we have drawn the lines too closely, we ask you to conceive if you can of Christ taking any other position. Conceive of Christ in the theatre, the ballroom, or at the progressive euchre party instead of the prayer meeting. Think of him abandoning the Sabbath service for visiting or pleasure. Can you conceive of the Christ using his right as an American citizen, his right to the elective franchise for financial, political, or personal gain, ignoring God and moral obligation? Can you conceive of him as an oppressor of the poor, or lending his influence in any way to a system that dethrones reason, debauches the purest manhood and womanhood, fills our jails and almshouses, trails justice in the dust, makes wives widows, children orphans, fills drunkards' graves, and damns the souls of its victims?

No. Echo answers, no. If then, Christ would not do those things, we must conclude that the church wherein his spirit rules, would not do them.

A perfect man! A perfect woman! Who has not had longings after perfection? What longings the name of some favorite character in history or fiction awakens within us. We unconsciously are molding ourselves into the image that will not disappear. We see the beckoning of its hands. Its call is ever ringing in our ears. We shut our eyes and yet we see the form. What a struggle there is ever to "go on unto perfection!" What a glorious model we have in Jesus Christ, the Son of God, "unto a perfect man, unto the measure of the stature of the fullness of Christ.—*Selected.*

What is a failure? It's only a spur  
To a man who receives it right  
And makes the spirit within him stir  
To go in once more and fight.  
If you never have failed it's an even guess  
You never have won a high success.

—Edmund Vance Cook.

## Missions

### The Alabama Missionary Field.

The following is an extract from a letter written by Brother R. S. Wilson, Attalla, Alabama, and will interest our people. It came with his July report and has been delayed on account of my illness.

MY DEAR BROTHER SAUNDERS:

This quarter has been a busy one and in some respects very interesting. I wrote you about Rev. Obryan, and the school teacher Hatcher's talking over the Sabbath question with me. At my appointment at Heald's Schoolhouse, the fourth First day in May I was asked by Brother Obryan to speak in the afternoon on the Sabbath question, which I gladly consented to do. I spoke for about three quarters of an hour, then gave way for Mr. Obryan. When he arose, he evidently thought he was full of strong argument in defense of Sunday. He said that people were saved by grace, not by keeping the Sabbath; and said the letter killeth but the spirit maketh alive; that Christ is the way and not the Sabbath; that grace and truth came by Jesus Christ; the law is a school master to bring us to Christ, and that the law was not binding on us now, and said many other things along this line. It looked at first almost as if the whole house was carried away with what he said and he sat down feeling that he had won the race. I took the floor for the second time and said, that I would let the people reply to Brother Obryan. We then repeated together the first commandment, "Thou shalt have no other gods before me." I then said, "All who believe that this commandment has been abolished please raise your hands," but not a hand went up. Then I tested the people on all the others except the fourth. The people by vote said that they were all binding and must be kept by Christians. I then asked all who had read in the New Testament: "For whoso shall keep the whole law, and yet offend in one point, he is guilty of all," to raise their hands; and quite a number responded. Then I said, That makes the

fourth commandment as binding as any of the others, does it not? And the people responded that it did. I next read from the Gospel by Matthew, 5th chapter, verses 17 and 19; also from Acts 13: 15-17, showing Paul's custom on the Sabbath Day. I then closed the Bible and sat down. Brother Obryan arose and said, "I knew I could not preach against you." I only did this to draw you out a little more. The people were very much surprised to see Mr. Obryan come over as he did. The people are now studying the Sabbath question in almost every house in this community. This has opened up a new field which I think will bring new Sabbath keepers before long. I have recently been about fifty miles from here where my son works, and held services over Sabbath and Sunday, spoke five times with congregations from fifty to two hundred people. I also distributed a number of RECORDERS and many tracts; and made many friends who wish me to return. I hope to do so in September. A lady we visited when you were here is keeping the Sabbath. We ask your prayers.

R. S. WILSON.

### Well Put.

Once in a while, says Jacob Riis, I hear some one growl against foreign missions because the money and strength put into them are needed at home. I did it myself when I did not know better, God forgive me. I know better now, and I will tell you how I found it out. I became interested in a strong religious awakening in my own old city of Copenhagen, and I set about investigating it. It was then that I learned what others had learned before me, that for every dollar you give away to convert the heathen world, God gives you ten dollars worth of purpose to deal with your heathen at home.—*The Watchman*.

### A Baptismal Scene in the Philippines.

A baptismal service in one of the tidal rivers near Silay, in northern Negros, is described by Mrs. Steinmetz of Bacolod. It occurred during a tour taken by the missionaries.

In the afternoon, thirteen were examined. The various answers and experiences given were most interesting. The larger number were middle aged, or very old people,

whose faces for years had expressed only hopelessness, but into whose lives at last the light had shone. It was a long line of happy travelers who wended their way to the river, three miles distant. The sun was sinking, and the early moonlight shone over the closing baptisms. The words of the hymns were too indistinct to be read, but they were sung as the spontaneous utterances of the heart. During the beautiful yet simple service the crowd from the other bank drew nearer and nearer, walking through the water, for the tide was low, until they came within ten feet of us. There, with questioning, eager faces, they witnessed for the first time the baptismal picture of the risen life. We returned to the house, with gratitude and joy, and with longing for the salvation of the multitude who are verily as sheep not having a shepherd.—*Exchange*.

### Observations on Mokanshan.

JAY W. CROFOOT.

This year my family accompanied by Mr. and Mrs. Eugene Davis and their teacher went to the mountains at the beginning of June. It was my hope that the health of my family would be better there than in Shanghai, and the language students could at least do as well there during the summer as in a hot Chinese town. At the middle of July just after the close of the Boys' School Mrs. D. H. Davis and I went up to the hills, but Dr. Davis and Dr. Palmborg did not go up till the end of that month. Miss Burdick did not go to Mokanshan this year but spent three weeks at Kuling, another mountain resort farther away. Dr. Palmborg and I returned here Sept. 1, leaving the others to come later. Miss Burdick was already here.

Certainly it seems economy to spend some time away from such places as Shanghai if it is possible. Dr. Davis in particular was completely worn out and looked like a very sick man when he reached the hills, but he began to improve almost immediately. Children perhaps get even more benefit from the change than grown up people do. Dr. Timothy Richard said to me once: "Before Mokanshan and Kuling were opened the mortality among the children of missionaries in the Yangtse valley was something frightful—frightful."

Scenes of happy barefooted children, many of whom have no other opportunity to get acquainted with other foreign children, make the bamboo groves on the brookside ring with their happy laughter, and their mothers exclaim at the amount of dirt they find, all in the way of children and mothers in other parts of the world.

For some adults as well as for children the social opportunity of the year is there. A census taken at the end of July showed seventy foreigners including children. The great majority, probably nine tenths of the whole number, are missionaries. The place is about as high as Alfred is but the rise from the sea level is practically all in five miles which makes quite a steep climb. There are many beautiful walks and in the morning clouds often fill the valleys leaving the peaks exposed and there are others of the usual characteristics of mountain scenery.

Resting, walking, visiting and tennis seem the chief occupations but there are others not so purely recreative. There was a series of meetings for one week in the church conducted by Mr. Goforth who had so large a part in the recent wonderful work in Manchuria, and the week following there was a Conference with sessions every forenoon, for the discussion of mission problems and methods. Personally I found much to interest me in an informal club of some twenty younger men who met each Monday afternoon to discuss some subject, usually theological, introduced by a paper by one of the number.

Several Seventh Day Adventist missionaries were at Mokanshan this summer. On Sabbath afternoons we met together with them at one of the houses they occupied or at one of ours. On Aug. 29 there were two dozen Sabbath keeping foreigners present including six children, a new experience in China. The next day we all had our pictures taken together and I should not be surprised if we may yet adorn (?) "The Signs of the Times."

Dr. Palmborg has returned to Lieu-oo. The Girls' School has opened and the boys are coming back today. It is so hot that I am glad the others are still on the mountains.

West Gate, Shanghai, Sept. 6, 1908.



**The Spirit of Missions Essential to True Denominationalism.**

*Address delivered Thursday morning during Conference at Boulder, Colorado, by Rev. F. E. Peterson.*

"The time is come for judgment to begin at the house of God", said a New Testament writer. Such a time—the time of critical self-examination, should never pass from the Church; but students of history will tell you that certain seasons, called crises in the development of the Kingdom, call more loudly than do others. Such a period of sifting, the denominations that constitute Christendom are now passing through.

Secretary Saunders, of the Missionary Board, writing from his bed of sickness gave to me the initial impulse leading to the line of thought pursued in these remarks; the burden of the problems confronting the Church of Christ, the work to be done, the fewness of the workers, the lack of responsibility were dwelt upon; but his letter closed triumphantly: "You know I am not a pessimist, I am very hopeful." This paper has been prepared with the same underlying spirit. It is worse than folly to close one's eyes to existing causes of apprehension and discouragement; but however ominous these may appear, our firm conviction remains unshaken, that the history of the Church is yet before it; its largest work, its decisive victories, its glorious triumphs are yet to be achieved.

In order that the Church of Christ may go forward to the accomplishment of its mission in the world, there are two things that it must do:

I. Open its eyes to the hindering obstacles and dangers confronting it.

II. Open its heart to the needs and opportunities before it.

I. Hindering Causes.

Under this caption I will name what seems to me to be some of the more serious hindering infirmities and entangling obstructions which impede the progress of the Church.

I. The Sectarian Spirit.

A few definitions will help us in arriving definitely at our thought: A. The Church is the entire body of disciples, of whatever name, race, or creed, who love God, and en-

gage in work and worship. B. The Christian Church is that portion of God's disciples who have come to the knowledge of Himself through the teachings of Christ, and who own Him as Lord and Master.

C. The Christian Church is composed of sects, each with its separate organization, that have come into existence from geographical and race causes, or because of differences of belief in regard to theological opinions or questions of church polity. D. The things in common to the denominations of Christendom are far more numerous and important than the things which separate them. All these variously organized groups belong to one organism, and constitute "The body of Christ." They are at one in belief concerning the great essential verities of religion. All believe in One God, the Father Almighty. They bear the same name—that of Christian. All accept Christ as head of the Church and as Saviour. The Bible is accepted by them as the oracles of God, containing his written messages to man.

Notwithstanding the amplitude of the grounds of unity that are common, there has existed in the past very little fellowship, where actual hostility was absent, between denominations of Christians. This lack of brotherly kindness among brethren of the household of faith has been the disgrace and bane of Christendom. Such partizan bigotry was never learned at the feet of him who commended the faith of the Canaanitish woman, and who held up the example of a Samaritan as one who recognized the brotherhood of man. We cannot imagine the Saviour, were he in our midst today, as setting his seal of approval on that form of sectarian propaganda which sets aside the Golden Rule, and does unto other denominations as they would not that they should do unto them. Surely no further argument is needed to demonstrate the evil effects of the sectarian spirit. It cripples both the Church of Christ at large, and the denomination that harbors it. Like robber swarms of bees, both the robbing, and the robbed are weakened, and perish by their internecine strife.

I would not be understood to say that a church or denomination may not find it a duty to defend and to propagate by all fair means some peculiar portion of revealed

truth. The denomination that aspires to universality must necessarily hold that it possesses the larger or clearer vision. A truth given of God always carries with it its own obligation to tell it forth to others. This may, and should be done, however, without the bitterness of controversy, in the modest consciousness that no man hath drunk dry the reservoir of wisdom.

2. The second hindering infirmity of the Church is the spirit of intolerance. There have not been those wanting in the Church who regard religion as something stereotyped and fixed. All theology to them must be cast in the same mould, and all religious thinking must run in the same grooves. This conception of religion leads to intolerance.

The high tower and citadel of the intolerant spirit is orthodoxy. Orthodox means correct belief; and correct belief is that which is generally believed to be correct. Orthodoxy therefore moves only in a circle, allowing no point of departure for the tangent of progress. Phillips Brooks says, "Orthodoxy begins by setting a false standard of life; it makes men aspire after soundness in the faith [belief], rather than after richness in the truth. It makes possible an easy transmission of truth, only by the deadening of truth, as a butcher freezes meat to carry it across the sea."

The Christian Church would gain immensely if it could get out of its state of chronic conservatism and fear, and welcome the new as we prize the old, and with as much readiness in religion as in the realm of scientific truth. Every generation makes its own tools, builds its own houses, its own battleships, writes its own books, enacts its own laws; there is as much reason that each generation should model its own creeds, and not anchor the Church to the dead dogmas of the past.

3. The third infirmity and entangling hindrance is the attitude of clannish aloofness on the part of the Church, which fixes a gulf between her and the masses of humanity. The religion of Christ is a matter of first human magnitude. It concerns all human interests, and is for all peoples and conditions. Religion is the mainspring and balance-wheel of human activities in all ages of the world. It has laid the foundations of the great nations of the

globe, including our own, and given direction to every civilization. In the suggestive phrase of John Fiske, "Religion is an everlasting reality." It may be defined, in its simplest analysis, as "the love and worship of God, and the love and service of mankind." So large a fact should not be put in a corner. It should not be hedged about and confined so that man is deprived of its lifting power. The way into the Kingdom according to John the Baptist is through repentance. The way according to denominational restrictions is tortuous and perplexing. Distinctive doctrines and ceremonies are set out for public inspection, the passer by being required to give his approval before being invited to enter the Church. The fugitive from the avenging wrath, his mind tortured by past misdeeds, encounters numerous hurdles in the way, over which he is required to dexterously leap, before he can enter the city of refuge. These may be either man-made creeds and ceremonies, or divine ordinances and truths that serve to guide and strengthen the Christian's devotions. They usually, however, are of such a nature as to admit of differences of opinion, and excite controversy. Their place is not before, to bar and obstruct the way of the repentants, who seek refuge within the fold of the Church. It is obvious that the place for all the children of God, irrespective of their theological opinions, is within the Church of Christ. The problem is to bring them in, with as little of hindering catechising on the questions that are admittedly non-essential to salvation as is possible. Let the Church, under the guidance of the Holy Spirit that is promised to guide it into all truth, continue to hold and to teach the form of sound doctrine; but let the way into her portals be made as plain as is the Master's invitation: "Come unto me all ye that are weary and heavy laden," or like the Apostle's word to the terrified jailor, "Believe on the Lord Jesus Christ and thou shalt be saved."

4. Another entangling hindrance to the Church, is worldliness. From this malady the church has always suffered, but perhaps more today than at any former period. We live in a materialistic age. We are accustomed to see marvels accomplished by physi-

cal forces. The spirit of the times has gotten into the blood of the Church, until she is near to forget that her work is to be done "not by might, nor by power, but by my Spirit." The mammon of unrighteousness has taken the children of light up into an exceeding high mountain and shewed them the kingdoms of this world. The two ox-bows of the yoke of iron into which the people of God have thrust their necks are greed of worldly gain, and passion for worldly pleasure. The mission of the Church to preach peace to the troubled, freedom to the oppressed, and to act the part of the good Samaritan in a world where sorrow and unsuccored need are met at every turn, will never be accomplished till she breaks the bands that throttle her power, which is the spirit of worldliness and the heedless absorption of pleasure.

Will the Church of God awake? Will she break her bands of iron? Will she cease to allow the seething selfishness of the social world to dazzle her eyes with new and strange appeals to the senses? I believe that time hastens when these things shall come to pass. But the accomplishment shall not be without struggle and sacrifice; for "This kind goeth not forth but by prayer and fasting."

5. The worst infirmity of the Church is lack of faith. Faith is the strong vital force of the Church. It is what the electric current is to the dynamo; what confined water within the flume at a thousand pounds pressure is to the turbine; what the steadily beating heart is to the body. By faith here is not meant any weakening of belief in the standards of doctrine; these stand secure as Hercules' Pillars or as Castle Rock, while mountain torrents dash their spray to the top. The infirmity is rather a lack of faith in the Church's own self; in her world-wide mission, and in her healing power and balm; lack of faith in the practical efficiency of the Sermon on the Mount and in the Golden Rule as a workable guide in the affairs of the world; lack of faith to expect the Kingdom of Heaven as a possible realization here and now on earth.

Of the importance of this kind of faith the Saviour's pathetic inquiry attests: "When the Son of man shall come, will he find faith on the earth?" If the Church it-

self does not have unbounded and unshakable faith in its own mission, it cannot be expected that the world will exercise such confidence. Nowhere is it more true than here, "According to your faith be it unto you." Then let the Church of Christ "enlarge the place of her tent." As William Carey the founder of modern missions said, when he was about to depart for India, let us "expect great things from God, and attempt great things for God."

#### II. Needs and Opportunities.

The Church of Christ may the more rapidly advance toward world-wide conquest, or universalism, by manifesting,

1. A New Liberalism, or tolerant spirit of charity toward those within and those without, who hold other than accepted views in matters of religious faith. This rule should apply as well between sects as to individuals. Points of agreement, rather than those of difference, could receive recognition and emphasis. Those who profess to value the truth should never be slow to discover and approve the truths contained in the faith of another. It also follows that the quick and generous recognition of good in other beliefs is the surest way of commending to others and to the world the good contained in our own.

2. A New Evangelism. The old-time appeals to individualism are plainly on too low a level. Selfish interest even in matters spiritual is scarcely worthy to be ranked as a Christian motive. Benjamin Kidd says, "What the church needs, is to drop the note of personal interest, and draw upon the great ground of altruistic feeling which is the motive power of all great movements and of the religion of Christ." The new evangelism will strike the highest note, the grandest chord, which will also be the most effective, by insisting on personal salvation only as a part of the process in social salvation; we are saved only in proportion as we become the saviours of others. The new evangelism will revolutionize church methods, church architecture, furnishings, choirs, pulpits. The appeal will no longer be made upon the grounds of sense and ease. When Paul went through Europe conquering with the Gospel, he brought no coddling comforts; "Suffer hardship as a good soldier of Christ," was his injunction. The Master

said, "If any man come after me, let him deny himself and take up his cross and follow me." The call is the same today, and that call will be heard. The great work before the Church calls for a vast amount of sacrificial love, greater far than the world witnesses at present; but let no loyal Christian doubt the Church will purge herself of the things which hinder and make her infirm today, and that she will arise and put on her garments of health and beauty. The call of the Cross has never failed yet, and it will not now. It is the Power of God and the Wisdom of God unto salvation.

3. The third requirement is a newer and deeper consecration.

When Jesus in Galilee saw the poor and the diseased wandering aimlessly and hopelessly, as sheep without a shepherd, he called his disciples together and sent them out two by two. If that same Jesus should step into this pavilion today having wandered from afar and seen the want and distress in the earth, and knowing the abundance of the wealth and culture in the Church, I wonder if he would not organize a new apostolate, and send us out with the good news unto every portion of the earth. If, instead of delegating the work to the few—to our Board, to Secretaries Saunders and Lewis, to our missionaries, the entire membership of our churches would take up the heroic note, "The world for Christ, here and now, unto the uttermost of our ability," how speedily could the glorious work be accomplished! All possess a few loaves and fishes, a few talents, and some means, which if placed in the hands of the Master would be marvelously multiplied for the satisfying of the longing multitudes.

Mr. President and brethren of this Conference, what we all need, what our Denomination needs, what the Church of Christ at large needs is a new vision of the mission of the Church in the world; a new vision of the magnitude of our task; a new vision of the mighty resources that lie at our hand; a new vision of the glorious triumphs awaiting our consecrated efforts. Such a vision I fondly hope and confidently believe is near at hand. There are signs that appear above the horizon, which, though no bigger than a man's hand, give hope and expectation. And one of the signs of promise, that must stir the hearts of our

"Elder Statesmen" of the Kingdom, Drs. Lewis and Main and Platts, is that which may be observed in the army of our young men and women, the "finest of the wheat,"—an unmistakable change of estimate of what constitutes success in life; the growing number who are not dazzled by the deceitfulness of riches and so-called worldly success, but who are aspiring to a higher success, that of making their lives noble, and rendering the truest service to their day and generation. And let me say to you, young men,—and young women too, if your hearts tell you so,—if in settling that question something within points you toward the service of the Gospel ministry, do not turn your back on that call. If you feel it in your whole soul, and you are sure that you will be able to "drink of the cup whereof your Master drank, and to be baptized with his baptism", you will find the work of a minister of the Gospel worthy your life's best efforts, and a life-labor that spells "OPPORTUNITY" in letters large and enduring, and which will be crowned with its richest rewards.

In closing, let me say that the spirit of missions is paramount to any true denominationalism worthy of the name. A true denominational spirit must truly interpret the spirit of Christ; and our Lord was a missionary first and last. He "came not to judge the world, but to save the world". To save the world is the true and only mission of the Church, to build up Christ-like character, to redeem society from ignorance and disease and sin, to herald the good tidings of the Kingdom.

Are we individually and collectively doing all that is within our power to further these ends? If for an answer our hearts accuse us, then listen to and heed the Master's call to service. On the day of a great battle, when the destinies of Europe hung in the balance, the troops on one side were kept for hours on the defensive. Stormed at with shot and shell, they lay prone behind the rocks and slopes, and bore with heroic fortitude the tempest of iron hail. Assailed by hordes of the enemy, they formed into hollow squares, and flung back the charging squadrons as rocks repel the sea. On an eminence overlooking the field of battle, the commander-in-chief sat upon his charger, immovable as though man and

horse were cast in bronze. Grand indeed the courage that held the men in line under the murderous fire, and grander still their self-control that held them in check until the decisive moment. Just before the sun sank behind the horizon, the commander's watchful eye caught the gleam of helmets and the flash of spears in the distance that told the approach of the long-expected reinforcements. Then, rising to his full height in the stirrups, he sent the order ringing out to every man of the entire host, "Let the whole line advance." What a lesson for us! The Church has acted on the defensive long enough. Reinforcements from heaven and earth are at hand. The command has gone forth, "Go ye into all the world". Nothing remains but for the whole line to advance. Shall we not obey? shall not the Church of Christ go forward?

To shrink is cowardice. To counsel retreat or retrenchment is treason. To turn our swords upon our brother Christians is sure destruction. Shoulder to shoulder, step to step, let the ranks go forward, with eyes set upon the enemy's fortresses, ears open to the Captain's word of command, and hearts beating in glad anticipation of the final triumph, when the world shall be won for Christ; and Christ, his blessing and peace, shall be won for the world.

**Treasurer's Report.**

For the month of September, 1908.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Available cash in treasury	\$3,376 60
Geo. W. Betson, Verona, N. Y.	5 00
Sabbath School, Hebron, Pa., Labor in Western Association	9 04
J. J. Jeffrey, Elmdale, Kansas, Life Membership	25 00
Lizzie N. Fryer, Berkeley, Cal.	5 00
Collection at Conference	30 88
Ladies' Missionary and Benevolent Society, Albion, Wis.	5 00
Syracuse Seventh-day Baptist Mission	1 18
E. J. Potter, Battle Creek, Mich., Shanghai Chapel	40 00
Sabbath School at Dodge Center, Minn.	3 29
L. F. Skaggs, Boaz, Mo.	6 25
M. G. Stillman, Waterford, Conn.	5 00
S. C. Maxson, Utica, N. Y.	5 00
C. C. Van Horn, Gentry, Ark.	4 00
Church at	
Welton, Iowa	15 00
Plainfield, N. J.	17 74

Westerly, R. I.	39 64
Albion, Wis.	18 30
Alfred, N. Y.	35 34
Salemville, Pa.	11 80
Second Verona, N. Y.	1 00

\$3,660 06

CR.

Recorder Press, September Pulpit, \$34.50; Cuts for report, \$32.82	\$ 67 32
Geo. B. Carpenter, Balance of expenses to Boulder, Col.	10 70
L. F. Skaggs, salary, Jan. 1 to Sept. 30, 1908	18 75
Transferred to Shanghai Chapel fund	40 00
Available cash in treasury, Sept. 30, 1908	3,523 29

\$3,660 06

E. & O. E.

GEO. H. UTTER, Treas.

**Quarterly Meeting at Walworth.**

The next session of the Quarterly Meeting of the Seventh-day Baptist churches of southern Wisconsin and Chicago will be held with the church at Walworth, Wisconsin, on October 23-25 inclusive.

The following program will be presented.

Sixth-day night, 7.30, preaching by Rev. T. J. Van Horn, Article I. and II. of our expose of faith.

Sabbath morning, 11 o'clock, preaching by Rev. L. A. Platts, Article III. and IV. of our expose of faith.

Sabbath school conducted by the superintendent of the Walworth school.

Sabbath afternoon, 3 o'clock, preaching by President Wm. C. Daland, Article V. and VI. of our expose of faith.

Evening after Sabbath, 7.30, preaching by Rev. A. J. C. Bond, Article VII. and VIII. of our expose of faith.

First-day morning, services from 10 to 12 o'clock. Special program to be arranged.

First-day afternoon, 2.30, preaching by Rev. E. A. Witter, followed by Y. P. S. C. E. hour for all.

A full attendance at all the sessions is greatly desired.

A. L. BURDICK, Sec.

Janesville, Wis.

A full attendance at all the sessions is greatly desired.

A. L. BURDICK, Sec.

It's good to have money, and the things that money can buy, but it's good, too, to check up once in a while, and make sure you haven't lost the things that money can't buy.—George Horace Lorimer, in Southern Presbyterian.

**Woman's Work**

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

I love the Lord because he hath heard my voice and my supplications.

**Things That Abide.**

In the bitter waves of woe,  
 Beaten and tossed about  
 By the sullen winds that blow  
 From the desolate shores of doubt,  
 When the anchors that faith had cast  
 Are dragging in the gale,  
 I am quietly holding fast  
 To the things that cannot fail.  
 I know that right is right,  
 That it is not good to lie,  
 That love is better than spite,  
 And a neighbor than a spy.  
 I know that passion needs  
 The leash of sober mind;  
 I know that generous deeds  
 Some sure reward will find;  
 That the rulers must obey,  
 That the givers shall increase;  
 That Duty lights the way  
 For the beautiful feet of Peace.  
 In the darkest night of the year,  
 When the stars have all gone out,  
 That courage is better than fear,  
 That faith is truer than doubt.  
 And fierce though the fiends may fight,  
 And long though the angels hide,  
 I know that Truth and Right  
 Have the universe on their side.  
 And that somewhere beyond the stars  
 Is a love that is better than fate.  
 When the night unlocks her bars,  
 I shall see Him and I will wait.  
 —Washington Gladden.

**The Little Gold Russian Cross.**

"Are you a Christian?"

"Yes."

"I thought so."

"But why do you ask?"

"I knew you to be a Christian by the way you touch me," was the reply of the Russian officer in a Japanese hospital, talking with the doctor who had been dressing his wounds and attending him for some days. As a result of this conversation and others that followed, in which the Christian spirit of the physician was clearly shown, the Russian officer began to be fond of his new

friend; and, in his desire to do something to show how grateful he was, he took from his neck the little gold cross so commonly worn by Russians, and gave it to his former enemy.

The doctor received the gift with appreciation, and valuing it very highly, he sent it to his aged mother, also a Christian, who was living away in a remote inland town of the empire. And as it became known that she had the gift, the interested of the people came to beg the privilege of looking upon the cross of the Russian officer, and to listen to the story that the old lady always told of her son's action, and of how his being a true Christian led to it all.

And thus, by the mother's story, many a one learned of Christ through this little incident who otherwise might never have known of His love, and of how the gospel of Christ in the heart even changes the touch of the hands and transforms the entire character of a man.—Around the World (Amer.)

**To the Seventh-day Baptist Woman's Missionary Society.**

As your representative to the Geneva Lake Conference of the Young Woman's Christian Association, I may not be able to give you as clear and intelligent a report as you might hope for, yet I will endeavor as best I can to give you something of an understanding of the real purpose and work of the Conference and the object of inviting representatives from Women's Boards.

With the other Board representatives I have to confess that I went to the Conference with a rather vague idea of the significance and duties of the appointment; however the work of the sessions, the councils and conferences with secretaries, convinced us that the invitation was not simply a complimentary affair, but rather, that the leaders, with intense devotion to the work of world evangelism, are really desirous to make the work of the Student Volunteer Movement most effectively serve the Mission Boards.

As Miss Paxson, the general secretary, expressed it, "the summer conference offers a unique and exceptional opportunity to the Mission Boards for coming in contact not only with some of the Volunteers of their

own denomination, but also with some of the strongest and best of our college women from whom we may rightfully expect those who will respond to the Missionary Call." She also says, "The purpose of the meeting is three-fold; first, to give the girls a clear idea of the organization of the Mission Boards of their own churches, and how the great work that is done on the foreign field is administered from the home end; second, to inform them of the extent of the work of their own Boards in the foreign field and the places where work is carried on; and lastly, to present the definite need for laborers in the leadership of the church at home."

These points cannot have the same significance to our denomination as to other larger denominations, as our young people can easily understand the needs of the work in our denominational field. Yet *does* mean something to us that we keep in touch with these great movements and understand their leadings and developments, as our young people belonging to this association are receiving their missionary education and Christian enlargement mainly from this source, coming in contact with other missionaries and volunteers. To encourage our college girls to take the mission study course of the Young Women's Christian Association and thus become awakened to an intelligent and active interest in missions, would give cause for larger hopefulness.

We have a right to expect that our educated young men and women shall be leaders of usefulness in the church of the future; and with this preparation of knowledge and the enthusiasm which it brings they may be an efficient force in promoting missionary enterprise, as they return to their home churches.

It was indeed an inspiration to look upon the faces of 500 earnest, interested Christian college girls, eagerly and intently seeking for knowledge and preparation of heart for Christian service; 76 of these were Volunteers.

Being interdenominational there is no prejudice or preference; all are on an equal footing.

The peculiarity of being a Seventh-Day Baptist led to some inquiries in private conversation as to our belief and history. Such

information I was glad to give in as concise a manner as possible without seeming to be obtrusive. Having with me a few leaflets of "Twenty reasons why I keep the Seventh Day instead of the First," they were given out to those who manifested the desire to know.

The first Sunday afternoon there were denominational group meetings. There were but three Seventh-day Baptist girls, and an invitation was given to any students in attendance whose church had no representative; two girls from the Friends church responded; one of these a Volunteer. The meeting was pleasant and I think profitable.

The President, Miss Wilbur, was asked to occupy a part of the time and gave a very practical, helpful talk; the remainder of the hour was occupied in talk upon Christian missions and the work and needs of our own mission fields, etc. It was our privilege to listen to the soul-inspiring address of Miss Elgie of the Baptist Mission at Ningpo, China. She gave a most wonderful testimony to the effectiveness of intercessory prayer in connection with her life and work on that field. She knew our own dear Dr. Rosa and told me of the high regard in which she was held.

Dr. Zwemer, for 17 years missionary to Arabia, from the Dutch Reform Church, now in this country as Candidate Secretary for the Young Men's Christian Association for a time, gave a most interesting address on the "Mohammedan World," also one upon "The great call for spiritual leadership." He gave the classifications, qualifications and rewards in a very clear and interesting manner. Dr. Zwemer also met in brief conference with the Board representatives.

It was thought that the closing sermon Sabbath morning by Dr. Dyeo, missionary from among the cannibal tribes of Africa, was by far the best given. This it was not my privilege to hear.

The matter of the Board representations was but initiative, yet sufficient interest was developed to encourage the leaders in the belief, that the movement was in the right direction.

Respectfully submitted,  
PHOEBE S. COON.

Walworth, Wisconsin.

### Seventh-day Baptists and Religious Education.

REV. A. E. MAIN.

Along with advancing knowledge, deeper experiences, better points of view, and larger visions of life, truth, and duty, many words have come to have a richer content of meaning. Thus the word "education", in its complete and ideal sense, means the development of every capacity, the unfolding of our entire being—physical, intellectual, social, moral, and spiritual. No other point of view gives one a true conception of what it is to be educated. Neither physical training, mental culture, moral integrity, nor piety, alone, is education; for neither includes in the ideals of its own immediate sphere the development of all powers, or the unfolding of one's whole self. For convenience, however, and for the sake of definiteness, we may speak of physical education, moral education, business education, medical education, theological education, etc.

Religion means one's attitude, in mind, heart, and action, toward God the Creator of the world and the Father of men; in a larger sense, toward the universe, ourselves, and our fellow-men—the creatures of God. From the point of view of Christian Theism, therefore, true religion must concern itself with every part of the great field of education. No one can justly claim to be religious, in the highest sense, who does not have an intelligent sympathy with all branches of knowledge, and a real desire for some appreciative acquaintance with their principles, processes, and results.

What! Religion in Geology? Yes. In the beginning God created the heavens and the earth. And the earth was waste and void; and darkness was upon the face of the deep, (Gen. 1:1, 2). Before the mountains were brought, Or ever thou hadst formed the earth and the world, Even from everlasting to everlasting, thou art God, (Ps. 90:2). Religion in Astronomy? Yes. God made two great lights, and the stars also. The heavens declare the glory of God; And the firmament showeth his handiwork. For the heavens are the work of his fingers; and he ordained the moon and the stars. (Gen. 1:16. Ps. 19:1, 8:3). Religion in Physics? Yes. God said, Let there be light; and there was light. He maketh lightnings; and bringeth forth the wind out of his treasuries. And nothing is

hid from the heat of the sun, made to rule by day. (Gen. 1:3. Ps. 135:7, 19:6). Religion in Chemistry? Yes. Jehovah of hosts is like a refiner's fire, and like fuller's soap: and he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver, (Mal. 3:2, 3). Religion in Biology? Yes. It is the Lord of heaven and earth that giveth to all life and breath. In him we live, and move, and have our being. (Acts 17:24, 25, 28). Religion in Physiology? Yes. The hands of God framed me and fashioned me; and I am fearfully and wonderfully made. (Job 10:8, Ps. 139:14). Religion in Botany? Yes. Consider the lilies of the field, how they grow: they toil not, neither do they spin; yet even Solomon in all his glory was not arrayed like one of these; for God doth clothe them, (Matt. 6:28, 29). Religion in Farming? Yes. While the earth remaineth, seedtime and harvest shall not cease, said Jehovah. He prepareth rain for the earth, and maketh grass to grow upon the mountains. He crowneth the year with his goodness, clothing the pastures with flocks, and covering over the valleys with grain. It is part of the promised joy of a restored people that harvest shall follow hard upon seedtime, and the vintage upon spring: they shall plant vineyards and make gardens, and drink and eat their fruits. (Gen. 8:22, Ps. 147:8, 65:11, 13. Amos 9:13, 14). Religion in History? Yes. God made of one blood every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation, (Acts 17:26). And the Hebrew prophets, lifted to divine heights of vision, swept, in thought, the nations of the earth under the providence of God the King of kings and Lord of lords. (Isa. 10:5, 13:1, 15:1, 17:1, 19:1, 21:1, 23:1, Amos 9:7). Religion in Aesthetics? Yes. For land, and sea, and sky, mountain, hill, and plain, present picture after picture of beauty, majesty, and glory. Religion in Psychology? Yes. For the soul is the seat of self-knowledge, conscience, thought, feeling, and will, and of that inestimably important part of mental life—the region of sub-consciousness. It is our finite image and likeness of the Divine and Infinite Be-

ing. Religion in Philosophy? Yes. Philosophy is the bringing of reason to the investigation and explanation of the life and experiences of man in all of his relations. The prophet Isaiah, identifying himself, in thought, with Jehovah, cries, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? (Isa. 5:3, 4). This is an appeal to Israel to reason upon the facts of their history, and to find in human reason a vindication of the righteousness of God. Keep silence before me, O islands, Jehovah says; and let the peoples renew their strength; let them come near; then let them speak; let us come near together to judgment, (Isa. 41:1). These words are a call of heathen nations to trial before the tribunal, not of God, but of reason; a divine appeal to bring reason to the study and interpretation of history, that it may be decided who is God, Jehovah or the idol-gods. Religion, then, normally, touches all the life, thought, experiences, and actions of men individually and collectively.

Religious education means a religion that is educated, and an education that is religious. We need more intellectual knowledge and wisdom in our piety, and more spirituality in our education. To accomplish this holy end is the purpose of every movement that seeks to promote religious education.

Why should Seventh-day Baptists be interested in religious education? (1) We profess love and loyalty for all truth—truth about God, man and the universe, truth of all kinds. (2) No people should take larger views of truth, the world, God, and duty, than we, who profess to be heralds and teachers of neglected truth, duty, and privilege.

How can Seventh-day Baptists give expression to an ideal relation to religious education? (1) By placing right and wisely distributed emphasis on truths, facts, experiences, theories, beliefs, doctrines, and practices. One emphasizes the love of God, another his justice, another his righteousness. One sets the greater store by worship and religious externals; another by

doctrinal beliefs; another by character and good deeds. One dwells on the exceeding value and use of physical sciences; another on mental science; another on ethics. Now sociology, now economics, now money, now culture, now one or another of half a dozen reforms is pressed upon our attention as having the power to deliver us from ills that flesh is heir to. It is not that emphasis is placed on error or wrong-doing; but that it is not duly distributed over the field of necessary truths, vital realities, and righteous actions. (2) By teaching the principles of religious education, in all the wideness of their reach, in our pulpits. There is some ground for the feeling that the pulpit of today falls short in the extent of its application of the ethical laws of our religion to human life and relations. The Church in pulpit and Sabbath-school should be a teacher of righteousness. (3) Our university and colleges, which are religious and denominational, but not narrowly sectarian, should stand uncompromisingly for all that is true, beautiful, good, and happy, in the world of thought and action. These schools were founded, and are largely sustained, by Seventh-day Baptists, first and most of all for the religious education of Seventh-day Baptists; but, up to this time, their doors have been thrown wide open in the offer of equal opportunities to all others who may desire to come under their influence and instruction. This need not rob them, in the dominant life of students, faculty, and trustees, of true denominationalism, any more than for us to mingle with other peoples in the various forms of religious, social, civic, and industrial activities, necessarily robs us of genuine and intelligent loyalty to the truth and duty of Seventh-day Baptists. Jesus did not ask the Father to take us out of the world but to keep us from evil. (4) Most of all should we give expression to our ideals of religious education by faithfully practicing its principles. Let our religion be rational, intelligent, practical, and beautiful; and our education broad, spiritual, ethical, and ennobling. May we read with equal reverence, and obey with equal loyalty, God's two great Books—the Bible and Nature, as we test their claims and value by personal experience, history, and reason.

Alfred, N. Y., October, 1908.

## Children's Page

### The Song of the Pencil.

In mother's pocketbook I stop  
The busy week-days through.  
I go with her from shop to shop,  
And this is what I do:

I jot down devices,  
Addresses, prices,  
Dimensions, figuring,  
And this sort of thing:  
Lining, allspice,  
Sewing silk, rice,  
Uneda biscuits, clams,  
Lace for pillow shams,  
Coffee, cinnamon,  
Shoes for John.

But on the happy Sabbath day,  
Sweet hours of peace and joy,  
Snug in the old church pew I sit  
With mother and her small boy.

And, while from pulpit and from choir  
Sound sermon, prayer and praise,  
I draw men, horses, trees and spire,  
And moons, and suns with rays.

Daisies, cats,  
Acrobats,  
Pointed stars,  
Choo-choo cars,  
Till at the sound of the last amen,  
I glide into mother's purse again.  
—*Christian Register.*

### A Boy Who Recommended Himself.

John Brent was trimming his hedge and the snip, snip of his shears was a pleasing sound to his ears. In the rear of him stretched a wide, smoothly-kept lawn, in the center of which stood his residence, a handsome, massive, modest structure which had cost him not less than \$90,000.

Just beyond the hedge was a public sidewalk, and two boys stopped opposite to where he was at work, he on one side of the hedge and they on the other.

"Hello, Fred! That's a very handsome tennis racquet," one of them said. "You paid about seven dollars for it, didn't you?"

"Only six, Charlie," was the reply.

"Your old one is in prime order yet. What will you take for it?"

"I sold it to Willie Robbins for one dollar and a half," replied Fred.

"Well, now that was silly," declared

Charlie. "I'd have given up three dollars for it."

"You are too late," replied Fred; "I have promised it to Willie."

"Oh, you only promised it to him, eh? and he's simply promised to pay for it, I suppose? I'll give you three dollars cash for it."

"I can't do it, Charlie."

"You can if you want to. A dollar and a half more isn't to be sneezed at."

"Of course not," admitted Fred, "and I'd like to have it, only I promised the racquet to Willie."

"But you are not bound to keep your promise. You are at liberty to take more for it. Tell him that I offered you another time as much more, and that will settle it."

"No, Charlie," gravely replied the other boy; "that will not settle it, neither with Willie nor me. I cannot disappoint him. A bargain is a bargain. The racquet is his even if it hasn't been delivered."

"Oh, let him have it," retorted Charlie, angrily. "Fred Fenton, I will not say that you are a chump, but I'll predict that you'll never make a successful business man. You are too punctilious."

John Brent overheard the conversation, and he stepped to a gap in the hedge in order to get a look at the boy who had such a high regard for his word.

"The lad has a good face, and is made of the right sort of stuff," was the millionaire's mental comment. "He places a proper value upon integrity, and he will succeed in business because he is punctilious."

The next day, while he was again working on his hedge, John Brent overheard another conversation. Fred Fenton was again a participant in it.

"Fred, let us go over to the circus lot," the other boy said. "The men are putting up the tents for the afternoon performance."

"No, Joe, I'd rather not," Fred said.

"But why?"

"On account of the profanity. One never hears anything good on such occasions, and I would advise you not to go. My mother would not want me to go."

"Did she say you shouldn't?"

"No, Joe."

"Then let us go. You will not be disobeying her orders."

"But I will be disobeying her wishes," insisted Fred. "No, I will not go."

"That is another good point in that boy," thought John Brent. "A boy who respects his mother's wishes very rarely goes wrong."

Two months later John Brent advertised for a clerk in his factory, and there were at least a dozen applicants.

"I can simply take your names and residences this morning," he said. "I'll make inquiries about you, and notify the one whom I conclude to select."

Three of the boys gave their names and residences.

"What is your name?" he asked, as he glanced at the fourth boy.

"Fred Fenton, sir," was the reply.

John Brent remembered the name and the boy. He looked at him keenly, a pleased smile crossing his face.

"You can stay," he said. "I've been suited sooner than I expected to be," he added, looking at the other boys, and dismissing them with a wave of his hand.

"Why did you take me?" asked Fred in surprise. "Why were inquiries not necessary in my case? You do not know me?"

"I know you better than you think I do," John Brent said, with a significant smile.

"But I offered you no recommendation," suggested Fred.

"My boy, it wasn't necessary," replied John Brent. "I overheard you recommend yourself," and as he felt disposed to enlighten Fred, he told him about the two conversations he had overheard.

This is a true story.—*Philadelphia Ledger*.

#### In the Kindergarten.

It was the first day of kindergarten, and the row of new pupils stood waiting to give their names. They were like Mistress Mary's flower garden, for they were eight little maidens all in a row.

There were Rose and Margaret, and so on down to three-year-old Jane, who was so shy and sweet that all eyes were upon her.

"Your name is Jane, dear?" asked the teacher, as she wrote it down.

"No, ma'am, not Jane Dear, just Jane," lisped the baby.

"Well, what is your other name, little one?" asked the teacher.

"Oh, my ozzer name is muzzer's pet lamb, but we don't tell it to stwangers."

For the time being she was recorded as just "Jane." It was too sweet to spoil.

So the teacher just wrote it down as Jane, and bided her time to find out "muzzer's pet lamb's" surname.—*Washington Star*.

#### College Opening Address, 1908.

BOOTHE COLWELL DAVIS,

*President Alfred University, Alfred, N. Y.*

A half century ago Herbert Spencer and other writers on educational problems began to direct the attention of educators to the fact that the comparative worths of different kinds of knowledge had been as yet little discussed—much less discussed in a methodic way, and with definite results. Not only was the existence of any standard of relative values not then clearly conceived, but the need of it had been scarcely felt.

Accompanying this agitation for some standard of comparative values in education, there was inaugurated a movement toward the so-called practical in education.

It was said that since "complete living" is the end to be achieved, education must include those elements which make the best possible physical conditions for complete living, and that such education is of first and primary importance.

The suggestion of Spencer that self-preservation, physically considered, is the first activity of life; that this involves indirect self-preservation, through the acquisition of property, or the means of living, and that therefore, man's industrial function must be considered next to self-preservation; and that of still less consideration are the functions of race propagation and family welfare, and that following these come the social and political relations, and finally the aesthetic and moral. These suggestions led to a decided revolt against the classical learning, and the fine arts, as of minor importance when compared with the practical sciences, or what has more recently, and perhaps vulgarly been termed the "Bread and Butter Education."

This movement toward the physical and the practical in education, which set in so strongly following the pedagogy of Spencer and his school, has just reached the height of its momentum within the past ten years; and pedagogical journals and the newest books are bristling with the evidences of a reconstructed theory of values.

Young men and women entering college today with half or more of the college course elective, can scarcely understand that when their senior professors were in college, there were no electives, or very few, in the college curriculum.

But the swing of the curriculum away from the four years of required studies, chiefly in the classics and in mathematics, and the introduction of modern languages, politics and economics; industrial chemistry and applied physics; economic botany, and entomology; pedagogy, industrial mechanics, engineering, agriculture, and numerous other practical sciences and applied arts all emphasize the revised estimate of comparative values which the last half century developed.

The rage, of the last decade, for vast financial accumulations, and the exposure of so much injustice, oppression and graft in high or frenzied finance, have directed the attention of people anew to comparative values; and have pointed out the extreme tendencies of the logic which places the practical, or the material and physical above the aesthetic and ethical in the estimates of complete living. Many influences have conspired together to produce the extreme materialism or commercialism of the past quarter of a century, but the philosophy and pedagogy of Herbert Spencer, and the influences that were drawn from his theories have, in my judgment, been more potent than any other single factor that has entered into the complex of causes which has produced the well recognized results.

It is refreshing to feel that a new movement in education is in part responsible for the reaction which popular feeling is now experiencing against this selfish and mercenary spirit which has seemed so dominant for a long time.

The new education is not neglecting the practical. It will continue to provide a training which fits men and women for

something. But it recognizes also that right actions depend upon right habits, and right habits depend upon an attitude of character, and this in turn depends upon a conscious insight into the reasons for conduct. Standards of right or wrong become ideals only as they appeal to the emotions. But the emotions must be intellectualized. The mind must find out the right thing to do, and the reasons for doing it.

It is because the adolescent mind is critical, and is disposed to challenge what has been taught in earlier years, that some serious consideration must be given to moral standards during the period of college life. The total neglect of these cultural, aesthetic, and ethical phases of development of life is the most fruitful source of distrust and scepticism, and of weakness in ethical and moral ideals. Education can no longer flatter itself that college men and women are content to take on trust everything that they took on trust as children, and everything that their elders believe. They cannot be expected to maintain unquestioned all the habits and theories in which they have been trained.

College life is the period in which intellectual aid must, therefore, be found in the process of criticism and reconstruction. The neglect of all such problems in the curriculum or in the regime of college life can tend in but one direction, viz., toward a failure to find positive values in what may too easily seem a mere matter of authority or tradition. College faculties are, therefore, more solicitous, at the present time, to secure a more balanced intellectual relation. More required subjects in the beginning of the college course are advocated.

A group system of electives is being carefully devised; all with the hope that the content of education may help the student to establish for himself an estimate of values in the training for complete living, which will not make the physical and the material of supreme importance; and which will, at the same time, encourage the college student to work out for himself strong intellectual reasons for the spiritual and aesthetic values at which he arrives.

Language and literature when required in the freshman and sophomore years, are not required merely for the technical drill

in grammar, with the mercenary end of making a man able to do business accurately and thus look out for himself selfishly against all antagonists; but rather that he shall become familiar with the humanities, and understand the philosophy of life which has produced language and literature; that he shall appreciate the beauty and passion of intellectual perception and moral and aesthetic aspiration, and be himself more of a man because of such study.

Modern practical sciences have contributed enormously to the increase of the world's wealth, and will doubtless continue to do so, but there is in the study of these subjects a culture value which rightly appreciated will increase the love of the beautiful and wonderful in nature, and make man more reverent and thoughtful and truthful in the presence of these stupendous laws and forces of the natural world.

We are beginning to teach scientific craftsmanship and agriculture, not so much to help men to accumulate wealth in the pursuit of these industries, as to fit them for the fullest realization of perfect life in the occupations of the crafts and of agriculture.

If men voluntarily choose these fields of activity and then are prepared to completely appreciate their sphere, and make the most of it, not for making money merely, but for intellectual and moral stimulus, aspiration and happiness; then ideals of complete living are in reality attained.

I particularly desire that this college opening address shall help you to form, not so much a comparative estimate of values in regard to the particular studies you pursue, as a proper estimate of values in regard to methods and ends of the pursuit of your studies, and more than all else, right estimates of values in regard to the meaning of life; to the worth and importance of character; and to the spiritual and moral preparation for complete living.

In harmony with the fundamental ideals of education which I have here set forth, I wish now to mention in detail some special phases of our college life at Alfred. My first word in this direction is a word of pleasure and gratification at the rapidly growing college spirit and esprit-de-corps. This year brings us the largest freshman class ever registered in the college. A

wholesome class spirit and class rivalry have grown up in recent years; particularly between the sophomore and freshman classes. I am glad to see this rivalry when it is restrained and guided by reason.

The Student Senate is also a development in recent years in which I am greatly interested, and in which I have great faith. The action of the Senate in establishing sane and wholesome campus rules, is greatly to be commended. The students themselves, through the Senate, can safe-guard the good name of the college as well as the persons of students, by maintaining proper regulations of class contests, and of student relations upon the campus. We pride ourselves upon our democratic spirit at Alfred, yet there are proprieties which should never be overlooked. The public sentiment of the student body, crystallized and enforced by the Senate, insures courteous and dignified treatment of member of the faculty; and appropriate consideration for upper classmen. Progress already made in this direction merits high commendation.

I desire to call the attention of the Student Senate to the fact that thirty minutes for the "flag-raising" contest is thought by many to be too long, and that fifteen or twenty minutes would better safe-guard the members of the college taking part in this contest. Also, in the matter of "Banquet" contests, it is believed that wise changes could be instituted which would entail less loss of time, and less fatigue from night vigils; and also which would insure to the young ladies of the classes proper hours and more careful chaperonage.

The faculty and student sentiment of this college have always stood strongly against anything that could be called hazing. Now and then it happens, however, that individuals in the student body, less capable of self-control, and more deficient in judgment than the majority of their fellows, indulge in practical jokes, and take liberties with the persons of others that border upon hazing. Such breaches of manliness and good order are never practiced by the best or most representative students. I bespeak for the faculty the support and co-operation, not only of the Student Senate, but of all good students, in putting the stamp of disapproval and condemnation upon any erratic

individuals who may, in this or otherwise, endanger Alfred's good name.

Finally, I wish to emphasize again the desirability for the fullest possible operation of the honor system, and for self-government on the part of students. I believe that nothing is of greater service in the development of character than the judicious operation of such a system. The self-government system, in dormitory life, is of great value in developing a wholesome public sentiment among students, and I wish to see it grow more and more active at Alfred.

This college is peculiar in its environment. The citizens of this village are largely of one denomination, and there is but one church here, while the students of the college are of many denominations.

While this one denomination of Seventh-day Baptists have been mainly instrumental in establishing the college, and have fostered and maintained it with loving solicitude, it has been done in the broadest minded and most genuinely philanthropic way. Alfred's doors are flung wide open to people of all religious denominations on equal terms, and the same non-sectarian treatment is accorded to all. While this is true, the students of the University and members of the faculty who are not of the same denomination as the people of the village, are to be commended for the voluntary consideration they have uniformly shown to the religious sentiments of the people of the community. It is a very graceful compliment, recently paid to the students, when a citizen remarked that invariably the students refrain from coasting on Friday night, lest it should disturb the Friday evening worship. This is but one illustration of a courteous consideration which is uniformly shown in many ways; and it is an ideal relation of religious toleration and co-operation which is mutual with all persons concerned. The beauty of it is, that it is entirely voluntary in all cases. So, as we enter upon this new year, it is with the utmost confidence that I appeal to this student body, representing many states, and many denominations, and many points of view, to maintain a public sentiment and esprit-de-corps which will be fraternal in relations, high in scholarship, and lofty in character.

## HOME NEWS

STONE FORT, ILLINOIS.—The Stone Fort people are quite encouraged over the outlook there, so far as the church is concerned. The long continued drought has made it hard for farmers, as they have seen but very little rain for more than two months. Our little church is still holding the fort, and has added several new seats lately. We are anxiously waiting for Elder Burdick, pastor at Farina, and Brother Bond of Salem West Virginia to visit us and hold meetings here and at Bethel, and Flat Rock where we have regular appointments.

It might be interesting to RECORDER readers to know how our town took its name from an old stone fort situated on the north bank of the Little Saline river, near the spot where it empties into the Big Saline. According to history, it was built about three hundred years ago by the French trappers and hunters as a defense from the Indians. It enclosed with great boulders, about one acre of land. About thirty years ago, I visited it in company with Elder W. C. Titsworth, then pastor at Farina, and we found it a wild interesting place. The wall had been torn down, and a dense forest surrounded the spot. On another visit to this place I discovered something dragging the carcass of a wild turkey through the weeds. Pretty soon the animal stood upon its hind feet to make observations and I shot him. It proved to be a mink as large as a common housecat. Many of the rocks have been removed for building purposes and the timber has been cut away, but still the old stone fort is an interesting place to visit.

F. F. JOHNSON.

One of the greatest fruits and, at the same time, proofs of the resurrection of our Lord is the power that faith in that fact has wielded over believers for eighteen centuries. When, sixty years ago, Uranus was found to quicken his pace in one part of his orbit, and in another retard it and swing too wide, astronomers were sure that, beyond, was another planet to whose attraction these perturbations were due; and,

Leverrier and Adams boldly ventured to locate such disturbing force. Following their hints, Dr. Galle, of Berlin, September 23, 1846, pointed his telescope to the exact position in the heavens where Neptune was found. So, for all these centuries, susceptible souls have been swayed by an invisible celestial force, now restraining worldliness and selfishness, and again constraining them to a quicker heavenward pace; and the conclusion is safe that, beyond the farthest reach of the world's known forces, a superior Power exerts its higher control.—*A. T. Pierson.*

The Amsterdam diamond workers are busy polishing the great Cullinan diamond which the Transvaal government gave to King Edward last year as a birthday present. In its rough state the stone weighed 3,027 carats, about a pound and a half, but it had to be split in three pieces in order to remove two very bad flaws in it. When it is finished it will weigh only between 500 and 600 carats. Even so, it will be many times larger than the Excelsior, which, up to the discovery of the Cullinan, was the largest diamond in the world. The disk on which the diamond is now being polished is made of cast iron and steel and revolves at a rate of 2,400 revolutions per minute. The diamond is pressed down on this disk by weights of fifteen to twenty-five pounds and the disk will constantly turn, from seven A. M., to nine P. M.; including Sundays, for ten to eleven months before the polishing operation will be completed. The stone will probably be made pear shape, with fifty-eight facets, which is the number given to all other diamonds of whatever size.—*Christian Work.*

#### Results of Railroad "Welfare Work"

"Welfare work" is not yet carried on by every company. Some of the larger roads have gone into the matter extensively and do a great deal in various lines, while others have only recently begun some features in an experimental way. The work, however, is developing. Each year more money is devoted to it, other companies are taking it up, and we may hope in time to see most of those branches of welfare work that have proved successful where tried, taken up and permanently carried on by the majority of the railroad companies of the country.

That the efforts and expense on the part of the railroads in these various ways in behalf of their employees have been abundantly justified from both the business and humanitarian standpoints, the high officials of the roads are firmly convinced. "Welfare work" has brought company and men into closer relationship. It has made employees feel that the company takes a sympathetic interest in their welfare; that it is not merely seeking to grind out the best years of their lives with exacting work, long hours, and small pay, giving them nothing to look forward to but retirement without compensation through disability or old age. It has tended to stamp out that spirit of discontent that has caused so many costly strikes in American railroad history. It has generally raised the tone and character of the men, increasing their loyalty and efficiency, and making them realize that the success of the company means their own success, and that these both depend on each man doing well his individual part.—*From "Welfare Work" on American Railroads," by William Menkel, in the American Review of Reviews for October.*

### 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.

## 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. 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 IV.—OCTOBER 24, 1908.

THE JOY OF FORGIVENESS.

Psalm 32.

*Golden Text.*—"Blessed is he whose transgression is forgiven, whose sin is covered." Psa. 21:1.

#### DAILY READINGS.

First-day, Matt. 18:1-20.

Second-day, Matt. 18:21-35.

Third-day, Matt. 6:1-15.

Fourth-day, Rom. 4.

Fifth-day, Rom. 5.

Sixth-day, Psa. 51.

Sabbath-day, Psa. 32.

#### INTRODUCTION.

The book of Psalms is a wonderful collection of prayer and praise. Although this collection was made two thousand years ago most of the Psalms still give adequate expression to the longings of men's hearts today as they reach out toward the Creator. It is pre-eminently the book of devotion. If but one book of the Old Testament could be preserved for the Church, most Christians would vote for the Book of Psalms.

This Book in its present shape is one of the latest Books of the Old Testament Canon, and is evidently a growth after many editings and revisions. Earlier collections were incorporated in whole or in part into the present Book.

There are various views in regard to the authorship of the Psalms. The name of David is popularly connected with the Psalms just as the name of Moses is associated with the Pentateuch. Opinions may be found through all the steps from the theory that David wrote all the Psalms to the theory that David wrote none of them.

Some have laid a considerable emphasis on the titles of the Psalms as indications of authorship. These however are evidently not the work of the original authors, but represent later traditions.

The psalm before us is reckoned as the second of the two great penitential psalms. It has been taken as representing the feeling of David after he had repented of his flagrant sin, and was conscious that he had regained the favor of God. Some think that this psalm is a fulfillment of the promise of Psa. 51, "Then will I teach transgressors thy way." Whether written by David or by some one else, this psalm presents a most valuable lesson in regard to the way of approach of sinners to God, and of the joy that those possess who are no longer separated by sin from the God of love.

**TIME**—According to tradition in the latter part of David's reign.

**PLACE**—According to the traditional view, Jerusalem.

**PERSON**—If we follow the tradition, David.

#### OUTLINE:

1. The Happiness of one who Turns from Sin. v. 1-7.
2. An Exhortation to Walk in the Right Way. v. 8-11.

#### NOTES.

1. *Blessed is he whose transgression is forgiven.* O, the happiness of the man. The Psalmist has a vision of the blissful state of one who has escaped the condemnation of sin. His form of expression reminds us of the first psalm. The same three words for evil in human conduct occur in the fifty-first psalm. *Transgression* suggests the evil of rebellion. The divine command has been violated. The transgressor is setting himself against God. *Sin* is primarily missing the mark. The sinner has failed in keeping himself up to what is normal and right. *Iniquity* is the perverse turning aside from what is just. The words *forgiven* and *covered* are used synonymously, and present two views of the escape from the consequences of sin. His transgression is let go, released; it is covered up, and thus ignored.

2. *Unto whom Jehovah imputeth not iniquity.* The evil that he has done is no longer reckoned to his charge. Jehovah does not think of him in connection with sin. The sinner is therefore reckoned as righteous. Compare Rom. 4:6-9. We are not to think however that either the Psalmist or the Apostle Paul is talking of the



legal fiction whereby sin that really exists is reckoned as non-existent, and that a man who is not righteous is called righteous by the divine decrees. A sin that has been committed has a lasting effect; but when a man truly repents and turns his back upon his sins, he enters by grace into a relation with God which is practically the same as that in which he stood before he sinned. *In whose spirit there is no guile.* This line is perhaps best understood as giving a glimpse of the character of the man who was in a condition to be forgiven. There must be no sham about his repentance.

3. *When I kept silence.* That is, refraining from confession of sin. *My bones wasted away.* The bones are the essential framework of the body. The Psalmist thus in very figurative language says that lack of confession brought him the greatest injury. *Through my groaning.* That is, outcries extorted by pain. He was not crying for mercy, but his suffering overmastered him.

4. *Thy hand was heavy upon me.* The Psalmist traces his condition directly to the hand of God. He realizes that it was no light chastisement that fell upon him, and also that there was no respite between the strokes. For a similar expression compare 1 Sam. 5:7. *My moisture was changed, etc.* The Psalmist feels that his life moisture, the energy of his nature, has both been taken from him just as the sap is dried out of a tree that is cut down in midsummer. (*Selah.* This word is evidently no part of the psalm. Very likely it is a direction to the musician. Some have guessed that it indicates a swell in the accompaniment.)

5. *I acknowledged my sin unto thee.* Having spoken of his terrible situation the Psalmist now turns to refer to the way out. The sinner can not find forgiveness for sin until he is willing to confess that he has sinned. *And mine iniquity did I not hide.* This line is a complete parallel with the preceding. It is to be noted that a man may not rightfully hide his sin from God, but when it is confessed God may hide it. *Confess.* Note that we have three verbs of confession, acknowledge, not hide, confess, corresponding to the three nouns, sin, iniquity, transgression.

6. *For this.* That is, because God is gracious and ready to forgive there is abundant encouragement to pray unto him. *Every one that is godly.* That is, kindly, or pious. It is the man who is generous and noble that has the right attitude toward God, and is therefore pious or godly.

It is God's saints to whom this exhortation is addressed. Even the godly need to pray for forgiveness. There is no one so close to God but that he falls into some errors, and needs to pray each day for restoration to a condition of innocence. *In a time when thou mayest be found.* By a very slight changing of the traditional Hebrew text this may be read, "in the time of distress," a rendering that makes better sense in view of the fact that it is the godly to whom this exhortation is directed, and not to men in general, for whom there might easily be a time in which God could not be found. *They shall not reach unto him.* When the judgments of God come like a deluge they shall not rise high enough to touch the one who puts his trust in him.

7. *Thou art my hiding place.* The Psalmist has supreme confidence in God. *Thou wilt preserve me from trouble.* Or, possibly, it should be rendered, Preserve thou me from trouble. We are not to imagine that trouble never comes for those who trust in Jehovah; but they turn to their God, and the trouble vanishes away.

8. *I will instruct thee.* Although many think that the Psalmist is here speaking for himself it is easier to understand these words as from God. In response to the sinner's confession and hymns of praise Jehovah gives his gracious promises. The penitent soul need not hesitate in doubt as to the way in which he should go, for Jehovah himself will be his guide. *With mine eye upon thee.* Contrast the gentle guidance of the eye with that of bit and bridle referred to in the next verse. Even when one has had specific directions in regard to the method of doing a certain piece of work he has more confidence in undertaking it if the eye of the teacher is upon him. A glance may serve as complete direction.

9. *Be not as the horse.* The horse and mule are here used as examples of untractableness. They have to be constrained in order that they may do the will of their masters. *Which have no understanding.* They lack the capability of reasoning, and so do not bend their wills to the instruction of their masters unless there is added the physical constraint. *Else they will not come near unto thee.* The Hebrew text of this line has met with some accident in transmission to us. This guess at the meaning is more in accord with the context than that of King James' translators. Trainers do not get control of horses in order to prevent their approach, as the earlier translation seems to suggest.

10. *Many sorrows shall be to the wicked.* The reference is doubtless more particularly to mental pains, but the sinner certainly has physical anguish as well. These sorrows come as the due reward and necessary consequence of his deeds. *He that trusteth in Jehovah.* This phrase expresses the direct opposite of wickedness. The man who abides in his sins and refuses to repent and confess, does not really trust in Jehovah.

11. *Be glad in Jehovah.* The man who is in right relations with God should be continually happy and giving thanks. He has the best right to be happy, and is living far below his privileges if he is sorrowful.

#### SUGGESTIONS.

There are various ideals of happiness. Some think that happiness comes from the attainment of honor, or of wealth, or of any of the many things that the men of this world set their desires upon. But there is nothing to be compared with that peace of mind that comes from

a sense of sins forgiven and the restoration of a man to right relations with God.

We too often think of the path of repentance as a bitter road. It may be indeed hard for a man to repent, but it is much harder for him to remain impenitent. Unless a man has deadened his sensibilities, the thought of alienation from God is terrifying.

It is easier for us to repent than for David. We have a more complete revelation of the love of our heavenly Father, and we know that we have an Advocate with the Father, even Jesus Christ the righteous.

That man is far wiser and happier who yields to the guidance of Jehovah than the one who will have his own way at all hazards, and thus brings physical and mental miseries upon himself.

Sometimes we say that it is natural for mankind to sin; but really the one who sins is going against nature, for sin is a mistake, transgression is rebellion, and iniquity is a perverse turning aside from what is proper.

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