

# The Sabbath Recorder

Our eyes at times may be slow to see the way as clearly as we should like to see it; our judgments may sometimes be mistaken. An honest conscience and even an ambition to be brotherly cannot always guarantee us from mistakes. But one thing is certain; despite his mistakes, a man who devotes his life to the cause of the gospel of Jesus Christ will not be laboring in vain. With such a master it is better to use the one talent even at the risk of losing it than to bury and so save it. It is better to be morally earnest and make mistakes than to be morally indifferent and avoid them.

—*Shailer Mathews.*

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## EDITORIAL

### More About the Second Coming.

A friend in the South writes that she is "impressed" to urge the RECORDER to proclaim the second coming of Christ, as being near at hand, and claims that we are losing ground because our people do not do so. The writer thinks God is much displeased with us and is withholding blessings, because we neglect this duty. She is evidently a Seventh-day Baptist, and in the long letter written, she urges the editor to get and read a little book in which somebody explains the great pyramid Cheops to be a message from God which teaches that time will end in 1914! The good sister says, "God will call you to an account if you do not get this book and tell others where to get it."

I would a good deal rather get the Bible. It is much better authority for Christians than are any of those old crumbling monuments of heathen kings. They are indeed wonderful, and were built with mathematical precision. It is probable that the builders knew something of astronomy and were familiar with the principles of geometry, but we are free to say that it must take a wonderful imagination to read into these old stone piles any message from God as to the exact date when time shall end. I have wandered among these ancient ruins, stood on the summit of Cheops and viewed the wasted land of the Pharaohs, looked into the placid face of the Sphinx as it gazes toward the sunrise, and gladly admit that many wonderful lessons are there taught

the thoughtful student of history. I have read, too, the remarkable explanation of the great pyramid by Sayce, regarding the astronomical purposes of that wonderful pile. In all these I find much that is interesting and am glad to learn the lessons they suggest. But how on earth a man in his right mind can find in the pyramid direct and certain data as to when time shall cease to be, is more than I can tell! If one wishes to keep his reputation for sound judgment and a fair degree of sanity, the less he accepts of this sort of stuff the better. Again I say, as for me I would rather have the Bible. There we learn that no man knoweth when the Son of Man shall come. The time of his coming is a matter left with God only. Neither the angels nor the Son of Man himself could set the time, and the disposition to do so has led men into many mistakes for two thousand years. These mistakes began very early. The disciples, nineteen hundred years ago, looked for him every day. Paul wrote about Christ's coming, and when he did not come within the time they had supposed he would, they began to worry because so many were dying before his appearance, and as they thought, would not be there to welcome him. Then Paul had to assure them that those who might be alive at Christ's coming would have no advantage whatever over those who had fallen asleep.

In spite of these teachings, it seems that they were foolish enough to continue to set the time, and even ceased to work: "For we hear that there are some who walk among you, disorderly, working not at all, but are busybodies." 2 Thess. 3: 11. Paul began this very letter by urging them not to be deceived or troubled as if the "day of Christ is at hand." He then went on to correct their error in evidently being so all-absorbed in the second coming of Christ as to paralyze all good work in other lines. From that day to this there have been misguided ones who have magnified the doctrine of the immediate coming until it has eclipsed all other truths. They have set



"times and seasons" in spite of God's warning against it. They have studied symbolical sayings of the prophets as if the very letter was to be fulfilled. They have clamored and tried to excite the superstitious, whenever the occasion of any earthquake, storm, war, or falling meteor could be seized upon to work men up to the idea of an immediate closing of time. In every age there have been men who lost their heads over this particular phase of the second coming and foolishly insisted that the "time is at hand." Some have even become insane over it, and now after a hundred generations have died without having realized their expectations, there are still those who are foolish enough to figure out, with data from the pyramid, the exact year when time shall cease—and still there are those misguided enough to believe their predictions.

Now as to the Bible teachings regarding the second coming of Christ, Seventh-day Baptists have no doubt. We do believe the teachings that Christ will come again to judge the world. We believe that his coming is certain, and that it will be a glorious coming, sudden and unexpected for many, and looked for and welcomed by those who love his appearing. But we do not think it wise to try to say how soon he will come, nor yet to magnify his immediate coming until it overshadows all other gospel truth. We would rather warn men everywhere to repent and live in such harmony with God that Christ's coming will have no terror for them. Then whether his coming shall be in our day or at our death or after we are gone, we shall be ready to meet him in peace.

Again, we believe that Christ knew exactly what he was talking about when he told his disciples that it was "expedient" (better) for them that he go away. He wanted them to understand that if his bodily or physical presence were not withdrawn from earth, his spiritual presence—his other self, the Comforter—could not come. He knew the utter impossibility of their being able to realize the spiritual, everywhere-present Christ, so long as they could locate him somewhere upon earth, in the body, look into his eyes, hear his voice and take his hand. He knew how they would continue to "walk by sight" and not "by faith" so long as his physical presence

remained on earth. Therefore he told them that it was better for them that he withdraw from their sight. Nevertheless he said, "I will come again." "A little while, and ye shall not see me; and again, a little while, and ye shall see me." Then his last words were "Preach the gospel" and "Lo, I am with you alway even unto the end of the world."

At Pentecost they began to realize something of his meaning. It was indeed better for them that he go away; and we insist that it must still be better for the world that he stay away. It has been better that he should be absent in body for all these nineteen hundred years; and yet men have been foolish enough to think it could not be better, and have kept setting times and clamoring for an immediate return of the Lord. This is what we disapprove. He knows best when to return, but he has carefully guarded all data as to the time of his coming. Again, it seems folly to make so much of poetical and strongly figurative expressions in prophecy and in revelation regarding the advent of Christ, as if they were to be explained in a literal sense. We can now see how far from literal fulfilment were many prophecies about his first advent upon earth. We also see the harm that has come to his own people from insisting upon the letter of these prophecies. The exact letter would necessarily make him a king to sit upon a literal throne, and rule a physical nation. The scepter should not depart from him, and he was to be a great commander to restore the kingdom of Israel. We all can see now that when he did come they utterly failed to understand him, simply because they had taken so literally the figurative language of the prophets. If such mistakes were made regarding the spiritual meaning of predictions concerning the first advent, why is it not more than likely that mistakes are still being made by those who insist upon a literal interpretation of the prophecies in the New Testament regarding his second advent? It is probable that those who insist on figuring out literally every mysterious symbol of revelation regarding things to come will come as far short of apprehending the real spiritual meaning as did those who literally interpreted the sayings about

#### New Birth Essential.

"Few men now show as godly a disposition as did Samuel of old, when after a long and honorable life he was rejected and set aside. He manifested a better spirit than do many leaders of the twentieth century. The road is strewn with ministers, deacons, choristers, trustees and private members, who have become soured and sullen because others have been chosen in their places.

"The fact is, Samuel was 'born again' in that wonderful night with God. This new birth so emphatically announced by Christ must be experienced in order to start one upon the way to such spiritual pre-eminence. Dean Alford says: 'It is not learning, but life, that is wanted for the Messiah's kingdom; and life must begin by birth.' Alford also quotes Luther as saying: 'Not another life only, but another birth.'

"The import of Christ's instruction to Nicodemus is, that as a person must be born to get into this world, so he must be 'born again' to get into the kingdom of God."

#### The Fault Not All With Pastors.

"Is it to be our only mission to write the history of the past, the obituaries of our great men, and Sabbath literature—all good, but somehow not taking hold on the public conscience, and but little read even by our own people? What is the matter? Some say the pastors are to blame, or mostly so—at least we read that 'it is up to them.' Perhaps we are to blame. I acknowledge my deficiency and inefficiency; but I do not believe it is all with the pastors. God cannot or will not bless a worldly, disloyal church.

"This summer as I was sitting with a mother and her three children, the oldest, a lad of fourteen, was pleading to be allowed to learn to dance and go to dancing-parties; also to play cards and attend card-parties when invited, as he sometimes was; for even children had these parties. His plea was that leading men in the church and community, with their wives and sons and daughters, were doing these things, and why should not he and his sister be allowed to do the same.

"I asked the boy: How about the attendance of those dancing, card-playing Christians at the prayer meetings of the church?"

the first coming of Christ. I therefore insist, that in view of the needs of suffering humanity today, our time can be spent in more valuable service than is found in trying to magnify every obscure, mystical, poetical saying of prophets, even to figuring out the time and manner of the second coming of Christ.

We believe he will come. We have no means of knowing how soon. He will certainly come at our death if not before. And whether he shall come today or tomorrow or upon the nearby day of our death, the great thing for sinful men to do is to get ready to meet him. It will not do to ignore the teachings of scores of passages in the New Testament regarding the certainty of this wonderful event. We should bow in reverence before the Lord of Hosts and trust him to come again in his own good time. We should so live in view of his coming as not to be taken by surprise if he should suddenly come today, but to be ready to welcome him and dwell with him in peace.

#### THOUGHTS FROM THE FIELD

Several earnest workers from widely separated sections of the denomination have, by private correspondence, given some interesting suggestions which may well be given a place in "Thoughts from the Field." Read them carefully and tell us what you think.

#### Our Greatest Need.

"Our real trouble is lack of spirituality. Spirituality is increased by doing certain things. Private devotions, reading the Bible, meditating upon its truths, prayer, family worship and religious conversation in the home, attending prayer meetings and preaching services and other public means of grace, will bring God into mind and heart and will increase spirituality. This would make us better preachers, better writers, better hearers, and more godly in business and in recreations. This is the antidote for most of the worldliness and sin. Let us use our best energies to persuade people to do faithfully the particular things that will bring the desired result."



This rather surprised him and finally he said: 'It is true, they do not go to prayer meeting, but they generally attend Sabbath-day services.' The mother said (and here is the point): 'This is a serious question to some of us mothers. How shall we answer? How shall we meet these facts? We cannot deny them. They are true. I think our Conference and Associations should take up this question of dancing and card-playing and like amusements, and make some authoritative decision on the question for the sake of us parents.'

"I would not be pessimistic. I believe in God and in the triumph of his truth and kingdom. I believe, too, that he is sounding forth a trumpet that shall never call retreat. He is sifting out the hearts of men before his judgment-seat."

#### That Practical, Helpful Conference.

Another good pastor writes regarding the Conference and Convocation:

"To me those meetings were an inspiration and encouragement. . . . There was, to my mind, a strong tendency toward the practical things which we as a people ought to be doing. Some of us have felt that we have been tithing mint and anise and cummin, in trying to settle such questions as whether we are a Conference or Convention—or whether the Conference has any legislative power or only advisory—if advisory, shall it be on invitation only, or has it power of initiative, etc., etc. I do not mean to say that such questions have no importance, but I feel sure we have given them time and effort and expense out of all proportion to their importance in comparison with the importance of our missionary interests both on foreign and home fields—with practical Sabbath reform work—with training and putting at work consecrated young men and women over all the wide fields open to us.

"I feel it in my heart that this Conference has seen an end of the excessive attention to these less important matters and has started us in pursuit of some of the weightier matters of the law."

#### The Old Gospel is Still the Best.

"It may be that some of us display more anxiety about the style of the yoke, than willingness to put our necks into the bows and draw. . . . I certainly am not op-

posed to progress and new methods of work, but I am opposed to the 'hue and cry' for something new—many times, as it seems to me, simply because it is new, or thought to be new. We hear very much of 'New methods,' 'New theology,' 'The twentieth century religion,' 'A religion adapted to the young men of today,' and many such expressions, which seem to assume that the religion of the first century is not what the present century needs!

"I am thoroughly assured that new methods of presenting the gospel under different circumstances, at different times as well as to different individuals, may be necessary and advantageous. But I am afraid of a new gospel that subverts the old. . . . I do believe in a spiritual birth—that the life of the believer comes from a pre-existent life, a Christ-life, and is not the result of favorable environment, education, or development. These are accessory to the accomplished fact, but not the fact itself. Spiritual birth is a birth from above as Christ stated it. . . . The pulpits are plenty in these modern days, from which it is taught that spontaneous generation of a spiritual life is not only to be expected, but is in fact the new and latest evangel—the doctrine that a man by slow and easy processes may grow better and better, until somewhere along the line he may reach that quality of religious experience known as conversion, new birth, or spiritual life. . . . 'He that hath the Son hath life; and he that hath not the Son of God, hath not life.'"

#### The Givers.

The Careless Penny went loudly in;  
It rattled and rang like a piece of tin;  
No prayer went with it, and nobody  
Was helped or gladdened, and sad was he—  
The poor little careless giver!

The Selfish Penny sank heavily,  
Like a lump of lead, as it well might be;  
No love went with it. "I might have bought  
So much for myself!" was his only thought—  
The mean little selfish giver!

The Loving Penny dropped softly down,  
Like shining gold from a royal crown;  
Pity and love made his eyes grow dim  
As he gave his all, and the Lord loved him—  
The dear little cheerful giver!

—Anna Burnham Bryant.

## GENERAL CONFERENCE

Papers and Addresses Delivered at Boulder, Colo.

### "The Mission and Scope of the Christian Church."

PRESIDENT BOOTHE C. DAVIS.

The announcement of the theme assigned me for this address has doubtless suggested to the many minds in this audience a vast number of possible lines of discussion. Doubtless some of you will be disappointed when the address is ended, that your conception of the subject has been entirely overlooked or neglected by the speaker.

In preparation of such an address, it would be a matter of interest and of guidance, if one could know what thought prompted the assignment of the subject, and what particular message the executive committee hoped to secure to Conference by the assignment of the particular subject to the particular speaker.

In the absence of such data, however, one is forced to follow the promptings of his own thought. While such a course has the disadvantage of causing the hearers frequent disappointment, it has the advantage of exempting all others, save the speaker, from responsibility for the propagation and defense of the subject matter contained in the address.

If any have expected me to furnish today a solution, by dogmatic statement, of the problems much discussed among us for the past two or three years, as to the rights or duties of the local church to ordain pastors for the denomination, as well as for itself; whether Conference can legislate, or whether it cannot; or as to whether individualism or collectivism is the Scriptural philosophy of religion, I prophesy for them disappointment in the discovery of such dogmatism. I trust, however, that I shall make clear to you what I believe to be the true spirit of the church of Jesus Christ in its attitude toward all such problems. What I believe the New Testament to give us in such matters is not specific dictation as to form of organization, polity, ritual, etc., but the motive power of a life of love and fellowship, which has its roots in faith and its fruits in social service.

The word church, which is a translation of the Greek word *Ecclesia*—that which is called out—was originally used of the assembly of believers, or the congregation assembled for worship or for the transaction of business which pertained to the interests of the assembly. Modern usage applies it most generally to "communities organized for public worship and its accessories." It has sometimes been used to apply to "the whole world of Christian people in all the range of their life." But Christ's own designation, "kingdom of God or 'kingdom of heaven'" is certainly more appropriate for Christendom as a whole. The use of the word "church" to designate merely a house of worship or a place for the meeting of Christians, seems never justified. The more common usage, therefore, which restricts the designation of the word "church" to "communities organized for public worship and its accessories," and any group of such organizations into one denomination, is the use chosen in this discussion of the subject, "The Mission and Scope of the Christian Church."

The Christian church is, so considered, a part of the kingdom of God. It stands as the representative of the kingdom of God in the community where it exists. Men are bidden to seek first "the kingdom of God and his righteousness." The church, as the representative of the kingdom, is auxiliary to the kingdom, and is one of the means by which the kingdom is to be brought in. It is "the training school ordained of God in which men are fitted for the life of the kingdom."

The church has its limitations due to human weaknesses, imperfections and selfishnesses. The church in one generation in one place may be far in advance or far behind the church of another generation in another place. A truth or a partial truth may be emphasized by one church, or one denomination or association of churches, and certain other truths or phases of truths may be unappreciated or overlooked entirely. One kind of work or organization may demand the attention of the church to-



day, and tomorrow it may be quite unnecessary or positively harmful. If the church is not, to the community in which it is located, "a savor of life unto life," the community will be to the church a "savor of death unto death."

In what shall follow, therefore, in the discussion of the Mission and Scope of the Church, it should be borne in mind that the church is not synonymous with the kingdom of God. It is rather a local representative of the kingdom, an auxiliary, a department, and in the local community, with its peculiar characteristics, its individual needs and its unique opportunities, it is endeavoring, or should be, to put into effect the fundamental principles of the kingdom, and meet its daily problems in accordance with advancing light, shifting points of view, widening angles of contact with selfishness, materialism, indifference and sin.

Although the Mission and Scope of the Church overlap each other at many points, it will be necessary here to consider them separately as far as it is practicable to do so.

#### I. The Mission of the Church.

The first definition of the mission of the church which is likely to suggest itself is that its mission is to "seek the salvation of human souls." Such a definition is, indeed, not far afield, if a sufficiently broad interpretation is given to the terms salvation and soul. Here I fancy is where the greatest danger lies. Salvation often means to the individual little more than the escape of himself and some of his friends, from hell into heaven; and the soul is often thought of as merely that part of the individual which is capable of suffering in hell, and of felicitating itself in heaven.

Jesus said of his mission, "I came not to judge the world, but to save the world." If that was the mission of Christ, that is the mission of his church.

The world is more than a percentage of human souls. It includes not only the whole of mankind, but the whole man with his environment. It is this environment which Paul sees when he beholds the whole creation humiliated and disfigured by its share in man's degradation, and waiting to be delivered with man from the bondage of corruption into the liberty of the glory of the children of God.

By selfishness and sin the habitations of men have been despoiled, desecrated and fouled; fruitful fields have become wildernesses; beautiful forests have been mutilated or made fearful dens, the hiding places of crime and the lurking places of criminals.

The prophetic vision of a redeemed world is one where, "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree;" where "the desert shall blossom as the rose," and where "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together; and a little child shall lead them." The march of Christian civilization is already reclaiming the wilderness; your once arid plains are now green with alfalfa; deserts are visited with life-giving water; swamps and jungles are being subdued; and regions now uninhabited and desolate will be made to bring forth and bud, that they may give seed to the sower and bread to the eater. Christian philanthropy finds its way into the city slums, and builds parks and playgrounds where damp cellars and wretched garrets have once been the abode of submerged humanity.

Thus the redemption of the physical order is a part of the redemption of the world which Jesus came to accomplish. He begins with the individual. He reveals to every receptive heart the divine fatherhood of God. The foundation of Christianity is the reconciliation of individual souls to God, and the establishment of friendship between these souls and God their father. The superstructure which is built upon this foundation of friendship with God is the establishment of the same divine friendship among men.

If the mission of the church, then, is to save the world, with all that this means, it is pre-eminently to create and foster friendship with God, and likewise human friendship and brotherhood.

For the further development of the ideals of this mission of salvation, I must point out some of the methods by which the church is to accomplish its work.

#### (1) The Teaching Function.

Fundamental in its mission the church must teach the truth about God and his

will. The Ineffable Reality that is in and behind the visible has been there from all eternity. But God, to us as human beings, is just as much as we know and can conceive of that reality. In some sense, therefore, our manhood is our measure of the Godhead. It is a measure which, always inadequate, is ever growing.

In chemistry and electricity and biology, we find no stable status of truth because our knowledge of these subjects is continually growing. We say that these sciences are daily growing more complex and wonderful. In reality it is our perception of chemistry and electricity and biology that is changing. The laws of matter and force and life are constant in the universe. They are a part of the eternal thought of God, but we change in our conceptions of them and in our attitude toward them, and so we say they change; and we require new textbooks year after year and new methods of teaching, and new apparatus for demonstration.

It is in the same sense that we can say with reverence that our God is ever growing. There is a constant progress in the idea of God if there is constant progress in man's thought. It is precisely according to our height that God opens himself to us. A man's education, the age he belongs to, with its notions and prejudices, are his apparatus of observation. The difference in the apparatus makes all the difference in the object viewed. Hence the God of the Middle Ages is not acceptable to us. The instruments were imperfect and so reported badly.

Anselm's theory of the atonement in his *Cur Deus Homo* offers us a deity with the sentiments of a mediæval baron, jealous of personal honor and determined to vindicate it with blood. So, too, in the long fierce centuries during which power, mere force, was regarded as of itself the supreme right, the source of all authority, and when remorseless cruelty prevailed among men, God was pictured as relentless and pitiless in his dealings with his rebellious subjects. But the heart of man has softened. The mind has risen to an ethical sense in which it will not tolerate a teaching which declares that "might makes right." Giant strength is no longer of itself godlike. Revelation has advanced in us to the point of exhibiting ethic as supreme over mere power.

Love is more dynamic than hate. The great word of Jesus was, "God is our Father." Here he projects the love and the personality of God. Two thousand years we have been measuring that personality, that fatherhood and that love. We have not begun yet to fathom its depths; but we know more of it than the Jews to whom Jesus spoke could know. The tyrannical God of the Middle Ages or of Puritan theology is not our God.

Today it is more nearly along all sides of our personality that we touch God and are made conscious of his personality and of his presence. When we love, suffer, labor, serve, forgive, we are surest of him and are most like him.

The world is hungry for such a conception of God. It is dying without it. Superstition and fear, which moved men once to "flee the wrath to come," has lost the power of its appeal. Our intellects will not permit our spirits to abide in such bondage; and the first great mission of the church is to tell the waiting world of a God revealed in Jesus Christ, whom their intelligences will permit them to believe in, and to love and serve.

Next in importance to the truth about God is the truth about man. What we think of God, of Christ, of sin, of the church, of the life beyond, is determined largely by what we think of man. If theology has today to restudy and restate its doctrines of God, it is equally compelled to restudy and restate its conceptions of man, in order to keep pace with modern scientific research. The church that fails to do so is already on its way to the scrap heap. If God in his absoluteness is in some sense unfathomable, man at least is knowable; and the world at last is beginning to know him. "Of man's history as an animal and as a soul; of his physiology and his psychology; of the way in which his beliefs, his first theologies, came to him; of the laws which have governed the development of his mind, in the successive stages of his progress; of his ethical history, the story of his falls, his recoveries, his crimes, his virtues; of the value and action in him of the spiritual faculty, and the results offered, by his worldwide and age-long religious experiences—in all these and other directions, we have such a science of man as no past age could



pretend to." To this science our theology and the mission of the church in our day is bound to conform itself.

Science has thrown into an intenser relief the contrasts of our existence. It has allied us on our physical side in a way never before realized, to the animal kingdom. The church must know this data and be prepared to use it and not resent it. Here and there these facts by themselves have been seized upon and hurled against the church by unbelievers.

Our weakness has not been in our knowledge of the facts, but in our ignorance of them, and of the far more august array of facts now equally well known, which point to man's psychical, moral and spiritual nature. In spite of man's incessant battle with physical forces of nature; in spite of his struggle for existence; in spite of the catastrophes through which he has passed, he has remained a child of faith, a cherisher of immortal hopes. These faculties of mind and soul are motive power by which his survival has been crowned, not alone with existence, but with an ever advancing growth and progress, lifting himself upward and bringing with him his whole environment.

The central thing about man is not that he is material, that he is an animal, that he can be crushed by earthquakes or smothered by volcanoes; but that he is a spirit, a thinker, a progressive intellect, a dominating personality, an agent of divine revelation and a repository of divine love.

The scientific view of man is constantly evolving, and has on its physical and on its spiritual side as well, a vital influence on the mission of the church. Science points to a primitive existence and to the dawn of mind when choice and moral obligation begin. It was at this point that sin in the individual, or the fall in the race appeared; for, "I had not known sin," said Paul, "but by the law." The dawn of the law was the dawn of the higher ethical sense—a revelation from God—be it from evolution, from experience or from divine command, here it is that the human spirit revolts against animalhood that once seemed good. The brute "good" has been killed by the spiritual "better." This is the new story of the fall where Christian teaching becomes a doctrine of science and philosophy as well

as of the Bible. Here it is that the facts of the evolution of man join with the Genesis story of the Old Testament, and with the Pauline argument of the New.

But the science of man passes on from the story of origins to developments. After telling us something of the past, it turns our most entrancing gaze to the future and cries "Look forward to what you may be!" "Man is a becoming being;" "Man is not simply what he is, but what he may become." The prospect along these upper ranges of man's nature opens plainly upon infinity and immortality.

The eternal mind and purpose, the infinite reality that is in and behind the visible—God, who has chosen to create man in his own image, who has lifted him from the plane of the animal to the human, who has developed in him a soul and filled him with the sense of the spiritual kingdom—this God is his father and welcomes him to higher and higher spiritual achievements. To make the highest, possible, and the divinest, attainable, God the Father opens humanity at its topmost level and pours in the life and the love of Christ. This Christ-filled humanity is the church of New Testament ideals. Its mission is to tell men what they are and what they may become in the church and in the kingdom of God.

I would gladly pursue much further the church's mission to teach. Never was it more imperative; and a church which is not prepared to teach, through a trained ministry and otherwise, fundamental truths about God and human life and destiny, is remiss in its mission and must reform itself or ultimately suffer extinction.

In the further discussion of methods by which the church can accomplish its mission, the teaching function is constantly present, by implication, though emphasis may be laid elsewhere.

#### (2) Practice.

Passing many things that belong to the church's doctrinal teaching, I now call your attention to practice as a method by which the church must accomplish its mission of saving the world.

Religion in part of its content is one of the emotions by which men are most deeply moved. It is a fact of the first magnitude when the history of the race is intelligently studied. The foundations of religion are

deeply laid in human nature. Man is naturally a religious being. Feeling is deeper than thought. We are moved by many impulses before we frame theories. In all countries and in all the centuries, religious feeling, whether of a high or low order, has been a controlling interest of human life. There is no other subject to which the race has given so much thought. Yet today in the face of all these facts, and after two thousand years of Christian history, men are seriously asking, "What is to be the outcome of religion? Is Christianity decadent? What means the growing multitude of unchurched people? Why the vacant pews in so many churches? Why so much indifference in regard to the church? Why a falling off in candidates for the gospel ministry?"

It is not because religion is not inherent in human nature. It is not because her history has been colorless or passionless. It is not because she has failed to produce great leaders. But at this moment there is sufficient cause for inquiry, for a re-survey of her field and an inventory of her resources.

Conspicuous among the causes for the present want of power in our churches is their inefficiency in the service of humanity or in social service. When men undertake to co-operate by orderly methods, they are apt because of human nature to fail of perfect adjustment, and thereby to work injustice to some. Sometimes tyranny appears and freedom is restricted. Tyranny may be in the self-seeking of ambitious promoters, or in the stupid conservatism of the traditionalist, who will neither make progress nor permit others to do so. This is true in politics, in economics, and not less in religious enterprises. All these imperfections and obstacles the church must meet intelligently and courageously.

Social conditions are less oppressive in our day than at any period of the past; but the great change that has come is the social awakening; the consciousness in the masses that evil exists, that there is imperfection, injustice and oppression; that a large proportion of those who are doing the world's work are receiving less than their fair share of the wealth they are producing.

Men are asking if there is any need that

life, for the humble laborer, should be reduced to its lowest terms in this fair land where vast fortunes are so easily accumulated. With the marvelous productiveness of fields and mines, of forests and waters, with the immense development of machinery, by which the wealth of the world is multiplied, should we not have an organization of industry which would give to the army of manual toilers a more equitable share of the total income? Should we not have a social system which would make common sympathy and fraternal fellowship more universal?

These are the questions men are asking today, and they demand a candid answer.

(To be concluded)

### INTERESTING POINTS FROM ANNUAL REPORTS.

#### WORK OF DR. LEWIS AS SECRETARY.

When I was relieved from the editorship of the RECORDER, September 16, 1907, I turned at once to the preparation of a book, the central thought of which is "Spiritual Sabbatism," although the exact title of the book is not yet determined. I have also given much time and thought to the Sabbath reform material for the "Monthly" numbers of the RECORDER, aiming to discuss fundamental principles and issues connected with the larger phases of the Sabbath question, together with current events and issues touching Sunday observance and Sunday legislation. The general indifference of public opinion concerning the Sabbath question makes it difficult to choose themes for that number of the RECORDER. It is like selecting food for a patient "who has no appetite." This literary work was not much interrupted for the first five months of the Conference year. Other demands appeared in February and March, 1908, such as preparing a memorial against Sunday legislation by Congress, speaking at a hearing concerning a Sunday-Law Bill, before the legislature of New York—on an invitation from the Jewish Sabbath Association, of New York City—the preparation of denominational statistics for the Census Department of the United States, etc. The census work demanded so much



correspondence and research touching details not found in our Year Books, that I must call attention to the need of improvement in those features of denominational records.

#### AN INDEX GREATLY NEEDED.

Another form of special work deserves notice here. For a number of years past, calls have come to your secretary for information to be gleaned from the files of the *RECORDER*, the *Sabbath Outlook*, from Conference Minutes and from other sources, touching denominational history and work. The calls that have come during the present year have emphasized the necessity of more adequate means of making our denominational literature available. We have spent several hundred dollars in securing and binding denominational literature for preservation and reference. We have established libraries of such literature at four places in the denomination, so that geographical demands are fairly adequate. But our people have little or no knowledge concerning what may be found in this material. Considerable research is necessary, on the part of some one, to secure any single fact, and much more, to secure any important series of facts. The secretary has frequently spent many hours, sometimes days, in searching files, reports and records, in order to answer an inquiry made in a single sentence. A descriptive index is greatly needed that will show the more valuable and important material that now lies buried in our denominational files. Such an index, put in good shape and distributed among the people, would be of great value to every one who has occasion to inquire about the men and measures, the projects and transactions of our people during the last three hundred years. I have been called upon so often in this direction, and am so deeply sensible of the need, that I suggest the preparation and publication of such an index, within the next Conference year, unless the "Memorial Volume," soon to appear, shall make an index unnecessary.

#### FIELD WORK.

Although the book on which the secretary is at work has been the most important feature of the work of the year in point of thought, research and anxiety, he has done no small amount of field work. In Novem-

ber and December, 1907, he visited Battle Creek, attending the National Social Purity Congress and looking into the situation of our people there. He also visited Chicago, Milton, and Albion, preaching sixteen times within three weeks. He has also preached at Plainfield, New Market, Shiloh and Marlboro, Alfred and Alfred Station, and attended the Eastern, Central, Western and Northwestern Associations. This has given an aggregate of forty-five sermons in Seventh-day Baptist and Seventh-day Adventist pulpits. The year has not been wanting in hard work and strenuous endeavor.

In answer to a request from the Theological Seminary last year, the secretary was placed on the list of "Annual Lecturers" before the theological students. This pleasant service was rendered May 11 to 18, 1908. Sabbath, May 16, was spent with the church at Alfred Station. Since the interests of the Tract Society could be well served thereby, Dr. Gardiner represented it at the Southeastern Association, May 21 to 24, 1908.

#### SPIRITUAL SABBATHISM.

Farther consideration of the book that I am writing belongs here, not because of any merit the author may give it, but for the vital importance and timeliness of the subject it considers. The comparative or absolute indifference of most people touching the Sabbath question and Sabbath observance, is a prominent and lamentable fact of these years. This indifference pervades all classes and finds expression in numberless ways. Christian history has entered a fourth and radical transition period touching the larger question of Sabbathism and Sabbath observance, from whatever point those issues are considered. This indifference is greater and more inert than it has been at any time before since the origin of our denomination in the English Reformation. The crucial issue in the prevalent situation is materialism and holidayism over against the kingdom of the Spirit and Spiritual Sabbathism. The book in hand is called out by this epochal transition, and the author dares to hope that it may become "an epoch-making book," under the blessing of God. The lines are drawn clear-cut and definite in the field of Sabbath observance and reform. Higher

and more spiritual Sabbathism must come, according to the standard set by Christ, Lord of the Sabbath, or the Church and the world will wander farther and sink deeper in the morass of Sabbathlessness. No-sabbath seed has been sown far and wide, and present results prove that "Whatsoever a man soweth, that shall he also reap." Evil rejoices at each sweep of the sickle.

In preparation for so important a task, I have read and re-read the best available books on the "philosophy of religion," the sources and development of spiritual Christianity as a whole, and of spiritual Sabbathism in particular. I have also sought aid through extensive correspondence with Seventh-day Baptist pastors and with teachers in the leading theological seminaries in the United States. I am gathering help and suggestions from all sources—books, correspondence, and personal interviews. Spiritual Sabbathism has never been carefully considered nor widely discussed in modern times. The high spiritual standards that Christ set up are but slightly apprehended and are much disregarded. This fact makes my task doubly difficult, and me doubly anxious to make the book worthy of the demand for it.

The most critical period of Sabbath reform in Protestant history is at the door. Seventh-day Baptists are directly involved, above all others. They have double need of divine guidance and the indwelling divine Presence, that they may hear and heed the call of God pleading with them to rise to higher conceptions of their place and mission and to more spiritual Sabbath observance. Fervently and often does the writer pray that his heart and pen may be guided from above.

#### DEEP AND FAR-REACHING.

Those who have not studied the question with more than ordinary devoutness and care cannot understand how much the issue of spiritual Sabbath observance has to do with all deeper Christian experiences, and with higher spiritual life. Roman legalism, Jewish ceremonialism and the political influence of the State-Church have burdened and entangled both the Sabbath and the Sunday until there remains in the public thought but faint traces of the half-smothered but eternal spiritual values out of which true Sabbathism and Sabbath ob-

servance spring. These influences have weakened conscience and made the currents of faith turbid and shallow, when they ought to be deep living fountains. Low estimates, superficial definitions and non-spiritual theories have fostered benumbing indifference until Sabbath reform is paralyzed by the poison of a "No-account issue." Public opinion—greatest of human factors and influences in reformatory movements—has flung Sabbath observance into the scrap heap of useless ceremonies, when it deserves first place among richest and most vital eternal spiritual verities.

The book I have in hand aims to uncover the deep foundations of the Sabbath, while it also points out and calls to those high spiritual conceptions, and eternal values that are vital to Christianity and of supreme importance to Protestants at this time. All I have ever done in connection with the Biblical, historical and controversial phases of the Sabbath question seems like minor tasks compared with the problems that confront our work, the writing of this book and the larger issues of Sabbath reform at this time. But for faith in the triumph of eternal truth and confidence in God's promises, I could never put pen to paper again. As it is, I work on with joy, confidence and the calmness of confident hope. We have not wrought in vain. Somehow, somewhere, sometime, spiritual Sabbathism will be attained. How or when matters little to us, if we are loyal, faithful and unwavering, at this critical period in our history.

Spiritual Sabbathism includes the entire field of higher spiritual life. A higher estimate of spirituality in religion, over against prevailing materialism, worldliness and indifference is the one crying need of the twentieth century. The attainment of that higher life must come—can come only—through higher and clearer conceptions of the Sabbath, its deeper, eternal meaning and value, and its spiritual observance. Hence the scope of the book goes far beyond the ordinary ideas that Seventh-day Baptists and Protestants in general have of the Sabbath.

#### HINDRANCES.

If we measure by highest standards and consider hindrances, the greatest of these are within ourselves. Our standards of Sab-



bath observance are too low. Our spiritual life is too feeble. We do not appreciate the value of the Sabbath as an unfailing source of spiritual strength whenever it is rightly apprehended and observed. The beginning of Sabbath reform is in our individual hearts. That need is great and vital. We are drifting too much with prevailing tides and tendencies. We are too worldly and non-spiritual. We do not fully welcome God and make Him an abiding guest. Too often the pierced hand knocks in vain because keyless locks and rusted hinges shut Christ out, although he waits with spiritual treasures we sorely need, but for which we care too little. He calls, but the clamor of worldliness and the laughter of folly drown the divine voice, and we remain unblest. Eternal life in our hearts struggles like half-blossomed flowers in the poverty-stricken soil of an unwatered plain.

What then? Shall we cease to strive with ourselves? Shall we be silent because men are indifferent and heedless of our message? We must not yield. We must not cease. We must press the battle till the sun goes down, and rest on the field while darkness gives an hour to renew strength that next day may find each in his place again. Right and truth will not always wait with pinioned arms upon the scaffold. Wrong and falsehood cannot always usurp the throne and the seat of Justice. God standeth ever behind his own, even though they see Him not. Our faith must see Him in spite of darkness. Our souls must feel His Presence though disappointment heaps hindrances on every hand. We must not falter. God helping we will not.

RISE TO HIGHER VALUES.

One pressing vital need surrounds us all, the need of finding higher and holier values in the Sabbath and its observance. Only thus can we gain "higher life" as a whole. We do not need temporary and superficial emotions nor ecstatic psychological storms. These endanger more than they help. We need to see the Sabbath, and ourselves its waiting minority, in right relation to eternal verities and spiritual values. True spiritual Sabbathism is calm and everlasting life in the midst of time and earthly incompleteness. Because we need this in greater

measure, our faith is weak, our hopes are dim and our practices are inconsistent. Men neglect the Sabbath and the Church of Christ, because they do not value them. They neglect God and disobey Him because they do not love Him. If one be entrusted with diamonds, he is alert and obedient to the owner's commands. If he comes to think that the diamonds are only common pebbles, he grows careless and indifferent. We are in danger of deeming Sabbath diamonds to be valueless pebbles. We must revise our estimate of the Sabbath, its observance and its eternal spiritual and religious values. It is man's main point of spiritual contact and communion with God. That is the path of hope, and the road to victory; spiritual victory.

Some years ago I walked up Boulder Canon, where the sun was out of sight in mid-afternoon. A chill like the breath of death came from the darkening depths farther on. Brethren, the world wanders in the Boulder Canon of Sabbathlessness and drifts into deeper shadows that are chilled by the breath of death, year by year. We must keep out of the canon. We must climb the heights of spiritual Sabbathism from whence we can more effectually call others out of the shadows into the glorious light of the Sabbath-keeping sons of God. The vital demands embodied in true Sabbath reform are spiritual. When these are fulfilled ceremonialism and evasion flee, and spiritual Sabbathism comes in, bringing joy, peace, glad obedience, and all higher spiritual life with God, and in God.

In behalf of the Board and by its order,  
A. H. LEWIS,  
Cor. Sec.

The vision of spiritual power, even as we see it in the imperfect manifestations of human life, is ennobling and uplifting. The rush of courage along the perilous path of duty is finer than the foaming leap of the torrent from the crag. Integrity resisting temptation overtops the mountains in grandeur. Love, giving and blessing without stint, has a beauty and a potency of which the sunlight is but a faint and feeble image. When we see these things they thrill us with joy; they enlarge and enrich our souls.—Henry Van Dyke.

# Missions

**Missionary Board Meeting.**

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., on Wednesday, October 21, 1908, at 9.30 o'clock A. M., President Clarke in the chair.

Members present: Wm. L. Clarke, G. B. Carpenter, A. S. Babcock, G. T. Collins, E. E. Sutton, J. I. Maxson, J. H. Potter, I. B. Crandall, Wm. L. Burdick, E. B. Saunders, Geo. H. Utter, Alex. C. Kenyon, Earl P. Saunders, H. Stillman, L. F. Randolph, C. A. Burdick, John Austin.

Visitors: Mrs. O. U. Whitford, Rev. J. Franklin Browne, Amos Frazier.

Prayer was offered by the President.

Minutes of previous meetings were read and approved.

The reports of the Corresponding Secretary and the Treasurer were received and ordered recorded.

The following appropriations were voted for 1909:

*China.*

Rev. Jay W. Crofoot .....	\$1,000 00
Dr. Rosa W. Palmberg .....	600 00
Susie M. Burdick .....	600 00
School Work .....	300 00
Incidentals .....	100 00
Rev. H. Eugene Davis,	
From Oct. 1, 1908 to Oct. 1, 1909, at	
rate of .....	850 00
From Oct. 1, 1909 at rate of .....	\$1,000 00

*Holland and Denmark.*

Rev. G. Velthuysen .....	300 00
Rev. J. F. Bakker, Denmark .....	250 00
Rev. E. B. Saunders, Corresponding Sec-	
retary .....	900 00
Rev. L. D. Seager, West Virginia field	200 00
Western Association .....	200 00
Rev. J. H. Hurley, Northwestern field ..	600 00
R. S. Wilson, Alabama field .....	360 00
Salemville, Pa., church .....	100 00
Marlboro, N. J. ....	100 00
Cumberland, N. C. ....	25 00
First Westerly, R. I. ....	75 00
Richburg, N. Y. ....	75 00
Hartsville, N. Y. ....	50 00
Hebron Centre, Pa. ....	50 00
Shingle House, Pa. ....	100 00
Welton, Iowa .....	100 00
Riverside, Cal. ....	150 00
Farnam, Neb. ....	100 00
Delaware, Mo. ....	25 00

Rev. J. G. Burdick, evangelistic work,	
under direction of the Correspond-	
ing Secretary, at the rate of .....	600 00
Rev. W. L. Burdick, for work done on	
the Hebron Center field .....	50 00

The afternoon session was opened with prayer by Geo. H. Utter.

Rev. J. Franklin Browne of Cummington, Mass., and a member of the church at Berlin, N. Y., was introduced and made brief remarks and asks us to think of him as in sympathy with us and our work; and while not seeking a place, he is ready and willing to work to his utmost for the promotion of such interests as the Missionary Board represents.

Upon motion, the Corresponding Secretary was instructed to write to Dr. A. H. Lewis a letter expressing our interest and sympathy in his illness, and assuring him of the hope and prayers of this Board for early restoration to his accustomed health and strength.

Communications from Dr. L. A. Platts, C. B. Clark, W. L. Hummel, Rev. D. Burdett Coon, Rev. W. D. Burdick, W. O'Neill, London, and others were received, also an interesting letter from Rev. Samuel R. Wheeler relative to several phases of our work.

The matter of work on the Southern Illinois field, also at Hebron Center, Pa., was left with the Corresponding Secretary with power.

Adjourned.

WM. L. CLARKE, *Pres.*  
A. S. BABCOCK, *Rec. Sec.*

**Treasurer's Report.**

*For the quarter ending September 30, 1908.*  
GEO. H. UTTER, *Treasurer,*  
In account with  
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

<i>Dr.</i>	
Cash in treasury, July 1, 1908 .....	\$2,559 27
Cash received in	
July, 1908 .....	\$2,359 37
August .....	1,133 87
September .....	283 46—
	3,776 70
	\$6,335 97

*Cr.*

E. B. Saunders,	
Salary in July and August,	
1908 .....	\$150 00
Expenses in July and August,	
1908 .....	78 81—
	\$ 228 81
G. H. Fitz Randolph,	



Salary quarter ending June 30, 1908 .....	150 00	
Expenses quarter ending June 30, 1908 .....	1 67—	151 67
J. H. Hurley, Salary quarter ending June 30, 1908 .....	150 00	
R. S. Wilson, Salary quarter ending June 30, 1908 .....	\$90 00	
Expenses same quarter .....	3 75—	93 75
Quarter ending June 30, 1908, church at		
Niantic, R. I. ....	18 75	
Salemville, Pa. ....	25 00	
Marlboro, N. J. ....	25 00	
Shingle House, Pa. ....	25 00	
Scott, N. Y. ....	25 00	
Verona, N. Y. ....	12 50	
Richburg, N. Y. ....	18 75	
Cumberland, N. C. ....	6 25	
Garwin, Iowa .....	25 00	
Farnam, Neb. ....	12 50	
Hammond, La. ....	25 00	
Riverside, Cal. ....	37 50	
Welton, Iowa .....	8 33	
Boulder, Col. ....	37 50	
Hartsville, N. Y. ....	12 50	
Boaz, Mo., Nine months ending Sept. 30, 1908 .....	18 75	
D. H. Davis, Order on salary account paid to Alfred C. Davis .....	50 00	
L. D. Seager, Salary quarter ending June 30, 1908 .....	50 00	
Labor in Western Association, to June 30, 1908 .....	4 10	
Geo. B. Carpenter, Expenses as representative of Board of Managers to Conference .....	110 70	
Recorder Press, Cuts for annual report .....	32 82	
Pulpit for September, 1908 .....	34 50	
D. H. Davis, Account of Shanghai Chapel fund .....	1,500 00	
Transferred to Shanghai Chapel fund ..	73 00	
Cash in treasury Sept. 30, 1908 .....	3,523 29	
	\$6,335 97	
E. & O. E.		GEO. H. UTTER, Treas.

**From Denmark.**

The following is part of a letter received from Brother F. J. Bakker, our missionary to Denmark. Until last June he lived in Rotterdam, Holland, and served the little church located there.

DEAR BROTHER SAUNDERS:—I received your letter a long time ago, late in June, just before we left Rotterdam. You wrote me that the Treasurer of the Board would send me \$100 to transport us and our goods. We received the money all right, many thanks for it. We came here safe and well, the Lord be praised for all His goodness. I have been well and able to do

my work ever since we came. It is my daily prayer that the Lord will direct me and bless His work. My work is very different from that in Rotterdam as you must know for you have been there. There much of the outside missionary work was on steamers and ships. Here it is only a little village with a few houses and cottages. We live two miles from Horby, five from the railroad and postoffice. Our people are very much scattered; not more than two families are located together. They live mostly on small farms in nine different places from four to twenty English miles from us. There are several Sabbath-keeping families who were formerly Adventists. There are other Sabbath-keepers who have never belonged to any church. Some have never been baptized. Many of them attend our services on the Sabbath day. We have held our meetings in different places. If the Lord gives me strength we shall have meetings week-day evenings also, and thus see what can be done here in and for His name and to His glory. We hope for the salvation of souls and the building up of our people. The distances have been so far to the place of Sabbath meeting that we often go on Friday afternoon, hold Sabbath and Sunday services, returning home either that night or Monday. My wife and daughter accompany me, usually walking. Sometimes we go part of the way by train though this is very expensive. On their small farms they keep one or two horses, several cows, and raise potatoes, oats, barley and rice. Thus they are able to get their living, but are not able to contribute much for the gospel work. We are trying to teach them to give what they are able. As a rule they are quite earnest, God-fearing people. They are somewhat slow to embrace what is told them, but I hope the Lord will help and give me wisdom to teach them the Word. We trust many of them will be gathered into the fold of Christ.

It is more than two and a half years since their former pastor, A. C. Christenson, died. They have gone back some, though they have continued keeping the Sabbath and meeting when they could, without a leader, for worship. My wife and daughter do not talk the language so it is somewhat unpleasant for them, but they will become

used to it and feel more at home after a time. The people are very friendly and kind to us. I trust that you will have a good Board meeting on the 21st of October. Mrs. Bakker and my daughter join me in sending you Christian greeting.

F. J. BAKKER.

Horby Station, Denmark,  
Oct. 6, 1908.

**FRIENDLY TALKS.—No. 4.**

WARDNER WILLIAMS.

To my mind the best plan ever proposed for making the Conference more effective was the one advocated by President Allen, in 1867. The suggestions he made were much opposed at the time, but the denomination has been gradually coming back to them ever since.

The time has come when a great movement should be inaugurated to advance the cause of the Seventh-day Baptist people. Napoleon said to his generals when he wanted to cross the Alps with his army, "Find a way or make one." So we can say when confronted with real or imaginary difficulties in simplifying and unifying denominational interests, let us "find a way or make one."

We are all brethren of one household and why should we not gather around one common family board. To my mind the Conference should be the great central denominational organization to which all boards report and from which they should receive suggestions. How can this be accomplished?

First, by incorporating the Conference so that it can legally receive and dispense funds. Then provide for life membership in the Conference. The fee for life membership could be made twenty-five dollars, with the proviso that only members of Seventh-day Baptist churches are eligible.

I would suggest the acceptance of all persons who are life members of either the Tract, Missionary or Education Society as life members of Conference without the payment of additional fees. With the money secured from life membership, together with gifts and collections, the Conference should be made self-supporting without assessing the churches as is now done.

In lieu of assessments the churches could provide for collections for Conference as they now take collections for the various societies. If the Conference became self-supporting, it could provide the place of holding its meetings, print its own reports, provide for the entertainment of guests and pay all of its own expenses the same as any other organization. As a case in point, the Conference could contract with the Tract Society to publish a book like the forthcoming "History of the Seventh-day Baptist People" and sell the book direct to those who want it, and possibly net a small profit rather than assess the churches to pay for it.

The Conference should be the denominational head and unifier of all work carried on by the various boards and societies. I would make the President the executive head of the Conference and pay him a salary for his services. I would suggest that all living ex-Presidents of Conference be made Vice-Presidents and that the Executive Committee of Conference be composed of the President, the Vice-Presidents, a Secretary and a Treasurer, and that this committee hold regular meetings during the year.

The President as chief executive officer of the Conference could be looked to as the chief counselor of our people. The President should be a man of great spiritual and executive force and should devote his entire time to denominational work in writing, visiting churches, preparing addresses, conferring with the various denominational boards and extending in every possible way the causes the denomination stands for.

Personally, I should like to see Doctor A. H. Lewis made the first President under this plan for greater denominational usefulness and unity. Dr. Lewis has looked forward with a prophetic eye many years for the dawn of a new era which gives promise of a brighter day and a more extended reign of the ideas and principles for which we as a people stand.

Undoubtedly, the opportunities which are before us for greater usefulness can best be grasped through the Conference as the great executive organization of the denomination.



**Education and Spirituality.**

*Read at the Northwestern Association by  
President C. B. Clark.*

For a few years past and especially for the past two or three years, our attention as a denomination has been directed to some very vital considerations. Among these are primarily the questions of our mission as a church, a deeper spiritual experience in our church life, and the problem of the ministry. I do not know how you may feel about it, but to me these questions have an even larger significance at the present moment than ever before. These are questions of vital concern to us all and we should not cease wrestling with them until we find salvation. To a certain extent, it seems to me, the problems of "our mission" and a "more spiritual life" hinge upon a solution of the problem of the ministry. And here again it is not a question of numbers merely, but what is of greater importance, of quality and power. It is to this last point that I wish to direct your attention for a few moments. Right here exists a tendency to settle into two camps, one laying stress upon spiritual fitness alone and the other upon qualification through education.

The advocates of spiritual fitness tell us that education is all well enough in itself but that the educated man tends to rely too much upon his educational attainments and to make such attainment a substitute for dependence upon the Holy Spirit. On the other hand the advocates of qualification through education affirm that the minister can meet the demands of an intellectual age only as he approaches the spiritual life through the understanding.

Herein lies at least one danger. The danger that we shall rather dogmatically take one position or the other in its extreme sense and thereby lose the truth contained in the other. Either position interpreted narrowly and in a dogmatic manner involves error, loss and misunderstanding. Both views contain elements of truth and honesty. Both views, taken separately and insistently held to be an adequate solution of the problem, are false and engender denominational weakness and discord.

A statement to which I would like to invite your earnest consideration is, that by

taking either position at a little different angle from that just stated, these views will appear not antagonistic to each other, but as complements of a larger whole. It seems to me that unless we can develop this larger vision and appreciation, the outlook for the future is dark and foreboding in the extreme.

There always have been and always will be general reasons for maintaining the ministry. But however or whatever such reasons may be, the conditions surrounding life today are so unique, peculiar and special that any program of activity on the part of ministry and church which fails to cope with life as it is today must end in failure, loss of leadership and spiritual weakness.

In the first place, it is not enough for the minister to show us abstract truths and moral principles, however high and divine in themselves they may be. The secret of the moral and spiritual influence of Jesus was not in the announcement of high moral ideals, such for example as the "Golden Rule," but it was the interpretation of the life of that age in the face of such ideals. (Though he interpreted, he did not judge. Interpreting life and dealing out harsh judgment are two radically different matters. To know is to forgive.)

Similarly today it is not the mere announcements of gospel truth, however divine in itself, that saves life and restores spiritual leadership, but it is the power to interpret concrete twentieth century conditions in the light of gospel ideals. I may be wrong, nevertheless I feel that to an alarming extent the pulpit has lost this interpretative power. Not that in any sense the gospel is a failure, not that the ministry is criminally careless, but that it somehow misses, at least in part, to touch the changed and changing conditions of today with the spiritual vitality of the gospel. The reason why many remain outside the sanctuary or make the pulpit a jest, is not that they have no ears to hear a spiritual message, but have no ears to hear a message which does not help them to solve their problems. What we need is not so much a new gospel as the gospel freshly vitalized with interpretative power.

Two factors then are involved in a ministry possessing power and leadership.

First, the comprehension and possession of high spiritual ideals. Second, the power to interpret twentieth century industrial, social and religious life in the light of these ideals. The possession of ideals comes through prayer and study, prayer being the outgoing of the soul to harmonize with the highest reality, study being the reaching out of our powers to know what the highest reality is, that the soul may be unified with it. Power to interpret life in the light of spiritual ideals comes through study and prayer, study giving us the insight to intelligently relate life and experience to highest reality, prayer giving us the consecration and good sense to unify our lives with the Divine Absolute. Thus the successful ministering and reception of the Word not only finds no occasion for contention between spirituality and education, but finds each supplementing the other. The spirituality which would cut itself loose from enlightenment fosters superstition. The education which would cut itself loose from spiritual realities ministers to unrighteous self-conceit. It follows then that we want not only a spiritual education, but an educated spirituality. Eliminate either aspect and we have a crippled experience. Unify both into a complementary whole and we have not only the crying need of the age, but the first step in the solution of our problems and the restoration of spiritual leadership. Education unpermeated with spiritual consecration will be in danger of wrecking scholarship on the rocks of an un sanctified egoism. Spirituality unenlightened by education will force the ministry to become a haven for weakness and incompetency. Either we must cease whispering "Disguised infidelity" whenever we hear a new idea expressed concerning the religious life, or we shall have to content ourselves with seeing the best talent turned into channels of worldly opportunity. Either intellectuality and spirituality are complementary aspects of human development, or God created a self-contradictory being when he made man. Religion and spirituality must find a place in the unity of human nature or be ruled out as extraneous. This is the privilege, problem and duty of the ministry, to show that the spiritual life is normal and not foreign to our nature. But in order to do this effectively, nothing short of edu-

cated spirituality in the pulpit will answer. The conditions of the twentieth century have demanded and created a new agriculture, a new artisanship, new statesmanship and a new pedagogy. These same conditions just as insistently demand a new ministry, not less spiritual and consecrated but more so as we become more enlightened. Enlightenment will never serve as a substitute for devotion, but devotion should become richer and purer through the aid of enlightenment. The simplicity of religious faith should not be confounded with easy living. We can no more sustain the spiritual life without compliance with the laws of spiritual development, than we can maintain the physical life without working for bread and butter. The spiritual life cannot be maintained without prayer, without cultivating spiritual consciousness, without reflecting on the spiritual revelation in Holy Writ, nature and experience. On the other hand, neglecting to cultivate the mental powers, taking pride in one's ignorance of spiritual laws, shunning investigation and hearing and knowing but one side of the great questions involved in the social and religious transition of our day will never be conducive to true spirituality.

(This is not to be interpreted as saying that any person, layman or minister, must have a college education before he can live a spiritual life. Education as used here is not so much "book learning" as it is personal development; and while college training should aid in personal development, it does not necessarily do so. On the other hand one may attain large personal development through the ordinary activities of life if only one has such a purpose.)

The greater freedom which has overtaken theology in common with all thought and experience will of necessity mean some loss and infidelity. It cannot be otherwise. Such experiences are concomitant conditions of progress. But the man who has no attraction for and appreciation of higher spiritual realities conceived of as consistent with the highest attainment of mind and reason is not the man who will do much to spiritualize life in the twentieth century.

Spirituality is no longer identical with "good feeling." Spirituality means the sanctification of life in each and all of its relations. It means the organization of our



lives around the consciousness of our relation to the Absolute as its central and dominating idea. It means the recognition of this relationship as an ever-present fact and experience, not so much in the extraordinary way, as in the ordinary processes of life, in nature, in time and space and the law of cause and effect. When we have attained to the larger spiritual development which is under way we shall see "Our Father" in all the processes of the universe and we shall realize that he is not far from any one of us. Meantime the educative processes must aid in that development and attainment.

If then what we have said be true, our first need is not ministers merely but ministers who intelligently understand and can tell us what spirituality means and is, when expressed in the concrete conditions of the twentieth century, and our mission is to help others into this same higher living.

#### Voting a Religious Duty.

Church-goers should regard the exercise of the franchise as a religious function and should vote in accordance with religious precepts on every matter involving a moral question either in the issues at stake or in the personality of the candidates, declares the Rev. Charles F. Aked in the October number of Appleton's magazine. Dr. Aked is pastor of the Fifth Avenue Baptist Church, of which Governor Hughes is a member. Further than this, he asserts it is just as much the duty of a church member to attend ward meetings and to vote at the primaries as it is to take part in the affairs of his church or to cast a ballot in the election of a pastor.

According to Dr. Aked the proportion of regular church attendants who frequently stay away from the polls on election day and who seldom or never take part in primaries or local meetings for the election of delegates to conventions is larger than among any other class. These delinquents, he holds, are as much responsible for corrupt conditions of government or the election of unworthy men to public offices as are the heelers who buy votes to accomplish this result or the bar-room hangers-on who sell their ballots.

"The abuses that have arisen in the past," says the Appleton article, "from the inter-

ference of the church in politics have been due to the fact that religion was made political instead of politics being made religious. Except under circumstances of extraordinary moral pressure the churches as churches cannot enter the arena of party politics. The church cannot become a caucus. Only the projection of a supreme moral issue can warrant a clergyman in publicly taking a position as a party man. He may be permitted in his own heart to pray for a party—if he is satisfied that it is not past praying for. But the church can and should undertake a more important function—one that underlies all law and government—the formation of righteous public opinion. The church cannot compel in this day and generation. If it cannot inspire it is because it is no longer inspired and a church without inspiration is a corpse which people with decent regard to health should quietly bury. The church must teach that a Christian can no more neglect the plain duties of citizenship than he can neglect to pay his debts. The religious man who stands idly by and sees American politics made a byword for dishonesty is neither religious nor a man."—*Press Service Company.*

#### Not Aliens, But Brothers.

The man going to a new country is torn by the roots from all his old associations, and there is a period of great danger to him in the time before he gets the roots down into the country, before he brings himself in touch with his fellows in the new land. For that reason I always take a peculiar interest in the attitude of our churches toward the immigrants who come to these shores. I feel that we should be peculiarly watchful of them, because of our history, because we or our fathers came here under like conditions. Now we have established ourselves; let us see to it that we stretch out the hand of help, the hand of brotherhood toward the newcomers, and help them as speedily as possible to shape themselves, and to get into such relations that it will be easy for them to walk well in the new life.—*President Roosevelt.*

God doth suffice! O thou, the patient one  
Who puttest faith in Him, and none beside,  
Bear yet thy load; under the setting sun  
The glad tents gleam; thou wilt be satisfied.  
—*Edwin Arnold.*

## Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.  
Contributing Editor.

Now the God of peace make you perfect in every good work to do His will.

Let us then labor for an inward stillness—  
An inward stillness and an inward healing;  
That perfect silence where the lips and heart  
Are still, and we no longer entertain  
Our own imperfect thoughts and vain opinions,  
But God alone speaks in us, and we wait  
In singleness of heart, that we may know  
His will, and in the silence of our spirits,  
That we may do His will and do that only.  
—*Longfellow.*

#### Woman's Board Meeting.

The Woman's Board met at the home of the First Vice President, Mrs. S. J. Clarke, Thursday, October 8, and in the absence of the President, Mrs. J. H. Babcock, was called to order by Mrs. Clarke. There were present Mrs. A. R. Crandall, Mrs. L. A. Platts, Mrs. J. B. Morton, Mrs. Nettie West, Miss Phebe Coon, and Mrs. Allen B. West.

Mrs. Clarke led devotional exercises by the reading of the twenty-fourth Psalm, and Mrs. Platts offered prayer.

A letter was read from the president, Mrs. Babcock, giving information with reference to the action of Conference in the appointment of secretaries, and other matters.

The circular letter prepared by the Corresponding Secretary for the current year was read, and the items taken up one by one and discussed. On motion the letter was adopted and three hundred copies were ordered printed.

The report of the Woman's Board Committee of Conference, published in the RECORDER, was read and discussed.

Some financial matters were attended to and after the reading of the minutes the Board adjourned to meet with Mrs. J. H. Babcock on the first Thursday in December.

HATTIE E. WEST,  
Rec. Sec.

PLAINFIELD, N. J.—On Wednesday afternoon, Oct. 7, the Woman's Society for Christian Work held its annual meeting.

During the year the society has held eighteen regular sessions. The year has been one of faithful and untiring effort on the part of the attendants and the members and chairmen of the several committees as shown by the reports.

The Treasurer reported the total receipts for the year \$275.14. Of this \$258.40 has been paid out to meet the obligations of the society. This money has come to us through the earnest efforts of the committees and members.

Much credit is due the Entertainment and Refreshment committees for the pleasure they have given the people of the church and congregation.

The reports of the Tract, Missionary and Visiting committees showed that their work had been well done, too.

The representatives to local organizations have given full reports through the year of the work, thus keeping us in touch with these societies.

After hearing the reports of the different Committees, the following officers were elected for the coming year: President, Mrs. Wm. B. Maxson; Vice President, Mrs. Sarah Wardner; Recording Secretary, Mrs. Orra S. Rogers; Corresponding Secretary, Mrs. Asa F. Randolph; Treasurer, Mrs. F. A. Dunham.

A rising vote showed appreciation of Mrs. Dunham's many years of faithful service, she having served the society as Treasurer almost twenty years.

After the adjournment the ladies met in the parlor and enjoyed a social time from four until six. The Social Committee had planned what we called a "Millinery Tea," for want of a better name.

The room was prettily decorated with foliage and bright autumn flowers. The tea table was daintily spread, from which, later, delicious chocolate and tea were served with wafers. Sometime previous to this day envelopes had been prepared and given out to each lady in the congregation. The envelopes were decorated with gay bonnets or hats and enclosed was a slip of paper with the following little rhyme, composed by one of our friends:



Now list thee to this sonnet,  
 On your latest summer bonnet,  
 With its ribbons and its roses all so fair;  
 For though now you call it old,  
 'Twas once worth its weight in gold  
 And its value you would fain with others share.  
 So if you're not agin it  
 And would care to put within it,  
 This envelope you'll find already here  
 To hold one-fourth as many  
 Of the dollars and the pennies  
 As that creation cost you, cheap or dear.

This told the object of the envelope. As the ladies entered the room they found at each door a gaily trimmed hat into which the envelopes with their contents were to be placed. On a table we had displayed a number of old hats and bonnets, each with the name of the wearer and in what year worn. These created not a little merriment as the shapes and sizes were in great contrast to the "Merry Widows" worn in these days.

An informal program opened with a piano solo by Miss Eva M. Rogers; a recitation, "The Foolish Little Maiden," by Celia Cottrell; a song, "Old Lace," by Mrs. Wm. C. Hubbard; "A Queer Story of a Hat," read by Stephana Shaw. "The Little Seamstress," recited by Margaret Kimball, completed the entertainment. Many lingered to have a social cup and a friendly chat. As we opened the envelopes and counted the contents we realized that some of our members had been a little extravagant, but as the price of the bonnets helped to swell our treasury we were obliged to overlook this and consider ourselves very fortunate in realizing the nice sum of money.

LUELLA C. RANDOLPH,  
 Cor. Sec.

**"As Spirituality Declines in the Churches,  
 Machinery Multiplies."**

The above words, quoted in an editorial of the RECORDER for October 5, may be the correct statement of a general principle and fact; but they are likely to be misleading at this time, because they have so little real connection with the present denominational movement toward the readjustment and reorganization of our "machinery."

1. All forms of life, from the lowest to the highest, require organization for their self-manifestation, development, and usefulness.

2. In the higher forms of life—in animals, men, society, and the nation—there is needed, not so much a larger number of organizations, as improved organizations, the parts being co-ordinated and perfected. The evolution of the nervous system from that of the jellyfish to that of man; the theoretical and practical recognition of the solidarity of society, a fellowship in honor and dishonor, in gain and loss; and our present concept of the nation as representing the common life and interests, the common share in prosperity and adversity, of the United States, are examples of this law. Independently, separately acting units could never constitute a living animal organism, a community, church, denomination, or nation.

3. A sense of both individual and collective life, responsibility, and effort, is as essential in Church as it is in State. We believe in the freedom of the individual conscience and in an independence of the local church; and in a division of labor among our various boards and societies; and that these are sacred and practical principles. We believe also in the doctrine of collective, outwardly and inwardly united, denominational life, with common and co-operating motives, energies, and ends. The human body, a piece of marvelously elaborated machinery, has many members, each performing its own functions; but these members are so connected with one another, mechanically and vitally, that together they form one body, all the parts being interdependent and co-operative. Otherwise there would be no body at all—only separate fractions of one. Now the proposed denominational readjustment preserves inviolable and honors the liberty of every believer's conscience, and the doctrine of local church independency; but in the firm belief that we are not only Many but One, the very Body and Church of Christ our common Lord and Head, we are seeking after the best possible external and organized expression of the oneness that we profess to have and to feel.

4. Our churches, one by one, should be the vitalized and vitalizing centers and sources of all kinds of denominational work—evangelistic, missionary, publishing, educational, reform, benevolent, financial, etc. The General Conference, ideally, is

made up of the churches as its living and independent, but harmoniously adjusted, voluntarily co-ordinated units. The Conference, as already reorganized through constitutional changes in itself and in the three societies; and with its organization still further perfected when the churches, the societies, and the Conference itself shall have approved the excellent report of the Committee of Fifteen presented at Boulder, the Conference, I say, thus perfected in its adjustments and organization, will be a grand outward revelation of our common life and our unity in Christ the Lord; and the representative, counselor, helper, and inspirer, for the combined forces, material, intellectual, moral, and spiritual, in individual members, in the churches themselves, in the various boards and the Executive Committee of Conference, and in the three societies.

5. The recent editorial descriptions of the grace, fellowship, and brotherliness exhibited at the Boulder Convocation and Conference; and the effect produced by the grand message from the Missionary Board, and by other addresses, would hardly seem to be a witness to "declining spirituality in the churches, because of multiplied machinery."

ARTHUR E. MAIN.

Alfred, N. Y.

**Anti-Adventists and Seventh-day Adventists.**

J. A. DAVIDSON.

While in Toronto, in August last, I greatly enjoyed the privilege of attending the Conference of the Seventh-day Adventists, which was then being held in that city. I heard the report of the excellent progress which they have made in the comparatively few years of their existence, which was much the same as that described by Anti-Adventist in his article, "A Comparison," published in the SABBATH RECORDER of September 21 last.

He draws a comparison between the progress of the Adventists and that of the Baptists; and raises the query: Why is there such a difference in the progress of the two denominations? and suggests that it must lie in the fact that the Adventists preach the doctrine of the second coming of Christ. I must say, I was sorely grieved when I read

the last sentence of his article, which reads as follows: "While it may not be true that the people referred to are illiterate, or even superstitious, yet it is quite evident that the doctrine of the second coming of Christ and its attendant doctrines have enough of the spectacular and illusory (or we should rather say delusory) qualities in them to win the admiration and support of its many misguided followers." Also J. Franklin Browne, in his article, page 433 of the RECORDER, October 5, says: "I had been a lone Sabbath-keeper since A. D., 1894, having met in those fourteen years but a very few times with Sabbath-keepers in public worship, and then only with Seventh-day Adventists, whose vagaries I could not think of accepting."

I have been wondering if these expressions could not be modified a little so as not to sound so harsh and unsympathetic. To me they do not seem to bear out the idea that there were spirit-filled hearts and lives behind them. Such expressions and the feelings which we would suppose prompted them do not do our denomination any good, and I feel confident they would be far better left unsaid. We need all the spiritual influence and good feeling that we can righteously obtain; but speaking in such an unchristlike manner of the only people on the face of the earth from whom we may expect any sympathy and co-working, not only hinders our spiritual attainments, but throws us back to lower spiritual levels, besides wounding the feelings of our sister denomination, and giving its members good reasons to retaliate.

It is true the Adventists teach some things which we cannot see our way clear to accept; but if it is necessary for us to speak of these, we should endeavor to state them in as Christianlike a manner as possible. This will invariably produce a better and nobler effect. I have been much among the Adventists and have read a great deal of their literature, yet I have never met with one derogatory word against the Baptists, rather the opposite; anything that I have seen has been flavored with love and esteem. For example, it was but yesterday I was reading an article by Elder Geo. I. Butler, among his replies to Elder Canright, page 164, where he says: "When Elder Canright says that the Sabbatarians, in



searching two hundred years, have not been able to find an item of proof that the Papacy changed the Sabbath, much of the reflection was intended to fall on the Seventh-day Baptists; for they, and not the Adventists, have been advocating the Sabbath for two hundred years. But if he has any knowledge of the authors and the literature of the Seventh-day Baptists (and if he has not he is without excuse) he knows that his assertion does great injustice to that denomination. Among their authors are numbered men eminent for ability, for education, and for deep research, not to speak of their evident piety, and conscientious regard for the truth of God's word. They have laid before the world a large amount of rich instruction from the Bible and from history on this important subject." Also Milton C. Wilcox, referring to the Seventh-day Baptists says: "In the 17th century they were quite numerous in England, and published several books, and some of them witnessed to the truth by enduring persecution even unto death." (The Lord's Day the Test of the Ages, p. 99.)

How much more excellent and Christian-like is this, in reference to a sister denomination. I am afraid some of us claim great importance for the Sabbath, but neglect the weightier matters of the law. "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. 7: 12. We two denominations together are only a little handful battling for the Sabbath and Commandments of Jehovah, as compared with those who are opposing, and it is for us to speak and act in love and fellowship toward one another, and assist each other in this great work of bringing the people of God back again to the Bible and the Sabbath.

The doctrines of the second coming of Christ should not be spectacular and illusory (or delusory) to any Christian. Did not Jesus, when he was here on earth, leave us plenty of reason to hope and look for his coming again? He also gave us signs by which to know of his soon coming, and told us to watch and be ready for that great event. Whether the Adventists have properly selected the signs, is another question.

Anti-Adventist wonders how the Adventists have made so much greater progress

than the Baptists, and says: "It must lie in the fact of their peculiar views in regard to the second coming of Christ, and his final reign upon the earth, and their unbounded zeal and enthusiasm in the propagation of this doctrine and their self-sacrificing devotion to its extension and final triumph." I think that is just the secret of their success. They believe that this is the truth to be preached at this present time, just as Noah had a truth to preach in his day, and Moses and Aaron in their day, and Jonah had another truth for the Ninevites. So it was with John the Baptist, and Christ, and the apostles. They had a special truth for their times. Did not the great reformers of the 15th and 16th centuries have a special truth for their days? And the Adventists believe sincerely that they have a special or present truth for our day, and they propagate it with all the zeal and enthusiasm they can muster; and, indeed, if they are not right in this, I am yet to be informed. But they cannot properly preach that doctrine without preaching the gospel of salvation and a return to the Sabbath and Commandments. This is all one present truth; hence their success.

I find that, in distributing literature, the Adventist literature produces more effect than our own, and it is on this account. Now is it wise for us as a denomination to shut our eyes to these things? Had we not better humbly and without bias search the Scriptures and see if the doctrines of the second coming of Christ are delusory or real; and if real, formulate a doctrine or message to be given to the world with all possible haste?

Anti-Adventist says, "The question arises, Why is it that this body of believers have so far outstripped the Seventh-day Baptists that the latter appear very insignificant as to numbers, the extent of their publications, missionary work, and financial ability?" In connection with this question, I would ask a comparison with Rev. Dr. Lewis' statement in his sermon before the Conference at Alfred in 1907, which reads as follows: "We have come to the forks of the road. The easy down grade of waning denominationalism marks the left-hand way. The end of that road is not distant. It lies in the valley of denominational extinction. The right-hand road is an up

grade along the path of higher spiritual attainments, better Sabbath observance, clearer apprehension of our mission and stronger convictions that we are not the foolish minority of fossils that the world holds us to be. Can we take the right-hand road? We can if we will. We cannot unless sharp and immediate reaction takes place. That reaction will not take place, if those who listen to these words smile at them, as the notions of an over-zealous specialist."

Now it does not become us to smile at those words, and let them slip; it becomes us to study them and think, and put our thoughts into action. This is how the Adventists are making their progress. But we Baptists, apprehending no soon coming of Christ, have apparently fallen asleep, and shall arouse ourselves only "when the battle is fought and the victory won" by the other denomination.

Again, compare Rev. Dr. Gardiner's statement in his article, "What does it mean?" published in the RECORDER of August 3 last: "Yes, friends, it is too true that for three years there has been a gradual decrease in the number of subscribers to our denominational paper! There are two or three hundred less now than there were three years ago. The board, the editor and the business manager are all worried over the matter; and this is why we ask, What does it all mean?"

Now, putting these questions, statements and expressions together, does it not mean a spiritual and denominational decline? And if this is true, and we cannot rouse ourselves and the world around us, from our lethargy, by those truths that we already hold, and if it is true that by the preaching of the second coming of Christ the other denomination is awakening the interest and reaching the hearts of the numbers, it ill becomes us to belittle them and their doctrines until we give the subject a thorough examination and are satisfied that Christ is not coming and that his cautions to us were all in vain.

Is it not time for us who are alive to the situation to bend our energies to discover the difficulty, and if there is such a truth for this present time as the second coming of Christ, which will arouse people from their dead carelessness and indifference,

shall we not find it and proclaim it with all possible "zeal and enthusiasm?" This is about the first thing that will cause "a reaction," and the more immediate the better.

#### The Pope of the Eastern Church.

There is yet another ruler in the Near East of whom probably not one American in ten thousand has even heard. Though he is the sovereign of no one of the Balkan states, it is he who actuates the policy of them all. I refer to the Very Amiable and Dignified Orthodox Patriarch of the East, His Holiness Joachim III. He is one of the least-known and most interesting personalities of our time. He exercises more actual power than all the Balkan rulers rolled into one. He is the highest constituted authority of the Orthodox Greek church, and stands in much the same relation to its 98,000,000 of communicants that Pius X. does to the Church of Rome, but with this one vital exception—that his power is temporal as well as spiritual. His spiritual sway is acknowledged by the members of the Orthodox faith from Egypt to Russia; his temporal power is little short of absolute in all the Orthodox communities of the Ottoman Empire. He is received as an equal by the Sultan and as a superior by the rulers of those nations whose state religion is that of the Orthodox church.

Joachim III. is now well past the age of three-score and ten. As is the custom among the Greek clergy, he wears his beard long, and his flowing hair is gathered in a knot on the top of his head. He lives in great state at the Ecumenical Palace of Phanar, on the Golden Horn, the imposing front gates of which have never been opened since that bloody day, now close on a century ago, when a former patriarch was hanged between them by a fanatical Turkish mob. When he goes into Constantinople he is conveyed in a golden barge of forty oars, and his official audiences are ceremonies of great state—From "The Men Who Count in the Balkans," by E. Alexander Powell, in the American Review of Reviews for November.

"We get back at our mete as we measure—  
We cannot do wrong and feel right.  
Nor can we give pain and gain pleasure,  
For justice avenges each slight."



## Children's Page

### The Turkey's Nest.

One day the old turkey hen went out to find a place to make her nest. She went a long way, and she took a long time to find it. When at last she had suited herself, she said:

"They may go to the East and go to the West,  
But they'll never be able to find my nest;"

and she felt so proud of herself that she walked all the way home with her head in the air.

When she got home to the barnyard, her friends were talking about her. There was the Gray Goose and the White Duck and the Brown Hen, and when they saw her coming, they called, "Where did you make your nest?"

"Guess," said the turkey hen, and then they were puzzled.

"Well," said the Gray Goose at last, "when I go to make my nest, I always try to get near the water, for there's nothing so good for my health—so I'll guess the goose pond."

"Right," cried the Duck. "I'll quite agree. The pond is just the place for a family."

"The idea," said the Brown Hen, chuckling to herself; "why, what could be healthier than hay or straw? I'll guess the haystack."

"But though they did their very best,  
They never could guess where she'd made her nest."

The turkey hen grew prouder and prouder, and she walked about the barnyard like a queen. One day the cook saw her, and said to the children, "Certain and sure that old turkey hen has made herself a nest somewhere."

"Then I'll find it," said Cousin Pen, who had come to visit on the farm.

"Then I'll find it," cried Brother Fred. "She can't hide a nest from me."

"Then I'll find it," said little Ben. And they all started out to look for it.

Cousin Pen went down in the hollow and looked in the grasses and leaves and in the stumps and hollow trees.

"But though she did her very best,  
She couldn't find the turkey's nest."

Brother Fred went up on the hill to the gin-house, and down in the cotton-field, and round by the goose pond, where he found the Gray Goose and the White Duck taking a swim.

"But though he did his very best,  
He couldn't find the turkey's nest."

Little Ben began at home to look. He looked under the house and behind the woodpile, and in the barn, and out by the haystack; and while he was tipping about out there he frightened the Brown Hen from her nest, and she quarreled half the day about it.

"But though he did his very best,  
He couldn't find the turkey's nest."

Then Mamma said she must go and look, so she put on her bonnet and went to the wood-lot, and sat down under a tree just as quiet as she could be. By and by the turkey hen came along. She saw Mamma and Mamma saw her, but neither of them said a word. The turkey hen walked round and round in the wood-lot just as if she wasn't thinking about anything but at last she went through the big gate into the road. Then Mamma got up and followed her, just as still as a mouse, and the turkey hen

"Went up the hill and down the hill,  
And through the fields and by the mill,  
And down across the meadow brook,  
By many a turn and many a crook,  
She went to the East and she went to the West,  
But she never went near her hidden nest."

"I'll give up," said Mamma, and the old turkey hen was prouder than ever.

Then Papa said that he must try; and early one morning before the children were awake, he got up and started out to find the turkey's nest.

"He'll find it if anybody can," said Brother Fred, when he was told, and the children could scarcely wait.

He stayed so long that they went down the lane to meet him, and when he saw them coming he called out:

"I declare I've done my very best,  
But I can't find that turkey's nest."

And the turkey hen grew prouder and prouder. She stayed at her nest, wherever it was, nearly all the time then, and only

came to the barnyard when she wanted something to eat.

The Gray Goose and the White Duck and that Brown Hen said they wouldn't be surprised at anything she did.

But they were surprised, and so were the children; when one morning she walked into the yard with twelve little turkeys, as fine as you please, walking behind her.

"Just look here," she said, "at my children. I hatched them all out in my nest down in the corner of the old rail fence."

And she added, as they gathered to see

"I tell you what, I did my best,  
When I found that place to make my nest!"

—More Mother Stories.

### God's Way of Speaking.

Geology copies God's handwriting on the pages of His rocks; astronomy copies God's handwriting and voice on the pages of His stars; physiology copies God's speech uttered through the human body; psychology—it is a copy of the laws of the human intellect; art—it is a copy of God's beautiful thoughts; tools—they are God's useful thoughts organized into terms of steel or iron or wood, and they give us these marvelous textures. This universe of ours is simply a great wheel fitted in another wheel, a vast complicated mechanism—never a lever getting out of place, never a wheel slipping a cog. But at the back of the whole stands an Inventor; at the back of the whole printing-press there is One keeping watch over His mechanism; at the back of all the flying wheels stands the great Father God in the silence, keeping watch above His own. These laws of nature through land and sea and sky, through all the fruits, through all that lends us beauty and truth—they are the voices of God speaking to us. Then you find a man that has visions like Moses, who takes off his shoes when the acacia-bush flames in scarlet and burns like a sheet of fire. When Paul, with his visionary power, looks up he perceives that God is speaking to him. Tennyson understands that God is nearer than breathing, and closer than hands or feet. We never can escape from Him. The angel of His goodness goes before us; the angel of His mercy follows after us. God is not a bundle of thunderstorms; God is not a

sheath of red-hot thunderbolts; God is not upon the track of a sinner to overwhelm him for his sins; God follows after sinful men to recover them out of their transgressions. We are camped in the heart of God; we set up our tent in the midst of God's mind. We can no more lift ourselves out of the presence of God than a man can lift himself out of this universe by—excuse the expression—his boots. That is our hope. The way to fly from God is to flee into His arms. This world is so beautiful—this world, steeped in God's wisdom, colored with His love, flaming with His beauty—it is the voice of God. If we have a mind that is sensitive to His overtures of love, then the manifold voices of God in physical nature is the marvelous fact and event of human life.—*Newell Dwight Hillis, D. D., in The Homiletic Review for October.*

### A Good Sort of Honesty.

She was a bright little woman, and when some one apologized for an occurrence at which she might have taken offense, she laughingly disclaimed any such thought. "I am honest, you know, and so I never pick up things that don't belong to me—not even slights," she said merrily. "I don't like them, anyway, and I have to be quite certain that one is intended for my use before I appropriate it."

So many people spend wearisome days and nights in nursing grievances that they have only "picked up," and in brooding over slights which were never designed for them, that this sort of honesty is heartily to be commended.—*Selected.*

The regular quarterly meeting of the Hebron, Hebron Center, and Shingle House churches convenes with the Portville church on November 13, 1908.

Preaching as follows: Friday evening, W. L. Davis; Sabbath morning, Dean Main; Sabbath afternoon, Rev. O. D. Sherman; Sabbath evening, Rev. S. H. Babcock; Sunday morning, Dean Main; Sunday afternoon, W. L. Davis; Sunday evening to be arranged for.

H. A. PLACE, Church Clerk.

Per E. B. P.

Ceres, N. Y., Oct. 29, 1908.



**His Mother's Sermon.**

He was broken that day, and his sobs shook the bed, for he was his mother's only son and fatherless, and his mother, brave and faithful to the last, was bidding him farewell.

"Dinna greet like that, John, nor break yir hert, for 'tis the will o' God, and that's aye best.

"Here's my watch and chain," placing them beside her son, who could not touch them, nor would lift his head, "and when ye feel the chain about yir neck it will mind ye o' yir mother's arms.

"Ye 'ill not forget me, John, I ken that well, and I'll never forget you. I've loved ye here, and I'll love ye yonder. Th'ill no be in 'oor when I no pray for ye, and I ken better what to ask than I did here, sae dinna be comfortless."

Then she felt for his head and stroked it once more, but he could not look or speak.

"Ye 'ill follow Christ, and gin he offers ye his cross ye'll no refuse it, for he aye carries the heavy end himself. He's guided yir mother a' thae years, and been as gude as a husband since yir father's death, and he 'ill hold me fast tae the end. He 'ill keep ye, too, and, John, I'll be watchin' for ye. Ye 'ill no fail me," and her poor, cold hand that had tended him all his days tightened on his head.

But he could not speak, and her voice was failing fast.

"I canna see ye noo, John, but I know yir there, and I've just one other wish. If God calls ye to the ministry, ye 'll no refuse."

A minute after she whispered, "Pray for me," and he cried, "My mother, my mother."

It was a full prayer, and nothing left unasked.—*Ian MacLaren.*

**Model Preaching.**

I desire my minister to preach the simple gospel. The "old, old story" never wearies the average congregation, if it comes from a devout mind with preparation in the message. My ideal sermon is one which has an appeal to the unconverted and a spiritual uplift for the Christian. I want my minister to be abreast of the times on all new theological questions and research, but I do not want him to bring them into the pulpit. I have formed certain fixed views

of Christ, his gospel and the inspiration of the Bible from a careful reading of the Book of books and of the Shorter Catechism, and it will not make me a better Christian or profit my spiritual life to unsettle these views by a discussion in the pulpit of new theories of Christ and the Holy Scriptures. Finally, I want my minister to act upon the belief that Christ's gospel is the surest cure of all social and political evils, and that his best method of promoting temperance, social morality, and good citizenship is to bring men into the church. In a word, I want my minister to emphasize in his life work the declaration of the most successful preacher, Paul: "It pleased God by the foolishness of preaching to save them that believe."—*William J. Bryan.*

**An Appeal for "The Bread Line."**

The Bowery Mission "Bread Line," at which 1,000 men who are out in the streets for the night are given a breakfast of hot coffee and rolls every morning, at one o'clock, is one of the most pathetic sights in all the wide, wide world. Long before the hour of opening, these poor, starving men stand in a single line that sometimes extends for blocks in length, waiting for the coffee and rolls. During the winter, this breakfast is given to an aggregate of 210,000 homeless men and boys, and up to date over half a million of the homeless have had their weary tramp restfully interrupted by this unique ministrations. The first of these breakfasts is given on Thanksgiving morning, and the last on the following Easter morning. Altogether the Mission supplied, this year, over 312,000 meals and 57,072 lodgings to homeless men and boys.

It is for this grand, philanthropic work that we ask your kind and practical co-operation. The homeless, friendless, disheartened and despairing men and boys of the Bowery are not native New Yorkers, but men and boys who, until within a year, lived happily at the old homestead with father and mother, and perhaps wife. They are stranded here, and in despair appeal to the Old Bowery Mission, which, for over thirty years, has been to the unfortunate, as the rescue cities of old, a haven of encouragement, rest and protection. Shall we turn them away? It rests with the good

people of this country to decide this question, and may God graciously help you to decide it aright. John C. Earl, Financial Secretary, 92 Bible House, New York City.

**HOME NEWS**

FARNAM, NEB.—Dear readers of the RECORDER, I will give you a few items from our little band at Farnam, Nebraska. The second Sabbath before Conference we enjoyed a baptismal service, when several of our children were baptized. The following Sabbath six of them joined the church, and one from the Cosmos church rejoined here.

We recently lost one of our largest families here, Brother E. Hurley and family, who moved to Milton for school privileges. However, to offset this loss, we have six persons from Cosmos, Oklahoma, and nine, including children, from Nortonville, Kansas, who intend to stay for awhile. The total number at Sabbath school last Sabbath was upwards of sixty.

Because of the exorbitant rent asked us by the First-day people, we moved from their church to the Methodist building. We have again started the prayer meetings, but we live so far apart here that it is hard to get people together often. We think the prayer meeting is the best part of our services for developing the young people in Christian life. Before our people had a pastor they held conference meetings Sabbath mornings, but this time is now used for preaching services. But we feel that we cannot afford to be without a prayer meeting, with its helpful influences over the young people.

We like to hear from other fields, through the home department of the RECORDER, and trust that others will be glad to hear from us.

Yours in the work,

WILBURT DAVIS, *Pastor.*

Four things a man must learn to do  
If he would make his record true:  
To think without confusion clearly;  
To love his fellowmen sincerely;  
To act from honest motives purely;  
To trust in God and Heaven securely.

—*Henry Van Dyke.*

**Bible Study for Public Schools.**

It seems rather amazing that Mohammedan government, which is that of Turkey, ruling over a nation which includes half a dozen Moslem sects, Jews both orthodox and liberal, and at least eight different Christian churches, a number of which have been distinct and more or less inimical to one another for a thousand years, makes not the slightest objection to the teaching of the Bible in any school which cares to introduce it, which is to say in all the most important, progressive and influential schools in its wide jurisdiction, while the government of the United States finds it essential to exclude the volume which in the fullest possible sense is the charter of its liberties as well as the noblest collection of literature in the vernacular of the country. We have already briefly mentioned the action taken recently at Cleveland by the National Educational Association, recommending its introduction or re-introduction into the schools of the nation. Some comment upon this action appears to be in order.

A cogent reason for the introduction of this text book is latent, though not expressed, in the resolutions immediately following the one to which reference is here made and which we last week quoted in full. This following resolution reads:

"The highest ethical standards of conduct and of speech should be insisted on among teachers."

No class of citizens in our country has, as a class, a higher ethical standard than the teachers in our public schools. Their devotion to the highest interests of their pupils is beyond question. But it is not unfair to them, to recognize the great difficulty which every conscientious person finds in maintaining—in the time that now is—either a high ethical standard, or refined modes of speech. Lax standards of integrity, and convenient and picturesque slang are prevalent everywhere, and to shut one's ears and one's moral sense to either is simply impossible. The attempt to exclude them is worse than futile. The only safeguard against them, like the only safeguard from microbes which threaten disease and death, is by fortifying the nature from within. Just as a vigorous condition of body alone renders one immune to the attacks of microbes, so a high standard of excellence,



moral and verbal, so deeply ingrained as to have become second nature, can alone render our teachers immune to the insidious influences which pervades the moral and intellectual atmosphere of the present time.

One may search all literature of whatever land and time, and not find another collection of works so noble in ethical standards, embodied in English of such purity and elegance, as the sixty-six small works which are bound together in the Bible. The ingrained refinement of speech and loftiness of morals which characterized great groups of people in Great Britain and in our own country in the earlier days, when books were few and expensive and the Bible was daily read and pondered, long ago passed into a proverb. Not all people of those days cared for the Bible any more than they do now, and there were coarse grained and immoral people then as now. But the refining and elevating influence of the daily reading of the Bible at family prayers is a fact which admits of no question, and which has been remarked by many competent observers beside Whittier and Burns. It was Dr. Guthrie who observed that the sturdy if somewhat shrewd integrity of the Scottish peasantry is due to the fact that the book of Proverbs had from time immemorial been the standard reader for children of a certain age. The pure if quaint diction of our own mountain whites is due to their having little other reading. It is noted by educators that to the children of this mountain people Shakespeare is easy reading, though they are greatly puzzled by the newspaper and the poets of today. The English they understand is the English of Shakespeare, though they never heard of Shakespeare, because it is the English of the Bible which they know almost by heart.

Other important measures were advocated at this convention, one of the most interesting, if not the most important, being introduced by Commissioner of Education Ellsworth Brown, and looking to "possible co-operation between the educational associations of different countries." That, as well as the improvement of the qualifications of teachers and of the character of our rural schools are questions of high importance; but the question of the Bible in our schools outranks, as in fact it underlies, them all. It is not a simple question, but

its difficulties are an argument for, not against, its serious study and ultimate solution.—*Christian Work and Evangelist.*

#### Killing Time.

"Spare a copper, sir; I'm starving," said a poor, half-clad man to a gentleman who was hastening homeward through the streets in the city, one bitter cold night. "Spare a copper, sir, and God will bless you."

Struck with the poor fellow's manner and appearance, the gentleman replied, "You look as if you had seen better days. If you tell me candidly what has been your greatest failing through life, I'll give you enough money to pay your lodging."

"I am afraid I could hardly do that," the beggar answered with a mournful smile.

"Try, man, try," added the gentleman. "Here's a shilling to sharpen your memory; only be sure to speak the truth."

The man pressed the coin tightly in his hand, and after thinking nearly a minute, said: "To be honest with you, then, I believe my greatest fault has been learning to kill time. When I was a youngster, I had kind, loving parents, who let me do pretty much as I liked; so I became idle and careless, and never once thought of the change that was in store for me. In the hope that I should one day make a mark in the world, I was sent to college; but there I wasted my time in idle dreaming and expensive amusements. If I had been a poor boy, with necessity staring me in the face, I think I should have done better. But somehow I fell into the notion that life was only to be one continued round of pleasure. I gradually became fond of wine and company. In a few years my parents both died; and you can guess the rest. I soon wasted what little they left me; and now it is too late to combat my old habits. Yes, sir, idleness ruined me."

"I believe your story," replied the gentleman; "and when I get home I will tell it to my boys as a warning. I am sorry for you, indeed I am. But it is never too late to reform. Come to my office tomorrow, and let me inspire you with courage." And giving the man another piece of money, and indicating where he could be found, he hurried away.—*Christian Commonwealth.*

## Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

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 VII.—NOVEMBER 14, 1908.

THE LORD OUR SHEPHERD.

Psa. 23.

*Golden Text.*—"The Lord is my shepherd; I shall not want." Psa. 23:1.

#### DAILY READINGS.

First-day, Psalm 84.

Second-day, Rev. 7:1-17.

Third-day, Heb. 13:7-21.

Fourth-day, 1 Pet. 2:11-25.

Fifth-day, Isa. 40:1-17.

Sixth-day, John 10:1-18.

Sabbath-day, Psalm 23.

#### INTRODUCTION.

Of all passages of the Old Testament this Twenty-third Psalm is the gem. It vividly expresses the ideal relation of trustfulness towards Jehovah, and Jehovah's abiding care for those who trust in him. This Shepherd Psalm finds a sequel in the New Testament in our Saviour's allegory in regard to the Good Shepherd in the tenth chapter of John's Gospel.

In order to understand this psalm we must remember first of all that the shepherds of the East stand in a much more intimate relation to their sheep than the shepherds of England and America. There the shepherd is the constant guardian of the flock; he knows each sheep by name. In the land of drouths, he finds pasturage for his flock, and leads his sheep to springs of water. He sees to it that the sheep do not wander into dangerous places in the rugged mountains and steep ravines. When they are attacked by wild beasts or robbers he boldly risks his life for their sake.

May the day be hastened when this psalm shall be a true expression of our experience and of our attitude toward Jehovah.

*TIME*—According to the traditional view, either in the early part of David's life, while he was

still a shepherd lad, or else much later when David in old age recalled the manifold mercies of God and represented them in accordance with the imagery of his shepherd life.

The psalm, however, loses nothing of its value if it be written by some other less conspicuous servant of Jehovah years after the time of David.

*PERSON*—According to the traditional view, David, the sweet singer of Israel.

#### OUTLINE:

1. Jehovah, the Tender Shepherd. v. 1, 2.
2. Jehovah, the Careful Guardian. v. 3, 4.
3. Jehovah, the Bountiful Host. v. 5, 6.

#### NOTES.

1. *Jehovah is my shepherd.* Thus is expressed one of the most precious truths of our religion. Our God has a tender and affectionate care for each one of us. The heathen serve gods from which they think that they receive favors, but none of the nations have risen to a conception of God equal to that of this psalm. God is occasionally elsewhere in the Old Testament represented as Shepherd of the individual (Psa. 119:176); but more frequently as Shepherd of the nation. Compare Isa. 40:11 and elsewhere. *I shall not want.* Or it would be just as well to translate in the present tense. The unwearying care of the Shepherd is a guarantee that the sheep shall not lack any good thing. Other shepherds may have the spirit of the hireling, and so neglect the flock, but we may put confidence in our Shepherd.

2. *He maketh me to lie down in green pastures.* With such a shepherd the sheep may be sure of abundant provision, and may take their rest in the midst of abundance of the most appetizing food. They are not hurried from one place of scanty pasturage to another. *He leadeth me beside the still waters.* Literally, unto waters of rest. We are not to think of streams that flow without a ripple, but rather of springs or wells which furnish rest and refreshment for the weary. There is the same abundance and excellence of drinking water that there is of the pasturage.

3. *He restoreth my soul.* We are not to think of the word "soul" in this passage as a theological term. When the psalmist says "my soul" he means simply *myself*. The tender care of Jehovah invigorates to new life and joy in existence. The psalmist has left the figure of the sheep, and speaks more directly of Jehovah's relation to those who trust in him. *He leadeth me.* Where there is danger of going astray Jehovah himself is the Guide for his people. *Paths of righteousness.* Or, better, paths of



rightness or straight paths; for the psalmist has not turned aside from his figure to speak of theological instruction. If we trust to our Guide he will preserve us from the crooked or rugged ways. Of course the paths of righteousness are included in this promise; for this whole psalm has particular reference to the realm of the spiritual. The allusions to physical prosperity figure the real blessings for the moral nature of man. *For his name's sake.* Not because of any real deserving on the part of the recipient of these blessings. There is also probably the suggestion that Jehovah cannot do less than the best for his people because they are the people who bear his name. Compare Psa. 25:11 and other passages in the Psalms and elsewhere.

4. *The shadow of death.* This expression is one word in the Hebrew, and is best understood as an abstract term meaning, "dense darkness." The psalmist is not thinking of death in particular, but rather of some gloomy ravine in which robbers or other dangers might be expected. He is willing to trust not only in the green pastures, but in the dark places as well. When we interpret this figure of speech the reference to the dark pathway of death is of course highly appropriate, and has a place in the spiritual application of this psalm. *For thou art with me.* Surely an ample reason for lack of fear even in the darkest places of the road. *Thy rod and thy staff.* The rod for blows of defense, and the staff for support. Perhaps one of these two words refers to the shepherd's crook with which he restrains the sheep from going in dangerous ways, but it seems rather more likely that we passed from the figure of the sheep with the first two verses.

5. *Thou preparest a table before me in the presence of mine enemies.* The figure again changes a little: the bountiful Host takes the place of the Shepherd and Guide. The psalmist even when he is surrounded by enemies feels no lack. They do not succeed in bringing discomfort to him, for his God is ever in abundant measure providing for all his wants. If David is the author of this psalm we have here doubtless an allusion to the time when he was fleeing from Absalom and was met by Barzillai with generous store of provision for himself and his companions. *Thou hast anointed my head with oil.* The psalmist has not only the plain necessities of life. Anointing the head was symbol of joy. Perfumes and ointments were greatly esteemed by the Israelites. We have therefore the picture of a man entertained with the most bountiful generosity. *My cup runneth over.* The

provision for his wants is in no way stinted. There are for him delights beyond measure.

6. *Surely goodness and loving-kindness shall follow me.* The psalmist is so confident of the favor of God that he thinks of himself as fairly pursued by blessings. In this Psalm the translators of the Revised Version have apparently made more effort than usual to conform their wording to that of King James' Version. In this line, however, they felt obliged to replace the word "mercy" by "loving-kindness," because *mercy* represents only one phase of the manifold love of God and is not an adequate rendering of the original. *All the days of my life.* Other hosts entertain for one meal or for a little while at most, but the psalmist feels sure that the bountiful care of Jehovah will continue ever and always. *I shall dwell in the house of Jehovah.* The psalmist is to abide forever as the guest in Jehovah's house. Perhaps the allusion is to the temple, and the psalmist thinks of himself as an habitual attendant at the sacrificial feasts as the entertainments furnished by Jehovah. But the reference is probably more general. The one who feels Jehovah's loving care is content to remain forever in spiritual intercourse with him.

#### SUGGESTIONS.

The men of this world have various ideals and aspirations, and think that they will be content if only they can reach that for which they are aiming. One aims for wealth, another for social position, another for political honors. But none is really content until he has reached an abiding trust in his Creator. The man who gets a hundred thousand dollars is not satisfied, and the one who gets honors sees other goals before him. Peace of mind is a gift from God. True trust in God does not, however, leave a man without ambition. One may abide content under God's care and still have aspirations; for he knows that the heavenly Father desires him to make the most of himself and to do the best he can for the world in which he lives.

There are for us manifold comforts even in the midst of dangers and trouble. The Apostle Paul had promises and visions from God when he was upon the ship sailing toward Rome and in immediate danger from shipwreck. Every Christian may have peace and joy when the outward prospect is most gloomy.

Some Christians center their thought upon the disappointments which they have met, and think the precious words of comfort of this psalm are for David alone or for some chosen few. But not so: every one who looks at his own

conditions from the right point of view is able to say, "Jehovah is my shepherd."

We ought like the sheep to accept with humility the guidance of our Shepherd.

With the Good Shepherd in the shadow of the densest darkness there is hope.

### 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 216 South Mills 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.

#### The Youth's Companion For Christmas.

There are three good reasons why *The Youth's Companion* makes one of the best of gifts for Christmas time, for a birthday, or for any occasion when a present is in order.

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The new subscriber receives Free the double Holiday Numbers and *The Companion* Calendar for 1909, "In Grandmother's Garden," lithographed in 13 colors. Full illustrated Announcement of the new volume for 1909 will be sent with sample copies of the paper to any address free.

THE YOUTH'S COMPANION,  
144 Berkeley Street, BOSTON, MASS.

#### WANTED.

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

#### Not His Fault.

A first grade boy brought perfect spelling papers home for several weeks, and then suddenly began to miss five and six out of ten.

"How's this, son?" asked his father.

"Teacher's fault," replied the boy.

"How is it the teacher's fault?"

"She moved the little boy that sat next to me."—*Baptist Commonwealth.*

#### Woman's Home Companion at a New Price.

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