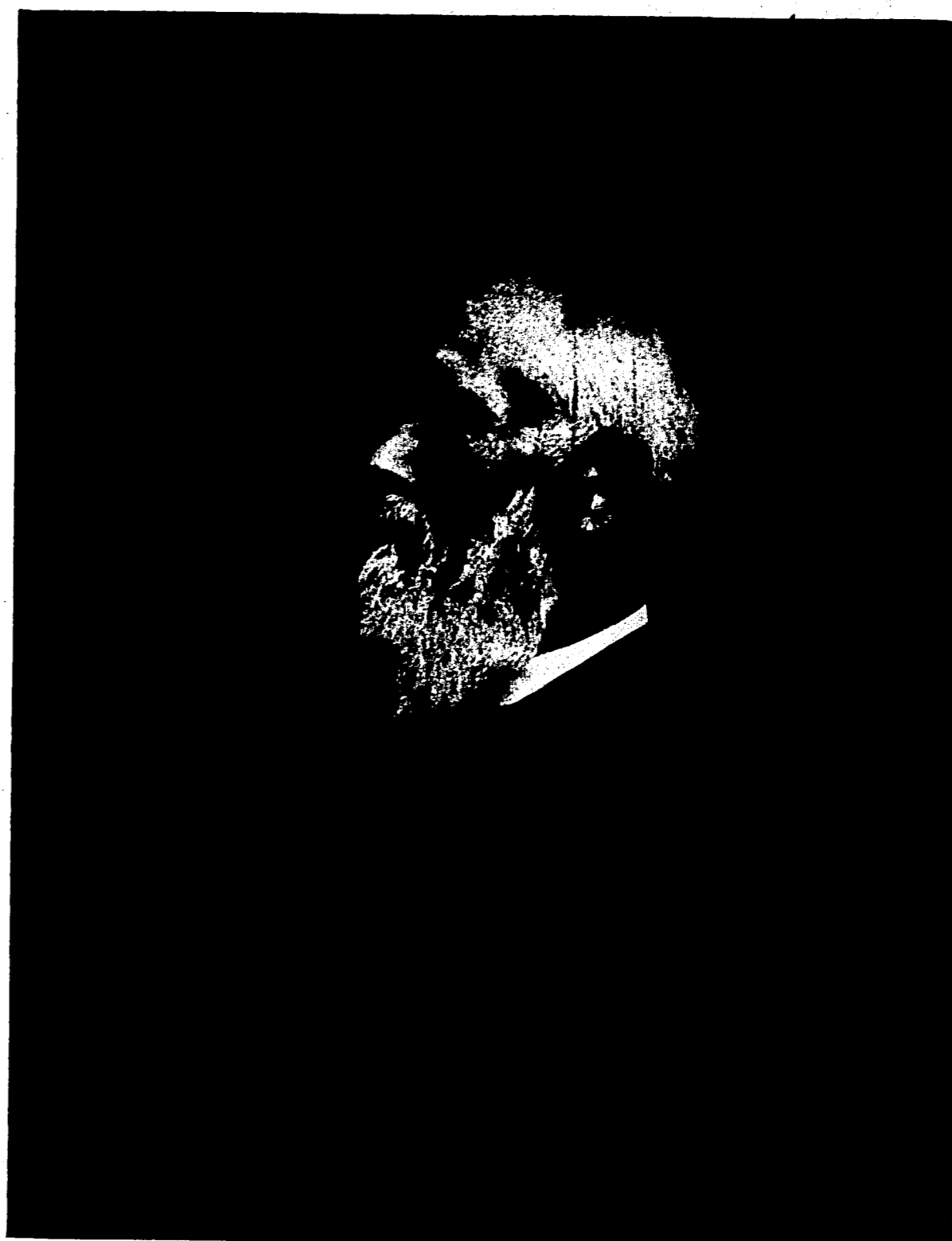


The Sabbath Recorder



ABRAM HERBERT LEWIS
Born Nov. 17, 1836
Died Nov. 3, 1908

Alfred University

ALFRED, N. Y. Founded 1836

First Semester began Sept. 15, and continues to Jan. 29, 1909

Second Semester begins February 1.

FOR PARTICULARS ADDRESS
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N. O. MOORE, Business Manager.

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EDITORIAL

Death of Dr. A. H. Lewis.

Our beloved standard-bearer has fallen! How can we find words to tell the sad news? We know that every Seventh-day Baptist heart will be shocked to hear that Dr. Lewis is dead. It will also bring sorrow to thousands outside our ranks; for he was a man whom everybody loved. It will be very hard to realize that he is gone forever.

We have seen him growing old, and becoming weary with his work and careworn with his troubles, until the fear had crept upon us that we must lose him before many years. Still we had become so familiar with all the signs of failing strength that they ceased to impress us deeply, and we went on hoping that he might be spared for years. The people could not bear to think that the associations, Conference, and other denominational gatherings might see him no more. They have insisted that he could not be spared as yet from the great work to which God had called him, and so kept hoping that his strength would permit him to go on for years to come. But the stunning blow has fallen, and it will take a long time for us to recover from the shock, and to fully realize that his eloquent lips are sealed in death.

After a brave fight for nearly two months with septic pneumonia, Rev. Abram Herbert Lewis, D. D., LL. D., fell asleep on the evening of November 3, 1908. Had he lived until the seventh of this month he

would have completed his seventy-second year.

It was my privilege to be his traveling companion and constant attendant during the Conference at Boulder and the homeward journey. This enabled me to see how feeble and worn out he really was. It seemed to be a constant struggle for him to keep going; yet at times, when necessity required, he would rally and throw his old-time vigor into his stirring speeches and earnest pleas. It seemed to me that he never made a more eloquent and inspiring address than the one he gave on Sunday afternoon at Boulder. It was really a surprise after knowing as I did how feeble he was, and no one there knew so well as I what the collapse must be after it was over.

Again, at North Loup on the following Sabbath, he made another such rally and preached one of his rousing sermons to a crowded house. Little did those who heard him that day realize that they were listening to the very last sermon Elder Lewis would ever preach. He had appointments in Jackson Center, Ohio, for the following week, and bravely tried to brace himself up for the task. But the wise counsels of physicians prevailed and he canceled the engagement. I left him in Chicago with his son, Prof. Edwin Lewis, for a day or two of rest. After this he came home, attended the Board meeting in Plainfield, and hastened on to Watch Hill, Rhode Island, to bring home his invalid wife.

Upon reaching Watch Hill he took his bed and after some weeks of sickness was removed to Westerly, while his wife was brought to their Plainfield home. Then followed nearly another month of struggle, in which he made the bravest fight of his life. Finally the fearful empyemia in his right lung made an operation necessary. This relieved him from pain, but nothing could save his life. He fell asleep and found everlasting rest in Westerly, the place of his first pastorate.

The funeral was held in the church at

Plainfield, New Jersey, at 2.30, on November 6, 1908. A complete biographical sketch will appear later in the RECORDER.

An Appeal to Pastors and Leaders.

I wish I could speak a few words to all the leaders in our churches in behalf of our work entrusted to the Tract Board. The Executive Board of the American Sabbath Tract Society greatly needs your help. It lies in your power to help, more than you know; and without your hearty co-operation and sympathy the Board must be seriously handicapped in its efforts.

The impression has been gaining ground for some time that more work should be done in our own churches and in communities immediately surrounding them. It has therefore seemed wise to give up, for the present at least, the publication of the special monthly RECORDER, and to try to do more for our own people to arouse enthusiasm for the cause we love, and to secure higher spiritual Sabbath-keeping.

But I need not repeat. You have all doubtless read the editorial on page 515 in the RECORDER of October 26, entitled "A Hard Problem." If so you know it all. If you have not read that, won't you please get it and read it in connection with this.

The Board would like to see a move in Sabbath reform work with our own churches as centers in which any interested in the Sabbath may be helped to find a home. It also wishes to secure the help of all pastors in the matter of preaching upon the question of better Sabbath observance, and in more thorough work for new subscribers to our publications. If the pastors would agree to lay the interests and needs of the Tract Society upon the hearts of their own people at least twice each year, after fully posting themselves upon these matters, the whole question of a field agent to do this work would be settled. And we believe it would be well settled.

Again, if the churches would consent to spare their pastors for three or four Sabbaths each year to do just this work among feeble and pastorless churches, under the auspices of the Tract Board, and the pastors would consent to go, we believe a great work could be done. In this way the people could be helped and their zeal quickened

in Sabbath reform, and a good harvest could be gathered in for the RECORDER. The Board would be glad to bear the necessary expenses of such work; and if faithfully done it would be certain to bring good results. I am sure the Board would willingly render any service within its power, wherever any pastor or people are ready to help in this way.

The Board longs for a closer union with all our pastors and people in the hope that they together may raise the standard of true spiritual Sabbath-keeping, become more interested in every phase of our work, reach out the helping hand to all who can be brought into the light of God's truth, and so become a stronger, truer and holier people.

Drawn to Its Doom.

A remarkable shipwreck occurred recently on the coast of Lapland. According to the daily papers of last week, Captain Keldie of the steel steamship Sandal, bound for England, attributes the loss of his ship entirely to the power of magnetism. Both the captain and first mate, Joseph Newmarch, in their affidavit filed with the Board of Trade in England, declare that the magnetic influence of the Lapland shore drew their ship of steel to its doom upon the rocks.

There are several interesting points in connection with this shipwreck. The affidavit of the officers, after years of experience along that coast, shows that the magnet-like effect of the vast deposit of iron ores and loadstone makes navigation exceedingly dangerous anywhere within the magnetic field of those deposits. The attraction not only draws the iron ships shoreward, but it also affects the mariner's needle until it ceases to be a safe guide, pointing toward the rocks rather than to the magnetic pole. In the case of this shipwreck they were sailing in the fog which of itself is bewildering and deceptive. For an hour before the ship struck it was impossible to keep her on her course. She kept swaying toward the alluring rocks until the crash came and all was lost. It seems that immense quantities of hidden loadstone may so powerfully affect an iron vessel that

even her mightiest engines cannot keep her from the rocks after she has ventured too near; and even if the engine's power can overcome the force of the attraction, still the needle may be so affected as to misdirect all the ship's energies until they combine with the hidden influence to hasten her on to destruction. When the needle points wrong the mariner is in peril. It seems that a comparatively small magnet, if near at hand, can overcome the power of the great magnetic pole sufficiently to swerve the needle and make it a false and dangerous guide.

After such an experience as that which came to the officers of this ship, the fable in the Arabian Nights of Sindbad's voyage on the Indian Ocean might not seem so much a fiction after all. In this story the traveling merchant of Bagdad tells of a wonderful magnetic rock that drew out all the bolts and clamps until the ship fell to pieces and floated plank by plank and spar by spar, a complete and hopeless wreck. Perhaps the officers of the shipwrecked Sandal may now see some truth in that old fable. They at least can state facts that seem strange as fiction.

To me the experiences of these men on the magnetic coast of Lapland are full of suggestions more far-reaching than the scientific fact of magnetism.

In this materialistic age, when so many refuse to believe in the unseen and decline to accept anything which cannot be fully explained and handled, such an illustration ought to make any candid man thoughtful, and should help a thoughtful man to "see" the mighty power and reality of the unseen. The mightiest forces in the universe are unseen forces. Though unseen they are nevertheless as real as are any of the visible, tangible things of earth. The man who refuses to believe in the law of gravitation does not thereby destroy that law; and however unreasonable it may seem to him in his skepticism, he must ever be the sufferer if he ignores or violates it.

The invisible forces of nature supply most of our needs, and they also bring us most of our troubles. They are man's greatest benefactors so long as he works in harmony with them; but let him ignore the unseen powers or transgress their laws and he will find them overwhelming in their

penalties. This law of magnetism, for instance, is the mariner's best friend so long as he uses it aright, but the same law presumed upon and used without proper data draws his ship to ruin. With his compass well-guarded from the influences of improper magnets, and carefully "swung" in reference to the north star, the mariner may outride the fiercest storms, traverse pathless seas in the darkest nights, and reach his haven in safety. With needle true to the pole, the pilot may trust an unseen hand to guide his ship; and he may know that all is well.

But it is the sailor's business first to believe in the unseen law, and then to see that his needle is so adjusted as to respond to the true magnet, with reference to which his chart was made. If his compass is not properly "swung," he may study his chart in vain and only be led to the rocks. In such a case he needs no cyclone to drive him to ruin. He is headed wrong, and ignores the law of his well-being. His destruction is inevitable!

Eyes Opened to the Unseen.

"Open his eyes, that he may see." These were the words of Elisha in his prayer for the young man who was terrified over the Syrian hosts that surrounded them at Dothan. Elisha had no fears, because he knew that the spiritual forces about him were mightier than the visible hosts of Benhadad. When the young man's eyes were opened, he saw the hosts of God which had hitherto been invisible to him. The Bible contains many illustrations of the presence of unseen powers ready to bring blessings to man.

Why should any man regard the existence of unseen, spiritual powers as incredible, so long as the world's eyes are continually being opened to the most marvelous forces, hitherto unknown? This generation has its eyes opened to many wonderful things of which the fathers never dreamed. To them, the existence of much that is well known to us would have seemed incredible. Their eyes had not been opened to see the things which now make the greater part of our world, and with which we are perfectly familiar. Who shall say that we have reached the limit

of these wonderful revelations? May it not be that our eyes are still holden, and that worlds of wonderful beings and powers still lie beyond the line of our vision?

If we were deprived of any one of our senses, there would be a great world of things and experiences completely shut out from our knowledge. Thus the blind know nothing of the world of beauty, and the deaf know nothing of the world of sound, only as they accept by faith the fact of the existence of beauty and sound. It would be folly for them to deny the existence of all things that lie beyond the reach of their senses.

What a world of reality would dawn upon the blind man if his eyes should be opened to see it! Might it not be just as true of the spiritually blind, in reference to the spiritual world, if his spiritual eyes could be opened? Was not the revelation that came to Elisha's young man a perfectly natural thing after all? Would such a revelation of spiritual forces be any more wonderful or strange than are many of the forces to which science has already opened our eyes? Think of the vast worlds lying just outside our range of vision, that have been revealed by the microscope and the telescope! Think of the forces in chemistry and physics which have been brought within the realm of reality to us by the laboratories! Oh, to what wonderful invisible powers have our eyes been opened already! And we all believe the end is not yet.

We are spiritual beings as well as physical, and we ought not to expect any less wonderful things in the spiritual world than we have here in the natural world. In view of the marvelous things to which our eyes have already been opened here, why should it seem incredible that correspondingly wonderful revelations await the opening of our spiritual eyes? Are not the unseen things experienced by the faithful as real as any of the unseen forces that surround us in the physical realm? Why should we not accept by faith the truths of the spiritual world, which seem as reasonable as do many things we have been forced to recognize in the world of science? Does not an invisible God who claims our allegiance seem quite as reasonable as do many things

readily accepted in the realm of nature? Indeed, is not such a God the best explanation of the origin of the marvelous universe?

Yes, the faith which takes the magnetic needle as a trusted guide across the ocean; the faith which talks into the phonograph and telephone, and trusts an important message to the Marconi wireless system for distant loved ones upon the great deep—may well believe in an invisible God, the Maker of electricity and magnetism, and the Ruler of the universe. To such a God the spirit of man may well be loyal. To him the needy soul may pray, and from him may come messages of peace and comfort, as real as any ever received from earthly friends. In such a universe of unseen powers we may walk as spiritual beings with uncovered heads, and feel that we are in the presence of One who uses all these ways to communicate with man; and we may reasonably expect this God and Father of our spirits to whisper precious messages to those who care to keep the connecting wires open between themselves and him. This must be so. It would be unreasonable to doubt it; for it cannot be that a God who is wise enough to bring into existence such spirits as ours would implant within us such yearnings for him and his love, and then leave us with no means of communion with him.

Sailing in Fog.

We notice that the shipwrecked steamer off the coast of Lapland had been befogged for some time before she went upon the rocks. Just how much the fog had to do with her ruin we do not know; but we do know that a vessel befogged along a dangerous coast is in a critical condition.

Those who have sailed through dense fogs, with vessels at half speed feeling and groping their way and sounding their doleful fog horns to prevent disastrous collisions, know something of the dangers and of the unpleasant experience. Fog is so delusive! It deceives both as to sight and sound. The pilot in the fog cannot trust his eyes or his ears. The distance between him and approaching danger seems greater than it really is, owing to the deadening effect of the fog.

If a befogged vessel in dangerous seas is a sad sight, much more so is a befogged mariner upon the sea of life. The poor man who cannot see the Sun of Righteousness, who is confused as to his compass, and who has lost confidence in his chart, is indeed in a sad plight. Skepticism has befogged him, and he hears the distant breakers that threaten his ruin. Drifting in uncertainty with every changing tide, with no wind-filled sails of faith to waft him toward a haven of refuge, the poor man knows not what to do.

My brother, are you sailing in the fog? There is all the difference in the world between the hopes and prospects of the man who sails in the light of God's love with abiding confidence in the Bible, and with Christ as the pilot, and the hopes and prospects of the man who drifts in the fogs of skepticism and trusts only in his own feeble strength for safety.

Sincerity Not Enough.

You often hear men say, "I am perfectly sincere, and so long as I live up to my belief, it will be all right."

But look once more at the wrecked steamship on the Lapland shore. The false magnets so affected the needle that it pointed to the rocks instead of toward the pole. Do you suppose that perfect sincerity in following the direction of that untrue needle would have made any difference in the result?

Any captain may have perfect confidence in his compass and sincerely believe it safe to guide his ship wherever his needle indicates. But unless he takes pains to verify his compass and allow for any variations caused by the iron of his ship or by magnetic rocks, his needle will guide straight to ruin. With that false needle, no amount of sincerity can save him. Man's conscience corresponds to that needle. Many seem to think that all they need to make them right in the sight of God is to sincerely follow the dictates of conscience. To be sure one cannot go against his conscience. If he is true, he will follow its dictates. But he cannot be sure his conscience is right unless he carefully compares it with God's Word. That is the ultimate standard of right. It is to the conscience what the polar star is to the mariner's compass, and man cannot

be sure his conscience is right unless he carefully verifies it by the Word of God.

There are as many things to cause the conscience to go wrong as there are to make the needle upon the ship swerve from the true course. The influences of environment, the effects of false teaching, the attractions of worldliness, the power of prejudices, the allurements of society, of ambitions, of passions, and of self-interests—all these combine to affect the conscience and to color the light it affords the soul. Therefore we cannot safely follow the dictates of conscience unless we have very carefully and faithfully educated and verified it by the Word of God. Sincerity in following anything but a Bible-made conscience would be as disastrous to the soul as the sincere following of an untrue compass would be to a ship.

Reckless Sailing Along, Dangerous Shores.

I am sometimes surprised that so many vessels are wrecked upon the same rocks. Some shores have been strewn with wrecks over and over again, and yet the work of ruin goes on. After years of experience during which the officers had learned fully the dangerous character of those magnetic shores, you are surprised to learn that they finally came to shipwreck right there!

But this is only parallel with what we see every day upon the ocean of life. Here is a young man just starting in the habit of drinking intoxicating liquor. He knows that sixty thousand persons have come to drunkards' graves each year for many years, every one of whom started in the same way, and passed over the same road which he is traveling; yet he keeps right on. He ventures along dangerous shores where the foam of the breakers indicates the rocks upon which others have been wrecked, but he takes no warning and becomes more and more familiar with danger until his ruin is complete. Another learns the gambler's game and begins to "play for keeps." The fire begins to burn within him and his love for the game is a surprise to himself. There is something about the gambling habit that but few men are ever able to shake off when once it is established. It benumbs the moral sense, robs of spiritual life and degrades the man as nothing

else can. Very few who go that way ever retrace their steps, but go from bad to worse until the debased victim dies the death of a gambling sot. Our young man knows all this, and yet he ventures to sail along these dangerous shores with all sails spread and wind blowing hard toward the wrecking rocks from which he cannot hope to escape!

The prisons and asylums are filled with victims who once stood just where now stand scores of young men; and yet these young men take no heed to the pathway they tread—yet each day brings them nearer the disgraceful end. Surely the captain of the Sandal is not the only one who has ventured too near places known to be dangerous, and there are shipwrecks more deplorable than that upon the magnetic rocks of Lapland.

The All-important Question.

Life Line asks the question in the following words. They cover the entire inside page of the front cover, so that whoever opens the magazine meets the most important question to be settled now. Study carefully its every point, and answer it for all eternity:

WHY AM I NOT A CHRISTIAN?

1. Is it because I am afraid of ridicule? "Whosoever shall be ashamed of me and my word—of him shall the son of man be ashamed."

2. Is it because of the inconsistencies of professing Christians? "Every man shall give an account of himself to God."

3. Am I not willing to give up all for Christ? "What shall it profit a man if he gain the whole world and lose his own soul."

4. Am I afraid I shall not be accepted? "He that cometh unto me I will in no wise cast out."

5. Is it for fear I am too great a sinner? "The blood of Jesus Christ—His Son—cleanseth us from all sin."

6. Is it because I fear I shall not hold out? "He that hath begun a good work in you will perform it unto the day of Jesus Christ."

7. Am I thinking I will do as well as I can—and that God ought to be satisfied

with that? "Whosoever shall keep the whole law, yet offend in one point—is guilty of all."

8. Is it because I am postponing the matter without any definite reason? "Boast not thyself of tomorrow for thou knowest not what a day may bring forth."

Cannon Fausset on the Tower of Babel.

In his address before the Evangelical Alliance, at Cheltenham, 1890, Canon Fausset spoke of the Tower of Babel. He said that at the time when it was built, men had substituted the worship of the sun for the worship of the true God. In all pagan religions, sun-worship is the first departure from the spiritual worship of the unseen God. The pagan holy places were at the east of the temples, because those were nearest the rising sun. In the Jerusalem temple the west end was chosen, to mark the opposition of the true religion to all the false ones. Confirmation of the Biblical story of Babel has been found near the ruins of Babelon. An inscription on the Temple of Bel, the sun-god, which was restored by Nebuchadnezzar, states that it was built by a former king, forty-two ages ago, and that "since a remote time the people abandoned it, expressing their words without order." Canon Fausset showed that the further back we go, on examining the primitive traditions of nations, the purer we find their faith, and that divers peoples, from divers stems, show in their traditions a reminiscence of one primitive history, derived from common ancestors. "This common ground of reminiscence," he said, "extends exactly down to the Tower of Babel, and no further. The Oshini negroes of Africa, the Tongas in Polynesia, and the Toltes in Mexico, agree, in the main, just in those primitive Bible facts." In these days, when so many are regarding the first eleven chapters of Genesis as unhistorical writings, it is reassuring to find so diligent and careful a student as Canon Fausset bearing such testimony to the accuracy of the primitive Genesis records.—*Christian Commonwealth* (London).

It is the peculiar business of Faith's eyes to see in the dark.—*Toplady*.

GENERAL CONFERENCE

Papers and Addresses Delivered at Boulder, Colo.

The Mission and Scope of the Christian Church.

PRESIDENT BOOTHE C. DAVIS.

(Concluded.)

The church is the representative of the kingdom of God in the world. She is the embodiment of the principles taught by Jesus Christ. She has been praying the prayer of Christ for two thousand years: "Thy kingdom come." Has it come? the millions of comfortless and propertyless toilers are asking. If not, can it be expected through the agency of the church against which they are already embittered, or toward which their only feeling is indifference? Many of them and many other men—good men—in the church and out of it, despair of the power of the church to Christianize the present social order.

My hearers believe with me that it is the mission of the church to Christianize the social order, and I submit to you that to do it she must more decidedly enter the field of social service in a definite campaign for social redemption.

The redemption of society from its selfishness and brutishness, and cruelty, from its commercialism and its indifference to human suffering, may call for a recasting of our church and denominational institutions and machinery. I cannot say yet what or how, but of this I am sure, it will emphasize human brotherhood.

Many of our churches seem to be suffering today from inroads made upon their interest, enthusiasm and loyalty, by secret societies and various fraternal orders. The two powerful attractions of these societies are their social activities and their intense organic unity. The Masons, the Odd-Fellows, the Grangers and every such fraternity, emphasizes the brotherhood and the perfection of the organization. Not merely the local lodges, but the county, the state and the nation are compactly organized; and to hold office in any local lodge of the order means faithfulness and promptness in the discharge of the duties of the office. Ritual, elaborate ceremony and formal initiation attract and hold the interest and

loyalty of the members. "The Good of the Order" is emphasized by special committees and special features of programs. Co-operative insurance and numberless other beneficiary features are introduced, aside from the social functions that are continually calling the members together and holding them for late hours. Many a church member will go regularly, one night in a week, or one night in two weeks, to lodge meeting, who is seldom seen at the church prayer meeting.

Protestant churches and particularly churches of congregational polity may well "sit up and take notice," for these organizations are sapping the life forces of the church, which, first of all, is entitled to the strong ties of fraternity and brotherhood, to the most perfect unity of organization, and to the most beautiful and impressive ritual, ceremony or service, which the esthetic nature of man can devise or enjoy.

It is only necessary to turn sympathetically to Christ's life and teaching to see its preponderance of social service,—such as was needed in his time and was adapted to the people of his day. Thus he sanctifies and transfigures the social impulse and makes it the heart of his religion. When great multitudes followed him and flocked to hear him, it was both that they might be with him and that they might together rejoice in the love and friendship and in the ministries of the divine Master.

As soon as he had gone, they began to gravitate together. Every day they met, sometimes in temple courts, sometimes by the seaside, sometimes in their own homes, for praise and prayer. In the evening they partook together, in little groups, of a simple meal in memory of him. From the start their religion took on a distinctive social tendency. Pentecost threatened a reconstruction of the social and industrial order. "All that believed were together and had all things common; and they sold their possessions and goods, and parted them to all, as every man had need."

We have seen that religion is an essential element in the life of mankind. Historical-

ly it has been a social institution, adapted to the needs of the time. When it has failed in this, it has been supplanted by some other form of religion. The church must undertake primarily to fill this function in the twentieth century with our changed economic and social conditions. Not only her power, but her growth and her life depend upon it.

It is the business of life to organize matter. There is no life without organization. The inorganic is lifeless. If religion has life it will have the organized church. And if the churches maintain a living union, or denomination, that must have organization. A so-called denomination which is without organization is anarchistic and dying. More than the local church, because scattered and diversified, the denomination is dependent upon organization. That organization to be good for anything must be suited to present social needs. Past efficiency will not save it. It must now find, not only a desire for fellowship and service, but a method of propagation which issues in adapted service. This is imperative, even though the church must break with some of its old customs and cast off some of its outgrown and well-worn garments. This method of propagation of our holy religion I declare to be a most important mission of the Seventh-day Baptist churches, in this year of our Lord nineteen hundred and eight.

Another element of practice which I deem vital to the mission of the church in our day is its attitude toward religious transition.

The child who comes to self-consciousness in a community observes the people with whom he is surrounded, the buildings that he sees about him, the business and social institutions which operate in the community, and knows nothing of the transition that has brought them and that will soon modify them or take them away. But experience soon begins to acquaint him with change. New people move into the community and old neighbors move away or die. New buildings are erected and old ones are torn down. New families are formed, new schools organized, new political parties established and so the child becomes familiar with change.

In religion, however, he has heard from

the pulpit that God is the one unchangeable being; that his word is immutable and eternal. He hears these doctrines affirmed in connection with certain beliefs, current at the time, regarding theology, inspiration, or denominational tenets. He naturally, therefore, supposes that while other things change, religion has no transition. Alas for the future of his religious faith! Soon some ill-informed or ill-adjusted advocate of higher criticism pronounces these old things all gone. Scholarship he says has revised its verdict of the Bible. All is not as has been supposed. Interpolations are found, authorship and date are called in question. Evolution explains the processes of creation and not Genesis. Half of the book of Isaiah is proved to have been written two hundred years after Isaiah died. Daniel and Revelation are apocalyptic literature and no one knows who wrote the Epistle to the Hebrews. Alas for the traditional faith of the church, etc., etc., "ad infinitum" and "ad nauseam"!

But such a heretic has his counterpart in the traditionalist. He is a staunch advocate for the old Bible and the religion of father and mother. What was good enough for them is good enough for him. The same heaven to which they have gone is the one for him, and they took the Bible as they found it and believed it literally. Therefore, therefore, down with the higher critic. Tell him he is an enemy to religion and to humanity; and that nothing that is said by scholarship or literary criticism can be accepted by the devout son of the church and the disciple of our Lord.

This is the picture of the battle-field and the two extreme antagonists. In the meantime what has become of our open-eyed boy? We have lost sight of him a little, while we were viewing the battle. He has now become a high-school student, or a college student, or a young business man. What about his faith and his attitude toward religion and toward the church? He has learned that the science of astronomy is changing; that the Copernican theory has displaced the Ptolemaic and has upset the geocentric theory on which theology built so many of its earlier assumptions; he has learned something of geology and has heard it said that doubt is cast upon the Genesis story of creation, by geology, which in-

dicates that it has taken millions of years to form the earth's crust. He has learned that one after another scientific theory has been fearlessly restudied and abandoned or restated. He has been initiated into the study of literature and history. He has learned that literary criticism may be constructive as well as destructive and that the only study that can be worth while is the critical study and that literary criticism is an honest and important science. He has profound respect for scholarship and for the college professor who is a student.

But how about religion? Well, he has had his eyes open even if he has said little. He has not failed to notice, however, in his study of history, the doctrinal struggles and transitions through the middle ages, through the Renaissance, and through the Reformation periods. He has even noticed the difference between Protestant theology and its transition from the Puritan day when witches were burned and the principles of the "Scarlet Letter" and the "Blot in the Scutcheon" were enforced, to our own day when these horrors chill the blood of a more refined Christian sentiment. He has seen men's religious convictions or sentiments change and carry them from one denomination to another. He has read of the two Newmans, starting from the same evangelical household, dowered each with rare mental gifts and deep religious feeling, passing through the same discipline of school and college and emerging finally, the one a Roman Catholic Cardinal, the other a non-Christian theist. He has said to himself a thousand times, What does it all mean? What of the future of the church; and where am I to come out? Now, my friends, has the church a mission in respect to that boy or young man? If it has not, it has no mission for our day; for that boy and young man are the material out of which tomorrow's civilization is made.

But the church has a mission to save him. He is the one thing it must save; and the church has a message for him—the one message he longs to hear. "The outer universe," it may say to him, opening to us at every turn its new exhaustless energies, reveals itself as symbol and faint expression of the Divine. Progress and transition in nature, in civilization, and in religious conceptions which evolution establishes, right-

ly viewed, only show us that God is in his universe and that "he orders the march." This progress is the way of the spirit; it is only illustrated by progress in the physical world. It is spirit clothing itself with body. The body is of the earth earthy, and of the time timeous and transient. Truth finds for itself a new and practical incarnation in the souls to which it ministers. The form of interpretation and of statement may change, but the essence of truth is eternal.

We sometimes say that mental evolution is by illusion. We may further say that the Master himself grew up and taught by this same principle of psychical law. His mind and service were colored by the thought and needs of his time. When this truth was first perceived men shrank from it and suspected it as deception. Today we know that is the way the child and the race begin to learn. Fairy tales and anthropomorphic ideas of God and heaven are necessary for the little child, that the disillusioning process may clarify the mind and make mental evolution possible. Modern psychology recognizes this necessary process in the individual and in the race, but discovers and catalogues the scientific method as "apperception"; viz., previous mental concepts through which new truth is grasped, and which color the truth, at first, with illusion that can only gradually be dissipated. It was necessary that the eternal truth of the Gospel have this coloring of local and temporary thought as a part of its wrappage. Succeeding generations in their interpretation of spiritual truth, as well as natural, have been compelled to be in constant transition. But as time, with new conditions and progressive thought clarifies our vision, truth itself suffers no loss or decay. It is only the interpretation, or the body of truth that takes on new form.

Let us bear then, dear friends, to these questioning souls, the glorious message of a progressive revelation of God through advancing human life. The dross is burned away. The refined gold of truth withstands every furnace fire. As scholarship and knowledge advance, the more conscious may they become of the eternity and adaptability of the Gospel of Redemption.

The church should now, less encumbered

and harassed by tradition than ever, point the modern man, by precept and by example, to Christianity's inestimable and enduring treasure.

Here it is that the church of today comes to her own; and the Seventh-day Baptist church with its additional message of the Sabbath, more so than any other. Only does the church so come, when she recognizes the power of redemption for the present generation, in the glad welcome of religious transition and reconstruction, which foregoes the husk for the kernel, the form for the spirit, the tradition for the mission.

Do the conditions in your church suggest that there should be ushers to welcome strangers and make them feel at home in your worship? Find such ushers and appoint them to the work even though there may never have been ushers in all the hundred years of your church's history. Does your worship require new hymn-books and modern music for its enrichment? Procure them and use them, though the old hymn-books have been in use for thirty years. Does the lack of interest in the Sabbath school on the part of adults in your congregation and of the church membership generally seem discouraging? Make the Sabbath school a department of the church work and of the church expenses, even though this may never have been tried in your church. Official responsibility for administration and support may generate interest. If it seems that your deacons should be elected for a limited term of years, rather than for life, try the experiment, even though it may never have been heard of in your church. If young men entering the gospel ministry, making greater sacrifices of time and money for their preparation than was required of their predecessors, and having to meet a more trying and exacting situation in the church and in the world than ever before—if these, ordained by your church councils, will feel strengthened, either in their own trembling hearts or in the esteem and confidence of the denomination as a whole, to be publicly and officially welcomed upon the Conference platform to their holy calling as accredited ministers of the denomination, why should we not stretch out both hands to them, and say to them the "God bless you" that is in our hearts? It may seem like a transition.

No man or church is compelled to do it. The polity adopted by our fathers does not require it. No Scriptural ground for it can be cited. But Scripture does not forbid it, and changed conditions lead interested observers to believe such a transition will promote the spiritual life and power of the man and of his people. What I am pleading for here, as a small part of a sane and hopeful attitude toward religious transition, is that we shall not be obstructionists; that we shall not say nay to what now promises good, or a possibility of good, merely because it is new. I pray that we may not be of that timid brand of Protestantism which harks back on its own past and looks with undisguised terror on the future.

We protest against the Romish infallibility of the church. The "semper eadem" of the Pope, we call the absurdest of fancies. The notion of a final utterance on doctrine, whether by the fathers or by councils or by popes, is, we believe, for people only who do not read history. Why then should Seventh-day Baptists be afraid of transition? afraid to change from the methods and practices adopted by our founders and our fathers? Nothing is good merely because it is new. Neither is the old good because it is old, or because it was once useful or expedient. Doctrines and polity and method alike are but human conceptions of truth and expediency, and must be altered to meet advancing knowledge, changed conditions and new needs.

II. The Scope of the Church.

If this address is to have any "scope" that is not included in its "mission," it must, at this late hour, be a kind of compressed yeast. Possibly a definition by limitation may help us to approach at once the heart of the matter.

1. The scope of the church is limited to purely moral and spiritual agencies. Men cannot longer be coerced into religion. Entanglements of the church with the state have always proved disastrous to the church as well as to the state. Character lies in the free and voluntary choice of right when the wrong is equally present and equally possible. The weapons of our warfare are therefore spiritual and not carnal.

The scope of the church does not include any but voluntary adherence and it does not include any methods of propagation save

those which attract men to it through high ideals of character, through love, Christian fellowship and service.

While the social and economic machinery is struggling for poise and adjustment to our new industrial conditions, the church could not wisely attempt to decide between contending parties of economists, or dictate a particular form of economic activity. The business of the church is with the moral motive power. It must invigorate the ethical ideals and life of men, and trust that re-enforced life to make its own business and industrial forms.

The church must fill the minds of men with the truth as it is in Jesus' life and teachings, and make men see that that truth is applicable to economic, political, social and religious relations in the twentieth century as truly as it was in the first century.

A kind of conscientiousness is needed today, far higher and finer than that which men needed for honest living fifty years ago. This conscience must be one which is saturated with the spirit of the Master; one born of a spiritual passion, and one which asks, not so much how it may succeed, as how it may serve.

2. The scope of the church's work and mission is limited by the doctrines and tenets upon which it is founded. The broader its faith, the broader is its scope.

A church which believes in missions must include in its plans and enterprises missionary activity. A church which believes in education and popular enlightenment must extend its energies and its benevolences in the promotion of education.

A church which stands for moral reform must propagate reform. A church to which is committed the mission of Sabbath reform, as a part of the vital and binding moral law of God, must include in its scope the propagation of Sabbath truth.

In each of these and like activities, is raised the question of the relation of the individual local organization to the sisterhood of churches, or to the denomination of which it forms a part. The founders of the Seventh-day Baptist churches, wisely, we believe, adopted a congregational polity. Gradually as these churches grew they formed a sisterhood or a denominational union.

The scope of their work will depend entirely on how far they are willing to co-operate and work together unitedly and harmoniously.

When the churches as units come together and make a constitution and by-laws for the guidance of the federated body, they begin to legislate. When they agree as a united organization to undertake missionary work, they begin to legislate; and boards appointed or elected by this sisterhood organization are executive officers to whom is assigned the duty of carrying out the wish of the sisterhood as expressed by the majority vote of its representative body.

But the fact must never be lost sight of that all this is voluntary, and that no function of religion is coercive. If a man does not wish to identify himself with the local church, he is at liberty to stay outside and fight his battles alone. If a man whose name is on the church roll ceases to conform to the covenant of the brotherhood to which he has pledged his fidelity, he has already severed himself from the brotherhood, and all that can be done for him is to try to love him back into a reconsideration of his decision.

When members are cut off from the church for just cause, it is merely the formal acknowledgment, on the part of the brotherhood, of voluntary acts previously performed by the offending brother.

So, likewise, when churches agree to work together toward ends of common interests, it is a voluntary federation of units. It may last only so long as the parties to the covenant so wish and determine. The right of individual choice and initiation can never be denied or lost sight of by Seventh-day Baptists. This applies to the local church as completely as it does to the individual. No church need co-operate in the sisterhood a moment longer than it chooses to do so. But its refusal to co-operate narrows the scope of its activities.

Our world-wide missionary, educational and Sabbath reform movements are dependent upon the unity of our organization, and the loyalty and hearty co-operation of every member of the sisterhood.

The efforts of individual churches and isolated societies began these enterprises

long ago, when unity of co-operation was less possible and less needful than it is today.

Now the scope of our mission is measured only by the unity of our organization and the intelligence and faithfulness of our effort. Dearly beloved friends, members of the Seventh-day Baptist churches of America, assembled here in our far western border, girt in by the great Rockies, what a glorious mission, this to which God has called us in our day and generation, viz., the saving of the world which Jesus came to make possible; to teach men of the character and the love of God; of his eternal attributes, his unbroken law, and his saving grace, revealed in Jesus Christ; to tell men the story of human life and its kinship to the Divine; to put into practice in the human institutions of industry, government, society, philanthropy and religion the principles of service and human brotherhood; to tear away the veil of ignorance and prejudice that hides the past from the present and that distorts the relation of truth and error; to bear to trembling and doubting humanity a warm welcome to the new fields of widening revelation of God and truth, through science and history and human experience, and to bid men advance to a religious faith and worship incarnated in present human needs and longings; to extend the scope of service by the perfection of our life and the unity of our effort, until their widening currents shall touch the shores of all untaught and unsaved life, and usher in, for redeemed humanity, the glad song of the new heavens and the new earth, where Christ sits enthroned in the love and the life of men. This—Mr. President—this is the mission and the scope of the Christian church.

Worriement Dwarfs Character.

Character requires a still air. There may be storm and upheaval around, but there must be peace within for the soul to thrive. But anxiety is the reverse of peace. It teases the mind with questions it cannot answer; it broods over possible evils; it peoples the future with dark shapes; it frets the sensibilities with worrying conjecture. It spoils the present by loading it with the evil of tomorrow. Its tendency

is, by dwelling on evil, to make us cowardly and selfish. Character cannot grow in such an atmosphere. Hence, as a matter of fact, we seldom find any great height and sweetness of character in an anxious-minded person, for the simple reason that it has no chance to grow; all the forces go in other directions. But when one in wise and righteous ways has learned to trust in God, and so has come into peace, then the seeds of all grace and beauty spring up, and spread out their leaves in the calm, warm air, and blossom out into full beauty, fed from beneath and above. It was to secure such atmosphere, for an end so eternally important as this, that Christ spoke these words: "Take no thought." Oh, how wise the teaching! How blessed to be able to receive it!—*Rev. T. T. Munger.*

Patience for Mothers.

Mothers, when you are planting your flower gardens, arranging your window gardens and house plants, don't forget to plant the seeds of patience in the garden of your souls.

If there is one thing more than another that a mother needs it is patience. Patience to lead the children in paths of right, to keep their minds and bodies sound.

It takes patience and lots of it, to teach them to confide in you, to tell you the truth and nothing but the truth, and I beseech you, mothers, do not punish them for a wrong that they confess. Show them that you are their friends at all times and always ready to help them overcome their faults.

It takes patience to bear their noise and play on a stormy day when they are forced to stay indoors.

Few mothers can endure furniture out of place with patience, but active children must exercise their muscles and an occasional train of cars made from the dining chairs or an hour or two of circus play can be easily endured if we stop to think that the time will soon come when there will be no little shoes, stockings or toys scattered on the floor, to be gathered up and put in place after we have heard good-night prayers and tucked the babies safely away for the night.

Possess your soul with patience.—*Morning Star.*

Missions

Corresponding Secretary's Report.

For quarter ending September 30, 1908.
To the Seventh-day Baptist Missionary Board:

The first ten days of the quarter I was sick, at Milton, Wisconsin. On the 12th of July I started for home, arriving July 14, the day before the meeting of the Missionary Board. I remained in my room until September 1. I was able to attend the annual meeting of the Missionary Society, September the 9th, when my quarterly report was presented to the Board of Managers. The meeting was adjourned to the call of the chairman, in order to give me time, after my recovery, for the preparation of the Annual Report, which report was presented at the meeting called for September 30. When able to work my time was occupied during the remainder of the quarter with office work. Twenty-four men have made quarterly reports aggregating 271 weeks of labor; places supplied 52; sermons 426; prayer meetings 189; calls and visits 676; pages of tracts and papers distributed 2340; added to churches 24, by letter 1, by baptism 23.

Your Secretary has not been able to do field work during this quarter but has prepared the Annual Report, written and sent out 150 and received 160 communications, and has travelled 150 miles.

Respectfully submitted, October 21, 1908.

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

The Home Field.

MY DEAR FRIENDS:

I have not yet been able to give you through the columns of the SABBATH RECORDER any of the recent good things which have come to me through the quarterly reports made by our missionaries on the field.

First, I wish to thank the many kind friends for their prayers. God has seen fit to so far restore me that I am able either to do or to oversee the work in the office. For this I praise His holy name.

There are two classes of men who make

reports, or it may be more properly said, there are two kinds of fields from which reports come; those which are white for the harvest and where men are able to report conversions and additions to the churches; and those where the seed is being sown, small churches which are making a brave fight to hold the ground once occupied by our people. I wish I could say something to encourage the men who are at work on the fields last mentioned—those who do not see many immediate results from their labors. We sometimes forget that the things which are seen are temporal. When the seed springs into life it makes no noise. The forces of sun, dew and rain to which it responds are silent and may be unseen, but they are mighty and more powerful than thunder. You men who feel that your life and work do not count for much may be preaching each Sabbath to the boy who is to become the missionary, the evangelist, the leading farmer or, it may be, the President of the United States. "My word shall not return unto me void." If you are preaching the Word, believe that there is life in it and that it will grow. Of the twelve apostles, more than half of them left us no messages, and but few of them made any stir in the world. Christ called Andrew, who said very little, and Aristarchus, who said even less, but was present in times of calm and in times of persecution. They were as much called as Peter; in fact, Andrew was first called and he went after his brother Peter. There have been ministers and deacons among our people who left no word behind, but like a sentinel they stood. The churches which have become extinct usually lacked an Aristarchus. There are churches living today which were pronounced dead years ago. They had no brilliant or especially gifted pastor or deacon, but in them dwelt an Aristarchus. Because of his presence the church has lived. God bless such men; we need more of them. From these smaller churches come very largely our pastors, evangelists and the students to furnish our schools.

Now a word about the fields which are already white for the harvest. Rev. L. D. Seager, who is located at Middle Island, W. Va., and serves jointly that church, the one at Black Lick, and the churches at

Green Brier and Ritchie, has made monthly visits to them all. The day has not passed when ministers are needed who can make a thirty-mile ride in the saddle and preach a good sermon at night. These mountains make hard roads to travel over, but they do make grand men. This is what we are after. Besides other work Brother Seager has visited six of those churches during the quarter and with them held quarterly meetings. He has preached in schoolhouses and halls, as well as in church buildings. Almost a continual harvesting of souls has been his to enjoy since he came on this field. Happy is the man who can and will do this work. The good people of Middle Island have put down a well on the parsonage property and are doing all in their power for the comfort of their pastor and his family. God bless this people and field. I learned to love them when I was permitted to ride those hills, and preach nights in schoolhouses crowded with young men and women who were seeking Christ.

Rev. J. H. Hurley, who is in the employ of the Missionary Society, now lives at New Auburn, Wis. (Cartwright), and is general missionary on the Wisconsin field. Two families have settled there and three more are expected to come there soon. Several of them have been lone Sabbath-keepers. This is a healthy and prosperous locality for farmers. Lands are much cheaper here than in many other good societies. Brother Hurley has visited and held special meetings in a number of places with good congregations and interest. Many have abandoned their wicked lives and commenced to serve God. Though we live in a land of Bibles and where the Gospel is free, people have come to him and said that they had not heard a Gospel sermon in years. He finds many Sabbath-keepers and more who have once been, scattered over this great field.

Rev. J. G. Burdick has resigned the pastorate of the Berlin, N. V., church and has entered the employ of the Missionary Society as an evangelist. The Board of Managers are sorry to thus add another to the list of pastorless churches. The calls come to the Board for evangelistic work and, for lack of men, it cannot always respond. We know that Brother Burdick has an especial gift and has desired to return to this work

wherein he has been especially successful. Requests for his services sent to the Missionary Board will be met so far as he is able to meet them.

We desire your prayers and counsel for those on the field both at home and abroad.

Your brother in Christ,
E. B. SAUNDERS, *Cor. Sec.*

A Visit Among the German Seventh-day Baptists.—No. 2.

CORLISS F. RANDOLPH.

Snow Hill.

Leaving Ephrata on a trolley car we were whirled along, first through busy streets, then through meadows, pasture-lands of well-kept, prosperous farms, stopping here and there for an occasional passenger, or a milk can, or a basket of fruit or other farm or garden produce, passing through some two or three tiny country villages, which, wholly innocent of a steam railroad or other phase of life more exciting than an electric tram car, lay basking in the early autumn sun, until finally after about an hour, we reached Lancaster by a direct route from Ephrata, much shorter than that followed by the original steam railroad between these two points.

The city of Lancaster, besides being the county seat of Lancaster County, was, in its early history the scene of many stirring events, prominent among which was the meeting of the representatives of the governments of the three colonies of Pennsylvania, Maryland, and Virginia, together with those of the Six Nations of Indians in the famous council in which the Indians ceded practically all their land east of the Ohio River to the white people. At this council, as at nearly all councils with the Indians in those days, Conrad Weiser from the Ephrata Community acted as interpreter.

At Lancaster is also the seat of the historic Franklin and Marshal College, and of the Theological Seminary of the Reformed Church in the United States. Here, too, was the home of James Buchanan, who immediately preceded Abraham Lincoln as president of the United States. Here, also, lived Thaddeus Stevens, the Great Commoner, leader of the majority in the House of Representatives under President

Johnson, and the implacable enemy of the latter, whose impeachment he personally sought and directed.

From Lancaster, a ride of thirty-six miles on the Pennsylvania Railroad takes one to Harrisburg. From Harrisburg, one proceeds fifty-two miles down the beautiful Cumberland Valley, through Mechanicsburg, noted for its manufacture of wagons and farm machinery, and likewise as the seat of Irving College (Lutheran); through Carlisle, another small manufacturing city,—the seat of Dickinson College (Methodist Episcopal) which has recently celebrated the one hundred and twenty-fifth anniversary of its founding, of the United States Indian Training and Industrial School, and of the Metzger Institute for girls; and finally to Chambersburg, still another small, but busy manufacturing city, situated on Conococheague (pronounced con-ny-co-jig) Creek, surrounded by beautiful parks. It is likewise the seat of Wilson College (Presbyterian) for women. On July 30, 1864, the Confederate General McCausland burned the town in default of a ransom of \$100,000.00 which he demanded. It was entirely rebuilt after the war.

A change of cars at Chambersburg is followed by a ride of about forty minutes in a general southeasterly direction, upon a winding branch of the Cumberland Valley Railroad to "Nunnery," my stopping place, some thirteen miles from Chambersburg, and within five miles of Waynesboro, almost to the Maryland State line, but ten miles distant from Hagerstown, Maryland, and twenty miles west of Gettysburg. Nunnery is the name of the railroad station at Snow Hill.

At the station, I was met by Rev. William A. Resser, one of the pastors of the Snow Hill Church, who accompanied me to his home in the Cloister, a distance of five or ten minutes' walk from the station.

"The Nunnery," as the Cloister at Snow Hill is usually called, lies at the foot of South Mountain, on the banks of East Antietam Creek. The Nunnery takes its name of *Snow Hill* from the former owner of the farm on which the Cloister stands—now consisting of about one hundred and fifty acres of excellent farming land—a Swiss by the name of Andreas Schneeberger (Snow-hill—*schnee* meaning snow, and

berg meaning mountain or hill) but hybridized into Snowberger.

The Snow Hill Community was the outgrowth of a settlement on a small stream called Bermudian Creek, which has its source on the South Mountain in the extreme northern part of what is now Adams (then a part of York) County, Pennsylvania, and after flowing a southeasterly course empties into the Conawago Creek. The entire valley of this little stream was known as "The Bermudian" (Permutchin). Here an effort was made beginning in the autumn of 1752 to establish a branch of the Cloister at Ephrata.

Some twelve years afterward, in 1764, George Adam Martin, who had come into the Bermudian from Ephrata the year before (in 1763), led an evangelistic movement across the mountain, where was subsequently organized a new congregation on East Antietam Creek. Beissel, when he heard of this revival, called the new church the *Adlers-Kirche* (the Eagles'-Church)—a name never accepted by the church itself. Beissel visited the new church, in company with Prioress Maria, the superintendent of the Solitary Sisterhood at Ephrata along with others from Ephrata.

Beissel was received with great enthusiasm, and six weeks after his first visit, he made another to Antietam. After Beissel's death, the Antietam branch flourished more vigorously than the parent society at Ephrata.

Subsequently Peter Lehman was placed at the head of the Antietam Church by Rev. Peter Miller. Toward the close of the eighteenth century, Peter Lehman organized a community here at Snow Hill, after the fashion of the one at Ephrata, which flourished for upwards of fifty years.

On approaching the Nunnery from the railroad station, we pass the old flouring mill of the Community, which after the Brotherhood ceased to operate it was rented out for the annual consideration of four hundred dollars in cash. Its motive power was water supplied from springs on the Nunnery property. Although fitted up many years ago with all the expensive machinery required for the manufacture of "roller-process" flour, the mill has long been silent, and will doubtless be torn away ere long.

As we turn the hill, the old stone church, with its bright whitewashed walls, comes into sight over in the meadow across the creek.

A few steps further, and we approach the Cloister building proper—a long substantial brick edifice, constructed in four sections, each thirty feet wide by forty feet long, resulting at last in a building one hundred and sixty feet long by thirty feet wide, with two stories of brick above a bluestone basement.

True to the instinct of their predecessors at Ephrata, the Cloister was pitched near a spring of clear sparkling water which was ultimately enclosed, and today wells up in the basement of the westerly end of the old Community structure. This and another spring over across the meadow near the church, together with still another at the upper end of the Community farm, supply a never failing volume of water in the creek near by, which in days of yore turned the wheel of the Cloister mill, year in and year out.

The farm with its commodious barns, along with the Cloister, or Nunnery, building, all suffered from a protracted period of litigation, in the course of which, first the Snowberger heirs—some fifty in number—and subsequently the Commonwealth of Pennsylvania, at the hands of some enemies of the Community, aided and abetted by some unscrupulous lawyers, sought to despoil the surviving church of its property and escheat it to the State. These efforts were fruitless, and rightfully so, but they served to tie the hands of the trustees of the property, and prevent them from making not only much needed improvements, but even imperative repairs, and as a natural result, the property fell into a greatly neglected condition. This has been much improved, however, since the conclusion of the litigation, and as rapidly as the funds are available for the purpose, other repairs and improvements will be made.

The entire eastern end of the Cloister was used as a Sister House and really fixed the name by which the entire establishment is known—"The Nunnery." The Brother House was at the other end of the building. Both the Sister House and the Brother House contained *kammern*, or sleeping rooms, and community, or living, rooms.

Samuel Davison says, on the occasion of his visit in 1847, that there were thirty-six *kammern* and thirteen "large-sized," or living rooms. The section between the Sister House and Brother House contained the dining halls, *Saal*, etc. The commodious kitchen was built in front with its end adjoining the dining hall.

The meetings for religious worship were held in the *Saal* until about 1829, when the church in the meadow across the creek was built, but the Sixth Day evening prayer meeting has always been held in the *Saal*, which is still used for that purpose at the present day.

The Cloister building is occupied at the present time, by two ministers of the church: Rev. John A. Pentz, who has charge of the Cloister farm, and Rev. William A. Resser, a tailor by trade, who conducts his business in the old building, besides making a home in it for himself and his family.

On the Cloister building still hang the two bells which called the Solitary to their meals,—a large one to tell them to make any necessary preparation, and a smaller one to announce that the meals were served.

On the walls of the *Saal*, still hang interesting examples of *fracturschrift*, similar to those at Ephrata, and which like them are crumbling into dust.

Samuel Davison, whose visit was made on the occasion of one of their love-feasts, gives an interesting description of the Community life at that time, as well as of the love-feast.

He says that at that time there were nine Brethren (Solitary) under the direction of a Prior (superintendent, only), and fourteen Sisters, likewise under the direction of a Prioress. That attached to the Nunnery was a loom-house, in which the Sisters did weaving, while a blacksmith shop and a combined cooper's and cabinet-maker's shop was used by the Brethren.

The flouring-mill, he says, was accustomed to manufacture two thousand barrels of flour annually, besides a large toll, or custom patronage which it enjoyed.

Of these shops, all but the flouring-mill have passed into history.

The old graveyard of the congregation stands at the upper end of the Cloister farm

toward Quincy. A large double gate opens directly into it from the roadside. Up on the hillside well up in the upper part of the graveyard is a bluish marble stone about three feet high and twenty inches wide. This marks the grave of Peter Lehman, who is commonly regarded as the father of Snow Hill Community. The inscription is in German, which turned into English runs as follows:

Here rest the mortal remains of Peter Lehman. Was born on the 24th of May, 1857, and passed from time into eternity on the 4th of January, 1823. Aged 65 years, 7 months and 11 days.

On the opposite side of the stone is the following:

Peter Lehman, upright in walk, righteous in life, just in faith, patient in hope, brings a blessed end.

Look at me. I have had for a short time toil and labor. And have found great comfort. For the Lord has appeared unto me from afar. For the weary souls He will revive, and the troubled souls He will comfort.

The most prosperous period of the Snow Hill Institution appears to have been from about 1820 to about 1840. The number of Solitary of both sexes residing upon the grounds during that period ranged from twenty to thirty. The latter, Sachse says, was the largest number ever living within the group of Cloister buildings at any one time.

The Ephrata music was used here. The five part choral was a favorite form, although in Elizabeth Snowberger's time, she would occasionally attempt a sixth part. A number of the music scores were brought from Ephrata. Many of these were copied and duplicated at Snow Hill in its most flourishing period.

Peter Lehman was succeeded as the pastor of the congregation by Andreas Fahnestock, whom he ordained shortly before the death of the former. It was about this time that the "Seventh-day Baptist Church at Snow Hill" was incorporated. Andreas Fahnestock was a somewhat eccentric character. He always travelled on foot, dressed in a long drab coat, wearing a broad-brimmed white hat, and carrying his long staff in his hand. At one time he was quite wealthy, but he gave all his wealth to the poor, saying that the Lord would never suffer him to want. He would never ac-

cept any salary for his services as a preacher, trusting entirely in the Lord for his support.

Owing to his eccentric appearance, he was often made the subject of attempted ridicule by teamsters whom he met upon the public highway. On one occasion a teamster asked him if he believed in the Devil. The preacher replied that he read of him in his Bible. The teamster then asked him if he ever saw the Devil. To which he received reply, "I never want to see him plainer than I do just now." The catechism ceased abruptly.

This old preacher lived until 1863, and with but short interruption served the Snow Hill Church from the death of Peter Lehman, and for much of the time, the Ephrata church also.

Caleb Sheppard most likely visited Snow Hill at the same time that he visited Ephrata, probably somewhere from 1815 to 1820. Amos R. Wells visited Snow Hill on the occasion of his visit to Ephrata, Morrison's Cove, and the English-speaking churches of Virginia, Ohio, Indiana, Pennsylvania, New York, New Jersey, etc. in 1822.

Azor Estee visited Snow Hill on his tour as colporteur into Pennsylvania about 1843.

About the time of the visit of Samuel Davison in 1847, the Snow Hill Community was in a state of ferment over persecution on account of the Sunday laws of 1794. A test case was carried through the court of last resort in the State of Pennsylvania. The cause of the German Seventh-day Baptists was argued by Thaddeus Stevens, and at the present day one cannot escape the conviction, in reading over the contemporaneous accounts which appeared in the public press, that if the Great Commoner had pressed this suit with but a small part of the vigor and earnestness with which he pressed the impeachment of Andrew Johnson, he would have been successful, and a disgraceful enactment would have been blotted out from the statute books of the Commonwealth of Pennsylvania. As it is, the law still survives, a most unhappy reward to a people who stretched forth a strong arm of succor to the Colony of Pennsylvania and to the infant Federal Government, in times of dire need, and that too without money and without price. This remains as an indelible blot upon the

fair escutcheon of that great commonwealth.

About 1860, Rev. Azor Estee established himself at Quincy, but a mile distant from Snow Hill, to engage in mission work in the surrounding country. Through his persuasion, Lucius R. Swinney and his sister Ella came and opened a select school, or private academy, in the home of Azor Estee. Preston F. Randolph was also associated with them, and one winter, Daniel Lewis of Alfred, New York, (now Dr. Daniel Lewis of New York City), came and taught a district school not far away.

Military operations of the Civil War—the battle of Antietam and that of Gettysburg were both not far distant—and the invasion of Lee's army disturbed existing conditions to such an extent that the school was abandoned, and Azor Estee was obliged to return to his home at Petersburg, New York, on account of his failing health.

The Snow Hill Church today consists of from sixty to seventy-five resident and non-resident members, and with a little encouragement could, in the opinion of those qualified to judge, be revived into an energetic, strong church once more.

A large portion of the membership of the Snow Hill Church live at Quincy, where the church has a controlling interest in a substantial union chapel built of brick. Rev. G. C. Walk, one of the pastors of the church, lives at Quincy.

As at Ephrata, so at Snow Hill are to be seen everywhere the reminders of the life of former days—save that the century which elapsed after the erection of the buildings at Ephrata before the present buildings at Snow Hill were constructed, taught a more comfortable and a more sensible manner of life. The *kammern* and Community rooms at Snow Hill were all made larger than those at Ephrata, probably because the ultra-symbolism of mysticism had lost its hold largely upon the people.

At Snow Hill, several beautiful pieces of cabinet work—some of them gracefully ornate—remain a pleasing monument to the patient skill of the Solitary Brethren.

Several high case clocks are scattered about through the Cloister almost exciting one's envy, but they are not Community products, as are those at Ephrata.

Here the communion service, both chalice

and paten, are of wood, as at Ephrata. In fact, I am informed that they came from the latter place.

I cannot dismiss Snow Hill without a word concerning its library. This is of almost priceless value, consisting of two hundred volumes connected, more or less intimately, with the history of the church. Among them are some of the rare products of the Ephrata Press. Again, there are several of the music books made by hand by the Solitary Brethren and Sisters, copied from similar books originally made at Ephrata. Here is to be seen also a complete set of the Sabbath School cards used by Ludwig Höcker and his comely daughter at Ephrata. There is but one other complete set known. That, I believe, is the property of the Pennsylvania State Historical Society at Philadelphia.

The library also contains considerable work of Obed Snowberger, who came into possession of one of the two historic printing presses used at Ephrata, and who spent many a day in printing broadsides of historical sketches which he wrote, translations of German hymns, and other matter related more or less remotely to the history and life of the German Seventh-day Baptists.

The Snow Hill Church was incorporated, probably in December, 1823, under the title of *The Seventh-day Baptist Church at Snow Hill*. The old record book of the corporation is in the hands of Julius F. Sachse, of Philadelphia.

But my visit at Snow Hill, like that at Ephrata, came to an end all too soon, and I reluctantly bade good bye to my newly made friends here, and turned my face toward Morrison's Cove.

"Be Ye Also Ready."

The following article appeared in the *Sabbath Observer*, published in London by Lt.-Col. T. W. Richardson, of the Mill Yard Seventh-day Baptist Church. A friend in America sends it to the RECORDER for publication, and suggests that it may be a good "finale" to the articles already published upon this question:

The immediate coming of Christ—the Second Advent—is a favorite theme with a very large portion of the Christian world. Some entire denominations hold the Advent as their spe-

cial distinguishing feature, and probably there are individuals in all the other denominations who hold "Advent" views.

When we come to analyze the subject we find views thereon differ very greatly, but the general excitement is much the same, and so great is that excitement, that the preaching of the law and the gospel of salvation, through the blood of Jesus, appears to be too tame and gets almost lost sight of.

Both in religion and in worldly matters a continual state of nervous tension is induced by artificial stimulants. In the rush and dash there is no time for careful deliberation; books are not read but skimmed, and thus distorted ideas are obtained. Conclusions are not arrived at properly and with sound judgment, but they are "jumped" to, and are thus generally erroneous.

Many years ago an educated man, a fellow medical student, gave us a leaflet which, on careful reading, we found was a partly disguised socialistic tract. "Well," said the giver, "what do you think of it?" "The same as you do," was our reply. "Oh, I am glad you agree with it." We explained that we did not agree with it; moreover, we would prove to him that he did not. He was greatly surprised, and stopped circulating that tract. The fault had been superficial reading.

The books of Daniel and Revelation are looked upon by many as incomprehensible. They certainly are very much misunderstood, but they are peculiarly fascinating to some, nevertheless.

The end of the world has been fixed over and over again, "but the end is not yet." Many are expecting Jesus to appear on earth as an earthly king, and that "immediately." This is an improvement on fixing the date, for "of that day and hour knoweth no man, no, not the angels of heaven."

The millennium (thousand years) is entirely abolished by some, by others expected to follow Christ's coming, and still others believe that Christ will come "with power and great glory," to "judge the quick and the dead," at the close of the millennium. Many expect the millennium to be a reign of peace and righteousness, Christ amongst us, as "where two or three are gathered together in my name, there am I in the midst of them;" a time when "the lion shall eat straw like the ox," and "they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord." This is our view of the "golden age."

"Wars and rumors of wars," and "earthquakes in divers places," are considered signs that the end of the world is at hand, quite forgetting history which shows that these have already existed nearly 2,000 years since the words were spoken, and were as bad hundreds of years ago as they are now. One great battle is looked for, Armageddon, and the battles of Ezek. 38, Rev. 16, and Rev. 20 are supposed to be one and the same. That in Ezekiel is clearly one between England (Israel) and Russia, and possibly is identical with that in Rev. 20 which clearly follows the millennium. But that of Armageddon (Rev. 16) appears to precede the

thousand years. That the millennium is to be on earth is evident, for any given number of years can only apply to the earth, the year being the circuit of the earth round the sun.

Some imagine that crime is greatly on the increase, just because newspapers are bent on reporting crimes, to satisfy sensational minds, instead of furnishing educational and religious matter. Here again alarmists jump at conclusions instead of carefully considering facts.

Seventh-day Baptists are said to be slow and behind the times, because of their matter of fact ways. Their religion is certainly not of the "up-to-date" excitable kind. The Bible is a solid, old-fashioned book, and we are quite content to rest on its sure foundation, therefore we are not carried away with wild fanciful notions, new theologies, and uncertain terrors. We know that the Ten Commandments must continue in force and be obligatory upon all true Christians. That in the keeping of them is life, and in the breaking—death. That the blood of Jesus washes us clean from the stain of sin, i. e., the breaking of the Commandments, and that salvation is sure to those who believe in Him, to the bringing forth fruits meet for repentance, and who follow Him through the watery grave of believers' baptism. These are the essentials. If we "fear God, and keep His Commandments: for this is the whole duty of man," we shall always be ready to meet our Saviour, whether now or a thousand years hence.

The size of a denomination and its financial prosperity are no evidence of Divine favor. Increased membership is easily obtained at the expense of principles. The terrors of the end of the world may frighten people into becoming Christians outwardly, but unless the heart is right all this is useless, and if the heart is right, unnecessary. We are quite unconcerned about the end of the world, or the latter days, for we love Jesus. "Be ye also ready," is our message, so that should death summon us to His presence, or He come to us, we may be found faithfully at work in His service, teaching the Commandments of God, with His holy Seventh-day Sabbath, and the Faith of Jesus, as shown in believers' baptism. Dear readers, "In such an hour as ye think not" you may be summoned to His presence, therefore "Be ye also ready." —*The Sabbath Observer, London.*

A man's life is laid in the loom of time to a pattern which he does not see, but God does, and his heart is a shuttle. On one side of the loom is sorrow, and on the other is joy; and the shuttle, struck alternately by each, flies back and forth, carrying the thread which is white or black as the pattern needs. And in the end, when God shall lift up the garment, and all its changing hues shall glance out, it will then appear that the deep and dark colors were as needful to beauty as the bright and high colors. —*Henry Ward Beecher.*

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.

"For this true nobleness I seek in vain,
In woman and in man I find it not;
I almost weary of my earthly lot,
My life-springs are dried up with burning pain.
Thou find'st it not? I pray thee look again,
Look inward through the depths of thine own
soul.

How is it with thee? Art thou sound and whole?
Doth narrow search show thee no earthly stain?
Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own;
Thou wilt see it gleam in many eyes,
Then will pure light around thy path be shed,
And thou wilt never more be sad and lone.

—James Russell Lowell.

Therefore thou art inexcusable, O man, who-
soever thou art that judgest; for wherein thou
judgest another thou condemnest thyself; for
thou that judgest doest the same things.

Love worketh no ill to his neighbor: therefore
love is the fulfilling of the law.

I said I will take heed to my ways, that I sin
not with my tongue: I will keep my mouth with
a bridle, while the wicked is before me.

Some are so ready to catch up an ill report
that it seems to be pleasant to them to hear
evil of others. Their spirit seems greedy of
it; it is, as it were, food to the hunger of their
depraved hearts. A censorious spirit in judging
evil of the action of others also discovers itself.
—Jonathan Edwards.

Enter not into judgment with us, O Lord,
though we have sinned against thee in uncharita-
ble thought and word. We have spoken of our
neighbors without kindness, while thou hast ever
dealt with us in long-suffering compassion. Help
us to seek truth and study righteousness, but
make us rather unsparing with ourselves than
swift to mark the faults of others, and enable
us to speak the truth in love. Teach us to honor
the good names of other men as we would our
own, to rejoice in their prosperity, to feel and
cherish every claim of brotherhood and every
opportunity of kindness. Cleanse our hearts of
every trace of malice, hatred and uncharitable-
ness, and use us for thy service of ministration

day by day, enabling us to forgive as we would
be forgiven, and to bless as we desire thy bless-
ing. Amen.—Closet and Altar.

Our Far Western Sisters.

The meeting of the Woman's Missionary Society of the North Loup church on September 29 was one of unusual interest.

The meeting was held at the home of Mrs. Jennie Bee. The newly elected president of the Woman's Board, Mrs. J. H. Babcock of Milton, Wisconsin, was present and spoke interestingly of the history, work and plans of the Woman's Board. Mrs. Babcock was one of the charter members of the North Loup Society and its chorister when it was organized in April, 1882.

Mrs. Roy Lewis told us something of the work of the school at Fouke, Arkansas, where she was a teacher several years ago. Another helpful feature of the afternoon was an experience meeting. The president, Mrs. W. J. Hemphill, asked each member to tell what the Missionary Society had done for her.

A number of those in attendance were present at the organization of the society. Mrs. Chase was the first treasurer and is a faithful worker in the society still. Mrs. Watts told of one of the first meetings which was at her home, a dugout, when there were sixty present and eight dollars contributed. Others said that the Missionary Society keeps its members interested in missionary work at home and abroad and gives them knowledge of the work of the denomination that they would not otherwise obtain. It is also a great help in keeping the women of the church in sympathy with each other. One of the new members said that she had felt like a stranger in the community until she joined the Missionary Society, but now she feels at home and looks forward with pleasure to every meeting. The president then gave an outline of work for the coming year.

It is hoped that the programs can be made more interesting and that many new names may be added to the roll. The funds have been mostly raised by collections taken at each meeting but in addition it is planned this year to do some work at the meetings from which revenue will be received. The meeting was closed with a solo by Mrs. Babcock.

We all earnestly hope and pray that the coming year will be a successful year not only for our society but for the societies in all our churches and for the Woman's Board.

MRS. G. B. SHAW.

North Loup, Neb.

Don't be too Sensitive.

There are people—yes, many people—always looking out for slights. They cannot carry on the daily intercourse of the family without finding that some offense is designed. They are as touchy as hair-triggers. If they meet an acquaintance who happens to be preoccupied with business, they attribute his distraction in some mode personal to themselves, and take umbrage accordingly. They lay on others the fruit of their irritability. Indigestion makes them see impertinence in every one that they come in contact with. Innocent persons, who never dreamed of giving offense, are astonished to find some unfortunate word or momentary taciturnity mistaken for an insult. To say the least, the habit is unfortunate. It is far wiser to take the more charitable view of our fellow-being and not suppose that a slight is intended unless the neglect is open and direct. After all, too, life takes its hues in a great degree from the color of our mind. If we are frank and generous, the world will treat us kindly; if, on the contrary, we are suspicious, men learn to be cold and cautious to us. Let a person get the reputation of being "touchy," and everybody is under restraint, and in this way the chances of an imaginary offense are vastly increased.—*Selected.*

Meeting of Trustees of Sabbath School Board.

The Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference met in regular session at 220 Broadway, New York City, on the First Day of the week, September 20, 1908, at a quarter past ten o'clock, in the forenoon, with the President, Esle F. Randolph, in the chair.

The following members were present: Esle F. Randolph, Stephen Babcock, Charles C. Chipman, Edward E. Whitford, Holly W. Maxson, Samuel F. Bates, Corliss F. Randolph, and the Field Secretary, Walter L. Greene.

Visitors: Albert M. Clarke, and Master Robert Chipman.

Prayer was offered by Walter L. Greene. The minutes of the last two meetings—one regular and one special meeting—were read.

The Committee on Publications reported that Mrs. H. Clift Brown had declined to edit the primary department of the *Helping Hand in Bible Study* longer. The question of her successor was referred to the Committee with power.

The report of the Field Secretary was presented and accepted as follows:

To the Trustees of the Sabbath School Board:
DEAR BRETHREN:

Since the last regular board meeting in June, your Field Secretary has been in attendance upon the sessions of the Central Association at DeRuyter, New York, the Western Association at Alfred, New York, and the Northwestern Association at Dodge Center, Minnesota. At each of these places, a good degree of interest was shown in our work and full time was given on each program to Sabbath-school work and to your representative in presenting the special interests of the Board. Conferences were held with groups of workers and individual delegates from local schools as opportunity offered.

He has also attended the sessions of the Convocation and the General Conference which were held at Boulder, Colorado. At the Convocation, he gave one of the morning lectures on the subject of *The Education of the Child for Service*. At the Conference, he presented the report of the Board and gave a short address on *Notes from the Field—A Backward and a Forward Look*. He also conducted the Conference Sabbath school on Sabbath afternoon and led in the discussion of one of the themes considered in the department of Sabbath schools on Friday afternoon. A Sabbath-school exhibit of courses of study, lesson helps, and on principles and methods of teaching was arranged by your Field Secretary.

Through the co-operation of the Circulating Library of the Alfred Theological Seminary, plans have been perfected by which excellent and recent books on the various phases of Sabbath-school work may be sent to all Sabbath-school teachers and officers throughout the denomination who are willing to read them and return within a reasonable time limit.

During the quarter, he has carried on such correspondence work as the needs seemed to require.

The summary of work for the quarter shows seven sermons and addresses, six workers' conferences, three Sabbath schools conducted, 75 letters and communications sent out and numerous visits and calls.

Respectfully submitted,
WALTER L. GREENE,
Field Secretary.

The Committee on the Sale of the *Manual for Bible Study* presented a report which was accepted as follows:

Your committee on the distribution of the *Manual for Bible Study* would report sales of the *Manual* from June 1, 1908 to September 1, 1908, amounting to \$57.50. We have 68 paper-bound and 12 cloth-bound *Manuals* placed out, and unpaid for, but from which we expect to realize eventually. These with the stock now on hand make about 250 volumes that may be said to remain unsold.

Respectfully submitted,
WALTER L. GREENE, *Committee.*

The Treasurer presented a statement of receipts since the last regular meeting which was accepted as follows:

Nile, N. Y., S. S. (debt)	\$ 5 00
W. L. Clarke, Ashaway, R. I.	5 00
First Verona, N. Y., S. S.	5 00
Scio, N. Y., Church (debt)	2 50
Milton, Wis., Church	15 00
Middle Island, W. Va., S. S.	2 58
North Loup, Nebr., H. E. Davis (debt) ..	5 00
Blystone & Hickernell, Pa., Church (debt)	2 00
A. A. Whitford, Farina, Ill.	2 00
Cosmos, Okla., Church (debt)	5 00
New Market, N. J., S. S., Sabbath School (debt)	\$5 00
Monthly Collection	1 00— 6 30
Milton Junction, Wis., S. S.	1 80
Hammond, La., S. S. (debt)	5 00
Salemville, Pa., S. S.	1 50
Plainfield, N. J., Jr. C. E. Society	2 00
Milton, Wis., Church	3 50
Nile, N. Y., Friendship Church	4 64
First Hebron, Pa., S. S. (debt)	1 90
Plainfield, N. J., Church	40 76
Milton Junction, Wis., Church	1 50
Boulder, Colo., S. S.	2 16
Little Genesee, N. Y., S. S.	4 61
Riverside, Cal., Church	2 21
Jackson Centre, Ohio, S. S.	3 65
Hornell, N. Y., S. S.	1 31
Syracuse, N. Y., S. S.	1 18
Cambridge Springs, Pa., Hickernell, Church (debt), Mrs. Burton Sherlock	\$1 00
Mrs. D. C. Waldo	1 00
Lucia M. Waldo	20— 2 20
Fouke, Ark., S. S. (debt)	1 30
N. Y. City, Church	15 36
New Market, N. J., S. S.	1 00
North Loup, Nebr. (debt)	13 63
Farnam, Nebr., S. S.	3 25
Milton, Wis., Woman's Board	6 31
Richburg, N. Y., S. S.	1 00
Ashaway, R. I., First Hopkinton S. S. ...	12 50
Niantic, R. I., S. S.	82
New Market, N. J., S. S.	1 00
Nile, N. Y., S. S.	67
Westerly, R. I., Church	8 15
Thousand Island Park, N. Y., S. S.	1 00
Farina, Ill., S. S.	2 61
Collection, Western Association	4 79
Collection, Northwestern Association	9 82

Dodge Centre, Minn., S. S.	2 31
Collection at Conference	8 86
Sale of <i>Manuals</i> , June 1—Sept. 1	57 50
Supplies sold, etc.	1 78

Correspondence was presented from Mrs. Eston L. Jarvis, of Plainfield, New Jersey.

The Field Secretary gave an informal report of the recent session of the General Conference as related to the interests of this Board, and presented a copy of the report of its Committee on Sabbath School Work as adopted by the General Conference, as follows:

Your Committee on Sabbath School Work would report as follows:

1. We recommend that the present arrangement between the Sabbath School Board and Rev. Walter L. Greene, our Field Secretary, be continued.
2. We commend the action of the Board in becoming incorporated.
3. We recommend that the Board be urged to make plans looking to a graded curriculum.
4. Recognizing the close relationship of the Sabbath-school work to the prosperity of our churches, we would call the attention of all our churches to the financial needs of the Sabbath School Board, and would suggest that as churches they give generous financial support to the Board and its work.

WILLARD D. BURDICK,
Chairman.
ALLEN B. WEST,
Secretary.

Upon motion to consider this report, it was voted,

That the first item be adopted; and the Field Secretary, Walter L. Greene, being present, the arrangement recommended by the General Conference was consummated.

That the third item be referred to the Field Secretary for consideration, and that he report to the Board of Trustees.

That the fourth item be referred to the Committee on Finance.

After a lengthy informal discussion of the needs of the *Helping Hand in Bible School Work*, it was voted that the question of preparing additional material for it be referred to the Committee on Publications for consideration, after which they shall report to the Board of Trustees.

Edward E. Whitford, Charles C. Chipman, and Alfred C. Prentice were appointed the Committee on Publications for the ensuing year.

Esle F. Randolph, Stephen Babcock, Edward E. Whitford, J. Alfred Wilson, Royal L. Cottrell, and Charles C. Chipman, were

appointed the Finance Committee for the ensuing year.

The following preamble and resolutions were presented by Edward E. Whitford, and adopted:

Whereas, Mrs. H. Clift Brown, of Brookfield, New York, has edited the Primary Department of the *Helping Hand in Bible School Work* for two quarters of the current year in a highly satisfactory manner, and

Whereas, She finds that she will be unable to render this service longer; therefore,

Resolved, That we place upon our record our appreciation of this service of Mrs. Brown, and hereby express our regret that she cannot longer serve in that capacity.

Resolved, That a copy of these resolutions be forwarded to Mrs. Brown, and that they be recorded in the minutes of this meeting.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH,
Corresponding Secretary.

"How I Got Faith."

A gifted lawyer once narrated how his doubts were dispelled.

"I have just got faith," he said, "and it has come so strangely to me that I want to tell you about it.

"For years I was a skeptic, reading everything on the subject of Christianity, and sometimes giving the weight of evidence to the one side, sometimes to the other, but never quite able to hold both in the firm grasp of my mind at once, and balance the evidence so as to form an abiding conclusion. And so I drifted between doubt and probability like a helpless wreck in the tossing waves of uncertainty.

"At length I married a Christian wife. Every night she read with me her Bible and prayed, and I tacitly assented, more from love for her than any real interest.

"Put all the while I saw in her something which I did not possess, and which was worth more than all my intellectual superiority. One short year we lived together, and then she died. More than ever, in these last sufferings, did I see the reality and value of her faith, and when I found myself alone—stunned with grief, and without one prop on earth to cling to—I found myself also, without even thinking why, in-

stinctively crying out in my agony to her God for help and comfort.

"Instantly I felt the answer. Before I had time to reason whether I believed or not, my heart had cried out in its orphanage, and had heard the answering heart of God. And that touch of love and comfort was so sweet and real that I just kept on praying, and the same answer has ever come, and I know it is God; so that now you see I have got faith, I hardly know how. But I know it is faith, and I know it is true, and that is enough for me."—*Michigan Advocate.*

A Hymn of Comfort.

It singeth low in every heart,
We hear it one and all;
A song of those who answer not,
However we may call.
They throng the silence of the breast,
We see them as of yore,—
The kind, the true, the brave, the sweet,
Who walk with us no more.

'Tis hard to take the burden up
When they have laid it down,
They brightened all the joys of life,
They softened every frown—
But oh! 'tis good to think of them
When we are troubled sore;
Thanks be to God that such have been,
Although they are no more.

More homelike seems the vast unknown
Since they have entered there,
To follow them were not so hard,
Wherever they may fare;
They cannot be where God is not,
On any sea or shore—
Whate'er betides, Thy love abides,
Our God for evermore!

—*Rev. John W. Chadwick.*

True Prayer Never Slips.

If we could see the unseen things that God is doing for us, our hearts would give a great bound, and our voices be ringing, and our eyes shining. When the man who asked Jesus to heal his son got home, he found that the hoped-for change had occurred. He believed it when Jesus spoke the word, but he did not know it in actual experience until he got home. There are many answers to our prayers that have been started by God of which we do not yet know in experience. We may believe that he is working out the result we desire so much, but we do not know by the touch of our hand, or the sight of our eyes, that the thing has begun to take place. But it has. True prayer never slips.—*S. D. Gordon.*

Children's Page

The Seesaw and the Dream.

ALICE ANNETTE LARKIN.

"Seesaw, up and down,
Away we go to Boston Town;
Our horse is safe, our wagon strong;
If you care to go, just come along."

Thus sang two clear little voices one bright summer day. It was a very warm day, almost too hot to do anything, the children thought; but the seesaw was in the shade of a large tree in the orchard, and they had been having a lovely time until something happened to spoil it all.

It was such a queer thing to happen, too. They had been going very high, and it was Marion's turn to be up, when Dorothy spied the smoothest, reddest apple hanging from a limb almost within reach of her arm. She made a quick grab for it, when, lo! up went the other end of the board and down she came, striking the ground very suddenly and very hard. And she looked so very funny that Marion couldn't help laughing. But it was no time for laughter, for Dorothy was very angry.

"There, Marion Barker," she cried, "I think you're just as mean as mean can be to laugh at me when I got hurt! Guess I wouldn't even make fun of a cat that way. I know one thing, I'm going right straight home. You just wait till I come over to play with you again. You can have your old seesaw if you want it!"

"O Dorothy!" Marion replied, "please don't go home. Let's go find Uncle Charlie and ask him if we can ride horseback. And I know the loveliest new game to play. Mamma said we could"—

But Dorothy was already half-way across the lawn, and she didn't even look behind her once.

These two little girls, Marion Barker and Dorothy Howe, lived side by side and had always played together. They liked to imagine they were twins, and have their dresses and hair-ribbons just alike. That is, usually; but, when they were angry, they didn't even want to be neighbors. And now they were angry, Dorothy because—why,

really, I don't believe she could tell what for—but she thought it was because Marion had laughed at her, and Marion was angry because Dorothy had gone home angry. What a situation!

"Oh, dear!" Marion said sadly, as she sat down on the front porch. "We were going to have such a lovely time all this afternoon, and Dorothy was going to stay to tea, too. It's just too bad for anything!"

And the two dolls, sitting up very straight in their chairs, looked as though they thought so, too. There were two dolls, two little rocking-chairs, two go-carts, but only one little girl, and a very lonesome little girl she was, too.

"Deary me!" she said, as she put away the playthings for the night. "I wish there never were any old quarrels. Anyway, I don't believe it was the seesaw at all. I guess it was 'cause it was so hot. I know what I'll do, I'll go over to Dorothy's the very first thing tomorrow and tell her I'm sorry." So Marion went to bed, feeling quite happy once more.

Mamma had said she might ask Dorothy to spend the day with her, and they would have dinner in the orchard. And she thought they would have ice-cream as a special treat, too.

But in the house next to Marion's there was a very unhappy little girl, and her name was Dorothy. She said over and over again before she went to sleep: "Oh, dear! I don't see what made me so cross today. I guess Marion won't want to play with me any more. I'm going right straight over there in the morning and tell her how sorry I am. I'll ask her"—

But, before she could think what she wanted to ask her, she heard such a strange noise, and it sounded almost exactly like Marion's seesaw, and then such a queer little voice began to sing in a very squeaky tone:

"Seesaw, up and down,
They started out for Boston Town;
But one fell off, and one was mad,
And such an awful time they had.

"Seesaw, scold and frown,
They never got to Boston Town;
And that is why I sing this rhyme
To girls who're angry all the time."

Then she heard such a chattering of voices! They seemed to come from every-

where, but especially from under the bed.

"I won't!" said a shrill little voice. "I think you're as mean as you can be!" said another. Then one over behind the door said: "I tell you I won't play any more! I'm going right home and tell my mother, so there!" After a while there was a whole medley of voices saying in all kinds of tones: "I won't" "I will!" "No, sir!" "Yes, sir!" "I shan't, either!" "You will, I tell you, you will!"

At last a very deep voice called out: "Get out of there! No more quarreling around here tonight. Get out, I say!" And then there was a noise like a scampering of feet across the floor. Dorothy suddenly sat up very straight in bed and rubbed her eyes. It was broad daylight, and mamma was calling her to breakfast.

"Mamma," she said, as she went downstairs, "I've had the funniest dream!" And she told her mother all about it, only she couldn't quite remember the words of the song.

"Of course," said mamma, "it was nothing but a dream, but I wonder if it won't help my little girl to keep her temper a little better. If I were you, I'd go right over to Marion's and tell her I was sorry that I was angry yesterday. You may ask her to come over and have tea with you tonight."

"Thank you, mamma," Dorothy said brightly. "I'm going as quick as ever I can."

Perhaps it was fifteen minutes after this that two little girls met in the middle of the street on the way to each other's houses. Both tried to say they were sorry, but the words were almost lost in the big hug that they gave each other. So the quarrel was ended. And such a nice time as they had! It seemed as if there never was such a beautiful day nor so many things to do. The dinner-table was set in Marion's orchard, while supper was eaten under the trees in Dorothy's yard.

There were dainty little sandwiches, all kinds of fruit, tiny apple tarts, and ice-cream, yes, and lemonade, too.

But I wonder if you could ever guess what these two little girls enjoyed most of all. I'll tell you; better than the chocolate cake or the oranges or even the ice-cream, better than all these they enjoyed that same old seesaw that had caused so much trouble

only the day before. Wasn't that strange?

And, as they went up and down, first one and then the other, two little girls sang happily:

"Seesaw, high and low,
Off to Boston Town we go;
Our horse is safe, our wagon strong;
We'll welcome all who'll come along."
—Every Other Sunday.

Methods of Raising Money for Church Purposes.

EDITOR OF RECORDER:—For many years I gave little attention to the various methods adopted by the church for securing money for religious purposes, since I assumed that the object for which the money was raised justified the means employed in securing it.

More recently, however, I have given the matter more serious thought. The question of "tainted money," which has recently been so widely discussed in both secular and religious newspapers, has been of more than passing interest to me. There is no doubt remaining in my mind that the church is drifting into unhallowed waters in very many of her attempts to secure money for religious purposes.

It is certain that church fairs, church bazars, church sociables, Young People's Christian Endeavor sociables, hard-times sociables, necktie parties, home-talent plays, etc., which are everywhere given under the auspices of the church and in the name of Christianity, are by no means in keeping with the Bible idea of Christianity. In their last analysis, such affairs are attempts to secure money from people who have no interest in the church and would contribute nothing toward her support if they were not promised something to eat or some fun in return for their money.

Money thus obtained is secured at the expense of Christianity and it must forever remain true that money secured at the expense of Christianity can never be used for the good of Christianity. As methods for raising money for religious purposes, these are contrary to every precept and every example in God's Word. They are debasing and frequently dishonest, and belittle Christianity in the eyes of all thoughtful people.

When we reach the other shore, and when "the mists have rolled away," shall

we not clearly see that very much "tainted money" found its way into the Lord's treasury here on earth—not tainted by reason of coming from millionaires who secured wealth in questionable ways, but tainted by the church itself, which secured it in very questionable ways? And is it not also possible that we shall then clearly see at least one reason why the church possessed so little spiritual life and power?

Not long since, while glancing over the local newspaper printed in a village near my home, I blushed with shame as among the village locals I read the following notices:

Presbyterian fair this week.

Rummage sale in connection with the Presbyterian fair.

A great variety of aprons will be disposed of at the Presbyterian fair.

One booth devoted to the sale of Larkin goods at the Presbyterian fair.

Food sale in connection with the Presbyterian fair will be held in Grange Hall, Saturday afternoon of this week. Special orders will be taken at the fair Friday afternoon and evening to be furnished the next day.

Come one, come all

To the feast at Grange Hall.

On — 15th you will get your fill

And when you pay your bill

You will say your quarter's well spent,

And declare your good intent

To come again.

The ladies of the Baptist church netted about \$85.00 at their New England supper. The night was stormy and unfavorable, but all who braved the elements fully enjoyed the sociability of the occasion and pronounced the chicken pie and the accessories very satisfying, filling a long-felt want. A fine musical program was given in the church parlors.

The Church Aid Society of Emmanuel church will hold a food sale at — drug store, — 20th.

Please keep in mind the Presbyterian fair at Grange Hall, — 15th and 16th. A 25c. supper will be served on Friday night, also sandwiches and doughnuts and coffee on Saturday night, and food sale during the day.

When we had finished reading all this we blushed with shame for the church. All this advertising, all this begging from one small village, all in one issue of the local paper, all done in the name of the church and all for the purpose of securing money from the world or from members of other churches, so that the members of the churches benefited would have less money to raise among themselves.

But this was not all. In the same newspaper and among items from neighboring villages, were the following:

The missionary society of the M. E. church will hold a literary tea, meeting at the church on Friday afternoon. Program will begin at 3 o'clock.

Everybody is invited to attend the annual harvest supper at the Baptist church, Wednesday, — 13th. Supper will be served on the European plan from five until seven o'clock. On or about — 11th the members of the Social Union will hold a — sale in the church parlors, and every lady in the church is urged to contribute some fancy or useful article for the same.

The ladies of the Baptist church are invited to a thimble party at the home of Mrs. — Friday afternoon. They will sew for a bazar to be held early next month.

In the same paper was the notice of a church fair, soon to be given by the ladies of the Seventh-day Baptist Church of —.

In a more recent issue of the same paper, I notice that one of the churches which advertised its fairs, sociables, etc., has repaired its house of worship and parsonage to the amount of \$435.00 during the year, "all of which has been raised by rummage sales, suppers and fairs."

I laid down the paper and meditated upon our modernized Christianity. While most of this advertising was done by First-day churches, yet very many of our own churches depend very largely upon suppers, sociables, fairs, etc., as methods for raising money. In a certain issue of our *Christian Endeavorer*, we read where such affairs had been held by a dozen or more of our churches or Young People's Christian Endeavor Societies; but in the same issue we also read of one of our societies that did not believe in "paid sociables," and for this we were truly thankful.

In our own church service we have blushed with shame as we have listened to the "doughnuts and sandwiches" clause in our worship as read from the sacred desk, and have often called to mind the following lines, the author of which is unknown to me:

Fair and festival, frolics untold

Are held in the place of prayer;

And maidens, bewitching as sirens of old

With worldly graces rare,

Invent the very most cunning tricks,

Untrammelled by gospel or laws,
To beguile and amuse and win from the world
Some help for the righteous cause.

Then the Church sat down in her ease and said,
"I am rich and in goods increased;
I have need of nothing and naught to do
But to laugh and dance and feast.
I will welcome the world to my festal halls
With attractions varied and new,
And thus easily done, with frolic and fun,
I will give the Lord His due."

It is a lamentable fact that modern churches, many of our own churches included, depend upon sociables, fairs, etc., as means for raising money for the Lord, and for this reason no church is thought to be thoroughly modern which does not maintain a church kitchen, church parlor, church dining-room, church silverware, and even a parish house.

In the house of worship, which has been most solemnly dedicated to the worship of our heavenly Father, are held fairs, sociables, festivals, etc., and people, yes, members of our own churches who never attend Sabbath services or prayer meeting flock to these affairs, and worldly people come, and almost everybody comes, because—well, because they are promised something to eat or some fun or both.

The following was clipped from the *Free Baptist* some time ago, and will not be out of place in this connection:

The fair held for the benefit of the Christians at Antioch on Christmas, A. D. 42, was a most enjoyable occasion. The contest for the most popular disciple was most exciting. Thomas had 111 votes, but at the last moment Simon Magnus took 100 votes at three farthings each, bringing him in first with 178 votes. Mary Magdalene had great success at the flower booth, and all the young disciples flocked to buy at extravagant prices the roses she had kissed. The handsome Timothy proved himself a very entertaining auctioneer and realized nearly a talent on one of Dorcas' quilts. Forty chances were sold on a beautiful sword donated by Peter. Amid great laughter and excitement it was awarded to John. The proceeds were *thirty pieces of silver*.

Such, then, is the account. But why do you criticise it? Why should it be thought more out of place for the early church to engage in such silly and wicked foolery than for the modern church? Why do oyster suppers, sock sociables, handkerchief bazars, ice-cream festivals, and kissing bees seem out of place with the church at An-

tioc'h or Ephesus or Jerusalem, when we hear of such things in Seventh-day Baptist churches in —, well, we will say in the Philippines? The very idea of such frivolity in the early church seems sacrilegious. But why does it seem so? Sure enough, why? Is the answer hard to find?

It is said, however, that the church cannot live without these affairs; but in all seriousness we ask, How long will the church be able to live *with* them? With all these compromising methods of money-raising clinging to her, the church poses as a pauper, begging money from the pleasure-loving world to support the church of Jesus Christ, and giving in return fun, frolic, and something to eat.

If such things were out of place in the early church, how do they come to be in place in the modern church? The echo answers, How? But it is wonderful how things have changed in the past few years. It is wonderful how many things that were once wrong have become right (?). It was once wrong for members of our churches to dance and play cards, to unite with worldly organizations, to attend shore parties and ball games upon the Sabbath; and so long as these things were wrong our churches prospered and our denomination increased steadily in numbers. But, somehow, all these things have recently become right (?) and it has become wrong to raise the voice against them at our associational or Conference gatherings. As to any increase in spiritual life and power in our modernized church there is no need for us to speak. Our Year Book tells the sad tale. We read it in the lives of those about us and feel it in our own lukewarm lives. We need to awake to the fact that the church was not organized for the purpose of entertaining the world nor for the purpose of begging money from the world, but to *save the lost*.

In her efforts to entertain the world for the sake of money, the church compromises her dignity and the dignity of her Founder, and merits the sneers of the world which are heaped upon her. At a church entertainment, not long since, a worldly man made the remark, "Our county fairs, with all their horse-race gambling, are no worse than church fairs;" and what shall we reply?

Do we remember who it was that drove from the temple those who bought and sold? Do we remember how he overthrew the tables of the moneychangers and the seats of them who sold doves, and have we forgotten his words of rebuke, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves"? Can any of us doubt that, if the same loving Saviour should enter many of our modern Seventh-day Baptist churches, he would drive out those who buy and sell, overthrow the apron booths, the candy booths, the fancy article booth, and the tables at which the church and the world are feasting? Would he not cast out the ice-cream freezers, the church silverware, the kitchen stoves and the pots and pans, and remind us that God's house shall be called the house of prayer, and not a house of public entertainment and feasting?

Can any of us doubt what his attitude would be toward these things, if he should come today? Believing that these things are opposed to the spirit of pure Christianity, can we not lovingly cast out these offensive things from our churches and inquire after the old paths that we know are safe to follow, in respect to raising money for God's treasury? How many of us are willing to turn our backs upon these modern methods of raising money for religious purposes—methods which we must feel to be questionable—and with loving, loyal hearts bring our offerings to God and ask for nothing to eat and for no entertainment in return? How many of us are willing to bring our \$25.00 to our Missionary or our Tract Society and give it freely to God, and ask for no life membership in these societies in return? For it must be admitted that the present plan of buying a life membership in our Missionary or Tract Society for \$25.00 is pretty much the same as buying an apron at a church fair for 25 cts. There is very little elevating in the transaction for either the buyer or seller.

Dear reader, let us together ask for the old paths and inquire after the good way, and let us walk therein.

S. D. B.

Take the bow of faith and the arrow of prayer.—*Macduff*.

HOME NEWS

WALWORTH.—Some of you saw by the RECORDER that we were to have a quarterly meeting at Walworth. Well, it has come and gone again. It might properly be called the Walworth yearly meeting. There were some forty or more delegates or visitors from other churches. It is hardly proper to say delegates, since it is all a free will go or stay so far as organization is concerned. We have no constitution that I know of, but from forty years' custom the people of southern Wisconsin have kept up these meetings among the churches. This time we had some interesting and instructive review of our statement of faith, which was approved by our General Conference in 1880. It was intimated during the meeting that this creed is made of rubber or something elastic. Well, I should say it is made of choice granite, fit to rest upon the "Solid Rock." How profitable, spiritually, to build upon such statements of faith as these eleven articles, with the underlying, most direct passages of Scripture committed to memory. Here would be the best possible choice of something to build upon from the Master's words.

Let me suggest just one passage to each of the eleven, and let the reader note whether he has something more direct or better to put in. There may be many others as good.

No. 1. "God is a Spirit" and we have given to us great spiritual possibilities.

No. 2. Of the deity of Christ: "And the Word was God." Man should not be spoken of as "part God." Man should be godly in loving obedience.

No. 3. "I will send the Comforter, which is the Holy Spirit." The promise is unto us and our children.

No. 4. "Holy men of God spake, moved by the Holy Spirit." Why should we cast any doubt upon that by dwelling too long upon the opinions of unbelievers?

5. 2 Cor. 5:6. "Whilst we are at home in the body, we are absent from the Lord." Taken with the context we learn that Paul expected to enjoy the presence of the Lord, without this physical body.

No. 6. In Gal. 4:4-7, "And if a son, then an heir of God through Christ." In this passage we learn of adoption through faith in Christ.

No. 7. "He that believeth and is baptized shall be saved."

No. 8. "Let a man examine himself, and take of this cup." In our obedience to these commands of our Lord, we declare Him to the world according to His will.

No. 9. "The seventh day is the sabbath of the Lord thy God." In it thou shalt not work. If you do set this down as a work day, how can you escape being a violator of God's holy law of moral principles?

No. 10. "It is raised a spiritual body." —1 Cor. 15:44. In Matt. 25:46, we read of everlasting punishment and of life eternal.

No. 11. "There is a natural body, and there is a spiritual body."

The above may not class as "Home News" or as light reading, but the selections are important as contained in the basis of our faith and practice.

Let me now put in a word more in the line of home news. Deacon W. H. Crandall and wife had their golden wedding last Wednesday, October 21, 1908; and although there was but one preacher there, they had chicken to feed about one hundred guests at dinner in their village home. They had to occupy tables in the three rooms about three times. It was a fair day and all were in happy mood. The gifts presented were some practical tokens of kind regard, all finished in gold, yes, and some gold finished money. Deacon Crandall cast his first presidential vote for Fremont, the first Republican candidate, that party having been recently organized up here in a Wisconsin schoolhouse, near Ripon. This was a great wedding party last week. We did not assume that there was the slightest need of marrying them over again. It was a meeting for re-congratulations, which were put in freely and very happily.

M. G. S.

When I go out of doors in the summer night, and see how high the stars are, I am persuaded there is time enough here or somewhere for all that I must do; and the good world manifests very little impatience.—*Emerson*.

MARRIAGES

KENNEDY-CHAMPAGNE—At the home of the bride's mother, Mrs. Alice C. Fleming of Merrill, Wisconsin, August 7, 1908, by Rev. W. J. Turner, Hans Eugene Kennedy and Miss Estelle Gertrude Champagne. E. W.

SHAW-VINCENT—At the newly furnished home of the bride and groom at Alfred Station, N. Y., October 14, 1908, by the Rev. Edgar D. Van Horn, Mr. Archie Shaw and Miss Arline Vincent, both of Alfred Station, N. Y.

DEATHS

FREEMAN—At his home in Cussewago Township, Crawford County, Pa., October 15, 1908, Manning T. Freeman, at the age of 83 years, 2 months and 6 days. His death was caused by disease incident to old age, terminating in congestion of the lungs.

Mr. Freeman was the son of Edgar E. Freeman and Joanna Heard Freeman, and was one of ten children. He was married to Julia Ann Stelle, September 5, 1846. To them were born seven children, viz., Benjamin S., of Midland City, Mich., Mrs. C. N. Maxson, Trimmer, Cal., Mrs. W. W. Lowther, Fresno, Cal., Mrs. Jesse D. Kennedy, deceased, Lost Creek, W. Va., Mrs. F. J. Ehret, Salem, W. Va., Manning and Asa, Mossiertown, Pa. Soon after his marriage to Miss Stelle he embraced the Sabbath as the result of an agreement with her before their marriage that they would read the Bible prayerfully and whichever became convinced that they were not keeping God's Sabbath was to turn. True to his promise, when he found he had no Scriptural grounds for observing Sunday as the Sabbath, he yielded and was a faithful observer of the Seventh-day Sabbath until his death. He was a Universalist in belief but never united with any church. He was married to Ann Maria Whitford, March 9, 1869. To this union were born three children: Edward W., of Crossingsville, Pa., Robert, deceased, and Charles M., of Tidiute, Pa.

The high esteem in which Mr. Freeman was held was attested by the unusually large concourse of people who attended his funeral at his quiet country home. His body was laid to rest, October 17, near the old homestead in the cemetery where once stood the old Cussewago Seventh-day Baptist church, where Elder Thomas B. Brown embraced the Sabbath and served as pastor so many years.

F. J. E.

WILDER—At the home of her daughter, Mrs. E. Stone, in Greene Settlement, near Adams Center, N. Y., October 22, 1908, Mrs. Ada Wilder, aged 82 years, 7 months and 6 days. Funeral services were conducted by Pastor Socwell.

E. H. S.

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. 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 VIII.—NOVEMBER 21, 1908.

SOLOMON ANOINTED KING.

1 Kings 1: 1-2: 12.

Golden Text.—"Know thou the God of thy father, and serve him with a perfect heart, and with a willing mind." 1 Chron. 28: 9.

DAILY READINGS.

First-day, 2 Sam. 20: 1-22.

Second-day, 1 Chron. 28: 1-21.

Third-day, 1 Chron. 29: 1-19.

Fourth-day, 1 Chron. 29: 20-30.

Fifth-day, 1 Kings 1: 1-21.

Sixth-day, 1 Kings 1: 22-48.

Sabbath-day, 1 Kings 1: 49-2: 42.

INTRODUCTION.

Joab gave his sovereign some very good advice in regard to his extravagant mourning for his rebellious son, and David was able to win back the hearts of the people who might have been alienated from him on account of his seeming indifference to their devotion. There was however a little disaffection still manifest, and Sheba, the son of Bichri, led a rebellion that lasted for a while.

We come now to the old age of David and the choice of his successor. It is to be remembered that there was no established custom that the eldest son should succeed to the throne of his father. The king reserved to himself the right to bequeath his kingdom to whom he pleased.

Solomon was the son of David's favorite wife, and so in a certain way seemed to have the best chance; but Adonijah was much older (doubtless the eldest of David's sons then living), and was able to win friends for himself, and to lay plans for the successful establishment of himself upon the throne of his father.

David was now a feeble old man, and paid little attention to the intrigues that were going on about him. Adonijah was so confident of his position that he carried matters with a high

hand, and if it had not been for the persistence of Bathsheba and the readiness to act of Zadok the priest, Nathan the prophet, and Benaiah the soldier, Solomon might altogether have missed of sitting on the throne of David his father.

TIME—Near the end of David's reign.

PLACE—Jerusalem.

PERSONS—David the king; Bathsheba his favorite wife; Zadok the priest; Nathan the prophet; Benaiah the captain of the guard; Adonijah.

OUTLINE:

1. Adonijah Plans to Succeed the Aged David. v. 1-10.

2. Nathan and Bathsheba Strive to Counteract the Plans of Adonijah. v. 11-31.

3. David has Solomon Crowned as King. v. 32-40.

4. Adonijah and his Friends are Dismayed. v. 41-53.

5. David Gives a Charge to Solomon. ch. 2: 1-12.

NOTES.

5. *And he prepared him chariots and horsemen.* Compare the similar action on the part of Absalom. Adonijah would make himself appear the natural successor to David.

7. *Joab * * * Abiathar.* Adonijah certainly had able friends. We are not to understand that these two men were by their adherence to Adonijah intending to be disloyal to David.

10. *And Solomon his brother, he called not.* Adonijah was doubtless well aware of the intention to make Solomon king, but thought to forestall public opinion and to prepare the way for a successful resistance to Solomon after the death of David.

11. *Then Nathan spake unto Bathsheba, etc.* The prophet lays a very careful plan to secure energetic action on the part of the feeble king. Very likely Adonijah was near accomplishing his design. The friends of Solomon must act quickly and with vigor or his cause would be lost.

13. *Didst not thou, my lord, O king, swear unto thy handmaid?* We have no previous record of this oath; but we may infer that Bathsheba was making her claim on a valid foundation.

20. *The eyes of all Israel are upon thee.* She means that the people are waiting to see what is his pleasure in regard to his successor. If he should make no remonstrance in view of Adonijah's manifest claims, and should at this time take no steps to put Solomon forward the people might easily take it for granted that he desired Adonijah to succeed him.

22. *While she yet talked with the king, Nathan the prophet came in.* David might have thought that Bathsheba was troubled by needless fears, but the prophet is on hand to show that the reports concerning Adonijah amounted to something and to urge the king to action.

32. *And King David said, Call, to me Zadok the priest, etc.* The aged king is now thoroughly aroused. He not only renews his promise with an oath that Solomon shall reign; but proceeds to take the action that the circumstances demand.

33. *Take with you the servants of your Lord.* This is doubtless to be understood of a strong body of mercenary soldiers. Compare v. 38. The king was going to take every precaution, and let the followers of Adonijah understand that armed resistance would be useless. *To ride upon mine own mule.* This was a mark of especial distinction. Compare Esther 6: 8. *And bring him down to Gihon.* This is probably to be identified with the Fountain of the Virgin, an intermittent spring south of the temple mountain. There is, however, another theory that assigns it to a place west of the city. We may imagine that there were ceremonial cleansings connected with the anointing. It is to be noted that Adonijah's feast was also at a spring.

34. *Anoint him there king over Israel.* This was the most solemn act of installation. *And blow ye the trumpet.* It seems that Adonijah had not yet the confidence to announce to the public that he was king, but was strengthening his cause in secret.

35. *And sit upon my throne.* King David wished for Solomon actually to take his place on the throne while he himself was yet alive, and thus to make more sure of his succession. *Over Israel and over Judah.* Our author does not feel that Judah and Israel were really one compact and homogeneous nation.

36. *Jehovah the God of my lord the king, say so too.* A pious wish that the direction of David may have the full effect intended.

37. *And make his throne greater.* David was a man to be delighted in the triumphs of his son. The courtiers had no fear of arousing the king's anger when in their wishes they expressed this comparison.

38. *The Cherethites and the Pelethites.* These were doubtless the soldiers of David's body guard, men of valor who could be relied upon for loyalty. They are probably referred to in v. 8 as "the mighty men."

39. *The Tent.* Doubtless the sacred tent in which the ark rested. *And all the people said,*

Long live king Solomon. The ceremonial of the anointing was public, and thus the new king had speedily the support of the popular enthusiasm that arises from such an occasion.

41. *And Adonijah and all the guests that were with him heard it.* Adonijah and his party thus forestalled, were filled with consternation. The guests made haste to go their several ways.

50. *And caught hold on the horns of the altar.* We are to understand that this was a recognized place of security, and that one who thus took hold of the altar of Jehovah was supposed to have his especial protection and could not be assailed with impunity. It is however to be noted that a man did not always find real security by seeking such an asylum. Compare ch. 2: 28-35.

52. *If he shall show himself a worthy man, there shall not a hair of him fall to the earth.* That is, he shall have no punishment at all for his conspiracy. Solomon manifested wisdom in thus sparing the ringleader. The other conspirators could be confident that they would receive pardon if they gave in their allegiance to the new king.

Ch. 2: 5. *Thou knowest also what Joab the son of Zeruiah did unto me.* Joab had certainly carried matters with a high hand occasionally, and had brought disgrace upon his government by deeds of violence. It seems a little strange that David did not punish him in his own life time; but very likely the king felt himself under the power of Joab on account of the matter of Uriah the Hittite.

8. *Shimei the son of Gera.* David seems to have repented that he forgave this man. Perhaps he forgave him for politic reasons only, —in order that the day of his return to Jerusalem after the defeat of Absalom might not be stained with blood.

SUGGESTIONS.

We must pity the ill-fated Adonijah. He seemed to have success almost within his reach, and then suddenly found that he had no supporters at all. But thus it frequently happens to those who are planning with their own selfish interests chiefly in view.

Those who have a good cause ought not to think that success will come without much effort. Nathan and Zadok and the others who desired that Solomon should be crowned king of Israel narrowly missed defeat, because they waited almost to the last moment before they took appropriate action.

This Lesson illustrates again the curse of polygamy. It is possible that brothers the sons

of one mother may strive and contend, but in such a family as David's internal dissension is not only possible but really that which is to be expected. David could not have spent a very happy old age in the midst of intrigues and jealousies. He had to make decisions for one son against another.

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.

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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. tf.

The head mistress of a certain village school was one day examining a few of her select pupils in grammar.

"Stand up, Freddie, and make me a sentence containing the word 'seldom,'" she said, pointing to a small urchin.

Freddie paused as if in thought, then, with a flush of triumph on his face, replied: "Last week father had five horses, but yesterday he seldom!"—*Christian Register.*

A beam in our eye does not prevent our seeing a mote in our brother's eye. But our responsibility is for our beam, and not for our brother's mote.—*Henry Clay Trumbull.*

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