

The Sabbath Recorder



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E-LING, DR. PALMBORG'S LITTLE GIRL.

Chinese Orphan Girls in charge of Seventh-day Baptist Mission, Shanghai.

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EDITORIAL

The Funeral of Dr. A. H. Lewis.

It was a sad day in Plainfield when all that was mortal of Rev. Dr. Abram Herbert Lewis was laid in the tomb. The funeral was held on Friday afternoon, November 6, 1908, in the Seventh-day Baptist Church of Plainfield, New Jersey; and was attended by a large concourse of people. Representatives of our own churches in Rhode Island, New York City, New Market, and Alfred came to join the throngs in this city in a service of loving tribute to their honored leader and beloved friend. An hour before the time for service two notable meetings were held in which messages of love and sympathy were prepared, and in order that the members of each meeting might attend the funeral in a body. The one was a special meeting of the Executive Board of the American Sabbath Tract Society, of which Dr. Lewis was corresponding secretary, and with the work of which he had for years most closely identified himself; the other was the Ministers' Association of Plainfield and North Plainfield, composed of the pastors of all the churches, who had lost in him a respected friend and true yokefellow.

At the proper time the members of these two bodies filed in and occupied prominent places reserved for them in the body of the church. When the time for services arrived, the large audience room was filled and the main room overflowed until the Sabbath-school room was well filled. Just in front of the pulpit where Dr. Lewis had

presided as pastor for sixteen years, and near by the pew where he had been a faithful listener for twelve years, was placed the casket of plain drab, literally buried beneath the floral offerings which loving hands had sent. One beautiful wreath of palms came all the way from Chicago, the gift of professors and students of Lewis Institute, whose hearts he had won during his occasional visits there, by his eloquent addresses and charming personality. Another, a wreath of orchids, was the gift of the members of the Tract Board, a token of their love and appreciation of him who had been their great leader and representative for so long a time. We cannot mention all the gifts of love that came to that bier, to hide, as far as possible, the signs of woe. Just over the casket was hung, so as to completely hide the pulpit, a large portrait of Dr. Lewis, which almost looked as though it could speak.

Everything about the great company gathered there showed plainly the deep grief that filled each heart, and one could see that an overshadowing sense of an unspeakable loss had cast a gloom over all.

The services were in charge of Pastor Shaw, and after Scripture reading by Rev. Henry Jordan, and prayer by Rev. C. L. Goodrich, the pastor spoke as follows:

When I accepted the call to become the pastor of this church one of the most encouraging thoughts was: I shall have Doctor A. H. Lewis as a counselor and friend; in the new and untried conditions I can go to him for help and advice. And now he has gone. As his pastor and as pastor of this church I feel an unspeakable loss. May this loss turn the pastor and turn this church more and yet more to the source of all strength and wisdom, to our heavenly Father.

I had known Doctor Lewis for nearly thirty years, long before he knew me. When my mother was a girl she lived for a time near the place where he lived, and I think it was my grandfather, Elder Russel Burdick, who baptized him. Through my mother and through the SABBATH RECORDER which she used to read to us boys I came to know Doctor Lewis even before I met him face to face, and from the beginning, even in my boyhood days, he has been

one of my ideal men. But I have always thought of him in particular as being the representative Seventh-day Baptist of this generation. To be sure he has been eminent as an author of several very valuable and scholarly written books, and as the editor of the *Sabbath Outlook* and of the *SABBATH RECORDER*. He has been surpassingly successful as a pastor at Westerly, New York City, Alfred Station, Shiloh, and here in Plainfield. In the pulpit and on the platform his cultured, persuasive, beautiful eloquence was eagerly sought not only in gatherings of our own people but by others as well. But although he took so eminent a place in so many fields of activity, yet that which most distinguished him was the recognized fact that he was, as I have said, because of what he had done, the representative Seventh-day Baptist of his age. Did some stranger wish to learn about our people, he was told to write to A. H. Lewis. Were we invited to present our views and position as a denomination before any body or organization of men, why, we sent A. H. Lewis. Were we asked, "Who is at the head of your denomination?" we answered, "We have no head but Jesus Christ. But very likely A. H. Lewis is the leading man among us." On the programs of our General Conference and of our Associations, where we gathered from near and far, the place of honor, the representative place, was reserved for A. H. Lewis. And you will hear today coming up from every church among us, and from every home where his death is known, this query, this question, "Who will take his place?" I cannot answer, no one can answer, but I do know that this question is in the hearts and on the lips of all our people, voicing the feeling of their personal and their collective loss, "Who will take his place?" Is this not an honor worth the sacrifice and the service of a lifetime—to make a place in the hearts and in the lives of a people that no one can fill?

And yet, for I have heard him tell it, he did not start out in this way. He started out to be a lawyer; he wanted to go to the State Legislature of Wisconsin, he wanted to go to Congress. And he might have done so, I have no doubt about it. But a farmer boy, the son of a farmer, like David of old, God took him from the sheep-cote, from following the sheep, to become the leader among his people. He wanted to go to West Point to the military school; but God said "No," and sent him to Milton Academy. He wanted to go to Congress, but God said "No," and sent him to the theological seminary and to the work of the gospel ministry. Thus early in life he learned when God said "No," to be content and to follow in the way God led, step by step, and in this contented following God led him to his work and to his place, the representative Seventh-day Baptist of this generation.

Then followed words of appreciation by Theo. L. Gardiner, editor of the *SABBATH RECORDER*, by Boothe C. Davis, president of Alfred University, and by Arthur E. Main, dean of the Theological Seminary.

Dr. Gardiner's Address.

Nearly forty years ago, while in the midst of my early struggles, working my way through school at Alfred, I first met Rev. A. H. Lewis. It was my good fortune to be brought into close relationship with him during the most of my school days. I needed employment for every spare hour, and as he was building his home and laboring for the American Sabbath Tract Society at the same time, he needed just the help I could give in labor about the building, in the garden, and in caring for office work during his absence from home. This for three or four years gave an excellent opportunity to see the real man in his home life and in his private business matters.

The spirit of true manhood shows itself in little things as well as in great. It often happens that when a young man is struggling to get upon his feet, filled with misgivings and distrusting his own powers, the things most needed are little expressions of interest in his welfare, and assurances of confidence that put courage into his heart and give strength to his purposes. These are the very things most essential, and yet the very things most frequently forgotten. Dr. Lewis never forgot or neglected those little helpful expressions of confidence, and he was never blind or indifferent to the little things he could do to put a young man in the way to help himself.

Brother Shaw has told you that Dr. Lewis was a great leader. I would like to speak of three reasons why he was such. In this I shall speak from my personal experiences, giving such illustrations of his spirit and character as scores of others could give if they were here.

1. He was a great leader because he entered into such sympathy with those thrown into close acquaintance with him, as to make them feel that he was their personal helper and special friend. With him this was not a mere matter of cultivation but a special endowment—a gift of God. It was as natural for him to exercise this gift as it was to breathe. He never seemed to be trying to be gracious and friendly and helpful; it was his natural, spontaneous way. He could not be other than a personal friend and helper, and be himself.

Thirty-eight years ago this very week,

after three years of efforts to prepare for the ministry, and before I could begin theology, Dr. Lewis met me one day on the college campus with these words: "Look here, young man, I preached last Sabbath at the 'Head of the Plank,' and left an appointment there for you one week from next Sabbath, and you must go and fill it." This was unexpected, as I had done very little mission work at that time, and naturally I hesitated. He went on to assure me that I could do it, and that he too had to go there for an evening appointment on that day and I must get ready and go with him, and preach in the morning before his services in the evening. Of course I could not refuse to try. At the time appointed we started together for a trip lasting from Friday morning till Monday night. The uplift of those three days has lasted me through life. Every hour was filled with precious things just such as the boy needed at that critical time to open his eyes, enlarge his vision, and place him upon his feet. Dr. Lewis used his charming gifts as if he were talking to some great man, instead of to a self-distrusting boy shrinking from the thought of public work.

His marvelous love of nature, his charming powers of conversation, his familiarity with the poets, his ability to see illustrations for spiritual use in every incident, his gift of common friendliness that made one feel perfectly at ease with him—all these were brought into use to fill those hours full of good things to last a lifetime. The charm of that sunny afternoon in November as we rode homeward fills my soul today, and many times since then have we together recalled some of the lessons that came to us then. I have never passed over that road since without seeing many things along the way that bring to mind the man who helped more than any other just when I most needed such help. Upon reaching home he interceded with the Board, and I was kept at work upon that field for eight months.

I tell this simply to illustrate the charming characteristics of Dr. Lewis, as a personal friend and helper of those who needed such friendship. What is true of myself is just as true of scores of men whom he has helped. They could all tell some

such story of the power of this great leader over them for good.

2. He was a great leader because he always saw the sunny side, however dark might be the day; and he never lost faith in God. I was impressed with this characteristic in 1872, while he was yet a young man. His health failed from overwork and his friends had very grave fears about his ever being well again. I shall never forget the all but universal gloom that filled the hearts of his friends, when physicians said, "He must give up all work and have absolute rest for at least a year." Dr. Lewis seemed then to be about the only cheerful one among us, and his unwavering faith that God would lead him right through it all was a marvel to me. It was indeed a dark day when he closed his house and left Alfred for rest in his old Wisconsin home. Many feared that Dr. Lewis would never return, but his faith was strong, and he seemed to enjoy the most restful peace and perfect resignation. Hard stress of circumstances came upon him in this enforced idleness with no salary, but he constantly said, "God will make it all right, and help will come in his own good time." Finally, one day, his father brought from the office a letter from a well-known firm in the East, whose name was as familiar in those days as household words, and as his father handed over the letter he remarked that it might be an answer to his faith. The father himself could not be as hopeful as Dr. Lewis had been. Upon opening this letter he found a check of \$100.00 to help him in his time of need, and words of cheer and comfort that made his heart glad. This was a real object lesson in Christian trustfulness, and I have heard Dr. Lewis tell several times how this blessing came and what a comfort it was to feel sure of God's help and care in days of trouble. This illustrates the characteristics of the man, and in my opinion this bright, hopeful spirit with such implicit faith was one great element in his power as a leader.

3. Once more, he was a great leader because of his charming social qualities. He carried sunshine into every home he entered and had the faculty of making every one feel at ease with him however humble the lot might be or however poor the home. I

have seen him as a guest in all classes of homes; have gone with him into the cabin homes among the West Virginia hills as well as into the well to do homes of that same land; have followed him into the farmers' homes of New York State, and known him in the cultured homes of city life; and in all these he had such a charming grace, and was so sweet and cordial that the most timid soul felt at ease in his presence and enjoyed his sunshine. This quality of character was indeed a beautiful gift and made Dr. Lewis a power among all classes of people.

You all know his love of poetry—how he would sometimes repeat stanza after stanza of appropriate poetry to cheer and entertain in social circles. I have seen him in humble homes charm and fairly captivate all members of the household in this way.

Looking over the RECORDER files of eleven years ago, I found an article written by him out on the sands by the seaside. He had prepared book manuscript until his brain was weary, and searching for a restful book, he hit upon Whittier's "Tent on the Beach." As he read he wrote comments upon the stanzas, and closed by saying: "Whittier has been in heaven these many years? Well, yes; but he lives here in this 'Tent on the Beach' which I have laid down that I might write these musings. I doubt not he now has a tent on the golden sands of the shore of the River of Life. Mists never creep up that beach. Rain javelins never make war on the mirror surface which is forever throwing back the smiles of the Redeemed. There Whittier rests in tireless and immortal activity. Thither may we come, called by divine love, 'some sweet day, by and by.'" This prayer is now answered, and Dr. Lewis has obeyed the call.

Two weeks later this article called forth one from another, who was a schoolmate with Dr. Lewis, from which you will enjoy a few lines here. The thoughts are right to the point, illustrating his wonderful power in this way. The writer said: "Must one always wait until his friend be dead before he praise him? . . . I am going to say a word of Dr. A. H. Lewis before he dies. His article on 'Whittier' recalls my first close view of him. He sat by the stove in the Alleghanian Lyceum room, with shawl thrown back and finger raised,

reciting 'To Mary in Heaven,' and talking most sympathetically of Burns. The impression upon my mind of eloquence, love of poetry and tender human sympathies has never been lost. . . . Few men hold such a place in my imagination as does Dr. A. H. Lewis."

I remember just such an experience with him in my father's home many years ago; and can see him now as he won the hearts of father and mother to a poet they had never liked. The last half-hour of this kind I ever enjoyed was during our journey from Conference, when he seemed to rise above his oncoming illness for the time, in order to cheer the hearts of those upon whose home had fallen, some time before, the shadow of sorrow's cross. His charming talk of the future and his beautiful use of poetry those few moments will never be forgotten by those who were there; and there will be a brighter hope, and glow of heavenly sunshine in that home for all the years to come. He said: "If mamma should go home, I would like to go the next day." He spoke of heaven as being so near, and seeming so real to him that sometimes he could hardly wait, he was so anxious to be there.

This firm faith in the future life was the crowning element of character that gave him power as a leader of men.

Address of President Davis.

Since God has taken our dear Dr. Lewis to heaven, it is a great privilege for me to come these three hundred and fifty miles to pay my tribute of love and gratitude to one of God's noblemen. He was truly a great and good man, and our loss in his death is inestimable.

My earliest recollection of Dr. Lewis is on the occasion of his first visit to West Virginia in 1868 or 69. I was but a child of five or six years. He was then a young man in the full power and vigor of robust manhood. It was in the reconstruction days just following the great conflict of the Civil War.

For years Seventh-day Baptists in Virginia and West Virginia had been estranged from their brethren of the North, due to the sectional prejudices of that great political struggle. Dr. Lewis came to the home of my father, Elder S. D. Davis, of blessed

memory, who was the pioneer pastor and missionary of Seventh-day Baptist churches in those states, and began to study the field and to use his good offices for a better understanding, a reconciliation, and a re-organization of denominational life and activity.

I can remember sitting upon the knee of the good man, and listening to the story which he told me, of the little family he loved so much, away in the Northern home; particularly of the little girl who was lame, and who was sometimes so ill. I shall never forget the prayers that he and my father offered, that the dear little daughter might be restored to health, and be spared to grow up and become a useful and happy woman.

During that visit Dr. Lewis labored, not only as a Sabbath-reform lecturer, but as an evangelist. His preaching was attended by great power of the Spirit, and many souls were born into the kingdom.

He made many subsequent visits to that mission field, and my father often said and repeated it to me on his dying bed, when only a year and a half ago it was his request that Dr. Lewis should preach his funeral sermon—that "to Dr. Lewis, more than to any other man of the North, was due the happy issue of that reconstruction struggle of the denomination in West Virginia."

During these forty years, Dr. Lewis has been my hero. He has been an ideal man to me, in personal charm, tireless energy, versatile scholarship, eloquent speech, fearless devotion to truth, and in the rare sweetness of a spiritual fellowship with God.

It is fitting that I should speak of Dr. Lewis particularly as a scholar, a teacher, and a promoter of education. He inherited from a sturdy New England ancestry, not only physical vigor, but mental energy and aptitude. Though he came to manhood amidst the rugged pioneer life of the then newly settled West, he seized upon every opportunity for educational advantages, and early found his way to school and later to college. After studying at Ripon, at Milton and at Alfred, he was graduated from Alfred University in 1861, and then studied theology in Union Seminary. He received the degree of master of arts from Alfred University in 1866, and the honorary degree of doctor of divinity in 1881. In 1901, he

was elected by the senior class of Alfred University to deliver the Doctor's Oration on Commencement Day; and after a most able and eloquent address by him, it was my very great privilege and pleasure, in behalf of the University, to confer upon him the honorary degree of doctor of laws, the highest scholastic honor within the gift of the University.

For a number of years preceding 1880, Dr. Lewis was an able and beloved professor of church history and homiletics in Alfred University; and since that time has been, much of the time, either a non-resident professor, or a lecturer on the staff of the University. As an alumnus, a professor, and a lecturer, he was most highly esteemed and most dearly beloved; and he ever bore in his heart a warm loyalty to his "Alma Mater."

Dr. Lewis was a type of scholar much to be admired. He was a born teacher and loved to inspire others with the truth he saw. His knowledge was broad, and his field of interest and investigation was wide in its horizon. Not alone in theology and philosophy, and in religious history, where his greatest work was done, was he a versatile scholar; but in literature and in poetry he was an adept. In science also he had the keenest interest, and a comprehensive knowledge. In geology and astronomy and botany he was at home. And in climbing the hills, walking in the woods, and watching the stars at night, he was communing with nature and studying the handiwork of God. He was the most congenial of companions in such recreation hours.

As a writer, Dr. Lewis' name will live longest; and when a hundred years shall have rendered its verdict, I believe scholarship will decree his monumental work, "Paganism Surviving in Christianity," to be his most enduring contribution to Christian literature.

But I must delay you a moment longer, only to mention in particular Dr. Lewis' power to inspire others with the love and appreciation of beautiful literature. He was a lover of all choice thought and especially reveled in Browning. Upon the occasion of one of his recent visits to Alfred University, he gave an address that will never be forgotten, using Browning to illustrate the deepest human experiences, and

the profoundest faith in God. He was an honored guest in our home on that occasion, and he selected from a little volume of Browning on my library shelves some selections which he then read. I can make no better comment on his choice of such passages than to read a few lines of his selections.

They tell the story of the faith, the vision and the victory of the man. The first is from "Rabbi Ben Ezra." Many of you, I doubt not, have heard him read it in his inimitable way:

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in his hand
Who saith, "A whole I planned,
Youth shows but half; trust God: see all, nor
be afraid!"

Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go!
Be our joys three-parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge
the throe!

Yet gifts should prove their use:
I own the Past profuse
Of power each side, perfection every turn:
Eyes, ears took in their dole,
Brain treasured up the whole;
Should not the heart beat once "How good to
live and learn"?

Not once beat "Praise be thine!
I see the whole design,
I, who saw power, see now Love perfect too:
Perfect I call thy plan:
Thanks that I was a man!
Maker, remake, complete,—I trust what thou
shalt do!"

Youth ended, I shall try
My gain or loss thereby;
Leave the fire ashes, what survives is gold:
And I shall weigh the same,
Give life its praise or blame:
Young, all lay in dispute; I shall know, being old.

Not on the vulgar mass
Called "work," must sentence pass,
Things done, that took the eye and had the price;
O'er which, from level stand,
The low world laid its hand,
Found straightway to its mind, could value in
a trice:

But all, the world's coarse thumb
And finger failed to plumb,
So passed in making up the main account;
All instincts immature,
All purposes unsure,
That weighed not as his work, yet swelled the
man's account:

Thoughts hardly to be packed
Into a narrow act,
Fancies that broke through language and escaped;
All I could never be,
All, men ignored in me,
This, I was worth to God, whose wheel the
pitcher shaped.

He fixed thee 'mid this dance
Of plastic circumstance,
This Present, thou, forsooth, wouldst fain arrest:
Machinery just meant
To give thy soul its bent,
Try thee and turn thee forth, sufficiently im-
pressed.

But I need, now as then,
Thee, God, who moulded men;
And since, not even while the whirl was worst,
Did I—to the wheel of life
With shapes and colors rife,
Bound dizzily—mistake my end, to slake thy
thirst:

"So, take and use thy work:
Amend what flaws may lurk,
What strain o' the stuff, what warpings past
the aim!
My times be in thy hand!
Perfect the cup as planned!
Let age approve of youth, and death complete
the same!"

Most of us will recall Dr. Lewis' beautiful illustration of the harmonies which the musician can draw from the keys of the instrument. This illustration was drawn from Abt Vogler; and from this poem of Browning's I wish to read, in closing, a single stanza illustrative of eternity's stores of beautiful thoughts and good deeds which have been made immortal with the life of our dear Dr. Lewis.

All we have willed or hoped or dreamed of good
shall exist;
Not its semblance, but itself; no beauty, nor
good, nor power
Whose voice has gone forth, but each survives
for the melodist
When eternity affirms the conception of an
hour.
The high that proved too high, the heroic for
earth too hard,
The passion that left the ground to lose itself
in the sky,
Are music sent up to God by the lover and the
bard;
Enough that he heard it once: we shall hear
it by and by.

Address of Dean Main.

On behalf of the trustees, faculty, and students, of Alfred Theological Seminary, I bring to you all, dear friends, the assurance of our warmest sympathy. With thousands of others, in our own land and across the seas, we share in a common loss,

a common sorrow, and a common hope,—a hope that has much of peace and joy because so rich in the things of an unending life.

In the presence of ministers of other churches who knew something of the breadth and wealth of Doctor Lewis' human and Christian sympathies, and something of the catholic and benevolent spirit of this church, I need not hesitate to let my first word be a denominational one. The attitude of the American church toward our doctrine of the Sabbath has changed radically and for the better, within the last twenty-five or thirty years. This change has come, in some large degree, through the labors of Doctor Lewis in connection with the American Sabbath Tract Society,—labors whose extent and importance our people have been none too swift to appreciate.

Doctor Lewis was a loyal friend of our theological school, whose mission he exalted to a central place in the life and work of our denomination. For three years he has been a regular non-resident lecturer. His addresses on the spiritual aspects of true Sabbath-keeping stirred our hearts to an unwonted degree; and by his eloquence and his lofty literary and spiritual conceptions he raised university and other audiences to highest heights of thought and emotion.

He was gifted with a great capacity to recognize and improve opportunity. This gift was manifested when President Whitford of Milton College found him in northern Wisconsin as a yet undeveloped young man, but with rich intellectual and spiritual endowments; when Providence invited him to enter upon the paths of education, historical research, and denominational leadership; and when he was called to the pastorate of this church and to editorial work, and such men as Geo. H. Babcock, Charles Potter, Captain J. F. Hubbard, and others, became his wise and faithful counselors and helpers.

He was an idealist; that is, he formed inward pictures of high and heavenly things visible only to those having the power of spiritual vision. We are too apt to think that only those things are real that can be apprehended by the bodily senses; and the world has sore need of social, moral, and religious idealists, even at the cost of their

becoming, sometimes, visionary. It is on ideals as on ladders that we finite beings must climb toward the infinite and perfect.

It was this idealizing gift, guided by faith and knowledge, that gave him such exalted views of the purity and power of the home; and made the things of religion and eternity so normal and real. He dreaded "death" no more than the seed dreads to "die," on the way to a harvest of golden grain. And when the now widowed wife and mother shall need the devoted care of loving children and friends no longer, he and she will welcome each other in the speech of the heavenly and eternal life. For whosoever liveth and believeth on Jesus the Christ shall never die.

Tribute of the Plainfield Minister's Association.

At the close of Dr. Main's remarks, the Rev. Dr. Chambliss, pastor of the First Baptist Church, and president of the Plainfield Ministers' Association, spoke of their love for Dr. Lewis, and read the following resolutions of appreciation. They express, so far as words can, the feelings of the entire community.

"The ministers of Plainfield and North Plainfield in association assembled, seek to express in some sort their sorrow and sense of loss in the death of their beloved and honored brother, the Rev. Abram Herbert Lewis, D. D.

"Throughout the many years of his life in this community, Dr. Lewis was one of those who stand four-square to every wind that blows—a tower of strength for righteousness, winning the warm regard of his fellow Christians of every name, and commanding the respect of all men. With rare intellectual endowments and liberal culture, with profound convictions and great love for God and man, with persuasive oratory and majestic presence, his place was one of acknowledged eminence among the preachers, platform speakers and writers of the church. As a citizen, his usefulness was limited only by his opportunities. Plainfield has had no better friend, and has seen no man on her streets to whom was accorded more generously every token of esteem.

"To us, his brethren in the ministry of the Gospel, he never failed in confidence and love. We grieve that we shall see his face no more, yet rejoice in the assurance

that his departure from us is only to be among the heroes of faith, forever with the Lord.

"Resolved, That a copy of this paper be sent to our bereaved sister, Mrs. Lewis, and that we beg her and her children to accept the sympathy which we most sincerely offer, while in our prayers we commend them to the enfolding arms of the God of all comfort."

As the last tender words of Dr. Chambliss died away, Secretary E. B. Saunders of the Missionary Board came forward and made, in well-chosen words, the closing prayer.

The story of the sad service would be incomplete without mention of the appropriate and helpful music rendered at various points in the program. Three selections were rendered by a double quartet, led by David E. Titsworth: "Hark, Hark, My Soul," "Crossing the Bar" and "For All the Saints Who from Their Labors Rest." Two of these songs were special favorites of Dr. Lewis.

At the close of the services, when the congregation had gone, the older men who had been chosen as honorary bearers formed a line by the door, while the sons and grandsons of Dr. Lewis bore the precious dust of their father to the funeral car. As the sun broke through the clouds, making a glorious golden sunset for that dark day, the tender hands of his own loved ones lowered the weary frame to its long sweet rest in a bed of evergreens and flowers. There was a moment of silence; then the voice of Pastor Shaw was heard in a brief committal service. Dr. Gardiner pronounced the benediction and the last sad rites were over.

With tenderest affection his children covered the casket with flowers, and turned their faces toward the lonely home, and their loving thoughts toward the dear invalid wife and mother now left entirely to their care.

Everybody will be anxious to know how Mrs. Lewis bears her crushing grief. She was always brave, and it is simply wonderful to see with what fortitude she has met this greatest sorrow of her life. She is being marvelously sustained by the everlasting arms, in which she has trusted so many years.

A Wonderful Meeting.

No pen can describe, no words can express the real spirit and power of the first meeting of the Executive Board of the American Sabbath Tract Society after Dr. Lewis' death. It is to be regretted that a good stenographer could not have been present to take down every word, that the remarks might all be given our readers. But no one could anticipate the turn the meeting was to take, and we did not realize until all was over how helpful a full report of the sayings there would be if they could be given to RECORDER readers. But if every word could have been preserved, it would be impossible by these alone to convey to the hearts of the entire people the wonderful spirit, and the feeling and purpose of the men there assembled.

No one of us who were present can ever forget those three hours. The last half of that time was filled with such experiences as seldom come to men. The question of completing and publishing the manuscript of Dr. Lewis' last work, and the memorial services in which all who wished to do so might pay some tribute to his memory, held the large company spellbound until the day faded into night.

Professor Edwin Lewis, the Doctor's only son, was present with the manuscript and spoke as only a devoted son could speak, of his father's work and of his own willingness to take upon himself the extra burden of preparing the book for the press. Everything about the scene while Professor Lewis was speaking was deeply impressive, and well fitted to stir the heart of every one present. The subdued and tearful faces of the company, the memory of their beloved leader who was with them two months before, the form of his son standing to speak in the exact spot where Dr. Lewis always stood, the empty rocking-chair just behind the speaker which the Doctor always occupied, the large portraits of Charles Potter and George H. Babcock looking down upon us, all these things combined to place that scene among the most memorable scenes of our lives.

I wish the entire denomination could have heard the words of Professor Edwin Lewis, and the testimonies of each man who followed him. I wish you could have witnessed the scenes and experienced the

power and spirit of that meeting. I wish you could have beheld the rising vote when every man stood up in favor of having Professor Lewis prepare the work for publication, and again in the vote to have it published.

The members were very glad of such an opportunity to talk matters over with Professor Lewis. No one is so well fitted to do the revising and make the preparation as he.

When the editorial, "A Hard Problem," published in the RECORDER of October 26, and the "Appeal to Ministers" in the last week's issue were written, we little realized how soon we were to be deprived of our leader and thereby compelled to face the problems alone.

The Board purposes to push ahead with the work. Each one will now have to buckle on his armor a little tighter, and try to do more faithfully his part.

So must we all do. The churches of the denomination cannot call upon Dr. Lewis any longer to do their Sabbath reform work for them. They must arouse to the necessity now laid upon them, and do the work themselves if it is ever done.

It was almost pathetic to see the spirit with which those sorrow-stricken men set about planning for the work; and after the plans were made, to see them tarry there until the day darkened into evening, while one after another paid loving tribute to their departed friend and leader.

His Last "Copy".

The following article is the last one written by Dr. Lewis. It was found unfinished among his papers and brought to the RECORDER by his son. I little thought when we were taking that last journey homeward, with "Secretary" in such feeble health, that it was in very deed his last. You will see by what follows, that it is only a beginning of what he intended to write, under the title "Afternoon Thoughts." His last short letter to me took him a half hour to write, during which he had to rest several times. It is hard to think that his helpful, comforting, inspiring pen is laid down forever.

AFTERNOON THOUGHTS.

Number One.

It was a passing incident, but these "thoughts" are the result. I was completing the homeward journey from Boulder

and the Conference. On the train from New York City to Westerly, R. I.—it was September 14, 1908—good fortune gave me a seat next to Professor Stephen Babcock and his wife, "who is eyes for him." Toward the end of our ride an incidental remark concerning the Apostles' Creed led Mr. Babcock to say: "I wish you would publish in some simple form the results of your investigations on such practical and theological questions as are of common interest to thoughtful and sincere Christians. You owe this much to those who are younger than yourself."—this sightless man who sees so much is older than I am.

Three days later I was driven to bed by one of those malarial, northeast-storm types of epidemic bronchitis, which demonstrate how many thousand indescribable and unbearable (?) forms of pain can possess a human body at the same time, baffling every remedy and deriding that same body from points of vantage beyond the reach of anodynes, antiseptics and cough-mixtures.

CAPTAIN JOSHUA.

Before my interview with Bronchitis was over, Captain Joshua Clark came one morning, finding me in bed and advising me to stay there. I want you to know the Captain, because I hope you will get personal good from this casual introduction. He is older than I am; both are in the seventh decade, one about two years from the opening, the other about two years from the close. He was born on Block Island. He has "fought life, alone, since he was eight years old," so far as material things are concerned. He became a Seventh-day Baptist many years ago—one of the "old-fashioned kind"—would God their number might be greatly increased—who believe in honest toil, by land or sea, and a quiet anchorage with God when Sabbath comes, "regardless of cost."

We talked somewhat at length about "going home." Captain Joshua is happy and busy, but ready. When you hear that he has gone on before, you may know that it was a glad going. That was in the forenoon of this day. It is mid-afternoon now and I am writing this—in bed. (I wrote some official letters this morning, at the hand of another.)

Well, this is like a poor sermon, all introduction.

Missions

REV. E. B. SAUNDERS, *Corresponding Secretary of the Missionary Society.*

DEAR BROTHER:—I have continued to serve the Second Westerly, R. I., Church through the quarter. The first Sabbath in August I commenced to supply the First Westerly Church, preaching to them in the forenoon and to the Second Church in the afternoon. Two very stormy Sabbaths prevented holding services at either church, and no services were held on the occasion of the bi-centennial service held by the First Hopkinton Church. I have officiated at two funerals and preached once at Wood River Junction. On August 1 we held a home-coming service at the Second Westerly Church hoping to interest those who were once members. All who had ever been attendants or interested in the church were invited to be present at the reunion, and join in the service of praise and thanksgiving for past blessings and express a hope for future prosperity of the church. Invitations to attend this service were given by the pastor and others, personal calls made, and a general invitation was extended through the *Westerly Sun*. The services were held at two o'clock, but a storm seemed immediate, preventing some from attending; about thirty-five were present. The exercises were opened by a service of song and thanksgiving, earnest prayers were made for the continuance of the blessing of God upon us. Words of greeting were spoken by the pastor and a hearty welcome extended to all. Brother Alfred A. Langworthy, now deacon of the Second Hopkinton Church, but who was called to ordination by this church, gave us an excellent address which all should read. Rev. William L. Burdick, pastor of the First Hopkinton Church, was present, took part in the devotional service and also gave an address which was both inspiring and helpful. Rev. A. H. Lewis who had been delayed by a train came during the services. As the last item on the program he gave us a very inspiring address upon the work of the minister, and the necessity of

a consecrated life for those of us who keep the Bible Sabbath. His words as usual were like the words of Solomon in Proverbs 25:11. On Sabbath day, September 12, an old-home gathering service was held by the First Westerly Church at their usual place of worship, Dunn's Corners. Notice of this meeting had previously been given through the *SABBATH RECORDER* and also through the *Westerly Sun*. An invitation was extended to all who had once been members to be present in person, if possible, but if not, to report to the church clerk by a letter to be read at this service. Messages of encouragement came from one who had once been pastor and from several people who had at one time been members. A short discourse was then given by the acting pastor; then followed a very helpful and impressive conference, when all present expressed a determination to live Christian lives. The music furnished by several kind friends was very appropriate and inspiring.

PASTOR HORACE STILLMAN.
Ashaway, R. I.,
October 18, 1908.

Treasurer's Report.

For the month of October, 1908.
GEO. H. UTTER, *Treasurer,*
In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.	
Cash in treasury, October 1, 1908	\$3,523 29
In memory of Ella May Crandall	10 00
Geo. P. Kenyon, Shingle House, Pa.	5 00
Per E. B. Saunders,	
Syble G. Wilcox	\$ 1 00
Walworth Sabbath school	12 30
Pulpit subscriptions	3 00—
Seventh-day Baptist Memorial Fund,	16 30
Income from Missionary funds	\$ 26 25
One-half income from D. C.	
Burdick fund	106 62
One-half income from D. C.	
Burdick farm	14 40—
Collection at Southwestern Association	4 00
J. H. Coon, Milton, Wis.	10 00
Collection Semi-annual meeting, Minnesota and Northern Wisconsin Churches	4 60
Income from Permanent Fund Church at Nile, N. Y.	23 32
Leonardsville, N. Y.	11 00
Milton Junction, Wis., General Fund	\$10 63
Bakker salary	9 00—
	19 63

Riverside, Cal.	6 49
Plainfield, N. J.	11 19
Richburg, N. Y.	3 57
Farina, Ill.	10 19
First Westerly, R. I.	8 22
Marlboro, N. J.	2 80
	\$3,983 12

CR.

E. B. Saunders, Salary and expenses in September	\$ 76 00
C. B. Clarke, Salem, W. Va., Traveling expenses	24 85
Madison Harry, New Auburn, Wis., Salary to Sept. 30	43 24
Cash in treasury, October 30, 1908	3,839 03
	\$3,983 12

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

Tract Society—Special Board Meeting.

Pursuant to the call of the President, the Board of Directors of the American Sabbath Tract Society met in special session in the Seventh-day Baptist Church, Plainfield, N. J., on Friday, November 6, 1908, at 1.30 P. M., to take official action concerning the going home of our revered Corresponding Secretary, Rev. Abram Herbert Lewis, D. D., LL. D.

Members present: Stephen Babcock, J. A. Hubbard, C. C. Chipman, W. M. Stillman, F. J. Hubbard, J. D. Spicer, D. E. Titsworth, H. M. Maxson, E. B. Saunders, N. O. Moore, T. L. Gardiner, Asa F. Randolph, H. N. Jordan, C. W. Spicer, Edwin Shaw, J. R. Dunham, W. C. Hubbard, W. H. Rogers, O. S. Rogers, A. L. Titsworth.

Visitors: Vice-Presidents Arthur E. Main, D. D., Hon. George B. Carpenter.

Prayer was offered by Rev. Theo. L. Gardiner, D. D.

The President stated the object of the meeting to be as indicated above, and on motion it was voted that the Board attend the final services of our Corresponding Secretary in a body.

Voted, that the tribute to the memory of Dr. Lewis, prepared by the Recording Secretary, be presented at this time.

The following was presented:

Our honored Corresponding Secretary, Rev. Abram Herbert Lewis, D. D., LL. D., was called to his heavenly home on Tuesday, November 3, 1908, after an illness of only a few weeks. Dr. Lewis last met with

us here, at our regular meeting, September 13, 1908, when he appeared in his usual health, but today we sit beside his vacant chair.

It is with hearts full of sadness, and burdened with great grief, that we are convened in special session, to pay a loving and merited tribute to his pure and noble life, and the great work accomplished by him for this Society, in the various relations he sustained to it during the last forty years.

His official connection with the Society began in 1867, when he was "General Travelling Agent" throughout the denomination, in behalf of the work, continuing in the same till 1872.

He was Vice-President of the Society from 1873 to 1881. He has been one of the Board of Directors since 1881, and Corresponding Secretary since October 1, 1896.

During all these years he was the official representative of the Society, before committees of the Senate of the United States; before State legislatures; Sabbath Unions; the Parliament of Religions at Chicago; and our own denominational associations and general Conferences.

Dr. Lewis became especially eminent and widely known for his literary work, both as editor and author.

Among the most important works edited by him were: *The Outlook*; *The Outlook and Sabbath Quarterly*; *The Sabbath Outlook*; *The Evangel and Sabbath Outlook*, during the period extending from 1882 to 1897; *The Light of Home*, 1885 to 1889; a series of twelve tracts, 1895; a page on *Tract Society Work*, in the *SABBATH RECORDER*, from 1896 to March 1, 1898; the monthly *Sabbath Reform Edition* of the *SABBATH RECORDER*, 1898 to 1901; the *SABBATH RECORDER*, March 1, 1898 to September 16, 1907; *The Sabbath of Christ*, 1902 and 1903; the *Sabbath Reform Quarterly* edition of the *SABBATH RECORDER*, June, 1907, to September, 1908.

As an author, the scholarship and ability of Dr. Lewis will be preserved in permanent form through the following works from his pen:

The Sabbath and the Sunday, 1870; *Biblical Teachings Concerning the Sabbath and the Sunday*, 1884, and a second and revised edition in 1888; *A Critical History of*

the Sabbath and the Sunday, 1886, and a second and revised edition in 1893; *The Seventh-day Baptist Hand-book*, 1887; *A Critical History of Sunday Legislation*, 1888, and a second and revised edition in 1891; *Why I am a Seventh-day Baptist*, 1891; *Paganism Surviving in Christianity*, 1892; *The Catholicization of Protestantism on the Sabbath Question, or Sunday Observance Non-Protestant*, 1897; *Studies in Sabbath Reform*, 1898; *Swift Decadence of Sunday—What Next?* 1899; *The Time of Christ's Resurrection*, 1900; *Letters to Young Preachers and their Hearers*, 1900; *The Spiritual Value of Sabbath Observance*, the work in hand left before completion.

It has been our hope and prayer that Dr. Lewis might be spared to complete this final volume; yet it was his oft expressed desire, that he might "die in the harness," and it were better so, than that the master mind should fade away, ere going hence.

As we contemplate the work represented by the foregoing recapitulation, we realize anew how vast it was, and how in it Dr. Lewis has reared his own immortal monument. The influence of the work no man can measure. The amount of patient, careful and persistent labor it embodies, we scarcely appreciate, but it bequeaths to us as a people and to the world, a literature that is an acknowledged authority, both within and without our own ranks; but—brethren—we realize today that the slogan pen is laid down forever; that the silvery-toned voice of the eloquent orator is stilled, the lips that ever uttered faith and hope, and spoke comfort as a healing balm to our hearts so oft, are mute; the hand we loved to grasp for its genial warmth and brotherliness, lies still and cold. We feel lonely! Our sun is set, and it seems like midnight!

Yet while we sorrow and grieve, he would not have us despair. Listen to him! Almost his dying words:

"What then? Shall we cease to strive? Shall we be silent because men are indifferent and heedless of our message? We must not yield. We must not cease. We must press the battle till the sun goes down, and rest on the field while darkness gives an hour to renew strength, that next day may find each in his place again. Right and truth will not always wait with pinioned arms upon the scaffold. Wrong and

falsehood cannot always usurp the throne and the seat of Justice. God standeth ever behind His own, even though they see Him not. Our faith must see Him in spite of darkness. Our souls must feel His presence though disappointment heap hindrances on every hand. We must not falter. God helping we will not."

Our hearts go out especially to the beloved companion, still waiting in the shadows of the evening twilight, and we extend to her our warmest brotherly love and sympathy, trusting the sorrow visited upon her in her sore affliction may be assuaged by the memories of his life, so nobly lived, and so triumphantly closed, and we commend her and her family to the loving care of Him who doth not willingly afflict, and who alone can bring consolation and comfort out of so great grief.

And to us all, though sad the parting, and bitter the grief and loneliness; though "Tis hard to take the burdens up, when these have laid them down," how can we mourn, when the victor is called to don his garlands of triumph; when the king goes to his coronation.

Rather let us say: "Thanks be to God that these have been, although they are no more."

On motion the above was unanimously adopted by a rising vote, and ordered embodied in the minutes of this meeting; published in the SABBATH RECORDER, and a copy sent to the family of Dr. Lewis.

Voted, that a portion of the regular session of the Board to be held Sunday, Nov. 8, 1908, be devoted to an informal memorial service to Dr. Lewis.

The President stated that a beautiful wreath of flowers had been placed by the bier of Dr. Lewis, in the name of the Board.

Board adjourned at 2.30 P. M., to attend the services in a body.

ARTHUR L. TITSWORTH,
Rec. Sec.

Tract Society—Board Meeting.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday, Nov. 8, 1908, at 2 o'clock P. M., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, Corliss F. Randolph, C. C. Chipman, W. M. Stillman, F. J. Hubbard, T. L. Gardiner, Edwin Shaw, H. N. Jordan, N. O. Moore, Esle F. Randolph, W. C. Hubbard, J. D. Spicer, C. W. Spicer, Asa F. Randolph, E. B. Saunders, J. B. Cottrell, D. E. Titsworth, W. H. Rogers, O. S. Rogers, M. L. Clawson, Theo. G. Davis, A. L. Titsworth,

Visitors: Rev. Arthur E. Main, D. D., Hon. George B. Carpenter, Rev. L. F. Randolph, William E. Witter, H. B. Greene, Prof. Edwin H. Lewis, B. F. Langworthy, J. E. Kimball, F. S. Wells.

Prayer was offered by Rev. L. F. Randolph.

The minutes of the last regular meeting were read, and also the minutes of the special meeting held Nov. 6, 1908.

On motion the latter were adopted.

The Supervisory Committee reported that the note referred to them at the last meeting had been endorsed and the proceeds placed in the treasury of the Publishing House. The committee also reported having authorized the purchase of a job press at a cost of \$505.00.

Report adopted.

The committee on Distribution of Literature reported that Rev. Edwin Shaw had been appointed temporary chairman of the committee, and presented the following resolution:

Whereas, Our all-wise Heavenly Father has called to eternal rest our beloved brother, Rev. Abram Herbert Lewis, D.D., LL. D., for many years the chairman of this committee, therefore,

Resolved, That in humbly bowing submission to the Divine Will, we express our grateful appreciation of his devotion to the work represented by this committee, and earnestly pray that God will raise up a worthy successor to so gifted a leader.

EDWIN SHAW,
CORLISS F. RANDOLPH,
C. C. CHIPMAN,
WILLIAM C. HUBBARD,
ASA F. RANDOLPH.

Report adopted.

The committee on bequest of Lois Babcock presented a letter from Lawyer N. A. Crumb, enclosing copy of her will.

Voted, that the Treasurer be authorized to execute the papers necessary for securing the bequest.

The Treasurer reported that the check

for the Corresponding Secretary's salary for November was not delivered before his demise, and on motion it was voted that the check be tendered to the family of Dr. Lewis.

The Treasurer presented statement of receipts and disbursements since the last meeting. He also reported that word had been received that the Society is a beneficiary under the will of B. P. Langworthy, 2d.

Report adopted.

Voted, that it be the standing rule of the Board that when it becomes known that the Society has been remembered in the will of a friend, the Treasurer be authorized to secure a copy of such will.

Voted, to reconsider the action taken at the last meeting relating to the report of Corliss F. Randolph.

Voted that the clause referring to the payment of his expenses be eliminated, the same having been assumed by the committee on the Historical Volume.

Correspondence was received from Prof. A. A. Titsworth, Joseph J. Kovats and W. J. Hatcher.

Voted, that the matter referred to in letter of Mr. Kovats be referred to the committee on distribution of literature with power.

Voted, that the manuscript of Christian Nelson, which accompanied the letter of Prof. A. A. Titsworth, be referred to Editor Gardiner with power.

The letter of W. J. Hatcher was also referred to Editor Gardiner.

Correspondence was received from Cor. Sec. E. B. Saunders, expressing his gratitude for the message of sympathy sent him on behalf of the Board. We record here our pleasure in having Secretary Saunders present with us today.

In a communication from Corliss F. Randolph, he presented his resignation as Vice-President of the Board and the Corporation, and by a unanimous rising vote he was requested to withdraw the same, to which he acceded.

Voted that the bill of N. A. Crumb for preparing a copy of the will of Lois Babcock be ordered paid.

Prof. Edwin H. Lewis presented a statement concerning the manuscript of the book his father was about completing, and

by a rising vote it was unanimously voted that it is the sense of this Board that we should arrange to have the book, left unfinished by our late Corresponding Secretary, completed and published.

Also by a full rising vote the Board earnestly requested Prof. Edwin H. Lewis to revise and complete the work for publication.

At the request of Prof. Lewis, Doctors T. L. Gardiner, A. E. Main, and W. C. Daland were by rising vote appointed a consulting committee with Prof. Lewis in the completion of the work.

Voted, that we now proceed to an informal memorial service in honor of our late Corresponding Secretary, A. H. Lewis.

Earnest and impressive remarks were made by D. E. Titsworth, Dean A. E. Main, Sec. E. B. Saunders, Rev. L. F. Randolph, C. C. Chipman, Editor Gardiner, Corliss F. Randolph, Hon. G. B. Carpenter, A. L. Titsworth, J. D. Spicer and Pres. Babcock, all expressing the feeling of great loss to the immediate family, the society and the denomination, and voicing a grateful and sincere appreciation of Dr. Lewis as a noble Christian man, and recognizing with heartfelt gratitude the great work he accomplished for us as a society and a denomination.

Minutes read and approved.

Closing prayer was offered by Editor Gardiner.

Board adjourned.

ARTHUR L. TITSWORTH,
Rec Sec.

Report of the Semi-Annual Convention of the Western Association.

The convention was held with the Second Hebron Church, October 23-25, 1908. The sessions were all well attended. The interest was good and the excellent program was carried out in a very satisfactory manner. There were about thirty visiting friends and delegates besides those who drove over from the First Hebron Church. The following report is made up from the minutes of the convention, and it is hoped that it may be both interesting and profitable to the readers of the RECORDER.

The first session was held Friday afternoon. Its main features were: 1. The President's address by the Rev. J. E.

Hutchins. His theme was, "The Revelation of God as Related to Service." Mr. Hutchins showed that the doctrine of the revelation of God and the doctrine of service are very closely related. The Spirit brings us into a direct relationship with God. God reveals himself to those who use the knowledge that they have—to those who are capable of receiving Him.

2. A paper written by Prof. W. C. Whitford on the theme, "What Constitutes a Call to Service." In the absence of Prof. Whitford, this address was read by the Rev. W. D. Wilcox. It was full of inspiration, and Prof. Whitford made it very clear that men are called of God into every honorable service. He said: "The Christian's call to service rests in the very fact that he is a Christian. . . . The external call to service is the vast need of the world. . . . The internal call to service is the apprehension of the Ideal Man, Jesus Christ our Lord." The question is not that of a call, but only as to the kind of service that each one should perform.

The special features of the Sixth-day evening session were as follows: a song, "The Wayside Cross," by a quartet consisting of L. C. Randolph, J. E. Hutchins, H. L. Cottrell, and W. D. Wilcox, a warm spiritual sermon by the Rev. G. P. Kenyon, and an interesting conference meeting.

The sermon Sabbath morning was preached by the Rev. L. C. Randolph. He took his text from Matt. 5:13, "Ye are the salt of the earth." Pastor Randolph preached a very practical and inspiring sermon, dwelling chiefly on civic righteousness and the responsibility of men in saving the world from the curse of the saloon and evils which go hand in hand with that institution. He said that Pennsylvania is known as the black state because of her corrupt morals in political and civic affairs, but there is great consolation in the fact that the black is not fast black, but will rub off. He appealed to the people to make the most of their opportunity next Tuesday when they come to the ballot-box. The hope of our country is in the unity of purpose and action of those who believe in righteousness.

The Sabbath school was conducted by Dr. Hulett in a way to illustrate the method that he has used in making his mission

school at Petrolia so successful. He is very original in his way of working. He endeavors to inspire an interest, to make the school attractive, and to indelibly impress some great truth taught in the lesson. I will mention a few of the chief features of the hour:

1. The reading of an interesting article on the lesson text, Ps. 32, by Mr. Ball, superintendent of the First Hebron school.

2. A recitation on the theme of "Forgiveness," by Miss Hazel Higley.

3. Song by the primary class, "The Hero of the Cross."

4. Slips of paper were distributed through the audience on which were printed the question: "What shall we do to obtain God's forgiveness?" Every one was supposed to answer the question in writing from his own standpoint, after which the slips were collected and some of the answers were read.

Dr. Hulett, according to his custom in his own school, gave a very interesting "chalk talk" on the lesson by way of review. He emphasized the idea of having the children do all they can in connection with the school, thus making them feel that it is their school.

On Sabbath afternoon two papers were presented on the theme, Prepared for Service: 1. Inwardly, by J. L. Skaggs. In this paper three points were especially considered,—first, Accepting Christ; second, Spiritual growth; third, Manifesting the inward preparation by outward acts and a life overflowing with a spirit of love and helpfulness. 2. Outwardly, by the Rev. W. D. Wilcox, who divided his theme into two parts, Physical and Mental. He said that we must begin with the home as a Christian nurture agency, and to get the best results in character we must begin several generations back. The church is to be made the nurture agency for service. The children ought to feel that the church services and the Sabbath school are in a real sense their services. The Christian Endeavor Societies are training schools for Christian service. Children made in the image of God should be very careful of that image. Our schools and colleges are instruments of preparation for service. All true service is service for God, whether it be in the home, the church, or the school.

For the accommodation of some, the Young People's Hour was changed from the afternoon to the evening session. A very effective solo was sung by the Rev. J. E. Hutchins. This solo was descriptive, illustrating the power of song over men. A short sermon was preached by Mr. H. L. Cottrell. His theme was "The Heavenly Vision and its Divine Significance." He took as his text the sixth chapter of Isaiah. Isaiah's life was transformed by his vision of character and holiness. The sermon was followed by an open parliament on Young People's Work, led by J. E. Hutchins. The discussion was centered on the problem of helping our young people and keeping them interested in Christian work and Bible study. Several took a very earnest part in the discussion.

At the business session Sunday morning, it was voted to accept the invitation of the Friendship Church to meet at Nile next spring. The following officers were elected for the next year: President, J. L. Skaggs; Vice President, W. L. Davis; Secretary and Treasurer, A. E. Webster.

The sermon Sunday morning was given by Dr. A. E. Main. His theme was "Choosing a Life Work." He preached a scholarly and inspiring sermon, showing the motive which should govern an individual in choosing a life work, and the noble end toward which he should strive. It is difficult to give an adequate synopsis of a sermon so compact, so full of thought and valuable instruction.

One of the most interesting and one of the most important sessions of the convention was called at 1.30 Sunday afternoon. This was an impromptu meeting of the children, conducted by the Rev. J. E. Hutchins. More than thirty children assembled in a corner of the church. Mr. Hutchins made them feel free, and their eyes sparkled with interest and enthusiasm as they made selection of songs and answered the questions of their leader. This opening exercise was followed by a talk by Dean Main.

Dr. Main, by asking questions and discussing them with the children, developed three ways in which we may follow Jesus as our copy or pattern:

1. Obedience—He was subject to his parents.

2. Growth—Jesus grew physically, mentally, and spiritually. He grew in favor with God and man.

3. Sabbath-keeping—He went into the synagogue on the Sabbath day.

Nearly every child raised a hand signifying a desire to follow the copy. Then Mr. Hutchins gave a very interesting talk on "Children in the Slums of Our Cities." The session closed by singing and repeating the Lord's Prayer.

At the afternoon session two papers were presented on the theme, "Accepted for Service."

1. Man's Part, by the Rev. O. D. Sherman. Mr. Sherman gave a good treatment of the subject under the following five heads: Time for work, Place for work, Supply of work, Manner of service, Spirit of service.

2. God's Part, by the Rev. E. D. Van Horn. In the absence of Mr. Van Horn, this paper was read by J. L. Skaggs. Mr. Van Horn emphasized the following points, as conditions of acceptance with God: first, Willingness—this implies working according to one's ability; second, Obedience—only man interrupts the divine plan; third, Service—Christ is an example; fourth, Self-sacrifice—"Except a kernel of wheat fall into the ground and die, it abideth alone;" fifth, Love—disinterested love.

Following these, a paper was presented by the Rev. A. G. Crofoot on the theme, "Rewards for Service." Every one is rewarded according to his deeds. Good rewards come to those who are worthy of them. When we do well the work at hand, we are fitting ourselves for greater work.

On Sunday evening a very good sermon was presented by W. L. Davis, pastor of the Hebron churches. His theme was "The Law and Conduct of Christian Discipleship." Text, John 12:26. Brother Davis showed very conclusively that, though conditions have changed, and though it is necessary for us in our religious teaching today to dwell upon some things that were lightly passed over in New Testament times, the conditions of entrance into the kingdom have not changed, and that we shall do well to study the principles which governed the life of Christ and to make them the principles which shall govern our life and conduct. This last session of the convention

was very fittingly closed by a testimony meeting in which a large part of the audience took part.

A collection was taken Sabbath day to meet the expenses of the convention. Five dollars and fifty cents were received. On Sunday morning a collection for the benefit of mission work was taken, and \$4.95 were received.

A beautiful thing about this convention was the large attendance, the spirit, and in some cases the hearty co-operation, of people who are in no way connected with our people.

MRS. HETTIE W. SKAGGS,
Sec., pro tem.

Yearly Meeting at Shiloh.

The yearly meeting of the Seventh-day Baptist churches of New Jersey and New York City is to convene with the church at Shiloh, N. J., November 27-29, 1908.

Following is the program.

SABBATH EVENING.

- 7.30 Praise service, conducted by Prof. Walter B. Davis.
7.45 Prayer and conference meeting, conducted by the Rev. H. N. Jordan.

SABBATH MORNING.

- 10.00 Ordination of John T. Harris to office of deacon.
10.30 Sermon by the Rev. Edwin Shaw.
3.00 P. M.—Sabbath school, conducted by Supt. Harry Bowen.

EVENING AFTER SABBATH.

- 7.30 Praise service, conducted by Prof. Walter B. Davis.
7.45 Sermon by the Rev. Henry N. Jordan, followed by Conference meeting.

FIRST-DAY.

- 10 A. M. Business meeting.
10.30 Address: "Our Schools," by the Rev. Edwin Shaw.
2.30 P. M. Young People's Society of Christian Endeavor meeting, conducted by Miss Susie D. Harris. Subject: "Home Missions."
7.30 Praise service.
7.45 Sermon by the Rev. S. R. Wheeler, followed by closing conference meeting led by Rev. Edwin Shaw.

A large attendance is desired. Shiloh extends a cordial invitation to all. Delegates will please send their names as soon as possible to D. Den Davis, Shiloh, N. J., chairman of entertainment committee, that arrangements can be made for meeting you in Bridgeton and for your entertainment.

D. BURDETT COON,
Pastor Shiloh Church.

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.

A Prayer.

Grant us, O Lord, the grace to bear
The little pricking thorn;
The hasty word that seems unfair;
The twang of truths well worn;
The jest which makes our weakness plain;
The darling plan o'erturned;
The careless touch upon our pain;
The slight we have not earned;
The rasp of care, dear Lord, today,
Lest all these fretting things
Make needless grief, oh, give, we pray
The heart that trusts and sings.
—Elizabeth L. Gould.

The Woman's Executive Board.

To the women of the local societies of the Seventh-day Baptist Conference:

DEAR SISTERS:—With courage and hopefulness the Woman's Board enters upon the services of another year, believing that the membership of our societies will rally in united effort and cheerfully carry forward the work committed to us and that we will indeed be blessed in our effort to bear the message of life and love to the unsaved.

The Conference and your Board ask that we raise \$200 for the Fouke School, in which so much interest was manifested at the recent session of Conference.

The matter of helping to increase the subscription list of the RECORDER is recommended and the women are urged to write for the Woman's Page and to furnish mottoes for the same. Lest some forget, we repeat the methods of work for the RECORDER, outlined by the Tract Society some time ago:

"First. Should any society desire to aid such persons in their locality as wish the RECORDER, but are really unable to take it, let the society make a regular subscription, communicating the fact to the person thus favored.

"Second. Send to the publishing house the names of those who are able to subscribe but have not done so. The office will send special copies, letters, etc., to them.

"Third. Sample copies of the RECORDER will be furnished if canvass is made."

Will each society please give this matter immediate attention.

We recommend that greater effort be made to enlist our young women in our work, not by multiplying organizations, but by department or committee work, thus giving to them specific work in our organizations. We suggest also the helpfulness of a course of Mission Studies or Missionary Readings at regular sessions; also holding public meetings, using the program prepared for us, or others as desired.

These methods, we believe, will help to promote greater interest in the cause which we represent and hold dear. But first of all do we believe that a deeper spiritual life will give greater power and success to our work.

The specific interests to which we have given attention in past years and to which we are pledged, are unchanged:

Miss Burdick's salary	\$600
Scholarships for the three colleges	150
Fouke (Ark.) school	200
Board expenses	100

Nor would we forget the Missionary and Tract Societies which we wish to aid to the extent of means which come to our hands for that purpose. To these, we believe you will, as in former years, give your loyal support.

The full amount asked of you by the Board last year was not realized; and that none of these interests to which we are committed and which mean so much to our denominational life may suffer, may we not expect from you all, added diligence and enthusiasm in the effort to reach the \$3,000 mark this year.

We shall be glad at any time to give you desired service as we may be able.

For and in behalf of the Woman's Board.

PHOEBE S. COON,
Cor. Sec.

Walworth, Wis. Oct. 8, 1908.

The Inner Life.

It is the inner life that makes our world. If our hearts are sweet, patient, gentle, loving, we find sweetness, patience, gentleness, and lovingness wherever we go. But if our hearts are bitter, suspicious, we find bitterness, jealousy, and suspicion on every path. If we go out among people in a combative spirit, we find combativeness in those we meet. But if we go forth in a charitable frame of mind; with good will in our hearts toward all, we find brotherliness and cordiality in every man we come up to in our walks and associations.

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

This is the secret of that fine art which some people possess, of always finding good and beauty in others. They have goodness and beauty in themselves. There are such people, and there is no reason why we should not set this ideal for our lives.—
J. R. Miller.

A Visit Among the German Seventh-day Baptists.—No. 3.

CORLISS F. RANDOLPH.

Salemville.

The journey from Snow Hill to Salemville very closely resembles the well-known journey of the Children of Israel through the Wilderness from their oppression in Egypt to the Promised Land, in two essential respects. In the first place it is rather devious—in short really quite indirect, so much so that, in a very striking degree, it resembles a journey across the Isthmus of Panama around by Cape Horn. Then again like the wanderings of the Israelites in the wilderness, and like the trip around Cape Horn, the trip from Snow Hill to Salemville takes time.

Passing over the intervening space between my departure from the Nunnery and my approach to Morrison's Cove, we will take a rapid survey of the country surrounding Salemville.

Morrison's Cove is a basin of natural formation, resting upon a limestone bed and surrounded by mountains which com-

pletely shut it in, with but two exceptions, one at its northern end—McKee's Gap—through which a spur of the Pennsylvania Railroad advances within the Cove to a small station called Henriette; and there stops as if afraid to venture further; and the other known as the Loysburg Gap, through which there is access at the southeastern part to the Huntington and Broad Top Railroad, about a dozen miles away, at a little village called Hopewell, where Yellow Creek (though its water is clear as crystal) joins the Juniata.

This basin forming Morrison's Cove is an ellipse with its longer axis extending nearly north and south. The extreme length of the Cove is thirty-five miles, and its greatest width about ten miles.

According to the best information available at this writing, the earliest settler in this natural monastery was one John Snowberger—a member of the Snowberger family of Snow Hill in Franklin County. He was soon followed by other German Seventh-day Baptists, and ere long the entire Cove was under their control.

This natural situation was in keeping with the earlier traditions of the solitary life and the spirit of segregation which dominated the communities of Ephrata and Snow Hill, since it was a sort of mountain fastness, shut in upon itself, and practically inaccessible to the rest of the world.

The limestone foundation of the Cove insures a fertile soil well adapted to agriculture. The region is well watered by copious springs which abound in so many parts of Pennsylvania, and which were so much sought after by the German settlers of early Colonial days.

Here again, had they been able to retain their original territorial grasp, the German Seventh-day Baptists would have become a highly prosperous people and a mighty factor in the civic life of Pennsylvania; but they, also, like their brethren of English and Welsh descent in this country, have all too often seen the rich fruits of weary toil of pioneer effort almost within their grasp, only to be snatched away suddenly by greedy hands from without the fold.

Morrison's Cove is a sort of astronomical freak—a law unto itself. I was never in another place which seemed to be so wholly independent of the points of the

compass as this rock-ribbed basin, nor do several weeks' reflection upon the question and a diligent study of an otherwise correct map of Pennsylvania serve to clear up the elusive mystery. The sun seemed to move through the heavens with an unprecedented swiftness, or suddenly to stand as stock still as it did upon Gibeon at the command of Joshua, just as the spirit happened to move it. Apparently it obeyed no law but its own whim, save that at the appointed hour in the evening, it hid itself behind the mountain, slipping away from—somewhere; and after the usual lapse of time, it reappeared again at—some point; giving one, after all, a sort of deliciously uncanny, even if puzzling, sensation.

The village of Salemville, where is situated the Salemville German Seventh-day Baptist Church, lies at the foot of the mountain—on which side of the Cove I dare not say. I reached it by disembarking from the train at Curryville. Curryville is but three or four miles distant from Martinsburg, which with Roaring Springs (just inside McKee's Gap) are the two principal villages of the Cove. From Curryville, I proceeded through clouds of dust along what at the time seemed an interminable highway built of macadam, to Loysburg, and thence some four miles further to Salemville, where after calling at the homes of Charles C. Wolfe and Jerome Kagarise (both of whom were not at home) and that of Rev. Jeremiah Fyock, I finally brought up at the hospitable door of Rev. William K. Bechtel, the President of the Board of Trustees of the Ephrata corporation. Upon the presentation of my letter of introduction, my new host instantly laid aside all his other duties and devoted himself to my entertainment and to acquainting me with the facts of which I was in search.

There is a paucity of objects of historic interest at Salemville, such as are to be found at Ephrata and Snow Hill. That which was to be found at Salemville of primary interest to me, consisted of the records concerning Ephrata and Snow Hill, as well as Salemville. But strange to say, the only copy I found throughout my entire trip of the first edition of the *Weyrauch's Huegel* (1739), was at Salemville in the possession of Rev. William K. Bechtel. At Salemville, I found, also, the old

wooden printing press taken from Ephrata to Snow Hill by Obed Snowberger, and at his death removed to Morrison's Cove. At the time of my visit, it was still in active service in the printing office of Frank R. King, at Salemville. I brought away with me a well-executed broadside (poster) of recent date, the print form of which measures fifteen inches wide by twenty-one and three-fourths inches in length, the product of this press. As I stood and looked at it, I could scarce realize that more than a century and a half ago (one hundred and sixty years, to be exact), it had stood side by side with its sister press on the third floor of the old *Brother-Saal* at Ephrata, while four-cowled Solitary Brethren in their long robes had toiled day in and day out for three long weary years, inking the forms, placing the paper in position and pulling the levers of the presses in printing the monumental *Great Martyr Book* for the followers of Simon Menno. And then again, be it once more remarked, on them were printed the earliest printed copies of the Declaration of Independence.

The German Seventh-day Baptist Church edifice was erected in 1848, probably. A subscription was circulated among the members of the church for the purpose of raising funds for that purpose in November, 1847, and on the 22d of the same month, a building committee was appointed. Trustees were not appointed until in 1851. The commodious building is substantially constructed of brick, with a trussed roof, which reflects credit upon the engineering skill of the builders. It is furnished with comfortable settees of modern design similar to those of the church at Snow Hill. Tables are provided for love-feasts, as at Ephrata and Snow Hill; and as at both the latter places, a spacious kitchen, with all the necessary utensils for preparing and serving the love-feasts, is an integral part of the house of worship. The vessels of the communion service—goblets and tray alike—are of wood, which, like those at Snow Hill, were supplied by the mother church at Ephrata. Over the kitchen are sleeping apartments which will accommodate a limited number of guests at the time of the love-feasts and upon other similar occasions.

The church, like Ephrata and Snow Hill, owns a burying-ground, but unlike them, does not own a church-farm. The church is supported wholly by the voluntary contributions of its members.

The membership of the church numbers about seventy, including both resident and non-resident members. Preaching stations are sustained at Johnstown, Baker's Summit, Klahre (Blue Knob), and Forward.

The church is under the joint leadership of the two resident pastors, Rev. William K. Bechtel and Rev. Jeremiah Fyock. Rev. John S. King, of this church, bishop of the German Seventh-day Baptists (in reality merely pastor-in-chief of the three churches at Salemville, Snow Hill, and Ephrata), died a few months ago, and his successor has not yet been elected.

Rev. John A. Pentz, of Snow Hill, by virtue of his office as president of the German Seventh-day Baptist Convocation, or General Conference, is at the present time the recognized head of the denomination.

Communion and love-feasts occur quarterly. The annual love-feast is held in the fall at Salemville, as at Ephrata; at Snow Hill, it is held at the Pentecostal season, commonly known as Whitsuntide—the seventh week after Easter.

Curious as it may seem, the German Seventh-day Baptists, so far as I have been able to ascertain, have never officially formulated any crystallized creed, or articles of faith and practice, although there were numerous publications setting forth their views. Benjamin Franklin relates the following bearing upon this question:

I was acquainted with * * * Michael Welfare [Wohlfarth]. * * * He complained to me that they [his people] were grievously calumniated by the zealots of other persuasions, and charged with abominable principles and practices, to which they were utter strangers. I told him this had always been the case with new sects, and that, to put a stop to such abuse, I imagined it might be well to publish the articles of their belief, and the rules of their discipline. He said that it had been proposed among them, but not agreed to, for this reason: "When we were first drawn together as a society," said he, "it had pleased God to enlighten our minds so far as to see that some doctrines, which were esteemed truths, were errors; and that others, which we had esteemed errors, were real truths. From time to time, He has been pleased to afford us further light, and our principles have been improving, and our errors diminishing. Now we are not sure that we have arrived at the end of this

progression, and at the perfection of spiritual or theological knowledge; and we fear that, if we should once print our confession of faith, we should feel ourselves as if bound and confined by it, and perhaps be unwilling to receive further improvement; and our successors still more so, as conceiving what their elders and founders had done to be something sacred, never to be departed from."

This modesty in a sect is perhaps a singular instance in the history of mankind, every other sect supposing itself in possession of all truth, and that those who differ are so far in the wrong; like a man travelling in foggy weather;—those at some distance before him on the road he sees wrapped up in the fog, as well as those behind him, and also the people in the fields on each side; but near him all appear clear, though in truth he is as much in the fog as any of them. (Franklin's *Autobiography*, Chapter VII.)

In an ecclesiastical history by Rupp, published in 1843 (at Lancaster, Pa.,) under the Greek title (expressed in Roman letters), *He Pasa Ecclesia*,¹ William H. Fahnestock formulated the belief and doctrines of the German Seventh-day Baptists, but there appears to be no reason for believing that this was ever made the official, formal declaration of the church. It may be found also in Mombert's *History of Lancaster County* (Lancaster, Pa., 1869), and in the SABBATH RECORDER for June 17-24, 1847.² They are as follows:

1. They receive the Bible as the only rule of faith, covenant and code of laws for church government. They do not admit the least license with the letter and spirit of the Scriptures, and especially the New Testament—do not allow one jot or tittle to be added or rejected in the administration of the ordinances, but practice them precisely as they are instituted and made an example by Jesus Christ in his Word.

2. They believe in the divinity of our Lord Jesus Christ, and the Trinity of the Godhead; having unfurled this distinctive banner on the first page of a hymn-book which they had printed for the Society as early as 1739, viz.: "There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one."

3. They believe that salvation is of grace, and not of works; and they rely solely on the merits and atonement of Christ. They believe, also, that that atonement is sufficient for every creature—that Christ died for all who will call upon his name, and offer fruits meet for re-

1. Cf. Rupp's *History of Lancaster County* (Lancaster, Pa., 1844), p. 228.

2. Fahnestock's article which is quoted in the SABBATH RECORDER of this date is taken from Rupp's *History of the Religious Denominations at present existing in the United States*.

pentance; and that all who come unto Christ are drawn of the Father.

4. They contend for the observance of the original Sabbath, believing that it requires an authority equal to the Great Institutor, to change any of his decrees. They maintain that as he blessed and sanctified that day forever, which has never been abrogated in his Word, nor any scripture found to warrant that construction, that it is still as binding as it was when it was announced amid the thunders of Mount Sinai. To alter so positive and hallowed a commandment of the Almighty, they consider would require an explicit edict from the Great Jehovah. It was not foretold by any of the Prophets, that with the New Dispensation there would be any change in the Sabbath, or any of the commandments. Christ, who declared himself the Lord of the Sabbath, observed the Seventh Day, and made it the day of his especial ministrations; nor did he authorize any change. The Apostles have not assumed to do away with the original Sabbath, or give any command to substitute the first for the Seventh Day. The circumstance of the disciples meeting together to break bread on the first day, which is sometimes used as a pretext for observing that day, is simply what the Seventh Day people do at this day. The sacrament was not administered by Christ, nor by the Apostles on the Sabbath, but on the first day, counting as the people of Ephrata still do, the evening and the morning to make the day.

5. They hold to the Apostolic Baptism—believers' Baptism—and administer trine immersion, with the laying on of hands and prayer, while the recipient yet remains kneeling in the water.

6. They celebrate the Lord's Supper at night, in imitation of our Saviour—washing at the same time each other's feet, agreeably to his command and example, as is expressly stated in the 13th chapter of the evangelist John, 14th and 15th verses. This is attended to in the evening after the close of the Sabbath—the Sabbath terminating at sunset of the Seventh Day, thus making the supper an imitation of that instituted by Christ, and resembling also the meeting of the Apostles on the first day to break bread, which has produced much confusion in some minds in regard to the proper day to be observed.

Fahnestock supplements the foregoing tenets with certain explanations which are, even for his time, somewhat tinged with the mysticism of the earlier history of Ephrata. It should be borne in mind, however, that Fahnestock stood on the verge of the great gulf which separates clearly and sharply the mysticism of the Solitary of that Community from the plain practical religious and spiritual faith of the Ephrata Church of today.

The church today shows a commendable zeal and interest in preserving as far as possible certain traditional practices of the old Community, where they do conflict with

their more modern views of Biblical interpretation and religious practice, which, theoretically coincide with those of our own. Indeed, Fahnestock's *exposé*, when reduced to its lowest terms, is about as follows:

1. Acceptance of the Bible as the only rule of faith and practice.
2. Acceptance of the divinity of Jesus; and belief in the Trinity.
3. Belief in salvation for all mankind, through the acceptance of Christ.
4. The observance of the Seventh Day of the week as the Sabbath.
5. Baptism by immersion.
6. The celebration of the Lord's Supper.

All of which is pretty fair Seventh-day Baptist doctrine from our point of view.

At the present time, the German Seventh-day Baptists practice anointing the sick, "infant blessing," and feet washing.

The first two—anointing the sick, and "infant blessing"—are in no sense obligatory; but the elders of the church stand ready to perform these ceremonies, if so desired. Upon the request of a sick person, or of the family or friends of the latter, the elder or elders of the church, after prayer suitable to the occasion (James 5: 14), take a specially prepared oil, compounded after the manner of the holy oil of the Old Testament (*Vid. Exodus 30: 23-33, et saepe*), and dipping the fingers into it, anoint the forehead or other convenient part of the body of the sick person, saying: "I anoint thee in the name of the Father, and of the Son, and of the Holy Ghost."

"Infant blessing" (or consecration) is a ceremony performed at the request of the young child's parents, who, like the parents of many of the readers of the SABBATH RECORDER, have wished themselves and now wish their child consecrated to the service of God, and consists of a simple, but impressive prayer service, in which the pastor or elder of the church solemnly consecrates the life of the little child to the service of its Maker. There is no sprinkling or other form of baptism, either real or so-called, nor is the child in any sense considered as having been received into the church.

I am not sure that feet washing is strictly mandatory, but I understand that, to all intents and purposes, it is considered a duty resting upon the members of the church. It should be remembered, however, that this is a ceremony which has been practiced

in several of our own churches. Moreover, it was highly commended by Walter B. Gillette, when on the occasion of his visit to Ephrata in 1844, he participated in this service himself. Samuel Davison, in describing his visit to Snow Hill in 1847, gives a graphic picture of this service, but he does not say whether he participated in it or not.

The trine immersion was witnessed by Samuel Davison at Snow Hill, who describes it as follows:

At the close of this meeting, three candidates for baptism, who had been previously accepted as such by the pastors of the two Societies [Snow Hill and Ephrata], were announced as ready to be baptized. After being suitably attired, they repaired to the baptistery, where the thronging multitude had already assembled. We sang a hymn and prayed, and Elder [Andrew] Fahnestock went down into the water: the candidates, assisted by bystanding brethren and sisters, descended after him. They were females. As each reached the lower step, he took her by the left arm, and led her to a suitable depth, where she kneeled down. It was a hot sunny day, but that pure water was cold, and at first made respiration short and labored. She applied water to the face, and he to the back of the head, waiting a moment for her to recover, and re-acquire a devout frame. Then, laying his left hand upon the fore part of the head, and his right upon the back, between the shoulders; he said, "*Ich taufe euch in namen des Vaters,*" and immersed the candidate, face foremost; then raising her up to her former position, he gave her time for a like recovery of self-possession, and adding, in an audible voice, "*und der Sohnes,*" he immersed her in the same manner a second time; then giving her a like time for a similar recovery, he added, "*und des Heiligen Geistes,*" and proceeded as before; raising her up to her first position, that is, still kneeling, and giving time for the candidate to recover; while she was yet kneeling he laid both hands upon her head, and offered a short invocation for the Spirit of God to seal this obedient handmaid as a child of God. Thus he proceeded with all the others; and the service closed much as with ourselves. There was no hurrying to see how quick it could be done; nor any apparent impatience with the candidates; both candidates and administrator seemed to act as though they believed the Saviour was near.

It is worthy of remark that the German Seventh-day Baptists whenever we have made advances, have met us more than half way. William M. Fahnestock was a vice president of our Tract Society, and others of them were life members of our Tract and Missionary societies. They frequently contributed to the treasuries of

our various societies. When in 1821-1822, starting from his home in Rhode Island, visiting the church at Waterford, Connecticut; the three churches in New Jersey, Piscataway, Shiloh, and Salem (now Marlboro); the three German Seventh-day Baptist churches of Ephrata, Snow Hill, and Salemville; the churches of Western Virginia, and those of Ohio, going as far west as the church in Indiana, the home of Jonathan Platts, the grandfather of Dr. Lewis A. Platts; then returning by way of the churches in northwestern Pennsylvania, Alfred, Central New York, and Berlin, New York, he collected upon this journey offerings amounting to \$104.96, more than one-fourth of which (\$26.92, to be exact) was contributed by our German friends.¹

The SABBATH RECORDER is by no means unknown among them. Mr. Joseph Zerfass of Ephrata, who has been a continuous subscriber to it for some forty years, does not hesitate to declare that it has been the principal means of holding his family to the Sabbath.

Hence, I repeat, in effect, the suggestion which I made in the first of these articles, that it seems to me that our Convocation of ministers and other Christian workers, could not accomplish more for the cause they represent, and for themselves as individual Seventh-day Baptists, in any other way than by meeting, at the earliest suitable opportunity, at the historic Ephrata Cloister.

All three churches are anxious for a series of evangelistic Sabbath-reform meetings. While they extend a hearty welcome to all Seventh-day Baptists, they have an especially warm place in their hearts for Dr. A. H. Lewis, and if, after his restoration to health, he and the other members of the committee of the General Conference on co-operation with the German Seventh-day Baptists—Dr. Gardiner, and Henry N. Jordan, I think—could all make a visit of a couple of weeks, more or less, to these churches, I am sure they would accomplish much toward bringing about such a union.

In a letter which he as the accredited representative of the German Seventh-day Baptists, addressed to our General Conference in 1846, William M. Fahnestock says:

1. Cf. *Seventh Day Baptist Missionary Magazine*, Vol. I., No. 6 (Nov., 1822), pp. 180-184, 189-190.

Amos R. Wells made a missionary tour. We hold out the overture of fraternal affinity, we advert with unalloyed delight to happy intercourse with some of your number, in days past, when we had among us a Caleb Sheppard, an Amos [R.] Wells, a Walter [B.] Gillette, an Azor Estee, and a Samuel Davison. Our hearts went out spontaneously to meet them, and into our warmest affections and confidence were they most cordially received. As we received them, we have ever since cherished pleasing memories of those profitable interviews; and we are happy to acknowledge the like Christian attention to our beloved brother Charles Hoch, while visiting your people, a few years since.

The same cordial spirit of cordial attitude toward us which Fahnestock breathes forth in his letter, is steadfastly maintained by his successors of today.

I cannot close without speaking specifically of the cordial manner in which I was received at all three places visited. Certainly, I do not know of three churches among our own people where I could hope to be received with more marked, generous, heartfelt hospitality, than was so freely extended me by these new friends of mine at Ephrata, Snow Hill, and Salemville, with whom I spent one of the most pleasant weeks of my life.

Circulating Library of Alfred Theological Seminary.

This Circulating Library was started in 1904, largely through the interest and influence of Doctor George W. Post of Chicago. His chief thought was of pastors who neither have libraries of their own, nor access to public libraries. Books from the writer's private library have been used in connection with the circulating library. Books of value have also been contributed by friends of the movement. A few persons had, from the first, taken good and faithful advantage of the opportunity thus afforded; but at the last annual meeting of the Western Association a strong new impulse was given to the movement; and the Secretary of the Sabbath School Board has also been extending the interest among Sabbath-school workers. Partly because the books were needed, and partly on account of anticipated financial help, many new books were bought. Most of the best books are now out; and there are over fifty requests in hand that we cannot respond to. There should be duplicates of many of the leading books relating to Sabbath-school

work. Indeed, not less than seventy-five dollars are needed to meet present demands. There are great possibilities of usefulness connected with this part of our Seminary's work; and we shall look confidently to its friends for the necessary financial support. Those who order books after the publication of this article will be expected to pay return postage. For us to arrange for postage both ways involves both expense and trouble that ought not to be deemed necessary. It ought also to be added that in the lists of books already sent out the printer made some mistakes in the numbers and titles; but the lists now prepared for distribution are, we think, quite correct in this regard.

A. E. MAIN, Librarian,

in account with

ALFRED THEOLOGICAL SEMINARY CIRCULATING LIBRARY.

From December 2, 1904, to October 30, 1908.

DR.

Contributions:

Dr. and Mrs. Geo. W. Post	\$ 8 50
Dr. and Mrs. A. S. Maxson	10 00
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Paul Lyon	1 00
Mrs. E. J. Potter (Battle Creek)	20 00
Plainfield (N. J.) Sabbath School	10 00
Lizzie Nelson Fryer	5 00
Mabel Rogers (Chester, N. Y.)	3 50
Postage returned to Library	77

\$61 02

Balance Overdraft

27 58

\$88 60

CR.

Paid out:

Books Purchased	\$57 81
Postage on books sent out	8 07
Express on books	3 05
Printing	13 50
Clerical help	4 45
Incidentals	1 72

\$88 60

Balance Overdraft, Oct. 30, 1908

\$27 58

A. E. MAIN.

Alfred, N. Y.

Then never say that the door is shut—
He loved us before we heard his name;
He offered us pardon, and hope, and heaven,
And if we refused it, is Christ to blame?
If in unbelief we shut the gate,
Can we say that Christ has made us wait?

—Southern Presbyterian.

Young People's Work

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

Young People's Notice.

NOVEMBER 8, 1908.

DEAR ELDER GARDINER:

Please publish on the young people's page of the SABBATH RECORDER the following item:

The young people at Conference deemed it wise to continue the publication of the *Endeavor*, it being understood that the Alfred Sun Publishing Company had made a proposition relieving the Board of financial responsibility.

Since then the company has reconsidered the proposition and now agrees to publish the paper but makes the Board responsible for all deficits. Therefore, be it resolved that the Board request, through the columns of the RECORDER, immediate correspondence from all persons interested as to the advisability of continuing the *Endeavor*, and that all such correspondence be addressed to the Secretary of the Board, Miss Malita Davis, Jane Lew, W. Va., not later than Dec. 1, 1908.

[It has always seemed to many that the good cause would be better served, if the young people would unite to make a strong Young People's Department in the RECORDER. It is too bad to have this department go by default, when they might have all the room in this paper they can use and that, too, fifty-two times in a year.—T. L. G.]

Dr. Josiah Strong on the City Problem.

The Plainfield Y. M. C. A. meeting has enjoyed another visit from Dr. Josiah Strong. His subject was the "Problem of the City." It was impossible for the editor to attend that meeting, but we trust our readers will enjoy the following brief summary from the Plainfield *Courier News*:

Dr. Strong spoke in a most convincing and interesting manner. He brought out many facts that will, in the future, be looked to as examples for the betterment of congested cities. He began with a brief statement that the Y. M. C. A. is one of the chief factors in the advancement, and said that the world is getting better all the

time; so, he said, must the Y. M. C. A. advance more and more to meet the demands of the new Christian era.

The problem of the city, he continued, is the greatest problem we have today. As the world advances it centers its advancement in the city; it is there that civilization puts forth new light, and spreads it to the world. As the city is the center of wealth, it is also the center of the press, which is to a great extent the strength of a nation; for it molds the progress and ideas of government. So if statistics prove true, in 1940 there will be 21,000,000 more people in the cities than in the country.

Now comes the solving of the problem: first we must have city government, and must be forced to look to the State Legislature for our needs. Each city must deal with its own question of immigrants. The city must look out for its charitable and religious institutions and govern them according to what is needed. So it is a great problem, one which has to be dealt with with much care by city officials.

In speaking of the immigrant becoming a citizen, Dr. Strong brought out two very interesting facts, which, if looked upon in the right light, will stamp him a man of keen foresight and a thorough student of the immigrant who becomes a citizen for the sake of citizenship. Said he: "The foreigner, as a rule, makes a better citizen than many of our Americans; but unless we can Americanize the foreigner who comes to our cities, he will in turn foreignize us."

"Be Ye Also Ready."

REV. S. R. WHEELER.

"A Seventh-day Baptist," in the RECORDER of October 19, causes this writing.

Seventh-day Baptists do not reject the doctrine of the second coming of our Lord and Saviour Jesus Christ. Blessed be his name forever and ever more! They believe all those passages quoted by the brother. Because we do not understand this coming of Christ to be at the "very door," is not evidence that we reject the doctrine. Almost half a century has passed since this writer began pulpit preaching. Through all these years I have preached the absolute certainty of the second coming of Christ, and of the end of the world. I have used as texts Matt. 24: 30, Acts 1: 9-11, 1 Thess. 4: 14-18 and kindred passages. My brethren in the ministry have done the same.

But there are very valid reasons why Seventh-day Baptists, like the great mass of Christians, feel conservative about preaching the near approach of Christ.

1. There has been a delay of at least eighteen centuries since the doctrine of Christ's second coming was given to the world.

2. From the very first there have been those who vigorously urged that the time of his coming was at hand. They were mistaken.

3. The signs of his coming may not be correctly interpreted. The Adventists of former generations were mistaken as to their chronological calculations, and signs. Probably the Adventists of this generation are all mistaken.

4. The words of Christ tell us:

"Take heed that no man deceive you. Many shall come in my name, saying, I am the Christ; and shall deceive many." Christ knew that his second coming would be a wonderfully attractive, fascinating and sensational subject. He knew there would be both pretenders, and self-deceived persons who would announce with great enthusiasm his very presence or very near approach. Therefore he gave these words of caution, the very first after the disciples asked him: "What shall be the sign of thy coming, and of the end of the world?" (Matt. 24: 3.) And yet there have been in every generation "many deceived" (led "astray," in Revised Version), many of whom were sincere, godly people.

5. The words of the Apostle Paul tell us to be cautious. Note 2 Thess. 2: 1-8. The first three read:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

Paul is here telling the brethren that the coming of which he spoke in such vivid and attractive expressions in his first letter cannot take place until "that Wicked be revealed, whom the Lord shall consume" (v. 8). We know "that Wicked" has done terrible things in the past and is still doing them. But best informed Bible students are in doubt as to what more "that Wicked" will do and the length of time before "the Lord shall consume" him; nor do they venture to assert whether he will be consumed by a single stroke or by a succession

of strokes, interspersed with the steady progress of the Christ principles. "The full accomplishment of that promise can alone give us its full interpretation." (Family Bible comment.)

6. It is fully sixty-four years since a few disappointed followers of William Miller announced that "the mistakes of Adventists in 1844 pertained to the nature of the event then to transpire, not to the time . . . and brought us to an event called the cleansing of the sanctuary . . . and that this work, commencing in 1844, occupies a brief but indefinite space, at the conclusion of which the work of mercy for the world will be finished and the second advent of Christ will take place." (Fundamental Principles of Seventh-day Adventists, Articles IX and X). Sixty-four years may be a "brief space" with God, but with man it has been so long a time that many have watched and watched, with sinking faith as the years passed, until they either rejected the teaching or died in great disappointment.

It seems to me that the six reasons given above are sufficient to cause any one to be conservative as to the time of the second advent of our Saviour, blessed forever more.

Well, what about the statement: "No one will prepare for an event which he does not believe is coming?" My good brother, in all ages of the world, godly people have found themselves prepared for all manner of unexpected calamities,—persecutions, disasters and death. The shock of surprise gives way to a calm but firm reliance upon God. If Christ should suddenly appear, the multitude of Christians, whose minds are stayed on God, although not expecting it, would be as well prepared as those who are expecting it. Not a belief as to the time of the end of the world, but a firm hold on God through his ever blessed Son, determines one's readiness for the events of life and death. The Psalmist expressed this truth in these words: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me" (Ps. 23). "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the

mountains be carried into the midst of the sea" (Ps. 46).

Another word about the statement: "No one will prepare for an event which he does not believe is coming." Then the person who does not believe the event of death will come to him, will not prepare to die. With great sorrow have I witnessed the truth of this. A couple with whom I was on familiar terms from early boyhood came to old age. Living in the same vicinity, I visited them frequently and watched them with keen interest in their last years. They had both led Christian lives from early youth. The final year came to the dear, good woman first. That last year was a sad one. Her faith in the near approach of Christ sank and sank as bodily infirmity increased her fear that she would have to die just as others had. A very few days before her death she said to me: "I give it all into the hands of the Lord." But she was robbed of the comfort and joy which God intends the dying Christian should have. Her husband remained about a year after her death. He had preached the most of his long life. He was a great student of the Bible, a great reader of church history, and had a wonderful memory. He had been an Adventist for perhaps twenty years, and had written columns and columns for Adventist papers. Had he accepted Mrs. White's doctrines he would have become more prominent. But with all his experience and knowledge, that last year was extremely sad. He would say to me: "I surely have not been mistaken in my calculations. I know I cannot last long, but Christ will come, and I cannot be reconciled to die." The struggle became so severe that I was shocked through and through. I feared he would be lost. I could not stay with him the last twenty-four hours. Oh! what a relief when his nurse said he requested her to tell me that he gave it all up and trusted God. Then she added: "He begged for forgiveness and mercy all night." I have learned of other Adventist Christians having much the same struggles with death as this aged couple had. A few weeks ago a zealous Adventist Christian, looking up into the clear Colorado sky, said to me with the boldest assurance, "I shall never taste death." That brother is liable to come into the same disconsolate condi-

tion as did my aged couple whose funerals I attended twenty-eight and twenty-seven years ago.

THE CONTRAST.

The Seventh-day Baptist Christian expects death, prepares himself, and looks forward to it, with composure; and is also ready for translation.

The Adventist Christian, believing that he will be translated, comes to death's door unreconciled, disappointed, downcast.

Seventh-day Baptists teach that death opens the gates of Paradise, into which the Christian enters immediately after death, "carried by the angels" as was Lazarus. This much gained, he has the conscious assurance of having gained the victory, through Christ, over sin, self, and the world. He also knows that in due time he shall be clothed with his spiritual body, and sit on the right hand at the final judgment to hear the joyous sentence: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then and not till then, comes the full fruition of a godly life.

Adventists teach that death shuts the Christian up in the cold grave, not knowing anything more than the brutes which perish, until resurrection; that "the state to which we are reduced by death is one of silence, inactivity, and entire unconsciousness" (Fundamental Principles of Seventh-day Adventists, Art. XX). No wonder that the Adventist earnestly desires, warmly advocates, and comes to believe that Christ will come in his own lifetime and save him from such a death-bound situation. How can such an one be prepared for death?

Seventh-day Baptist doctrine says:

The flesh returns to earth and dust;
The rapturous spirit soars above,
To live in peace and heaven-born love
With all the ransomed good and just.

Nor dark, nor cheerless is the way,
To endless bliss which God has given.
Jesus has made it bright as day
Through all the realms from earth to heaven.

The Christian stands in Christlike might,
Sees through the gloom of earth's last night,
When o'er his bed bright angels stand
To carry him to Glory Land.

"Bless the Lord, O my soul; and all that is within me, bless his holy name."

Bridgeton, N. J., Nov. 2, 1908.

HOME NEWS

MILTON JUNCTION, WIS.—Almond Hull of Rippie, Iowa, has been here this week with his son, Chapin Hull. They have sold their building and stock of general merchandise to Brother Hugh Stewart, late of Albion.—Pastor Bond went to Blanchardville on Friday to administer consolation and to assist our dear Brother and Sister Tickner and family in their sad bereavement. The death angel has again taken one of our members, Brother Louie Tickner, who died of consumption at his father's home in Blanchardville, Wis., on Wednesday morning. Funeral and burial will be at Blanchardville.—President W. C. Daland preached today in the absence of Pastor Bond.

Our church services are as follows: Sabbath day, 10.30 A. M., public worship and sermon; 11.45, Sabbath school; 3.00 P. M., Christian Endeavor prayer meeting and Junior Christian Endeavor. Prayer meeting on Friday evening at 7.30 o'clock. Text for Sabbath day, John 3:16—the first of a series on the "Little Gospel." Topic for Christian Endeavor prayer meeting, "The Sleepless Watcher." Leader, Grace Babcock.—The young people will go to Rock River after the Sabbath. Rev. J. H. Hurlley who is holding meetings there will preach, and will lead in a conference regarding future work there.

About twelve from here attended the quarterly meeting at Walworth. The next session will be held in Milton Junction in January.

Our new pastor, Rev. A. J. C. Bond, has been with us now two months and we all like him very much. I think you will hear from him soon through the RECORDER.

E. D. COON.

"Boys should be taught, at least by the time they are sent to school, something of the nature of the body, of the temptations they will have to face, and of the fearful consequences to body and soul of yielding to sin. Parents will now find that they have to contend against serious and powerful competitors for the confidence of their own children."

MARRIAGES

COLLINGS-BROWN—Near Niantic, R. I., at the home of Mr. and Mrs. E. Fred Collings, October 24, 1908, by Rev. L. F. Randolph, Thomas H. Collings of the town of Charlestown, R. I., and Miss Edith Jane Brown of England.

STEVICK-MITCHELL—At the home of the bride's mother, Mrs. Robert Mitchell, 227 Grant Avenue, Plainfield, N. J., Thursday, November 5, 1908, by the Rev. Edwin Shaw, John C. H. Stevick, of Astoria, N. Y., and Bertha Mitchell, of Plainfield, N. J.

DEATHS

CRAINE—At his late residence in South Brookfield, N. Y., September 7, 1908, Frederic W. Craine.

He was born on the Isle of Man, March 12, 1838, and came to this country when about eleven years of age. April, 1863, he was married to Miss Orilla Crandall who preceded him to the other land only a few months ago. Mr. Craine is survived by two brothers, William and Thomas E., and two sisters, Mrs. Rebecca Palmer and Miss Louise Craine. He was a man of kind, social and sympathetic nature and of stern integrity. He will be missed in the community where he has been so long a resident. He was a soldier in the Civil War. W. L. G.

BURCH—In Brookfield, N. Y., October 19, 1908, David H. Burch, aged 65 years.

He was a son of John Henry and Phoebe Hinkley Burch and was born April 15, 1843, near the place where he died and where he spent his life. December 15, 1875, he was married to Miss Anna Flemming. To them was born one son, John, who has been much devoted to his father and mother in their later years. Mr. Burch joined the West Edmeston Church in 1876 during the pastorate of Rev. J. B. Clarke and he was member of that church at the time of his death. He was a quiet and unassuming man, much devoted to his home and family and an indulgent father and husband. Farewell services were conducted at his late home by Rev. Walter L. Greene, the West Edmeston Church at that time being without a pastor. W. L. G.

DAVIS—At the home of his father, Elijah Davis, near Long Run, W. Va., October 20, 1908, Allen Davis, aged 27 years, 8 months and 19 days.

A wife and child, father, mother, four brothers, three sisters and many friends are left to mourn their loss. L. D. S.

(Continued on page 639.)

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

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 IX.—NOVEMBER 28, 1908.

WORLD'S TEMPERANCE LESSON.

Isa. 28: 1-13.

Golden Text.—"I keep under my body, and bring it into subjection." 1 Cor. ix, 27.

DAILY READINGS.

First-day, Isa. 5: 8-30.

Second-day, Dan. 1: 1-21.

Third-day, Matt. 25: 14-30.

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

Fifth-day, 1 Cor. 9: 19-27.

Sixth-day, 1 Cor. 11: 20-34.

Sabbath-day, Isa. 28: 1-13.

INTRODUCTION.

Following the annual custom, the International Lesson Committee of America joins with the British Committee in assigning a Temperance Lesson for this week. The majority of all English speaking people in the world who are studying any Bible lesson at this time are studying the same lesson with us.

The passage from the Book of Isaiah selected for our study was probably written a few years before the downfall of the city of Samaria.

Israel's sin was pre-eminently in disregard of their duties in the sight of Jehovah. The people seemed utterly unmindful of the blessings which had been bestowed upon them, and are negligent of the service of their God.

The words of our Lesson are primarily instruction and admonition for those to whom they were first addressed, but they are also under the guidance of the Holy Spirit fitted very well for the men of this age who are negligent of their responsibility in God's sight.

Of all those who are neglectful of their duties and unheeding of their responsibilities the one who indulges himself in the use of strong drink is the typical example. He deliberately deadens his sensibilities, and even renders himself unconscious of what he is doing; and thus cannot

fulfil his obligations to God, or to his fellow men.

TIME—Perhaps about the year 725 B. C.

PLACE—Land of Judah.

PERSONS—The prophet Isaiah speaking for Jehovah to the people.

OUTLINE:

1. A Warning with Northern Israel as an Object Lesson. v. 1-8.

2. The Warning Despised. v. 9, 10.

3. The Warning Renewed. v. 11-13.

NOTES.

1. *Woe to the crown of pride of the drunkards of Ephraim.* The reference is to the beautiful city of Samaria, sitting in majesty upon a hilltop, and commanding the surrounding country. It seemed as if the poet could not speak of it except in terms of praise and congratulation. Isaiah was willing to acknowledge its beauty and its prosperity, and to praise its surpassing situation. But the prophetic eye looked beneath what appeared on the surface and saw that all this glory rested on an insecure foundation. There was no sterling character back of all this wealth and outward magnificence. The people were neglectful of their moral responsibilities, and particularly addicted to strong drink, so that Isaiah appropriately calls them a nation of drunkards. Since Ephraim was the strongest tribe of Northern Israel the nation is often spoken of by this name. *The fading flower of his glorious beauty.* The prophet changes his figure, and thinks of Samaria as a fading flower in one of the wreaths worn by revelers. *Overcome with wine.* Or better, smitten down. The condition of the drunkard is like that of one struck down by a hammer. On the prevalence of drunkenness in the Northern kingdom compare Amos 4: 1; Hosea 7: 5, and other passages.

2. *Behold, the Lord hath a mighty and strong one.* The reference is probably to the king of Assyria with his hosts. The destruction wrought by these instruments of Jehovah is to be like to a terrible storm followed by floods from swollen streams.

3. *Shall be trodden under foot.* The city of Samaria shall be destroyed as the wreath is torn from the head of the drunkard and trampled under foot by some one who breaks up a banquet by force.

4. *The first-ripe fig before the summer.* The first-ripe figs coming long before the regular season are naturally esteemed a great delicacy. The foreign invader will gobble up the city of Samaria as a sweet morsel, just as a small boy puts the first apple of the season into his mouth, as soon as he gets it into his hand.

5. *In that day will Jehovah of hosts become a crown of glory.* While Isaiah always speaks in the severest language of sin, and pronounces doom with all the force of which he is capable, he never leaves his hearers in utter despair. There is always chance for the penitent. He now turns aside from the picture of overthrow, and using in part the same forms of speech, promises to the righteous remnant of Israel. Jehovah will himself be a crown of glory, but not like the beautiful and voluptuous city of Samaria. Even the time of political overthrow will not be a day of utter defeat for those who trust in Jehovah.

6. *A spirit of justice to him that sitteth in judgment.* Jehovah will bless those that trust in him by giving them needed help. To the judge he will give an insight that will enable him to render decisions according to the true deserts of those interested in the case. To the soldier he will give strength and courage in order that he may snatch victory from defeat.

7. *And even these reel with wine.* That is, the people of Judah to whom the prophet would apply the warning from Samaria. The priest and the prophet, those who were most prominent in the religious life of the nation, and to whom others might reasonably look for a better example. The verbs translated *reel* and *stagger* refer to the physical effects of intoxicating liquors, but they might be translated, *err* and *go astray*, and be taken as indicating the moral effects. The word translated *reel* in the first line of the verse occurs again in the next to the last clause, and is there rendered *err*. *They are swallowed up of wine.* They have swallowed wine, and are now swallowed by wine, that is, devoured, consumed, brought to destruction.

8. *For all tables are full of vomit,* etc. The natural result of their excesses. We may imagine that Isaiah has invaded a banquet hall, and is making sarcastic reference to the scene before him.

9. *Whom will he teach knowledge?* This verse and the next are best understood as the ironical reply of those who heard Isaiah's message. His words of sound instruction are to them foolishness. They say, To whom is such a message as this appropriate? And then answer their own question by saying that it is fit only for babes.

10. *For it is precept upon precept.* They would say that Isaiah's teaching is like the minute and trivial commands given to children—of no use or importance in relation to grown men. It is not improbable that the words which we translate *precept* and *line* are, as some com-

mentators suggest, meaningless syllables, like b-a. ba and similar short nonsensical symbols with which children used to be taught to read in English a hundred years ago. At all events they were attempting to ridicule Isaiah's warning. *Line upon line.* The word line is to be understood as meaning rule. Like the word translated *precept* this is reckoned in Hebrew as a two-letter word.

11. *Nay, but by men of strange lips.* Literally, by stammerings of lips. The prophet is ready with a reply to their derision. Do my teachings sound like the oft repeated monosyllables of baby talk? Well, God will speak to you by the unintelligible language of barbarians. It may sound like a stammering tongue, but it shall mean destruction and punishment.

12. *To whom he said.* Or, he who said to them. The punishment alluded to in the preceding verse is to come to a people that had been thoroughly warned by Jehovah. They had given no heed to the instructions and exhortations of the prophets who pointed out to them the paths of peace and prosperity.

13. *Therefore shall the word of Jehovah be unto them precept upon precept.* This is an explanation of v. 11. Jehovah will be speaking to them by the barbarous utterances of the ruthless invaders, and thus their mockery will be turned upon themselves. *Fall backward,* etc. Their overthrow is made vivid by the number of ways in which the prophet thus briefly describes it.

SUGGESTIONS.

The greatest problem of the advocates of temperance is to make the man who drinks feel the seriousness of his situation. The drinkers are like the Jews of Isaiah's time contented in their outward prosperity, thinking lightly of their revelry, and despising the warnings of Isaiah as baby talk. Destruction and misery is certain to come for the hard drinker, just as certain as the foreign invasion of the land of Israel when the time was ripe.

The beauty of the prophetic message is the chance for repentance. The prophet does not pronounce doom because he takes delight in the overthrow of his hearers, but because he wants them to be thoroughly warned concerning the outcome of their course of conduct. When we fail we need not be utterly cast down. There is a way out through a strength greater than that within ourselves.

Many men think that the instruction that they hear is fit for women and children, but not for strong men. But the power of the wine cup

has proved greater than the strength of many a strong man. It is manly and not childish to live up to one's convictions of duty.

A boy had much better be tied to his mother's apron strings than to follow the advice of those who would lead him into the habit of drinking intoxicating liquors.

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. Road, 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.

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(Continued from page 635.)

LEWIS—At Westerly, R. I., November 3, 1908, Rev. Abram Herbert Lewis, D. D., LL. D., in his seventy-second year.

Funeral services were held at Plainfield, N. J., November 6, and interment was at Hillside Cemetery, Plainfield. Full account of the funeral services and extended obituary notices appear elsewhere. E. S.

POPE—Frank Allen Pope died suddenly in New York City, November 7, 1908, in the forty-seventh year of his age.

He was the son of Elias R. and Hannah A. Pope and had always lived in Plainfield, New Jersey. A widow and one son, Frank A., survive him. Funeral services conducted by Rev. Edwin Shaw were held at his late residence, corner of Park Av. and East Fifth Street, November 10, 1908 and interment was made at Hillside Cemetery. E. S.

SUTTON—At Blandville, W. V., Alton Creed, son of J. K. and Fredonia Sutton, aged 2 years, 11 months and 5 days.

"He reaps the bearded grain at a breath,
And the flowers that grow between."

L. D. S.

Good Things in the Church.

The choir that sings from the heart.
The folks who are sunny and sweet.
The "shut-in" saint who prays at home.
The minute-men who fill awkward gaps.
The sexton who watches the thermometer.

The parent who believes in the conversion of his children.

The young people who gladly help in house-to-house visitation.

The young man who pleads with his impenitent chums.

The treasurer who keeps plenty of meal in the parsonage flour barrel.

The brother who is willing to do small jobs out of view of the crowd.

The Sabbath-school superintendent who longs for the salvation of his pupils.—*The Christian Evangelist.*

To err is human, to forgive divine.—*Pope.*

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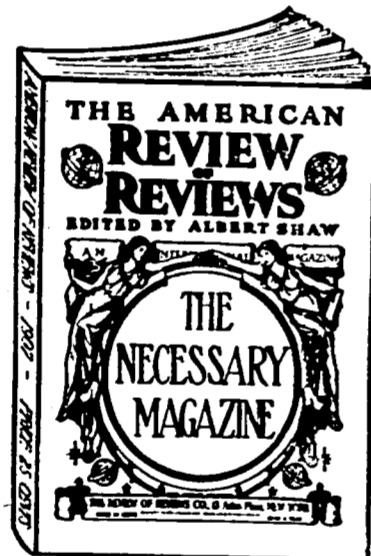
A good driver drives with his eye on every other driver in the street. It is not enough for me to drive my own horse and take care of my own wagon. I must look out for other people's horses and wagons as well. I must make calculations as to whether that man who is coming toward me will come so near to me, or so near. I must consider whether I can pass on this side or on that. I must keep in view the position of all the vehicles in the street and act ac-

cordingly. Unless I do these things I am not a good driver, and a man in carrying his own conscience must consider the consciences of others. He must see that in following dictates of his own conscience he does not do violence to the consciences of other people.—*Henry Ward Beecher.*

It is easier to embody fine thinking or delicate sentiment, or lofty aspiration in a book, than in a life.—*Lowell.*

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