

# The Sabbath Recorder

"O give thanks unto the Lord; call upon his name; make known his deeds among the people. . . . talk ye of his wonderful works."

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings."

"O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me."

"Blessed be the Lord, because he hath heard the voice of my supplications."

"I will sing unto the Lord, because he hath dealt bountifully with me."

"Bless the Lord, O my soul, and forget not all his benefits."

"For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

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# The Sabbath Recorder

A Seventh-day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 65, NO. 21.

PLAINFIELD, N. J., NOV. 23, 1908.

WHOLE NO. 3,325.

THEO. L. GARDINER, D. D., Editor.

N. O. MOORE, Business Manager.

Entered as second-class matter at Plainfield, N. J.

### TERMS OF SUBSCRIPTION.

Per year .....\$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

All communications, whether on business or for publication, should be addressed to the *SABBATH RECORDER*, Plainfield, N. J.

## EDITORIAL

### Yes, "It is Personal Work."

Sometimes we sit under the crushing burden of despondency, and get to looking on the dark side in regard to denominational matters. Our leaders are falling and none are in sight to take their places. Calamity prophets are busy writing the most discouraging and depressing prophecies. Some say we are ignoring the present demands, and unless we preach a gospel suited to the nineteenth century our case is hopeless! Others claim that we have departed from the gospel of the first century and are going to ruin because we try to provide for the changing order. Some clamor for education and insist that our only hope lies in the culture that puts us in the front ranks of civilization, while others improve every opportunity to denounce educated men, and affirm that education is working our ruin. Some claim that a few leaders have been receiving too fat salaries, which make the burden heavy, and others declare that our ministers are not half paid, and therefore young men will not enter the ministry. There are those who do not hesitate to say openly that we are losing ground because we do not go to preaching the immediate second coming of Christ, and still others clamor for constant teaching in the doctrine of holiness and sanctification. A good many see our utter ruin in the commercial spirit and mad rush for money—and so it goes! A multitude of voices clamoring for one thing or an-

other, just as if the panacea rested alone in the particular thing that each one sees fit to emphasize.

Well, it was under the burden of all these clamorings, with a deep sense of loss almost overwhelming because Doctor Lewis had been removed from earth and could no more lend his helpful counsels, that the editor sat at the close of the day wondering what he could write to help matters. The day had passed with very little done, because no light came as to what was best and right to say. It seemed as though every phase of practical work had been written upon over and over again. The need of higher spiritual life has been urged by various writers until all are familiar with that. The crying demand for better Sabbath-keeping has been sounded in the ears of our people for years, by the voice that is now stilled forever. Thus the day wore away in almost distressing thoughts over the next editorials. What can we say more? How can we arouse the churches to better things? Finally the editor exclaimed, "I never remember having a heavier burden for our cause than this that has held me down all day." Across the table where his faithful helper was busy with her work came the question, "Why is it so?" The reply was in substance the statement given above. Then came the question, "What do you want to do?" "Oh, I wish I could write something that would inspire and arouse our people to take hold of the great work and push it along all lines." "This you cannot hope to do. No one man can accomplish that. It must be brought about by personal work in all the churches. The pastors and people must all get down to personal efforts for spiritual quickening if the revival we need is ever realized."

These words were a help to me, and I took up the pen to give them to you. It is personal work all along the line that we most need now. Let pastors and people together seek the outpouring of the Holy Spirit until endued with power from on



high, and go to the personal work of soul-saving, and we shall soon see better days. There are children who need once more to hear father and mother pray, and to see them once more active in church work. There are those in our homes who will be out of reach of home influences in four or five years, who may never find Christ if they do not find him soon. In some homes the last chances are going by for loved ones to be saved while under the paternal roof. In some of our churches the coming winter may be the last winter several members will ever have to bring men to Christ. O that every Christian in the denomination would at once go to work for a great revival in his own church! The good work will go rapidly forward as soon as each one takes upon himself a burden of soul for the lost and begins personal work for their salvation.

Let us all pray for consecration. Let us pray the Lord of harvest to send forth laborers. Let us begin next week to rally around the pastor in all our prayer meetings. Make provision for special meetings, send some to help feeble churches, and go with the gospel to those who have it not. Let personal work begin at once.

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### Three Good Reasons.

I once read of a scholarly man who tried to be an infidel. He did not like the restraints of Christian life, and it was in a time when many seemed to think it smart to be skeptical. He read all the infidel writings he could find and tried to make himself believe there was no God and no reality in religion. In all this he failed, and gave the three following reasons why he could not become a confirmed infidel:

First, he was a man. It is hard for a man to convince himself that this brief span of life is all. It is against the dictates of sound reason for one with such wonderful endowments to believe that he was thus endowed simply for the life between the cradle and the grave. Every normal mind has hard work to believe that man is no more than the animal, when he enters the gates of death.

Therefore this man said to himself: "I am going somewhere. Tonight I am nearer the grave than I was last night. All the books I have read against the Bible give

me no comfort and bring me no hope. They shed no ray of light upon the darkness and leave me to take a leap into the dark when the end shall come. I am not willing to trust a guide that robs me of what little hope I have, and leaves me to grope in blindness toward the end."

Second, this man remembered his Christian mother. Her life of faith was ever present even in his dreams. He had seen her trust the Everlasting Arms in days of trouble, and witnessed the testimony of her life in days of health and strength. And finally he had seen her go down into the dark valley where he was going, but she had a light in the darkness that he did not possess, and she seemed to lean on an unseen arm. When she came to the end she fell asleep as calmly and trustingly as a child would go to sleep in its mother's arms. He knew there must be something more than a dream in such all-sustaining grace as that which accompanied his mother in the valley and the shadow of death.

Third, this man had three motherless daughters, and he felt that he would rather see them all dead than leave them in this sinful world, if all the teachings of the Bible were to be blotted out. He knew that a world of infidels would not be a safe place for his loved ones. Who is there that, in establishing his home, rearing his family and holding his property, would not prefer Christian society to a society of skeptics and infidels?

After all, what does the unbeliever who would undermine your faith give to you in return? It is easy to destroy many good things which it would be impossible to bring back. A child can shatter the most beautiful crystal vase, and no power on earth could restore it. But what are earthly treasures when compared with the Christian's hope?

Infidels may destroy this, but they have no power to make good the unspeakable loss. Many a man has been saved from such sacrilegious work by carefully weighing the possible damage to the very best things in human life.

It would be well for many a man today if he would stop and seriously think of these three things: "I am a man," "I had a mother," "I have children."

### "An Open Letter to the Clergy."

On another page we begin the publication of a series of articles that will run through five or six numbers of the RECORDER, entitled "An Open Letter to the Clergy." The manuscript was written by Christian Nelson, a Dane, and translated from the Danish by Julius Nelson, his son, a professor in Rutgers College.

The author is a conscientious Bible student of many years' faithful service in the vineyard of the Lord. The manuscript in typewriting was offered to the RECORDER for publication, in the hope that by using the same type for a booklet it might thus be put in permanent form, at small cost, for use among the Danish people of America. The proposition seemed to be a good one, and the publication of the work found favor with several of our leaders, who hope that it may be useful in reaching many of the author's own countrymen. It is written in an excellent spirit and covers the ground of all the Christian doctrines, such as baptism, infant baptism, regeneration, the perpetuity of God's law, and other matters concerning which the author thinks many Christian leaders are in error.

His position regarding the Sabbath is unique. A Seventh-day Baptist could hardly put it stronger in favor of the Seventh-day, and the author knew nothing of us, so far as we know, but drew his conclusions entirely from the study of God's Word. As to Sunday, he says it is not a Sabbath and should not be called so by Christians. He would however have it observed as a festival day in honor of the resurrection of Christ. But this he thinks should in no way interfere with the sacred observance of God's holy Seventh-day as the Sabbath.

Our readers will find some things, it may be, all along in this work, regarding which they will not agree with the writer. But they will also find much that is good and helpful.

We give it place with the understanding that the editor and writers for our paper shall have freedom to show wherein we may differ on any point we may find therein. The fact that we publish it does not imply that we agree with all it says.

### Let Us Go to Work.

Sometimes we wonder if we have not been looking so much at our short-comings that we have become discouraged and neglected to work. It is a good thing to make thorough self-examination, until one sees his own faults and feels the need of something better. But it would be folly to keep on looking within and brooding over one's weaknesses and sins until paralyzed and unfitted for proper effort to remedy matters. Just the moment self-examination has gone far enough to reveal the evils within, the soul should look away from itself to One who is able to lead the way to victory and peace.

This may be just as true denominational-wise as with the individual. We may compare ourselves with others, bewail our low estate, clamor for peculiar kinds of work or for special lines of reform, insist that God is displeased with us because we do not preach this or that thing to the exclusion of the other things, and find fault with those who hold shades of doctrine different from ours—we may do all these until doomsday and only grow worse. When we are willing to stop all critical clamorings for special things; when we are ready to stop insisting that our people are under a curse unless this or that thing is done; whenever we can cease this prolonged and painful self-examination which has already revealed our great need, and join heart and hand in personal work for spiritual revival and soul-saving, the cause we love will then go grandly forward.

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### Shall We Give Thanks?

The annual Thanksgiving Day is again at hand. It seems but a few days since the last one, and yet it has been a year, filled with events for which we should give thanks. Of course there have been troubles and disasters, and some may feel that they have no reason for thanksgiving; but when we look at all the blessings with which the year has been crowned, we shall find the good things far outnumbering the evil, and that causes for encouragement outweigh all the causes for despondency. Even those who have had hard struggles, and into whose homes sorrow has come, have more blessings than they can number. And when we look at the great nation with its moral,

social and political problems, we must feel that God's hand has been leading, and that the general outlook is one for which to be thankful. If the Pilgrim Fathers, after ten months of sickness and suffering, could thank God for their blessings, surely our hearts today should overflow with gratitude to the Giver of all good for the comforts we enjoy. They had gathered their first harvest in the New World, from their twenty acres of corn and their six acres of barley and peas. Small as this was, it was sufficient to keep them through the year, and so they sent out hunters for game to make the Thanksgiving dinner, and appointed a day in which to give thanks. We see a great and prosperous country today with bountiful harvests from millions of acres, with luxuries and comforts such as the fathers never knew, and our hearts should swell with gratitude to the great God who gives all these things.

I believe the United States stands alone in observing an annual Thanksgiving Day. Other nations have held occasional festivals of this sort, but in America it has come to be an annual national holiday. This day is peculiar in that it is the only festival in which all people can unite. There are large classes of citizens who cannot conscientiously join with those who make much of Christmas and Easter, but no one who recognizes the care of the supreme Being, can refuse to join with all who love him in giving thanks for his bountiful care.

I for one am thankful for the evidences that the world is growing better. Not long ago I heard a minister express doubts as to the truth of this. Certainly it is not much of a recommendation for our holy religion and for the power of God to save, for men to insist that the world as a whole is growing worse and worse. There never was a time when so many hearts and hands were turned toward the work of the amelioration of human suffering. Benevolent institutions to rescue the submerged classes, asylums for the unfortunate, junior republics to save homeless boys, societies for prevention of cruelty, missionary efforts to send the light of life into all the dark places of earth, the rapid awakening of the churches to the necessities of this age and the efforts to bridge the chasm between the churches and the masses—all these bespeak the onward

march of the Prince of Peace. For these things let us give thanks.

Again, the battle between right and wrong shows many signs of coming victory for the right. We have leading officials who are fighting for a "square deal" as never before, and many gigantic oppressive corporations and money kings have been brought to bay, and oppression has received a wonderful setback. The policies of these leaders have received the endorsement of a great people at the ballot-box, and evil-doers have been made to tremble. In the Empire State, the square-pitted issue between gamblers with their attendant evils and the law-abiding, God-fearing people has been fought to a finish, and the right has gloriously triumphed. For all these things let us give thanks.

For the peaceful and manly spirit of the campaign in which two great parties have joined issues, for the signs of purer politics, for the evidences of reviving business, for the peaceful relations with all nations, for the influence of our statesmen in promoting peace between other nations, let us render thanks unto almighty God.

Again, the glorious cause of prohibition has gained more victories during the year than ever before in the same length of time, and the saloon and brewery are being crowded to the wall. The enemy of all good is being curtailed in his power on every hand. Let us give thanks.

### CONDENSED NEWS

#### Death of China's Rulers.

The Emperor and Empress Dowager of China are both dead. The Empress followed the Emperor twenty-one hours after he breathed his last.

The Dowager had been the autocratic head of the government since 1861. Her name was Tsau Hsi, and she arose from slavery to the throne. The Emperor, Kuang Hsu, was the son of her dead husband's brother, raised to power by the Empress herself. In 1900 she dethroned him and made Pu Chun, son of Prince Tuan, heir apparent. This she did without authority, since the succession in China is rightfully determined by the Emperor. She was

soon compelled to rescind this action and restore Kuang Hsu, who held his position until his death. She had a rival in the "Eastern Empress" until 1881. Since the latter's death, the Dowager has held undisputed sway.

Immediately upon her death an edict was promulgated announcing Pu Wei, an infant son of Prince Chun, as heir apparent, with his father as Prince Regent. This arrangement seems so far to satisfy the reformers and appeals to the popular sentiment.

The following selections from the New York *Tribune* will be interesting to our readers:

The Emperor had been ill for a long time, and during recent audiences with foreign representatives he was unable either to sit upon the throne or even in an erect position. It had been evident for a long time that he would be unable to withstand the crisis which developed in the disease from which he was suffering. Recent climatic extremes caused the development of fatal complications, which resulted in his death.

At the moment of the death of the Emperor, the Empress Dowager's own death chamber chair was waiting in the courtyard. She, too, had been in a serious condition, and word that was brought to her earlier in the day that the Emperor was dying caused her to collapse. This has prevented her from assuming the relationship of grandmother to the successor to the throne, which, according to the Chinese system, would enormously augment his authority.

There are few signs of emotion among the people. The Emperor's death and the probable death of the Empress Dowager in a very short time have had little effect on the Chinese, who are pursuing the even tenor of their way without signs of mourning.

Kuang Hsu's later life was a pitiable spectacle to his attendants. His feebleness had rendered him a mere puppet, and he had suffered long from ill health, which was combined with fear and despair. Latterly he showed marked signs of mental disturbance, and even went so far last August as to declare himself mad.

\* \* \* \*

Deathbed observances of three thousand years ago marked the passing of the Emperor and Dowager. They died alone and unattended, although surrounded by circles of abject spectators, who remained a rod distant, as, on account of the sacred persons of their majesties, they could not be approached. The Emperor died, as he had lived, without ministrations or scientific aid of any kind. For months he had refused to permit the services of foreign physicians, and, although it was reported that he had gone back to the old form of medical treatment, it is believed that latterly he received no treatment at all.

Tsu Hsi, "the Western Empress," was born on November 17, 1834. She was the child of poor persons who lived in Peking. At an early age, following a common practice in China, she was sold as a slave by her parents on account of their poverty. She became the property of a famous general, who, enchanted with her beauty, adopted her and offered her as a present to the reigning Emperor, Hsien Feng. She so charmed the Emperor by her looks and intelligence that he made her his secondary wife, and on her bearing him a son, the future Emperor Tung Chih, raised her to the first rank. On his death, she became the regent of the empire, administering the national affairs with more vigor than any of her predecessors. Her authority was complete over about fourteen thousand officials, and over the welfare and lives of the vast majority of the inhabitants of China, who number nearly 270,000,000.

It had been said of the Empress Dowager that she would long outlive the Emperor. Only a few months ago she appeared to be enjoying the best of health; her hair retained its black Mongolian gloss, her eyes their Manchu lustre, and her hands a firm grasp of the sceptre. During her long control she had frequently proposed to her grand counselors to resign her authority, but she received from them the reassurances which she coveted.

The Empress Dowager was in China a "foreigner," being a Manchu, and was under the ban of Chinese patriots and an increasing anti-Manchu party, which sought the suppression of the dynasty or, at least, the restoration of the Manchu Emperor to the throne. She wore the Manchu garments, but her speech was Chinese. She was dominating to the last degree, and magnetic, and seemed to be all-seeing to her courtiers, who stood as if on eggs in her presence. She was theatrical in public, exhibiting the stage training which she had acquired in private. Her officials did not hesitate on occasion to speak of her fierce temper, her Tartar character, and to refer to her as a "terrible woman."

Among the populace she was feared and hated, principally because of her treatment of the Emperor, for whom the enlightened and the common people had a sympathetic liking. She was commonly referred to as the "the old Buddha," and her character in the eyes of the masses was that of the tyrant of the Emperor.

She was a law unto herself. She violated the constitution of the dynasty that forbids a woman ruler, and broke the sacred customs given by the sages. She relentlessly ordered all betrothals and marriages in the imperial household, family and imperial court, and supervised scrupulously the conduct of individuals.

\* \* \* \*

She was regarded by the progressives educated abroad as China's greatest enemy, because she was the greatest obstacle to advancement. It was pointed out by some of the most enlightened Chinese that she could not possibly have any conception of the real significance of a constitution in China, the idea of which was ridiculed always by her most advanced minister, Chang Chi Tung, who did not believe in her



apparent determination to grant a constitution to the country.

Beginning her career as "the beautiful concubine," she represented at the close the decadence of the Manchus, though her career has been more wonderful than that of any female sovereign of her time, and she was called "the only man in China." She managed the empire without modern advisers, and, as far as the repose of her people went, managed it well, for she put down three rebellions. It has been said of her that she was a more able ruler than any man who sat upon the dragon throne.

#### Cuba Elects Gomez.

General José Miguel Gomez has been elected by the Liberal party as president of Cuba by an overwhelming majority. This election has been watched with great interest by other nations, and there is general satisfaction with the result. It is to be hoped that this victory of the advanced element in Cuba will put a quietus upon the movements of the Conservatives. The election of Gomez bespeaks order and progress in coming days for that interesting people. The party of the revolution really has the hearts of the masses, and it is well that the election is so decisive that the other side will make no attempt to question the result. The Liberals have almost the entire Senate and two to one in the House.

#### Worship.

*An address given in the Gothic Chapel, before the Alfred Theological Seminary, Alfred, N. Y., October 27, 1908, by Professor Charles F. Binns.*

The subject upon which I am to address you this evening is of so comprehensive a nature that I find it impossible to consider it apart from the whole question of prayer. Worship is, in fact, approach to God and this implies many things. The word itself is derived from the old English "Worth-ship" and originally referred to the person to whom approach is made. Even now in England the term "His Worship" is used of persons in high position and it presumes that such a person is worthy. In the matter of the approach to the Deity this admits of no discussion and in the primitive idea of prayer this thought prevailed.

If you cast your imagination back over the gloom of distant history you will think of uncouth and savage tribes becoming slowly consolidated into nations, of nations

gathering power and enlarging their dominion; you will follow in thought the growth of kingdoms but in no case, in tribe, nation or kingdom, will you find a people who did not pray.

It is true that in many parts of the earth the people walked in darkness; it is true that many cried with Job, "Oh, that I knew where I might find him," but planted in-eradicably in the heart of man is the instinct of worship.

Now it must be held to be true philosophy and sound reasoning that no power was ever given to any creature which was of no use; that no thought was ever conceived for which there is not some logical issue; and the existence of this instinct for prayer not only proves the existence of a Deity but goes far to prove the efficacy of the prayer itself. At the same time this point is worth a fuller consideration so that we will examine it more in detail, and in this I take the liberty of quoting from Bishop Gore: "If we have the privilege of intercourse with God we must take pains to realize it. If there be a life of prayer it will not be experienced or developed without real effort. But to justify us in taking pains about prayer we must believe in its efficacy. I cannot seriously train myself to approach God or to make request of Him unless I believe both that God exists and that He hears and answers the prayers of men."

And yet there are many people who sincerely profess to believe in God who either refuse to face the question of effectual prayer or deny that there is any such thing.

Some say that according to the dictates of common sense it is unreasonable to suppose that a Being, as great as we conceive God to be, will trouble Himself to consider the details of millions of human lives, the lives of persons who must be to Him as ants are to us. Now it is true that we cannot imagine the power which would be involved in this but there are many things which we cannot imagine and which are yet objects of belief. Our imagination fails to grasp the thought of eternity, or space, and yet we believe that such exist. We cannot conceive the meaning of the velocity of light or comprehend the phenomena of electricity, and yet we doubt neither.

If we could get away from the human

view-point we might come nearer to a mental concept of the divine; and yet the human view-point may help. In our estimate of a great man we do not think of him as one too vast to comprehend details but rather as one whom no detail escapes. The leader of men is he who grasps a multitude of small things with ease and orders them to his will. "To act well is to act with a wide grasp and also with an insight into each individual case." Now if we grant this to human power, how much more to divine, so that it does not require any onward effort of faith to believe the statement of our Lord, "The very hairs of your head are all numbered."

Besides all this the argument as to the vastness of the universe works both ways. The telescope has revealed to us millions of flaming suns and marvelous details in the planets which move with us around the center of our own system; but the microscope has also a word to say. There you may find disclosed a world on every leaf, or a drop of water teeming with life. How much more shall He, then, consider you.

Another objection brought forward is founded upon Scripture: "Your Father knoweth what things ye have need of before ye ask him"; and, "At the beginning of thy supplication the commandment went forth." If God knows our needs why have we any occasion to pray?

Persons who take this ground show themselves ignorant of the meaning of prayer. Asking is, it is true, one aspect of prayer but only a very small part of it; nevertheless since we do not wish to shirk any point in the discussion let us take this first. God knows our needs, therefore we need not ask.

There is an analogy to this form of prayer enacted daily before our eyes. The mother rises in the morning and prepares breakfast. She knows what her husband and children need and provides accordingly. It is quite conceivable that she may wait for them to come to the table and their coming is a prayer in practice. By their presence they say, "Give us this day our daily bread." The table was set, the food was ready but it was only to be had by asking. The mother does not force the family to eat and neither does the Almighty press His gifts upon the unwilling, though

He is better than our deservings "in that he sends rain and fruitful seasons, filling our hearts with food and gladness."

Again, it is urged that no power, not even that of God, can change the natural and physical laws by which the universe is governed.

It is true that there are laws which one cannot alter, but why should they be altered? It would be of no service to mankind that one of the stars should be removed from its place. If the world is governed by laws, is man to have no part in their development? Oil and gas lie, in obedience to law, beneath the earth. Man drills a hole and, in obedience to the same law, oil and gas come forth to be used for the comfort and enjoyment of the people. Man sows wheat and reaps the harvest, but his husbandry is nothing but a succession of practical prayers. He sows in faith and in faith he cultivates, expecting all the while that the answer to his prayer will not fail. We believe that vast stores of wealth are laid up for us in the earth. Minerals, timber, food, all are there in potential and actual form but man seeks them and wins them by diligent labor. Is it less reasonable to suppose that God has wealth in other forms laid up, things good for soul and for body, which may be ours if we diligently seek them?

I have said thus much upon the more material aspect of prayer because this is the point most freely discussed and controverted, but I would repeat that this is the smallest part of prayer. If we look for illustration to the type prayer, that given by our Lord, we find but one sentence devoted to temporal, bodily needs. There are five parts to this prayer. It begins with homage, "Hallowed by thy name," "Thy kingdom come. Thy will be done." Then there is the one word of supplication, "Give us this day our daily bread." This is followed by a prayer for pardon, "Forgive us our trespasses," and this again by a plea for protection, "Lead us not into temptation." Then there is the closing ascription of praise. It is this, perhaps, which we consider more especially when the subject of worship is mentioned, the personal approach to God, and it is probably because the Episcopal Church lays stress upon this point that I have been asked to address you.

Reverting for a moment to the primitive form of worship to which I have alluded, you will remember that one of the leading ideas of the untutored mind in its concept of a god was that of propitiation. The supernatural being, be he god or devil, could only be approached by sacrifice. Some have thought that this idea was present at the fall, when our first parents were clothed with skins, but if this be the straining of facts to fit theories we have the sacrifice almost immediately afterwards in the acts of Cain and Abel.

That this was divinely ordered may be seen in subsequent events. Noah offered a sacrifice of thanksgiving upon his release from the ark. The offering was of "clean" creatures only and we are told that Jehovah "smelled a sweet savor."

As the Israelitish nation was evolved from the tribes the thought is greatly elaborated. The sacrifices are given definite form. There are sin offerings and meal offerings and many others. The teaching is that God is holy and is only to be approached in specified ways. It is an enlargement of the command to Moses, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

And so the teaching was gradually developed as the people were able to bear it. There is seen in the office of the priests and Levites, the elaborate directions for building the Tabernacle and, eventually, in the erection of that wondrous building wherein there was neither sound of hammer or axe or any tool of iron as it rose in solemn silence.

Alas! that we should find the people of God in a failure to live up to their high calling; that the House of God should become a den of thieves and should be ruthlessly destroyed at the hands of a heathen invader.

It is evident that the early Christian church strove to maintain the ancient idea of the solemnity of worship. They made the celebration of the Lord's Supper the central act of worship and in it they perpetuated the memory of the sacrifice on Calvary to which the older acts had pointed. Many parts of the liturgy of the Episcopal Church date from these primitive days and most of these breathe the solemnity of the occasion.

The liturgy of St. James contains the phrase, "Holy, holy, holy, Lord God of Sabaoth, Heaven and Earth are full of Thy glory, Hosannah in the Highest." Many other phrases there are also which express the sense of awe in an approach to God and some of them have come down to us without alteration from late apostolic times.

It cannot be denied that the worship of the Holy Communion has been abused in some quarters and that it has been claimed for the modern priest that he repeats the oblation of Calvary but it is not right to judge of an act by its abuses.

The revolt from extreme sacerdotalism led to the idea of an approach to God which should be in thought only. Outward forms were swept away in the belief that man could best engage in prayer when untrammelled by visible things. Our Puritan forefathers, in an excess of zeal, delighted in mutilating the beautiful places of worship which had been evolved from the spiritual aspirations of their ancestors and thereby they thought that they did God service. The outcome was the bare and bald meeting-house and with it the belief that man would, therein, find nothing to distract his attention. Verily this was so, but maybe those Puritan fathers forgot, or did not know, how far man is influenced by his environment; that it was possible in dignified ceremony and in reverent diction to impress upon the human mind the thought of a divine Being who should be at once inapproachable and accessible.

Men began to address the Deity in familiar terms. Prayers were extemporized and even shouted after the manner of the priests of Baal and the culmination has been reached in the camp meeting.

We would call men back to a sense of propriety. We do not wish to return to the sacrifices of ancient Israel. These were the means of teaching in the kindergarten of God but we cannot find in the whole of Scripture any warrant for believing that the Almighty is to be approached except in reverence and godly fear.

This, then, becomes the primal thought in prayer. God must be approached before He can be besought. The Israelites were taught, even as Noah had been taught, that the creatures selected for sacrifice

must be of the best. Not only were they to be of a clean or acceptable species but the chosen animal must itself be perfect. No blemish may mar the offering which is to be presented to God. It is this which makes for the potent influence of worship upon the life of the worshiper. "Be ye therefore holy, as I am holy." If a mere animal, to be acceptable, must be free from fault in form, how much more must the human being, in the exaltation of spiritual life, free himself from the stains of earth and sin. I do not mean that poor humanity can accomplish this without aid but that the aid must be sought in a spirit which is striving for holiness. That one cannot live in the presence of God and in the indulgence of sin at one and the same time. The approach to God is typified in the burning fiery furnace of the book of Daniel and in the Great White Throne of the Apocalypse. It is the live coal of Isaiah and the consuming fire of the Epistle to the Hebrews.

It is this thought which inspires men to guard their lives with diligence, it impresses upon the soul a sense of reverence and leads to personal holiness.

The second point in worship is supplication. This has already been spoken of in so far as it concerns temporal needs but it has a wider application in the sense brought out by St. James, "Every good gift and every perfect gift is from above and cometh down from the Father of lights." This may be interpreted to mean that only good and perfect gifts come from God or that all that comes from Him is good. In this sense a refusal is often a blessing. If all our needs were automatically supplied there would be no incentive to work and work is man's greatest blessing. This point was illustrated in the *Outlook* a while ago in this way: A boy asks of his father a nickel for car-fare as he goes to school. The coin is given and the next day the boy makes the same request. The father, however, replies that the day is fine and that the exercise of the walk will be good for the lad, and so the request is denied. But is the second prayer less answered than the first? We know not what we should pray for as we ought. Our knowledge is, in fact, as limited as that of the child who

cried to be allowed to play with a hornet but was denied by a sensible mother.

The third aspect of prayer is association and this is at least as important as the others. We practice it every day of our lives, marking our aversion to some people by avoidance and our esteem of others by seeking their society; and this not because we want something from them in any material sense. It is true that we draw from those whom we esteem and love, help, inspiration, guidance, wisdom, every good thing which companionship can give, but we do not ask for these. We value the association of those who are larger, stronger, wiser, than ourselves, or it is the mark of a base mind to consort with inferiors. It is the noble mind, then, which seeks God in prayer, as holding communion with One who is superior. The boy who asked car-fare from his father may foregather with him at the fireside when the day is done. They may tell each other of their hopes and aims and fears. This is prayer just as fully as is a request for some tangible thing. Blessed is the man who can thus make a friend of God. Even if he be not conscious of any definite answer to a definite petition he has the witness in himself that he can hold communication with the divine and, doing this, he is able to develop in his own soul the measure of perfect manhood to which he is called.

Primarily, prayer is an atmosphere; secondarily, it is an act. The former concerns us in our personal and constant communion with God. It is said that the truest test of friendship is the enjoyment of silent companionship and in this sense we may live in the presence of God all day long. But such companionship is never lost sight of. In association with a dear friend there is an ever-present, almost subconscious, knowledge of an immediate presence. It may be that no word passes but thoughts are freely exchanged. There is a continuous flow of sympathy. We may cultivate a similar attitude in the companionship of the divine. It may be just as real if we will to have it so.

The act of worship finds its chief significance in the public observance. The assembling of ourselves together is a duty no less than a blessing. "I will that men pray everywhere, lifting up holy hands." The



bodily attitude of prayer is not unimportant. I do not know when or where the practise of seated prayer originated and if there be any warrant for it in Scripture it has escaped my notice. Solomon, in his dedication prayer, kneeled down upon his knees; Daniel kneeled down three times a day; Jesus, in the agonized prayer of Gethsemane, kneeled down and fell upon His face. No posture can be too reverent for an approach to God and surely in such a case comfort of body is not to be considered.

The public prayer of the leader of public worship needs more careful preparation and thought. I am making no plea for the use of a liturgy though perhaps I may be pardoned for believing that prayers which have survived for centuries by virtue of the beauty of their diction and the loftiness of their thought are better suited for an approach to the Almighty than are the unpremeditated utterances of any man, be he never so attuned in spirit to the needs of the people and to the mind of God.

Let the minister pour out his soul to God by all means; let him voice the aspirations of himself and his people with the fullest liberty but let this be carefully thought out and reverently expressed.

In these modern days the leading idea in attendance upon divine worship is the listening to an eloquent sermon. Now preaching is in no sense an act of worship. It may exhort the congregation to pray, it may set before them illustrations of prayer and encourage them by telling of the blessings accruing thereunto but preaching is not worship because it is not addressed to God.

Let us restore some of the ancient idea of worship to our public services. Let us encourage the people to believe that in attending church they are waiting upon God rather than listening to some popular preacher. There will be great gain in this for the reasons which I have set forth.

There is presumption in my thus speaking, in this seminary, to ministers and to those who are in training for the ministry; but believe me when I state my conviction that the Christian church is suffering from undue ease and familiarity in and with divine service. We sometimes sing that we would not be wafted to the skies on flow-

ery beds of ease and even as we sing we are seated on soft cushions with a warm carpet beneath our feet. We like to have tuneful music which is performed to our satisfaction by a trained quartet, and in all this the thought that worship should be addressed to God and that we are met in His presence seems almost forgotten. The music cannot be too beautiful, the service cannot be too dignified, but it should all be objective, not subjective, as it too often is.

"The Lord is in his holy temple, let all the earth keep silence before him."

#### The "Second Coming" Articles.

Anti-Adventist asks the privilege of one more word in explanation, since his spirit and purpose were evidently misunderstood. We gladly give place to articles written in such a spirit of broad Christian charity as that shown by this brother. We have known him for many years, and really think that more was read into his first article than the language was meant to convey. The article of Brother Wheeler is also written in an excellent spirit, without personalities and with no harsh or severe expressions against any who may differ from him.

We shall welcome any such exchange of views and any candid and loving presentation of personal beliefs upon this question; but shall reserve the right to soften language that is especially calculated to stir up bitterness, or that may seem too severe or likely to be misunderstood. A pleasant and sincere exchange of thoughts upon a question that is so frequently mentioned by Bible writers ought to result in good. And so long as the writers keep well within the bounds of Christian courtesy, and manifest a spirit of charity toward those who may think differently from them; and so long as the element of personal thrusts and denunciation is kept out, we shall welcome a limited amount of discussion.

"Thanks for the daily bread which feeds  
The body's wants, the spirit's needs;  
Thanks for the keen, the quick'ning word,  
He only lives who lives in God!  
Whether his time on earth is spent  
In lordly house or laborer's tent.

Thanks for the light  
By day and night,  
Which shows the way the Master went.  
And He gave thanks."

## Missions

#### Taft and Bryan on Missions.

In a recent address in Carnegie Hall, Mr. Taft used these words: "Until I went to the Orient, until there was thrown on me the responsibility with reference to the extension of civilization in those far-distant lands, I did not realize the immense importance of foreign missions. . . . Now no man can study the movement of modern civilization from an utterly impartial standpoint and not realize that Christianity and the spirit of Christianity is the only basis for the hope of modern civilization and the growth of popular self-government. I have been at the head of the Philippines, and I know what I am talking about, when I say that the hope of these islands depends upon the development of the power of the churches that are there. . . . Every foreign mission in China is a nucleus for the advance of modern civilization. . . . China is to be guided by the young Christian scholars whose words, because of their education, are listened to by those who exercise influence at the head of the government."

Not long ago I listened as Mr. Bryan told of his voyage around the world. He was telling how the United States was practising brotherhood to all the world. He said that there was not a city in Japan or China or India that he visited where there was not a school, a church or a college supported by American money. These institutions, he continued, "were the centers from which the new civilization was spreading;" the group about which the new movement in the East was gathering.—*Southern Presbyterian*.

#### Missionaries Needed.

One hundred and eighty-five missionaries wanted at once. Dr. S. M. Zwemer, candidate secretary of the student volunteer movement, 125 E. 27th street, New York City, has sent out a list of important posts to be filled on the mission fields immediately. Twenty-seven Protestant boards are mentioned in this list, calling for one hundred

and eighty-five missionaries, as follows: Men, one hundred and eleven, as ordained preachers, seventy-three; physicians, twenty; teachers, seventeen; Sunday school organizer, one; women, seventy-four; as Bible teachers and evangelists, twenty-six; teachers, twenty; kindergartners, six; music teacher, one; physicians, twelve; trained nurses, eight; deaconess, one. There is urgent and immediate need for these workers. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest" (Matthew ix, 37, 38). "Go ye into all the world and preach the Gospel to every creature" (Mark xvi, 15). "Here am I, send me" (Isaiah vi, 8). Write to Dr. Zwemer for further information.

#### Folks, Places and Things.

Dr. and Mrs. Underwood, who will soon be returning to their much loved work in Korea, were speaking about the famous liberality of the Korean converts. In Korea all the local church buildings are built and nearly all the native evangelistic effort is supported or is given in volunteer service by the membership of the native congregations. Dr. Underwood observed:

"Yet the Korean Christians will not allow themselves to be called liberal; in fact, they insist that all that they give to Christianity is a very small tax on them compared with what they used to pay out in various ways for their heathen religion.

"Why, just think of it,' they say to me; 'count up what we save by being Christians! We don't pay anything any more to the priests in the temples; they used to be always hounding us for money. And we don't pay any of the big fees we used to pay to the soothsayers for determining lucky days and lucky spots, nor do the witch doctors have a chance to rob us when our families get sick. No matter how much we pay to the church, it's less than what heathenism was costing us.'"

"I remember calling at a public office one day," remarked Dr. Underwood, "and a group of important men whom I found there engaged me in conversation about Christianity. One with quite an air of finality remarked:

"Your religion is no doubt a most admirable one, Dr. Underwood, but it is clear that it will not do in Korea. The Koreans are too poor for it. Working as they do now, thirty days in the month, they can barely make a living, and your religion says they must work only twenty-six days. If they followed your teaching they would starve."

"Of course I had my answer ready, but I did not need to speak. Another in the group, no nearer a Christian probably than the first speaker but more observant, spoke up instantly:

"That remark shows you don't know what you are talking about. If you'd go a few miles down in the country here—and he mentioned a village which had turned nearly unanimously Christian—you would see that Christianity works just the other way. That town used to be just about the poorest village in the province, and now it's clearly the most prosperous. The town keeps the Christian Sabbath perfectly, and it's getting on decidedly better than any of our other towns."—*The Interior*.

#### Thanksgiving.

To how many will Thanksgiving awaken memories of the old days on the farm—the home-coming of loved ones, the warmth of welcome, the glow of satisfaction that reached its deepest and broadest when the family gathered around the well-spread table! Indeed, some of us cannot, in our minds, disconnect Thanksgiving from life in the country. The day had its birth there, and there most fittingly has its observance.

And for that very life we have much reason to be thankful. For the sturdy manhood, the dignity, the spirit of self-help that the farm begets and fosters, our land has just cause for gratitude. Farm life has given to many a man, now eminent in town or city, the endurance and patience, the self-control and self-reliance, the ingenuity and the physical strength to be what he is, and to hold fast what he has acquired.

What the farms have been doing for nearly one-half the boys of our land, the schools are trying to do for all, by establishing manual training, courses in carpentry, modeling and various like things for developing the latent talent of the boy or

girl. But none of these can furnish the stimulus given by the farm and by its open, free, yet strenuous life.

Contrast the oft-seen servility of the struggling poor of our cities with the dignity that the sense of proprietorship gives to the humblest man who owns his house, however rudely built, and his morsel of garden. Contrast the coddling that the ordinary child gets in the city home with the rearing of the average country child, who not only must wait upon himself, but run errands for others; who does the chores and shares in the burdens of the home; and who, however irksome his tasks may be at times, yet takes honest pride in their accomplishment.

Yes, among all the things we have, for which to be thankful, thank God for the country life, the country home, and the country boy who grows up to be the backbone of trade, commerce and finance, of political and religious activities—of whatever makes up the best life of our land. Thank God that not all our youth are leaving the home farm—not all are allured by the call of the city, but that the soil is still developing strong, noble manhood.

A.

#### A Thanksgiving.

It is the mellow season  
When gold enchantment lies  
On stream and road and woodland,  
To gladden soul's surmise.  
The little old gray homesteads  
Are quiet as can be,  
Among their stone-fenced orchards  
And meadows by the sea.

Here lived the men who gave us  
The purpose that holds fast,  
The dream that nerves endeavor,  
The glory that shall last.  
Here strong as pines in winter  
And free as ripening corn,  
Our faith in fair ideals—  
Our fathers' faith—was born.

Here shone through simple living,  
With pride in word and deed,  
And consciences of granite,  
The old New England breed.  
With souls assayed by hardship,  
Illumined, self-possessed,  
Strongly they lived, and left us  
Their passion for the best.

On trails that cut the sunset,  
Above the last divide,  
The vision has not vanished,

The whisper has not died.  
From Shasta to Katahdin,  
Blue Hill to Smoky Ridge,  
Still stand the just convictions  
That stood at Concord Bridge.

\* \* \* \* \*  
Still fired with wonder-working,  
Intolerant of peers,  
Impetuous and sanguine  
After the hundred years,  
In likeness to our fathers,  
Beyond the safe-marked scope  
Of reason and decorum,  
We jest and dare and hope.

Thank we the Blood that bred us,  
Clear fiber and clean strain—  
The Truth which straightly sighted  
Lets no one swerve again.  
And may almighty Goodness  
Give us the will to be  
As sweet as upland pastures  
And strong as wind at sea.  
—Bliss Carman, in *Collier's Weekly*.

#### Letter of Explanation.

We like the excellent spirit in which the following letter is written, and although it is a personal letter, we feel sure the writer will pardon us for giving it to our readers. We trust that whatever is written upon this great question will be entirely free from unpleasant criticism.

REV. THEO. L. GARDINER, D. D.,  
*Plainfield, New Jersey.*

DEAR BROTHER:—I have long been a peruser of your most excellent paper, the SABBATH RECORDER, and have studied the work of your denomination with much interest.

I might say that your work is not new to me, owing to the fact that all my grandparents for several generations on my father's side were Seventh-day Baptists. In fact, my father and mother were members of the Pawcatuck Church of Westerly for over thirty years.

It was during the pastorate at that church of our lamented brother, Dr. A. H. Lewis, that I was born, and being nearly related I had the honor of being his namesake.

There is a little matter to which I wish to call your attention at this time. I have been especially interested in the articles which have recently appeared in the RECORDER from "Anti-Adventist," "Seventh-day Baptist" and others. I was also interested in your editorial in the issue of No-

vember 2, and while we may differ in our opinions concerning the general conclusion of the argument, yet there is one particular point to which I wish to call your attention.

At the beginning of the article you refer to the book about the pyramid, evidently published by those interested in the teachings of the "Millennium Dawn" people.

Owing to the fact that for several weeks the Seventh-day Adventists and their views of the "Second Coming" had been before your readers, it has appeared to me as though they might get the idea from your article that this book to which you refer represents the teachings of the Adventist people.

It is only just to them to say that they have no more sympathy with such a book and the setting of a definite time than you have, and so it has seemed unfortunate to me that the matter has been left in such a manner that the inference might be drawn that we were responsible for the circulation of a book so contradictory to the plain testimony of the Word that no man knows the day or hour.

Could you see your way clear to add sometime a note to your paper stating that the Seventh-day Adventists repudiate emphatically the idea of the Lord's coming in 1914, or at any other definite, set date?

I very much dislike to see anything appear in either your papers or ours which would in any way tend to widen the breach which already exists between the two denominations. It has been my prayer for years that the great Shepherd of the sheep may in some way, at some time, bring in a closer bond of unity than has ever existed. Surely two people to whom God has committed such a glorious truth as his down-trodden Sabbath ought to be drawn closer together rather than to drift apart.

Believe me, very truly, your brother in Christ,  
CHAS. HERBERT EDWARDS.  
*November 16, 1908.*

#### Letter From T. G. Helm.

Our aged brother, T. G. Helm, of Summerville, Missouri, writes the following letter, which seems like a "Macedonian cry."

Brother Helm is now aged and infirm and is practically alone in that country. Would that we could respond with the true



gospel of Christ preached by consecrated missionaries, to every such cry for help.

THE SABBATH RECORDER:

As nothing has appeared in your columns from this portion of the Lord's heritage for some time, it may interest your readers to hear a few words about the prospects here.

First, I wish to say that my faith, so often expressed in past time relative to the Seventh-day Sabbath and obedience to all the Commandments, remains unchangeable, as well as my confidence that the good Lord will guide and defend and support all who put their trust in Him. He hath said, "I will never leave thee, nor forsake thee." In Him I trust day and night, thanking Him for His many blessings bestowed on me, so unworthy. He has promised that all things shall work well for every individual, community, state or nation, that will be submissive to His will and obey His Commandments.

Though His promise is so broad and comprehensive, it seems to me that a great majority of the people have almost forgotten that such a great and merciful Being exists. Religious exercises have almost perished and left the earth in this part of the country. We have but little that can be strictly called "gospel preaching," and no prayer attended by the Holy Ghost. We seldom hear any talk on religious subjects, only what has been said by a few who claim to be so pure and holy as to be equal in perfection to the Lord and Saviour, Jesus Christ.

These "sanctified" (?) persons held a meeting some days since and have deceived a few girls and boys, and influenced them to acknowledge that they are "sanctified and cannot commit sin." The preacher held up his hand before the congregation and said: "Do you see that? If you do, you see Jesus Christ." Some woman who came from somewhere south of this began to "shout," and then turned from shouting to a regular dance, which was said by some, who are well acquainted with dancing, to be first-class dancing. The preacher said it was "holiness dancing, which the lady learned when but twelve years old."

Is such work according to the teaching of the blessed Redeemer? Will He accept

it? If so, Seventh-day Baptists are in the wrong pulpit.

The Apostle Paul says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." For fifty years have I diligently sought for truth, but have signally failed if the holiness doctrine given above be true.

It is often said: "The darkest time of night is just before day." I must say that for some months past there has been the darkest time, religiously, that I have experienced for many years; and if the merciful Lord will not send laborers into this field, it will soon be hedged in with briars or thorns, or false doctrine, so completely that naught but a wonderful miracle will remove the obstacles so that truth will prevail. The financial panic or some other cause seems to have removed the idea of religion and salvation from the minds of a very large majority of the people. A few, however, seem to hold to some of the Bible as taught by Jesus and His disciples.

O my soul, be thou continually engaged in prayer for the enlightenment of the people by whom I am surrounded. Who of all of God's servants will take the yoke of Christ and bear the burden of labor in this portion of God's heritage?

I have been attending Sunday school, where I can occasionally urge obedience to God's law, by some part of the lesson.

I am fully assured that truth will some day prevail in this benighted region of the world. The all-wise God has said: "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." I shall continue my prayer for some minister to be sent into this field, and I ask all lovers of the Sabbath of Jehovah to join in prayer with me for the enlightenment of this people. May God grant us such blessing.

T. G. HELM.

EDITOR SABBATH RECORDER:

DEAR SIR AND BROTHER:—You might put a note in the RECORDER that the two-cent letter post between the States and Great Britain does not make post-cards one cent; they are still two cents.

I write this because I have just received

a one-cent post-card and had to pay two cents on it, and speaking to the postman he told me he had quite a number of similar cases in his round that very evening.

Your fraternally,

T. W. RICHARDSON.

#### Letter From Minnesota.

Within the last two months it has been the pleasant privilege of the writer to visit three of our churches: New Auburn and Dodge Center in Minnesota, and our brave Boulder Church in Colorado that a Conference could not frighten.

It is an oasis in the life of a lone Sabbath-keeper to attend worship on the Sabbath, and a feeling of "Home, Sweet Home" steals over us as we near one of our churches.

The New Auburn Church is in a prosperous condition, with a renewed interest in the prayer meeting and the Christian Endeavor again organized. God has answered the plea of this people for a pastor and sent them Pastor Harry, who is held in loving esteem by the church.

The Dodge Center Church, always in a prosperous condition, has been so generous with her young people that many faces were missed from their places, though we knew Milton College and many a school-room was the gainer through its loss.

While attending the National W. C. T. U. Convention at Denver, Colo., Mrs. M. D. Tomlinson, national superintendent of Social and Red Letter days, her brother, Mr. Davis, Mrs. McClearn of Pittsburg, and your writer took our Sabbath rest with our Boulder brothers and sisters. It was indeed a rest—in the pretty little church surrounded with those of like faith and after the strenuous hours of a large convention. Were it possible to forget the people in their personality, the church, the setting in those wonderful mountains, we could never forget the beautiful spirit of harmony among them. They live in a high altitude in more ways than one. After all, this is the secret of the church of God. The Conference was a source of new strength and courage to them, and our imagination tried to live over the good times you must have had last August.

Only one thing mars these pleasant visits. I found so many of our young people have

wandered away from the Christian Sabbath. Something is wrong with us as a denomination if we fail to hold our own. Do our young people lack courage? We do not think so. Is it the love of money? We do not think so. Nevertheless there are reasons. Let us search ourselves. Do we lack revivals? Do we lack love for one another? Have we allowed trivial things to take our thoughts from things above? Does the church really give what it should? Are the parents doing their part? Is the pastor criticized in the presence of the children, or is he treated as a friend and teacher, held in esteem and love, remembering he is human, too? "We have all come far short;" and, after all, we do not join people, the building, or the pastor—we join the church of God. Our hearts just yearn after our young people who are wandering away. I tell you we must do something to save them, something more than we have done.

MINNIE L. GREEN.

#### He Saw the Best in Men.

If ever a man was justified in turning with tragic hopelessness away from the human race, it was Jesus of Nazareth. Why did he not give us up? The answer is, Because he knew what was in man. Because underneath the man of lust and murder and treachery he saw another man who cannot be given up. He knew the passion of the Prodigal, the passion which led him from his father's house into every iniquity; but he also knew that in the Prodigal there was a deeper passion which, if awakened, would lead him from among the swine back to the life where he belonged. He knew the disloyal cowardice of Peter, but he knew that below the cowardice and disloyalty there was a Peter who would stand like a rock in the storm. He looked out from his cross upon a jeering multitude, symbol of the vaster multitude who forever jeer at and crucify the good, and there he performed his supreme miracle. He believed in them. He saw what was in them. He saw through the darkness and through the whirlwind of evil passion the real multitude, whose deepest law, whose deepest necessity, is that they shall be loyal to each other and to their Father in heaven.—*William Lowe Brown, in Outlook.*

## 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 Thanksgiving.

That Thou hast brought us through another year;  
That Thou hast lifted now and then the haze  
Which hangs between our eyes and future days;  
That Thou hast made our pathway sometimes  
clear,

And we have walked a while in pleasant ways,  
We thank Thee.

That Thou hast kept our eyelids sometimes sealed  
'Gainst sights we begged with streaming tears  
to see;

That Thou hast left Thy secrets safe with Thee,  
And shown us when our hearts at last were  
healed;

That Thou wert wiser in Thy plans than we—  
We thank Thee.

That nothing great or small eludes Thine eyes,  
Which look to where the deeps within us dwell,  
And mark the thoughts we have not words to  
tell;

For that Thine ears are turned toward human  
cries;

That Thou art wise and doeth all things well,  
We thank Thee.

—Virginia M. Cornell.

### Mrs. Bao: In the Heart of a Chinese Home.

One day there came a message from one of the city officials. His wife was ill, and he wished some one to see her. Would we send a lady visitor? It seemed unlikely, from what we could gather of the patient's trouble, that a non-medical would be of much avail, but at last it was decided that I should go before "to spy out the land." Primed with innumerable questions, and accompanied by the Bible-woman and a servant I sallied forth therefore, in fear and trembling.

Several men-servants on the steps of the house received us with dismay. "What? Come to see our lady, *walking!* Why not drive in a cart?" They admitted us, however, and we passed through the gaudy, dragon-bedecked gateway into the women's

court. Then a bevy of daughters, women servants, and little slave girls appeared, all hobbling on their tiny bound feet, and amid many bows I was taken to the guest room and the seat of honor.

A grimy curtain was presently removed, and amid cries of "Ching, ching," I was introduced to the patient—a fat, unkempt, unwashed, and disheveled woman, her black hair hanging over her face, and a dilapidated head-dress sloping gracefully into one eye. But the opium curse had not affected her speech, and she spoke with the refined and quiet accents of a perfect lady as she told her story. She had been an opium smoker for twelve years, and now there were certain growths which had been troubling her for over a year. A brief inspection convinced me that nothing but an operation would avail, and she received the news quite calmly. "But you will have to do it," she said. "This is a ladies' court, and no man could possibly enter here!"

After some persuasion, however, she promised to consult her husband, and next day the official himself, clad in crimson silk and furs, and with two outriders, called upon the doctor, and arranged that he should see the lady. It was amusing to see the scuffle when he entered the court of the women—the hobbling and running as they all speedily vanished at the approach of a strange man. His examination, however, confirmed my opinion and a day was fixed for the operation.

When the day came I found Mrs. Bao adorned in a brand-new royal blue and black garment, and quite excited about the "dream medicine," which was to send her to sleep. Then the chief assistant mounted the "kang" (bed-place) with the anæsthetic, the boy-nurse stood ready, and the doctor, in his shirt-sleeves, commended his patient to the God of Love of whom she knew so little. It was a strange mingling of the East and West that morning, the silence broken only by the breathing of the patient, the constant clatter of the instruments, the quiet orders of the surgeon, the doleful wail and drumming of a funeral band at one end of the street, and the shrill pipe and clanging cymbals of a heathen wedding a few doors off.

The fumes of ether mingled with the smells of opium, old tobacco, ancient food,

and that smell of all smells which seems to pervade all things Chinese. It was a strange operating theatre, too, the ceiling and walls begrimed with the dust of ages, paper pictures suspended from rusty nails, pots, kettles, vases, old clocks, basins of food and potatoes, tobacco and opium pipes and chopsticks vying with each other for room on the floor, table, and windowsill, and the brick floor almost slippery with the dirt of ages. And no wonder; for on this floor the family emptied water, threw nutshells, paper, peat ashes, and fragments of everything imaginable.

The operation, however, was a great success, as I discovered when I returned in the afternoon to make inquiries. "Is that the Si-niang?" asked Mrs. Bao, as she woke. "Won't you pray to the heavenly Father that I may get well soon?" And from that day began a succession of visits, for so impressed were they all by the result of the doctor's skill that I was free to do and say exactly as I pleased. Day by day the same welcome greeted me. "I have not washed for five days," said Mrs. Bao once, "but I will wash today in the same water with the Si-niang, to show that I like her."

They were quick to learn, however, that the one and only family towel, which mopped Mrs. Bao's perspiring brow, polished the table, rubbed down the chopsticks, dusted the chairs, and was used as family sponge and kettle-holder, was not the one on which I wished to dry my hands before dressing the wounds. When the work was done the eldest daughter would say, "The Si-niang truly troubles her heart and uses her strength for us;" but it was hard work to partake of the dainties afterwards provided, under the concentrated gaze of six or eight pairs of eyes. But these daily visits gave me a real footing in the home, and when work and refreshments were over there came the chance to talk.

Until my first visit Mrs. Bao had apparently no idea of the existence of such an One as the Son of God, yet it was usually she who began to speak of higher things. "Tell me about the birth of Jesus," she said one day; "How does God forgive sin?" on another. It was an intense joy to see her literally drinking in the simple truths of the Gospel. She was truly touched by the love of God, and as the light dawned there

came an impulse of gratitude. "What can I do for Him," she said one day; "will it please Him if I go to the temple and 'kow-tow' (*i. e.*, kneeling down and knocking one's head on the ground), and can I offer anything to Him, or should I go to see the theatricals and stay right through to the end, even if it is three or four days?"

Later on she said very confidentially, "Si-niang, does the heavenly Father prefer mutton or pork—I will offer Him a handsome present." It was a visible struggle between ignorance and knowledge, darkness of heathenism and the true light, and more than once she asked me to pray with her, and even prayed herself. While we two talked the attendants chattered, and once while I was praying one was even pulling the heel of my shoe to see if it were wooden, another playing scales down my spine to see if my underclothes were thick or thin; the daughter was pulling at my hairpins to see if they were metal, while a little slave, loudly remarking, "What does she shut her eyes for?" poked her face right up into mine to see if they were really shut. And this, while I was praying in unfamiliar Chinese! The noise and racket often made me long for a quiet room in which to talk to those who would listen, but here we have to be thankful if we may talk at all.

But we feel now that we have a sure and certain welcome in their house, there to speak of Him for whose sake we are in China. Moreover, the friends who accompanied the daughters to our house were most pressing in their invitation for me to visit them. Yet it has taken many weeks to get thus far, for there is so little time to follow up the medical work which thus opens the doors for the Gospel of our Lord Jesus Christ.

But the point of the story is not to tell how dirty or quaint the Chinese are, but to ask our friends at home to pray still more for these, "other sheep" hidden away in the inner courts of heathen homes, that they may be brought to the good Shepherd. —Mrs. Broomhall, in *Bombay Guardian*.

The Woman's Benevolent Society at Leonardsville is holding a series of free church socials to promote the mutual acquaintance and good fellowship of the church and congregation. The fourth of



the series was held the evening of November 14, at the home of Mr. and Mrs. C. L. Crandall. Though a brisk snowstorm was in progress, about seventy-five were present and spent a pleasant evening together. Various amusing tests of skill occupied a portion of the time. Coffee and ginger cake helped to promote sociability. An informal but delightful musical program, followed by a little time spent in singing the old songs, made a happy close of a most enjoyable evening.

H.

#### An Open Letter to the Clergy.

*Concerning certain departures of the Church from apostolic practices, to the detriment of righteousness. Written by Christian Nelson, after seventy years of Christian living and eclectic study of the Sacred Scriptures. Translated from the Danish by Julius Nelson.*

#### PREFACE BY THE TRANSLATOR.

Early in the year 1907 I received from my father, living at Waupaca, Wis., the manuscript in the Danish language, of which the following pages are a translation. When my father sat down to write this "Open Letter" (*Sendebrev*), he had conscientiously for seventy years, or longer, served his God and studied his Bible with a faithfulness and sincerity, an intensity of devotion, rarely equaled.

A unique feature of his character was the reliance he placed on Saint Paul's words, "Prove all things; hold fast that which is good," or as he rendered it from the Danish, "Test all things and keep the best."

The great variety of teaching of the various sects makes it necessary for the honest truth-seeker diligently to compare different interpretations with the Scriptures; yet there is no thing more discouraged by the Church than this very attitude of investigation.

It is plain that the value of the testimony of the witness for truth must be in proportion to the breadth of this search.

By virtue of the time in which he lived, the author has necessarily been excluded from a proper consideration of the newer problems that now engage the Church, such as the "New Theology," "Higher Criticism," "Christian Science," etc., etc. The questions here discussed are those rife in

the middle of the last century; but they have not been settled, the Church refused to listen to the reformers, and if they ever had any pith and application, they still retain their worth.

The voice of truth is still sounding, and continues through the centuries. Nothing is settled until it is settled right, and even then it will not stay right long. So this aged Christian still wields the same sword he has swung so earnestly all these years. Now, amid the ominous upheavals of faiths, a prophecy of the nearness of a new era, this voice cries, "Repent ye: for the kingdom of heaven is at hand."

This voice is thoroughly evangelical. It is not the criticism of an enemy of the Church, not that of an infidel, or agnostic, or free-thinker, not that of a freak, offering novel doctrines, but a voice like that of the old prophets in Israel. It speaks in the name of Jesus to his Church, calling it back to a oneness in its Master, back to simplicity, back to purity, back to Christ.

My father stands on a creed whose articles consist of the fundamentals, on which all Christians agree and find themselves rationally in accord with the Scriptures. Here they are:

- (1) The word of God in the Old and New Testaments is the inspired guide of man in religious things.
- (2) God is a loving Father, mankind his beloved children.
- (3) "The wages of sin is death."
- (4) Salvation results from living union with Jesus Christ, who conquered sin and death.
- (5) Proof of union with Christ is shown in loving obedience to his commands and active service in the cause of his kingdom.

Perhaps the reader of these pages cannot fully accept all the statements of the author. The discovery of what may be considered as error should not prejudice the rest of the work. We do not reject gold-bearing quartz because it is not a nugget of pure gold. If the reader will attend with only a tithe of the earnestness with which the author eagerly devoured every word that has come to him, from whatever quarter, that he might digest and absorb the pabulum of truth contained therein,

then the reader will surely be benefited. The sowing will not be in vain if some good seed fall upon good ground.

Concerning the translation, I have endeavored to render the original as faithfully as possible, preserving to a degree the unique style of the author. The quotations from the Danish New Testament have been similarly treated, and not given according to the English version. The Danish word *praest* has been variously rendered priest, clergyman, minister, preacher, pastor, etc. I have made certain transpositions of the later paragraphs of the manuscript, bringing together under its special section all bearing on that subject.

After this translation was completed, the original was abridged by the author, and published in Danish, by *Den Internationale Forlagsforening*, College View, Nebraska, as *Et Sendebrev til Praesterne*.

JULIUS NELSON.

New Brunswick, N. J.,  
December, 1907.

#### INTRODUCTION.

God is joy and the fountain and source of all joy. The highest degree of this happiness we call blessedness.

God is therefore Blessedness in himself, in his own being and character; but this Nature, like all true love, is ever directed outwards, is never at rest, never inactive, but is always being imparted. Jesus testified, "My Father worketh ever, and I work."

Yes, my dear God and Father and Thou my precious Redeemer, thanks be ever to thee, and praise, honor and worship for what Thou has done for me, a poor sinner. Amen.

Yes, our God worketh; but, that he may see fruit. He cultivates the soil of human hearts and sows therein the seeds of his love, to reap love in return. In this is his delight and joy. Therefore does he rejoice when a sinner turns towards him with love in his heart.

God created this world for himself and for the human race, made in his own image, for the purpose of producing and multiplying the riches of his love, to give joy to himself and the race he loved. And, as a loving Father, he prepared all things to be most excellent for the use of his children.

Yet they were only children, and therefore, for their sake as well as for his own sake, to secure joy in his children, he placed them in an educational relation to himself. They were destined to learn to know their God and what they owed him as Father and Creator. They were to learn to honor, love and obey him in all things and to depend on him; that is, they should trust in him and believe in their God.

For this cause he gave them his law, whose end was condemnation, the loss of life, if they trespassed.

Adam fell and we, his descendants, with him. Man took his faith away from God and gave it to the devil, God's foe, who thus won a victory by spoiling God's creative work.

But God, in whom all the treasures of knowledge and wisdom are hidden, had a remedy at hand to meet the devil's plan of attack. Though it grieved God that our first parents had given the devil their trust, yet God could not, for his honor's sake, permit the devil to enjoy the triumph of his victory, nor could he because of his love leave fallen man to go to destruction in sorrow and despair (man had been seduced), so he pronounced vengeance against the life of the devil and at the same time cast a ray of hope into the hearts of fallen man by these blessed words, "The woman's seed shall crush the serpent's head."

These solemn words must surely have made the devil tremble; yet he and his evil hosts continued to work to seduce the entire human race down through the centuries and to bring them to the lowest depths of sin and misery. This cunning and leering devil kept his attention directed to the seed of the woman with the thought that perhaps he could play the Ancient of Days yet another trick. Therefore he must surely have been present at the birth of Jesus, and doubtless (so it seems to me) it was he who inspired Herod to kill all the male infants in the circle in which the mother of Jesus and her blessed child were; for he well understood that it was this Boy whom God (his foe) had destined to vanquish him.

But when this stroke failed (owing to God's loving care) we find him again in the desert, offering Jesus different tempta-

tions, to grant him his faith's allegiance, to abandon his mission and to deny and dishonor his God and heavenly Father.

But when this attempt also failed, he raged with all the power of evil in the hearts of his servants, to bring all possible suffering on this innocent One, and finally got him killed on the cross. Then surely did he exult as Lord of Victory.

Yet this great adversary of God is not omniscient and he surely did not understand all of God's plans, ways and means to bring his cause to victory against his arch-enemy, the devil.

For Life arose out of Death, and the devil saw the little flock of men who had followed their Master before his death now advance against him, clothed with divine power from on high; and in spite of his ravings against them, his wreaking violence, and murder, they went from victory to victory, and God's kingdom grew in power. Then he understood that his kingdom of darkness and his position as the prince of this world was in jeopardy, so he changed his tactics; historically viewed, he became the white devil by assuming the aspect of an angel of light.

"If I cannot uproot Christianity, I can probably corrupt it," thought he, and so he began to ingratiate himself and to inspire suggestions in the minds of the "Church Fathers" as to how they most easily and quickly could secure power and conquer all obstacles, and thus become free from suffering and persecution. "Have not you Christians the truth? and you should not be persecuted for that. Be ingenious and popular, yield a little, compromise a little with heathenism. Be especially diligent to get hold of the children. Make it a rule that all children shall be baptized as early as possible. Has not the Master said that God's kingdom is of such? Therefore let this become a general custom, and you will soon see God's Church become great and mighty and universal, and persecution will vanish while peace and fraternity will rule the peoples."

"Yes, if I can only get them all into one flock," thought the devil, "then have I won a great victory; for then Christianity itself will destroy Christianity."

And this really happened to a great degree; for, though the so-called Church

Fathers, like our present-day clergy, always pleaded that they were as different and disunited as we see the sects in our day, respecting faith and doctrine, yet they all had one thing in common, namely, they strove for power and honor. Yet I do not blame them for this, providing that they had used Christlike means.

Meanwhile history shows that the Holy Fathers took the world in their embrace, for every one became a Christian in name. The concept "the world" disappeared, or became so loose and flickering an idea, that it cannot be grasped; just as in our day, if the "world" is not included in the Church itself, then it does not exist.

As said, the concept "the world" vanished, and the concept "Christian States" entered and became rooted in the human consciousness. The Church triumphed and exulted, while heathenism flourished; and the little flock of real Christians, the true children of God, sighed and wailed and wept and groaned beneath all the persecution and suffering which the power of the devil brought on them in the name of the Christian Church, while they, in faith, hope and charity, in patience and prayer, grew into a glorious spiritual company, to the honor of God. Amen.

Meanwhile this false church sank deeper and deeper into sin and error until it came to the point that it taught mankind that they could bribe their God, buy his mercy for a little of the glittering dust he himself had created. Deeper it could not fall.

Then the long-suffering God sent a few courageous men who, with God's word in hand and mouth, protested against the devil's life and much other error. These men went forward in light and power; and God, by and with them, advanced the cause of his kingdom a step towards victory. We had a reformed, a better church.

But where are we now? Has the fount of truth been drained empty by those men—God's true witnesses? Did God give to Luther or any of his contemporary reformers all the riches of his wisdom? Did he, by these witnesses, take the last step in bringing his Bride, his true Church, forward into a full and clear understanding of all the things in the dispensation of his grace?

Truly, it is about this matter that I would

speaking a few words with you, my brother, while esteeming myself least among the very lowest of God's little ones.

Education Society's Board Meeting.

The regular quarterly meeting of the Executive Board of the Seventh-day Baptist Education Society was held in Alfred, N. Y., November 8, 1908, at 4 P. M.

On request of the President, Prof. E. M. Tomlinson, the Vice-President, Rev. J. B. Clarke, presided.

Present: Prof. E. M. Tomlinson, Prof. A. B. Kenyon, Prof. W. C. Whitford, Prof. S. W. Maxson, Mrs. W. C. Whitford, V. A. Baggs.

After the meeting was called to order, prayer was offered by Prof. W. C. Whitford.

The Treasurer presented his report for the first quarter of the fifty-fourth year, August 1 to November 1, 1908, which was adopted.

Prof. W. C. Whitford presented bill of \$3.25 for expenses. Voted that it be paid.

Voted that we pay to the Treasurer of the Theological Seminary \$650.00, and to the Treasurer of Alfred University \$350.00.

V. A. BAGGS, Secretary.

Education Society—Treasurer's Report.

First Quarter—54th Year—August 1 to November 1, 1908.

I. REVENUE AND EXPENDITURE.

Dr.

Table with columns for item, amount, and total. Includes items like Balance, August 1, 1908; Seminary Fund; General Fund; Interest on Bonds and Mortgages; Alfred University Bonds; W. C. Belcher Land Mortgage Company; Farmers' Loan and Trust Company; Japanese Bonds; Interest on Note; Alfred University; Profit on Stock; Alfred Mutual Loan Association; Interest on Theological Endowment Notes; Samuel F. Bates; D. S. Burdick; Mr. and Mrs. George N. Burdick; S. G. Crandall; W. H. Crandall; W. R. Crandall; E. E. Hamilton; S. P. Hemphill; George W. Hills.

Table with columns for name and amount. Includes E. E. Hyde, James R. Jeffrey, A. E. Main, G. A. Main, Mary E. Santee, Mrs. A. R. Sheppard, M. G. Stillman, Wayland D. Wilcox, Charles J. York.

Contributions for Theological Seminary:

Table with columns for contribution type, amount, and total. Includes (a) From S. D. B. General Conference, (b) From Southwestern Association, (c) From S. D. B. Memorial Fund, (d) From Churches: Chicago, Ill., Friendship, Nile, N. Y., Hornell, N. Y., Milton Junction, Wis., Mrs. A. S. Maxson, Pawcatuck, Westerly, R. I., Plainfield, N. J., Riverside, Cal.

(e) From "A Friend" 25 00— 271 87

Total \$ 1,867 26

Cr.

Table with columns for item and amount. Includes Alfred Theological Seminary, Alfred University—General Fund, American Sabbath Tract Society, Salary of Treasurer, Balance, November 1, 1908: Seminary Fund, General Fund.

Total \$ 1,867 26

II. PRINCIPAL.

Dr.

Table with columns for item and amount. Includes Balance, August 1, 1908; Alfred University Bonds; Payment on Theological Endowment Note; Mary E. Santee; Matured Stock; Alfred Mutual Loan Association; Milton College Endowment Fund; Lester M. Babcock; Salem College Endowment Fund; Alonzo Stillman; Stock Alfred Mutual Loan Association.

Total \$10,234 05

Cr.

Table with columns for item and amount. Includes Alfred University Bonds, Stock—Alfred Mutual Loan Association, Balance, November 1, 1908.

Total \$10,234 05



III. CONDITION OF ENDOWMENT.

(a) Productive:

Bonds and Mortgages	.....\$36,621 80
Stock	..... 3,605 58
Notes	..... 2,000 00
Theological Endowment	
Notes	..... 3,868 00
Cash	..... 34 05—\$46,129 43

(b) Non-Productive:

Notes	..... 175 00
Theological Endowment	
Notes	..... 200 00
Theological Pledges	..... 237 50— 612 50

Total .....\$46,741 93

IV. INCREASE OF ENDOWMENT.

Milton College:

Lester M. Babcock, Jackson Center, Ohio \$ 10 00

Salem College:

Alonso Stillman, Alfred, N. Y. .... 200 00

Total .....\$210 00

Respectfully submitted,

A. B. KENYON, Treasurer.

Alfred, N. Y., Nov. 1, 1908.

Examined, compared with vouchers, and found correct.

J. B. CLARKE,

E. E. HAMILTON,

Auditors.

Tract Society—Treasurer's Report for Oct., 1908

First Brookfield, N. Y., Church	.....\$ 11 00
Milton Junction, Wis., Church	..... 8 10
Riverside, Cal., Church	..... 5 26
Milton, Wis., Church	..... 35 00
Plainfield, N. J., Church	..... 13 78
Farina, Ill., Church	..... 12 88
Ashaway, R. I., C. E. Society	..... 4 00
Cartwright, Wis., Church	..... 3 30
Adams Center, N. Y., Church	..... 20 00
Mrs. C. D. Potter, Belmont, N. Y.	..... 40 00
Mrs. E. L. Noble, Bristol, N. Y.	..... 1 00
J. H. Coon, Milton, Wis.	..... 10 00
Mrs. J. W. Loofboro, Janesville, Wis.	..... 5 00
1/3 Collection Southwestern Association	..... 4 00
John B. Cottrell, Plainfield, N. J., Life Membership	..... 5 00
Daniel S. Allen, Port Lavaca, Tex., Life Membership	..... 10 00—\$188 32
Income:	
Geo. Greenman Bequest	..... 25 00
D. C. Burdick Bequest, S. D. B. Memorial Fund	..... 106 62
D. C. Burdick Farm, S. D. B. Memorial Fund	..... 14 40
Geo. H. Babcock Bequest, S. D. B. Memorial Fund	..... 493 21— 639 23
Publishing House Receipts:	
RECORDER	..... 98 99
Visitor	..... 5 26
Helping Hand	..... 56 16— 160 41

\$987 96

E. & O. E.

F. J. HUBBARD, Treas.

Plainfield, N. J., Nov. 12, 1908.

Memorial Board Meeting.

The regular quarterly meeting of the Trustees of the Seventh-day Baptist Memorial Fund was held in the church parlors, October 11, 1908.

Present: H. M. Maxson, J. A. Hubbard, W. M. Stillman, Stephen Babcock, C. C. Chipman, Orra S. Rogers, and W. C. Hubbard.

Ex officio: W. H. Crandall, Asa F. Randolph.

As directed at the July meeting the Secretary reported correspondence with Dr. L. A. Platts regarding the estate of Henry W. Stillman, and with William L. Clarke advising a further contribution of \$500 towards building the Shanghai, China, chapel.

Correspondence was read from Moses H. Van Horn, Prof. Albert Whitford, O. A. Bond, Rev. T. G. Helm. Mr. Bond reported he had decided not to take up work on southern Illinois field owing to ill health. The Finance Committee's report was read showing changes in securities, and ordered placed on file. The quarterly report of the Treasurer was read and having been duly audited, was ordered on file. The Treasurer read applications from eight men in Alfred Theological Seminary studying for the ministry; also application from Rev. Henry N. Jordan, New Market, and it was voted to forward to each applicant \$40 from the Babcock fund; also a like amount to Peter Taeckma, Holland, if, and when, his application is received.

The Discretionary fund was by vote divided as follows: Alfred Theological Seminary \$100, through A. B. Kenyon, Treasurer; and \$319.33 to Salem, (W. Va.) College.

Five dollars per month was continued to Rev. T. G. Helm from the Potter fund for superannuated ministers.

Minutes read and approved.

WILLIAM C. HUBBARD,  
Secretary.

DISBURSEMENTS.

Alfred University:

Alfred University	.....
Babcock Chair Physics	.....\$ 273 60
Greek Chair Literature	..... 99 48
Charles Potter Chair	..... 212 34
Geo. H. Babcock bequest	..... 1,150 81

Chair Church History and Homiletics	63 56
Chair Pastoral Theology	.....
Plainfield Chair of Doctrinal Theology	93 75
Bi-Centennial Fund	41 19

Milton College:

Milton College Fund	198 54
David P. Rogers Fund	26 28
Geo. H. Babcock bequest	822 01
Bi-Centennial Fund	41 20
George S. Greenman bequest	57 67

Salem College:

George S. Greenman Fund	27 65
Geo. H. Babcock (Discretionary Fund)	319 33

Alfred Theological Seminary:

Geo. H. Babcock (Discretionary Fund)	100 00
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American Sabbath Tract Society:

D. C. Burdick Fund	106 62
D. C. Burdick Farm	14 40
Geo. H. Babcock bequest	493 21

Seventh-day Baptist Missionary Society:

Missionary Society Fund	26 25
D. C. Burdick Fund	106 62
D. C. Burdick Farm	14 40

Young Men Preparing for Ministry:

Alfred, eight men	320 00
Rev. H. N. Jordan	40 00
Peter Taeckma, Holland	40 00

Superannuated Ministers:

Rev. T. G. Helm, per month, (from S. P. Potter Fund)	5 00
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Total disbursements this date .....\$4,693 90

Total disbursements for six months, \$10,953 17

In Memoriam.

REV. ABRAM HERBERT LEWIS, D. D., LL. D.

The Chicago Seventh-day Baptist Church desires to express appreciation of the marked influence of the life of Dr. A. H. Lewis upon our church and society as a part of the denomination of which he has been the great leader for half a century.

Before and since the organization of the church, he has been a frequent visitor in Chicago, aiding us by his preaching and counsels. This church is the home of three of his children, whose loyal services and financial support have contributed largely to the success of the church.

The great leader has fallen. We realize that the entire denomination is in mourning. We are comforted by the fact that the influence of Dr. Lewis' life will continue for centuries to come. He has left to history his precious life-work, which we trust will be put into permanent form by his son. He has left us his books and other works which will prove a legacy of precious value.

We join with our brethren throughout the denomination—for we are all mourners—in sympathy for the invalid wife and afflicted children.

IRA J. ORDWAY,  
DR. G. W. POST,  
C. U. PARKER,  
W. M. DAVIS,  
Committee.

Chicago, Nov. 7, 1908.

Words of Sympathy.

We see no reason why the following letter should not find a place in the RECORDER, and therefore give it space here. To the words of sympathy thousands of hearts will respond:

DEAR DR. GARDINER:

Our hearts are overwhelmed with sorrow for our great loss in the death of our dear Doctor Lewis, and yet through falling tears we look up and say: God knoweth best, and we bow in submission to His will.

We pray that the Everlasting Arms may be underneath the stricken wife to uphold her in this trying hour, and that divine comfort be given to the mourning children and friends. Our hearts go out to them in loving sympathy.

TO A. H. L.

Farewell, dear friend and leader,  
Through tears we say good-night;  
For thee the morning breaketh  
In realms of glory bright.

For us the grief, the loss,  
For thee the victor's palm;  
For us a few more days of toil,  
For thee the soul's sweet calm.

MRS. C. H. LEWIS.

Cleveland, Ohio.

"To be anxious for souls and yet not impatient, to be patient and yet not indifferent, to bear the infirmities of the weak without fostering them, to testify against sin, and unfaithfulness and the low standard of spiritual life and yet to keep the stream of love free and full and open—to have the mind of a faithful shepherd, a hopeful physician, a tender nurse, a skilful teacher—requires the continual renewal of the Lord's Grace."—Life Line.

## Children's Page

### Thanksgiving in the Farmyard.

ALICE ANNETTE LARKIN.

Farmer Greene's farmyard was a pleasant place to be in this bright November morning. The cows were standing quietly in little groups near the barn. Old Rover, the dog, lay sunning himself on the stone steps that led to the corn-crib.

But, in spite of all this, there was a big commotion among the turkeys and chickens and ducks. What could be the matter? One big, fat turkey was strutting up and down before the others and saying "gobble-gobble-gobble!" as loud as he could. He was a very fine looking turkey and he seemed to be very proud of himself.

It was the week before Thanksgiving and Farmer Greene and his wife had just been out to choose the chickens and turkey for their Thanksgiving dinner. They wanted a very nice one this year because all the children and grandchildren, yes, and great-grandchildren, too, were coming to visit them. They had walked slowly up and down trying to decide which was the best.

When they had gone back to the house, the turkeys and chickens began to wonder which one of them would have to be killed. And the ducks wondered too, because sometimes they had roasted ducks for Thanksgiving dinner. And they all made so much noise that, if you could have been there, you would have thought something terrible had happened.

The little bantam hen was the only one in the whole yard that was not excited about it. She didn't need to worry about anything for she was altogether too small for chicken-pie and, besides that, wasn't she the pet of little Doris Greene?

And Doris was coming to feed her that very minute. Doris always fed her out of her chubby little hand.

"Tum Twixie!" she called in a clear little voice, "Tum det 'oo bweakfast 'vis mittit!" And Trixie, for that was her name, hurried to her little friend as fast as she could go.

Doris didn't stay in the farmyard very long this morning because the turkeys made

so much noise that they frightened her.

"Naughty fings!" she said as she hurried back to the house. "I'll det my dranpa's whip and whip 'oo wight off 'twick!"

But the turkeys were not afraid of anything just now and they kept right on saying "gobble-gobble-gobble!" at the top of their voices. And the hens joined in with their "cut-cut-cu-da-cut! cut-cut-cu-da-cut!" while one old duck kept saying "quack! quack! quack! quack" as loud as she could. And the roosters called out "cock-a-doodle-doo! cock-a-doodle-doo!"

The big, fat turkey, who was very proud of his nice feathers, strutted around faster than ever and said louder and louder something that sounded like this, only he said it in turkey language:

"I am the pet of the farmyard,  
So I'll be the one to stay,  
While some of you poorer turkeys  
Will be killed for Thanksgiving Day."

and he held his head very high.

Then a big Plymouth Rock rooster cried out in chicken language:

"Tut, tut! how do you know,  
Which of the turkeys will have to go?  
That I'm not a turkey, I'm glad to say,  
For my life is safe on Thanksgiving Day!"

and the old white duck, as she waddled along, said in a loud voice, in the kind of language that ducks use:

"Quack! quack! you make more noise,  
Than I ever heard from a lot of boys.  
If you continue to quarrel and I have my way,  
You'll all be killed for Thanksgiving Day."

Then the little bantam hen flew quietly over beside the big, fat turkey and whispered to him so that no one could hear, and, pretty soon, he stopped gobbling and the hens and ducks quieted down, too. So peace once more reigned in the farmyard.

On the morning before Thanksgiving, Farmer Greene came out and carried off his turkey and chickens. And which do you suppose he chose? Why, the very ones that had been bragging just a few days before that their lives were safe because they were the pets of the farmyard. And what a nice Thanksgiving dinner they made and how much Farmer Greene and his family all enjoyed it.

Little Doris Greene shook her curly head wisely as grandpa gave her the turkey's wishbone.

"Naughty old 'fing!" she said. "I'm just glad to eat 'oo up. Dat old turkey felt too big for hisself."

And, after dinner, she hurried out to give the other turkeys and chickens and ducks a little lecture on being "se'fish" as she called it.

If there is any lesson in this little story, just see if you can find it for yourself. Then you will know what Doris told the turkeys that lived in the farmyard.

*Ashaway, R. I.*

### Memorial Service.

On Sabbath day, November 14, the Chicago church held special memorial services for Dr. A. Herbert Lewis. The services consisted of Scripture reading and a solo by Mrs. Susie Whyland. Ira J. Ordway, who was the corresponding secretary of the Tract Society when Dr. Lewis was first called to give time to Sabbath-reform work, and who therefore knew more fully of his work than did others, spoke for a few moments of Dr. Lewis in his relation to the denomination. The remarks were not only appropriate but full of rich and helpful thoughts respecting the importance of the work accomplished. He referred to Dr. Lewis as the Moses of the denomination. Professor Edwin H. Lewis then gave a brief account of the last hours of his father's life, in which he pictured the fight the Doctor put up for recovery that he might carry on the work begun. The description of this and of the high ideals his father held with reference to his work, was a worthy tribute to the Christian character and noble manhood of our departed leader.

The services were closed by the pastor, from whose remarks the following thoughts are taken:

The heart of a denomination joins with David in the cry, "How are the mighty fallen in the midst of the battle! How are the mighty fallen, and the weapons of war perished." As we seek to still our throbbing hearts we get a just interpretation of David's sorrow for the loss of Jonathan. Sorrow in the death of this truly great man is shared by many who, while not of us, recognized his greatness and real worth in the world of religion, Christian ethics,

moral and political reform. Dr. Lewis was a man of a thousand, in his personal qualities, bearing and manner of address. In his high ideals for all classes of men, his unswerving adherence to truth in all its phases, he stood as a reformer.

In his lifelong devotion to Sabbath truth he was recognized among men of thought and of learning as the champion of an unpopular but very vital question. He was a clear writer, a pleasing speaker, a strong advocate, a convincing debater, a true friend, a warm sympathizer, a helpful counselor, an inspiring teacher and a noble Christian man representing in a marked degree the essential qualities of Jesus the Christ.

While strong in his denunciation of evil, his was the quality of mind and voice that drew to him even his opponents rather than repelled them. He was a man of great magnetism and persuasive powers. It was his qualities of true manliness and genuine Christlikeness that made him the leader he was.

While he was a man of strong convictions, his choice of language and manner of presentation disarmed his opponents because there was no sharp, irritating edge in the presentation of his views. He was a man in advance of his generation in many things and, like Erasmus, he has been misjudged for this; but in the future many of his fondest hopes and cherished desires will be realized.

Young men of any given age rarely have the privilege of contact with a life so lofty and full of inspiration. Like President Allen he was large-hearted, full of brotherly kindness for, and abiding interest in, the genuine uplift of all men, and especially those with whom he was brought most in contact.

Like a great mountain peak he lived above the clouds, but his heart and life were warm in their touch with those in the lowlands. It was his desire of heart to lift them up toward the heights to which he had climbed. In our sense of loss we shall in the future often recall the words of Tennyson:

"O for the touch of a vanished hand,  
And the sound of a voice that is still."

E. ADELBERT WITTER.



## Young People's Work

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

### Mission Work and Sabbath Reform.

*Conference Paper.*

CARRIE E. NELSON.

How can we as young people attain higher ground in missionary work, and Sabbath reform? Our subject implies that we are not efficient along these lines.

To be active in any work, one must be interested in that work; and to be interested, one must have a knowledge of it—what it is, what is its purpose, and how to carry it on most successfully. Obviously then our inactivity in missionary and Sabbath reform work must be due in large part to our lack of knowledge in regard to it.

A few questions may help us to see more clearly upon what ground we are standing in relation to this work.

Have we a clear-cut, well-defined conception of what is meant by Sabbath reform? Do we read the Sabbath reform numbers of the SABBATH RECORDER? Are we making a careful study of the Sabbath tracts published by our Tract Society? or are we simply dabbling a little here and there, reading one tract through hurriedly, studying parts of another, and leaving still others quite unread? Are we so well grounded in the Bible truths regarding the seventh day of the week as the Sabbath that we are prepared to defend our belief with clear, convincing arguments when the opportunity comes to do so?

Trusting that there are some who have made a conscientious study along these lines, we must still admit that many of us have been far too indifferent in regard to missions and Sabbath reform. We have felt no personal responsibility in the work. We have not made enough of our opportunity to become acquainted with it by reading thoughtfully and prayerfully the Sabbath literature which it is our privilege to have in our homes. We have not fortified ourselves, as it were, with the Sabbath truths contained in the Sabbath tracts and in our

Bibles, against the temptation to treat the Sabbath with disregard; and when the temptation comes, some of our numbers fall.

Can we not all recall some instance where a Seventh-day Baptist has left the Sabbath that he might do better in a financial way? Other instances come to our minds of professed Sabbath-keepers who spend the day with so much disregard for its sacredness that we shudder when we think what their influence must be. We recall still other instances of young people who, while meaning to be loyal Seventh-day Baptists, still spend a portion of the day in selfish pleasures which may not be wrong in themselves but which, when indulged in on the Sabbath, reflect on their belief in the holiness of that day.

Oh, I wish we could realize how important it is that we ourselves should be consistent Sabbath-keepers! How can we hope to help others to keep the Lord's Sabbath holy, if our own lives are not in keeping with our teaching.

We are often confronted with the question as to what one may or may not do on the Sabbath. This, I believe, is a question which no one person can answer for another. What may be considered wrong under ordinary circumstances may be quite right under different conditions. It is a question which must be decided between the individual and his God in the light of the Scriptures. Thorough acquaintance with the subject of the Sabbath, backed by consecrated, conscientious hearts, will do away with our so-called careless Sabbath-keeping and our influence will be felt as it cannot otherwise be, in Sabbath reform. As a whole, we young people must rise to a higher standard in this respect or the cause must suffer.

The point which I have endeavored to make thus far—namely, that would we be efficient in Sabbath reform, we must make a study of the subject—also holds good in relation to missionary work. Would we be enthusiastic along this line, we must keep in touch with it. I believe that the reason why we are not as active as we should be is not so much due to utter indifference in regard to the matter as it is that we are not "up" on the subject. I believe that greater interest can be aroused by taking

up the study of missions and mission fields in a more systematic way. It is not enough to know who are our missionaries and where their fields of labor, in China, in Africa, or in our home-land. We must have a knowledge of the conditions under which they are working, of the habits and customs of the people with whom they are laboring, and of the most urgent needs of those people.

We should make a study not only of the countries in which our missions may be located but also of other countries open to mission work. Not until last winter had I read of the real conditions existing in Alaska and of the great need of missionaries there. My study of the subject was a brief one but the result was a greater interest in the work in that far-off territory because I had through this study become better acquainted with those people and their needs. Would it not be impossible to carry on a study of this nature without awakening within ourselves increased interest and a sense of greater personal responsibility in mission work?

Granting then that we are not doing all that it is our privilege, yea, our duty to do in missionary and Sabbath reform work, and that a more careful study of these subjects would be one great step in our preparation for better service, shall we not begin that preparation now? Some day those who are carrying most of the burden of this work will find it necessary to cast part or all of it on younger shoulders. Who then will be ready to take it up? Shall we not prepare ourselves to carry part of that load? Let us plan for a more systematic study of the Sabbath question, of Sabbath reform and of mission work.

This study may be carried on in connection with the regular meetings of our Christian Endeavor Society, it may be done at some other time provided for during the week, or it may be made a matter of individual study to be done at our homes. It matters not so much as to when or where we do it as it does that we do something and do it now. Then with this broader knowledge of the work backed by a love to God, a consecration of heart and a greater sense of individual responsibility, let us stand ready to give of our prayers, our

means or, if the call comes to do so, to give ourselves to the cause of bringing to others the truths of the Sabbath and of salvation.

### Giving.

*Paper written by Miss Esther Carver of Marion, Iowa, and read at the annual meeting of Iowa churches at Garwin, Iowa, September 6, 1908.*

I have chosen as the subject of my essay the old hackneyed one of giving. Not the giving of gold and silver but of "such as I have," as Peter said to the man sitting at the Gate Beautiful.

Truly Peter's gift was far more precious than gold or silver; and though we cannot bestow such gifts, we can give such as we have. The little words of kindness and appreciation often cheer some disheartened person.

"Ah! many a shaft at random sent,  
Finds mark the archer little meant;  
And many a word at random spoken,  
May soothe or wound a heart that's broken."

How easy it would be to give gold and silver if we had these in abundance but how little we give of that which we could bestow so lavishly. The little daily acts of kindness, words of cheer and encouragement, often help more than we think.

How often we young people at school could lend a helping hand to some discouraged schoolmate, and by giving our sympathy and our help show that we are not living for ourselves alone.

Surely we should do our part in church if anywhere—helping in the Sabbath school and doing our best in the singing; always speaking a word for the Master in social meeting, and by showing that we appreciate the sermon encourage the minister.

Let us consider some of these gifts which this Saviour has promised. First, the gift of eternal life and a home in the house of many mansions, whose grandeur "eye hath not seen, nor ear heard, neither have entered into the heart of man."

How insignificant seems the best we can give in return for all his kindness and love. But if we give willingly such as we have for him, we may be sure of peace and happiness in return.

These are a few of the things we can all give and give abundantly—things which often count for greater good in this world

and for the Master than the giving of gold and silver.

Christ was sent as our example and his whole life was one of giving. He was ever comforting the sorrowful, healing the sick and giving to all the promise that he would go and prepare a place for them, that those who were faithful might be with him always, and finally giving himself as a sacrifice for sinners.

As Peter at the Gate Beautiful gave that which he had, glorifying God by the gift, so we young people can best serve our Master and his cause by giving daily of the things which he has supplied us with so bountifully, letting our light shine that others may see that there is living force in the love of God as exemplified in his children.

## DEATHS

**BABCOCK**—At the Nugent Sanitarium, Milwaukee, Wis., Mrs. Harriet Bishop Babcock, aged 53 years, 11 months and 7 days.

Sister Babcock was born at White Pigeon, Mich., and with her parents, J. S. and Polly Bishop, came to Iowa in 1855. Her father died in the service of his country in 1863, and her mother having passed away the month before, she was left an orphan. She found a home with a neighbor, Samuel Giser, until coming to live with her sister, Mrs. Nancy Knight. She remained with this sister until her marriage to Deacon G. S. Babcock of Milton, Wis., February 23, 1873, who with one son, Dr. Lester Babcock of Jackson Center, Ohio, one daughter, Mrs. Blanch Hurley of Chicago, and two brothers, C. A. Bishop of Marshalltown, and J. B. M. of Toledo, Iowa, are left to mourn their loss. Her son Loren, in childhood, and her sister, Mrs. Knight, some four years ago, preceded her to the spirit land.

Being a great reader she kept well abreast with current affairs. She made a profession in early life and joined the Methodist Episcopal Church, but on coming to live with her sister, transferred her membership to the Carlton Seventh-day Baptist Church, and thence to Milton Seventh-day Baptist Church, on moving there in 1894.

The regret and sympathy of her old neighbors in and about Garwin were manifested by the large and attentive company that taxed the church to its utmost on Sunday, P. M., November 1, as the writer spoke of the future life from a text (John 11:26) chosen by her friends because of her strong belief in its truth. Her body was laid by the side of her son Loren in a beautiful spot in the Garwin Cemetery, near her former home, there to await the call of the Master. J. T. D.

**CRITES**—Harriet Lorina Burdick was born in the town of Hartsville, Steuben Co., N. Y., March 26, 1835, and died November 13, 1908, at Union, N. Y., at the home of her daughter, Mrs. Ida Keith.

Her parents were William D. and Hannah Burdick. Nearly fifty years ago she was married to Oscar Crites whose death preceded hers about ten years.

In early life Mrs. Crites gave her heart to Christ and joined the Hartsville Church where she has always been a member. She was a woman of strong Christian character, always cheerful and full of life, ever patient in the midst of much suffering and sorrow which it has been her lot to bear.

She leaves two sisters, Mrs. T. B. Bardeen of Alfred Station, and Mrs. Mary L. Pettibone of Hartsville, and two children, Mrs. Ida Belle Keith, and Herbert Eugene Crites, who mourn her loss.

The funeral services were held in the Hartsville Church conducted by her pastor. The text was of her choosing, Ps. xix, 14. J. E. H.

### A Word in Reply.

**MR. EDITOR**:—Will you kindly allow me a few words in reply to J. A. Davidson's article in the RECORDER of November 2?

I beg to say that in making a comparison of the growth of Seventh-day Adventists with the growth of Seventh-day Baptists, my main purpose was to inquire into the cause of such a wide difference, and I suggested that it was doubtless due to the peculiar views of the former in regard to the second coming of Christ, and the zeal they manifested in the promulgation of those views; and, furthermore, that it seemed to be a quality inherent in human nature to admire and revere the mysterious and the marvelous, especially in religious things. I also expressed the opinion that this admiration for the marvelous accounted in part for the zeal manifested by the Adventists in their advocacy of Christ's second coming upon this earth. If I was mistaken in this conjecture, I am quite willing to stand corrected. The halo of mystery that surrounds this doctrine seems to captivate and allure; therefore it is not surprising that when a doctrine of this kind once get possession of the mind and the imagination, its disciples should exhibit unwonted enthusiasm in its support. In writing the article referred to, it was farthest from my thought to express myself in a harsh and unkind manner, and I do

(Continued on page 672.)

## 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. 12. Solomon Dedicates the Temple. . . . 1 Kings 8.  
Dec. 19. Solomon's Downfall. . . . . 1 Kings 11:4-13.  
Dec. 26. Review.

LESSON X.—DECEMBER 5, 1908.

SOLOMON CHOOSES WISDOM.

1 Kings 3:4-15.

*Golden Text*.—"The fear of the Lord is the beginning of wisdom." Ps. cxi, 10.

DAILY READINGS.

First-day, 1 Kings 2:12-27.

Second-day, 1 Kings 2:28-46.

Third-day, 2 Chron. 1:1-13.

Fourth-day, Prov. 1:1-32.

Fifth-day, Prov. 2:1-22.

Sixth-day, 1 Kings 3:16-28.

Sabbath-day, 1 Kings 3:1-15.

INTRODUCTION.

Solomon's name in the literature of the world is popularly connected with wisdom. Although as we read the history of his life we may note wherein he failed in some cases of manifesting the highest wisdom, yet from our present Lesson we may be sure that he began his reign aright. We could wish for Solomon that he had never lost the wisdom of his youth, and had rendered an undivided allegiance to Jehovah all his days.

The chapter that intervenes between the Lesson of two weeks ago and this while it tells of events in Solomon's reign is really a supplementary narrative to the reign of David. The bloody death that came to Shimei occurred a long time after Solomon began to reign. Solomon's marriage mentioned in the first verse of ch. 3 was probably not at the very beginning of his reign.

In studying this Lesson it is interesting to compare the different conceptions in regard to places of worship. The writer of the earlier narrative which the author of the Book of Kings uses saw no impropriety in offering sacrifices in high places; the author of the Book of Kings feels called upon to offer an apology for Solomon, saying that the people offered

sacrifices in high places, because there was no house built for the name of Jehovah.

**TIME**—In the early part of Solomon's reign. There are various opinions as to the precise date. Perhaps 977 B. C. is as good an estimate as any.

**PLACE**—Gibeon, a city about six miles north from Jerusalem, formerly inhabited by the Hivites.

**PERSONS**—Jehovah reveals himself to Solomon in a dream.

OUTLINE:

1. Solomon's Wise Choice. v: 4-9.

2. Jehovah's Gracious Promise. v. 10-15.

NOTES.

4. *For that was the great high place.* The Chronicler excuses Solomon by explaining that the tabernacle was there (which we are to infer was removed from Nob after the massacre of the priest under the direction of Saul). Very likely this high place had been held in esteem by the former inhabitants of the land, and had been accepted by the Israelites as a sacred place. The strong stand that is taken in the later legislation against all places of worship rather than the one at Jerusalem is probably on account of the temptation that arose to turn aside to other gods when the people worshiped in the same places which the Canaanites had used. But we must give Solomon the credit of being perfectly sincere in his worship of Jehovah in this high place, and we see that his worship was acceptable. *A thousand burnt offerings.* Certainly a magnificent sacrifice. Compare however the number of animals sacrificed at the dedication of the temple. See next Lesson.

5. *In a dream.* This was a usual way for the coming of the divine revelation. Compare Gen. 31:11; 1 Sam. 28:6, 15; Matt. 2:12, and many other passages. Other methods were by the Urim on the high priest's garment, by the sacred lot, and highest of all by the direct prophetic inspiration with or without a theophany. Because the message came in a dream we are not to suppose that there was anything unreal or uncertain about it. To the ancients it seemed that just because a man was cut off in sleep from ordinary ways of thinking and acting he was by this much more susceptible to the divine influence. *Ask what I shall give thee.* Jehovah makes a gracious offer to Solomon now at the beginning of his reign.

6. *Thou hast showed unto thy servant my father great lovingkindness.* Solomon prefaces his request by acknowledging the great blessings that his father David has received at the hands



of God. Not the least of all these blessings to David is the grant of a son to succeed him upon the throne. And now Solomon simply asks that the reign of this son may be made most worthy and thus the blessing of David continued. To the Oriental mind even more than with us honors bestowed upon a son are regarded as blessings for the father.

7. *Thou hast made thy servant king.* Solomon recognizes that his exaltation to his place upon the throne was through the divine providence. *I am but a child.* Some say that Solomon was only twelve years of age, and others that he was fifteen. But this statement is to be understood as an expression of proper humility, and gives no information as to his age. Solomon was probably twenty years old or more. *I know not how to go out or to come in.* Solomon in his humility acknowledges that he does not know how to conduct himself properly in view of the manifold obligations with which he was surrounded. For a similar expression compare Josh. 14: 11.

8. *In the midst of thy people.* Solomon realizes that he is in an exceedingly responsible position. He not only has to manage the government for a rich and numerous people, but he realizes also that this nation is God's chosen people.

9. *An understanding heart.* Literally, a hearing heart. Solomon means that he would ever be listening to the divine teaching in order that he might make no mistakes in the intricate matters of judgment that came for his decision. A very important matter of duty of the king was to administer justice in the weightier matters of dispute between his people. Not less important also was the ability to discern the proper course of action in the exigencies of administration.

10. *And the speech pleased the Lord.* Not so much the form of words that Solomon used as the character and disposition that he had.

11. *Because thou hast asked this thing.* Solomon certainly made a noble choice. It would not have been at all surprising if he had asked for something particularly for himself. Many kings since Solomon's time have thought that they had the position of power for their own sakes and have enriched themselves at the expense of the people, and have slain their private enemies with scarcely a pretense of legal formality.

12. *So that there hath been none like thee,* etc. That is, Solomon is to be distinguished for his wisdom not only above all that have

preceded him but also above all that are to follow.

13. *And I have also given thee that which thou hast not asked.* God multiplies his gifts to those who are willing to be blessed of him. With a right foundation Solomon is certain to excel not only in character, but also in the many outward ways in which prosperity is manifested.

14. *As thy father David did walk.* This comparison is of course general. We are not to say that God approved of all that David did, and would hold him up as a model for those who followed him. David repented of his sins, and thus sets a very good example. *Then I will lengthen thy days.* Solomon was perhaps sixty years old when he died. What a pity he did not remain true to his earlier ideals.

15. *And behold, it was a dream.* This is not to be taken as implying that the revelation he had received was untrustworthy. *Peace offerings.* The animals sacrificed under this name were doubtless eaten in the great feasts with which Solomon celebrated the propitious beginning of his reign.

#### SUGGESTIONS.

Our heavenly Father is just as loving and generous to us as to Solomon. His message is to us, Ask and ye shall receive. Our Saviour taught explicitly concerning the abounding love of our God. We often get little because we do not realize what is of the greatest consequence. We often get evil, because we yield to temptation and choose what we know is not the best. We often lose what we might have because we do not persevere in our good choice.

We may be inclined to think that it matters not what we choose because no great responsibilities are resting upon us like those which rested upon Solomon. This is altogether a mistake. We need to do the best and choose the best not only for the responsibility that lies upon us to make the most of ourselves, but also because we rest under heavy obligation to our fellow men.

James in his Epistle tells that God will freely give wisdom to any that lack. Why should we neglect to ask? The beginning of all wisdom is the fear of God.

Many are inclined to think that the young man will lose who is very careful to make conscientious choices every time. While it is possible that he will not become a millionaire, it is certain that he will come to no real loss. Jesus says, "Seek ye first his kingdom and his righteousness, and all these things shall be added unto you."

## BUSINESS OFFICE

The Year Book, containing the Conference minutes, is about completed. In fact, it would have been all done and shipped to the churches by this time if it had not been for the fact that the book is so large this year that it was beyond the capacity of our bindery, which cannot handle books of this kind that are over half an inch thick. The Year Book for 1908 is considerably over that thickness and consequently had to be shipped to New York to be bound. By the time you read this they will be done and on their way to you. When the pastor of your church announces that the Year Books for your church have come, get one and look it over. You will find a great many interesting things therein, things that are worth reading and remembering. If you will spend as much time in looking it over and reading it as you did in reading the accounts of Taft's election, you will have a much better knowledge of the denomination and its work than you have now. And you will be so much better prepared to consider intelligently the conditions and problems that you have a share in solving.

Any lone Sabbath-keeper can get a copy of the Year Book by merely asking for it. Send your name and address to this office and one will be sent you free, postpaid.

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If you know of any young man who is just at the point where he is wondering what line of work he shall take up in order to—not do the most he can for his fellow men; nor make fame and fortune for himself; nor get an easy position where he can work half a day and draw pay for a full day—but simply to make a living for himself and those who will some day depend on him, tell that young man to write to—well, we won't give the name and address here, but he can get it by writing to this office and asking for it. There is a chance for some young man; it will depend entirely on himself whether he can take it or not; it won't be an attractive chance to any one but a man who is willing to work hard for fair pay; if he is ambitious to do things that will benefit his fellow men, he can find plenty of such chances too, besides doing his work that makes his living. He will need a technical training, in addition to a fair education; both of these he can get if he wants them. He will need considerable loyalty to the Sabbath—a determination to stick to it whether he gets a job or not. And he will need a very good supply of simple common sense; the kind that teaches him what to do without being told; the kind that makes him dependable in any emergency that may arise.

If you know any such young man that wants work where he can keep the Sabbath, tell him to write to this office and get the name and address of a "chance" that is a sure thing for the right young man.

The cut that we used on the cover of the RECORDER of Nov. 9 was made from a large photograph of Dr. Lewis that hangs in the manager's office. The cut does not begin to do justice to the photograph. The photograph itself is a fine example of what an artist can do in reproducing faces. It is 7½ x 9¼ inches in size, mounted on a handsome card 12 x 15 inches. The whole picture is finished and mounted in what the photographer calls sepia—a brown tone.

The picture shows Dr. Lewis just as he looked the last year or two of his life, and such a photograph would be a valuable heritage to any one who has known and loved Dr. Lewis, and who appreciates the work that he has done.

The photographer charges \$20.00 a dozen for pictures of this kind, but we have made arrangements with him whereby we can supply them to any one who wants one, at \$1.50 each. They are all ready for framing, needing no mat, but only the frame and glass. We will print a facsimile of Dr. Lewis' signature on each card, if desired, and will send with the photograph a finely printed card bearing a quotation from his last annual report to the denomination. This quotation was printed on the cover of the RECORDER of October 26, and is one of his strikingly vigorous utterances.

Besides the profile view, we can supply two other kinds, in the same size and finish. One is a nearly full-face view, and the other is a three-quarters length view, showing him seated by a window. All three of these views are excellent likenesses.

The photographs will be sent securely packed to avoid damage, postage or expressage prepaid, on receipt of the price.

## SPECIAL NOTICES

The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath School meets at 10:45 A. M. Preaching service at 11:30 A. M. A cordial welcome is extended to all visitors.

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

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 216 South Mills Street.

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

(Continued from page 668.)

not think the language used can be justly construed as conveying any such intention. I do not for one moment question the sincerity of our Adventist friends. They firmly believe they have the truth, and all honor to them for their fidelity to the same. Neither do I doubt the sincerity of the Roman Catholics, yet we Protestants believe they are holding to an error. One can be just as sincere and zealous in the advocacy of an error as in the advocacy of a truth, and often more zealous, especially if the error is a popular one.

I am fully in accord with Mr. Davidson when he says that Seventh-day Baptists are wanting in devotion, and zeal in the promotion of the truths they stand for; and I think one great trouble lies in their lack of faith; many only half believe in the Sabbath truth, therefore are indifferent to its extension. Its great unpopularity causes very many to remain silent on the question.

I repeat what I said in my former article, that any religion that surrounds itself with mysteries and ceremonies that appeal to the imaginative quality in human nature will always be popular and find numerous followers; and the more superstitious the people, the greater the number of followers. The elaborate rituals and rites, the costly edifices with their rich appointments and all the attractive accessories of worship cannot but appeal to the imagination, and the esthetical in our natures. The plain, simple teachings of Christ stripped of all forms and outward show find but few adherents. The Quakers are a striking example of this truth.

Now just a few words in regard to the second coming of Christ. As the editor stated in the RECORDER of November 2, the immediate disciples of Christ looked daily for his second coming; and from that day to this men and women have been gazing up into the heavens, anxiously watching for his appearing. Some have gone so far as to sell all their possessions, so infatuated were they with the idea of his advent.

I do not think with any reasonable interpretation of the Scriptures there is sufficient evidence to warrant the assumption that Christ will ever again appear upon the earth in bodily form; but I firmly be-

lieve that he, by his spirit of love, is continually coming to the hearts and consciences of men; and that his Gospel of love and good-will to men will ultimately triumph; and that the kingdom of heaven—not a temporal kingdom, but a spiritual kingdom—is being daily set up in the hearts and lives of men; and that the teachings of Christ will one day so permeate and leaven all hearts, that the reign of righteousness will be established and none need say "Know ye the Lord; for all shall know [him] from the least to the greatest." This, I believe, will be the real second coming of Christ in all its fullness and glory. May God speed the day. ANTI-ADVENTIST.

## WANTED.

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

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