

The Sabbath Recorder



BOYS IN CITY SCHOOL,
S. D. B. Mission, Shanghai.

CONTENTS

EDITORIAL—The Awakening of China: Seeking the Lost; Every One is Golden; Good Opening for a Physician673-676	Resolution 687
CONDENSED NEWS—England Stirred Over Needed Army; Light in Turkey 676	Our National Hymn 687
DENOMINATIONAL NEWS 676	WOMAN'S WORK—Hans Egede 688
THOUGHTS FROM THE FIELD 677	Echoes From a Great Convention 689
Open Letter to the Clergy 677	"The Gospel of the Second Mile" 691
Letter From Georgia 681	YOUNG PEOPLE'S WORK—Consistent Christian Living; True Nobility 693
Worthy Tribute to Dr. Lewis 681	CHILDREN'S PAGE—The Apple Class (Poetry); Hal Baxter's Don't Care; A Disconcerted Scholar 695
MISSIONS—On the Home Field 682	HOME NEWS 696
FRIENDLY TALKS, No. 5 684	MARRIAGES 700
Letter From George B. Shaw 685	DEATHS 700
An Interesting Letter 687	SABBATH SCHOOL 701

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EDITORIAL

The Awakening of China.

All eyes are turned toward China. For years the world's prophets have seen visions of China transformed; and now that the conservative Empress Dowager is dead, the pens of ready writers the world over are busy tracing the signs of a mighty awakening in China that bids fair to bring her to the front as rapidly as Japan was transformed after her gates were opened to the world. To every careful observer the spirit of unrest has been apparent for years; and the Empress has seemed to many to be the main hindrance to reforms.

It is interesting, now she is gone, to see how all nations are looking toward the Orient in confident expectancy. So firmly fixed in the minds of men is the idea of a new China soon to come that every sign of life in that kingdom seems significant.

It is also interesting to see the different reasons given for believing in this coming transformation. The various reasons offered depend upon the different standpoints from which the observations are made. Those who believe in military power see signs that foretell the coming better day, in the splendid reorganization of China's armies. While the imperial forces organized by Yuan Shi Kai are not yet great, still it is significant that in equipment, organization, discipline and efficiency, the new army of China compares favorably with any army in the Western world. The most careful survey of coast lines has been

made and new maps prepared, all looking toward modern fortifications and coast defenses. These to be sure are signs of an awakening; but in my opinion they stand among the least things to be counted as evidences of the coming new era.

It seems to me that the fact that a thousand of the brightest young men of China are now scattered throughout Europe and America for their education, is much more significant. It has been stated in the leading papers, that China, in recognition of the kindness of the United States in remitting the indemnity imposed upon her for damages in the Peking uprising, offers to send a great number of her young men to the United States each year as students in our schools.

This awakening of the Chinese to their sense of need when they behold the superior advantages of modern education is one of the most hopeful signs of a new China. The opening of her gates to modern improvements, and the sending of her young men for education to Christian nations must work the same transformation that came from these things in Japan.

When thousands of China's future leaders are educated in those things that make the civilization of the Occident, the awakening of the Orient is a foregone conclusion. Here they are eagerly studying law, medicine, engineering, politics, and military and naval sciences; here they live surrounded by the evidences of the Christian religion; and when they return to their own country they are to become lawyers, physicians, teachers, heads of departments and commanders. Even now, in provincial cities, they have established a kind of people's forum, and there causes and complaints are prepared, which are to be recognized in some way by the imperial government at Peking, to which place they are sent.

Again, since the Russo-Japanese war, daily papers have been established in almost every province in China, and the masses are beginning to read the daily records of a

modern world. These papers are printed in the language of the people, and for the first time in the history of the empire the whole people have laid before them the news of civilization, with the most frank and free comments thereon. The Chinese editor can now criticise matters of government and suggest better things without endangering his life. The philosophy of Confucius is already under the fire of "Higher Criticism," and the superstitions of the people are ridiculed and exposed.

But we cannot close this article without giving due credit to the magnificent work of missionaries as among the first, if not the first, of the forces that have opened China's eyes and helped her to see better things. The heroes who have left home and loved ones to spend lives of self-sacrificing toil for the good of heathen men; the Christian missionaries who in the sweet spirit of their Master have carried the light of the Cross to the darkest corners of China, and ministered unto the sick and suffering, have shown to that people better things than they ever knew—revealed to them the one Light of the world, which, though they have been slow to see it, they are now beginning to recognize.

It cannot be otherwise than that the seed sown by the missionaries of the Cross in China shall bring forth God's promised harvest; and when the great kingdom shall become a part of the kingdom of our God, the missionaries will stand in the front ranks of all the forces that have conspired to make the new China.

This new China is as sure to come as was the new Japan. It will not come as suddenly as did the latter, because of the radical difference in the genius of the people. But it will be just as real, and in the end may be more important to the world. The brighter day is surely dawning before China, and we hail with joy everything that tends toward her awakening.

Seeking the Lost.

The evening shadows of a November day had settled down upon Plainfield, leaving a heavy mantle of darkness, made seemingly all the more dense by the glare of electric lights. The Sabbath was past and, as usual, the last evening of the week found throngs of people along the streets; for this is the

only evening in which the stores are open after six o'clock. People from the surrounding country and suburban towns have weekly outings on these evenings and Front Street is sometimes as crowded as Broadway. On this particular night as I sat with pen in hand trying to prepare "copy" for the RECORDER, all at once a full chorus of beautiful music rose above the noises of the street and, echoing and reverberating between the walls of high buildings, floated in at our open window. It seemed for a moment as if the world of darkness outside was filled with music, and we hastened to the window to discover the cause.

There, five stories below, stood a fine band of more than twenty men in their tidy uniforms, with little jets of light near their books, playing with great vigor and precision some familiar sacred music. People were hastening from all directions, and almost quicker than I can write it, a large audience stood listening. The scene was one that has come to be common in most of our cities and larger towns. The Salvation Army, always on the alert for chances to reach the unchurched multitudes, had improved this opportunity to secure the ear of lost men who might be strolling along the streets unthought of by the busy crowd.

In the street below the good work had begun. There were brief and pointed testimonies from those whose hearts the Lord had touched, and who had been rescued from ways of sin. Thus every moment was so faithfully improved that no one could pass that way without hearing some word of gospel truth or some invitation to come to the Saviour. At the close of such a meeting a cordial invitation to follow the workers to the hall is given, and to the inspiring strains of familiar Christian songs a great company marches away to the place of meeting. Here any whose hearts may have been touched by the services on the street can find willing helpers who point them to the way of life.

I am impressed with the spirit of consecration in which these people go about their work. Their one great purpose seems to be to seek and save the lost. They seem all absorbed in this work, and entirely oblivious to the presence of anybody excepting those who seem to have an interest in the message and appear to need help. When I re-

member the hundreds of thousands who are working in this same way to reach the fallen; when I try to realize that in almost every civilized city and town in all the world, and even in islands of the sea, just such meetings are being held every day, I feel like praising God who moves men thus to work for their fallen brothers. What a blessing to a lost world is the Salvation Army!

No doubt that millions of souls will thank God in eternity for whole-hearted, self-sacrificing Christian workers who were willing to brave the sneers of a cultured world, and to "spend and be spent" in order to snatch them as brands from the burning.

Every One is Golden.

I once read of a little girl who was given three coins—a golden, a silver, and a copper—with the understanding that she had three opportunities to improve as she thought best. In a little time she was lamenting because she had spent for trifles the gold and silver coins and had only the copper one left. With this she thought she could do nothing because it was so poor and small. If I remember the story rightly, she was quite heart-broken because she had wasted her golden and her silver opportunities, and then felt that the copper one was not worth trying to improve.

This little girl, I fear, has her counterpart in many a wasted life today. There are those who do not try to make the most of the present, because their past has been so foolishly squandered. They look back upon days of golden opportunities which have been neglected, and realize that an empty past has brought them an empty present. They have only the penny left; the gold and silver coins have been squandered, and knowing that for many good things which might have been secured it is forever too late, they give up in despair and do nothing. This is wrong. While it is true that opportunities once neglected are gone forever, and that many of us can never become what we might have been had our opportunities been well improved, still it is folly to mourn over the past and do nothing with the present. Do not say there is no hope, for there is. God gives no copper coins from the mint of heaven. They are all golden. And though you may think you

have wasted the best of life in selfish efforts and folly, still you have today unused—it is a golden opportunity. Your future still depends upon how you use the present. If you regard it as only a copper opportunity and therefore think it not worth while to improve it, then your future must still be empty. But if you can see that your destiny is still in your own hands, and that today you have power to improve your future, then is there hope. Though you may have squandered all your past, yet the Master comes and, in each new day or each new year, places at your disposal a golden coin, bearing the royal stamp of heaven and says: "Behold, this is thy golden opportunity." Properly improved, it will speed you toward the gate of heaven; neglected, it will meet you in the day of judgment, and be a swift witness against you.

Dear RECORDER friends, we now stand face to face with a crisis in our denominational life. Our future as a people depends upon what we do in these passing days. We have it in our power to make that future glorious. I feel that many loyal hearts are thinking intensely just now upon this matter. That very fact is a hopeful sign. And the fact that so many care enough about the case to mourn over our failures and to long for better things is a still more hopeful sign. Though we have lost by our indifference, there is still enough life to long for something better. How many who read this will feel a deep heart-yearning for a richer personal experience? How many will long for a revival among the churches? How many will be stirred to do something to secure a closer walk with God and to arouse the people to a deeper sense of duty? Would that many hearts might respond to the Master's call for more laborers in his vineyard.

Let us remember that no matter what we may have lost or wasted in the past, we now have a golden opportunity. It is God's gift to us; and great blessings are in store for us if we improve the gift.

Good Opening for a Physician.

A friend writes from Shiloh, New Jersey, that there is no physician located in that field nearer than Bridgeton, and expresses the hope that the RECORDER may help some

Seventh-day Baptist physician to find a good place among our people.

This is a large church, and in the days of Dr. Tomlinson and Dr. Swinney was considered a very pleasant and desirable location for a good physician. The surrounding country is beautiful and level, with excellent roads. A physician in Shiloh would have the best of surroundings for his family, with a strong Seventh-day Baptist Church—the only church in the village. He would have plenty of outdoor life with a fine country practice, as well as plenty of office service. Indeed, I know of no better opportunity for a faithful Seventh-day Baptist physician who wants to be loyal to his church, than there now is at Shiloh.

CONDENSED NEWS

England Stirred Over Needed Army.

Field Marshal Lord Roberts has stirred up the House of Lords by a strong speech in favor of a greater army for his Majesty's kingdom. He showed the House how easily another nation, like Germany, might invade the English territory and by so doing take away from Great Britain her supremacy on the seas. The Field Marshal claimed that a million men were needed to make the nation's borders safe from invasion. The House of Lords passed a resolution by a vote of 74 to 32 urging the raising of an army sufficient to make any nation hesitate before crossing the national boundaries.

It now looks as though the trouble between Turkey and Bulgaria would be settled satisfactorily to both parties. There is practically an agreement on the part of Turkey to accept an indemnity of \$20,000,000 from Bulgaria, and to sell her interest in the Oriental railway for \$8,000,000. It will be a source of great satisfaction to all the civilized world, if this complicated affair in the near East can be settled without bloodshed.

Light in Turkey.

The latest report states that there are now thirty-four Turkish students in Robert College, that noble institution which stands high up over the Bosphorus in full view of

Yildiz Kiosk, and so has from its foundation been an eyesore to the Sultan, who did his best and worst to hinder the establishment of this famous Christian college by Dr. Cyrus Hamlin and the other American missionaries. Think what is meant by such an innovation as this entry of thirty-four youthful Turks, all Moslems, within those walls! Such an event is one of the most startling among all the recent revolutionary incidents transacted in the near East. Under the tyrannical rule of Abdul Hamid and his corrupt and cruel camarilla no Turkish students were ever free to come under the beneficent shadow of the great American center of Christian teaching in Turkey, which during a whole generation was educating those fine Bulgarians who now lead the civilization of their nation. The horrible Hamidian despotism is over, and under the Constitution this band of Turkish youths has hastened to enjoy the privileges hitherto forbidden.—*In the Homiletic Review for December.*

DENOMINATIONAL NEWS

Rev. and Mrs. J. G. Burdick arrived in Alfred Thursday night from Berlin, N. Y., and will occupy their cozy home on Terrace Street. Rev. Mr. Burdick has left pastoral work, and will devote his time to evangelistic labors for a time. The *Sun* joins in welcoming them back to Alfred.—*Alfred Sun.*

The Rev. Jesse E. Hutchins has received a call to become pastor of the Berlin, N. Y., Church. Mr. Hutchins is at present pastor of the Hartsville Church.—*Alfred Sun.*

Rev. L. D. Seager has decided not to accept the call to the Nortonville (Kansas) Seventh-day Baptist Church.

The members of the Hartsville Seventh-day Baptist Church gave their pastor and wife, Rev. and Mrs. J. E. Hutchins, a "Pound Party," on the evening after the Sabbath, at their home in this village. Although the attack was unexpected, the occasion proved to be an enjoyable one, expressing, as it did, the congregation's attitude toward Pastor and Mrs. Hutchins.—*Alfred Sun.*

THOUGHTS FROM THE FIELD

MY DEAR FRIEND GARDINER:

My RECORDER came this morning and I have just read your editorial and also the one of October 26. I am certain there is reason for the members of the Board to feel that "A Hard Problem" is upon them. I am as certain that the people are in need of being aroused to the magnitude of this problem. It seems to me that your presentation of the matter ought to find a ready response in the heart of every pastor and interested worker throughout the denomination.

It is possible we have been leaving this kind of work too much to the thought and effort of our great leader and brother who has fallen, thinking it belonged especially to his line. Certain it is we must now drive from our minds every such thought and begin to realize that the burden is ours, and that we individually must be responsible for the progress of the work to which Brother Lewis gave his life.

The enemy is pressing hard upon us in this fight for God's Sabbath. As we mourn the loss of our brother, the question before each one is, What shall be my attitude toward this work? I can only answer for myself, but this I am ready to do. So far as is possible, I am ready to carry out the suggestions you have made in the matter of Sabbath-reform work; and more, I am ready to do all in my power for the spread of this truth. I am very sorry I did not have any Sabbath literature to take with me on my recent trip to Arkansas. I found many opportunities to use the same. Not knowing what the church will do, over which I shall be settled as pastor, I cannot say how much time I shall be at liberty to give, but I shall try to have the church willing to give me some time for this work.

We are to have memorial services tomorrow.

Yours truly,

E. A. WITTER.

All common things, each day's events,
That with the hour begin and end,
Our pleasures and our discontents,
Are rounds by which we may ascend.

—Henry W. Longfellow.

An Open Letter to the Clergy.

CHRISTIAN NELSON.

(Continued)

DEAR PREACHERS AND MINISTERS:

Yes, I say "dear" in sincerity and truth, since I love all and everything that my God loveth, but especially all who carry the joyous message about the Lamb of God who bears the sins of the world. Let me tell you that I love and honor you with an impartial and sincere heart, of whatsoever denomination you be.

Therefore I pray you to attend sincerely to what I say to you, for I assure you that I do not say this because I take pleasure therein, but because I dare not keep silence.

What then is it I would say? This it is:

In 1855 I heard the watch-cry on Zion's walls, when several of the North's ablest and acutest preachers, of Denmark and Norway and Sweden, with loud and distinct voice proclaimed a warning to God's elect, to lay aside old prejudices and superstitions and to recognize the time of God's visitation; to awaken to a full realization of the divine truths so clearly and distinctly set forth in the New Testament of our Lord and Saviour Jesus Christ, which had through the wiles of the devil and human ignorance become distorted, perverted and explained away for the purpose of pleasing the carnal comfort of mankind. Then I, who was a warm friend of priests, and a zealous churchgoer, became startled; and when the renowned critic, Sören Kirkgaard, pronounced these well-known words, "The official Christianity of Christendom, which resembles no more the New Testament Christianity than a circle resembles a square," and further, "Whoever you may be, know that in refusing to participate in public divine service as it now is, you have one sin less, namely, you have at least not taken God for a fool," and when he dared to add to these strong words, "With me is the Almighty," then I became sore dismayed; and, as I for a long time had been troubled with doubts as to whether it were right to appoint a sponsor for young infants, to bear witness concerning faith and the forsaking of sin, contrary to Paul's testimony in Romans x, 14-18, I fell into great anxiety of mind.

My heart said, "It is impossible that all

these ministers (learned and pious men) do not understand this matter." My head said, "Paul's words are so clear that they can not be misunderstood," and my reason and experience confirmed Paul's words. Then belief (this restless thing) would not be rebuffed—I must have full light.

To this end I went to one of Copenhagen's most highly esteemed priests and laid before him my case. I bade him lend me a book by Luther, which treated on this subject, in the hope that I might obtain light and peace of mind; for just at this period I had become a father and, as such, felt duties and obligations respecting such office. How surprised and amazed was I when he answered: "No, my friend, that I can not do. Luther's testimony on this subject we can't use. Luther has said so much up and down, backward and forward, that we can't follow his teaching on this point." In my surprise I said: "How then is it to be understood that we ask about the faith of the infant, when Paul clearly teaches that faith comes by the hearing of God's word?" Then the priest eagerly replied, "We can not, in a sense, suppose that a young infant can believe," and added, "If I must tell you my candid opinion, it is this, that infant baptism will be discarded by the Church."

Therewith I let myself be content, since I saw well that the priest was in a perplexity similar to mine. As he was a priest in a state church he had no power to wrestle about this matter with the state.

About the same time, the old and learned Bishop Gruntvig held confirmation service in Vartov Church. In his address to the candidates he spoke as follows:

"Infant baptism offers us the nicest and most perplexing theological question we have, as to how far it is authorized or not? But since we have taken the liberty to baptize infants, it seems to us that we cannot let the matter rest here, but that we must set a time when the child himself shall personally assume his baptismal vows; therefore *we* have instituted confirmation."

I wish especially to call attention to the little word "we". God has not done it, but we, the Church, we priests. Now this speaks for itself.

The third witness who had great influence on me was Doctor Hammerick, theological professor. He testified in his lectures on

church history that we (Christians) should abolish both infant baptism and confirmation, and in place thereof introduce the Christian apostolic baptism.

The fourth witness who had decisive influence on me was the able and pious Pastor Lammers of Norway, well known throughout the entire North. He came over to Copenhagen and preached on Jesus' conversation with Nicodemus (John iii). This sermon threw light into my soul, so it became perfectly clear that I, and we all, were in for, or out for, or exposed to the common great church fraud, "infant baptism," involving the devilish lie that the young infant is by that act born again, without knowing anything about God or its own being.

From that time I have sought earnestly to find the revealed truths of God, by the light of the Word and the guidance of the Spirit. Also I have wandered among the sects, listened to their explanations, read all their writings I could obtain, studied night and day, compared the many different "confessions" with the words and works of Jesus, as also with the acts of the apostles, and what did I find?

I have found a piece of truth here, another piece there, but pride and presumption as to perfection everywhere, while very few have had desire to talk about the things that belong to God's kingdom.

Yet I can say that I have met a few humble, meek, lovable clergymen, who have bowed their heads low in acknowledgment of the great defects of the Church, both in respect to life and doctrines, and who were willing to admit that the Church has departed from a sound and sensible exegesis and explanation of the written Word, in several respects.

Permit me then to point out that which it seems to me is the foremost and greatest and most influential of the errors which Paul speaks of in 2 Thessalonians ii, 9-12; I refer to the false conception of baptism, which by Satan's power has won a place and taken possession in the Christian Church, and which causes prodigious corruption both inside and outside the economy of God's grace.

This false, counterfeit idea forestalls the work of God's Spirit, makes all to be nominal "Christians" without being really Chris-

tians, and thus to a prodigious degree hinders them from becoming Christians. Therefore, my dear reader, according to the grace given me I will first explain the substance and meaning of baptism from an evangelical view-point.

WHAT IS BAPTISM?

Christian baptism, as set forth in the New Testament, is a personal act, as between a personal sinner and a personal God, enjoined by the Lord Jesus as a means of admission to his company of followers, his visible Church and kingdom on earth; an emblematic representation of becoming an organ of Christianity, a member of the divine family of which he is Founder, Head and Lord forever. Amen.

It is not alone a representation (or symbol) of cleansing from sin, but a real cleansing from sin, owing to the power of faith by which it seizes God's merciful forgiveness for all sin through the merits of the blessed, sacrificial and atoning blood where-with the dear Jesus ransomed us from his Father's righteous anger and condemnation, in consequence of the agreement between the Father and the Son. "See, here am I, Father, to do thy will." For God could not justly recall his death sentence, yet still loved the world to such an extent that he wished that no soul should be lost. Then God, through inconceivable grace and compassion, opened his loving arms and received us in mercy, in, with and by Jesus, by placing us in relation with his beloved Son, in whom he had delight, and bade us obey and follow him, who is the great Lord of Victory over the devil, sin and death; who was given all power in heaven and on earth, and who therefore has full right to us as his dearly bought ones to require our love, gratitude and adoring obedience in all things. There is not given any other name in heaven or on earth in which salvation is found, since he is the Redeemer, Advocate and Judge.

So let us in childlike trust and devotion conclude pact with him for time and eternity.

Here—just here it is that baptism as a covenant, as a good, sincere pledge to God by Jesus Christ, has its proper place in the economy of God's grace. The sinner

promises to serve his Lord and Saviour all the days of his life in holy obedience.

And the Saviour promises him the crown of life as the gift of grace, provided he takes up his cross and follows him; and he also promises to be with him all his days, to guide, comfort and strengthen him by his Holy Spirit. Amen.

That is, in a few words, the baptismal covenant in its inner being and character—a conscious and personal act.

The outer act, the symbol, should be in harmony with the inner, since inner and outer cannot be disjoined.

The inward act, invisible to man, is the relation between the just God and the doomed sinner, by which the death sentence is revoked, and instead, the freed person is embraced and betrothed to his soul's bridegroom. Amen.

On the contrary, the outward act is the visible profession before man, according to the command, "Whosoever will confess me before man, him will I acknowledge before my Father who is in heaven."

This confession should be as public, as solemn, as serious as possible, as a testimony of the change that has happened, as the result of which the candidate rejects the world's friendship with all its lusts and pleasures, to follow his bleeding Lord and the banner of the Cross in battle against the foes of man and God. Through this school the sinner is to learn to keep all the commands of the ascended Lord and Master and thus to become fitted to receive a portion in the kingdom of his love when he returns to demand God's image restored, as the victor's wage for his battle and conflict, his tears and bloody sweat, his bloody sacrifice on the accursed tree, his soul's outpouring of love—yes, only love—to bring lost sinners into the resurrection of life. Amen.

Thanks and praise be to Thee, and holy obedience, and loving reverence to all eternity. Amen.

Baptism is thus a divine institution in the economy of God's grace, given to and established for his children, his faithful followers, for the sake of their salvation and eternal blessedness. Amen.

Baptism belongs to the first fundamentals of the doctrine concerning Christ, and therefore every society that calls itself

Christian should teach and practice the same according to the rule and method clearly shown in the original model. (This is an incontestable truth.)

Does baptism belong to the gospel (evangel)? Yes, truly, because John the Baptist preached repentance and baptized to the forgiveness of sins as the beginning of the gospel, and Jesus commanded and his disciples practiced baptism to the forgiveness of sins. The Apostle Peter, yes, all the Lord's disciples, preached repentance, faith and baptism to the forgiveness of sins.

But is not this doctrine opposed to the doctrine of free grace? No, on the contrary, baptism is the means and the method whereby God gives the sinner a pledge of his free grace.

Is baptism then a means of regeneration? Yes, truly, since where there is forgiveness of sin there is also life and blessedness. Yes, as baptism is the work of the Holy Spirit in and through the sinner, the latter is given this testimony: "Thou art truly God's beloved child in whom he is well pleased, in, with and by Jesus, with whom you are joined as one body, by faith. Thus you can rejoice in a living, blessed hope, so far as you remain in Christ, with whom you now, by baptism, have placed yourself. Amen."

That baptism should be performed by immersion if it is to express a complete and true symbol, all ought readily to see, as this is the only method that harmonizes with its inner character and agrees with the pattern. It is also the only method which excludes all doubt and scandal, and for that reason is binding on every one who baptizes. (Take this truth to heart, ye who practice baptism.)

Who should be baptized? All who believe evangelically and who are converted from sin to God. There, too, conversion and faith go hand in hand, reciprocally exerting an influence to cause deep anxiety concerning eternal salvation. Therefore constrained by God's spirit they seek God's people, asking for membership, to find comfort—and they will find it, and full guidance in Peter's answer—valid for all time—to such as were in a similar state at Pentecost.

What is the duty of the baptizer towards God, his Church, and those who desire

baptism? To test the spirit, whether it is of God or not. To investigate if the necessary knowledge of God and his will is present, and in case not, to give proper instruction.

What then is baptism? It is God's act of admission of the sinner to his active, believing Church. It is the solemn time when the Lord embraces his dearly bought Bride, covers her sin by his death (a sure veil) and leads her cleansed from the watery bath; and this through his word of promise because of the faith and trust by which she has given her heart to serve her Lord in holy obedience.

It is a voluntary enrolment under the banner of the Cross, to fight against all the enemies of God and man. Further, baptism is an authorized deed of conveyance on that estate which Christ has gained and given to his believing servants, attested by three trustworthy signatures, Father, Son and Holy Ghost, which give faith a sure foundation.

Further, baptism is a symbol of death, burial and the resurrection; death with Christ under the law, dead to the old Adam-nature and to the dominion of the evil lusts of the flesh; burial with Christ, yes, completely covered by his death, but raised to holy life in self-denying activity in God's kingdom, in the expectancy of a joyful resurrection at Jesus' second coming to earth. Then shall we see him as he is, and shall be permitted to be with him, to serve him in holy obedience, to the glory of his Father, giving thanks and praise and loving devotion to Father, Son and Holy Ghost through all eternity. Amen.

Be faithful to the baptismal vow until death, and you shall inherit the crown of life. Amen.

SUPPLEMENTAL.

In the foregoing I have presented the content and significance of baptism, as well as the conditions God requires of man, and the gracious promises and glorious blessings he has associated therewith, and also the obligations of men, and the recompenses of a true fulfilment of the undertaken pledge.

And, as baptism belongs to the primary teaching in God's work of salvation, and as an old proverb says, "Well begun, half done", it seems wonderful that the Church

cannot see the cunning devil watching at the portal, to confuse man's conceptions and to take away all the sound sense and significance from the holy rite of baptism. Some he persuades that "they need neither baptism nor the eucharist; if they only have Jesus it is enough." But how any one can allow himself to imagine that he can have Jesus and put aside his saving ordinances and despise his injunctions is surprising. Know ye not then that a word is a word and a man a man, and that Jesus is in his word and a man of his word? (Do not let yourselves be deceived.)

Some say that Jesus, in his talk with Nicodemus, really had no reference to baptism with natural water as a means in the new birth. (Also a lie.) Most people think however that it is proper to be baptized, but they see in baptism only an ecclesiastical ceremony or ordinance, which should be observed as such. Still others have been persuaded by the devil that he (the devil) does not exist at all.

I understand that the Master gave his Apostle Peter notice that he should be the foundation builder of his kingdom; and Peter laid this foundation firm as a rock at Pentecost on these three pillars: repentance, faith and baptism, with Jesus as the chief corner-stone; and no one has permission to change this.

(To be continued.)

Letter From Georgia.

DEAR EDITOR OF SABBATH RECORDER:

Sir:—All day after I learned of the death of Dr. Lewis these two questions came to my mind again and again: What will we do as a denomination? Who will take up the work where he left it? When the duties of the day were over and I had time to think of this calamity carefully and prayerfully, I was reminded that God is merciful and that "Weeping may endure for a night, but joy cometh in the morning." Though our great leaders may fall in the battle, our Commander-in-Chief waits to instruct others for the same positions. Who is ready; who will volunteer? Has any one been specializing for Sabbath-reform work?

Why is there not at least one young man in each of our schools preparing for this same great work? The world is waking up

to a realization of the need of a Sabbath. It is "up to us" to direct the attention of all to the true Bible Sabbath. The denomination ought to be on its knees; for

"Truth [is] forever on the scaffold, Wrong forever on the throne;
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above his own."

A SOLDIER IN THE RANKS, ON
DUTY FOR CHRIST.

Fort Oglethorpe, Ga.,

Nov. 14, 1908.

Worthy Tribute to Dr. Lewis.

It is with sincere regret that we record the death of the Rev. Dr. Abram Herbert Lewis, one of the leading ministers of the Seventh-day Baptist denomination, who died at Westerly, R. I., on the third of November. Dr. Lewis was for years a member of the editorial staff of our valued contemporary, the SABBATH RECORDER, and was an able contributor to its columns. He was thoroughly familiar with the history of the Sabbath and its observance, and with that part of church history that deals with the change in the day of rest instituted by the ancient Christian Church. He was also an authority on Sabbath legislation in the United States and in other lands. This fund of information equipped him fully for many an earnest contest for the recognition of the rights of the denomination he so worthily represented. In doing this work, he naturally aided the Jewish people in the maintenance of their rights, doing, in fact, more for the liberalizing of the restrictive laws that operate against all Seventh-day Sabbatarians than any Jewish minister was able to do in our time. He was a tower of strength to his denomination. Those who knew him only through his writings will greatly miss his clear, well-informed and effective contributions to the journal with which his name was so honorably identified. —*Jewish Exponent, Philadelphia, Pa.*

"I thank Thee more that all our joy
Is touched with pain;
That shadows fall on brightest hours;
That thorns remain;
So that earth's bliss may be our guide,
And not our chain."

Missions

On the Home Field.

Rev. E. A. Witter, acting pastor of the Chicago Church, has been at work for a few days in Arkansas. He visited the church at Gentry and the Sabbath keepers at Skylight, preaching in all ten times. We trust that God will put it into the heart of some consecrated man who wants his life to count for the most good to accept a call to this inviting field.

Rev. L. D. Seager, missionary pastor in West Virginia, has been at Roanoke, assisting the pastor, Rev. H. C. Van Horn, in a special series of meetings. This little (?) church has given us some of our strongest men and women. We need more of them. Our large churches do not produce the best results. I wish the people who are struggling to sustain the small churches could realize what a great work they are doing. Would that the people who are drifting, and being carried in the larger churches could realize what they are not doing.

Rev. J. H. Hurley, our general missionary on the Wisconsin field, has been holding revival services at Albion, Wisconsin, assisting the pastor, Rev. T. J. Van Horn. A number of young people have already been born into the kingdom. It is expected that baptism will be administered before this news can reach you through the RECORDER.

Prior to going to Albion, Brother Hurley spent a few days with the church at Rock River. Here the interest in the meetings and the attendance was not as good as some of us had been praying that it might be.

The question of holding on, or giving up the fight for the life of this little church, has been hanging like a dark cloud over this people for years. Some twenty years ago when this question was before them, kind friends came to their rescue, and they took new courage and pushed on, sometimes in the dark. They made no mistake in their decision. Since that time more than thirty people have been converted and have united with the church. At that time there were about the same number of people in the

community that there are now, so far as I am able to learn; there are about twelve families and more than fifty Sabbath-keeping people. It will be a great grief to some of us if this church goes out of existence. It was here that I commenced to preach, when a business man. It was here that L. C. Randolph, G. B. Shaw, T. J. Van Horn, and some others learned to preach. I hope it will be distinctly understood that while most of the "original quartet" did practice on this good people, they did not kill the church; for it has continued to live for twenty years since that time. This church has had more to do with making some of the best soul-winners of our time and people than any other church. Those were both happy and profitable Sabbaths for "us boys" and for that little church, when a group of young people would spend Sabbath afternoon in going from home to home, singing gospel hymns. On Sabbath morning, and again at night, from fifty to seventy people would gather for worship. Do you wonder that more than six years of this service led me to love this church and people? I have a friend, a business man, who used to call at the bank and frequently inquire after the interest at Rock River. He always called it my "first love" and so it was.

Why can not the great work which that little church has wrought during the last twenty years be repeated? The problem before the Rock River Church is the same as that before many of our churches, and those of every other denomination. It is the problem of the country church. When it goes, something else comes. Which is the better thing for our children? Among our churches, very similarly located is the one at West Edmeston, N. Y., and that at Marlboro, N. J. The suggestion has been made that the members give up their church and find a church-home near by. We can see by what the Rock River Church has done that this would be a mistake. More than one person in a dying message have pleaded for the life of those churches, that their children might be saved. Never one of them at a time like this has advised giving up the struggle.

It is, doubtless true that some of the people would find a church-home elsewhere, others would not. It is a question of a

church-home and not a place to go occasionally, visiting. If the members of a church disband in order to avoid the responsibility and cost of maintaining worship at home, they are worth very little to the church where they go. They are what George B. Shaw calls "leaners and not lifters." "The Son of man came not to be ministered unto, but to minister." The blessing we receive will be in proportion to the service which we render. If the problem of a church-home is prayerfully settled, few mistakes will be made and fewer churches die. I wish that I might once more sit by your fireside, talk with you over this matter, and around your family altar with the love and counsel of God assist you to settle right this problem, not of time but fraught with eternal interest. God bless the overworked little churches and save the underworked large churches.

Your brother in Christ,

E. B. SAUNDERS,

Cor. Sec.

REV. E. B. SAUNDERS, *Ashaway, R. I.*

DEAR BROTHER:—Since a long time no report of my labors has been sent you, because nothing in particular has happened. By the help and grace of God I have continued my regular work as pastor and evangelist, besides editing our two monthly papers. The work of temperance and social purity has taken part of my time. Since Brother F. J. Bakker moved to Denmark, the church at Rotterdam has asked assistance of the Haarlem Church. Therefore on each Sabbath one of us goes to serve that church by ministering the Word. I was also asked to take the pastoral care of it and it seemed that I must consent, since no successor to Brother Bakker has been found. God giving life and health, this course of things will go on for a time.

Since a long, indeed a very long time, our baptismal font has remained closed, but it has now been opened. A man over fifty years of age came by the way of a long and heavy inward struggle to the condition of peace in Christ and asked after some time for acceptance in the church. Having heard his spiritual experience, none of us felt but the Lord's will was that he should be baptized. Brother Peter Taeckma is doing well as a theological student in the Free

University at Amsterdam. As you know, I felt bound to do all in my power to assist him in his study, since he lost the assistance of his father because he united with our church. Praise to God that I have been so wonderfully helped in this way. Oh, the goodness of our heavenly Father! The kind help of the Seventh-day Baptist Memorial Fund is one of the means which God has used to bring us this blessed assistance. Peter is one who serves at Rotterdam on the Sabbath, and he gives good, indeed good sermons.

Dear brother, since my dear wife entered the rest, I took my abode in the home of Brother Peters. You remember the baker. Mrs. Peters, his wife, was an orphan, and became the foster-daughter of myself and wife. And now she is as if she were my own daughter, in caring for me. Yes, the goodness and blessing of the Lord is seen in her care for me in my old age and lonely pathway. I can but praise my God and Father. My health is as good as ever, and the pleasure in my Master's work is constant. I have surely always much work besides the care of the two churches, our two monthly papers and the temperance work. What a privilege that I am honored with it and that the Lord gives me love and strength for it.

The church at Panguensen, Java, numbers at present forty members. Sister Janz is looking out for a helper who is able to become the leader of the colony. Sister Slagter is for some time laboring in an asylum as a nurse. By the help and blessing of God she is doing the work to the glory of her Saviour and with a heart praying for the good of the poor lunatics. In that way she enjoys the esteem and favor of the director, though she is the only one in the asylum who believes in Christ. As in former days in this country, so she now adorns her profession with a godly conduct. Besides her work in the asylum, she is busy in spreading the truth over the island of Java as much as possible. She receives sixty copies of *De Boodschapper*, which she distributes and mails to sick people who she thinks will read them. She is doing the same with our temperance paper and with other tracts, God bless her.

We received good tidings from Brother Bakker of Denmark. He, his wife and

daughter feel wholly at home there. I think his going there will be a good thing for his Master's cause. May God bless you, your family and the Board. Our prayers are always for our beloved friends over the ocean and I know that you do not forget us.

Yours in Christ,
G. VELTHUYSEN SR.

Haarlem, Holland,
November 2, 1908.

FRIENDLY TALKS.—No. 5.

WARDNER WILLIAMS.

Our Education Society, being a New York State corporation, can have its headquarters at any place it desires in the State. Personally, I should like to see the Education Society offices located in New York City.

The Education Society, being denominational in its scope, should be divorced from any connection with one educational institution more than with another. Representatives of all our colleges should of course be upon the Board of the Society, but the Society should be wholly independent of any of the schools, although working in closest harmony with them.

The cause of education among us as a people should be presented to the churches by the Education Society and each individual left perfectly free to designate how his donation should be applied. In case of a general collection for educational purposes, the Society could divide it equally among our several schools, including the Theological Seminary. While this plan does not preclude the solicitation of funds on the part of any institution, it reduces the matter to a system in regard to the general solicitation of funds for educational purposes.

There was a time when the corresponding secretary of the Education Society delivered a masterly address upon some phase of educational work at one of the public sessions of Conference, but of late the Society's reports at Conference have consisted largely in presenting the various reports of the schools as submitted to the Society by their boards of trustees. I am

not saying but that all of this is helpful, but simply calling attention to the fact that much of the work of the Education Society of today is executive rather than scholastic.

Although my father was one to help organize the Memorial Board and solicited funds which have ever since been held in trust by this Board, I have sometimes wondered whether it would not be well to consolidate the Memorial Board and the Education Society in a kind of Memorial-Education Society. But you say one is a New York State and the other a New Jersey corporation. This I know very well, but they are both doing to quite an extent the same service, namely, soliciting and holding funds in trust for denominational purposes.

Of course I am not expecting that the suggestions in these articles will be adopted or acted upon, because if they were there would be something doing outside of the ordinary. All I can hope for is that they may be suggestive. One dear old faithful soul wrote as follows: "Had I time and the skill to say wisely the things your recent articles in the RECORDER have roused in me, I should like to enter into that, but this is lacking. However, we do need a change, a great change, a let-go of all the old-time methods (I mean thirty years old) and a new spiritual baptism that shall make us what we profess to be—right with the Word."

The letters that come to my desk indicate that the people are thinking. We as a people have either got to go up or go down. Old methods and customs should not cut any figure with us if we can formulate new ones that are better. It is high time that we put our ears to the ground and listen to the march of progress. Great leaders have fallen upon every side, but a philosopher has said:

"Don't believe that all greatness and heroism are in the past. Learn to discover princes, prophets, heroes and saints among the people about you. Be assured they are there."

There never was a time when there was more necessity that thoughtful men grasp the standards of our denominational existence and say "come on" than there is at present. It is always the inspiration and courage of the leaders imparted to the rank and file that make any victory possible.

It is time our thinkers were thinking and our leaders leading. I believe the rank and file are willing and anxious to go just as far as the leaders dare go to attain success. For us as a denomination to falter, is to perish; with Christ as our captain, success is absolutely and unquestionably ours.

Denver, Colorado, Nov. 18, 1908.

Letter From George B. Shaw.

DEAR BROTHER GARDINER:—Some weeks ago I promised you an account of a trip to Rock County. This visit has been postponed; but in the meantime there are some side trips that might be of interest to you.

On Friday, October 30, I drove to Burwell, Garfield County. It is thirty-five miles up the North Loup Valley. The day was fine and the roads good. Corn-husking was at its height. North Loup is the most important pop-corn center in the world. We raise and ship more pop-corn than any other city or town, as we ship about two hundred carloads of shelled pop-corn annually.

As I passed Elyria my heart was sad with thoughts of the old Calamus Church over across the river. Calamus is all gone, postoffice, church and all. Do you suppose that this church could have been kept up if the good work done here had been followed up? At Burwell I called on Jonathan Coon, Charles Hutchins, Frank Barker, Mrs. Minnie Beauchamp, and Mrs. Sarah Janes (Mrs. Janes was not at home). Beyond Burwell I went up the Calamus River and called on Albert Maxson, Frank Saunders and George Maxson. At Albert Maxson's, where I stayed all night, I left my carriage and one horse and went on into the sand-hills on horseback.

I saw some of the "Kinkaid lands"—the Nebraska land, 640 acres of which can be taken as a gift from the Government as a homestead. I shall never tell any one just what I think of the Kinkaid country. I shall never tell because I want to revisit the place and again enjoy the splendid hospitality of the people, and also because my vocabulary is so limited and my powers of expression so feeble. But there are worse places than Garfield County. Mr. Saunders winters his cattle on one-half ton of hay per head; and Mr. Maxson thinks he will have one hundred acres of plowland among the

sand-hills of his Kinkaid farm. Friends, let us pray for these scattered families, some of whom are not doing as they would be glad to do and as they know that they ought to do.

I drove home on Monday, feeding my horses at the fair-ground at Ord.

On Monday, November 9, I started for Comstock, Custer County. I conducted the funeral of a Seventh-day Adventist brother, W. H. Burgess, in the afternoon and drove directly from the cemetery up Myra Valley ten miles to the home of George Clement, who had been previously warned by telephone of my coming. I enjoyed this visit very much, especially with Mrs. Clement's mother, Mrs. Hurley, mother of Rev. James Hurley. She does not appear as one might expect who knew that under this same roof she had a daughter, a granddaughter and a great-granddaughter. Early on Tuesday I was on my way toward Comstock. Upper Myra Valley appeals to me as the finest country that I have seen in Nebraska. When I left the valley and turned westward into the hills there were still many evidences of prosperity. The people here are mostly Bohemians. I wish you could have seen the corn and the cattle. Cattle and hogs were everywhere; in one place more than two hundred cattle in one bunch. Back in Myra Valley I saw fourteen hundred sheep in one field. I did not count them but took the owner's word for the number. It would make a New Jersey farmer's eyes large to see a thousand bushels of corn piled up on the ground in the barn-yard. As we approach the Middle Loup the hills become higher and not so steep. It was a very cold day for November and several times I got out and ran ahead of the ponies to keep warm.

Comstock is in Custer County on the Middle Loup River, about thirty miles from North Loup. These Loup rivers are twin sisters, and have the same nervous disposition and irresponsible character. At Comstock I was received into the hospitable home of Mr. and Mrs. Dewitt Comstock. In the afternoon I attended and addressed a meeting of the Woman's Christian Temperance Union, and in the evening I addressed a local temperance organization. Temperance is a very live question in this thriving new town. I think I never made

a speech that gave me so little satisfaction as this temperance address, and that is saying a good deal. I am no more of a temperance man than formerly, but am determined to get my facts and make my outlines so that when an opportunity comes I may be of some service in carrying forward a work so important as this is.

I spent the night and the following day at the home of E. D. Comstock, which is three miles from the village on the other side of the Middle Loup River. I had never met Mr. or Mrs. Comstock before, but it was nearly one o'clock when we said good night. These people are members of the Leonardville Church, but if the friends in New York expect to keep them they will have to hustle. Mrs. Comstock was Jennie Freel. The little boys are Donald, Myron and Leonard, who is named for the distant home by the shining Unadilla. One who had traveled much would not need to be told that this family was from Leonardville when he listened to the wording and the accent of the Lord's Prayer as it is repeated by all at the breakfast table. I enjoy visiting a man like Mr. Comstock because he lets me help about the chores and takes me with him into the field to husk corn. Of course we talked so much of Sabbath reform, prohibition, home missions, and of our common friends that I suspect that one of us alone could have done about as much work. This is a RECORDER home; a home of the Bible and of prayer; a home where the death of Dr. Lewis was a great personal sorrow. The old "soddie" is in ruins and a good modern farmhouse has taken its place. The name painted on the barn is "Spring Brook Dairy Farm." Mr. Comstock's first wife was Nettie Crandall, and their youngest son, Edgar, eighteen years of age, is down at Lincoln attending the State Agricultural School. His father with honest pride handed me this boy's letters to read. There were four of them and they contained seventy-seven pages. They are written in a very bright style, giving the exact detail, and illustrated with many drawings.

I took the liberty to make some extracts which may be of interest to others. "There are many and fine buildings on the State Farm; the dairy barn, the dairy hall, horse barn, experimental station, agricultural hall,

woman's building, machinery hall, four greenhouses, sheds for cattle, sheep, hogs, machinery, a boiler house, stock-judging pavilion, etc. School starts Monday. . . .

They are not allowed to work Sundays, but I have worked every Sunday so far, just so it is inside work. . . . I want you folks to send me a letter asking Professor Davisson to excuse me from school work and military drill on Sabbath day. I may need the letter and I may not. When the people here understand my ways they are as good as they can be. . . . Biglow, the hog man, is a dandy fine fellow: high ideals and clean speech—no cussing. He said that I could arrange my school work for Sabbath days all right. We got to talking politics—he voted for Chaffin this year. Gee! but I was tickled. I got a letter from Ralph this week. He says, 'Let's vote as our father and grandfather vote.'

Miss Longbridge is one of the head ones. She said that I was the first Seventh-day kid that had attended school here, but that it could be arranged to suit me. I want to show others that a Seventh-day fellow can get along here. . . . I work at the horse barn from five until seven. Twenty cents for seven days is \$1.40. Then I get work at the dairy building two or three hours in the afternoon. Per week, about \$2.80. Total \$4.20. As my board is four-fifty that leaves thirty cents for you to pay. Possibly I can make the extra thirty cents on Sundays. At the dairy building I wash bottles, milk cans, pails, separators, strainers, etc., also help sell milk. . . . It's a trifle chilly even now for summer underwear. . . . There are about five hundred of us in four companies. I am in company G. . . . I won't get the suit till I have to. . . . I'll have to help Guy a lot in his studies but it will be good practice. He is a good boy and I will try to keep him from getting homesick."

You see, Dr. Gardiner, I have taken rather unusual liberty in quoting from Ned's letters, but I have done so in the hope that other young men may be helped. I drove home on Thursday, stopping for dinner at the home of Guy Clement in Upper Myra Valley—I might have said at Willow Dell Stock Farm, the home of Fast Freight. Mr. Clement has one of the finest herds of Hereford cattle in the world.

There were other short trips that I planned to write about, but this letter is already too long. We have the pleasure of having with us this week our beloved expastor, Rev. M. B. Kelly. Every one is delighted to see him looking so well and to again listen to his stirring words. I must mention our service last Sabbath in memory of Dr. A. H. Lewis. There were more than two hundred and fifty present. Rev. Oscar Babcock, Rev. M. B. Kelly and the pastor spoke. It was one of those strange minglings of sorrow and joy—sorrow at the loss of our great standard-bearer and joy at the presence with us of Brother Kelly. There are many things that I wish to say but must close. The general health of the community is good; the appointments of the church are well maintained; the election has not materially affected the corn crop.

Please excuse this long letter.

Fraternally,

GEO. B. SHAW.

North Loup, Nebraska,
November 16, 1908.

An Interesting Letter.

The following interesting letter came to hand September 13, and since it pertained to Sabbath-reform work, was forwarded to Dr. Lewis about the time he took his bed. Some six weeks later, after his death, it was found in his pocket and was returned to the editor.

RECORDER readers will be greatly interested in it, and we hope the brother who wrote it will see his way clear to accept the blessed Sabbath of Jehovah.

THE SABBATH RECORDER,
Plainfield, N. J.

GENTLEMEN:—One of your brethren, Brother R. S. Wilson of Curtiston, has just closed an eight days' meeting at this place.

We had a very warm meeting. We had several conversions and all feel our spiritual strength greatly renewed.

Brother Wilson is much loved and highly esteemed by all our people here. While I am a Missionary Baptist, and have been raised and "traditionized" to keep Sunday for the Sabbath, my association with Brother Wilson has "almost persuaded" me to be a Seventh-day Baptist.

I am studying this question carefully and prayerfully; and if after due consideration, I view the matter as I do now, I intend to change. I have always felt that there was something wrong; and if it is that I am keeping the wrong day, I pray God to set me right on the matter.

I would be glad to correspond with any of your well-informed readers concerning this question. I am twenty-five years old and never heard of such a thing till last November, when I met Brother Wilson.

I have also been reading the RECORDER for several months, which I have enjoyed very much.

Yours respectfully,

W. J. HATCHER.

Gadsden, Ala., R. F. D. 4.,
Sept. 7, 1908.

Resolution.

We clip the following resolution from the *Advent Review and Herald*, published in Washington, D. C. It is an expression from the General Conference Committee of the Seventh-day Adventists:

Having heard with sorrow the sad news of the death of Dr. A. H. Lewis, the General Conference Committee desire to express their appreciation of the earnest work which he has done in the cause of Sabbath reform and of religious liberty, and to extend to his associates and to Mrs. Lewis their sympathy in this bereavement.

Our National Hymn.

A new tune has been given to the words of our national hymn, as recently sung at the opening of the music department of a Pennsylvania college, and the following new stanzas, by Dr. Henry Van Dyke of Princeton University, added:

"I love thy inland seas,
Thy capes and giant trees,
Thy rolling plains,
Thy canyons wild and deep,
Thy rocky mountains steep,
Thy prairies' boundless sweep,
Thy glorious mains.

"Thy domes, thy silvery strands,
Thy Golden Gate that stands
Afront the West;
Thy sweet and crystal air,
Thy sunlight everywhere;
O land beyond compare,
I love thee best.
I love thee best."

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

If ye then be risen with Christ, seek those things which are above.

Forever the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow;
To withhold his largess of precious light
Is to bury himself in eternal night,
To give is to live.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who of his fortune gives to another;
And a thousand million lives are his
Who carries the world in his sympathies.
To deny is to die.

—Selected.

Hans Egede.

"From Greenland's icy mountains" they no longer call us, thank God! to deliver their land from error's chain. So completely have they been delivered, through Lutheran missionary efforts, such a marvelous regeneration has stolid, heathen Greenland experienced through the vitalizing doctrines of the Augsburg Confession, that the first line of Bishop Heber's family hymn must certainly be revised, to keep pace with the Church's progress in missionary work.

Indeed, we may almost go so far as to say the tables are turned. Instead of Greenland still calling to us to give her the gospel, it is rather we who are now calling to her, to give us back, in payment of her spiritual debt, a living concrete object of what evangelized barbarians may become if the transforming power of God's grace be allowed to have free course and be glorified in that land. Not in all Greenland is there a single policeman, not a single penitentiary or jail, not a single almshouse or insane asylum. This sounds as if it must be pretty close to paradise, whereas it is pretty close to the north pole. Even hospitals are scarcely needed, in spite of the rigors of a most inhospitable climate, which is "nine

months frigid winter and three months late in the fall," because there they live the simple life in its best Christian sense. The percentage of illiteracy in a country once completely shrouded in densest stupidity, like the thermometer, is now reduced to zero. Never did Christian education undertake a more hopeless task. But there isn't a man or woman today in Greenland who cannot read and write.

Talk about the romance of missions—here is where you must go to find it in its fullness. Two centuries ago (1708) Hans Egede was a Norwegian pastor, happily settled in a pleasant parish. The Spirit of God laid upon his heart a profound anxiety concerning the spiritual condition of his Norse brethren, whose forefathers had emigrated to America as its earliest discoverers, half a millennium before Christopher Columbus. Men pronounced Egede a raving madman to bother his brains about those far-distant souls, who after the long lapse of ages were doubtless sunk beyond the possibility of being reclaimed. The amount of bitter ridicule, taunts, and sneers which filled, day after day, the thirteen tedious years of "heroic endurance" before he could even embark on his strange enterprise at all, is beyond all comprehension. His own relatives constantly besought him with entreaties and tears by all means to abandon so wild and hazardous a venture. How to get the money for buying a ship to carry him and whatever other colonists would accompany him to Greenland was the chief problem. Nevertheless, in May, 1721, he sailed from Bergen, Norway, on board the ship Hope, with his wife, his four children, and a little company of settlers who had caught his indomitable spirit. On reaching the Greenland seas, they encountered such vast quantities of ice that the captain was in despair. After driving about for nearly three weeks, they at last ventured into an opening in the ice; but this only made matters worse, since they soon were so surrounded that they could neither go forward nor even get back into the open sea. The winds increased to a tempest, the ship sprang a leak, and a thick fog enveloped them, so that they could not see ten yards ahead. Imminent destruction now seemed inevitable, when, all of a sudden—presto, change! The very storm which

threatened their lives scattered the icebergs and opened for them a port for landing.

But then their most serious troubles began. Having imagined the Greenland fishery and hunting a more abundant source of supplies than it proved to be, the Scandinavians had brought with them but a small quantity of provisions, and now began to be pinched with want. Famines were by no means an uncommon experience as the years went on, and at times they were attacked with that dreadful disorder, the scurvy. What wonder they threatened, to a man, to leave the country and return home with the very first ship! Egede was at his wit's ends. On the one hand, his conscience would not allow him to desert a post which he had attained with so much difficulty, especially since the prospect of the conversion of the Greenlanders seemed encouraging, as the reward of these years of missionary labor. On the other hand, he certainly could not stay there alone, with his wife and four children, to be murdered by the savages. Then it was that his noble wife herself came to the rescue. With all the magnanimity of a Christian heroine she resisted every thought of turning back, and put the men of the colony to shame by her splendid courage, inspiring them all with new determination and enthusiasm. But the most terrible blow of all was yet to come. Just when the spiritual harvest was ripening for the garner, an epidemic of smallpox swept like a wildfire through the population in 1734, and Egede had the heartbreak of seeing his work melt away, almost, as it were, in a night! Equipped with neither physicians nor hospitals to check its ravages, the country was decimated by this pestilence. In one entire district only eight persons recovered.

Yet, even now, this missionary of "Heroic Endurance" (and what a conspicuous example he is!) refused to abandon the field, but remained faithfully at his post, to begin the Christian training of another generation. When he did afterwards consent to return to Norway, upon the coming of three new missionaries to Greenland, it was because he deeply felt that three were altogether too few; and he wanted to plead with his countrymen for more volunteers. Besides this, his devoted wife had now died, and his grief at this unspeakable loss so

undermined his own rugged vigor as to take the very life out of him. When he reached Norway, the king appointed him superintendent of the Greenland mission, and authorized him to establish a seminary, for the supply of pastors and catechists, whom he should teach the language and equip for effective service. His own son Paul became his worthy successor on the field, and the fruit of the labors of father and son is seen in the Lutheran Church of Greenland. Paul completed his father's translation of the New Testament in 1776, the Small Catechism in 1756, and the Church Book in 1783. There is now a theological seminary at Good Hope, under the care of the pious and zealous pastor, N. E. Balle, who is doing all in his power to raise up a native ministry among the Esquimaux.—Mrs. Charles L. Fry, in *Lutheran*.

Echoes From a Great Convention.

The thirty-fifth Annual Convention of the National Woman's Christian Temperance Union, recently held in Denver, Colorado, must have been a great meeting. In this day of victories over the saloon, with the enemy on the run, with state after state wheeling into line for prohibition, there must be great enthusiasm in such a convention. We make the following extracts from the address of the President, Mrs. Lillian M. N. Stevens:

At our last convention we rejoiced over Oklahoma's conquest and we are still rejoicing over the splendid strength of the great new state. Mrs. Hillerman, who ably led our Oklahoma forces, has been seeking other realms to conquer and comes to us at this convention representing Panama. In these days of expectation and fulfillment, it is not too much to anticipate that the Panama Zone is to be known in the not far away future as a temperance zone. Another of our Oklahoma leaders and a National superintendent, Mrs. Patterson, has been sojourning in New Mexico, with purpose intent that New Mexico shall follow Oklahoma's way. In our mind's eye we see, on a day not far distant, the revenue officers in New Mexico performing the same service for humanity which was rendered in Oklahoma, when, after the passage of state-wide prohibition, twenty-eight thousand barrels of beer were dumped in the streets of Oklahoma City.

It was during our last convention that the message came to us that Alabama had decided to outlaw the liquor traffic. We had hardly dared to hope that this would be accomplished prior to the next regular session of the Alabama

legislature. The governor had called a special session of the legislature to consider a railroad question, and the temperance people took righteous advantage of this opportunity. Unmistakable proof was furnished that the legislators of Alabama considered the temperance question to be of paramount importance, for all other business of this special session had to wait until a state-wide prohibitory law was enacted. Everybody knows that this is not all. Mississippi and North Carolina were in the race. The temperance people of these states had outgrown the local option methods. They believed there was something higher and better toward which they had steadily been advancing and this they had resolved to possess. The Mississippi Senate passed the prohibition bill by a vote of 36 to 4, and it should be permanently recorded in our W. C. T. U. annals that the House voted unanimously in its favor.

A man came to be governor of North Carolina who declared the prohibition issue to be the most important that ever had arisen in the state, and his name is Robert B. Glenn. In referring to his inauguration Governor Glenn has said: "In carrying out my oath to do what I could for the people of North Carolina I felt that as a business, educational and religious proposition, there was nothing I could do that would so build up the commonwealth as to rid the state of the manufacture and sale of strong drink, and one of the very first things I did after I became governor was to make a pledge to the Woman's Christian Temperance Union that I would devote every energy of my intellect and body to banish the drink demon forever from the borders of the state."

Who then need be surprised that on May 26, 1908, North Carolina adopted a state-wide prohibitory law with the magnificent majority of 47,000.

Arkansas is not far behind. On September 14 the voters of this state declared in favor of a state-wide prohibitory law, and the legislature which convenes January 1 is expected to act in conformity to this declaration. And Texas and other Southern states are well-nigh keeping step with Arkansas.

THE OLD GUARD AND WHAT IT RESISTS.

In our rejoicing over the new recruits, we must not forget the old guard, and we hail with equal gratitude the heroic warriors of Maine, Kansas and North Dakota. Let us rise and together let us enthusiastically salute the states which have dethroned king alcohol, first naming them in the order in which they achieved the victory. Maine, Kansas, North Dakota, Georgia, Oklahoma, Alabama, Mississippi, North Carolina. Let us all join in the white ribbon cheer! [The delegates rose *en masse* and, reciting in their order the names of the Prohibition states, cheered long and loud.] And let it be remembered that as long as a considerable portion of our country remains under the domination of the liquor power—the brewers, the distillers, the liquor sellers and their cohorts—it requires quite as much earnest, persistent, steadfast work to hold a prohibitory law as it does to secure its

enactment. Undoubtedly there would be greater rejoicing in liquorism over the overthrow of prohibition in Maine than there would be if license should continue to prevail in Texas. But they will not have the opportunity to rejoice over either. The members of the liquor fraternity declare it to be their purpose not only to work untiringly and unceasingly in all possible ways to prevent the spread of prohibition, but to destroy prohibition wherever it exists; and they spend vast sums of money in employing such men as Mr. Thompson of New Zealand and Mr. Peck of Wisconsin to visit Maine and other prohibition territory in order to secure statistics of some sort or other to prove that "prohibition is a failure." Men who are willing to hire out to the liquor trade for such a purpose are not competent to compile correct statistics and to give a true representation of the people or the conditions.

We cannot believe that Mr. Peck's false story about prohibition Maine, which has been widely circulated, will be of any benefit to the trade; and if I were the trade's attorney I should advise discontinuing Mr. Peck's services; for such romancing as his will not reduce by a square foot the amount of storage space required in Milwaukee for the saloon fixtures which are being shipped back to that city by the car load because the saloon has been voted out of business in the localities to which Milwaukee brewers had consigned them. While the storage-house business is improving in Milwaukee and St. Louis, brewery stocks are fast going down. Brewery productions are also decreasing. A falling off of twenty-five million dollars' worth of liquor production the first three months of this year shows that prohibition curtails the business of the brewer and distiller.

OTHER ACHIEVEMENTS.

The combined population of the state-wide prohibition states, according to the last census, is 10,372,526, covering an area of 407,602 square miles or 260,865,280 acres. A recent enumeration in these states warrants us in estimating that the prohibition states now have a population not far from thirteen million, and in addition to this, thirty millions of people are living in saloonless territory which has been gained through local option, the four-mile law, the remonstrance law and excise law.

* * * *

The Woman's Christian Temperance Union is not only anti-saloon, but anti-brewery, anti-distillery, anti any form of alcoholic liquor making or liquor selling for beverage purposes. The trade hates and fears a law that closes the saloon. It hates and fears still more the law that closes the saloon, the brewery and the distillery. One of the most astute liquor politicians in the country, who was one of the speakers at the Model License League Convention at Louisville last June, said in effect that the banishment of the saloon crippled their business, but the banishment of the brewery and distillery would kill their business.

If it is right to sell intoxicating drink, then all persons should have the same freedom to sell

it that they have to sell dry goods, groceries or any other desirable commodity. If it is not right to sell intoxicating drink, no locality or state should give any one legal permission to do a moral wrong.

"The Gospel of the Second Mile."

The doctrine which Dr. Henry Van Dyke so finely enunciated in his poem bearing the above title was the doctrine taught by Governor Hughes in his address to 40,000 people at the opening exercises of the Troy home-week, the first Sunday in last month. Speaking to the young people, of whom many thousands were present, each provided with a flag by which they waved greeting and applause, he dwelt upon the opportunity which this country affords them. Then warning them that they are mistaken who think "it is American to be slick," he went on: "The old way, the steady way, is the right way; put a little more in the measure than you need to put; give a good basketful of fruit; don't simply have a little display on top of superficial attention and industry; give a little more work than you are asked to give, and it will show on the one hand that you are unpurchasable, and on the other that you esteem it an honor to give more than is required at your hands in every department of life's effort."

"To give more than is required." This, as multitudes among us are at last coming to see, is the fundamental condition of social progress and social betterment. It is the interpretation of the parable of Jesus, "Whosoever shall compel thee to go a mile, go with him twain"—the gospel of the second mile, the secret of brotherhood and of social service. He is an unprofitable servant, in the literal sense of the word, who has simply done that which it was his duty to do; unprofitable to his employer, to society, and worst of all, unprofitable to himself. It is not necessary that an employee should be an eye-servant in order to be unprofitable to his employer; the office boy, domestic servant, manager of a large concern who simply does his duty perfunctorily, working into that performance no enthusiasm, no desire to promote the interests of his employer, serves neither that employer nor himself.

A man of large intellectual gifts, compelled by circumstances to take an uncon-

genial though relatively important position in the management of a large commercial enterprise, after a number of years of arduous service, during which he had several times seen younger men advanced over his head, finally went to his employer. "I have served you faithfully for fifteen years," he said, "yet my salary has never been increased one dollar, nor a more responsible position given me." "Nor ever will be," replied the employer. "Have I not served you faithfully?" asked the employee in consternation. "Have I not performed my duty in every particular?" "Precisely," was the reply, "and for that reason you are unprofitable to me. You have never taken the least interest in improving the business, in devising labor-saving methods, or methods by which the profits of the business or its scope may be increased. So far as your work is concerned the business is no better off than it was when you entered our office. You have earned your salary, precisely; nothing more."

The story, which is not only true in every particular, but might be repeated from the experience of a thousand employers, is a concrete illustration of Governor Hughes' address, of our Saviour's parable. No business man, no mistress of a household wants simply to mark time. Every business, every home, every farm needs constant advance, constant improvement, or it is not worth while to keep it up at all. This is a lesson for the young to learn, as Governor Hughes taught it at Troy. But his words were addressed to others than the young, and if he had not in mind a wider implication than mere business, it is certain that there is more than that in the gospel of the second mile. Most important of all applications of this gospel is its application to social duty.

We are beginning at last to learn that it is not enough that we should simply love our neighbor as ourself. This truly Golden Rule was good for the early ages of human relations, but it was not our Saviour's rule. His rule was that men should love one another "as I have loved you," giving themselves utterly and entirely for the good of others. The man or woman who simply earned a livelihood, was kind to the neighbor, relieved the necessities of the poor, may have been a useful citizen, but such an one is not a useful citizen now. There

is no "second mile" in such a life, nor, in fact, any gospel at all. He who simply gives to the poor, subscribes to charities, pays his pew-rent, has done absolutely nothing for the betterment of society. It is the duty of every man, every woman, to study the conditions of poverty; the reasons which make charitable institutions necessary, the opportunities and obligations of the church to which he subscribes. He is not a good citizen who sits down content while poverty exists, while persons do not make men better, while churches are simply holding their own. It is years since we learned that in the agricultural world he only is a public benefactor who makes two blades of grass grow where one had grown before; so in the social world, he is no more than a pawn in the game who fails to do his part to leave social conditions better than he found them; in the religious sphere he only is a truly religious man who has done his part to widen the influence of the church to which he belongs, to make it that which it was designated to be in his community—a power for righteousness, which means, for the securing of right, of justice, to every human being within its sphere of usefulness.—*Christian Work and Evangelist.*

Faith of a Little Child.

I was walking along the streets of London one cold and wet night with a despondent friend, trying to cheer him, and longing to see a spark of hope kindled in his heart. In our walk we arrived at Victoria Station. While talking together a little child stepped forward and said, "Any lights, sir?"

"No, Topsy," I replied, "I don't want any; I don't smoke."

"Oh, but please, sir, do buy a box!" she persisted, in a pleading tone.

"No, no; run away, Topsy," I continued; "I have no use for lights."

But still she persisted. At last, seeing her earnestness, I asked her what she did all day, and at what time she was going home, for it was then past ten o'clock.

"Oh," she replied, "I go to school in the day, and after four o'clock I come out here."

"But why do not your father and mother take care of you?"

"Father has run away and mother is ill in bed."

"And what do you come out here for?"

"I come and stay here till I have taken sixpence."

"But you don't always take sixpence, do you?"

"Yes, I do, sir."

"But you won't get sixpence tonight."

"Yes, I shall, sir."

"Well, how much have you now?"

She seemed inclined not to let me know, but I said, "Come, Topsy, you must tell me all about it." So, half afraid, she drew some coppers from a pocket in her cotton dress and counted out threepence halfpenny.

"Well, now, you will never get sixpence tonight," I said.

"Oh, yes, sir," she answered, "I shall! I always take home sixpence."

"Now, Topsy, tell me what makes you so sure of getting sixpence?"

For some time she would not answer, but after a little pressing she said: "Because, before I come out, I kneel down by my mother's bed and say the Lord's Prayer, and mother says our Father will help me to get sixpence; and he always does."

"Oh, but I thought you said your father had run away?"

"Don't you know, sir," she simply asked, "that we have a Father in heaven?"

"Yes; but you don't mean to say he hears you about a sixpence?"

"Yes, he does, sir; and he will send me sixpence."

"Well, if I were to give you twopence halfpenny, what would you do?"

"Why, sir, I should run home to mother, because my Father had given me all I asked for."

It is needless to say that the twopence halfpenny was produced and suitably acknowledged by the little one, who merrily tripped home. I turned to my friend, who all this time had stood by without saying a word; our glances met, and my only remark was, "There, H—, you have got your lesson." We forthwith separated—I to my bachelor chambers, he to be led into hope and righteousness by the faith of a little child.—*The Christian.*

Young People's Work

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Contributing Editor.

Consistent Christian Living.

Substance of a paper read at the Annual Meeting of the Iowa churches, September 6, 1908.

FRANK MENTZER.

The inconsistent lives of many professed Christians are stumbling blocks to the unconverted. As we come in touch with our fellow men we can know nothing of the intentions of their hearts only as we interpret their acts and words. By these we determine character whether good or bad, for "by their fruits ye shall know them." In many cases the supposed conversion makes no permanent change and the old life and character remain. These persons are as ready as ever to take advantage of their fellows.

While it is true that words do not always indicate what is in the heart, but are deceptive, still as a rule they are pretty good reflectors of what is within. It was Peter's words or speech that identified him: "Surely thou also art one of them, for thy speech bewrayeth thee." Thus too the Ephraimites were betrayed by their speech when they said "Sibboleth" instead of "Shibboleth." So oftentimes with us, our speech betrays us. It too frequently shows the world that we are not humble followers of Christ.

The main thing, if we would be true Christians, is to have our hearts pure; for "out of the abundance of the heart the mouth speaketh." If our hearts are filled with evil we will certainly speak evil; but if we are filled with good, and the love of God is shed abroad in our hearts, we shall speak good. Then people can truthfully say of us, "Surely thou art one of them." We shall never be ashamed to be counted with the people of God. As a guide to right thinking look at Philippians iv, 8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are

pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

It is quite plain that our actions and speech are largely in harmony with our thoughts. We cannot be good and bad at the same time. Christ said, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." James says, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom."

Let us heed the words of Peter, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

It has been truly said that actions speak louder than words. You see a professed follower of the pure and holy Jesus, sitting with common loungers, with tobacco smoke pouring from his mouth, telling vile stories with evil men, and joining in their lewd jokes, and you can not help asking, "Does his profession prove the most, or do his actions?" The world is sure to judge him by the latter. The unbeliever points to such unworthy Christians, saying, "If that is all religion does for men, we do not believe in it. We can set a better example than that."

Brethren, there are many ways to be lost, but only one way to be saved. Jesus said, "I am the way": "no man cometh unto the Father, but by me." Come then to the Father. Do not expect him to receive you laden with the lusts of the flesh and with your besetting sins; but look unto your divine Leader and carefully follow him.

True Nobility.

The substance of a paper read by Lenora Ford at the Annual Meeting of Iowa churches at Garwin, Iowa, September 6, 1908.

Nothing makes a man rich and strong,

but that which is within him. Character is the true measure of a man's greatness. The highest eulogy that can be given any man is to say that he is noble; for nobility comprehends all virtues and graces. The word nobility is one of those words that always carry a deeper meaning than mere language can convey. It seems that no adequate definition can be formulated for it, but you must read into it a spiritual content which no mere group of letters can give. Try the substitution of some other word, such as goodness, benevolence, justice, and you will find that neither separately nor collectively do they fully express the meaning of the word nobility. Nobility of character insures such an altruistic feeling—such a consciousness of the needs of others, that an appeal made to its possessor is answered almost before it is made.

Nobility is more a soul-quality than an intellectual attainment, and unconsciously shows itself in the face. It so controls the life that the possessor can not conceal it from his fellow men. It involves sympathy with all that is good and true, and the disapproval of everything low and degrading. This spirit of harmony with the purest and best in man, and of love for God has characterized all the best men of earth. With the world's truest men the noble feelings and emotions become habits of life, until all their powers are subordinated to the will of God and the good of man. It is their meat and their drink to help their fellows to a higher life. They are not mere spasmodic doers of good, but maintain a consistent lifelong service of noble deeds.

There is a vast difference between true nobility in this sense, and the meaning of the word as applied to the titled classes of the Old World. The hereditary title of nobleman may not insure nobleness at all; its possessor may be ignoble and unworthy of the title. He is truly noble only when he is good. The humblest man on earth may possess the characteristics of true nobility. The noble are to be found in every profession, calling, or rank. They do not live for self or wealth alone, neither for position; but their chief aim is to serve their fellow men.

Thus true nobility of character lies within the reach of every one. We have the divine Christ for our example. He had not

where to lay his head; and whether we live in cottage or palace, if we follow this Son of man and seek his spirit we may be truly noble.

"He Didn't Have None."

Alfred H. Love, of Philadelphia, president of the Universal Peace Union, was talking on the topic, peculiarly congenial to him, of kindness. Said he:

"I once knew a remarkably kind boy. He was a great angler. There was a trout stream in his neighborhood that ran through a rich man's estate. Permits to fish in the stream could now and then be obtained, and the boy was lucky enough to have a permit. One day he was fishing with another boy, when a gamekeeper suddenly darted forth from a thicket. The lad with a permit uttered a cry of fright, dropped his rod, and ran off at top speed. The gamekeeper pursued. For about a half-mile, the gamekeeper was led a swift and difficult chase. Then, worn out, the boy halted. The man seized him by the arm and said between pants:

"Have you a permit to fish on this estate?"

"Yes, to be sure," said the boy quietly.

"You have? Then show it to me."

"The boy drew his permit from his pocket. The man examined it, and frowned in perplexity and anger.

"Why did you run when you had this permit?" he asked.

"To let the other boy get away," was the reply. "He didn't have none!"—*Harper's Weekly*.

When we once learn to live by faith, believing that our Father loves us and will not forget or forsake us, but is pledged to supply all our needs; when we acquire the holy habit of talking to him about all, and handing over all to him at the moment that the tiniest shadow is cast upon the soul—then we have learned the secret of the gospel of rest.—*F. B. Meyer*.

"You can not give men your love until you remove your glove. What is needed is the warm hand clasp, the heart to heart contact. The Spirit's path to the human heart is through a human heart."

Children's Page

The Apple Class.

When the teacher called the apple class, they gathered round to see
What question deep in apple lore their task
that day might be.

"Now, tell me," said the teacher to little Polly Brown,

"Do apple seeds grow pointing up, or are they pointing down?"

Poor Polly didn't know, for she had never thought to look

(And that's the kind of questions you can't find in a book).

And of the whole big apple class not one small pupil knew

If apple seeds point up or down! But then, my dear, do you?

—*St. Nicholas*.

Hal Baxter's Don't Care.

It was a delightfully warm day in early spring. On a dry-goods box, in front of the open door of the woodshed, sat Hal Baxter and Dick Wheeler, talking over the first baseball game of the season. It was to be played at Fountain—two miles from the home of the two boys—on the following Tuesday.

"So you are going?" and Dick Wheeler leaned over, and worked his heel in the soft ground before him.

"Yes; why shouldn't I!" exclaimed Hal, in surprise. "It's the first game of the season—and it's going to be dandy."

"That may be; but I wouldn't want to go," replied Dick, slowly.

"And why not?"

"Because it's just before school closes, and I wouldn't want to miss that much time," answered Dick. "That's why."

"O, I don't care! That doesn't make any difference so far as I am concerned," and Hal looked over toward the kitchen, where his mother stood by the window kneading her bread.

"It would—to me," persisted Dick, rising to go.

"And it would to me!" This remark of Hal's Uncle Robert, who was painting some screens in the further end of the shed, was unobserved by the two boys. "And

that's just the matter with Hal," continued his uncle, to himself. "It's too often that he doesn't care!"

Mr. Baxter took a step back, to examine his work in a better light.

"That's one of Hal's worst habits; in fact, the worst," declared his Uncle Robert, retouching the side of the screen nearest to him with a little more paint. "And I think it grows upon him. A boy should care about such things, and about what people think of him.

"I've heard Hal say—again and again—that he didn't care what people said of him. That's a mistake—and a grave one, too! There isn't any one—but that should care; and especially a boy like Hal. And I wonder how he can be made to see it?"

It was a self-put question, and one that Robert Baxter, for the good of his nephew, meant to answer.

For the next four weeks, he "kept tab"—as he put it—on Hal and his doings. And at the end of that time he felt that he had proof enough to convince his nephew that he should have more regard for the opinion of other people, and for what they said.

"Hal," cautioned his uncle, one morning, "don't you use a little too much slang?"

"I!" in evident surprise.

"Yes."

"No; I guess not," and Hal looked down to the floor.

"What kind of training would strangers think you have, my boy, if they should sometime hear your English?"

"I don't know, Uncle Robert, as I'd care," replied Hal, coloring.

"Hal!"

"Yes, sir."

"Do you realize how much you are losing?" asked Uncle Robert, gravely. "Just how much you are losing by that 'don't care' habit of yours?"

"Why, no; I haven't thought I was losing anything."

"But you are. Look here a moment; it won't take long," and the boy's uncle took from his pocket a small memorandum.

Hal watched him curiously.

"I have some items here that will bear out my assertion—that you are being robbed, Hal, of a good deal of real pleasure—and merely by your 'don't cares'!"

"Why I—"

"Listen. You remember how badly you felt that you were not invited by Winthrop Smith on the ride to Moose Falls? The reason was—as I found out—because he overheard you say one day that you didn't care for picnics of any kind."

"But I—I didn't mean—of that sort," protested Hal.

"You made no exception when you said what you did," replied Mr. Baxter. "It was a straight out-and-out 'don't care.'"

"Well, I—"

"Again," continued Uncle Robert, not minding the interruption, "you recollect what you said when I wanted you to deny to Mrs. Troxell the report that you were with the Holbrook boys the time they went into her yard for some of her early strawberries. It was, 'I don't care what she thinks!' And you didn't do what I wished. Your not setting yourself right was the reason why you didn't receive an invitation to Harriet Thurston's lawn party."

"How did you—"

"Find out? Never mind; but I did."

Mr. Baxter turned to another leaf in his note-book.

"As I remember it, you were woefully disappointed that Harold Preston didn't come to see you last week when he was at Thord Hilton's. 'Twas because of a remark you made when he was there the last time—and he couldn't possibly have visited you then.

"You told his cousin that you didn't care if he never came to see you—that you didn't want him to."

"I—I didn't suppose any one would go and tell!"

"That's not the question," resumed Uncle Robert. "You shouldn't have made such a remark—you knew at the time that it wasn't true."

"But I—I was provoked that he didn't come to see me—then!" was Hal's feeble defense.

"Then—"

"Have you any more of the 'don't cares'?" interrupted Hal, moving uneasily in his chair.

"Yes—a number."

"I—I think three—like those you've mentioned—are all the proof I need, Uncle Robert, to make me see that I—do care!" exclaimed Hal.

"Do you think they're enough—to keep you from using the expression again, my boy?"

"Try me, Uncle Robert, and—see!"

Mr. Baxter did; and found that Hal was absolutely cured of his "don't care" habit. —*Selected.*

A Disconcerted Scholar.

When little Arabella Krupp first started in to school,

She found it very difficult to follow every rule. Of course, she tried her very best that teacher should not frown,

And swift obedience she gave, when teacher said, "Sit down!"

But the next thing that she said to her was, "Little girl, sit up!"

Which greatly disconcerted little Arabella Krupp. —*Saint Nicholas.*

HOME NEWS

BATTLE CREEK, MICH.—In reply to numerous inquiries I send these few lines from our "family" located at Battle Creek, Michigan. Business interests have induced quite a number of our people to settle here, so that at last accounts there were about ninety-five of us including children. Nearly a year ago the Christian Endeavor Society was formed, which now numbers about thirty members. This meets every Friday evening in one of the Sanitarium buildings, and though one of our youngest societies, is doing excellent work. A cottage prayer meeting has recently been started, which has become so popular that there are sometimes more invitations for the meeting than can be accepted. Last week we had to decline an invitation from the Old People's Home, to accept one from Postumville, a suburb of Battle Creek.

Soon after Conference, Rev. L. A. Platts spent two Sabbaths with us, teaching, exhorting and encouraging as he is so well able to do. As a result of his visit a movement was started to secure a missionary pastor; and although the obstacles in the way seemed great, still they have been so far overcome that we have secured a room for services, and arrangements are made for Rev. J. G. Burdick to begin work the first of December. We all pray that great

blessings may come to him and to us from his labors here. Pray for Battle Creek.

C. H. GREENE.

November 18, 1908.

MILTON, WIS.—The news of the death of our beloved Doctor Lewis fell with a heavy, saddening thud upon all our hearts in Milton. It is still hard to realize that it is true. A beautiful memorial service was held in our church last Sabbath, November 14. The choir and college quartet rendered special and appropriate music; Rev. Geo. W. Lewis assisted in the opening service, offering a feeling prayer; Dr. Platts gave a brief general sketch of Dr. Lewis' life, dwelling especially upon his boyhood and youth, a period of which he was qualified to speak from personal acquaintance; Professor Albert Whitford spoke of his student life and intellectual gifts and qualifications, and President Daland spoke of his influence upon the thought and life of our denomination. This influence was exerted by voice and pen, but more by his matchless personality. We shall find no man to fill his place. It were worse than idle to look for one; but we can best honor his memory, serve God and help forward the work of his kingdom by filling each his own place with renewed zeal and holy consecration.

L. A. P.

FARINA, ILLINOIS.—Several events have transpired in Farina recently, which naturally should have been reported for the Home News columns of the SABBATH RECORDER; but they have been permitted to pass by unreported, because the first and most serious one had such close, personal relation to your correspondent, who has been expected to do such reporting, that he has hesitated to write it up.

In the SABBATH RECORDER of October 26, was an item, taken from a Farina paper, stating that "the home of Rev. Chas. A. Burdick was destroyed by fire a few days ago." It may be in place to give some particulars of that, to us, sad event.

The fire started late in the afternoon of the first of last month, somewhere in the attic or in the roof, and was first discovered and reported to us by a neighbor. We had no means of combating the fire other than carrying water in pails up two flights of

stairs. Soon, however, the alarm of fire brought a company with a fire engine to our help. By this time the fire had broken through the roof, permitting the engine to throw water from the ground on to the top of the house. But the water, taken from wells, was exhausted before the fire could be conquered; and then it had to be left to have its own way until the destruction was complete. It is thought that the fire would have been put out, if water had not failed.

As the fire was for a time confined to the top of the house, sufficient time was allowed for the large crowd that had gathered to carry out from both upper and lower rooms nearly all the household effects—books, instruments, etc., that were of much value, and place them out of reach of the fire.

In the meantime darkness began to settle down upon us, and family and effects were without a shelter. Brother G. C. Wells being present and knowing that Elder Seager's house, across the road from his house, had been vacated on the removal of the family to West Virginia, proposed to open the vacant house for the bestowal of the goods for the night. As there were a number of teams with wagons at hand, his suggestion was adopted and the goods were moved to the vacant house, a mile on the other side of town from our place, and safely deposited for the night. On the morning, with plenty of help, they were set up, in order to provide for a temporary home; and from that time to the present we have been comfortably and pleasantly situated; for as soon as Brother and Sister Seager learned the situation, they very generously offered us the use of the house, rent free, so long as we may want it.

Through the urgent advice of a number of the brethren who wanted to help both by team and hand labor this fall in the construction of a new house, most of the material has been collected on the ground, and a new building is already under way, with the expectation of its being ready for occupancy next spring.

And here, in behalf of my daughter, Mrs. Howard, as well as of myself, I wish to acknowledge with gratitude the many acts of kindness and help received from friends in this time of our misfortune.

During the absence of our pastor on his visit as delegate to the recent meeting of the Southwestern Association, our pulpit was occupied on one Sabbath by Brother H. P. Irish, in the reading of a sermon. In the midst of the reading there was an alarm of fire which caused the congregation to rush out of the house en masse, leaving Brother Irish in a bewildered state, not knowing at first the cause of the strange movement. The fire was in the roof of a hotel, and was extinguished in a little time, leaving the people to return to their seats and to hear the remainder of the sermon.

One week ago today, on Sunday, a fire broke out in the dwelling of Mr. Peter Switzer, one of the finest houses in town, and burned it to the ground. I do not know whether it was a lack of water or because the fire had got beyond control before the fire engine was on the ground, that let the fire have full sway. Mr. Switzer had, only a short time before the fire, taken an insurance of \$2,000 on the house.

In a dry time like this there is no surface water about here, and wells are getting low; and I understand that work has begun in drilling for a large well.

A much needed work is just now being completed in our church, namely, the construction of a baptistery under the platform now occupied by the organ and choir. The platform has been enlarged and the baptistery built under the back part. It is made of concrete and ought to last many years.

C. A. B.

WALWORTH, WIS.—The Young People's Society of Christian Endeavor have appointed Miss Bernice Ayers as their corresponding secretary. The Walworth society is small but faithfully at work for the Master. The members are studying the Bible lessons from our Manual by Rev. Walter L. Greene.

Mrs. Josephine H. Smith, the ex-corresponding secretary, retired after a service of twenty years.

The Deciding Vote.

There lives in a Western State a humble lady whose interest in politics is confined to the single fact that her son was elected a number of years ago a member of the legislature, and has several times since been

re-elected. What he has actually done in the legislature she does not know. She has no doubt that he has done all that a good boy, grown to be a great man, ought to have done or could do; and one good thing, at least, he did to justify her confidence.

When the legislature assembled in the autumn of 1906, the son visited his mother, and chided her good-naturedly for not reading the speeches he had sent her. She had saved them all, and knew just where they were; but she confessed that she had not been able to read them all, nor to understand very well what she had read.

"But you're going to make a speech this year that I shall read, every word," she said.

"Tell me which one that is, and I'll be sure to make it," he said.

"It's the one on the anti-saloon bill," said she.

"Oh, that one!" he said, somewhat confusedly.

"Yes. I know it will be a good one. My boy, you know what liquor did for our home years ago. I have prayed all the years that my son might grow up to save other boys from his father's fate. And this is your opportunity. I know you will be true to it."

"Well, mother," replied the son, "I don't know that I have much confidence in these efforts to make men good by legislation. You can't very well do more than regulate the liquor traffic. The attempt to prohibit it altogether always fails. I don't know that I can make a speech in favor of that bill."

But these arguments fell unheeded on her ears. She did not take them seriously. She thought her son joking, as was his wont.

"Oh, I know you like to tease me," she said, "but I know you'll vote for that bill, and speak for it. And I shall read every word of your speech and I shall pray for you every day, that God will bless that speech and make it win the fight."

The son had, indeed, expected to speak on the bill, but on the other side; and he never had doubted, nor had his political friends, which way he would vote. But the weeks went by and the fate of the bill hung in the balance, and he kept his own counsel.

It was assumed, however, that he would vote against the bill in the end, and so his silence caused no uneasiness to the liquor men.

"I know why you are waiting," wrote his mother. "You are waiting to make your great speech when the great fight comes. God bless you, my boy! I am praying for you. How proud I am of you!"

It was that letter that put all doubts aside. When the lines began to tighten and a deadlock was threatening, he first voted on an amendment which forecasted his final action. That vote brought surprise to the friends of temperance and discouragement to the friends of the liquor cause.

And when the bill came up on its third reading, he spoke. He did not see the members of the House, but he saw an old woman reading his speech through spectacles that required frequent wiping, and it was a speech that carried conviction.

The vote was so close that any of a dozen things might have turned the scale; but this is the true story of the way a mother's prayer and confidence had their decisive influence in the making of a law.—*Youth's Companion*.

His First Downward Steps.

You need Christ in your home for your children's sake. Every father is some boy's hero, and every mother is some daughter's pattern.

Some time ago in a Western city, when we had come from the evening meeting, we found a man waiting for us at the hotel. He was a cousin of a dear friend of mine, and he told us the following story:

A few years before he had risen in a meeting in the Moody Church in Chicago, to give his testimony for Christ. He told them he was on his way East to spend a few days with his parents and relatives.

At the close of the meeting a woman with a sad face came to him, and asked him whether he would not go to Auburn, N. Y., and see her boy who was in the Auburn prison. She wanted to send a message to him, and got the man to promise that he would carry her photograph to her boy. He took the picture East with him, and after his visit returned by way of Auburn.

He went to the prison, and called for the boy. He made known the nature of his visit, and after a few words presented the picture.

The young man, whose face was hard and bore the marks of dissipation, took the picture, and after looking at it awhile he said: "Yes; that's mother; her hair is a little whiter now than when I saw her last. She was a good mother to me in many respects, and I guess my evil deeds and my bad life have caused her a good deal of sorrow, and I presume her hair is a little whiter because of it."

He looked at the picture a little longer, then handed it back, and said, "I don't think I care for it; you can take it back and tell her that if it had not been for cards and drink I would not be where I am now. Take the picture back to her, and tell her that the first card I ever saw was in her home, that the first glass of wine I ever drank was at her table. Tell her I saw her take down the cards and lead us children in the game many a time, but I never saw her take down the Bible and lead us in the worship of God. Take the picture back and tell her to keep it; but, if you think it will do her any good, tell her that when I get out of here I am going to try to be a better man."

God pity you, mother, if you have been living in your home like that!—*W. E. Biederwolf, D. D., in Christian Endeavor World*.

A Western paper gives the following questions by which to test amusements:

First, do they rest and strengthen, or weary and weaken the brain?

Second, do they make resistance to temptation easier or harder?

Third, do they draw one nearer to, or remove one farther from Christ?

"I am not much of a mathematician," said the cigarette, "but I can add to a youth's nervous troubles, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I can take interest from his work, and discount his chances for success."—*New York Observer*.

MARRIAGES

HOLBERTON-STILLMAN—In Ashaway, R. I., November 21, 1908, by Rev. William L. Burdick, Mr. William G. Holberton, of Matunuck, R. I., and Miss Annie Louise Stillman of Ashaway, R. I.

DEATHS

HULL—Mrs. Mary Christian Hull, wife of D. B. Hull, was born at Saranac, Clinton County, N. Y., on May 14, 1837, and died October 12, 1908, at Stevens Point, Wis., after an illness of about three weeks.

Mrs. Hull was an earnest Christian woman, one whose character was well worthy of emulation and she was highly esteemed by a large circle of acquaintances. Mr. and Mrs. Hull were married October 9, 1858. She leaves an aged husband, a daughter and a son to mourn her loss.

TITSWORTH—Alexander Titsworth, son of John D. and Jane Dunn Titsworth, was born in Plainfield, N. J., November 12, 1835, and died in the same place, November 19, 1908, being seventy-three years and seven days of age.

An elder brother, Joseph, the only other member of his father's family, died at the age of sixteen while attending school at DeRuyter Institute. Alexander was never married. Nearly forty years ago he suffered a stroke of paralysis and has been partially disabled ever since. He was baptized in 1850 by the Rev. Lucius Crandall and from that time has been a member of the Seventh-day Baptist Church at Plainfield, N. J. Funeral services were held at the church, Sunday, November 22, conducted by the pastor. And so one more sheaf of ripened grain has been gathered in its season.

E. S.

Forestry in Japan.

Just at the time when this country is beginning to struggle with the problem of husbanding its forest resources, of protecting its mountain slopes, and of improving the waterways, it is interesting to know that the Japanese have successfully attacked the same problem, before the land suffered severely from the evil effects following deforestation. The far-sighted people of Nippon have foreseen the results of the destruction of their expensive mountain forests, and have safe-guarded themselves by placing all of these under government control.

The practice of forestry has been carried on in Japan for a longer time than in any other country. For 1,200 years the people of Japan have been planting and growing forests, with a success that has been a little short of marvelous. Under careful management, the Japanese forests yield very high financial returns. This high yield is only made possible by the close utilization of every bit of the tree so that scarcely a twig is wasted, and by the improvement of the growth of their forests by carefully conducted trimming and tending. The woods are first thinned at the age of thirteen years, and then every five years after that up to the time of the final harvest, at 120 years.

It was with the opening up of the hitherto inaccessible mountain forests that the Japanese government became most intensely interested in forestry. The mountains were still government land, so all that was necessary to protect them was to place proper restrictions on the sale and cutting of timber. This was effected by declaring the forests on the steep slopes as reserved forests, in which the only cutting should be done under government direction. The forests on agricultural lands, not needed for protection, are classed as available forests, and here the cutting is not so carefully restricted.

Thus Japan has effectually prevented the stripping of her mountain slopes before any great damage has been done. In some districts, where the mountains are near the towns, the steep slopes have already been cleared, and this has resulted in floods and the washing down of the soil from the slopes on to the farm lands. But these cases have been exceptional, and have merely served as a warning, which Japan has heeded before it was too late to prevent widespread destruction.

A Christmas Blotter.

"With two large sheets of blotting paper of contrasting colors and an ordinary little calendar pad may be made an extremely useful gift," says *Woman's Home Companion* for December. "Out of the large blotters cut twelve small ones of uniform size, about ten by four inches. Paste a 'month' from the calendar, one on each small blotter, and with the colors alternating. Keep the twelve together by tying ribbon around them, with a pretty bow on top. Each month a fresh blotter may be slipped from under the ribbon and the month's calendar is right at hand. Red and green blotters tied with red ribbon are a Christmas combination."

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. 19. Solomon's Downfall. 1 Kings 11:4-13.
Dec. 26. Review.

LESSON XI.—DECEMBER 12, 1908.
SOLOMON DEDICATES THE TEMPLE.
1 Kings 8.

Golden Text.—"I was glad when they said unto me, Let us go into the house of the Lord." Psa. 122:1.

DAILY READINGS.

First-day, 1 Kings 5:1-18.
Second-day, 1 Kings 6:1-38.
Third-day, 1 Kings 7:1-26.
Fourth-day, 1 Kings 7:27-51.
Fifth-day, 1 Kings 8:12-36.
Sixth-day, 1 Kings 8:37-66.
Sabbath-day, 1 Kings 8:1-11.

INTRODUCTION.

Solomon's reign is famous for the building of the temple, which is certainly one of the most wonderful buildings that the world has ever seen. The temple was not however nearly as large as many heathen temples and modern cathedrals. Its architectural beauty has often been excelled. The time spent in its construction was comparatively brief. But for magnificence of detail and richness of material it has never been equaled.

When we think of the small size of the temple we must remember that it was not designed as a place of worship for multitudes, but rather as the symbolic dwelling of Jehovah. In spite of the long description we have no very definite idea of the external appearance of the temple, and do not know even whether the roof was flat or had a ridge, or whether the oracle (called later the holy of holies) had a lower roof than the rest or had a chamber above it.

One very significant feature in the construction of the temple was the lavish amount of labor spent upon it. Besides the forced labor of free Israelites and the paid labor of the servants of Hiram there was the unpaid labor of thousands of slaves.

The hill upon which the temple was built

was too small for the temple area, and had to be enlarged. For this purpose massive walls were built up from the valley below. A portion of one of these walls remains to this day, and travelers have noted with wonder a stone thirty-eight and a half feet in length and seven feet high which must weigh more than a hundred tons.

From a comparison of v. 2 of our Lesson with ch. 6:38 it seems that nearly a whole year elapsed after the completion of the temple before it was dedicated. Possibly this time was required in preparation for the elaborate sacrificial ceremonies.

In addition to the Daily Readings the student of this Lesson should find time to read the parallel passages in Chronicles.

TIME—In the twelfth year of Solomon's reign, in the seventh month, that is, about October.

PLACE—Jerusalem.

PERSONS—Solomon and the chief men of the nation.

OUTLINE:

1. The Temple is Formally Occupied by Jehovah. v. 1-11.
2. Solomon Prays to Jehovah. v. 12-53.
3. Solomon Exhorts the People and Offers Sacrifice. v. 54-66.

NOTES.

1. *Then Solomon assembled all the elders of Israel, etc.* The importance of the occasion is emphasized by the attendance of all the chief men of the nation. *Out of the city of David, which is Zion.* That is, a hill south and west of Mount Moriah upon which the temple was built. The name Zion came in later times to be used of the city of Jerusalem, and particularly of that city as the abode of Jehovah. By one further step the place of the temple came to be called Zion, and thus the name was practically transferred from one hill to another. Compare Isa. 4:5; Joel 2:1 and other passages.

2. *At the feast.* Josephus says that it was the feast of tabernacles. This is certainly a very plausible suggestion, as that feast was celebrated from the 15th to the 22d of the seventh month, but it is peculiar that our author does not mention that it was the feast of tabernacles, leaving the casual reader to infer that it was simply the feast of the dedication. *Ethanim.* This name occurs only here in the Bible. Possibly we should infer that the month was recognized as the month of steady rains. If this reference is correct, we may guess that the rains did not begin till the latter part of the month, as the first of November is about the beginning of the rainy season in Palestine

now. In later times the seventh month has been called Tisri.

3. *The priests took up the ark.* According to the Levitical ritual the Levites were the bearers of the ark, but in the earlier literature of the Bible the priests are frequently mentioned as carrying the ark. See Josh. 3:6 and other passages. Compare the reference to both priests and Levites, 2 Chron. 5:4, 7.

4. *The tent of meeting.* This translation is much better than that of King James' Version, "the tabernacle of the congregation," which is indeed rather misleading; for it was not a meeting place for the people, but rather a place where God might meet the representatives of the nation. The curtains of this tent of meeting were probably stored away in one of many chambers that surrounded the temple proper.

5. *Were with him before the ark.* It has been suggested that the reference is here to a time before the ark was carried inside to its final resting place; but our writer would use the phrase, "before the ark," if the sacrifice had relation to the ark although not actually offered in sight of it. *That could not be counted.* The great number of the sacrificed showed Solomon's idea of the importance of the occasion.

6. *The oracle of the house.* Or better, the innermost room of the building. The name oracle is used in our version from a mistaken idea that the Hebrew word is derived from a root suggesting speech. The holy of holies was not conceived of as a place for intercourse with Jehovah. *Under the wings of the cherubim.* Moses had made two small cherubim of gold and placed them on the lid of the ark. Solomon doubtless did not displace these, but he had made two other cherubim each ten cubits high with wings stretching five cubits on each side. It was beneath the wings of these cherubim that the ark was placed. We can only guess as to the general appearance of these figures, as we know nothing about them except that they had wings. Probably the ark was not set on the floor, but had some sort of a framework to support it; otherwise it would seem far below the outstretched wings.

7. *Covered the ark.* That is, as a screen or awning; not like a curtain.

8. *And the staves were so long, etc.* At first sight it is difficult to understand how the staves of the ark would be any more conspicuous than the ark itself, and how anything at all could be seen of it when the curtains were drawn between the holy place and the most holy. Possibly staves of extra length (say twenty cubits)

were used upon this occasion, in order to give many priests an opportunity to help in carrying the ark upon this last occasion that it was to be carried. *But they were not seen without.* One looking from out of doors through the holy place could not even note so much as the projecting end of the staves against the curtain. *There they are unto this day.* This cannot be the careful statement of our author of Kings, but rather a part of the original account which he copied.

9. *The two tables of stone.* Upon which were written the Ten Commandments. In Heb. 9:4 we read that there was also in the ark the pot of manna and Aaron's rod that budded, but there is no Old Testament passage to this effect. In view of the vicissitudes through which the ark had passed it would not be strange that something connected with it was missing.

10. *The cloud filled the house of Jehovah.* Not a cloud but the cloud; the cloud that is so often mentioned as the symbol of the divine presence. Its coming now was the sign of Jehovah's gracious acceptance of the temple as his dwelling place.

11. *So that the priests could not stand to minister.* This probably means that they could not stand at the altar of incense which was within the holy place. It is evident that nothing interfered with the sacrifices or other ceremonies in the outer court.

In the verses that follow we have Solomon's brief address of thanksgiving and his long dedicatory prayer. This prayer is particularly remarkable in view of the fact that there is so little in the Old Testament concerning prayer as connected with the service of the tabernacle or temple. This prayer is in accord with the spirit of the Deuteronomic code, and there are some direct allusions to the promises recorded in that code.

19. *Nevertheless thou shalt not build the house.* Compare the reason given for this prohibition in 1 Chron. 22:8. That reason is not however once hinted at anywhere in the Books of Samuel or Kings.

25. *Now therefore, O Jehovah, etc.* Solomon acknowledges gratefully the fulfillment of one promise, and prays for the fulfillment of another. This is an appropriate form to follow.

30. *In heaven thy dwelling place.* Although Solomon thought of the temple as the dwelling place of God, he recognized that that house could not contain Jehovah to the exclusion of all other places. Several times in his prayer he guards against the thought that Jehovah was shut up

in the temple as heathen gods in the temples made for them.

41. *Moreover concerning the foreigner.* The generous thoughts concerning aliens are certainly worthy of notice.

63. *Sacrifice of peace-offerings.* Nearly all of the flesh of the peace-offerings was to be eaten at the time of the sacrifice. We are to infer therefore that Solomon made a feast for all the assembled multitudes, and that the provision was upon the most lavish scale.

SUGGESTIONS.

The wealth which Solomon spent so lavishly upon the temple was not wasted. This wonderful building was a standing monument before the people indicating the importance of the worship of Jehovah. People in this age of the world who spend little for the building of churches or for the preaching of the Gospel to the heathen do not regard the worship of God or the work of his kingdom as of any very great importance. It is human nature to be interested in what we pay for.

It often happens that Christians are so deeply interested in one kind of service to God that they think other methods or plans are of very little worth. We ought to spend as much as we can to send missionaries to foreign lands, but it is certainly worth while also to build church buildings here which are not only commodious but beautiful.

The way of access to God through our Redeemer Jesus Christ is now open and free to all. We do not have to approach through the blood of sacrificed animals, and through the mediation of priests. There is need no longer of a holy place into which the priests alone may enter, or of a most holy place into which but one of the priests may enter, and that one but once in the year upon the offering of the most solemn sacrifices. May we live worthily of the freedom into which we have come.

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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SPECIAL NOTICES

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

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath School meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

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

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

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

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The Catholic Encyclopedia.

VOL. IV.

In a work of fifteen volumes it is no small step between the accomplishment of a fifth to the publication of more than a fourth. Only last May the Third Volume of the Catholic Encyclopedia was distributed to subscribers, and now the Fourth Volume is coming from the press. This, with the part of Volume Five already in the hands of the editors, marks the completion of nearly a third of the entire set.

As the work progresses the magnitude of its scope and the value of the information it affords become more and more apparent.

The Fourth Volume is a worthy continuation of the three which have preceded it. It displays the same breadth of view, the same regard for accuracy and detail, the same sanity of judgment and clearness of vision which have characterized the others. Each article has been written by an author conversant with and well informed on his particular subject. To take a few exam-

ples, Adrian Fortescue on "The Rite of Constantinople", John Rickaby on "Conscience", Ad. F. Bandelier on "Christopher Columbus", Herbert Thurston on "Coronation", Arendzen on "Cosmogony", and De Smedt on "Historical Criticism", exhibit the careful adjustment of writer and subject which has guaranteed the scholarly quality of the Encyclopedia.

American subjects which receive attention in this volume are "Colorado", "Connecticut", "Delaware", and the dioceses of "Cleveland", "Columbus", "Dallas", "Detroit", and "Denver"; while among the numerous articles of a general interest might be mentioned "Consciousness", "Co-education", "Coronation", "Coliseum", "Crosier", "Counterpoint", "Crusades", "Dates and Dating", "Devil", "Debt", "Crypt", "Covenanters", "Costa Rica", "Corea", "Columbia", "Denmark", "Dancing", "Cynic", "Christian Democracy", "Clovis", "Copernicus", "Dante", and "Descartes".

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