

# The Sabbath Recorder



ZIA JAU DAY SCHOOL.  
*Seventh-day Baptist Mission, Shanghai.*

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## EDITORIAL

### The Commission on Country Life.

The interest taken by the President in the farming industries of the nation is certainly commendable. It becomes more and more apparent that the hope of the nation lies in the country more than in the city. From the homes of farmers throughout the land are coming our strongest men, both as to physique and moral strength.

Any movement, therefore, that looks toward the betterment of conditions in country life is a move in the right direction; and anything that will insure greater intelligence and prosperity among farmers must inevitably bring strength and greatness to the nation. The leading minds in the great cities today are from the country, and the master minds in the great business enterprises of the world are those that had their early training in field and forest and in country homes. It has been our misfortune that so many have left the country for the city, and we hail with joy any sign of a coming reaction in this respect. We are glad to see a growing sentiment toward seeking homes in the country. And anything the government can do to make country life more desirable and attractive must result in untold good.

This is the object of the "Commission on Country Life." You will remember that the President has shown much interest in the matter and has made some investigation; but in order that something practical may be reached, this commission was appointed. The letter addressed to the farm-

ers and leading men of the country speaks for itself. Many of our readers will be interested in the questions asked by the commissioners. There are twelve in all, each one followed by the two sub-questions, "Why?" and "What suggestions have you to make?" They ask for the "opinion and observation of farmers, teachers, ministers, business men and others," with any suggestions as to what needs to be done. The purpose of the commission is to secure data as to conditions and to learn public opinion regarding the country, in order to furnish the President with material for future action.

The questions are as follows:

1. Are the farm homes in your neighborhood as good as they should be under existing conditions?
2. Are the schools of your neighborhood training boys and girls satisfactorily for life on the farm?
3. Do the farmers get the returns they reasonably should from the sale of their products?
4. Do the farmers receive from the railroads, highroads, trolley lines, etc., the service they reasonably should have?
5. Do the farmers in your neighborhood receive from the United States postal service, rural telephone, etc., the services they reasonably should expect?
6. Are the farmers and their wives in your neighborhood satisfactorily organized to promote their mutual interest?
7. Are the renters of farms in your neighborhood making a satisfactory living?
8. Is the supply of farm labor in your neighborhood satisfactory?
9. Are the conditions surrounding hired labor on the farms in your neighborhood satisfactory to the hired men?
10. Have the farmers in your neighborhood satisfactory facilities for doing their business in banking, credit, insurance, etc.?
11. Are the sanitary conditions of the farms in your neighborhood satisfactory?
12. Do the farmers and their wives and families in your neighborhood get together for mutual improvement, entertainment, and social intercourse as much as they should?

At the close of these questions comes the following general question:

What in your judgment is the most important single thing to be done for the general betterment of country life?

Who can read these pertinent questions without being led to some definite thinking along practical lines of betterment? They at least suggest many points of weakness, and ought to call forth many helpful answers.

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#### Beautify Your Homes.

I am glad the President's Commission placed those questions about the homes and home life in the list. The great tendency in farming communities is to neglect the immediate surroundings of the home itself. Even where great pains is taken with the farm at large, and with the improvement of the stock, it too frequently happens that the holy of holies on the estate, the home where young lives receive their first impressions and where character is formed, is utterly neglected and barren of those things essential to refinement and beauty of character.

There is no refining and purifying power like that of true beauty; and the one who overlooks this great truth when he establishes his home and when he fits it up for the family makes a sad mistake. Nothing so completely colors the inner life of the child as does the influence of his home. The very scenery upon which he must look from door or window; the state of things in the yard and garden; the spirit and atmosphere in the house; the conditions of walls and floor and furniture—all these exert a moral influence of more value than many think.

I have seen homes located in most unlovely spots simply because these spots could be used at less cost, or to a little better advantage for work, when more beautiful situations were near at hand but rejected because not quite so convenient.

Even though the cost may be a few dollars more, it is always wise in the long run to build the home upon the most attractive spot the farm affords. If there is a site where lovely natural scenery surrounds you like a gallery hung with rarest beauty, let that be the spot upon which your new home shall stand; and let no temporary convenience move you to establish it elsewhere.

The influence of picturesque surroundings has been too much forgotten when homes have been built in which immortal souls are to be trained, and where men for

the nation's future are to be made. The mere matters of money-making and of getting on in business are really the least things to be considered when homes are established. The real thing to think of is the quality of life and character which those homes shall produce in the children who are to be born and reared therein.

If one has these things upon his heart when he establishes the home, he will remember that everything about that home is bound to tell upon each life that comes there to dwell. The sanitary conditions and the influences of all surroundings will be carefully considered and the best things within reach of the builder will be provided.

Then pains will be taken to keep the immediate premises in good repair. The influences of a bleak, barren yard, a dilapidated fence, a garden overgrown with weeds, gates and doors off the hinges, rattling boards on the barns, and "filth" overgrowing the fields are always depressing and always tend to cultivate thriftless and slovenly characteristics in those who grow up under them.

What can be more offensive to the true spirit of thrift than the sight of good farm machinery weather-beaten and rotting in the field? All these things are eyesores to the tidy, thrifty men who get on in the world; and I believe the child who has been reared amid such surroundings until his life has been molded by the subtle influences of neglect about the home can never rise above the effects thus produced in character.

Again, the influence of home indoors is even more effective in the making of the man or woman. One does not need to be rich in order to make the holy place called home lovely and attractive. It is enough to make one's heart ache to go into some homes and see the conditions under which tender child life is being molded into character. There is no excuse for absolutely desolate and comfortless homes in country life today. In a land of unspeakable beauty, carpeted with flowers and filled with delicate things of ornamental loveliness, no home need be without some signs of a love for the beautiful. We may not be able to decorate the walls with costly paintings, but in a hundred ways we can make them pleasing and attractive to the children; we can make them bright and clean and cheer-

ful at very little cost. There are many little ways in which mothers can make the rooms in which the children sleep and play and live bright and lovely, and no one can overestimate the moral worth of such things to the young lives who have them.

Not only should the adornments and decorations be pleasing to the eye, but the moral effect should be carefully considered. Let nothing hang upon the walls that suggests impurity or fast living; let there be nothing suggestive of gloom or terror, or of evil; but let the sweet spirit of love, purity, cheerfulness and rich suggestiveness of holy living pervade all home decorations. Beautiful pictures of noble things have a wonderful formative power over young lives, and the more they can breathe the holy atmosphere from such things the better for them.

As next in value to beautiful adornments on the walls of home, let every one place good books and attractive papers within reach of the children. What a blessing would come to this fair land if all country homes were made attractive, clean, tidy and beautiful! No one can imagine the great good that would come to the world in the next generation, if such surroundings could be given the children of today.

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#### What is the Greatest Issue.

Secretary Root in a recent address to young men said: "You are standing on the threshold of great opportunities. Never were there so many avenues of success open to young men of power, intellect, and force of character." A writer in one of our exchanges in commenting upon Mr. Root's remark says: "There are great issues before the world, but the greatest issue is the second coming of Christ. There are great opportunities before the world, but the one opportunity that eclipses all the rest, is the one of making known to the inhabitants of this earth that the judgment day is now impending, that the resurrection morning is just before us, that the second coming of Christ, the crowning event of the ages, is nearly due." The writer goes on to say: "The evidences are overwhelmingly abundant to sustain these statements."

Perhaps we may be wrong in not catching up this cry, and emphasizing it out of

all proportion; but somehow we can not help feeling that there is a better and safer way. We certainly hope to be prepared for that great event whenever it comes and in whatever form the promise of his coming shall be fulfilled. I remember how, when a boy, my heart almost stood still with terror over the constant heralding of this same alarm, and I can well understand how people peculiarly susceptible to such alarming messages are moved to accept the call. It may also be a good thing to scare some people into a religious life when it seems to be about the only way they can be moved. But that does not justify those who believe these things in saying that no other way of bringing men into the kingdom of God can avail, and that all who do not accept Christ in that way and preach in that same manner shall certainly be lost.

We must certainly be nearer the end of time now than the disciples were nineteen hundred years ago, but what is two thousand years with God? The disciples were just as certain in their day that evidences were "overwhelmingly abundant" that his coming was then at hand, but they all died without seeing him in bodily form upon earth. If his immediate followers could be so much mistaken, it may be the part of wisdom for us not to be too sure about such an indefinite matter; and this all the more so when we remember that a hundred generations have all been just as sure he would come in their day, and yet all have been mistaken. They too thought the end of the world was at hand, and that the doctrine of his second coming was "the greatest issue" before their world. Century after century men have pointed to plagues, wars, earthquakes and falling stars and felt that the terrors of the judgment day were about to burst upon the inhabitants of earth. In every age since the days of the Son of man many have been ready to believe in some general catastrophe just ahead; and it mattered little what the signs of its coming might be—some great comet, a few falling meteors, threatened wars, pestilence or famine—these were sufficient to give rise to the same cry: "The end of all things is at hand!"

Sir Thomas Browne, over whose grave the grass has been growing more than two hundred years, lived in full expectation of the near end of all things. He said, "It

is too late to be ambitious; the great mutations of the world are acted." He urged men whom he thought to be living in "this setting part of time" to prepare for the change just at hand.

Well, in one sense this good man was right. We would not detract one iota from the real thing he actually preached and the thing that really did come. His world did come to an end soon, and with its end the men and women were called to meet their Lord in judgment. All the hopes, fears and ambitions of their world utterly perished. As perished these things and as actually ended the world of Sir Thomas Browne, so will our world perish, and we too must meet the Lord who is our Judge.

For each of us now living the end of the world is just ahead—near at hand. It matters little whether this end shall come upon a peaceful bed, by the sharp lightning's stroke, by the pestilence or plague, or by gunshot or by crash of worlds; it is sure to come. But what does matter is that while we live we should live to do the will of God, to love what God loves, to think the thoughts he would have us think, to honor his name and help his people. This to me is the all-important issue of these times. This is the greatest opportunity—to exalt the name of our divine and always present Christ, to believe in the efficacy of his blood to cleanse us from all sin, and to prepare to live a long life of usefulness on earth if he so wills. If we are true to these things, we do not need to be concerned about so uncertain a thing as how near at hand is the end of the world; it need not worry us as to whether the personal coming of Christ is imminent or not. The one great thing—the all-important issue is, shall we be faithful servants seeking after the lost while he permits us to dwell on earth.

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#### Some Hopeful Signs.

It does the soul good to look over the papers the day after Thanksgiving and see the many signs of real Christianity in the hearts of men. If one has been inclined to believe the doleful predictions that the world is growing worse and worse, let him visit some one of our principal cities on Thanksgiving Day with eyes open

to see the good as well as the bad, and he will undoubtedly change his opinion.

In Philadelphia, for instance, on last Thursday, thousands of hearts were made happy in connection with several city missions. It is refreshing to know that hundreds of Christian workers are constantly keeping watch of the destitute children and old people and furnishing means of help and comfort to the unfortunate. But on special occasions like Thanksgiving, extra effort is made to shed a ray of sunshine upon hearts that must be unutterably sad without it.

The American Salvation Army on that day gave a turkey dinner to one thousand crippled children. They gathered in the lame, the halt, the blind, from the highways and byways of that great city, and the faithful Army lassies fed them and made them unspeakably happy. Many of them were brought from their poverty-stricken homes in carriages or carried on the trolleys. Among them were children with withered legs and palsied arms, boys who had lost a limb through accidents, many with deformed bodies and every sort of affliction; but they were all made happy and entertained by the money and labor of Christian people. Aside from these children made happy, the Salvation people sent two thousand baskets of food and delicacies to poor families in their vicinity.

At another point, a few blocks away, the Santa Claus Association fed five hundred gray-haired grandfathers and grandmothers with an old-fashioned turkey dinner. It must have been an interesting sight to see these old people, many of whom had been partners in life for more than fifty years and some of whom were feeble in frame and dim of vision, enjoying the hospitality of their entertainers. They were all from homes of poverty—some from a single room, some from garrets, and some from cellars—and no pains were spared in the efforts to make their day pleasant. Evergreens and flowers made the hall beautiful, old men were given their pipes and tobacco, and women their boxes of candy.

Again, a few blocks away, the Helping Hand Mission fed in a similar manner five hundred poor mothers with little children; the Magistrate gave a warm turkey dinner to

thirty boys and girls who had been confined in the house of detention, and a young ladies' auxiliary fed one hundred in the home for aged couples.

When a poor heart-broken man had been robbed of his turkey which he was taking to his family—a turkey and fixings costing him nearly his last cent—he told his pathetic story to the police. These men were moved to pity and joined in making up a purse of \$15.00, with which they sent the poor man home as happy as a child.

But I must stop. The list is too long already. This is only a part of what was done on Thanksgiving Day in one city. When we think of all the great cities and towns with hundreds of thousands engaged in just such works of mercy—such as that instanced in the famous midnight "bread line" in New York City—who shall say that everything in this old world is going to the bad?

Wicked men may "wax worse and worse," but the world is growing better. It must be so. God is well able to defeat the devil and overthrow his kingdom, and he will certainly do it.

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#### The Agreement With Japan.

The understanding between the United States and Japan now ratified by a formal exchange of "notes" has attracted worldwide attention. The fortunate thing about it is the fact that it pleases all Europe and sets matters at rest there in regard to China. Seldom has there been made between two nations an agreement of so great importance to the world as is this. Before this paper reaches its readers, the text of the agreement will be given to the public in both nations. It is regarded as a great diplomatic triumph for the United States and particularly valuable to this country.

The "understanding" does not come under the form of a regular treaty, but is merely a statement from each nation, in which each sets forth its position regarding matters of mutual interest in the Pacific, and defines its aims and purposes regarding China and its own territorial possessions. The two nations are pledged to maintain "by all peaceful means at their disposal" the integrity and independence of China.

This will effectually preserve that nation from the land-grabbing schemes of other Powers. It is a long step toward the realization of the "open door" proposition of John Hay and the integrity of that empire. With Japan and the United States standing together as the true friends of China, the outlook for the New China is very bright.

It is also significant that this great triumph comes at the very time when the spirit of the modern world is working like leaven in that country. Commerce and industry will take new life there, and Japan and America must receive great accessions to their volume of Oriental trade. It seems like a remarkable coincidence that the official "notes" should pass between the Secretary of State and the Chinese ambassador on the very day when Tang Shao Yi landed on our shores from China, to thank the American Government for the remission of the Boxer indemnity.

It is to be hoped that this agreement will put a stop to all the foolish bluster about war with Japan, and the Yellow Peril, and give the nations a new assurance of permanent peace.

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#### Question of the Unpardonable Sin.

In another column will be found a letter from "A Soldier on Duty for Christ," who asks for some one to explain the passage about sin against the Holy Ghost. I hope some one will be able to help the "Soldier" in this matter.

One thing seems clear to me: a man has not committed the unpardonable sin so long as he feels concerned over the matter. The very fact that one is anxious about it is evidence that he has not sinned away his day of grace. It has always seemed to me that when this saddest of all calamities comes to a man, he will then have no feeling whatever regarding his acceptance with God. The mere fact that one has resisted the Spirit and refused to heed his voice is not an evidence that he has blasphemed against the Holy Ghost according to the meaning of Christ in the passage referred to. In that case, the Pharisees accuse him of being possessed by the devil, and casting out devils by the prince of devils. It seems to me that the verses about Satan casting out Satan, and the house divided against itself explain much of Christ's meaning,

and in the 30th verse, just after the one about the unpardonable sin, Christ gives the reason why it is so: "Because they said, He hath an unclean spirit."

This then seems to be the meaning: whenever a man has sinned against light until he is perverse and hardened enough to ascribe the works of Christ or of the Holy Spirit to the devil, then he is beyond the reach of mercy. But he will not worry over it then. He will be past feeling. I never saw but one who I really thought had done this. He had no feeling but bitterness toward Christ, and did not care if he had sinned against the Holy Ghost. Very few persons become so embittered against Christ as to accuse him of being a devil, or of working by the power of the devil.

Many stumble over this matter, but there is always hope for one who has feeling enough to be anxious about it. While any one is inclined to heed God's call, "Come and let us reason together," that one may be sure that "crimson" sins can be made "as white as snow." Whoever longs to be at peace with God has not sinned away his day of grace.

### FRIENDLY TALKS.—No. 6.

WARDNER WILLIAMS.

Many years ago I stepped into a warehouse where our Doctor Lewis was employed to help the firm with their books. As I looked from the warehouse through the open door into the office, at a long table sat Doctor Lewis, with that kingly head and flowing beard bowed over the table picking over white beans. As I stood there viewing that picture, a big lump rose up in my throat and I stole away as quietly as I had entered. I did not see him raise his head or catch the flash of his kindly eyes, but quietly, faithfully on that warm summer day he sat separating the good beans from the imperfect ones.

Through all the years as I have thought of this picture, the same old lump would return to the same old place as it did in childhood; but still is not that what Doctor Lewis has been doing when he wasn't otherwise engaged, namely, separating the

perfect literary beans from the imperfect ones, and preserving them for future use? The splendid books he has left are the bean bags of his cultured and literary life.

Doctor Lewis was fond of sports, and especially of hunting. One day I heard him say, "It is unsportsman-like to shoot at a bird when it is sitting. I never shoot at a bird unless it is on the wing," and he never did. He wanted everything and everybody to have a chance for their lives. No one ever heard of Doctor Lewis shooting at a bird, a man or a doctrine, unless it was out in the open where all had a free field.

His love of nature was as superb as that of an artist. I said to him recently, "Do you remember the article you wrote for the RECORDER years ago about your visit to the old farm in Berlin, where you walked along the quiet path and sat and listened to the drumming of a partridge and the hum of the insect life as when a boy?" "Yes," he said, "a great many people have spoken to me about that article." To him nature was a brother, teacher and friend. The heaven-pointing pine, the dashing of the waterfall, the emblazoned cloud and blue sky, or the haze of the distant mountains were but the revelations of a mind Supreme. The sighing of the winds across the wave or through the forest was to him a symphony of nature speaking to the heart of man. His love of nature made him kin to mankind.

The greatest scene of the late Conference, and we may almost say of any Conference, was where Doctor Lewis in his 70's stepped to the front of the platform in the great amphitheater with the elastic step of a young man of 20, and with his flashing eye and upraised hand said, "A thing is never settled until it is settled right." Can any one who was there ever forget that scene? It was like the flash of the lightning in the mountains— indescribable.

Later on he and Doctor Gardiner tarried under our roof. The relation of these two men reminded one of Elijah and Elisha—tender, sweet and beautiful. They seemed like the disciples of old, only transferred to the life that now is. That was a memorable visit, for Doctor Lewis talked of the life he was soon to enter with the cheerfulness of happy anticipation. He said, "I

have put down in my note-book many questions I want to ask over there which I can not answer here." He said, "One of the first I want to meet over there is Paul, for I have a great many questions to ask Paul." He spoke of his wife, of his son and daughters, and of the work he would have to leave unfinished. He recited for us bits of poetry as they came to his mind. His gracious manner and tender words reminded one of the visits made by Christ in the homes of his beloved Palestine. His farewell salutation and his last good-night were as gracious and joyous as though he expected to return on the morrow or to waken in the glorious dawn of an endless day, which he has already done. With his spiritual note-book in hand he can now commune with Paul and Peter and Christ as he longed to do. His memory to us is like the aroma of the rose or the perfume of the precious ointment whose box he was always anxious to break if he could anoint the souls of those about him.

#### Milton College—Present Conditions.

NOTE.—The following article has been furnished by President W. C. Daland. In later articles mention may be made of the various members of the faculty; also of the musical department, athletics, and other features of the life and work of the college.

Work and life at Milton for the first semester are well advanced, and it is not difficult to foresee in the present year one of the most successful in the history of the college.

The enrolment will not vary much from that of the last few years; but the number of students of full college grade is larger than it has ever been. Over against the increase in the number of college students must be placed a smaller number of students in the academy or preparatory department, due in part, perhaps, to the increasing efficiency of the Milton High School and high schools in other communities from which students come to Milton for college work.

The senior class in college numbers nine, seven gentlemen and two ladies. This will be the largest number to receive bachelors' degrees for many years. The next largest

class in this century was that of 1903, numbering six gentlemen and two ladies.

The junior class this year is small and is composed entirely of gentlemen. This is due to the fact that a number of students who last year finished their second college year are now teaching in the hope of finishing their work at a later period. The freshman and sophomore classes are larger than usual, the freshman class being the largest in recent years. In the college the proportion of ladies to gentlemen is small, while in the preparatory department there are more girls than boys. What effect this will have on future college classes can not yet be told.

Work by most students in college is taken seriously. For industry and a good spirit and disposition the present student body as a whole compares favorably with those of other years. The professors and teachers are crowded with work, on account of the necessity of multiplying classes in order to meet the demands of the students' courses. Some teachers have as many as nine different classes.

Professor Kelley has already made a favorable impression by his work. He and his estimable wife have won many friends in the community. His daughter teaches in the Milton High School. The faculties and trustees of these schools are invited to attend a reception tendered to Dr. and Mrs. Kelley at the home of President Daland, Thursday evening, December 10.

The chair of Latin, made vacant by the resignation of the Rev. Edwin Shaw, has not been filled, the work being carried on this year by Professor Thomas, who holds the chair of Greek, Miss May B. Smith, who teaches French and English, and Mr. John N. Daland, a student.

Miss Smith, who has taught French in the college and English in the academy for more than a year, has proved one of the most efficient teachers in the institution. She has also the oversight of the inmates of Goodrich Hall, the ladies' dormitory, and has been appointed by the Trustees as Librarian of the college, succeeding the Rev. Edwin Shaw.

These constitute the most important changes in the personnel and work of the college this year.

The various organizations connected with the college are in a flourishing condition. The literary societies are well maintained. The Y. M. C. A. and Y. W. C. A. are actively supported; the latter maintains good classes in the Bible and the study of missions. The Oratorical Association is anticipating an excellent contest in public speaking, to be held in March. College athletics is vigorously prosecuted, a larger number of students than usual being interested.

The students and friends of the college enjoyed a rare treat in the lecture on Athens and other places in Greece, given in the Chapel, November 21, by Professor Charles H. Weller, of the State University of Iowa, who spent over a year in archæological work in Greece in 1900 and 1901. Some of the readers of the RECORDER will remember him as having been principal of the Leonardsville Union School in 1890 and 1901. His lecture was one of the most interesting and instructive ever presented in Milton.

#### Another Letter From "Soldier."

Dear Editor of the RECORDER:

I was very much interested in the articles published last spring on the subject of the Holy Spirit. When off duty, and when walking my beat as a sentinel in the silent watches of the night, I was wont to ponder over the beautiful and helpful thoughts which those articles contained. Since they appeared, I have been watching each issue of the paper hoping some one might explain Mark iii, 29, "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

How might one "blaspheme against the Holy Ghost?" Will some one please explain through the RECORDER the seeming contradiction between this passage and that in Isaiah i, 18, "Though your sins be as scarlet, they shall be as white as snow"?

Sincerely,

A SOLDIER ON DUTY FOR CHRIST.

Ft. Oglethorpe, Ga.,

Nov. 28, 1908.

#### God in His World.

It is a splendid thing to love the beauty of God's dear earth. "Oh, I hope this will be part of heaven," cried an enthusiastic and loyal lover of nature as she wrote to me of the beauties of the place where she was resting. And why not? If there is to be "a new earth wherein dwelleth righteousness," why may not each glorious spot where we have seen God and felt his presence, each place hallowed by memory and consecrated by prayer, be kept as a part of the delight of God's children? I know I shall want to go back to my childhood's haunts and recall the days of strange hungering which I so faintly understood, and mark the tokens of opening grace which since have been made so clear. I remember how the Master in the hardest days of his ministry, when the cross was already looming above the cries of the multitude, went back to the spot on the Jordan where he was baptized and where the Holy Spirit came upon him (St. John, x, 40). And I remember how he loved the trees and the woods, the hills and the sea; and what he loved of nature must thereby be made eternal, since nature knows no rebellion. I believe this earth, purified, will indeed be a part of heaven. I love that passage of Oliver Wendell Holmes: "We find the most soothing companionship in the trees among which we have lived, some of which we may have planted. We lean against them and they never betray our trust; they shield us from the sun and from the rain; their spring welcome is a new birth which never loses its freshness; they lay their beautiful robes at our feet in autumn; in winter they 'stand and wait,' emblems of patience and of truth, for they hide nothing, not even the little leaf-buds which hint to us of hope, the last element in their triple symbolism."—Selected.

What the particular thoughts or temptations are that disquiet you, I know not; but, whatever they are, look above them, and labor to fix your eye on that infinite goodness, which never faileth them that, by faith, do absolutely rely upon it; and patiently wait upon him, who hath pronounced them all, without exception, blessed that do so.—Robert Leighton.

## Missions

The following letter is from a brother who has made us a standing offer to support a missionary on the Scandinavian field, if a suitable Sabbath-keeping young man can be found. If any one knows of a young man who can speak the language or who is sufficiently consecrated to undertake this work, please report to the Missionary Secretary. Another reason for publishing this letter is that I would like for our people to know there are a multitude of people who feel as the writer does about doubtful church entertainments and some of the methods used to obtain funds for the church.

E. B. S.

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

DEAR BROTHER:—God bless you in gospel service. Yours of October the 16th is received as answer to my request about a letter sent in August with inclosed ten dollar bill for missions. I find it did not reach its destination. I have been traveling so much the last year and in foreign lands and have not lost a nickel. Coming home I felt more safe; but alas, I learned a good lesson. Now my good-will was not worth a snap to the Missionary Society, as I had not placed the money securely in buying a draft. The question came to me, Who shall carry the loss? and finding only myself to blame, I went and bought a draft of ten dollars, and now I have received acknowledgment from the Treasurer of its receipt.

In your letter you mentioned Elder F. J. Bakker. I was glad to see a report from him in the RECORDER. I have received letters from our brethren in Denmark, stating that Brother Bakker is doing a good work there, and we will remember in our prayers to ask God's blessing upon it.

In the RECORDER of November 9 we find an article, "Methods of Raising Money for Church Purposes." I must say that I sympathize with the writer. As for me, when such things go on in the church, my pocket gets so tight that I can not get a dollar out of it; on other occasions when we have

good old gospel meetings I feel I could turn the bottom out. I am sure some of our good brethren in the church are deluded in thinking we shall gain by such means. I know quite a number who stand outside of the church on this account. Now as we are nearing Christmas time I wish that some of our brethren would write an article against that Santa Claus drama which will come at Christmas time. I know it will be hard to reason out these things in a humble spirit, but we must remember that we are brethren.

Last week I was at Sioux Falls, South Dakota, attending a field-workers' assembly of the Seventh-day Adventists. They have fourteen or sixteen workers in this State; some of them ministers, others selling books and papers, two of them girls. It was interesting to be among them and one could not help being inspired with the mission spirit. I wish that some of our good young boys and girls had been there too. I will continually look after a young brother who will go as missionary to the Scandinavians. The harvest is great and the laborers are few. We read in papers among the Free Mission people in different countries about the outpouring of the Spirit, what they call a baptism of the Spirit, or latter reign, the preparation for the Millennium. May we receive our share, and do our share as well. Hoping you get my thoughts, I close with best regards to you and family.

Sincerely yours,

C. SWENDSEN.

Centerville, S. Dak.,  
November, 1908.

#### On the Field.

On the first of December, Rev. J. G. Burdick enters the employ of the Missionary Society. He is to go directly to Battle Creek, Michigan.

Brother J. H. Hurley has been called by the Jackson Center Church to assist Pastor D. C. Lippincott in a special series of meetings. They expect to commence early in December.

Pastor W. D. Burdick, of Farina, Ill., has been laboring for a few days on the southern Illinois field. He reports good attendance and interest in the meetings held. Through the kindness of Brother Burdick

and of the Farina Church, the Stone Fort people have been receiving occasional visits, which they greatly appreciate. They are willing to assist in the support of a missionary, if one can be found who will pastor this church and labor on this great and needy field.

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

#### The Tyranny of Caste.

No one who has not spent some time in India can realize the blighting and dehumanizing effect of caste. A clergyman whose duties take him into many parts of the Nadiya district says that he had never felt the horrors of that tyranny so much as he did while recently bicycling to Chupra, a village eighty miles north of Calcutta.

I found a poor woman, half-starved and naked, lying under a tree by the wayside; she was close to a village, but quite insensible to the many who passed by on the other side. The magistrate and collector of the district were driving ahead of me, and we all stopped to render what aid we could to our half-starved sister. We got some water and managed to restore her to her senses; some oil was procured with which we rubbed her cold and stiffened limbs; but it was only then, with the greatest difficulty, we could get any one to touch her. The sun was setting and night coming on apace, but all would rather see her die than give her shelter under their roofs.

I knew there was one Christian house in that village; it was my only resource, and with much difficulty I managed to get her there; and after much abuse from their neighbors, who would rather leave her to the jackals than risk her dying in their village, persuaded my brother to provide her with food and lodging in his home, leaving the wherewithal for her support. Such is caste, and this is not by any means the only life saved by our Christians on that same road.—*The Interior.*

"Don't waste your time in longing  
For bright, impossible things;  
Don't sit supinely yearning  
For the swiftness of angel wings;  
Don't spurn to be a rushlight,  
Because you are not a star;  
But brighten some bit of darkness  
By shining just where you are."

#### An Open Letter to the Clergy.

CHRISTIAN NELSON.

(Continued.)

##### WHAT IS INFANT BAPTISM?

It is strange indeed that we who are the children of a church nineteen centuries old should still have to ask such a question!

The fathers who introduced it were in contention with regard to its validity, and this strife has continued and has been the principal cause of dissensions, and a hindrance to the progress and prosperity of the Church.

Only one thing is decisive here. Has the child faith, then it may be baptized as soon as it becomes self-conscious, and thus able to enter into covenant with its God. On the contrary, if it has not faith, then is infant baptism simply and strictly an ecclesiastical fraud.

The child is defrauded of the most beautiful, most blessed day of its life; and if we then can get it to believe that it was regenerated, though unconscious and without experience, and succeed in getting the delusion established and supported by blind and formal conventions, then it is not to be wondered at that such children will fool all their life long with the false conception that they are good Christians, even though they live according to the lusts of the flesh, and scoff at those who pursue sound holiness—who, compelled by God's spirit and Christ's love, walk according to the baptismal vows they personally gave their God.

As to my own christening, I have been told that I screamed as if my lungs would burst, during the whole performance. Yes, and I still cry with a loud voice to all ecclesiastical authorities to throw this scandalous and mendacious thing out of the Church. Do not continue to forestall God's word and spirit by this false, so-called baptism.

We ought by this time to have come to understand that this is one of the foremost and greatest errors which, through the power of Satan and the deceit and wonderful works of falsehood, found entrance and gained possession in the early days of the Church.

An amazing thing is this exhibition, that sensible men can ask a helpless infant (who is both unconscious of God and itself and of life, sin and grace) if it "believes in

God and forsakes evil." It is a distressing comicality, a religious farce, mere moonshine. The child is actually not present; neither the inward nor the outward conditions are present. It is absolutely no baptism.

Our Saviour had a good opportunity to baptize or let his disciples baptize the little children he held in his embrace. Why did he not? Because little children are under paradisiac relations (are innocent). Neither can they love Jesus more than father and mother, nor take up their cross and follow him. In brief the conditions for baptism were not present; otherwise, as our example, he would have baptized them.

Dear defenders of infant baptism, ye give many heart-affecting discourses about sin and grace, and it is very good; but your infant baptism doctrine is sheer falsity. Amen.

A great responsibility rests on you who proclaim this death-bringing doctrine whereby children receive this false impression that they are regenerated by this act to become Christians; also for the influence which this false idea has on the child's moral view-point and all its future conduct of life. Oh, what hosts of dead ones who never have known life in God, but who wander in full revolt against, and scorn for, real piety and holiness, comforting themselves with, and relying on, their baptism and confirmation as the means of their salvation!

Yes, I know well that you, my contemporaries, have much to excuse yourselves with. You are not the originators of these terrible errors. If you at times catch a glimpse of light outside the ecclesiastical labyrinth into which the devil succeeded almost from the beginning in leading the Church, yet it is very difficult, and only a few are able to escape.

That it takes sacrifice and great power of self-denial to break these bonds, history and experience prove.

Let us look back to the time when even the ablest priests and most renowned for piety taught that unbaptized children, if they died, would suffer torture through all eternity; and their dead bodies were not permitted burial inside the churchyard on sacred ground, because they believed the child was possessed of a personal devil,

which the priest had power to drive out by baptism.

Report has it that certain pregnant mothers were baptized for the sake of unborn infants, for fear they might die during birth. (Monstrous ecclesiastical fruit.)

##### WHAT IS REGENERATION?

It is that condition in which a sinner, after having God's law pierce his heart and conscience, makes full acknowledgment of his sin and the justness of God's sentence, and experiences deep sorrow and spiritual misery; but, because of penitence, prayer and amendment, the heavenly Father's heart is moved to send his Holy Spirit with the tidings of God's pardoning grace and so awakens the hope of eternal life and fills the heart with the joy and peace of God, yes, evokes the change from sorrow, unrest and anxiety to blessed rest and peace and joy in the Holy Ghost by and for the sake of the precious sacrificed blood of Jesus. Amen.

Children of tender years can not be regenerated; they have not yet lost life, they have not sinned. First when God catches them in sin and pronounces judgment in their consciences, can there be talk of the need of regeneration or the accompanying baptism.

But no human being can set the time limit. It is a matter God alone understands. Therefore it is a great and pernicious mistake you priests make yourselves guilty of, in that you would appease an appetite that does not yet exist, and so prevent it from originating, thus forfeiting genuine consciousness respecting baptism and regeneration, and depriving both the young and the aged of the most precious experience of life, the soul's betrothal day to its Saviour and Bridegroom. Amen.

Yes, I raise a great indictment against you, I know, and I realize my responsibility, and though my heart bleeds I must be frank, since I know I speak the truth, I know when I am silent for fear of man or for the sake of honor.

"But," say some of you, "there is truth in what you say, but you forget that the child at confirmation himself personally makes pact with God." I answer, "No, I forget not, but I ask, 'What is confirmation, and why has the Church established it?'" (For every growth which the heavenly Father did not plant shall be uprooted.)

Most know that confirmation is a human rag wherewith the Church seeks to clothe its false baptismal act, which has been sundered in twain, with a number of years interval between.

Here again the Church is in danger of forestalling God's spirit, since the confession of faith is not the fruit of the constraining power of Christ's love working by the Holy Spirit, but contrariwise is a human arrangement as a lacking part of baptism and has been an act enforced by law and now is enforced by the power of custom.

"In vain do ye serve me," said the Lord, "if ye teach the commands of men." Therefore ought your humanly invented infant baptism in two acts (including confirmation) to be expelled, as it neither in form nor in substance has any likeness to that commanded by the Lord and practised by the apostles.

The Lord does not permit us human beings to turn his Saviour's words upside down, but he is with us and blesses us in all we do according to his will. Amen.

Many think and talk thus: "Yes, we know that baptism, as we perform it, is really not Biblical baptism, but we do not think that God notices such trifles, as to whether we use much water or little; it is God's spirit that accompanies the baptism which is the real act. And we also think that some consideration should be given to modern conceptions as to what is proper and seemly and comfortable. And this has great influence, particularly while a church is being established. In our day we could easily put obstacles in the way of persons of high standing, the better classes, who might withdraw their influence and the Church suffer loss. Therefore we think that one method is as good as another, and so we ought to arrange these ordinances as conveniently as possible, all with good reference to the glory of God."

Yes, so you think, and thus originated the many sects; but you ought to, and you would, think otherwise were you Jesus' disciples. You would think that God does not let himself be mocked, and that he desires to rule his own kingdom.

And you, honest, believing soul, let neither priest nor Church nor any other thing seduce you to forsake the Lord's right way, so plainly indicated in our Saviour's

Testament. Do not forestall God's spirit, let not yourself be led astray in the Lord's ways, let not yourself be baptized without faith.

"But," say some to me, "the Saviour said that God's kingdom belongs to the little children, and you say that baptism is a means of initiation into God's kingdom. Thus when you say that it is an error to baptize little children, you, like his foolish disciples, forbid them to come to Jesus."

I answer, "Yes, here is one of the points on which there is great confusion of ideas and misunderstanding. I have read treatises by theological professors about this matter, containing the deepest darkness, yet nothing is plainer than this sun-bright truth, that God's kingdom does belong to these little ones and therefore they need not be admitted into a kingdom of which they already are members.

It is easy to see that if Jesus had desired infant baptism he would have given his disciples proper instruction by commanding them to baptize the children whom they would forbid to come to him. But he did it not, neither should we. It is a meaningless, unfruitful, unchristian, corrupting error.

God's kingdom is the Lord's own kingdom. He suffered and fought and vanquished the foe, and so was crowned with honor, and is now an eternal King (Hallelujah, our King), and the little children are his blessed, guiltless, innocent heirs that, when they come of age, can enter into pact with their Lord in baptism, and so, fully equipped with power from on high, can place themselves under the banner of the Cross as fellow workers for the advancement of God's kingdom. But, as tender infants, they cannot be baptized because the conditions are lacking.

But Jesus took them in his arms and laid his hands on their heads and blessed them, and so likewise ought ye to do—yes, that would all God's children do.

Is not this act of Jesus perfectly valid evidence as to how God's people should treat the children? Does it not seem as if infant baptism was a sort of rebuke to the Master?

I attended a christening at which the man and his wife came forward to the altar with their little child. The priest took it in his arms, blessed it, then took thrice

from a vessel a little water and, moistening the child's head, gave it back to the parents, who, in their ignorance, probably imagined that their child was now a new creature. I thought that this performance cried out, "Thou shouldest also have done it, Lord Jesus."

Yes, it is all due to Satan's deceit, an ecclesiastical fraud.

It is a well-known fact that there is no difference between the baptized and the unbaptized in their spiritual life and character; therefore is infant baptism a palpable falsehood.

Nearly everything has become a show; reality, sincerity and truth have been turned into a play. Concerning the so much extolled confirmation, Jesus said, "Whosoever confesses me before men will I acknowledge before my Father in heaven." But this refers to a voluntary witnessing, constrained through love for Jesus, in the daily conduct of life among our fellows, to the honor and the advancement of his kingdom. Amen.

On the contrary the confession given at confirmation is one made by a company of young people brought together at a specified time, in accord with church usage and custom. It is not to confess Jesus freely from love, but to give a uniform set answer to a confession formulated by the Church in specific words, to which belongs a definite and compulsory answer "Yes" whether the heart is present or not, and without considering whether the child is able to realize the claims of faith and self-denial or not.

As far as most of the candidates are concerned, the thoughts and mind are more concerned with earthly than with heavenly things; such as the new shoes and clothes, the nice watch and chain, the diamond-set gold ring, the tobacco pouch, etc., which they have received as presents. And then there is the delightful prospect of becoming freed from school, with its laborious tasks, and the glorious privilege of being permitted to accompany the big folks to dances and other carnal recreations; indeed for some of the girls there is the pleasing prospect of becoming married.

Yes, this is a fact of experience; yet I would not wrong you, exceptional soul, in whose bosom God's life stirs in holy sincerity. God bless you.

Dear ministers, preach the gospel in season and out of season; sow your seed on all waters; teach the children to know God's word and his will, what God is, what he has done, what he wishes us to do and to become, according to the ability and wisdom you can obtain from the Holy Scriptures. But warn the children against every deceitful religious fraud, whatever it be called, whether Catholic or Protestant.

I observed many years ago a confirmation service in Garrison's Church, in Copenhagen, at which the pious priest, Pastor Blaedel officiated. In his talk to the children he expressed himself as having a good hope that some of them were true, loving children of God, but he feared there were others about whom he did not have as cheerful a hope; but he added that he knew that the seed of God's word may lie a long time in the heart's soil before it germinates. (Yes, truly.)

Now I ask, was not this to pluck the leaves of confession before the roots of the tree had sent sap into the branches, and thus to forestall God's spirit; to lay an obstacle in the way of the child's true understanding of its relation to God, and a possible hindrance to its salvation?

Do not all pastors treat this subject similarly? Would it not be wise to reflect on these matters? Would it not be well to follow Professor Hammerick's advice, and throw both infant baptism and confirmation out of the Church?

Again I go to a great revival service. Now it is a good idea to carry the bulwarks of Satan by storm and to rescue, if possible, one and another soul from sin's toils; and then (let it be said to your comfort) ye wield the Lord's two-edged sword ever so intrepidly and ably, and many a heart is softened, and many an eye wet. God's word is working in many hearts.

Then ye imitate the boor who had planted a few seeds of noble fruit. It had rained, and in a couple of days he wanted to see if the seed had begun to sprout. He therefore scratched about and disturbed them. Though they had begun to sprout, yet they failed to grow.

And thus ye destroy many a tender bud of faith by your untimely questions, that cause the young to testify for Christ; and ye subject them to either the charge by the devil, or of their conscience, of having



made a hypocritical confession, though unintentionally.

I say, give the people the proper bread from heaven, and water from life's fountainhead; use also the rod of discipline; but let God's good spirit, alone, nurture the incipient divine life in the human heart.

FALSE ARGUMENTS FOR INFANT BAPTISM  
REFUTED.

One says that young children should be baptized because they do believe, and Jesus commanded his disciples to make all believers to be his disciples by baptizing them. I reply, Paul testifies that faith comes from hearing God's word, and this is also confirmed by the experience of all believers. It follows that the Church's teaching on this point is wrong, which teaching shows that the Church does not know what faith is, but supposes it to be probably something like animal instinct.

The Church says that little children have faith and should be baptized because Jesus said, "Whosoever offends one of these little ones, it were better that a millstone were hung about his neck and he were cast into the sea." I reply, what the age of this child was none knows, but it was old enough so that Jesus could call it to himself and so had heard the word from the Saviour's own lips. It might have been I, had I been present, for I believed and loved Jesus from my early childhood; and I can testify that children can believe, but not as young, unconscious infants, contrary to common sense, experience, and God's plain word.

"Yes," said a Lutheran minister to me not long ago, "children should be baptized and be fed by the Spirit, because John the Baptist was filled with the Holy Ghost from his mother's womb." I asked him if he thought that all children were filled with the Holy Ghost from their mothers' wombs, to which he replied: "No, that I dare not say." I say, such talk is meaningless. That a so great blessing was conferred on John, who was the great prophet appointed by God to baptize his Son and to prepare his way, is indeed of itself a unique event in God's dispensation of grace, and should not be associated with infant baptism.

Another says: "Has not Jesus said that 'except one becomes born anew of water and Spirit, he can not enter God's kingdom'? As the infant is also 'one' it ought to

be received into this kingdom by baptism."

I reply, the infant is indeed a blessed "one" and as soon as it is able to enlist in the life and death struggle against the foe, it will hear the voice of the King calling "Come" and "Except one"; but mark well, he can use only volunteer soldiers, and if you are one of these, then enter into pact with him in baptism and receive your commission.

I was in a religious assembly where a man arose and testified that if there was one time when he was especially fitted for baptism, it was when he was a little babe. He might as well have said that if there was a time when he was peculiarly fitted to be a soldier it was when in his mother's lap he lay a helpless infant.

Yes, thus the devil has succeeded in confusing and distorting man's conceptions about divine things.

If we only would let the little innocent and justified children remain in their blessed Saviour's arms until he finds them fit and able to work in his vineyard, then he would, himself, awaken them by his spirit, and announce the conditions on which they can become active citizens in his kingdom, in which they have hitherto been as minors. And when that time comes, which the Lord alone knows and not we, then certainly will these words apply, "Except one becomes born anew of water and Spirit, he can not enter into God's kingdom," which means, one can not be admitted to the Church of God except by baptism according to the regulations established by Scripture, plainly set forth in the New Testament.

Let us therefore not anticipate God by our human ideas, to the great injury of the affairs of God's kingdom, regarded both inwardly and outwardly.

Let me ask you, ye baptizers of infants, why can't you use a proxy at the Lord's Supper, just as well as at baptism? A disciple must be entitled to enjoy the flesh and blood of Jesus which truly is meat and drink to the believer. I am not scoffing, I only intend to show it is equally wrong in both cases.

Again it is said, "Little children should be baptized because Jesus said, 'Except ye become as little children, ye can not enter the kingdom of heaven at all.'" I answer, to put so stupid and preposterous

an idea, and so narrow and senseless a concept into the words of Jesus, is inexcusable thoughtlessness; because with that interpretation Paul must be outside the kingdom, since he says that when he was a child he thought, spoke and judged as a child, but when he became a man he laid aside childish things.

What Jesus would teach us all is that we should be prepared to deal with one another as children deal; that just as children believe all that their parents say, so should we believe our heavenly Father without doubt or cavil; that we should receive the blessings of his kingdom as helpless little ones who can do nothing without him, and thank him for everything as due to grace—grace alone.

But now we come to the great general argument of the Church for infant baptism, namely, circumcision, which rightly understood has utterly nothing whatever to do with baptism. That it may properly be used as emblematic of the circumcision of the heart is true, and this must happen before baptism with every one who may be properly baptized, but the act of baptism itself is something entirely different.

Let us consider the nature and design of circumcision.

In his contest with the devil to regain man's lost trust (on which everything depends), God formed the plan by which faith could be restored through his own Son as a means. And to make it possible to help the establishment of his divine mission, God set apart a people and set up a dispensation whereby and wherein both time and place as well as his mission and aim were portrayed and foretold long beforehand through prophets; and evident became the light by which we (Jews and Gentiles) can see and recognize that he was God's anointed, who was, who is and who is to come. And that this light might be kindled and kept burning to the end of the age, God set this people apart and established a preparatory school for the purpose of preventing them from intermixing with other peoples, and he established the pact of circumcision and placed his seal on the seed. He marked the male sex as the wisest procedure by which to attain his purpose.

Here lies the great difference between the nature of circumcision and baptism, cir-

cumcision being a temporal seal while baptism is a seal attesting heavenly citizenship, in which the least is greater than the great prophet, John the Baptist.

It is true that God gave this people great promises of grace and blessings if they would walk in faith and obedience according to the example of their father Abraham. And it is true that our Brother, according to the flesh—he in whom the whole world should be blessed—was born of this people, and that Jacob's ladder was erected on this kingdom's foundation, on Golgotha's hill. But when this people crucified their King and Saviour, they were rejected as a people, and all their ceremonies, including circumcision, were no longer binding.

The gospel age had arrived, and the time of the new covenant had arisen. Jesus, the victor at Golgotha, began his new dispensation with an individual application to each person, with the absolute requirement to believe and to follow him in the way of the Cross. And every one who loved his Leader in obedience, he commanded to be admitted to his eternal kingdom by baptism—a new birth by water and Spirit. Let none take baptism in vain and suppose that the outer baptism of water is a certificate to heaven. No! not so; but it is a sure anchor for faith in temptation, and a sure pledge of sanctification under the guidance of the Spirit, and so nevertheless is a sure means of salvation.

If any one despises baptism he will despise Jesus himself, and will not be able to endure a real trial of his faith. Nor can a baptizer of infants defend his work on Scriptural grounds.

My dear fellow pilgrim, depend not on thy infant baptism but be baptized according to the will and command of Jesus. Make a pact with thy God and be true to the pledge, then will God's spirit make thee perfect in holiness, bearing God's image to the honor of thy Saviour and to thine own felicity. Amen.

(To be continued.)

There are two stones we may not dare to cast:  
The stone of stumbling in our brother's way,  
The stone of judgment at our brother's past,  
We, who ourselves like sheep have gone astray.  
—Hamilton.

Be sure to read "Business Office" this week.

## Woman's Work

ETHEL A. HAVEN, Leonardville, N. Y.

Contributing Editor.

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

### Life in the Spirit.

March on, my soul, nor like a laggard stay;  
March swiftly on, yet err not from the way  
Where all the nobly wise of old have trod—  
The path of faith made by the sons of God.

Follow the marks that they have set beside  
The narrow, cloud-swept track, to be thy guide;  
Follow and honor what the past has gained,  
And forward still, that more may be attained.

Something to learn, and something to forget:  
Hold fast the good, and seek the better yet;  
Press on, and prove the pilgrim-hope of youth—  
That creeds are mile-stones on the road to truth.  
—Henry Van Dyke.

May God grant us to be faithful and honest in doing the work he gives, and doing it as his Spirit teaches us. Set to work in good earnest at the task God gives you, and let not your heart wander off after something higher. Then it will no longer be your work, but God's work, whatever it may be. And to those who thus give themselves restfully to God, he shows himself at all moments, and draws their hearts very near to himself. . . . His blessing comes not from our work and labor, but from yielding ourselves to his will. Thus to suffer and be still is the noblest work, for then it is not we who work, but God; and his work is high above our work, as the heaven is high above the earth.—Tauler.

Few years, no wisdom, no renown,  
Only my life can I lay down;  
Only my heart, Lord, to thy throne I bring and pray

That child of thine I may go forth  
And spread glad tidings through the earth,  
And teach sad hearts to know thy worth—  
Lord, here am I!

—Selected.

### Psalms That Have Won Battles.

The Psalms have been the solace and joy of Christian hearts, from the time when they were the responsive anthems of the

Israelites, in solemn temple services, down through the period when martyr souls went home to God with their triumphant utterances upon their lips. After the victory of Dunbar, Cromwell and his army sang the one hundred and seventeenth Psalm. "O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us; and the truth of the Lord endureth forever. Praise ye the Lord." The one hundred and fifteenth is also a battle song, memorable for being sung by the army of John Sobieski, King of Poland, at a turning point in the struggle with the Turks at Vienna: "O Israel, trust thou in the Lord: he is their help and their shield."

The ninety-fifth Psalm is famous as the chant of the Templars in their wars with the Saracens: "For the Lord is a great God, and a great King above all gods. In his hands are the deep places of the earth; the strength of the hills is his also." As Savonarola and his companions went to the stake they chanted a passage from the sixty-eighth Psalm (the Huguenot Song of Battles): "Blessed be the Lord, who daily loadeth us with benefits." The one hundred and eighteenth Psalm was sung on bended knees by the Huguenots at Coutras: "It is better to trust in the Lord than to put confidence in princes. All nations compassed me about: but in the name of the Lord will I destroy them." "The cowards beg for mercy," said courtiers in the opposing army. "No," replied an officer, "you may expect a stern fight from the men who sing psalms and pray devoutly."—*Missionary Tidings*.

### A Dawn Song.

God hath put me here  
In earth's goodly sphere  
To sing the joy of the day,  
A strong glad song,  
If the road be long,  
To my fellows in the way.

So I make my song of the good glad light  
That falls from the gate of the sun,  
And the clear, cool wind that bloweth good  
To my brothers every one.

—Ezra Pound.

Dear Lord, we have reason to pray to thee continually, "Preserve me from my calling's snare;" from the hurry and heat that beget forgetfulness of our Helper, and bring needless worry and weariness to our-

selves; and make us unmindful of the sorrows and difficulties of others. We pray thee, feed us with the Bread of Life that we may feed others, and make us skilful, we beseech thee, in passing along that which has benefited ourselves. For Jesus' sake, Amen.

She was a busy housewife, a large family depended on her for love and care. She could not go out to seek those needing help, yet she longed for a share in the world's uplifting, and her heart and door stood open to all who wished to enter. Still there were days, when work was very pressing, that she rather dreaded the appearance of one visitor, a poor, broken sister, whose pride had brought her to extreme poverty, since she felt above ordinary work and the teaching to which she aspired had proved beyond her ability. A little, withered, airy gentlewoman, this visitor presented herself one very busy morning, and sat down to watch our friend as she worked.

A quick little prayer to the Giver of all grace made a cheerful "good-morning" not only possible, but filled the heart of the hostess with a genuine welcome. A nice lunch was provided and eaten while the housemother—hands busily engaged meanwhile—told her caller of an article she had recently read on King Solomon's gifts to the Queen of Sheba: gold, precious stones, spices. The writer of the article had fitted these material gifts to spiritual uses, and the little old lady was deeply moved by the suggestion that our breathings after God, our aspirations after the best, sweetened heaven, and, like Solomon's spices, were gifts treasured by our Father. The dear old soul dallied over her cup of tea as she listened and commented. Her eagerness to get all that the lesson held of good was touchingly beautiful.

The noon hour came, the visitor was gone. The tired worker lifted a heart filled with praise as she made ready the table for the coming of her family. She had had an opportunity that morning and had used it—an opportunity to feed a hungry soul as well as a hungry body. Yet what had she done? Simply passed on that which had been given to her; acted as a medium between imparted truth and one who needed it. Yet she had been tempted that morning to irritation over the interruption to her work, tempted to speak coldly

and get rid of her visitor quickly. If she had yielded, what would her thoughts have been when, a month or two later, the little worn body of her caller was found dead, the evidence of her surroundings pointing conclusively to the lack of food and warmth as hastening death?

Ah, how glad that Christian woman was then that she had met her visitor with a smile on that hurried Friday morning; that she had warmed her, fed her, made her happy. Above all that she had passed on to her the soul-food that must have comforted her in the midst of a life of stern necessity.—*Selected*.

Be strong, O heart of mine,  
Though day is bright,  
The stars can only shine  
In the dark night.  
Be strong, O heart of mine,  
Look toward the light!

Be strong to bear, O heart!  
Nothing is vain;  
Strive not, for life is care,  
And God sends pain;  
Heaven is above, and there  
Rest will remain!

—Adelaide A. Proctor.

### Questions.

J. CLEMENT WEST.

May I ask some Seventh-day Baptist brother to answer a few questions that have been suggested to me by an article written by Rev. S. R. Wheeler and printed in the SABBATH RECORDER of November 16?

First, If I should own a farm and should tell a friend of mine who wished to work my farm that I was going away and that he was welcome to make my farm his home until I should return; and that I would notify him four times before I returned; and that I would return immediately after my fourth notice, would there be any "delay" in my coming until after my fourth notice was served?

Rev. Mr. Wheeler writes as follows: "There has been a delay of at least eighteen centuries since the doctrine of Christ's second coming was given to the world." As I understand the word "delay," it is an extension of time after a certain thing should have been accomplished. Christ gave us (as signs) four especial events that should take place before he would come the second time (Matt. xxiv, 29).

Three of these signs have been given; the last one is yet to come. There are those living today who saw one of these signs in the falling of the stars in 1833. Now I ask, "Is there any delay in Christ's second coming until after this fourth sign shall be given? I have used my farm as an illustration of this subject.

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

Even though the First-day Adventists were mistaken in the "signs" at that time, can we safely say that the Adventist denomination of today are all mistaken and base it on the word "probably"? Daniel says, in the "time of the end" knowledge shall be increased (Daniel xii, 4). Christ tells us, "Take heed that no man deceive you." I would that we all might take this warning and study our Bibles with all diligence that we may show ourselves approved of God.

Again I quote from Mr. Wheeler's article: "Adventists teach that death shuts the Christian up in the cold grave, not knowing anything more than the brutes which perish, until resurrection;" that "the state to which we are reduced by death is one of silence, inactivity, and entire unconsciousness." May I ask the meaning of the following references? Job iii, 11, 13; xiv, 12, 14; xiv, 21; Ps. vi, 5; xlix, 12; lxxxviii, 10; cxv, 17; cxlvi, 4; Eccles. iii, 19; ii, 16; ix, 5, 6; Isa. xxxviii, 18; I Thess. iv, 13, 14.

In referring to the teachings of the Seventh-day Baptists and to Lazarus for an example, no doubt the writer had in mind the parable of the rich man and Lazarus and if so, this being a parable, why should we not take all parables literally?

#### Questions of Biblical Interpretation.

EVA CANFIELD.

I have just lately read an article in the SABBATH RECORDER which furnished me food for deep and serious thought. I wish to express some of those thoughts on paper, and ask that through the courtesy of the Editor they be published in the RECORDER with a request that the questions asked

therein be answered by readers of said paper. The article to which I refer is published in the RECORDER of September 28, 1908 and its heading is "Even Cold Figures Tell It," the question paramount in the author's mind being, "What is the reason for the falling off of membership in the churches of Christ today?"

The cause is ascribed to worldliness and a lack of spirituality in the people of God. If that be true—and we believe it is—what is the cause and are we as Seventh-day Baptists to blame that such a condition exists?

I think we are when we allow men to teach our children that things which the Bible tells us God did are not true; that they are simply allegorical sketches. This is what we are doing today.

Take for instance the story of the creation. They are teaching us and our children that the first six days of this world's history were not days of twenty-four hours each; but instead, periods of perhaps one thousand years. And they give as their reason for such instruction the theory that it would be impossible for so much to be accomplished in that length of time. In their attempt to prove themselves wiser than their Creator, they have done away with what we all worship so highly, namely, the seventh day as the Sabbath of the Lord our God.

Instead of such a theory being taught in our Bibles, we find a truth so plain and simple that a wayfaring man, though a fool, need not err therein; namely, that "In the beginning God created the heavens and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters." He has given us not an inkling, not a hint even as to how long it took to accomplish the task. It may, for aught we know, have been one hundred thousand years. He might have had power to accomplish the work in six thousand years, and it may have been but a second in which that great and massive structure came into existence; for we were taught and I believe that all things are possible with God, and that when he spoke it was done.

Science teaches us that earth and sea are ever changing. Old lands are buried and

new ones form. Each period brings its new complexities of rock; also new complexities of life. It is perhaps true that this earth in the beginning was but a symbol of what it now is. We read in Hebrews i, 10, 12, that, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed." So we take it that this earth today is not so complete as when first created. Then men tilled the soil, sowed the seed, and crops sprang forth. But now agriculturists are studying to find what material mixed with certain soil will cause a good yield of crops. Truly this earth is waxing old, and the time is near at hand when it shall fold its garments and pass away.

As regarding new complexities of life, take the Darwinian theory, for instance, or the theory of evolution which is taught in all our seminaries today, and see how much more complete man now is than when God created him perfect and in his own image (a monkey). What a compliment is paid by believers in the evolution theory to their Maker. We parents, generally speaking, have taken great pains and much comfort in teaching our children this story of the creation, also the truthfulness and sacredness of other Old Testament stories. But now our Sabbath-school teachers and pastors, as a rule, are teaching them that their parents in their ignorance and simplicity have been teaching as facts things utterly impossible. They say God could not create a whale large enough to swallow Jonah, while they themselves are trying to perform a more wonderful feat, that of swallowing the whale of modern skepticism. They ask us to disbelieve the story of the ass speaking to Balaam. We will when they by their own utterances will cease to prove it true.

\* \* \*

Our church creed teaches that "all Scripture is given by inspiration of God," and then our learned men turn about and teach us that the Bible is replete with lies which God inspired men to write for our spiritual good. I would like to know how many fathers and mothers among the higher critics or any other class of people would

thank a neighbor or friend for telling their children that their parents were telling them lies, in order that they might become better men and women. And yet we Seventh-day Baptists stand idly by, entranced, and look and listen with awe to our mighty men of learning who are luring our loved ones away from the blessed truths of the Bible—those precious truths for which our Saviour died. I relate the following as an example of what is being done in our colleges today:

Only a few weeks ago two students on leaving the class room were discussing a lesson they had just been reciting to their professor, in which the idea was advanced that the story of the creation was false, when one student, clasping the other's arm and looking up, exclaimed: "O, what shall I do! If they make me believe that theory, I shall be nothing more or less than an infidel."

Now the query with me is, Why can we not believe those stories to be true? Jesus did. He taught us that as Jonah was three days and three nights in the whale's belly, so should the Son of man be three days and three nights in the heart of the earth. He also taught us that in the beginning God created the heavens and the earth. After that he said "Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." Jesus believed and taught us also that the evening and the morning were the first day; that the seventh day was the Sabbath of the Lord thy God. He not only believed but he commanded us to go forth and preach his gospel to a sin-cursed world.

Why not be obedient to that call? Paul was; and in his letter to Timothy he tells him of the times in which we live. He says, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Tim. iv, 3-4. In Second Timothy, iii, 1-6, he says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents,

unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof."

Have we not reached that period in the world's history today? Do not we as Seventh-day Baptists deny God's power when we deny the authenticity of the Old Testament stories, and God's history of the creation? If so, let us follow Paul's advice and "from such turn away."

#### His Fallen Mantle.

G. M. C.

When the prophet Elijah was about to be translated, his faithful disciple, Elisha, would not permit him to get out of his sight. He prayed that his master might bestow upon him a double portion of his spirit. This Elijah promised Elisha if he should see him when he was taken up out of his sight. By persistent watching he was rewarded by seeing his master snatched up in a whirlwind into heaven; and the mantle that Elijah dropped, Elisha picked up and went forth with this insignia of power to accomplish almost twice the miraculous works that his master had done.

Our denominational leader, prophet-like, has been taken from us. In anguish our hearts have cried out: How can we spare him? Who can take his place? So many of our lives have been touched for good, in different ways and at different times, by Dr. Lewis.

It was when the writer, full of youth and optimism, was teaching in Shiloh Academy, 1873-'76, that Dr. A. H. Lewis was pastor of the Seventh-day Baptist Church at that place. His sermons, prayer-meeting talks, and lectures were a source of continued delight and inspiration—so much so that they were often reported briefly or more fully to the local press or to the SABBATH RECORDER.

Three of the subjects of one of his winter lecture courses I remember were, "If and But," "The Good of Being Dissatisfied," and "Keep Out of that Rut"—not particularly hackneyed themes, and handled in his own inimitable and original way. I can not

tell the full effect of those years, sitting under the inspirational teaching and preaching of such a man. Through pen and voice hundreds and thousands of others of our people have alike been blessed.

But that eloquent voice is stilled—the pen laid by. Appeal, exhortation, logic, exegesis, philosophy, science, religious and poetic thought will no more be heard from those lips. Only memory and the printed page are left to continue his messages of love, appeal, or warning. What can we do? What of the unfinished work? What of Sabbath reform? Who can take his place? By whom shall his mantle be carried?

Perhaps no shoulders are broad enough for his task. If so, good. But perchance what one can not do, all united may accomplish. If every one of the ten thousand of his brethren could sense the irreparable loss, and have a personal feeling of responsibility to help make good; if ten thousand hearts could be led to pray, Here am I, Lord, send me; or sing for the blessing as in "Showers of Blessings" we sing "Let some droppings fall on me;" if we were all praying for a double portion of his spirit, and were at least willing to take up his mantle as the emblem of our power for future work, then I am sure a blessing—yea, a double blessing—would await this people and cause.

Is it too much to ask that every one of our entire denomination take this lesson to heart? that a new consecration be made by every one? Can not every pastor and missionary bear a little of the burden Dr. Lewis has carried; every church member buckle on the armor anew; and those who are in hiding come into the open and join the forward movement? Those who have become weary and dropped the truth for which Dr. Lewis so long labored, can not they take up again the cross where they have laid it down, rally around the Sabbath banner once more, and march with their brethren to victory? If from the grave of our sorrow we can one and all rise to renewed consecration and devotion, then shall Zion prosper; and our own souls be blessed with a large portion of our fallen leader's spirit.

November 29, 1908.

## Young People's Work

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

#### Good Words From Milton Junction.

Dear Editor of SABBATH RECORDER:

We were glad to see your note at the close of Miss Davis' letter on Young People's page of the SABBATH RECORDER.

The matter was brought before our Christian Endeavor and discussed at some length. This is what we voted, and why we voted as we did:

That we discontinue the *Endeavorer* and use the space in the SABBATH RECORDER allowed to us by the editor, and that if such space be used, this society of Christian Endeavor will be responsible for thirteen new subscribers to the SABBATH RECORDER for the year 1909.

In taking this action of giving up the *Endeavorer* (as a separate paper) and placing its subject matter in the SABBATH RECORDER, we believe we can better advance the interest of said SABBATH RECORDER and of the Endeavor societies at large; that the Young People's department would be as much read as it was in the *Endeavorer* and that the young people would become more interested in the other departments of the SABBATH RECORDER.

MERCY E. GARTHWAITE, Cor. Sec.

Milton Junction, Wis.,

Nov. 23, 1908.

#### The Model Prayer.

"For thine is the kingdom, and the power, and the glory, forever."—Matt. vi, 13.

The Revised Version does not contain the above phrase. It makes the Lord's Prayer end with the petition, "Deliver us from evil." Yet we can hardly conceive that Jesus would let "evil" be the final note. Whether he used these words or not, this final exultant shout of faith is a fitting conclusion to the model prayer.

The kingdom is God's, not ours. Sometimes we act as if the whole future of the kingdom depended upon us. We are dis-

tressed at the "increase of lawlessness," or at the "decrease of true piety," and quite a favorite text seems to be the general deterioration and degeneration of mankind. We may save ourselves the trouble of wailing. The kingdom and the power are God's, and he is both wise enough and strong enough to carry out his own designs. Ours it is to do well the little duty that lies at hand, and leave the government to God.

This was Christ's attitude. He never wailed. There was even a ring of triumph in his voice when he referred to his apparent defeat. "I, if I be lifted up from the earth, will draw all men unto me." He clearly saw that the kingdom and the power were God's, and that no earthly obstacle, not even his own death, could bar the way and destroy the kingdom. If necessary, mountains would be removed. "The Lord uttered his voice; the earth melted."

There is no god but God. "Thine is the power," all power, all energy, the power of wisdom, the might of love. When Jesus met Satan, the usurper, the lie, with the steady knowledge and assertion of God, and his proper place in human life, we read that "Satan departed." No lie can live when the infinite truth is seen and realized, just as darkness can not exist in light. Therefore all the "powers" of earth, the "principalities and rulers of this darkness," are seen to be but ghosts rigged out in assumed authority, possessing, however, nothing of the real essence of power. "Thine is the power" alone; the eternal power; the great, the infinite, the inexhaustible reservoir of power from which forever goes forth creative and re-creative energy. Such power can never fail. Divine wisdom is never at a loss, and divine love is infinitely patient.

Still more comforting than all this, however, is the knowledge that God's kingdom is within us. God's. He, and no other, is on the throne even there, in spite of our disobedience; and every knee shall bow and tongue confess, "to the glory of God the Father." For the glory, the honor, is his too.

When we pray for "power" to overcome, let us recollect that the "power" is where the kingdom and the King are, and that is within us. "The word is nigh thee, even in thy mouth and in thy heart." Our prayers

do not need to travel to unknown worlds in order to reach the ear of God. He is nigh us, in our hearts.

Therefore his will will be done on earth, and it will begin in our bodies. No obstacle can ultimately hinder it. In spite of our limitations, in spite of opposition, in spite of temptation and failure, the kingdom and the power are God's; and he will accomplish his purposes.

And his the glory!—*Rev. R. P. Anderson, in Christian Endeavor World.*

#### Boys' Games in Palestine.

The boys play with slings for throwing stones. When quarreling, the first impulse is for them to reach for a stone to throw. We noticed severe burns on some of the boys, near the wrist. Some of them made huge sores which roused our pitying concern. We found out that the wounds were self-inflicted, however, the superstitious scamps having a boyish notion that burning the wrist or forearm would insure for them greater accuracy in throwing.

The boys play horse vigorously. They also have a game played with pegs of wood very similar to our peggy, in which one strikes a double-pointed peg at one end with a stick and tries to gain ground with an opponent. Another game is played in a soft, spongy spot of ground with longer pegs sharpened on one end only. It is something like playing stick-knife. The object is so to drive the peg by a throw into the soft space in the ground as to dislodge an opponent's pegs, previously thrown, and made to stick in the same place.

Another game, called alam, is similar to the game of roll-to-the-bat. The privileged player strikes a ball with a stick and drives it out into a field of other players. The boy who secures the ball tries to throw or roll it so as to hit a stone-marker (alam) set up by the first player. The one thus aiming at the stone-marker warns the others to stand aside and allow him to play by saying, "Dustur," signifying, "By your leave."

The boys in our school played a game called wolf. A circle of them joined hands and went dancing around while one outside the moving circle, called the wolf, kept trying to snatch one from the circle of boys who represented sheep. But whenever a child in the dancing circle came anywhere

near the hovering wolf he let fly his heels to prevent capture. As boy after boy was snatched successfully by the outside boy, the circle grew smaller until but one was left, who was to be the wolf in the next game.

Boys play about the threshing-floor and are often in the vineyards and gardens. They play many games that are either the same or very similar to those played by boys elsewhere. Such are marbles, duck-on-the-rock, seesaw, swinging, blindman, leap-frog, and hide-and-seek. In Ram Allah there is a variation of this last game called khurrah, played by sides—a game, primitive, relative of golf.—*Elihu Grant, in The Peasantry of Palestine.*

#### Burning Words From Our Fallen Leader.

[The following extract from a Conference sermon by Dr. Lewis will have a new meaning to the people, now he is gone from us forever. I think it was next to the last Conference message he ever gave the denomination, and was spoken out of a heart heavily burdened for the people he loved. May God bless its re-reading.—Ed.]

We have come to the forks of the road. The easy down grade of waning denominationalism marks the left-hand way. The end of that road is not distant. It lies in the valley of denominational extinction. The right-hand road in an up grade along the path of higher spiritual attainments, better Sabbath observance, clearer apprehension of our mission and stronger convictions that we are not the foolish minority of fossils that the world holds us to be.

#### CAN WE?

Can we take the right-hand road? We can if we will. We cannot unless sharp and immediate reaction takes place. That reaction will not take place if those who listen to these words smile at them as the notions of an overzealous specialist. I claim nothing for myself, nor for my opinions. I have taken part in forty-two of the last forty-five General Conferences. Forty-five years of study and observation give me some right to speak, and the deepest convictions of my heart forbid me to say less than I am now saying. The awakening of denominational consciousness, personality

and power must begin with our pastors. They must give more time and study to denominational issues. They must know more concerning the reasons why there has been and yet is a Seventh-day Baptist denomination, why it was organized and for what it continues. Let no easy-going man in the pew assume that pastors have led in denominational decline. They have not. Too often they have struggled against it, hopelessly, because their people have been unresponsive, or supinely opposed to the development of denominational personality. The awakening of the people must be attained. Undenominational congregations make undenominational pastors. Underpaid pastors are hindered in personal development and in denominational work. The times are prosperous. Men are able to do more for the Church of Christ and for denominational interests than they are doing. The supreme need of this hour is convictions. We are surrounded by the moral and spiritual miasma of a convictionless era. The age is easy-going, lawless, indifferent concerning obligations and weak because of low ideals. Neither individual nor denominational personality is cultivated. We are breathing that miasma. It paralyzes our energies. It saps our vigor. It makes us aspirationless. It maroons us on the islands of do-nothing, or swallows us in the quicksands of inaction, and threatens to hold us until the tide goes out and leaves us stranded beyond recovery. Let no superficial thinker, with weak denominational pulse-throb, combine faint praise and fatal denial by saying: "His words are eloquent, but his fears are groundless." I seek neither praise nor blame. I do seek you, and the strengthening of our beloved Zion. I appeal to you by the memory of the past, while I warn you of impending danger. Pastors, why have you not taken up the mantles of fallen leaders, Thomas B. Brown, J. W. Morton, Nathan Wardner and James Bailey, able denominational specialists? Business men, why do you not lay up more treasures in heaven by investing your increasing wealth in God's work? There are men of the last generation, now in heaven, whose money has done more for God and righteousness, for missions and Sabbath Reform, for schools and denominational life in 1907, than many years of

common-place preaching can do. Business men have great power for good which they do not realize. Were it not for the money paid into the treasuries of our denominational societies by "dead hands," we should be as bankrupt as a dry oil well, or a "colorless" gold mine. If the work of the year just closed had depended on the contributions of the people now living, the deficit in the accounts of George H. Utter and Frank J. Hubbard, treasurers, would have been a hole as widely gaping as the wounds of Julius Cæsar. This lack of money is definite proof of weak denominational personality. It is evidence of low spiritual life, of flabby denominational muscles, of poor digestion and weak heart action.

The emphatic need of the hour is larger and richer Christian personality in the individual members of the denomination. This must be attained before larger or diviner denominational personality can be attained. Denominational personality, self-hood, self-consciousness, are created by the coalescing and development into unity of the individual lives of the denomination. The grade of denominational life depends on the grade of individual life, as a brand of flour depends on the grade of wheat sent to mill. We have individuality enough in some directions, so much that it prevents co-operation, cohesion and that unity without which denominational personality is impossible. Our supreme need is higher and holier purposes, and greater faith in ourselves. These will give that high, strong, sanctified personality that distinguishes the genuine reformer from the bigoted crank. Disintegration awaits us unless greater denominational personality is developed. We must have deeper denominational self-consciousness; consciousness that is born of deep convictions and vigorous conscience. We must attain this or our history will hasten toward an epitaph.

These are not words of momentary impulse. They have been written and rewritten in the silence of my library, days before they are spoken in your hearing. I can abate nothing from their earnestness. I long for power to make them clearer in meaning, sharper in effect, more insistent and more impinging. They are born to deepest convictions and winged with plead-

ing love. Because I love the truth I have spoken. Because I prize our beloved Zion above my chief joy, I sound these warnings. Because I know what glory and honor and power are calling us to new life and effort, and what pitiful ruin, vain regrets, and useless moaning are near at hand, unless we take the right-hand road, therefore do I plead. The answer lies between us and God. No one can evade it. Silence is answer. Inaction is answer. Indifference is answer. Evasion is answer. We are at the parting of the ways. Which road will you take?

### The Coliseum.

While the origin and use of the Roman Coliseum are generally well known, but few are acquainted with its subsequent history. The *Catholic Cyclopaedia* brings this out in the following article taken from the fourth volume. There are many things to commend this up-to-date Cyclopaedia to the general reader, as well as to those of the Catholic faith.

The Coliseum, known as the Flavian Amphitheatre, commenced A. D. 72 by Vespasian, the first of the Flavian emperors, dedicated by Titus A. D. 80. The great structure rises in four stories, each story exhibiting a different order of architecture; the first Doric, the second Ionic, the third Corinthian, the fourth Composite. The material is the famous travertine. The site was originally a marshy hollow, bounded by the Cælian, the Oppian, the Velian, and the Palatine Hills, which Nero had transformed into the fish-pond of his Golden House. Its form is that of an ellipse, 790 feet in circumference, its length 620, its width 525, and its height 157 feet. The arena, in which took place the gladiatorial combats (*ludi gladiatorii*) and fights with the wild beasts, for which the Coliseum was erected, was of wood, covered with sand. Surrounding the arena was a low wall, surmounted by a railing high enough to protect the audience from danger of invasion by the furious, non-human contestants. As an additional security against this peril, guards patrolled the passageway between this wall and the *podium*, or marble terrace, on which were the seats of the senators, the members of the sacred colleges, and other privileged spectators. From the southern side of the podium projected the *suggestum*, or imperial gallery, for the accommodation of the emperor and his attendants. Next to these sat the Vestals. Back of the podium twenty tiers of seats were reserved for the three divisions of the equestrian order; the upper tiers of seats were occupied by the ordinary citizens. Last of all was a Corinthian colonnade in which the lower orders were accommodated with standing room only. The Coliseum, according to the

"Chronographia" of 354, could contain 87,000 spectators. Professor Huelsen (quoted by Lanciani), however, has calculated that it will seat not more than 45,000 people. From the external cornice projected a circle of pine masts, from which awnings could readily be suspended over parts of the audience for the moment exposed to the sun's rays; the imperial gallery was covered with a special canopy. The arena was never shaded. Nothing is known of the architect of the Coliseum, although an inscription, afterwards shown to be a forgery, attributed its design to a Christian.

THE COLISEUM IN THE MIDDLE AGES.—Although seriously damaged by two earthquakes in the fifth century, it is generally held that the Coliseum was practically intact in the eighth century when Bede wrote the well-known lines: "While stands the Coliseum, Rome shall stand; when falls the Coliseum, Rome shall fall; when Rome falls, the world shall fall." Lanciani attributes the collapse of the western portion of the shell to the earthquake of September, 1349, mentioned by Petrarch. Towards the end of the eleventh century it came into the hands of the Frangipani family, with whose palace it was connected by a series of constructions. During the temporary eclipse of the nobility in the fourteenth century, while the popes resided in Avignon, it became the property of the municipality of Rome (1312). The last shows seen in the Coliseum were given in the early part of the sixth century, one by Eutaricus Cilica, son-in-law of Theodoric, in 519 and a second in 523, by Anicius Maximus. The story of a bull-fight in 1332, in which eighteen youths of the Roman nobility are said to have lost their lives, is apocryphal (Delehay, *L'Amphithéâtre Flavien*, 5). In 1386 the municipality presented a third of the Coliseum to the "Compagnia del Salvatore ad sancta sanctorum" to be used as a hospital, which transaction is commemorated by a marble bas-relief bust of Our Saviour, between two candles, and the arms of the municipality, above the sixty-third and sixty-fifth arches. During the next four centuries the enormous mass of stone which had formed the western part of the structure served as a quarry for the Romans. Besides other buildings, four churches were erected in the vicinity from this material. One document attests that a single contractor in nine months of the year 1452 carried off 2522 cartloads of travertine from the Coliseum. This contractor was not the first, however, to utilize the great monument of ancient Rome as a quarry; a Brief of Eugenius IV. (1431-47), cited by Lanciani, threatens dire penalties against those who would dare remove from the Coliseum even the smallest stone (*vel minimum dicti colisei lapidem*). The story of Cardinal Farnese who obtained permission from his uncle, Paul III. (1534-49), to take from the Coliseum as much stone as he could remove in twelve hours is well known; his eminence had 4,000 men ready to take advantage of the privilege on the day appointed. But a new tradition, which gradually took hold of the public mind during the seventeenth century, put an end to this vandalism, and effectually aided in preserving the most important existing monument of imperial Rome.

## Children's Page

### A Morning Prayer.

Now, before we work today,  
We must not forget to pray  
To God, who kept us through the night  
And woke us with the morning light.

Help us, Lord, to love thee more  
Than we ever loved before;  
In our work and in our play,  
Be thou with us through the day.  
—*Kindergarten Gems.*

### The Story of Mussentouchit.

By the time baby was twelve months old she had learned many things. She could say "kitty" to the little soft furry ball of a cat, and "tove" and "burn,"—for once she had put her hand against the hot stove and she never forgot the pain of the big blister that came on the delicate flesh,—and she knew the moon and the stars and the trees.

About this time she heard a long, queer word many, many times a day. The word was Mussentouchit.

Baby wondered who Mussentouchit could be. The strange thing lived in the bureau drawers. Baby knew that, for the moment she got her little busy hands into mamma's drawer, somebody would say, "Mussentouchit."

It lived in the sewing-machine. For the moment baby set the wheel going, "Mussentouchit" was screamed in her ear.

It lived in the tall jar that stood on the little round stand. Everybody in the room shrieked "Mussentouchit" when baby put up her hand to touch the jar.

In the corner of the parlor there was a glass globe half filled with water. In the globe lived three little gold-fish. Baby was very fond of climbing into a chair to see the tiny gold-fish dart across the pretty lake. But, whenever she put her fingers into the globe to touch one of the pretty creatures, somebody screamed, "Mussentouchit."

This went on until baby was two years old. There was no word she heard so often as the long, queer word, "Mussentouchit."

Mussentouchit was everywhere—in the shining books on the parlor table; in the

flower-beds; among the roses; even in mamma's work-basket the strange thing lived, and, if baby but took up a reel of silk or cotton, there was "Mussentouchit."

One day baby found herself by the glass globe all alone. The family were busy, and for a few minutes forgot the little, prying, restless darling. This was her chance. Up went the chubby legs into the chair that stood near the gold-fish globe. Poised on the rounding cushion, baby reached far over to touch the gold-fish. In reaching, she lost her balance and fell, dragging the globe to the floor. There was a crash, a scream, a rush, and mamma was on the spot. Baby was picked up, kissed and scolded.

"I dess I tilled ole Mussentouchit 'is time," she said, shaking herself and walking off.—*M. F. Butts, in Wide Awake.*

### A Bedtime Prayer.

Saviour, holy, meek and mild,  
Listen to a little child,  
Who upon her bended knee  
Lifts her evening prayer to thee.  
If my feet have gone astray,  
Since the dawning of the day,  
O forgive, and make my heart  
White and clean in every part.  
—*Southern Presbyterian.*

### The Old Doll.

At her mother's request, Marjorie put her new doll into the carriage and went outdoors.

"Now, take your new dolly to ride," her mother had said, but Marjorie got no farther than the summer house, a few yards away. She sat down on the lowest step, drew the doll carriage up close, and looked the new doll squarely in the face.

"No name!" she said in a low voice, "no name, but I can't give you Mary Jane's; for even if she is too shabby to sit by your side, she shall still be one of my children. You are beautiful—you are! But so was Mary Jane once."

Marjorie started up with a determined air, and went near the house. Through the open window came the sound of her mother's voice: "Now, Esther, I'm going to put this old doll into the rag-bag. That child shall not drag about such a looking thing any longer. If you say nothing about it, she'll never ask for it, for I know she is delighted with her new doll."

Marjorie stood still outside the window. "Oh, dear, I wish I could stop crying!" she sobbed. "I must run off so mamma won't see me, and know that I heard. And I'll find Mary Jane—I will! And I'll hide her where no one can find her, but near enough so I can have her when I'm lonesome."

Marjorie soon found an opportunity to search the rag-bag. She hauled out the sorry-looking Mary Jane, and secretly resolved to hide her under the bedclothes. "Away down at the foot of the bed," thought Marjorie.

Bedtime came. Mamma, smiling at the thought of her easy dismissal of Mary Jane, gave Marjorie her new doll, and kissed her good-night.

Marjorie could not go to sleep at just that minute. Mary Jane was smothering at the bottom of the bed.

"I'll take her out for just two or three minutes, and put her right back again, so mamma won't see her in the morning." But in the morning mamma saw the shabby doll clasped in the chubby little hands, and the new doll lying on the floor, and she knew the old love had come back to stay. —*Kindergarten Review*.

#### The Day's Work for Dr. Grenfell.

None but a resolute and powerful man could get through a routine like Grenfell's. His daily tasks in summer include treatment of ward cases received aboard his ship between hospital points; navigating of the steamer, for he is his own pilot; attention to all patients found in the different harbors or aboard the fishing vessels, such as diagnosing and dispensing for those ailing, abscess-letting, tooth-pulling, etc.; holding religious meetings every evening; responding to all calls at whatever hour, even when this implies landing in the inky blackness of night or rowing miles in an open boat where the ship can not get; writing a daily diary for a score of newspapers, to swell the funds; conducting Sunday services all the season round; arranging for supplies of wood for the ship's furnaces in a land where there is no coal; adjudicating the disputes between the fisher-folk as an unpaid magistrate; caring for orphans and lunatics; providing clothes and food for the ill-clad and destitute; wooden legs and arms

for the crippled, shot-guns, and game traps for the "furriers," and nets and gear for the fisher-folk who have met misfortune; hearkening to the appeal of everybody in distress, and relieving them so far as possible; baptizing, marrying, and burying where no clergyman ever goes; towing off stranded vessels after every great storm, and carrying wrecked crews southward to the mail-boat; sounding for reefs, exploring harbors, and discovering new codbanks for the trawlers, beside keeping track of the multitude of details and the finances incident to the administration of four hospitals and a ship, as well as all the subsidiary enterprises—lending libraries, workshops, fox-farms, angora goat herds, farm at St. Anthony, sawmill at Roddickton, eight co-operative stores, and the reindeer herd; not to mention correspondence with institutions and friends in Europe and America.—*From "Grenfell of Labrador," by P. T. McGrath, in the American Review of Reviews for December.*

It is true I don't know how to explain the individuality of the soul, or its persistence. I do not know what will be the punishment of sin. To me, certainly, it always seems to be punished. Nor, for the matter of that, do I see the justice of an eternal reward for temporary service. But these things do not worry me, as they are not immediately pressing, and I have every reason to suppose my intellect is not yet able to understand all these details, much as they interest me. To me death seems (with Newman Smyth), like birth, "only another crisis in the continuous history of life." For I see it is commonly very slight changes of circumstances in what we call "nature" that make vast differences and induce entirely new series of actions; for instance, a drop of water becoming ice or steam. Our life on the Labrador coast leaves little opportunity for speculation on these points, and I am waiting for some one else to find out and teach me more about them. One thing my faith does for me here which I consider desirable—it assures me that the regulation of these puzzles is under far better and wiser guidance than mine.—*Wilfred T. Grenfell, M. D., in the Interior.*

## HOME NEWS

DODGE CENTER, MINNESOTA.—"Some of us" have been waiting for our own correspondent to tell us about this part of the vineyard, but a busy school-teacher may be excused occasionally. The writer is self-appointed.

First, the weather. Ideal. Farmers who have not all their plowing done are still at it this date. Eastern newspaper reporters, like their class, have told about ten feet of snow in the Northwest. That must be northwest Alaska—certainly not Minnesota. We have no such snow-storms here as in New York State and this autumn has mostly been warm and dry with fine roads. Two families have recently gone to New Auburn, Wisconsin, for homes. There was room enough here and better land, but they have good reasons for leaving us lonely. We miss all who think best to go elsewhere. The Dodge Center Military Band was re-organized late in the season and Seventh-day Baptists were nearly always represented in it, but this time were ruled out, we "hear," as they will not play on the Sabbath if called upon. Without any resentment or noise, Pastor Sayre has organized a new Seventh-day Baptist Band with over twenty if we mistake not. It is considered a "means of grace" and the "boys" are enthusiastic in their practice.

The political campaign passed here without any bitterness. Especially in our church here every brother is respected in his political belief. Even the pastor can labor according to his convictions and no one gets extra color in his face. He is a citizen. Speaking of the pastor, he seems to have his hands more than full; many and varied demands upon his time. Requests from other fields for his brief service when laid before the church for advice have of late been deemed unwise to grant, as it seems that young and old now need him here. Perhaps others may call this selfish, but there seem times when a church believes that its pastor is most needed at home. He continues one school-house appointment every Sunday.—Notwithstanding there were several home-gatherings Thanksgiving Day, there was a

large company of Sabbath-keepers at the Y. M. C. A. Hall to partake of the good things brought and to hear a nice program rendered. A thank-offering was made.

Dodge Center shares in the general grief over the death of Secretary Lewis. His last message here made a profound impression. That was last June. Perhaps in his loss to us we will think now more of the message. C.

November 27, 1908.

LITTLE GENESEE, N. Y.—We had very interesting and appropriate exercises at the Free Library opening last evening, consisting of music by the children, a duet by Dr. Walter Burdick and Miss Nettie Coon, a solo by Mrs. Edna Perry, a recitation by Miss Laura Sanford and addresses by Dr. Hulett and Miss Brown, State organizer.

Early in the year the idea of a public free library was conceived, growing out of a suggestion to replenish the Sabbath school library, and an appropriation of \$25 by the Sabbath school for that purpose. Shortly after this action by the Sabbath school the committee appointed to carry it into effect suggested the propriety of making an effort to raise \$75 in the community to put with the \$25 appropriated by the Sabbath school and accept the offer of the State to duplicate that amount (\$100) and assist any city, town, or village in establishing and maintaining a free library, under the law of the State enacted therefor, provided any such city, town, or village would raise \$100 for that purpose.

The association has now about 450 volumes, 232 of them recently purchased, besides pledges from the membership of the association, promising a certain amount each year (which the State agrees to duplicate) for the purpose of adding to the collection of books and to meet running expenses. The opening outlook is very encouraging. After the exercises last evening, a number visited the library room and took out books to read. S. H. B.

November 24, 1908.

There is estimated to be 195,403 square miles of coal-beds in the United States.

You will find something of interest in "Business Office."

## DEATHS

**TICKNER**—Lucius Clement Tickner was born at Princeton, Wis., October 6, 1885, and died at Blanchardville, Wis., October 28, 1908.

When he was about twelve years old he joined the Milton Junction Seventh-day Baptist Church, Milton Junction being his home at that time. For the most part since that time he has been a non-resident member, together with the other members of the family; but he has always been a consistent Christian and faithful Sabbath-keeper. He was a member of the Lutheran Christian Endeavor Society of Blanchardville, and the pastor of that church said of him: "Wherever there was anything good going on among the young people, Louie was there; if anything bad, Louie was not there." He leaves a father, a mother, one brother and one sister. All are sustained by the Christian's faith and hope. Louie, as every one called him, was a bright young man. He was a practical electrician of more than ordinary ability. But best of all, he was a true Christian.

The funeral was held in the Lutheran church near his home on Sabbath day, October 31, 1908. The sermon was preached by his pastor, Rev. A. J. C. Bond of Milton Junction, who was assisted in the services by Rev. O. Sletten of the Lutheran church, and Rev. Wm. Calahan of the Methodist church of Blanchardville. The remains were laid to rest in Graceland Cemetery.

A. J. C. B.

**STILLMAN**—Mary Ann, daughter of Jesse and Elizabeth Greenman, was born in Alfred, N. Y., April 17, 1827, and died in Coudersport, Pa., October 28, 1908.

She came with her parents to Hebron, Pa., when four years of age. She united with the First Hebron Church at the age of seventeen, of which church she remained a faithful member until death. June 1, 1862, she was married to Deacon George W. Stillman, who died August 1, 1891. She was the last of her father's family.

Funeral services, conducted by the writer, were held at the First Hebron Church, October 30.

G. P. K.

**GRAY**—Marion Gray was born in the town of Milton, Rock County, Wis., March 29, 1856, and died at his home in Milton Junction, November 11, 1908.

Mr. Gray was one of those genial men who make friends easily. He had carried mail on a rural delivery route for nearly nine years; hence he had many acquaintances, all of whom were his friends. He leaves a wife and two sons. They will miss him, for he was a man who was unusually kind in his home.

Funeral services were held in the Seventh-day Baptist church, conducted by Rev. A. J. C. Bond, who was assisted by Rev. O. S. Mills. Interment in the village cemetery.

A. J. C. B.

**JORDAN**—Isaiah A. Jordan, the subject of this sketch, was born in Cherry Valley, Otsego

County, N. Y., August 15, 1823, and died in Little Genesee, N. Y., November 17, 1908.

When twenty-five years of age he removed from Cherry Valley to Jordan Hill in Allegany County where he resided until June, 1861, when he came to Little Genesee and became proprietor of the hotel in which he died and in which he lived during all these years with the exception of a few months at Pithole and Friendship, N. Y. He was the second child of a family of eight children, of whom but three remain, namely, Alva Jordan of Friendship, N. Y., William Jordan of Bolivar, N. Y., and Mrs. Charity Wilbur, also of Bolivar. He was married to Miss Julia Wilbur on June 12, 1849, at Bolivar, N. Y. To this union were born four children, all of whom died in infancy, excepting Mrs. Wm. F. Bowler, who resides at present in Little Genesee and will indeed be a comfort to her mother in her declining years.

Mr. Jordan was a man very positive in his make-up, never fearing to speak his mind and never trying by deception to create a false opinion of his position on any subject. He was true to his friends and naturally quite genial toward them. He has been a lifelong Republican and cast his first vote for Henry Clay, the Whig candidate against James K. Polk in 1844.

He has been a conspicuous figure in Little Genesee for nearly half a century and will be greatly missed.

**PERRY**—Ada Ette Hibbard, daughter of Chauncey V. and Esther Hinkley Hibbard, was born in Brookfield, N. Y., November 15, 1859, and died in Verona, N. Y., November 18, 1908, after a lingering illness of several years.

A twin sister died at the age of fifteen days.

She was united in marriage to Welford C. Perry of Verona, N. Y., September 29, 1880. To them were born three children: Orlo H., principal of the West Eaton (N. Y.) School; Lualta M. (Mrs. Seymour Bennett) of Durhamville, N. Y.; and Ivanore E., a student in the Oneida (N. Y.) High School.

In early life Sister Perry gave her heart to God, was baptized by Rev. J. M. Todd, and united with the Second Seventh-day Baptist Church of Brookfield, where she remained a faithful member until her marriage. After coming to Verona she changed her membership to the First Verona Seventh-day Baptist Church of which she remained a devoted member until summoned home, loved and respected by all who knew her.

Mrs. Perry was one of the constituent members of the Ladies' Society and served as its first secretary. In the church, society and community, wherever needed, she was always ready to lend a helping hand, always ready to do her full share of the work. She was a devoted wife, a loving mother, a kind and true friend, an earnest Christian.

Some five or six years ago she suffered a shock, since which time her strength has gradually failed. For a person who had been so active she bore her affliction with remarkable patience. While she did not complain, she often expressed the longing to be well again, and to take her place in the active work of the church

—the work she loved and in which she found great comfort and joy. Gradually she weakened—step faltered, hand trembled, mind wandered—but her faith in God's goodness and love never wavered. To the writer she said, "God has been good to me." Then after a pause, she added, "God is good to me."

She is survived by her husband and three children; by one sister, Miss Elizabeth Hibbard, of Brookfield, N. Y.; and by three brothers, D. O. Hibbard, of Racine, Wis., Elmer C. Hibbard, of Daytona Beach, Fla., and Willard J. Hibbard, of Walworth, Wis.

The funeral service was held from her late home, Sabbath day, November 21, attended by a large number of friends and relatives, and conducted by Pastor Davis, who spoke from Zech. xiv, 17, "At evening time it shall be light." The body was laid to rest in the New Cemetery at Verona Mills to await the call of the Master.

A. L. D.

**SMITH**—Joseph W. Smith was born November 15, 1824, in the town of Alfred, N. Y., and died in Alfred, November 19, 1908.

He was the third son of Ashbel and Martha Weightman Smith and was the last to be called home. On September 5, 1850, he was united in marriage to Miss Susan Fenner who departed this life September 25, 1901. At the time Mr. Smith was a young man Alfred University was in its early struggles for existence; but sharing with others the desire for an education he worked his way through the hardships of those early days and gained for himself a fairly good education. In after years he held responsible positions in the town such as supervisor, highway commissioner, superintendent of schools, etc.

In early life he was baptized and, united with the First Alfred Church. Throughout his life he endeavored to live an upright Christian life and came to the end with a host of friends who mourn his death.

E. D. V. H.

**WARE**—Mrs. Anna Ware was born in Schleitz, Germany, January 27, 1843 and died at Andover, N. Y., November 26, 1908.

She was the daughter of Julius and Frederick Heilman Hofer who came with their small family to this country about 1850. Soon afterwards the mother died and Anna was taken into the home of William Bliss Clarke of Andover, N. Y., where she has always lived. She was married to Robert Crosett Ware August 12, 1862; but in response to his country's call he defended its honor and left his bride the following day and never came home. He was killed in battle and was buried at Arlington Heights May 18, 1864. She early became a Christian and united with the Andover Seventh-day Baptist Church of which she remained a most devoted member until her death. As a member of the denomination she was loyal, always taking a deep interest in its life and work, giving freely of her means to promote its interests. She was a thorough and conscientious Christian woman, living a simple life, characterized by such love and devotion as won for her a host of admirers and friends who will greatly miss her.

E. D. V. H.

**Mrs. Mary Bassett Clarke.**

Died August 2, 1908.

M. L. W. ENNIS.

Behind the shadowy, sombre veil,  
Another singer, sweet, hath passed  
Into that unexplored land,  
Where we shall find our loved at last.

Whether her care-free, happy feet  
Along life's sparkling waters stray,  
Whether she sleeps a dreamless sleep,  
Until God's final judgment day;

It matters little, since we know  
That she is safe from every ill,  
That God hath wiped her tears away,  
That in his love she resteth still;

That we shall see her, face to face,  
If like her, faithful to the end,  
In some bright morning, clasp her hand,  
Glad as of old to call her friend.

Englewood, Colorado.

### The Emmanuel Movement.

The Rev. Dr. Elwood Worcester, rector of the Emmanuel Church, of Boston, has recently been attracting much attention to himself and to his church—which, by the way, is Protestant Episcopal—by his views on "the moral cure of nervous disorders". Studied closely his theories may not be found especially novel. They are based on the fact, as old as the hills, that mind exerts a powerful influence over matter.

Rev. Samuel McComb, associate director of the class for the treatment of nervous disorders, Emmanuel Church, writing in the March (1908) *Century* in regard to the work of the clinic—at that time only about twelve months in existence—prefaces his articles by some thoughts on prayer and its curative effects. We found them interesting and so give them to our readers:

What if there should be a law of prayer amid the mysteries of the universe? At all events, men feel today that, in spite of the arguments of logic, they must satisfy an instinct that lies deeper still, and that in some strange way prayer does make for health of body, as it certainly makes for strength of soul. It does not seem irrational to believe that prayer opens the inner consciousness to the absorption of spiritual energy by which, as philosophy assures us, the universe is sustained. And this attitude of receptivity toward the highest things in turn affects character and life, and a calmed and purified spirit acts on the nerve-systems, restoring their tone and rhythm. Whether we can give a rationale of prayer may be disputed; but at least experience vindicates our belief that it has the therapeutic effects here ascribed to it. Hence, to teach men to pray so as to win the good which such a movement of the human spirit brings is one of the purposes for which the Emmanuel clinic has been founded.



## 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. 26. Review.

LESSON XII.—DECEMBER 19, 1908.

SOLOMON'S DOWNFALL.

I Kings 11:4-13.

*Golden Text.*—"Thou shalt have no other gods  
before me." Exod. 20:3.

DAILY READINGS.

First-day, I Kings 9:1-23.

Second-day, I Kings 9:24-10:13.

Third-day, I Kings 10:14-29.

Fourth-day, I Kings 11:14-40.

Fifth-day, I Kings 11:41-12:20.

Sixth-day, 2 Kings 17:7-33.

Sabbath-day, I Kings 11:1-13.

INTRODUCTION.

It often happens that we can learn useful lessons from the failures of great men no less than from their successes. This rule holds true in the case of Solomon. He was the exceptionally wise man of his time, but he did not always act in accordance with the dictates of wisdom. Very likely he thought that this or that slight deviation from the pathway of right conduct would not amount to a great deal. But many littles amount to a considerable, and worse than any particular damage from an evil act is the habit of wrong doing which the evil acts cultivate so easily.

The chapters that intervene between last week's Lesson and this contain many references to Solomon's wealth and resources. He had ships engaged in the very lucrative trade in the East, bringing to him large quantities of the gold of Ophir and other valuables. The fame of his wisdom spread abroad, and the Queen of Sheba made a long journey to visit him.

Besides building the temple King Solomon made a number of other costly structures, among which were buildings for the administration of the government, and a palace for the Egyptian princess whom he married. It is probable that from the point of view of worldly wisdom it had seemed a very wise step for Solomon to connect himself by marriage with the house of

Pharaoh. We may imagine also that Solomon's own contemporaries did not see anything wrong in his marrying many wives nor in taking them from heathen nations. It is the view of the later age which condemns alliances with the other nations round about.

It is worthy of notice that the Chronicler says nothing at all of the misdeeds of Solomon which are mentioned in this Lesson.

TIME—In the latter part of Solomon's reign.

PLACE—Jerusalem.

PERSONS—Solomon and his many wives.

OUTLINE:

1. Solomon Turns away from Jehovah.  
v. 4-8.

2. Jehovah Pronounces Punishment upon  
Solomon. v. 9-13.

NOTES.

4. *His wives turned away his heart after other gods.* We are to understand that Solomon did not distinctly renounce the worship of Jehovah, but rather that he was not so pronounced in the service of Jehovah, and that he supported and tolerated the worship of many foreign gods within his household. His wives were from the various nations, and expected the privilege of worshiping their own gods. *Perfect with Jehovah.* Compare the use of this phrase near the end of Solomon's prayer at the dedication of the temple, ch. 8:61. *David* is the frequent example of the man well pleasing in the sight of God. Later generations forgot his sins, or else remembered that he thoroughly repented.

5. *Ashtoreth.* Or, Astarte. This was the female divinity corresponding to Baal. The name is frequently used in the plural. The worship of this goddess was connected with gross immorality. *Milcom the abomination of the Ammonites.* The Hebrew writers frequently speak of the heathen divinities as abominations in order to express their utter detestation and horror. The place of the Ammonites was east of the Jordan, north of Moab, and south of the Brook Jabbok.

7. *Then did Solomon build a high place for Chemosh.* He not only permitted the private worship of these false gods, but prepared suitable places for their public service. The Semitic people seem to have had a peculiar preference for hilltops as places of worship. *The mount that is before Jerusalem* means the Mount of Olives. *Molech.* We should probably read here *Milcom* as in v. 5 above.

8. *And so he did for all his foreign wives.* One evil deed leads the way to another. After Solomon commenced in preparing shrines for

false gods, he probably thought that it would be the wisest course to show no partiality.

9. *And Jehovah was angry with Solomon.* Here as often elsewhere God is spoken of as having the passions of a man. This is but a vigorous figure of speech to express the alienation from the true God that arises from the neglect of a proper attitude toward him. *Who had appeared unto him twice.* The man who had been thus specially honored ought to be particularly strong in his devotion to Jehovah. For the appearances see ch. 3:4 and ch. 9:2.

10. *And had commanded him concerning this thing.* Sometimes we excuse ourselves concerning certain misdeeds by saying that we did not realize that we were disobedient to God; but in this case Solomon had certainly had explicit warning. See ch. 9:6.

11. *Wherefore Jehovah said unto Solomon.* We don't know exactly how this message came to Solomon: perhaps by some prophet. At all events the message was very definite. *I will surely rend the kingdom from thee.* The kingdom was for Solomon a gift from God, and since he had held it unworthily in spite of all his wisdom, it was to be taken away from him. *Thy servant.* This is not to be understood as a household servant or slave. The officers and courtiers of an Oriental king are called servants. We are not to imagine that the name of Solomon's successor in sovereignty over Israel was at this time declared to him. Jeroboam was a high officer in Solomon's court, and had charge of the laborers impressed from the tribes of Joseph. See v. 28.

12. *In thy days I will not do it.* There is however a certain clemency extended to Solomon, not on his own account, but for the sake of his father David. The good or evil fortune of a son is particularly felt by his father.

13. *I will give one tribe to thy son.* That is, the tribe of Judah. What was left of Simeon was not worth counting; and the same is practically true of Benjamin. It is to be noted that the fortress of the Jebusites which furnished the greater part of the site of the city of Jerusalem was originally within the limits of the tribe of Benjamin. *For the sake of Jerusalem.* The city which Jehovah had chosen to set his name there must be the object of his unchanging regard. It seems appropriate therefore to leave it in the hands of the Davidic dynasty even if Solomon had shown himself very unworthy.

SUGGESTIONS.

Too many lose sight of the fact that what they have is a gift from God, and should be managed

worthily. They think that their possessions are their own and that they may do just as they please with these material things. But all that we have is entrusted to us as stewards. Solomon had no right to use his wealth to furnish high places for the worship of Chemosh.

One of the most pitiable sights is to see a man who has been an enthusiastic servant of Jehovah drifting gradually away from the right course, and finally making a swift descent into indifference and open opposition to the things that are excellent.

Wisdom and knowledge are not sufficient to keep a man in the way of righteousness. He must have an active determination to choose the right and avoid the evil.

Before a young man marries he ought to stop and consider that his wife will probably have the strongest influence over him of any one in the world for good or for evil. And a young woman has a similar reason for entering into the marriage relation only after due consideration.

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

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