

The Sabbath Recorder

Christ is our pattern. He is the way, and the only way to the Father. But he is more than that. He is more to us than Mohammed is to the Mohammedans, than Buddha is to Buddhists. If not more, then less. If he is not the divine Redeemer, we are yet in our sins. . . . He must become to us the Son of God, the only Saviour of men. No modification of that tremendous truth can ever take the place of the original. . . . What other Christ is equal to the situation? Is it the Christ of Strauss, of Renan, of Parker, or of the Gospels? . . . A Christ that is not God has no saving power over the millions of humanity, for they also are men. Such a Christ never strengthened a martyr, or helped a struggling soul to patiently endure the burdens and sorrows of life.

—R. J. Cook.

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

N. O. MOORE, Business Manager.

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EDITORIAL

Young People's Work.

The editor of the RECORDER is glad that Brother H. C. Van Horn of Lost Creek, West Virginia, has decided to accept the work of contributing editor for the Young People's Department in this paper.

The copy for his first number reached us too late for the issue of December 7, and so comes one week late. Still the remarks on the Christian Endeavor topic for December 12, "Books that Delight and Strengthen," are so good and so general that we give them to our readers though the date for their use has gone by. Brother Van Horn had never been informed as to the time in the week when copy should reach this office; hence no one is to be blamed for its late arrival. You will get a double portion in Young People's Work this week, but it will all be good and, we trust, inspiring to the young people of the entire denomination.

We are glad to see the hearty responses that have begun to come in, favoring this new movement. It seems to many to be just the thing for the young people to rally around the SABBATH RECORDER with weekly messages of love and good cheer to the entire people, and so make it a greater power for good than it could otherwise be. It certainly looks as if a better day was dawning; and if all our Endeavor societies will rally to the good work as has the society at Milton Junction, it will be the beginning of a brighter era in our denominational life. Our young people

do not yet fully realize how completely the future of the Seventh-day Baptist cause is in their hands. But it is coming to them more and more; and as they see the old leaders falling, they will surely arouse to a deeper sense of their responsibility and become a great power for good.

Read the messages of President Van Horn of Salem, and take hold of the work with new courage. Read the exhortations of Contributing Editor Van Horn of Lost Creek, and help him to make your pages in the RECORDER so attractive and helpful that every one will want to read them. Send him items of denominational interest. Mere gossip about some one who called on such and such a neighbor, or some one who went to town on business would hardly be considered of denominational interest; but everything that has to do with your church work, Endeavor work, mission matters, purposes and efforts to build up the cause of truth—anything in which the people of the denomination will be interested should be promptly furnished to Brother H. C. Van Horn, Lost Creek, W. Va., to be used in your pages of the RECORDER. Let all the young people rally to the work! Let every society become a center of power for the immediate country around it, and then this united influence will be irresistible. The entire denomination will become a power for the doing of great things for God.

An Interesting Old Program.

Mrs. O. U. Whitford sends an interesting old program of the exercises in Milton Academy on July 2, 1861. It comes in connection with her tribute to Dr. Lewis, written for the memorial service at the Pawcatuck Church. She says: "I thought possibly you might like to see it [the program] if not to publish it. I also have the program of Commencement at Alfred University for 1863, wherein thirteen friends have the same relative position; and their orations are in my scrap-book."

The Milton program contains eighteen exercises besides the music. That which makes it especially interesting just now is the name of Doctor Lewis as one of the graduates. The subject of his oration was, "Why Our Young Men Are Skeptical." Three other familiar names also make that particular program interesting to RECORDER readers. These names are O. U. Whitford, L. A. Platts, and S. R. Wheeler. These four men were classmates in Milton and, I think, were together in Alfred. For forty-seven years they have been yokefellows in denominational work, and the denomination has taken many advance steps during those years. Those who remember things as they then were, and recall the great work for missions, schools and Sabbath reform, must realize that our leaders have not been idle.

Two of these men are gone from earth. The others can not tarry many years. Do the programs in our three colleges today contain the names of those who shall fill their places? I hope they do. Are there not other young men not yet in college whose hearts prompt them to consecrate their lives to the blessed work these men are laying down?

If I were young again and wanted to leave a blessing to others as the result of my life work, I should certainly accept the gospel ministry with all my heart. Where are the young men who were "skeptical" when, forty-seven years ago, A. H. Lewis delivered that oration? What have they done for the deeper wants of man? Have their lives left such a blessing for human hearts as has the life of Doctor Lewis? Who has a brighter hope today; who has gone triumphant through the valley and the shadow because of the influence and help, under God, of those who belonged to the class referred to in that oration? There are thousands living better lives and hundreds have died in peace through the Christian influence and inspiration of these men of God.

Did not our late leader, Doctor Lewis, decide well? He might have gone to the front in any calling. He might have stood among high officials in government, or in the front ranks of the business world; but in none of these could he have become such a power for good; in none of them could

his life have brought such a blessing to his fellow men as in the life of the gospel ministry which he chose.

Why do not more young men choose this good part, and consecrate their lives to the Master's work?

He Brings Us Into Darkness.

I once saw a canary bird that had forgotten his own song and sang nothing but a familiar tune that had been on everybody's tongue a few years before. I could hardly believe my ears at first, but since there was no other way to account for the lovely music, I had to give the bird credit for making it. Finally I said to the owner:

"You don't say that the canary is singing that song?"

"Yes, indeed, he sings nothing else."

"How did you teach him to sing such a song?"

"I placed his cage in the dark room back of this basement, where he could have no light at all, and put beside him a music-box that kept playing that song only. There he learned it and has been singing it ever since."

I can not tell how interested I was in listening to the singing of that bird after learning these particulars. He seemed to be in singing mood while I was there and sang the air over and over without a mistake. Many times since that day has the lesson taught by that little warbler been blessed of God to the comforting of other hearts besides my own. It illustrates so well the ways of God with his own dear children, and the purposes and outcome of our dark days.

That little bird would never have learned the song the master wanted him to sing had he always had the sunshine. While everything was bright and sunny, he would have continued singing his own songs, and that of his master would have remained unheeded. Possibly he might have caught a little snatch of the master's tune, and also bits of many other bird-notes, until he had a medley of all the songs; but never, without the experience in that dark room, would he have learned to sing only the song of the master. Probably the bird did not enjoy the darkness, but he was certainly making the best of it when learn-

ing that tune. It was this lesson learned in days of gloom that made him doubly precious to his master ever after, and no bird in all the land was more dearly loved and more tenderly cared for.

How nice it would be if God's children could make as good use of their days of darkness as did that little bird! We all have days of trouble. The Christian in common with all others must drink deep of the cup of sorrow, drawn from the heart's deep wells and overflowing with tears. Poor old Job, though "perfect and upright," must endure many days of trouble until all the light seemed gone forever. Jacob was brought after years of discipline into that terrible night struggle by the Jab-bok. John, the beloved disciple, was banished to the dark and lonely isle of Patmos. And many a true child of God has been placed under the shadow of sorrow's cross, until all the light of life seemed extinguished. But all these consecrated souls can now testify to the blessings that came to them while in God's darkened room.

The photographer takes his best works into a dark place in order to bring out the qualities that make them desirable, and to make those qualities permanent. So it is with the true Christian in the hands of the divine Artist. Many a child of God never knew the full peace of the Christian; never had the soul filled with the Master's song, until he had been brought into overwhelming trouble, that shut out all the light and music of earth, and brought near to the soul the angelic song heard only in the darkness.

God never comes so near and never seems so precious as he does in our days of deepest sorrow. If you are a Christian today you can look back and see that your days of trouble have, after all, been your very best days. Those who have had everything their own way, whose wills have never been crossed, whose plans have never been thwarted, are sure to be selfish and unspiritual. But if you wish to see those whose characters are most Christlike, whose very faces reflect the sunshine of God's love, and whose spirits move your heart by their hallowed presence, you must go where trouble and sorrow have softened the heart and transformed the life; where the Jobs have been doubly blessed, and where sup-

planting Jacobs have become princes of God.

There is nothing like God's darkened room to bring out the best qualities of the soul; and nothing so sure to fill the heart of the trusting child with heavenly music. It is in the darkened room that we are most sure to hear and heed the song our Master would have us sing. I trust that, by and by, when we get beyond this night in the valley and the shadow, and into the coming morning upon the mountain tops of glory, we shall then see that our dark days have done great things for us. Then we may know of a truth that all things *have* worked together for good; and we shall thank God for all the darkened rooms of earth.

Read This Letter.

It is from a young man in the West trying to fit himself for the ministry. He embraced the Sabbath some years ago and after a few terms in school his health failed and he was compelled to go west for the benefits of a dry climate. He is preaching to a little flock now, and I know him to be all right. If any reader has the books to spare, or any other real good helps for such a worker, and is willing to give them to help a good cause, please write to the editor about it. The letter is private. He did not expect it to go farther than to his friend to whom he wrote for advice; so I withhold his name.

DEAR BROTHER GARDINER:

Can you tell me where I could get a good reliable history of the Jews, also of the Romans; especially of Constantine's proclamation and early observance of Sunday? I do not mean a tract by our own people, but some other good historical authorities upon that question.

Yours truly,

Any one who can supply the needed books and will send them to him by mail will be given his address. He is doing good work for the Sabbath of Jehovah.

Convention for Church Confederation.

There seems to be much interest in the great convention for "Confederation of Churches," now being held in Philadelphia.

We notice that some of our leaders appointed by Conference to represent the Seventh-day Baptist denomination are in attendance, and trust that our readers may soon see something of interest from their pens concerning the convention.

Meantime we notice that the sentiment of the convention strongly favors close fellowship of all denominations in mission work in Oriental lands. Many notable speakers pleaded for united effort upon the general gospel teachings and upon plans for giving the light to the nations in darkness. It was claimed that in obedience to the command, "Go ye into all the world, and preach the gospel to every creature," lay the fulfilment of the prophetic dreams of the coming golden age of Christianity.

There was great unanimity of feeling upon the point of uniting all peoples to preach, throughout the Orient, Christ and a free salvation through his atonement. The question was asked: "But what shall be the creed of this militant host in the far East?" The reply to this question was met with great applause. It was as follows: "Let us teach the simple truths. Let the inspiration of the Bible, the deity of Christ, and salvation through the atonement be the only message." The opinion prevailed that to preach denominationalism would only be confusing to Oriental minds and that the question of organizing different sects should be left entirely to them after they have accepted Christianity. There were some dissenting voices upon this point, but the great majority favored the plan.

Presumably, Seventh-day Baptists will find no fault with an effort to preach the straight Bible truths to the world in sin. They too will join heartily in exalting the divine Christ and in urging men to follow his example and to accept his precepts. They too will insist upon "preaching Matthew, Mark, Luke and John, Paul and Christ, instead of Luther, Calvin, Knox and Wesley." Then they will strive to be consistent with the teachings and the teachers they have thus adopted, and faithfully observe their plainest commandments.

The Christian Statesman on Dr. Lewis.

The *Christian Statesman*, published in the interests of the National Reform Association and among the foremost papers in

pushing for Sunday laws in Congress, and for a better observance of the so-called "American Sabbath," whose representatives Dr. Lewis has often met in open debate, has the following editorial note regarding him:

The Rev. Dr. Abram Herbert Lewis, the most distinguished author, editor and public speaker of the Seventh-day Baptists, died a month ago. He was the author of many books, all, we believe, devoted to the advocacy of the seventh day of the week as the true and only Sabbath. He will be remembered by those who were present at our annual meeting in December, 1906, as the courteous opponent who debated with Dr. R. C. Wylie the rightfulness and wisdom of the Religious Amendment of the Constitution of the United States. Dr. Lewis was past seventy years of age.

CONDENSED NEWS

As the short session of the Sixtieth Congress convenes for its final work, all eyes are turned toward Washington. Monday, December the seventh, found a large number present in both the Senate and the House. Eighty-one in the upper house and three hundred and thirty-one in the lower house answered to roll-call. The galleries in both houses were crowded.

Speaker Cannon stove to slivers two gavels before he brought the House to order after its applause over his own appearance at the desk, and over Mr. Sherman, Vice-President-elect, as he entered the door. There are seven new members in the House and two in the Senate. Much interest was manifested in the new Representative from Brooklyn, Mr. Otto Foelker, on account of his brave fight in aid of Governor Hughes against the race-track gamblers.

When the two houses were ready for business, the usual notice was sent to the President of the United States, informing him that "Congress is now in session and ready to transact business." Before this paper reaches our readers the President's message will be in the hands of Congress, and the people of the Nation will be interested to know what their representatives will do about it.

The Kaiser Depressed.

According to the papers, the Emperor of Germany does not take very kindly to the efforts of his ministers and people to curtail his power. He evidently enjoys having autocratic power; and while he had sense enough to heed the advice of his Chancellor and counts in the matter of giving the people some chance to say what they would like in matters of government, still the Kaiser seems depressed and quite unlike himself. It is thought that he grieves over his supposed loss of prestige both at home and abroad. He has secluded himself, and does not seem disposed to talk much even with his own family. He feels that his counselors have tried to limit his freedom of speech in his after-dinner conversations, even with foreigners. The Empress has been his constant companion and adviser during the last few weeks.

Castro's Troubles Multiply.

President Castro of Venezuela seems to have more trouble abroad than he had at home. He has left his native land because he could not stand the pressure; and it was supposed that he was en route for France, where it was stated that he had millions of money on deposit. It also seems that he has great need of medical treatment at the earliest possible opportunity. But owing to his attitude toward the French government in 1904, and certain severe statements that came from him, France positively refuses to allow him to set foot upon French territory until he has made satisfactory apologies and has done what he can to right the wrong.

It now appears that he will proceed through Spain by way of Barcelona and Genoa to Berlin, Germany, and thus avoid an unpleasant interview upon the French frontier.

The latest decision of France is that in case Castro is really in need of an immediate surgical operation, he may be allowed to pass quickly across French territory; but he must in this case be accompanied to the borders by French officials.

The discovery that by faith Jesus saves us now by his power from all sin has been an era in the spiritual life of thousands.—*Dr. Agar Beet.*

THOUGHTS FROM THE FIELD

DEAR BROTHER GARDINER:

Your editorial on personal interest in denominational work was a timely and much needed call. For some time the special burden of my prayers has been that each member of all our families might have a deeper personal interest in the Master's work. I have prayed that each one might have a deeper appreciation of the needs of the cause, a more complete fellowship with Christ, and accept more fully the obligations under which Christ places those who trust in him. He gives us reason to expect great things when we follow his leadings in an effort to work out his plans. But these great things can come only as we comply with his conditions and go forward in his spirit.

Would we see the much desired forward movement? Do we long for a genuine revival of interest in all lines of our work? Do our hearts yearn for a clearer manifestation of Christian life and power in our churches? Then each one must manifest his interest in some visible and substantial way. Otherwise it is only a dead interest, that finds no answering sympathy in the hearts of others, and arouses no one to action.

But whenever these deep heart-yearnings for a forward movement take shape in active service, they kindle the fire in other hearts, until nothing can resist its power. One stick alone will not make much of a fire, but when many sticks are brought together their united fires will make a conflagration.

If enthusiasm in the great work God has given us is ever aroused, each individual must add his fire to that of others by actual works that show his faith. Whoever fails to do this, thereby dampens the ardor of his fellows and tends to check the zeal and hinder the work. Thus each is under obligation to use his God-given abilities in a way that will increase the power of the entire denomination. Real progress depends upon the individual.

Now this week comes an appeal from Brother Saunders to the feeble churches in the country, urging them not to give up,

but to go on with their work. This too finds a responsive chord in my heart. I am a member of a small country church, where there is need of real personal interest, and consecration to the work, in order to keep up the congregation. I heartily sympathize with the dear people at Rock River. Years ago I knew something of their struggles and their good work, and I now sincerely hope that this little church, which has given to the denomination so many strong men, will still cling to their church organization, rather than divide and go to larger churches. There would be no real gain in joining the larger churches, but rather a loss; since the incentive to personal effort necessary to keep the small church alive is usually lacking in the larger bodies. It is a good thing to grow up striving to keep a feeble church alive. It puts spiritual stamina into young people to feel the responsibility that comes in such a church; and the habit of constant Christian effort is developed there as it is not likely to be in the larger churches.

Let us all study the Bible for help and light upon the matter of our personal responsibility. Let each one drop his personal preferences and ask what God would have him do. Let us all be true in the place God has assigned us, accept our opportunities as doors he has opened to us, enter each door trusting him to keep his promises, do our very best to build up his kingdom, and there will be no need of giving up the small church. It will be sustained and do its good work, as sure as God is God and we are his.

IN HIS NAME.

"To argue about the change of the Sabbath from the seventh to the first day of the week simply begs the question. God never blessed the Sabbath, but the seventh day. It was the *day* and not the *institution* that Jehovah sanctified. To talk about taking the Sabbath institution which God did not bless and sanctify, and placing it upon a secular day, and then calling that secular day 'God's Holy Day' is nothing short of mockery."

"I have read the RECORDER of November 23, and if I can help in any way to lighten the burden of despondency, I will gladly

do so. Jesus is our burden lifter, and I have full confidence in his words and example as a complete revelation of the Father's will. He often says, 'I speak not of myself, but do the will of him who sent me.'"

Services in Memory of Dr. A. H. Lewis.

WESTERLY, NOV. 21, 1908.

The Pawcatuck Seventh-day Baptist Church held a service in memory of Dr. A. H. Lewis, at 10.30 o'clock, Sabbath morning, November 21, 1908. A large congregation filled the house. The pastor had invited four members of the church to take part in the service; namely, Ex-Governor Geo. H. Utter, the Rev. Samuel H. Davis, Mrs. O. U. Whitford, and Miss Alzina Saunders. Mrs. Whitford and Mr. Utter were unable to be present on account of sickness. The preliminary services were of the usual order for Sabbath morning. The hymns were "Come, Ye Disconsolate," "The Church's one foundation" and "Abide with Me." Miss Emma S. Langworthy feelingly rendered the solo, "Crossing the Bar," the lines being among Doctor Lewis' favorites. Mr. Davis offered the prayer. Miss Saunders' tribute was read by Miss Mary Whipple. Many have asked for a full report of the remarks which were largely as follows. While Mrs. Whitford could not be present, she sent a letter to the pastor, expressing her regret at being detained. Though not given in the sense of a public tribute, with Mrs. Whitford's consent we send it herewith.

Mrs. Whitford's Letter.

DEAR BROTHER:

It is a great disappointment and grief to me that I can not unite with you in the memorial service for our beloved Dr. A. H. Lewis; but it is denied me and I must submit with Christian grace. It would have been a great pleasure to speak of the long and close friendship existing between Doctor Lewis and my husband.

I think it was in the summer of 1858 that Mr. Whitford left his home near Leonardsville, N. Y., to attend school at Milton Academy, Wis., of which his cousin, William C. Whitford, was the principal.

Among the students with whom he soon

became intimately acquainted was A. H. Lewis. Here for three years they studied and recited together, walked and talked, roamed the fields and woods, and developed their intellectual powers in the same literary society, the influence of which had a telling effect upon their entire lives.

They took their physical culture at the wood-pile or doing chores or mowing lawns and working upon the farms. And who can doubt that this was quite as successful in developing true manhood as modern athletics? They were graduated together in the class of 1861, leaving Milton College with a love and appreciation which never waned during their lifetime.

That same autumn found them both enrolled as students at Alfred University. Here again they studied together history, science, philosophy, the languages and something of philosophy. Again they were in the same lyceum, roamed the fields and studied nature together, whose true lovers they were, molded by the same mighty influence of such magnificent, gifted men as Presidents Kenyon and Allen, whose noble thoughts and teachings were an inspiration to every life that came under their instruction.

Again they were graduated together in the class of 1863, which numbered twenty-four, and went out into their life work. It is doubtful if a year ever passed that they did not meet somewhere at some annual gathering where they talked and planned together for the work of the denomination so dear to their loyal hearts.

No change of condition, place or circumstance ever marred the close, strong friendship of almost fifty years. Less noble natures might have found opportunity for jealousy or suspicion, but it never came to them.

Doctor Lewis was wonderfully gifted by nature with a fine physique, a marvelous command of language, a silver-tongued oratory, which always charmed his audience and brought forth often-times such flattering commendations as might have turned a less well-balanced mind. But he was the same modest, self-poised, loving and well-loved gentleman, always and everywhere.

Everywhere among our people loving hearts are burdened with a sorrow they

can not comprehend though we try amidst our tears to say, Thy will be done.

I can but feel a deep sense of personal loss; yet can not repress a thrill of joy that this friendship, so sweet and strong in life, has entered on an unending existence in the "home over there," where they walk the golden streets together and bask in the sunlight of our Father's glorious presence.

The pastor then spoke briefly:

The life of every man should have in it something of value to the world. Failure here is failure all through. He surely has missed a God-given privilege who has lived and contributed nothing to make the world better. I feel that often we have a wrong idea of greatness. A man comes up in the world and rises by rapid strides to wealth or high place. He has a capacity to achieve much for self, but there his capacity seems to end. We call such a man great, but he is not truly great beside the man who has a capacity which he uses to help others. A man who uses great powers only for himself is in some sense small. The man whose memory we honor today was one who had and used a great power for the helping of others. He was in this way truly great.

A man is great, too, not only by the things he achieves, but by the things he renounces—things he might have won had not his sense of duty made him forego them. In this day of the world there are many men who win great success in their chosen work. There are few men with greatness enough to refuse to take what, but for conscience, could easily be had. We all know that our brother had qualities that might have brought him much of fame and favor had he chosen to leave us—a small and despised people—and cast in his lot with some of the larger denominations. I know from his own words to me that he had such opportunities and refused them. He held what he felt to be the truth too dear to sacrifice it for any such outlook. Therefore the career he chose was one which had its limitations far below what might have been his. It should add to our thought of his greatness that he decided this way. Many a one has gone out from among us, not at the call of conviction, but at the call of what they have termed "en-

larged opportunity." I have confidence that when judgment is rendered for what a man has really done in honor of God, they will appear small beside one who has considered that enlarged opportunity comes only in the line of perfect obedience.

Doctor Lewis was a great preacher. Some of the qualities which made him so were quite pronounced. He was clear in thought and forceful in expression and revealed a great faith in what he was advocating. He held the people as few could hold them. Added to the gifts of mind and heart were physical gifts which were rightly used for the success of his work. He had a magnificent personal presence which always made me remember my boyish visions of Elijah or Samuel; and the voice with which he was endowed had in it a world of music. He made himself understood almost as much by inflection and modulation as by the words he spoke. Some of us have listened to the great pulpit orators of the land and we know he was not preceded by any of them.

Doctor Lewis was a student. His work was largely in the direction of church history and the trend of Christianity from early days. He was really authority in certain lines of this work. We have seen the effect of his work in the direction of our own especial truth. He, with the help of others, has brought about a change in the stand of a large part of the advocates of the First-day Sabbath. Whether that stand is better or worse we can not today decide; but one thing is sure, the world has at hand more truth than it did, because of his research and writings.

There have been great men who were great in the midst of a great world and the great activities of that great world, who when one scans closely their character as presented by the home life, are found to have been sour and crabbed, and often positively evil. But in the home Doctor Lewis was one of the finest examples of what is dearest and best in husband and father. Who but has noticed his devotion to the almost speechless and helpless companion of his life? What tenderness and consideration for her! And for the children born into the home, what love! To them he was companion as well as father; and I think you have also noted the manifest pride in

the grandchildren growing up by his side. He was a busy man, but never too busy to give the home its deserved consideration.

I do not know but it may have been the home element in him that gave him such power over the young people with whom he came in contact. In the schools and colleges where he visited, his coming was watched for with the greatest interest. The admiration he excited could not all be laid to his appearance or eloquence. I think it was because he was really young himself. He was interested in them and their work, and I have never known a man who possessed power to draw young people of every class to him to a greater extent than did he.

My own acquaintance with Doctor Lewis began by hearsay. I can not remember how young I was when I heard him first spoken of in the home. Father had a great interest in him; first, because of the great friendship of the families, which began when father was pastor of the church at Scott, N. Y., and, second, because—if I remember the story rightly—when Abram Lewis was eight years of age, my father took him into the waters and baptized him. I am inclined to think that my father also took part in the council in which Doctor Lewis was licensed to preach. I can remember Doctor Lewis' parents very well indeed, for it was through Uncle Datus Lewis that father was called to Berlin, Wis., as missionary pastor. I was then but four years of age, and may have seen the young man, but do not remember him if I did. But since I entered the ministry he has been a friend indeed; not such as he has been to some, but enough so that I have felt his kindness, and his interest in my success.

Some say, What shall we do without him? That does not bother me very much. God takes care of his own. If a denomination depends on a man, when the man falls the denomination falls as well. Doctor Lewis was a great man among us, but he was not the rock on which we are built. "The Church's one foundation is Jesus Christ the Lord." If God wills he will send others to take his place.

Doctor Lewis' first pastorate was with this church, and I think I can voice in this way our sympathy with the invalid wife and the grief-stricken denomination over the great loss that has come to us all.

Miss Alzina Saunders, the first person baptized by Doctor Lewis in his ministry, wrote the following:

Tribute by Miss Alzina Saunders.

The tribute which I bring for this memorial service has reference mainly to Elder Lewis in the early part of his pastorate of this church, and is especially connected with the young people of the church at that time.

I do not now recall that there had been any special revival services before the first group of young people—four girls—were led into the baptismal water by Mr. Lewis. The Lord had spoken to them of their sins and need of salvation through Jesus Christ, the one mediator between God and lost man; and through the preaching and encouragement in private conversations with the pastor, they decided for the Christian life, making their public profession of it on a day yet well remembered, June 4, 1864, about five months after his pastorate began.

One of the number baptized that day spoke of her happiness in taking the step, and Mr. Lewis replied in substance: "When we obey the will of the Lord, happiness will come."

During the last half of the year other young people at different times were baptized and joined the church, influenced by Mr. Lewis' ministry and leading. Between the pastor and converts was a strong and affectionate bond. His tender sympathy and cordial heart and hand were a winning force. How often he seemed to anticipate our need and desire and say or do the helpful thing! As a means of help he would invite us to gather in his study to talk over our experiences, ask questions and have some Scripture or matter explained.

Later on, when a number had some aspirations school-wise, beyond what was furnished here, he greatly encouraged us. I think much of our aspiration may have come from the inspiration he gave us. Then, when we went, he gave us wise counsel as to choice of friends and Christian walk and wrote letters for us to give to the pastor of the church in Alfred that we might receive a more personal watch-care from him.

This is a small tribute to his worthy memory but it is given from a grateful heart.

Remarks by Rev. Samuel H. Davis.

Mr. Davis chose as his theme, "His unwavering faith in the triumph of right," and spoke in part as follows:

To my mind one of the chief elements of strength in Doctor Lewis' work was the fact that his faith in the final triumph of right never wavered.

In boyhood his heart went out to a people in bondage and he longed to have a part in their deliverance; but almost before he had come to mature years he was permitted to behold the shackles broken from the last slave on our American continent.

He always took an intense interest in the temperance reform and in early life delivered many addresses on temperance themes; and he lived to see the time when more than half of our great country had been purged from the legalized traffic in intoxicating liquors, and during the last twelve months of his life saloons were being abolished in the United States at the rate of thirty-one saloons per day.

He entered the work of the Christian ministry when infidelity was rife; when such men as Ingersoll were holding the Bible up to ridicule and many timid souls felt that there was grave danger of its truth being undermined and destroyed. But in Doctor Lewis' theology, truth could never be destroyed, for it is eternal. The star of Ingersollism has long since set, but before the close of Doctor Lewis' earthly ministry the Bible was printed in over five hundred languages and dialects, and became the most popular, most read and best loved book in the history of the human race.

Doctor Lewis gave the greater part of his life to the defense of one of the most assailed or most neglected truths of that Book of books. Until within a few years he expected that during his lifetime a great portion of the Christian world would return to the Sabbath; and when it became clear to him that the world was not yet ready to accept this truth, he never faltered in his faith that in God's own time his people would return to his Sabbath.

Some of you will remember that in the years when his courage was being most sorely tried he spoke to us from this pulpit from a text found in I Cor. xvi, 13, "Watch ye, stand fast in the faith, quit you like men, be strong."

I shall never forget his comparing the driftwood, carried here and there by every wind and tide, with a great rock that stands off Watch Hill point. He said he had often stood and watched the breakers beat against that rock as if to tear it from its foundations, and sometimes when the storm was at its height they would sweep over and for the moment submerge it; but the waves always receded and as the great rock lifted its smiling face above the surface it seemed to say, "Come again if you like. I'm all the brighter for your attack."

So truth, although sometimes submerged by error, rises triumphant above the waves that have swept over it and it stands resplendent through eternity.

Mr. Robert Speak, speaking at Tremont Temple, Boston, last Wednesday evening, emphasized an important fact when he said: "The question as to what truth a man holds is of small importance compared with the question as to what truth holds the man."

I doubt not that all here present hold the truth of the gospel; but how many of us are held by that truth? Most of those gathered here today hold the truth of the Sabbath. Of how many of us can it be truly said that the Sabbath truth holds us?

Not only did Doctor Lewis hold the gospel truth, but the gospel truth held him. Not only did he hold the truth of the Sabbath, but he was held by the truth of the Sabbath.

I heard Mr. J. Campbell White say in a laymen's missionary meeting the other day that "on the Congo, men are measured by the number of cattle they own. On the Thames and on the Hudson there is too much tendency to measure a man by the dollars he possesses, or the position he has attained in society. But on the River of Life men are measured by what they are."

Doctor Lewis has reached the place where his life's work can be measured only by the standards used on the banks of the River that maketh glad the City of God.

When our lives can be measured only by that standard may they not be found wanting.

More Concerning Alfred Theological Circulating Library.

At the annual session of the Western Association and afterwards in the local churches the offer was made that if the peo-

ple would promise to read at least one book from the Circulating Library that it would be sent to them and also returned to Alfred free of all expense to them. Because of this offer pledges for the reading of something like 200 books were secured as well as a new enthusiasm created outside of the association limits. This offer was made after the matter had been presented to those having the library in charge and was enthusiastically endorsed by them.

In a recent article in the RECORDER appears a statement that from now on all return postage on books must be paid by the reader. This may be all right and proper, but it certainly is not justice to the people who gave their pledges or to the maker of the above offer, and places him to say the least in a peculiar position before the people of the Western Association; and he wishes to have it distinctly understood that his offer still holds good and any one incurring any expense whatever in this connection will do him a favor if he will send the bill to him when it will be settled.

Furthermore, if any friend of the Circulating Library wishes to raise an endowment fund of at least \$500.00, the interest to be used for the needs of the library, he can find the pledge for the first tenth by writing the undersigned; for if this matter of supplying good reading could be carried forward we believe much good would result. Much good has, we think, already been done in this way among the members of the Western Association.

H. L. HULETT, M. D.

"Shall we continue the waste and destruction of our national resources or shall we conserve them? There is no other question of equal gravity before the nation."—*President Roosevelt, upon forest preservation.*

"God sends his teachers into every age, To every clime and every race of men With revelations fitted to their growth. Therefore each form of worship that has swayed The life of man and given it to grasp The master-key of knowledge, reverence, Enfolds some germs of goodness and of right."

Knowledge is proud that he has learned so much; wisdom is humble that he knows no more.—*William Cowper.*

Missions

The *Christian Observer* tells the following interesting story: "A missionary in China was being pursued by a mob, when he was unexpectedly seized by a man who was standing at his door, and dragged into the house where the mob could not reach him. The man who rescued him had been in Shanghai once upon a time and was taken sick. When he had spent all his money and his landlord had turned him out, he had been taken to a mission hospital, and the tender, sympathetic attention he had there received had led him to listen to the gospel. For twelve years the desire to know more of this 'heavenly doctrine' had stayed with him. Now was his opportunity, and he seized it, and while protecting the missionary he heard the gospel explained to him, and a congregation of believers in that city is the result."

A Lesson in Giving.

A good story is told by a Methodist minister. He says that in one of his charges a good man regularly gave every Sabbath five dollars for the support of the church. A poor widow was also a member of the same church, who supported herself and six children by washing. She was as regular as the rich man in making her offering of five cents per week, which was all she could spare from her scant earnings.

One day the rich man came to the minister and said the poor woman ought not to pay anything, and that he would pay the five cents for her every week. The pastor called to tell her of the offer, which he did in a considerate manner. Tears came to the woman's eyes as she replied: "Do they want to take from me the comfort I experience in giving to the Lord? Think how much I owe to him. My health is good, my children keep well, and I receive so many blessings that I feel I could not live if I did not make my little offering to Jesus each week."—*Southern Presbyterian.*

"Spiritual visions are not given to slothful dreamers."

Letter to the Smiths.

UNCLE OLIVER.

TO ESTHER SMITH:

MY DEAR ESTHER:—What would I undertake to do in the way of getting an education if I were a boy again? Well, child, I am not certain that I can answer you directly. I suspect that if I were a boy going to school and were in the eighth grade with you, I'd do pretty much what you and your classmates are doing. I'd be just a common boy and do as other boys and girls are doing.

I mean, Esther, I would do that if I were a boy who had never yet been a man; but I have a notion that if, after what experience I have now had, I were a boy again in school, I'd look upon some things a little differently from what I could do without that experience. I can not tell you all about it, but will mention one thing that of late years I have thought about a great deal.

I think that if I were able to start in tomorrow with your grade, I'd decide above all other things to take possession of myself. What do I mean by this? Why, I mean that I'd try to get a good hold of my mental self—my real self—and become as nearly able as possible to control myself. I'd try so to get the command of mind that when I wished it to go to work upon a problem in arithmetic it would, like a true and trusted workman, go at that problem with all its strength, and stick to it till it was accomplished—paying not a bit of attention to anything else.

I could not, of course, thus get command of myself at once, any more than I could break in a lively colt in a day; but I'd stick to it until, like a well-trained horse, it would faithfully do my bidding. Then I'd put it to doing this kind of work, then that, and after that another, till, like a true and faithful horse, it would do all sorts of things for me. Then I'd take pleasure in using my well-trained mind in accomplishing good and useful things. Thus trained; how it would take hold of the hard lessons of a college course and conquer them! How willing it would be to undertake essays and orations, and through the efforts thus made, become yet stronger, and at graduation be ready for the many varied and complicated problems of life!

I'd like my mind to be like the fine young

horse your cousin Ross took me riding after yesterday. Oh, the strength and vitality in his whole body, especially his legs! He could hardly wait till he was out of the stable and hitched to the buggy. When he was told that he might go, how he did prance about! I am not much used to horses and I wondered if he might not kick the buggy to pieces, break the harness and run away. But Ross knew better. He drew on the lines in a way well known to both himself and his horse, and I could easily see how all that dash and mettle and speed and strength were under good control. All those qualities about the horse that, uncontrolled, might have played the mischief with us, were at our delightful service; and we sped down the road in such manner as to make the mud fly, pass other teams, and cause one of us, at least, to feel delightful thrills of pleasure all through him.

My dear Esther, I'd truly like to have a mind as bright, as quick, as ready to go, as strong and as well trained, withal, as that young horse. But I am too old now to get such possession of myself. Minds, like horses, must be trained when young. I wish it could have seemed all so plain to me when I was at your age. But at that time I had never thought of such a thing. So my mind has been all along like a poorly broken horse; it does about as it pleases.

Did you ever see a horse, Esther, that would, almost in spite of you, turn to this side of the road and then to that; and when he came to a bunch of grass within his reach would stop and reach out after it; and when he came to a house would undertake to turn in at the gate, and then, if the notion took him, would stop stock-still in the road? Well, I feel that my mind, not having had good early training, is something like that kind of horse.

Do you ask me, my dear, how I would go at it to train my mind? Well, in the first place, I'd let my teacher do her part. Most teachers are glad to help in such work, and they have some knowledge about how to do it; yet I'd have to do the most of it myself. She could give me my lessons and advise me about the getting of them, yet she could never get them for me. I must, in order to train my mind, set myself

to work at the proper time, hold myself as strictly as possible to what I am doing, and not allow my attention to be drawn from it. If my mind wanders I must fetch it right back to its place, as I would treat a bright and lively colt in training him. I must do a hard thing over and over again till it becomes easy. It would be good for me to play for recreation, and play hard, but when I should study it would be best for my mind, not to allow it much of any liberty. A young horse that runs away two or three times is not quite safe ever after. I would undertake to hold the lines of my mind with a firm hand and give it to understand that my will must be master. I think that if I'd keep on doing this when I should study, I would by and by find myself coming into possession of myself. Then I'd keep on till my mind would obey me in all things.

And then, when going to church or to hear a lecture, I would undertake to give close attention—not allow my mind to wander about on this side of the road and that or now and then stop stock-still. I would not whisper, or watch the other folks at meeting, or look out of the window, or turn around every time I heard the door open, or let what little mind I had be loitering around among all sorts of trifles not worth while. If I should allow any of these things, I should surely miss the proper training of my mind.

I could go on, Esther, and tell you more things I would do, but they would be much like what I have mentioned—all would have reference to making my mind do what I wished it to do, and do it at once. If I could thus get possession of myself I could learn whatever I'd undertake, and think out much beside.

I say, Esther, I would do all this if I could go back and begin school in your grade tomorrow. I mean I think I would do it. Anyhow, I know now after considerable experience that it would be just what I ought to do—what I must do if I would have a well-trained mind, if I would have an intellect like that of our dear Doctor Lewis, who has just gone home to rest after his long life of usefulness.

Are you willing, child, thus to become mistress of your mind—of yourself?

The Sabbath.

W. D. TICKNER.

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

The record is a positive declaration that God blessed and sanctified the seventh day. Not one word is said about the Sabbath as a Sabbatic institution. In fact, the word Sabbath does not occur in Sacred Writ in connection with any event until the time of Moses, more than fourteen hundred years after the creation.

What is recorded is that God blessed the seventh day and sanctified it (set it apart from the other days for holy use.) Sanctified by God, it could not be used for secular pursuits; hence the term Sabbath or rest. It was not the Sabbath (rest) that God blessed, but the day upon which he Sabbatized (rested). To have blessed the rest would have been meaningless and would not have served the purpose intended, and so he blessed the day, *not the rest*. As the day was sanctified, the rest or Sabbath was an inevitable result. Cessation from secular toil upon that day was to man a Sabbath (rest). The rest upon the seventh day was holy because the day was holy.

Separate the rest from the day, and the day remains holy because God sanctified it; but the rest is no longer holy, but secular because of its associations. Man can not sanctify any day or make it holy; hence rest upon any day other than that hallowed by God is secular rest. It may be rest, but it can not be holy, because of its associations. Removal of the rest from the seventh day does not in the least affect the sacredness of the day; for it was sanctified by God, hallowed by him, to be remembered and observed as a memorial of a finished creation from the hand of God. As God set apart the seventh day from all other days, no other power can unite it with other days. No man or council of men can annul that which God has ordained.

No shifting of the rest from one day to another can affect the sacred character of the day that God blessed and sanctified. The seventh day is holy, not because of the Sabbath (rest), but the Sabbath is holy because of the blessing and sanctity placed upon the day by God.

Were God at any time to bless and sanctify another day (as he has a perfect right to do if he sees fit) it would not remove the sanctity from the day already blessed and sanctified. It would only increase the number of holy days.

Resolutions of Respect.

Whereas, Our heavenly Father in his all-wise providence has seen fit to remove from us our beloved sister and co-worker in the church and social life, Mrs. Ada H. Perry;

Whereas, Our sister was a faithful and earnest worker in the Ladies' Aid Society of the First Verona Seventh-day Baptist Church, being one of the constituent members and our first secretary, always filling with faithfulness every place into which she was put; and

Whereas, In her long and tedious sickness she evinced the Christ-life by her patient endurance and cheerfulness, therefore

Resolved, That we express our sympathy to the bereaved family. May God be their comfort.

Resolved, That a copy of these resolutions be sent to the family, also to the SABBATH RECORDER, and a copy be spread upon the records of the society.

Though dark the path we walk today,

There is a hand of love

That points where she has found the way,

Whose light was from above.

MRS. MYRTIE WILLIAMS,

MRS. FLORA DAVIS,

MRS. ZILLA SHOWDY,

MRS. ANNA DAVIS,

Committee.

The expense of smoking three five-cent cigars a day, principal and interest, for ten years, is \$745.74; for twenty-five years, \$3,110.74. The expense of three ten-cent cigars, at the end of ten years, is \$1,471.56; for twenty-five years, \$6,382.47. At the end of fifty years, it is \$54,162.14.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

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

A Mother's Page.

Quartet.

Whenever there's any commotion, it's one of us
bumping his head;
Whenever you hear Nora scolding, she's trying
to put us to bed;
When door-knobs are sticky with taffy, and win-
dow seats bristle with pie,
We've only been having a picnic—the twins and
Joanna and I.

Whenever you long for a circus, we'll furnish
you one in our town;
We'll walk on the fence for a tight rope and stand
on our heads for the clown.
Whenever things need to be tinkered, we get out
our hammers and try.
There isn't a job we aren't good at—the twins and
Joanna and I.

Whenever you take us out calling, we'll speak
of the family woes;
Whenever we have on clean linens, we'll spill or
we'll stub all our toes.
Whenever we're quiet and sorry, it's not for the
sin just gone by—
We're wondering who'll get the spanking—the
twins or Joanna or I.

—Carolyn S. Bailey.

Misplaced Patience.

"Isn't the little darling cute! I just love to watch her little hands fly around. I don't see how any one can help being patient with a little baby, do you?"

So says the doting mother, as she picks up one thing after the other and hands it back to the "little darling," who proceeds to throw it again and again upon the floor.

Just then in comes the three-year-old, his hands full of "pitty f'owers."

"See, mamma," he calls, "see Donald's pitty f'owers."

To "mamma" they are but weeds that litter her room and scatter dirt upon the floor.

"Run out!" she exclaims, impatiently; "don't come in here bothering me with

those weeds. I told you to play out of doors, and you must *stay* there."

The little boy, who had come to his mother that she might share his joy in the beauties of nature round about him, returns to his play with a bruised spot in his little heart. He wanted to come close to mother, and she has pushed him farther away.

Had this mother but known it, her patience was entirely misplaced. Her baby needed to be taught not to throw things on the floor. By patiently picking them up and returning them, the mother was depriving her little one of a very important bit of knowledge. Babies should learn that things thrown fall to the floor and *remain there*. Thus eventually they discover that if they wish to keep a treasure in their own possession they must *hang on* and not *let go*. An important lesson for all of life.

The little boy, on the other hand, needed to be encouraged to continue coming to Mother with his joys. He is approaching the years when life's duties, beginning young, as they do, will take him farther and farther away from Mother's side. If she is wise, she will do everything in her power to strengthen the bond of love between them. What matters a little dirt compared to the continued love and confidence of her boy?

These two instances are typical of a multitude of mistakes which mothers make. The baby's ways are so cunning that they are tolerated, even encouraged. Yet those cunning ways may be the beginnings of habits for which the child, a little older, will be severely punished.

As the child develops in individuality, however, his ways become less amusing. The truth of the matter is, he infringes more and more upon our personal comfort. The baby's cooings are music; the boy's shouts are sometimes ear-splitting. Yet one is just as much a part of natural growth as the other and should have some opportunity for expression.

The baby exercises his arms and legs vigorously, but he does so while lying on his back in one spot. The growing boy feels the same necessity for incessant activity, but his exercise takes him all over the house, where he frequently trespasses

upon the privileges of other members of the family. So it comes about that we are apt to be more impatient with the growing boy (and girl) than with the baby, whereas in reality we need ever increasing patience.

With the baby, we need to be watchful to see that we are strict enough, keeping the little one from forming undesirable habits. With the older children, we need to keep a strict watch upon ourselves to make sure that we are not allowing our own feelings of exasperation to lead us into unnecessary severity.

Not that the older children do not need to be taught good habits and to be kept within the bounds of wise discipline. This is necessary, of course, but they also need greater freedom for the development of their own individualities.

We may teach the boy to have regard for the feelings of others, but we do not need to hurt his feelings by an unnecessarily public reprimand, just because we are exasperated by his thoughtlessness. Indeed, the very fact that our feelings are rasped should make us a little slow about passing censure upon the boy. It may be our judgment is warped by our own personal discomfort. A habit of patience, well cultivated, will enable us to put by the reproof until more careful thought has made clear the right of the case.

Of all times in a child's life, the period of adolescence calls for the greatest amount of patience on the part of the parents. With a suddenness that is startling to the boy and girl, they find new emotions surging over them, new thoughts awakening in their minds, new aspirations springing up in their hearts. They are carried first this way, then that, by their newly-awakened feelings. They are timid one moment, bold and self-assertive the next. They speak upon subjects of which they are almost totally ignorant with the assurance of sages, and refuse to give expression to that with which we know they are perfectly familiar. They are frank and open today, reserved and distant tomorrow.

We are apt to be moved to impatience by this changeableness. We think they're "old enough to know their own minds," or we think they "ought to show more respect to their elders and not be so opinionated." In

fact, we think a great many exasperated thoughts. But, if we are wise, we will keep them to ourselves.

The fact that the boy and girl in the adolescent period do not understand themselves should be enough to call forth our sympathetic consideration. It is a most trying time for them. We smile sometimes at the tragic seriousness of youth, but it is not so strange that they are often unhappy. They can not comprehend the meaning of their own feelings; they do not see why they should be given such far-reaching aspirations and such limited powers. They can not find the purpose of their own existence and feel lost and unhappy, oftentimes, because things seem so "out of joint."

As embryo adults, they tread more and more upon our toes, and we find it hard to make room for them. As children, they believed what we told them, obeyed us without question, and, if they became troublesome, we could send them to bed without a qualm.

But now they have developed opinions of their own. They question our judgment, they dispute our pet theories, and they even hesitate to follow our leadership because "they must decide for themselves what is right and wrong."

The natural impulse is to suppress these young upstarts who dare to question our mature judgment. But that impulse should be crushed, as unworthy our high calling of fathers and mothers.

Have patience with the boy's opinions. Listen to them seriously, discuss them courteously, and help him to learn how to reason sanely and carefully.

Listen to the girl's ideas of how she thinks things ought to be done; let her work them out, if possible, and help her to see more clearly the obstacles in her way and how to overcome them.

Especially must one have patience with the newly asserted freedom of will and sense of personal responsibility. No longer should the father and mother try to *compel* obedience. The years preceding should have been a careful preparation of the child for the responsibility of decision, and now is the time when, little by little, the reins of government should be placed in the hands of the adolescent boy and girl. It is

a greater thing for a youth to do right because it is *right* than because father said so. It is a greater thing for a girl to deny herself an unwise pleasure because it is unwise than because mother said she must.

This is the time of great opportunity. If the patience of father and mother has increased from year to year, they will be better fitted to deal wisely with this most difficult of the periods of life. Then may they well say, "Let patience have her perfect work."—*Mrs. Rose Woodallen Chapman, in the Union Signal.*

Meeting of Woman's Board.

On the afternoon of December 3, the Woman's Board met with Mrs. Morton at Milton.

Owing to the continued absence of the President, Mrs. Babcock, the meeting was called to order by the Vice-President, Mrs. Clarke. The members present were Mrs. Clarke, Mrs. Morton, Mrs. Platts, Mrs. Nettie West and Mrs. Allen B. West. Mrs. T. J. Van Horn of Albion was also present.

Mrs. Clarke read the eightieth Psalm and Mrs. Van Horn led in prayer.

After the reading of the minutes of the previous meeting, Mrs. Platts gave the Treasurer's report which was adopted.

Motion was carried that money be appropriated from the Board expense fund for the expenses of the Associational Secretaries and that it be forwarded to them.

Letters were read from Mrs. Babcock, the President, and from Miss Coon, the Corresponding Secretary, with reference to requests from Hammond and from Boulder for mission programs for society meetings. Suggestive programs were submitted both by Mrs. Babcock and by Miss Coon. These were discussed by the members and on motion Mrs. Van Horn was invited to participate in the deliberations of the Board.

It was voted that owing to the absence of the Corresponding Secretary, the Recording Secretary send these programs to the SABBATH RECORDER for publication, that they may be available to any society that may wish to make use of them.

Mrs. Platts reported a letter from the secretary of Salem College, asking that the Board name their beneficiary of their Salem scholarship, and suggesting that a certain individual of excellent Christian

character be made recipient of the scholarship.

It was moved and carried that the scholarship be given according to the suggestion of the college secretary, and that he be informed of the action of the Board at the time of the creation of the scholarship; that the naming of the beneficiary of the scholarship be left to the president of the college and the Secretary of the Board for the Southeastern Association.

On motion Mrs. Nettie West and the Recording Secretary were appointed to draw up resolutions with reference to the death of our beloved leader, Rev. A. H. Lewis.

A personal letter to Mrs. Platts from Dr. Rosa Palmberg was read and enjoyed by the ladies.

After the reading and approval of the minutes of the meeting the Board adjourned to meet with Mrs. A. R. Crandall on January 7.

HATTIE E. WEST,
Rec. Sec.

Requests having come to the Woman's Board for suggestions with reference to mission programs for the meetings of the local societies, Mrs. Babcock, President of the Board, and Miss Phoebe Coon, Corresponding Secretary, offered to the Board some suggestive programs, prepared for the purpose of aiding the societies that wish such aid. The Board heartily approves of the use of such programs and voted to have these suggestive programs published in the RECORDER that any society wishing to do so may make use of them.

It is quite likely that, with the business usually in hand in the local society, either of these programs may be somewhat too long; but the matter may be used for several successive meetings.

SUGGESTIVE PROGRAM.

Subject: Our Local Church and Societies.

1. Singing.
2. Devotional Exercises.
3. Paper, Points on the Early History of this Community.
4. Paper, The Organization of Our Church in this Place.
5. Paper, Pastors and Their Work.
6. Singing, Solo.

Church Membership.

7. When was our society organized?
8. Paper, The Endeavorer and Other Societies Connected with the Church. (Given by young woman member.)
9. Collection for local work.
10. Singing:

I love thy kingdom, Lord,
The house of thine abode,
The Church our blest Redeemer saved
With his own precious blood.

Hymn, No. 299, Seventh-day Baptist Praise Book.

METTA P. BABCOCK.

SUGGESTIVE PROGRAM FOR LOCAL MEETING, JANUARY 6.

Singing.

Prayer.

Bible Reading: Subject, Missions.

Roll Call, Current Missionary Items.

History, Early Seventh-day Baptist Missionaries and their Efforts; also Organized Missionary Enterprises.

*Poem, "The Missionary's Call," or
**"The World's Debt to Missionaries."

Woman's Work.

Singing.

References for denominational missions may be found in Greene's *Manual*.

PHOEBE S. COON.

HATTIE E. WEST,

Rec. Sec. Woman's Board.

*This may be found in leaflets issued by Woman's Baptist Foreign Society of the West, 88 East Thirteenth Street, Chicago, Ill.
The price is 2 cts. Send for catalog.

An Open Letter to the Clergy.

CHRISTIAN NELSON.

(Continued.)

FATE OF THOSE WHO DIE IN INFANCY.

The Lutheran division of the Church taught for a long time that little children, not baptized, should, if they died, burn in an eternal hell. And if any one could not believe this, he was pitilessly persecuted. But how many similar lies does not the Church produce today?

The Bible teaches that the wages, or punishment, of sin is an eternal death—a death from which there is no respite.

The Church teaches that the punishment

of sin is an eternal life in pain, terrible agony. I shudder that the Church dares to represent our God, who has said that to be his children we must love our enemies, as himself hating his own erring children. Would he enjoy the lamentations of his own creatures, and would his lovable children, whose hearts God has formed for love, rejoice in the sufferings of their fellow creatures; and could they love such a God?

I say that if the doctrine is true, that the ungodly are to live an eternal life in such a painful state as the priest says, then will the mild and gentle Jesus have a long time to weep in, and all of God's children will weep with him.

Yet I would prefer this punishment (so far as I am concerned) in preference to losing life as God's punishment for sin. Is the Catholic doctrine of purgation false? Yes; and yet it is more liberal than the doctrine of eternal hell of the Protestants, which is also a lie. Amen.

Because out of purgatory one can escape if one has a few dollars to pay the Church for masses, but in the eternal hell the sinner burns for time without end, without being consumed. Is it any wonder that people become unbelievers and shun the Church?

The Bible teaches that there is an eternal life and an eternal death; an eternal life for those who have their names in the Book of Life, namely those who have been formed and fitted for God's glorious kingdom. They have their life in Christ Jesus, who is the resurrection and the life, first-born of the brethren. These will be awakened to life when he comes again.

On the contrary, all who are not fitted for the glorious kingdom will be erased from the universe. This separation and selection is the teaching of the Bible, whereas the doctrine over which many sects have striven for a long time, namely, that God has from eternity predestinated some to salvation and others to perdition, is a devilish lie.

"Seek and ye shall find," didst thou say, dear Jesus. I follow thine injunction and give thee thanks for thy gracious aid. Amen.

This is another great error. In a Lutheran hymn-book we read, "It is not death to die, if still our life we keep" (self-evi-

dent): but then they (the Lutherans) teach in conformity therewith that inside every human being is a real personal being which is immortal and which is carried by angels to an abode (until doomsday) and that there it lives an actual personal life—can see and hear and think and speak and sing and enjoy itself, provided it has been good on earth; while if its life has been bad, it weeps and wails in great torment, in an abode far from the blissful ones. And according to the teachings of some, these "souls" can see what happens on earth.

My recollection goes back to a story I heard in my childhood about a Lutheran priest in Fyen, Denmark, who in a conversation with another teacher about these matters said, "Were it all false, yet it has the quality of being comforting." And surely, in consideration of the fact that nearly every one is regarded as gone to heaven at death, there is some sense in that remark.

This doctrine which is the mother of Spiritism (Spiritualism) has its origin in heathenism, but has struck deep roots in the Orthodox Church and in many sects. It is not the teaching of the Bible.

That Christ's Church is split up into many great sects and these again into smaller ones, is a well-known fact over which all true Christians grieve; and there is a strong demand for union on a common platform, or the obliteration of different sects, so that even bishops and priests, who are the real producers of disruption, are uneasy and have taken steps toward union.

But oh, the pity of it! Instead of seeking union on God's words as a platform, they seek union to become a worldly power, so they can rule in worldly legislation and force certain reforms in the moral and social relations of society. This project seems doubtless in itself to be good and well meant from the standpoint of these eminent divines, but it is not Christlike; it carries in itself the germs of greater confusion and division, in that it opens wide the door for Roman Catholicism. This they can not see until afterwards, and then the old devil (who many think never existed) will exult in a new victory.

Can not you understand that God's kingdom is not of the world? Can you not agree to gather on the divine Saviour's

platform on which we can all find room? Is it not broad enough to include all? Is not God's revealed plan and work of salvation so plain and simple, so straightforwardly comprehensible that even the least endowed mind can not err? Yes, verily. Why then can not we (I mean the believers) unite in a unity even as the Father and the Son are one?

What a power and blessed effectiveness would then develop in the fallen world! Amen.

As it is now, the Church itself places the greatest hindrances in the way of the advancement of God's kingdom, among the heathen abroad as well as at home, and occasions derision against the cross and the precious name of Jesus, and produces a harvest of free thought and indifference of the worst sort, which spreads its veil of death over the sleeping race.

IS THE LAW OF GOD IN THE TEN MORAL COMMANDMENTS ABOLISHED OR REPEALED?

I have read many learned treatises on this question, but I have found confusion in them all. At the same time that it is claimed that the law is abolished, the Ten Commandments are still retained in the textbooks; therefore, especially for the sake of the children, this matter should be explained.

But for me, an unlearned man, it is too bold a thought that I should be able to interpret and explain this much disputed matter in such a way that it can be of general guidance; yet I dare not refrain from letting the light that is in me shine forth, leaving to God to quench it or let it burn according to his will and pleasure.

It is said that the Ten Commandments have been nailed to the cross; that they are abolished because Jesus obeyed them and so kept them in our stead. "We are not under the law but under grace." I say, yes, thank God, thank him for his grace; but that the eternal, unchangeable God has abrogated and abolished his moral law of holiness is an impossibility. That would be the same as abolishing himself, and then we should need no grace; for without law there is no sin. That Jesus fulfilled the law was a necessity as Redeemer, and as such he brought life out of death; but thereby he truly did not abolish his Father's law.

What then was nailed to the cross? It

was the curse, the death sentence (which was the aim of the law) and this became, through Jesus, righteousness to those who believe.

"No," say they, "it was the entire law, since when the punishment is absent then the law is dead." I say, you are in error, because both the law and the punishment have been sharpened under the economy of the new covenant.

I well know that most people understand Jesus in such a manner that now they can freely sin under grace without being seized by the arm of the law.

Truly an occasional person becomes so perfect in love, which is the law's fulfilment, as to be in perfect harmony with the Lawgiver; he feels, thinks, speaks and acts in full conformity in all things with his will and wishes. Such a one is truly not under law; but, on the contrary, above the law. Yet you would certainly not say that the Ten Commandments are abolished since, as colaborers with God in his redemptive work, we can not dispense with them as instruments and means for bringing sinners to the fount of grace, to the blessed Jesus.

If you, my friend, insist that the Ten Commandments of God have been nailed to the cross, then let me ask you to consider that in taking up the cross to follow Jesus, the Ten Commandments are with you. You can not preach a sermon on the cross without referring to the law. You say "The law saves none." I reply, the gospel saves none also, if it be taken in vain. You say "Law and gospel should not be mixed"; then let them walk hand in hand and be applied in the right way, in the right place and at the right time.

You can preach law in such a way that your hearers become melancholy and some become insane; and you can preach the gospel in such a way that your hearers become either reckless or dead with indifference. Sense and knowledge of the condition of the souls of your hearers are needed to enable you rightly to dispense the word. Therefore it is a fearful thing for a priest to undertake to be shepherd of a larger flock than he can oversee, for then he can not possibly be true to his ministry as God demands. Many do undertake such anyway, for the sake of worldly advancement.

Was it our heavenly Father's design in sending his beloved Son into the world that he should keep his Father's law in our place, so we should be freed from such obligation? Or was it to make us able, to give us power to keep all God's commandments and so personally own and deserve God's pleasure as his beloved children, who can go in and out of the Father's house in Jesus' name, and obtain blessings from the throne of grace, and so be fully saved both by his death and by his life, enjoying a blessed peace and rest in his bosom?

Yes, that is the aim and task presented in our Saviour's New Testament; and I understand that all that God has done for us human beings since he said, "The woman's seed shall crush the serpent's head," has in view the preparing for himself a host perfect in love, fitted to enjoy a perfect heaven.

The mediator is one, the means many; and though it be true as Paul says that it depends not on our running, but because of God's mercy, still it is eternally true that whosoever will may come, and Jesus himself will both clothe and feed his Bride. Amen.

Therefore we thank, praise and glorify the precious name of Jesus, who says, "Until heaven and earth vanish, not the smallest letter or tittle of the law shall perish, until all is fulfilled." This word cannot be twisted or explained away. The law is spiritual and as such embraces the entire human being, body, soul and spirit, and, when explained and perfected, is a reflection and revelation of God's true character. This did Jesus so satisfactorily show when he perfected and fulfilled God's law, both in life and in death, in his Father's sight.

But while Jesus had to bow his head under the heavy yoke, "Thou shalt," we have a much lighter yoke, namely, "I can not do otherwise, for Christ's love compels me." And as Jesus laid the great foundation principle of love in the hearts of his believers, he gave us a full comprehension in that he combined all God's law and the Prophets in two great commandments, "Thou shalt love the Lord thy God with thy whole heart, mind and strength, and thy neighbor as thyself."

O God, bless us with thy spirit, in our need, for thy love's sake. Amen.

FOR SELF-EXAMINATION.

James says that "faith without works is dead" and therefore I say to you who believe, that the Ten Commandments of God stand in power and apply to all people to the world's end. Stop your strife against those who desire to have the whole law written on the fleshly tablets of their hearts, since (let us use reason) if we remove one link from a chain then it is useless, and to take one command away from the ten is a dead conception of the loving Lawgiver, and a great deception against God, ourselves and our neighbors. God has been bereft of his blessed Sabbath day which he so greatly needed, and man defrauded of the great blessing and use of the instructing and disciplinary school which this day was designed to be. That is why it was so strenuously forbidden that any should work; not because work itself is evil, but for the sake of banishing every hindrance, so God could get the entire people and train them in obedience to his commandments for their salvation and blessing, both Jews and Gentiles. For God holds us all dear, and it was to form and make us fit for eternal life that God sanctified and blessed and set aside for holy use the seventh day, which he kept for himself while he gave man the remaining six days to work for earthly needs.

And now, my dear ministers, it should stand immovably fast, what God our Saviour has explained about his Father's design in giving the law. Then we can understand that God will not be content that we tear his law to pieces and remove the paragraph which is the most important in its bearings on the practise of all the others. Though the long-suffering God, who has plenty of time to wait for his foolish children, has borne centuries of ignorance, he has now taken another step and demands with loud voice that his law shall be respected, and that, too, from love to mankind; for if there ever was a time with sore necessities, then it truly is the present, with its many sects each persuading itself that it is better than the others, whereas they are all slaves of the lust of the eye, and lust of the flesh, and pride of life. Yes, it almost seems as if that man was right who

used these strong words, "Every Christian is a thief in his business."

Therefore I beg you, ye preachers, to do God and the whole human race a great service, and yourselves no less, by keeping God's Sabbath every Saturday, since then you will have the best opportunity to study and to prepare yourselves for preaching on Sunday; and you would have a larger congregation. Let me not be understood as advising any abandonment of your Sunday ministrations.

Call on all the school children and their teachers, call on all the lost sheep of Israel's house, that the message of the gospel shall be sweet, and saving faith shall become the fruit of your work in many souls. Then will God's good pleasure smile upon you.

The time has come when God will have his holy law, undivided, engraved on the hearts of men. It is not a Jewish ordinance; it is the work of the Holy Spirit for the salvation of mankind.

Time rushes onward and God is working.

WHAT IS SUNDAY?

Jesus' resurrection day is best our real birthday; and if we celebrate this day as a jubilee feast fifty-two times a year, we do not too much to the honor of our Saviour who vanquished death for us—for us who believe—not for the world. Therefore let God's servants assemble each Sunday to sing and to lay their hearts' foundations before the Lord, to partake of his body and his blood, the social meal, and to place on the Lord's altar the offering of gratitude and love, to the advancement of his kingdom. As to what time may remain, we might be free to work. But to do this in defiance of earthly enactments would not be Christlike.

The resurrection of Jesus is the focus where all believing hearts beat with holy adoration and hope. Therefore is Sunday a day of delight and gladness and not a Sabbath day as some would have it. Come soon again, Lord Jesus. To you who defend the old false ecclesiastical notion that Sunday is God's transformed Sabbath, let me say that in that case it appears very ill that most of the church people complain that they are more weary Sunday evening than they were Saturday evening. And no wonder, since it is a well-known fact

that there is no day in the week in which is perpetrated so much sin and recklessness as on Sunday. Hence it seems well authorized to say, as I have often heard a Lutheran priest in Copenhagen say from his pulpit, that the name should be changed from Sunday to Sin-day.

Concerning this law of God, there is no man with sense who will deny that if one command is removed from the law then it is a broken chain. Neither is there any man with the use of his senses who is able to deny that such an act the Church is really guilty of. Let us explain, and explain away, twist and turn and distort and confuse as much as we will, we can not get unscathed past this point, that thus spoke the Lord, "Remember the sabbath day to keep it holy." Why should we try to set it aside? It is established for our good, given us of a loving God for our best welfare. And as our Lord and King, Jesus, has affirmed that his Father's law shall stand unabridged until the end of time, let us in glad thankfulness give him honor and bow our heads in glad worship at his feet. Amen.

If any one will say that the first Christian society, including the Lord's apostles, abolished the Sabbath, then I answer that you can not prove this by the New Testament; and even if you could, it is certain that though the Church may err, the Head of the Church can not err. Just as surely as it pleases our heavenly Father that we bring to his victory-crowned Son the free homage of our love on his resurrection day, so surely will our King in whose hand is laid all power in heaven and on earth see to it that his Father's law is honored and respected and also in that will he be our Saviour. Amen.

"Still, you are in error," some say to me, "since you believe that Christians should keep the Sabbath." I answer, the Sabbath command holds quite peculiar relation to the other commandments, in the economy of grace. The Sabbath originated in the garden of Eden while man was in a state of innocence, as an eternal institution.

"Did then man need to keep Sabbath also if he had not sinned?" you ask. I answer, yes, unconditionally, yes. There was much for these children to learn and God, their Creator, Father and Provider,

needed his own blessed day first and foremost for his own sake, as a teacher, to instruct and educate mankind and to guide them in the great task he had given them, namely, of subduing the earth.

But if God himself needed his own blessed day in mankind's state of innocence, how much more does he need it now, after we are fallen so deep in sin's slough that he has to use extraordinary means to draw us out—yes, even to the extremity of offering his own Son as a sacrifice for sin.

Therefore it is easy to see that when God, because of transgression, wrote his moral law on the tables of stone, he placed the Sabbath law among them, a supporter of the others. In itself it is not a moral commandment, but rather a commandment whereby God desires to inscribe himself in our hearts, as he who has created everything and guides and directs all things, and therefore to whom is due all honor, gratitude and worship forever. Amen.

And agreeably to the testimony of Jesus, this command was given for the sake of mankind; therefore also for your sake and mine, my brother and sister, and not simply for the Jews as many falsely teach. God can not contradict himself.

"No, but you should understand that the Sabbath has been changed from the seventh day to the first day of the week," say the great majority. I answer, there never has been an authority in the world whom God has given power and right to change God's own blessed day. The first Christian Church could not, neither could the apostles, and even God's own Son was unable to do it, since he testified that his Father was greater than he, and that he received none other commandments from his Father. Then, when we see that the Sabbath was made for the sake of man, and that the entire law of God inspired by himself shall stand until it is fulfilled, let me offer, ye many different sects, this advice, that ye all unite one with another to keep God's laws to his honor and your own true benefit.

I hear the great mass of Christians cry, "We can't keep God's law; if we could, then we needed no Saviour."

To which I answer, this shows exactly that you need a Saviour who is able and willing to give you a heart filled with divine

love through his Holy Spirit, and as such you can keep God's law, since love is the fulfilment of the law.

It is a fearful self-deception that rests on the great mass of church members, that they can remain secure in the old Adam nature throughout life, and when they die enter right into heaven in the form and figure of an undying soul. (A deadly lie.)

I can realize that the friends of Jesus on his resurrection day were so overwhelmed with transports of joy, that they forgot nearly everything else, even their earthly possessions, and from gratitude and as an expression of love, instituted the first day of the week as a future holy jubilee feast, and I participate in the feeling and act.

But just here a transposition has occurred; for Christians have divided into two groups. The first has adopted the first day instead of the seventh as a Sabbath, whereas the other has entirely abolished not only the Sabbath but God's entire law, including the Ten Commandments.

No wonder therefore that the greater portion of mankind, although bearing the seal of regeneration, more and more lose respect for one another's lives and property, as one sees daily with one's own eyes.

A FEW WORDS ABOUT THE HOLY SUPPER.

God bless us all since the flesh of Jesus is food indeed and his blood is truly drink (spiritually understood). It makes no difference whether this meal is eaten in the daytime or in the evening (as some allege) so long as it is eaten to life and not to death. Yet it seems to me to be a bad custom that we have made it a little appendix to the public assembling, a sign of spiritual poverty and lack of inward love towards one another.

It is also a bad custom that Christians who associate promiscuously with worldlings go to the Lord's table. And that on these occasions, as in many churches, two tall candles are lighted in the middle of a sunshiny day, as a symbol, is ridiculous. Yes, everything has become symbolic representation, while reality and earnestness have flown away.

Then we have also associated general absolution with the Eucharist—again a human and, in a high degree, corrupting encroachment on the real work of salvation of the Holy Spirit. (A great church fraud.)

That to his elect God has given keys that both bind and loose, is true; but not that they should so publicly and thoughtlessly grant forgiveness of sins, unasked, to each and all who, because of custom and to be like other people, follow the crowd to the Church's market to hear the priest promise them forgiveness of sins, because (as they exclaim) "Lord God, we are not so good as we ought to be."

The Holy Supper is for those who know in their hearts that they are Jesus' true disciples, and who from love's inward yearning, in union with brothers and sisters, with glad and holy joy offer to Jesus an adoring and self-examining remembrance of his life and acts.

(To be concluded.)

Christian Endeavor Among the Waldenses.

An interesting incident connected with Doctor Clark's visit to Torre Pellice, in the heart of the Cottian Alps in northern Italy, to attend the meeting of the Synod of the Waldensian Church, was the discovery of a wide-awake Christian Endeavor society connected with the great Waldensian Church of that place. He was not aware that there was a single society in all the valley, but as he walked along the main street of the town he saw the name of the society in Italian on a marble slab on the front of an attractive building across the street from the church.

He found on inquiry that this was the Christian Endeavor House built by and for the Endeavorers for the use of the society in carrying on its work. The society numbers more than one hundred members. The pastor expressed great interest in the movement, and the prospect is good for the organization of many societies among the sturdy descendants of the heroic Protestant pioneers in the Waldensian valleys. During this campaign of four months Doctor Clark has attended conventions in England, Ireland, Scotland, Wales, Norway, Sweden, Holland, France, Germany, Spain, and Italy.—*United Society of Christian Endeavor.*

Bring your ignorance to the Holy Spirit, the great teacher, who by his precious truth will lead you into all truth.—*W.P. Mackay.*

Young People's Work

REV. H. C. VAN HORN, Contributing Editor.

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock, and my redeemer."—Ps. xix, 14.

The writer takes up the contributing editor's pen with reluctance, and with fear and trembling. However, there are two or three things that encourage him to do so.

1. It is a work that ought to be done. Some one must do it. If the newly appointed editor is faithful in the performance of his duties some good may be accomplished.

2. The Lord helps him who helps himself. If helping himself means helping others some good will be done.

3. Our young people are a grand lot of young folks. The editor feels that he will have their support and co-operation. That means success for this department.

Young people, this is your page, your department. Will you not help fill it with good things? Send us news notes. Write for these columns. Send us "clippings" if the matter clipped has helped you and in your judgment is worth repeating.

President Van Horn in his message has invited you to write to the Board your ideas about the work of the young people. Do so. Write the editor of this department. Advice, suggestions, and material for publication will be gratefully received.

PRESIDENT'S MESSAGE. NO. I.

M.H. Van Horn, President of Young People's Board.

MY DEAR FELLOW WORKERS:

No doubt the newly appointed Board has seemed to you slow in making known its plans of work for the year. And we do not wonder that such is the case, for it has taken us much longer to get matters in hand and to formulate lines of work than we had supposed it would. Indeed, the Board has not yet reached a decision upon all matters now before it. The transferring

of records and accounts from one section of the denomination to another, and the taking up of the work by a board wholly inexperienced have all taken time, and consequently required some patience on your part.

Whether the Board shall continue the publication of the *Endeavorer* is still an unsettled question, but one which, it is hoped, will be settled at our meeting early in December. As has already been stated in the RECORDER, that which makes the publication a question is the fact that the Board was unable to complete the agreement mentioned at Conference, whereby the paper might be printed for receipts from subscriptions and advertisements alone, and the Board be thus relieved of all financial responsibility in the matter. If the paper be continued, the first issue will appear about January 1; if it be not continued, our efforts in that kind of work will be centered in our department of the RECORDER, in which the editor has kindly offered us abundant space. Also, in case the paper is not continued, an effort will be made to collect all money due on subscription at the first of last September, and to refund all that has been paid in advance.

However, we are ready now to ask your co-operation along some lines of work.

First, we want to continue to do at least as much as the young people have formerly done for missions. We should continue our support of Miss Palmberg on the foreign mission field, and do some work on the home field. A thousand dollars for missions this year would not be bad.

Second, we should help the Tract Society with contributions, and especially with new subscriptions for the RECORDER. Rev. H. C. Van Horn, who has kindly consented to edit the Young People's Page in the RECORDER, has some most excellent plans laid for making that department of the RECORDER very interesting and helpful. The young people of the denomination should secure at least two hundred new subscribers during the year. We hope that the young people's department will prove so helpful that the young people themselves will feel the need of the RECORDER and subscribe for it. It might be a good plan for each society to appoint at its earliest convenience a canvassing committee for this work.

Third, the work of the Education Society should receive some support. We might help by establishing scholarships in each of the three denominational colleges, and by giving to the Fouke School and the Theological Seminary in such way as would be most helpful to them. Or we might raise funds to buy some much needed books for the libraries of all our schools. The seminary has recently mentioned its need of books. Salem College is suffering for want of modern books on religious and other subjects; and no doubt the other schools are also in need.

Young friends, let us give these things our attention. Write the Board what you think about them; and if you think we should undertake other lines of work, let us know that also. We are your servants and want to serve you to the best of our ability.

The gifts of the young people as reported in the Year Book are not what they used to be. Why not turn the tide of slow decrease this year to a swelling tide of increase, and then keep it ever swelling? We can do it. On our shoulders will soon rest the burden of denominational affairs. If we shall succeed then, we must learn the essentials of success now. Let us to the work with new faith, new hope, new energy, and make the year's work one of the most successful in our history. Read the Young People's Page of the RECORDER. Give its editor your loyal support. Pray that the Board may be divinely guided, and do not fail to let us have your suggestions concerning the work. Plan carefully your work for the year, and then work prayerfully your plans, and I am sure God will abundantly bless all our efforts.

Salem, W. Va., Nov. 29, 1908.

The Recorder.

Let us look upon the SABBATH RECORDER as our own. We may do this by taking it if it is not already taken in our home, and by carefully reading it each week. Why not help father or mother pay their yearly subscription? We are interested in that in which we invest our money.

News Notes.

PLAINFIELD, N. J.—(Sent to the *Endeavorer*.)—A Hallowe'en Social was given by the Christian Endeavor Society on Wednesday evening, October 28, at the home of

Mr. Reune Randolph at Mt. Pleasant. The trip was made by stage and the evening was very much enjoyed by all present.

An Autumn Social was given in the church parlors by the Christian Endeavor Society on Wednesday evening, October 21. Tableaux and music were features of the entertainment. A neat sum was realized from the sale of candy. Refreshments were served during the social hour.

Born to Mr. and Mrs. Irving Hunting, a daughter.

Born, November 2, to Mr. and Mrs. Theo. G. Davis, a son.

Married, Thursday, November 5, Miss Bertha Mitchell of Plainfield, to Mr. John Stevic of Astoria, N. Y.

LOST CREEK, W. VA.—The Ladies of the church gave an oyster supper Thanksgiving night. A large number of people enjoyed the social occasion and the "padded" bivalves. The young people of the church assisted in serving the supper.

Pastor Van Horn began a revival meeting, Friday night, November 27. Elder Seager came over from Middle Island the following Tuesday to assist him.

We were glad to welcome our two young people home from school for their Thanksgiving recess. We greatly miss them in their absence, but are pleased that they are improving their opportunity to prepare themselves for life's work.

BEREA, W. VA.—The Ritchie Christian Endeavor Society organized at the close of the revival effort here a class for Bible study, using Greene's *Manual* for a textbook. Preston Randolph was chosen teacher.

Several of our young people are in school at Salem, but we "close ranks" and work the harder to keep up the interest.

MIDDLE ISLAND, W. VA.—Our Society, reorganized last spring, is progressing nicely. We have just secured new singing-books, "Pentecostal" 4 and 5 combined. A feature of our work is the large attendance of those who are not professors of religion.

Topic for Sabbath, December 12.

Books that Delight and Strengthen.

Prov. iv, 1-9.

We are living in a day when the words in Ecclesiastes, "Of making many books

there is no end," may be said to be fully realized. Nearly every weekly and monthly periodical has its pages of reviews of the books recently published. These reviews if compiled and put into form would make a pretentious volume.

A shelf of well-chosen and well-read books makes a good library. One may have a few books and if they are really his he is rich. Another may have many shelves well filled and be poor. We must master a few good books if we are to be benefited to any great extent. Let every member of the young people's society start a library of his own. Buy carefully. Be careful what you read. I have a little book, highly prized, which advises one not to read a book until it has survived at least two years. If it is still being read it may be worth your reading. Read with some end in view. Rarely, if ever, read for mere amusement or for passing away the time.

WHAT ABOUT THE BIBLE?

As young people are we reading the Bible as much as we ought? Is it a book of interest to us, or are we reading it because we have signed the pledge, and must read in order to keep it? Read for this reason it will furnish us but little pleasure or profit.

Let me suggest three reasons for reading and studying the Bible.

1. *It is the Book of God.*

We may learn much of God in nature around us; see something of his beauty in the flash of the redbird's wing or the bursting bud; something of his majesty in the mighty trees of the forest; something of his nobility in the eyes of a true man; but to know him in his highest revelation we must come to his Book. It is the book that tells of Jesus of Nazareth, the Christ, the Son of God, who shows us the heart-love of the Father in heaven.

2. *It is the Book of books.*

So called because (1) it is a library in and of itself. In it we find volumes of history, biography, philosophy, poetry, letters, prophecy, orations, drama, and romance. Look on these shelves and take down that which will satisfy and ennoble. (2) The Book of books, because of all books it is the greatest and most popular. It has lived through the ages as no other book has. Why has it done this? Why is it the book of the day? Because it is a book of vital

truths. Other books die from lack of truth; "Trilby" for instance. A dozen or more years ago, "Trilby" was all the rage. Who reads it now? Nobody. Why? It contained absolutely nothing that met the need of humanity. The Bible lives because it does meet the needs of the human heart and life. Therefore, young friends, read it.

3. *It is the Book of ideals.*

Every time you approach the word of God you see its ideals in a little clearer light. This makes it a book to grow by. Tell me the ideals of a man and I will tell you that man's life. Look upon the highest ideals and make them yours if you would serve your generation. The ideals of this book will inspire one to do the right, to hate the wrong, and to live for Christ and the good he may do his fellow man. Let us, then, be young people of *the Book*.

The True Ring.

MISS MALETA DAVIS,

Jane Lew, W. Va.,

At our Christian Endeavor meeting, Sabbath afternoon, the subject of "continuing the *Endeavorer*" was discussed at some length and this is what we arrived at:

That we continue it by using all the space in the SABBATH RECORDER allowed us by the editor, and that if such space be used, this society will be responsible for thirteen new subscriptions 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 interests of the said SABBATH RECORDER and of the Endeavor Society at large.

MISS MERCY E. GARTHWAITE,

Cor. Sec.

Milton Junction, Wis., Nov. 23, 1908.

Christian Endeavor Topic for December 19.

WHY WAS THE KING BORN?

John xviii, 33-37.

Suggestions to the leader:

Plan early for the meeting.

Begin and close strictly on time.

See that good and appropriate music is provided.

A few prophecies may be read, such as Micah v, 1-4, Isaiah ix, 1-7, Zech. ix, 9 and

others; also the songs recorded in Luke, which prewise Christ: the *Magnificat* of Mary, Luke i, 46-55; the *Benedictus* of Zacharias, Luke i, 68-79, and the *Gloria in Excelsis* of the angels, Luke ii, 14.

The King was born to bear witness unto the truth. John xviii, 37, John i, 14, 17.

The King was born because of the great love of God, the Father, for a sinful world. John iii, 16.

The King was born to preach. Mark i, 38.

He was born to give eternal life. John x, 28.

He was born to save the lost. Luke xix, 10.

He was born to heal the broken-hearted. Luke iv, 18.

He was born as a ransom for all who will love and serve him. Matt. xx, 28.

And because of our King's great mission of infinite love, we ought not only to love and serve him to the best of our ability, but to love and serve one another. I John iv, 7-21 is an excellent portion of the Scriptures to read at a Christmas meeting. The coming Christmas period is an appropriate time to manifest brotherly love, not only to friends and those near to us by the ties of nature, but to the poor, the needy, the sick and the stranger. "Let love be without dissimulation. . . . Be kindly affectioned one to another with brotherly love; in honor preferring one another. . . . rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. . . . Rejoice with them that do rejoice, and weep with them that weep. . . . If thine enemy hunger, feed him; if he thirst, give him drink. . . . Be not overcome of evil, but overcome evil with good."

Furthermore, the King was born for judgment. John ix, 39. Here we get a view of the sterner aspect of his nature. But for the Christian there is great comfort in the knowledge that he is absolutely just, and that he who follows closely his leadership need fear no evil, Let us give thanks for this view of our King also, for by it we are stimulated to greater effort when able to work for him, and comforted when our work must cease because of disease or other infirmity.

Our Leaders.

Our leaders have fallen—Dr. Arnold Davis and Dr. A. H. Lewis. Who will take their places? is being asked again and again. The young people are asking, Who is to fill Doctor Davis' place among us? Who will furnish his enthusiasm, optimism, consecration of life? Were one to suggest that we do not need any one to fill his place we should be shocked. Yet in a measure this is true. What is needed is two thousand and more young people to step in and help do the things we were letting him undertake. Yes, just this very thing. Who will do it? Hands up and faces to the front!

DOCTOR LEWIS.

Who will take his place? Wanted—ten thousand men, women and children to step into the gap caused by his death. Ten thousand and more Sabbath-keeping Christians—loyal, exemplary lives. Ten thousand who will faithfully and earnestly advance the cause of Sabbath reform. We must each answer to the call. Unless we do, the book of Seventh-day Baptist history of which we are justly proud will soon be closed; our doom soon read in the hand writing on the wall, MENE, MENE, TEKEL, UPHARSIN—"God hath numbered thy kingdom, and brought it to an end. Thou art weighed in the balances, and art found wanting. Thy kingdom is divided, and given to [another]."

OPTIMISTS.

Doctor Davis and Doctor Lewis were optimists. They never lost faith in God or the righteousness of their cause. They were ever preachers of hope. Let us be hopeful—full of that hope which sees its limitations and dangers, but which encourages itself in the love and power of God. "Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest."

CROSSING THE JORDAN.

Moses was dead. The new leader had been encouraged. The word to "go forward" had been given. The priests bearing the ark of the covenant advanced to the brink of the river and dipped their feet in the waters of the Jordan. The flood on the one hand receded toward the moun-

tains, on the other hand flowed on to the sea. A road was opened up and Israel, forty years late, crossed over into the promised land.

Young friends, soldiers of Jesus, some of our leaders, like Moses, have fallen outside of the promised land. The word of God comes to us to "go forward." In vain had been the death of Moses; in vain had the priests bearing the ark gone down into the water, had not the people gone forward. Let us advance, though the swollen stream of indifference and the tide of Sabbathlessness oppose their floods to us. The "Captain of our salvation" lives and will lead us into the "promised land" to possess it for him with the Sabbath truth. "Be of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest."

News Notes.

ROANOKE, W. VA.—Orville Bond has re-entered Salem College for the winter term.

Three boys were baptized and joined the church last Sabbath.

Every child in the Seventh-day Baptist community above the age of nine years, with one exception, is now a member of the church. The teacher of the children's class in the Sabbath school is largely responsible for this state of affairs. He has taught two generations of our people, and more through his influence than through any other earthly agency they have all, early in life, become members of the church. He has always inspired the children with the highest ideals. He has so taught truth as to inspire the child to catch the idea and its relation to life.

He taught the lesson of the Prodigal Son in this way. After teaching the lesson, he inquired, "What would you have done had you been in his place?" A four-year-old boy replied, "I would take a corn-stalk and go home." He had caught the idea. And our boys and girls have been coming home all through these years. God bless such teaching and give us many such teachers as "Uncle" John Hevener.

BLACK LICK, W. VA.—We have recently experienced a refreshing in a two weeks'

union meeting conducted by Elder Seager, and Elder Bailey of the Baptist Church.

We mourn the loss of our senior deacon, Cornelius Davis, eighty-four years of age.

SALEM, W. VA.—Salem College opened for the winter term on Tuesday, December 1, with about the same attendance sustained through the fall session. Two new names are enrolled.

The course of lectures on "Social Problems," by President Clark, continue to draw the townspeople. Much good can hardly fail of being done by these instructive lectures.

The home of President and Mrs. Clark was invaded on Thanksgiving night by a friendly company, each bearing a jar of fruit, the blame belonging to the Ladies' Aid Society.

Explanation.

In the absence of any official explanation of the desultory way in which this department has been edited since Conference time, I wish to say a few words. That I am no longer contributing editor, is evidently not generally known. The fact is, I declined to take the work for another year and by the acceptance of the Nominating Committee's report at the last General Conference another man was elected to take my place. It seems that for some reason this young man could not do the work and the Board have been under the necessity of finding some one else. During this interval it seems that my name has been used, unofficially, leading many to believe that I was still editor.

It is expected that some one will be found soon to take the work; but until arrangements have been made I suggest that all copy for Young People's Work be sent directly to Doctor Gardiner and not to me. The confusion and disorganized condition of the Board following the death of Doctor Davis was inevitable; but the new Board has been elected and as soon as they can get hold of the situation I am sure order will be restored.

I wish to thank all those who took an interest in this department while I was trying to conduct the work, and wish to bespeak for the new editor, whoever he may

be, the hearty co-operation of all our young people for the success of this page.

EDGAR D. VAN HORN.

Alfred Station, N. Y.,
Dec. 7, 1908.

[The new editor accepted the work last week and his first copy was being set when the above note came to hand. The editor of the RECORDER enjoyed the faithful help of the old editor of the Young People's Work, and did not learn of the change for weeks after Conference. We can appreciate the feelings of one who is too hard-pressed with other duties to permit his taking such a position longer, and we are thankful that Brother Edgar Van Horn was willing to carry it one year. We are also thankful that Brother Herbert C. Van Horn is now willing to take up the burden. Send all copy for Young People's Work to Rev. H. C. Van Horn, Lost Creek, W. Va.—T. L. G.]

Deacon Edwin Daniels.

Edwin Daniels was born in the town of Butternut, Otsego County, N. Y., February 10, 1824. He moved with his parents into the town of Bolivar, Allegany County, in the year of 1830. The family consisted of father and mother and five children—four boys and one girl. Later one more daughter was born into the family.

On the 21st day of April, in 1834, the father and a son next younger than Edwin were drowned in a mill-pond between Bolivar and Little Genesee.

Deacon Daniels wrote as follows concerning his conversion and his religious experience: "Being under the influence of a devoted mother, I was often impressed with the need of being a Christian, and the Holy Spirit urged me to take a stand for Christ. While attending a revival when I was thirteen years old, which was held in a barn by a Methodist minister by the name of Benjamin, I felt the joy of sins forgiven. Since that time I have taken much comfort in trying to follow the Saviour, but I look back with many regrets at the mistakes and the failures which I have made. When I was about eighteen years of age, I joined the Free Will Baptist Church. In my 23d year, I was married to Abby J. Williams, September 24, 1846. In the next year I

embraced the Sabbath that the Bible requires to be kept, and I joined the Seventh-day Baptist Church at Richburg, N. Y. In the spring of 1881, I was chosen deacon of that church."

In that same year (1881) the oil business was developed at Richburg; and there being considerable demand for real estate, Mr. Daniels sold his place and moved to Nile, N. Y., in the town of Friendship. At that time Deacon Daniels joined the Friendship Seventh-day Baptist Church.

After a few years of residence at Nile, Mrs. Daniels' health failed and she gradually wasted away. On the 22d day of October 1889, she died trusting in that Saviour who had been her support from early youth through a life of more than sixty-six years.

On December 4, 1890, Deacon Daniels married a second wife, Mrs. Elisabeth L. Wilson, the oldest daughter of W. F. Daniels of Morris, Otsego County, N. Y. He was a brother of Deacon Daniels' father.

Deacon Daniels was a faithful worker in the church and could always be counted upon to bear his part of its responsibilities. He had been in poor health for several years, and for several months was confined to his bed nearly all the time. He really seemed stronger for the past few weeks, so every one was surprised when he quietly passed away on the evening of November 30, 1908, at his home in Nile, N. Y. His funeral was conducted at the family residence, December 2, by the pastor. The body was interred in the Richburg Cemetery.

J. L. SKAGGS.

A preacher recently told the story of a little girl who fell out of bed very often. Her mother asked her why, and she said: "I don't know, unless I go to sleep too near where I get in." It was suggested that this is the trouble with too many members of the church.

"It is a good deal easier to curse another man's sin than to cure our own.

You can not get rid of sin by legislation. It must be burned out by the fire of God, or the blood of Christ will cover it so deep that the eyes of the Father can not see it."

Children's Page

Grandmother's Red Slippers.

Such a very long time ago there lived a little girl with short hair and pantalets and a funny hoop skirt and a poke bonnet for Sabbaths with bunches of roses under the ears, and that little girl was grandmother dear, and her name was Caroline.

Every morning she used to trudge down the road to school with her little calico bag of books over her shoulder, and the books were all covered with calico, too, to keep them clean. It was dark blue calico with white spots like grandmother's dress.

When grandmother came to the little red farmhouse on the turnpike road where grandfather lived, he would be waiting at the stile, and he always carried her bag for her and shared his lunch with her at noon.

But sometimes grandmother and grandfather did just what you do. They stopped on the way to pick flowers, and were late for school. One day grandmother's mother said, "Caroline, if you do not have one tardy mark for a whole month, I will buy you a pair of red slippers at Mr. Curtis' store."

Mr. Curtis kept a most wonderful store. There were hams hanging in one part of it, and dress-goods on shelves in another part. There were peppermint sticks in glass jars, and you could buy rakes and shovels there, and Mr. Curtis kept the mail, too; and in the back of the store were the boots and shoes, and oh, the pretty red kid slippers!

So grandmother was not late for school for a whole month, and then one day she and her mother went to Mr. Curtis' store and they bought a pair of little red slippers with buckles at the toes.

"You may wear them this afternoon, Caroline," said great-grandmother, "and your sprigged challis, too, if you can keep yourself clean."

Oh, yes, grandmother could surely keep clean. She danced all the way home, and then she had her hair combed, and put on stiff, white petticoats, and her sprigged challis, and went out to sit on the piazza.

As grandmother sat there on the piazza

steps in her sprigged challis, and wearing her new red slippers, a little voice from somewhere inside of her began whispering, "Caroline, there is going to be a tea-party at Miss Susan's tonight. A whole stage full of people will come down the road pretty soon. Nobody will see how pretty you look in your sprigged challis and your new red slippers if you don't go and stand on the gate."

Grandmother should never have listened to such a naughty little voice, but she did, and she went and stood up on the gate.

Presently, there came a far-away rumbling and then a nearer rattling of wheels and a great cloud of dust. It was the stage full of people coming down the road, and they were all going to the tea-party at Miss Susan's.

Just in front of the gate was a long trough that some workmen had left on the sidewalk very near the road, and the little, naughty voice spoke again to grandmother, and this time it said, "Caroline, the people in the stage could see you much better if you should go outside the gate and walk along the edge of that trough, and be sure to hold up your skirts so the new red slippers will show."

Now grandmother should never have listened this time, but she did. She went outside the gate. The stage was coming nearer and nearer, and she stepped carefully up on the edge of the trough, and she lifted her skirts and began walking up and down like a foolish little peacock.

But the edge of the trough was narrow, and grandmother was so busy watching the stage to see if the people were looking at her that she did not watch her feet.

Just as the stage came up close, splash! grandmother fell into the trough, for she had lost her balance, and the trough was full of wet plaster.

Of course everybody in the stage laughed at such a foolish little girl. Grandmother says she can see the plaster now dripping from her pretty red slippers as the stage driver pulled her out and carried her into the house.

Of course the red slippers were spoiled, and grandmother says, although great-grandmother bought her another pair, they never, never seemed like those first ones.—*Caroline S. Bailey, in Kindergarten Review.*

MARRIAGES

TESTUTE-BURDICK—At the home of the bride's parents, Mr. and Mrs. Hiram Burdick, in Alfred, N. Y., December 3, 1908, by Rev. L. C. Randolph, D. D., Miss Edith L. Burdick and Emile Frank Testute.

DEATHS

HULL—Mrs. Daniel B. Hull, one of the old residents of Stevens Point, passed away at her home on Minnesota Avenue, at about 3 o'clock, Monday afternoon, October 12, after an illness of about three weeks.

Mary Christian was born at Saranac, Clinton County, N. Y., on May 14, 1837, and was therefore in her seventy-second year. She came to Stevens Point about 1856 and on October 9, 1853, was married to Mr. Hull. In 1872 they removed to a homestead near Colby where they spent eleven years. Since their return in 1883 they have continued to reside here and for upwards of twenty years have occupied the present home. Mrs. Hull was an earnest Christian woman, one whose character was well worthy of emulation, and she was highly esteemed by a large circle of acquaintances. Since the organization of the Good Templars Lodge in this city more than a quarter of a century ago, Mrs. Hull has taken an active interest in its welfare and in the temperance cause in general. She was also an honored member of the W. C. T. U. This worthy lady also did much in behalf of the Woman's Relief Corps, to which she belonged a number of years. As a neighbor and friend she was always true and steadfast, ready and willing to assist in sickness or distress. Her memory will long be cherished by those who had the pleasure of her acquaintance. To the aged husband, daughter and son the sympathy of the community is extended.

Funeral services were conducted at 4 o'clock, Wednesday afternoon, by Rev. James Blake of the Baptist Church, at her late home on Minnesota Avenue, followed by interment in the family lot in Union Cemetery. The pall-bearers were C. G. Stoddard, E. McGlachlin, Walter Frazer, Henry Johnson, S. W. Andrews and J. R. Sawtell, army comrades of Mr. Hull.—*Stevens Point, Wis., Daily Journal.*

DANIELS—At his home at Nile, N. Y., November 30, 1908, Deacon Edwin Daniels, at the age of 84 years, 9 months, and 20 days. Funeral services were conducted by the pastor.

J. L. S.

If the total cost of the Civil War be divided among the slaves set free, emancipation cost about \$700 per slave.

Friend, a Word in Your Ear.

SIR: Own a horse and cutter? Know anybody sick, crippled, poor, old, who never got a sleigh ride year in and year out? Know a dozen, counting children? Don't forget they will need extra wraps—need 'em the rest of the winter, maybe; ahem!

MADAM: Have your washing done out? Has she any children? Don't tell me an infant! Did you ever wash out for a living? Any idea how gifts of old clothes pall? How a sight of something new, and useful, and pretty will make a hard-working woman dance like a child? And cry? Priced any soft, warm blankets lately? An infant, you said. Think of it!

SIR: Noticed business improvement? Felt it? Good to see the unemployed getting jobs! Ever been down and about out? In winter? Remember how you felt when you got work? Work, not aid. Remember the excited, bubbling family group? The glow in your heart, how good all men looked, the strong, new courage? Must be nice on Christmas morning to feel one has transformed some despairing life that way!

MADAM: Tired out? Everything ready for the joyful morning? Everybody "remembered"? *Everybody?* Rest a bit, and think over the list—you don't want to miss any one, do you? *Any one?* Sure there isn't some one who may, because you are too tired to remember, who may, Christmas morning, turn wearily under the scant covers and chokingly say, "Never mind, dearie, don't cry * * *" (Think of that; "don't cry" on Christmas morning!) " * * * don't cry any more; perhaps Santa Claus * * *" But what can any one say to a child on Christmas morning crying over a thin, empty stocking?

SIR AND MADAM: "L'envoi. Merry Christmas to you!"—*From the December Circle Magazine.*

"The home without religion will mean the family without righteousness."

WANTED.

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

tf.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Jan. 2. The Ascension of our Lord. Acts 1, 1-14.

LESSON XIII.—DECEMBER 26, 1908.

REVIEW.

Golden Text.—"Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23.

DAILY READINGS.

First-day, 2 Sam. 6: 1-12; 9: 1-13.

Second-day, 1 Chron. 17: 1-14.

Third-day, Psa. 23, 32.

Fourth-day, 2 Sam. 5: 1-12; 18: 24-33.

Fifth-day, 1 Kings 1: 32-40, 50-53; 3: 4-15.

Sixth-day, 1 Kings 8: 1-11; 11: 4-13.

Sabbath-day, Prov. 4.

The Lessons of this Quarter for the most part have to do with the reign of David or his son Solomon. Two of the lessons are from the Book of Psalms, and have been popularly received as from the pen of David. The 23d Psalm (Lesson 7) is the most beautiful presentation of the happy state of the man who trusts in God. The 32d Psalm (Lesson 4) sets forth the joyful condition of the man who has been alienated from God through sin, and has at length been restored through repentance and forgiveness.

Of the historical Lessons four have David for their chief character, four have Solomon, and one, Absalom. David is however still in the foreground in the Lessons about Absalom and in one of the Lessons about Solomon.

Lesson 1 shows the enthusiasm which David had for Jehovah's worship in his bringing the ark up to Jerusalem. The indiscretion of Uzzah is a standing warning against irreverence. Lesson 2 gives us a forward look suggesting how much a sincere and earnest man like David can do in preparing the world for future blessings. Lesson 3 gives us a very good impression of the real kindness of David's character. He remembered his friendship for Jonathan.

Lessons 5 and 6 are exceedingly profitable in their portrayal of the apparent success of evil doing and the speedy and real defeat that always

follows. Every sinner who reads of David's grief for Absalom should remember that the results of sins fall not only on the sinner himself but also upon those who are connected with him.

In Lesson 8 we notice David roused to action to see that his kingdom shall continue as he had planned after his death.

Lessons 10, 11 and 12 present to us the propitious beginning, the prosperous continuance, and the disastrous conclusion of Solomon's reign. It is the character of a man rather than his surroundings that determines his real prosperity. The prominent place given to the temple and its sacrifices testifies to the real importance of public worship.

If the Sabbath school has a general review, some of the following topics may be found of value as the subjects for brief papers:

God's care for his children as shown in the 23d Psalm.

The significance of the ark.

Prominent excellencies and defects in the character of David.

Lessons from Absalom.

Contrasts in the character of Solomon.

The folly of Adonijah.

The place and value of the temple.

SPECIAL NOTICES

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

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

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

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

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

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

The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular Sabbath services at 11 Hanover Street every Sabbath at 2 o'clock P. M. Pastor, Rev. J. G. Burdick. Chapel located two blocks north of Sanitarium, one block east of Sanitas Nut-food Plant. A cordial welcome is extended to all visitors.

Fertility of Soil is Burned Out.

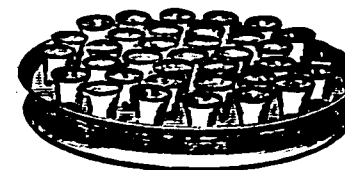
In an article in the *Pioneer Press*, of St. Paul, Thomas Shaw recently called attention to the vast loss to agriculture caused by the series of forest fires that swept northern Minnesota and urged the need of better protection of the forests, as advocated by the American Civic Association. Mr. Shaw wrote:

"The real loss is far greater than any estimate shows, based upon the amount of timber consumed and the value of the property of the settler and the houses and improvements of villages and towns. The greatest loss, probably, is one that is never taken into account—the loss of young trees and the loss in humus.

"After one of these terrible conflagrations has swept over a timber slashing not a living thing of vegetation is left. Nature has to begin again the work of furnishing protection for the naked earth; years must elapse before the traces of the desolation are hidden. The farmer who re-

turns to rebuild his home upon the ashes is without material for building or fencing, and soon he is without material for living except what he buys.

"But the loss of humus is a far greater loss. The vegetable matter so abundant on the surface of the soil in a new country is devoured by the flames. The top soil with all that it contains is turned into ashes. For two or three years good crops may follow because of the abundance of ashes lying over the soil, but the stimulating effect of these is soon lost. The area thus burned over will not recover what it lost by such a conflagration in a score of years, or in a period much longer."—*American Civic Association.*

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