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EDITORIAL

The True Ring.

There is a note of hopefulness in the writings of the two Van Horns, found in the "Young People's Work" of this paper, that is truly refreshing. The call for practical endeavor, the hopeful outlook, the live spirit there manifested, ought to arouse the young people in all our churches. We certainly have a noble company of loyal young men and women. Let them all become filled with the spirit of work for Christ and the Church; let them realize something of the glory and nobility of standing alone for truth; let them become filled with that spirit of loyalty which rejoices in cross-bearing for conscience' sake, so that they would rather be counted true to God and to his commandments than to become rich or great in worldly things, and this great work will go forward.

We are too prone to bemoan the fact that we are a small people and to feel that our case is hopeless. This spirit would have killed Christianity in the days when a little handful of fishermen were left to Christianize the world. The fact that they were few in number seemed to make them all the more enthusiastic for their God-given work. They must have felt all the more anxious to stand by each other in faithful service when they saw how few had the truth—how few recognized their Christ. The need of loyalty was all the greater because so many needed to be taught the way of God. They were loyal and faithful and

God gave them a great harvest in his own good time.

Their God is our God, and he will surely bless us today if we are true to him. Let us glory in the fact that we are Seventh-day Baptists. Let us stop worrying over our so-called disadvantages; let us cease to complain because we are a "small people," and let us all unite in consecrated efforts to be true ourselves and to win the world to the truth. If we could only count it a privilege to become light-bearers to the world, what a power we might be. If we could prefer a life of cross-bearing for truth, to a life of easy-going worldliness; if we could deliberately choose the "death of the righteous" to the end of the worldling and godless, then we might become a source of blessing to the world forever and receive the crown in glory. Do you suppose Paul is now sorry he chose to stand with the few on earth where he was despised and ridiculed by the multitudes? I would rather be in Paul's place today, than in the place of Nero. I would rather be in the place of the chosen few who stood alone in the days following the crucifixion than to have the eternity of the self-righteous multitudes who rejected the Master's message.

Large numbers do not count in God's estimate. He has always been with the few who were true to him. Let us all choose a clear conscience in harmony with the Bible, rejoice that we can stand alone if need be for the truth, and then die at our post of duty.

Food for Thought.

The articles on the second coming of our Lord have certainly attracted much attention among our people, and several private letters express not only an interest but a desire to express that interest in these columns, if space permits. There are now in hand three articles upon the question, and as we feel that one article is enough for any one paper, two of these will have to wait. We shall be glad to give oppor-

tunity for free exchange of opinions upon the question itself, so long as these opinions are expressed in a sweet and tolerant spirit; but we must insist that our correspondents leave out all personalities. It savors of the spirit of antagonism when writers direct personal and pointed questions to each other regarding what has been written. Let us leave out the personal element entirely and let us try to say what we wish to upon the questions themselves.

One phase of the subject brought to the front thus far is that of comparison between the two denominations as to rapidity of growth and the reasons therefor. So far as we remember, the only reason thus far given for the difference is that we do not preach with enough earnestness the immediate coming of Christ.

It is poor logic to ascribe results to any single cause. Many things conspire to produce the difference in growth and numbers between Seventh-day Baptists and Seventh-day Adventists. But the mere fact of rapid growth should not of itself be regarded as evidence of special favor with God; neither is unusual zeal a sign that any given people are better or more praiseworthy than others. If these things are to be the evidence that any sect is right with God, then we must yield the palm to Christian Scientists or to Mormons, whose growth according to their respective ages is quite as phenomenal as that of the denomination in question.

If another denomination has some peculiar mission for which its people feel specially prepared and to which they feel specially called, we should regard their work in the spirit of love and try to place no hindrances in their way. If they bring forth fruit which we can recognize as good fruit, we should rejoice in their work thus far. It takes every kind of worker to reach the various kinds and conditions of men; and the fact that certain phases of truth can be pushed forward by some to the reaching of many should not be used to condemn and discourage any who can not see the way clear to pursue similar methods.

God undoubtedly has just as definite a work for Seventh-day Baptists as he has for our Adventist brethren, and I believe he is just as well pleased with us as with them. The work we have done seems to me

quite as essential and quite as likely to be used of God for great good in his own good time as is the work they are doing. The fields are different and the missions are different. I fear that we may err in our frequent comparisons, by which we constantly exalt another people to the depreciation of our own. It is not always wise to dwell upon discouraging things, especially when those things tend to bring doubt and distrust into the rank and file of the church. Still it may sometimes furnish food for thought and result in good, to enumerate the qualities that seem to enter into the success of another people, even when the very enumeration carries with it a sting for ourselves. Whether good shall result or not depends upon whether we emphasize the sting or pass it over lightly to see the good that is suggested. I wish we might profit by all the good we see in others and cease to emphasize the faults and imperfections in our own people, which unnecessarily burden and discourage the workers.

If we could let the other fellows alone now, and all join heart and hand in active efforts for a deeper consecration and clearer light-shining; if we could forget even ourselves in our zeal for the Master's work of soul-saving, we should see the cause we love go forward as it has not done for many days. There are some things that other people do, which we might well do ourselves, and which would strengthen us greatly; but there are other things being urged upon us which we could not do at all; and which I should not like to see even attempted.

Gipsy Smith's Mission in America.

So much has been written about this wonderful man and his work that I could not allow him to leave America without hearing him and seeing him in his services. For two weeks he has been holding union meetings among the fashionable up-town churches in New York City, and on Monday, December 14, he gives his famous lecture in Carnegie Hall on the theme, "From Gipsy Tent to Pulpit." He has visited several of our principal cities, among them Boston, Philadelphia, Baltimore, Washington and Cleveland, where he has stirred the people mightily and many have

been brought to Christ. The New York meetings will close his work in this country for the present, and when he says good-by to our land he will leave a host of friends in America who will thank God for his coming. His meetings in New York were under the auspices of six different churches representing the Methodist, the Baptist and the Presbyterian denominations and were attended by throngs of people.

In other cities, the great halls were inadequate to accommodate the audiences, and overflow meetings were sometimes necessary. In Cleveland and in Washington some of his meetings were held in the largest theaters and were principally given to what Mr. Smith calls the "unfortunates"—those who are down and out in the world. Upon these occasions the "midnight march" was a strange but effective feature. Several thousand people would join in this march, led by Gipsy Smith himself and some attractive band of music. He would take them through the "tenderloin" districts and slums, handing out to the poor people printed tickets of admission and asking them to join the march to the theater. Some of these vast audiences furnished wonderful object lessons of what sin does for those who follow its ways to the depths of woe and shame. In Washington during one of these marches, two men stepped up to Mr. Smith and asked him to pray for them. When the police tried to order them back, Mr. Smith motioned the officers away and throwing his arms around the two poor men pleading for relief from the tortures of sin, he assured them of his sympathy and prayers.

Many hundreds would tarry in the after-meetings, where they found plenty of faithful workers to help them find the Saviour. They were also asked to give names and addresses on cards, so the Christian workers could follow up the work by looking after them and helping them to find church homes. Many meetings were held in the finest churches, which were always filled, and so there were many converts from all classes. One remarkable feature was the large proportion of men among the converts. In many cases, great revivals followed in the churches after his two weeks' meetings were ended and he had gone elsewhere.

I heard him in Madison Avenue Reformed Church, and I wish my pen could portray him, his manners, his words and the spirit behind them all, so the RECORDER readers could see Gipsy Smith as I saw him. He is a very difficult man to write up, modest, unpretending, sweet-spirited, sympathetic and intensely in earnest, with a mellow-toned delivery and a soul shining through his face, that held his audience enraptured. He is a most expressive and eloquent singer, and has a way of making his audience sing, that they can not resist if they try.

After the introductory song service led by another, Mr. Smith announced and read, as only he can read, the song, "There's not a friend like the lowly Jesus," and at the close of the first stanza he said: "I will sing the question part of each verse, and you sing the answer, 'No, not one,' and all sing the chorus."

The sweet pathos of voice and look, the eloquent accents and pauses, the tender appeal of the man himself as he sang stanza after stanza can never be forgotten. Probably I shall never hear that song again without thinking of Gipsy Smith as he stood before that great audience.

Then came the song, "The old-time religion, it was good for our mothers, and is good enough for me." Then followed the stanza which he had them help him sing over and over, "It makes me love everybody." Then after some tender words upon the true meaning of what they had sung he asked them to sing it again real softly. The effect upon the audience was very marked.

Gipsy Smith seems to be quite free from the machinery methods of many evangelists, and depends entirely upon the power of the simple gospel to move men. In his talks he brings into use his own experience and observations in mission work, so as to make everything seem very real. He throws his soul into the description of a scene in some marvelous conversion or a story of self-sacrificing, heroic work showing somebody's passion for saving men and women in the slums, until the audience is touched to the heart. Then instantly, with face all aglow and voice of wonderful tenderness, he flings his soul into the questions, and reaching out to his audience says: "Have you ever

done that much? How much have you done to save a soul?" "We exist to save the men who are down. Are you doing anything?"

The effect of these turns in his remarks is simply wonderful. He told the church members that if they lived near the cross they would not need to be exhorted to have a passion for souls. The church of which he is a member "sleeps" four hundred homeless people every night and constantly labors to bring them to the Saviour. After speaking of this passion for souls and the Saviour's grief over the lost, he turned to his audience and with magnetic power exclaimed, "How many of you ever went out of your way to save a soul?"

Gipsy Smith believes that Christ is fighting a winning battle, and he wants to come in for his share of the victory. He urges men to give their lives to this blessed work.

When you remember that Gipsy Smith was born in a wandering gipsy camp, of totally illiterate gipsy parents, and lived a gipsy until seventeen years of age, you must feel that God has raised him up for this wonderful work. The thrilling story of his conversion and the way General Booth led him into public work is interesting indeed. But this article is long enough already. In closing let me say that in his build and manner and spirit he reminds me of our departed evangelist, Rev. J. L. Huffman.

"The Word Was Made Flesh."

Before another issue of this paper can reach our readers, the entire Christian world will celebrate the coming of our Lord. Pilgrims are now upon the way to Bethlehem to do him reverence, and on next Friday the old town of David will be thronged with people from far and near to pay their homage to David's greater Son. The ancient cave under the Church of the Nativity will be brightly illuminated and children will sing and chant the praises of the Child-King whose birth called wise men from the East to make the first Christmas gifts more than nineteen hundred years ago. The bright star in the floor of the grotto will remind the pilgrims today of that other star that led the sages of old to this sacred spot. The world will not let the star of Bethlehem fade until it has led earth's

teeming millions to the land to which it still points the way, and in which the Christ-child now reigns as king.

If the scenes of that glorious night in Bethlehem had never been enacted, what a world this would be today! Take out from earth's history the story of the Word made flesh, and his dwelling among men; take away the influence of that matchless life; rob men of the results of his teachings, and you rob this world of its life and its light. The most desirable things of earth have come to men through the Christ who was born at Bethlehem.

In this Christ-child was found the first complete answer to the heart-yearning prayer of all the ages for a God to come down to men. People of every nation, kindred and tongue had been searching for God in agonizing efforts to bring him down to earth. The children of men wanted a God with whom they could communicate. Every effort to give him substantial form in images or idols; every imagination that peopled the forests with naiads and the sea with mermaids; every belief that filled the mountains with imaginary deities having human forms and human feelings—all these were but efforts of humankind to bring God down to men, where they could commune with him and receive help from a power above the human. Here we have the evidence of the heart-yearnings of ages to bring Jehovah near as a reality in the realm of history.

In the Babe of Bethlehem we see the first real answer to humanity's age-long prayer. Christ is the first one of all the so-called divine personalities who actually came within the bounds of historical evidence. All the others were imaginary. If some one of them could only have made his appearance as a man among men; if Jove or Neptune could have led the multitudes over the hills and plains of earth; if any one of the Greek gods could have gathered disciples about him, and taught men by their own seashore; could any one of them have been betrayed by a Judas and sent to the cross by a Pilate, then there might be some claim for a rival to Jesus the Christ of God. But no one of these ever came into the realms of fact or found an actual place in history. Jesus, born in Bethlehem, reared in Nazareth and crucified at Je-

rusalem, is the only one of all the so-called divine persons who holds an undeniable place in the world's actual history.

If the prayer and heart-longings of humanity were ever to be answered, Jesus is just the answer that might be expected. He fills all the requirements. If God was ever to be manifested in the flesh, if he was ever to walk with men, there was no way in which it could be done so naturally as in the person of Christ.

When I think of all that had pointed to his coming—all the words of prophets, all the visions of ancient seers who foretold his advent, and how all nations were on tip-toe of expectation over the approach of some great personage who should lead the world in ways of peace, I am filled with wonder that so few were ready for his coming and so few realized the blessings he brought.

That night at Bethlehem was a wonderful night. It is the focal point in all the world's history—a point in time toward which all the rays of light before and after converge. I do not wonder the nations will not let the scenes of that night fade from memory. I do not wonder that devout souls from all lands love to visit that sacred spot. Though the land may seem bare and desolate along the hills of Judea, still there are the fields of David and Ruth and Boaz, and there is the identical spot where the divine Son of God came to earth to become the Saviour of men. And there in the sky above those shepherds' fields was heard the angelic song of peace on earth and good will toward men.

Well might they sing; for there the "Word was made flesh, and dwelt among us, full of grace and truth" and the "Word was God. . . . In him was life; and the life was the light of men." This blessed truth of the Incarnation brings to our hearts the deepest significance and should cause the purest joy of our Christmas-tide.

"Gold, Frankincense, and Myrrh."

These three things were the first "Christmas gifts" ever laid at the feet of Christ. When the wise men from the East had followed the leading star to the Babe in the manger at Bethlehem, they "fell down and worshiped him; and when they had opened their treasures, they presented unto him

gifts; gold, and frankincense, and myrrh." Love's greatest gift to man was there promptly accepted and appreciation shown by gifts from the "treasures" of the Magi.

Doubtless, even today if gifts are made in the true spirit of love to our fellow men, they may still be accepted by Christ upon the ground that "inasmuch as ye have done it unto one of the least of these my brethren, ye did it unto me." But we sometimes fear that the present promiscuous giving of Christmas gifts may not always savor of that genuine Christ-spirit which brings the soul into harmony with him and makes our gifts acceptable in his sight. I sometimes wonder, would the angels who announced that matchless gift of love in Bethlehem, could they behold the spirit and manner of our modern Christmas giving, fully approve of all they see?

While I would not cast a shadow over the joys of the mutual gift-making between friends and loved ones—which, however, too frequently places recipients under obligations to give in return and which sometimes brings joy to one at the expense of sorrow to another—still I feel that with all our giving we are too apt to overlook those who need our sympathy and help, and that we do not yet understand the full meaning of the words of Christ, "It is more blessed to give than to receive."

It might be better if our children were taught more perfectly the beauty and the joy of ministering unto others more needy, rather than to expect and long for presents made to themselves. The Christ-spirit would lead us to minister unto those who can make no return. He found his greatest joy in such ministries of love. It might be well for us to study the probable outcome of an inbred selfishness beginning at the mother's knee. It may be wise to seek for the tendency of a gift-making habit that too often points to self only, and which when fostered through childhood by every home and social influence is likely to become a confirmed habit, until it pervades society and even church life. Instead of leading the children to come to Christmas entertainments always looking for something for themselves, why would it not be better every way to inspire in them a wish above all other wishes, to bring some gift for Christ

and his poor, rather than to expect gifts for self?

The gifts brought by the Magi—gold, frankincense, myrrh—represent every kind of service men can bring. Look at them one by one.

OUR GOLD.

There is an old legend to the effect that one of the wise men who came to Bethlehem was a king bringing the gifts of royalty in honor of the child who was to become King of kings, the gold representing also the gifts of gold which his future subjects should lay at his feet. It is worthy of note that the very first gift ever consecrated to the Christ was a *gift of gold*. He wants us to consecrate our substance to him and to his service. The cattle on a thousand hills are all his and the gold is his.

The gold stands for every kind of wealth, and should be considered by those to whom it is entrusted as a talent to be used in the service of our Master. In this practical age money represents our power to do good, and our loyalty to Christ; and love for his cause may well be measured by the use we make of this gift. Let me ask, what proportion of the money spent during this Christmas time will be consecrated to the service of God? How much of the many millions being expended in Christmas gifts alone will be given to the cause of Christ—to the church, the school, to missions, to the destitute and homeless? With the millions of freezing, starving, shelterless children all about them, thousands of so-called Christians living in luxury will heap presents upon their well-to-do friends, and give never a dollar toward relieving the pangs of poverty in the humbler walks of life! It is a travesty on the Christian religion. How must Christ regard the prevailing spirit among those whom he has blessed with gold?

There are many notable exceptions; there are many who will use their gold for the cause of God and their fellow men. But how about the vast multitudes? Are they doing what they reasonably should do to ameliorate human suffering? Are they extending the helping hand to a world that knows not Christ?

Brethren, how about your gifts of gold to the church? How do these gifts com-

pare with what you spend for self and for selfish luxuries? Friends, how do the jewels upon the hand that drops gifts as offerings for church and missions compare in value with the gifts that hand bestows? Can we claim God's blessing upon our poor hearts if our jewels and extravagant finery in dress cost a hundred times more each year than all we give to the church and missions? Brethren, look at it seriously. How does the money annually expended to satisfy some bad habit—a habit which you scarcely approve yourself—compare with the annual gifts you make for God's cause?

Indeed, these are serious questions which every Christian should candidly consider. Especially is this true when the church and all the interests of Zion which we pretend to love are in such straits for funds. When the poverty-stricken captives sent their gifts to Jerusalem to be used for the temple, they were accepted; but because the captives had given out of their poverty and in dire distress, the gifts were not put to common uses. Their gold was ordered melted and made into crowns to be worn by the priests at the altar services. This shows something of the value the Lord places upon the gifts of gold from hands of poverty. Who knows how many crowns shall appear in heaven as the result of our consecrated offerings? Let us too open our treasures and bring to him our gifts of gold. Gifts thus consecrated to God become treasures laid up in heaven. We can not take a dollar with us through the gates of death; we shall lose all our unconsecrated wealth in passing through the valley and the shadow; and on the other shore we shall see that we have lost all excepting what we gave away.

FRANKINCENSE.

Frankincense symbolized the heart-offerings of the people of God. The smoke rising from the altar of incense was a beautiful symbol of the prayers and devotions of the worshipers. When the wise man brought his gift of frankincense, he laid at the feet of Christ the emblem of the heart-offerings of the world wherever God's children should pay homage to their Lord. A broken and contrite heart is always an acceptable offering upon the altar of God. Let us at this Christmas time bring loyal,

loving hearts filled with the Holy Ghost; and may the sweet anthem of praise and the incense of fervent prayer and thanksgiving go up to God for his unspeakable gift. The Master loves this gift of heart and tongue consecrated to him, because it is his own appointed means of grace, and through the power thus exerted his kingdom is advanced in the hearts of others.

MYRRH.

The sacred myrrh was a symbol of sorrow. The old legend makes the third person coming to Bethlehem a mourner bringing a broken heart filled with grief and burdened with sin. This offering must be very precious to the Saviour. He was a man of sorrows and acquainted with grief, and came to bear our sorrows and our sins. Both of these he tells us to cast upon him; and when we have been relieved of these burdens, he would have us go out and become burden-bearers for others. Every Christmas should bring to us anew the thought of God manifested in the flesh, in order to redeem a lost world. It should teach us that God's gift to men means more than mere good will between man and man in worldly things; it means the good will of God toward men, and calls upon us to become fellow-burden-bearers with Christ in bringing the lost world to a Saviour's feet.

DENOMINATIONAL NEWS

New Pastors.

Two churches will install new pastors on the first Sabbath of the New Year. The church at Salem, West Virginia, has long been waiting for Brother Hills and will be glad to welcome him to that needy field. This leaves Nortonville without a pastor. Brother E. Adelbert-Witter enters upon the work of pastor at Adams Center Church; and this will leave Chicago pastorless. We hope that both Nortonville and Chicago will soon secure an under-shepherd, so the work may not suffer in either church.

The friends in Plainfield and New York were glad to welcome Brother Warner Williams of Denver, Colorado, who was looking around among his Eastern friends a day or two last week. Sabbath was

spent with the church in New York City, and he was one of the visitors in attendance at Tract Board meeting in Plainfield on Sunday. The author of "Friendly Talks" is deeply interested in all our denominational movements. Brother Emery Bond and Brother Franklin F. Randolph of West Virginia were also present and much interested in the work of the Tract Board. The meeting on Sunday afternoon was a large and interesting one.

THOUGHTS FROM THE FIELD

After expressing a deep and abiding interest in our work, a friend writes: "I have been quite exercised over what seems to me to be the all too common mistake which our ministers make in keeping before our people the fact of the smallness of our numbers. . . . At our Conferences, associations, quarterly meetings and all general gatherings, the fact that some have left us is reiterated, and bemoaned again and again. Is anything gained by it? Surely not. To keep before the world the greatness and glory of our cause, the joy and blessedness of loyalty thereto, will, I believe, give better fruitage in coming days."

These are good words. Would that every calamity prophet could see how depressing is the influence of one who sees nothing but disgraceful ruin ahead and become transformed into a hopeful, inspiring counselor whose words bring cheer and help. We need men who can exalt the good in our cause, and whose words will inspire in the hearts of our young people such enthusiasm for the truth and such loyalty to God as will overcome the influences that make against them. I believe God wants a small people. He has always needed a small people whenever the pioneer work for a great reform was needed. God's minorities have always had to buffet with the multitudes years and years before the masses were won. If there ever was a time when God needed a chosen few—a "little flock"—to stand loyal and true as conservators of his own beneficent law, that time is the present. We ought to rejoice that he calls us to such a work and bestows upon us such an honor. His truth would have been

buried out of sight long ago and forgotten if it had not been for Seventh-day Baptists. Our work of the last fifty years alone has made such a thing impossible. God has preserved us for some great purpose. We should glory in our crosses, rejoice in our work, and thank God that he calls us to it.

An Open Letter to the Clergy.

CHRISTIAN NELSON.

(Concluded.)

CONCERNING ABSOLUTION AS A KEY THAT UNLOOSES.

It chances often that the sly devil catches and entangles a human being in his net of sin in such a way that the poor man is literally bound up in sin's chains, so he can not stir or take a step on the road to sanctification, and yet is irretrievably lost if he remains in such state. When such a miserable sinner with deeply crushed heart acknowledges his sin and is willing to fully abandon himself to God, to submit to his discipline, cost what it may, goods, honor or even life, then God's disciples have in accordance with his will and imbued with his strength, both power and authority to loose such a soul from the horror of sin, by forgiving his sins in the name of Jesus, and to administer to him the privileges of God's Church. Praise be to God, praise and thanksgiving.

On the other hand, conditions are often such that, as missionary Skrefsrud said some years ago, "in the older domestic church societies any one can become a member, be he ever so ungodly." The sinner in a too audacious and public way may abuse his freedom until by word and act he causes scandal and injury to God's people. Then ought such a one to be seized and bound, be made harmless to the organization by being expelled according to God's will and command, be delivered to the corruptions of the devil and the flesh, to, if possible, produce contrition, amendment and conversion, and finally salvation in the day of grace.

That the Catholics so shamefully abused this binding-key in the so-called bull of excommunication, which was promulgated indiscriminately against the innocent as well as the guilty, should serve as a warn-

ing to God's people, that they also in this respect allow God to guide.

DEAR PROTESTANTS.

Let us then finally seek to come out of all the unbelief and superstition which the devil has ensnared us with, and to return to the old paths wherein the Lord himself and his apostles so plainly have set guideposts. Let us reflect that the spirit of error exerted itself already mightily in the apostolic days; and let us, for that reason, guard well that we do not idolize men, of whatsoever name, that we be not reckoned among the carnal ones, but with those who cultivate God in spirit and in truth, who follow the Lamb where he leads, and who daily have this yearning sob and cry in their hearts, "O come, Lord Jesus, come soon."

AN AWFUL SIGHT, YES, TERRIBLE.

Two kings, who both call themselves Christians, who rule over two different peoples who also consider themselves Christians (Christlike) and who besides have a common confession of faith, come into strife with each other about a strip of land to which neither has more than a doubtful right. One says, "I will have it. And I can take it because I am the stronger." And the other says, "I must defend it for the sake of my honor."*

So they determine to fight and strive, however much blood it may cost. Then the two hosts break loose against each other like ferocious wild beasts, seeking to spread death, sorrow and suffering among each other.

Oh, horror, but not yet is this the worst. No! but that the Church on both sides supports the state's murder bands, this heathenish and devilish barbarism—this is the most terrible and scandalous sight that can meet the eye of a child of God.

Let us imagine that here lies a fortress surrounded by Christian soldiers, who are preparing to take it by storm. The command has gone forth, "If we can not take it by bayonet we must burn them out, or starve them out, but it must be taken, and if any of you desire the holy sacrament, the

*Refers to the war between Germany and Denmark about the possession of Schleswig-Holstein—TRANSLATOR.

field-priest is in his tent prepared to receive you."

Oh, how we should shudder to think that a priest is also present here and dares to represent his Master in such a blasphemous way! O darkness, thou hidest the earth!

WHAT DID JESUS SAY?

He says, "If thine enemy hunger, give him food; does he thirst, then give him drink. Let not evil overcome you, but overcome evil with good. If any one would sue thee to take away thy tunic, let him also keep thy cape. Put your sword into its scabbard, for whosoever draws sword should perish by the sword."

Yes, this is what he would teach us, and he would give us a mind that is like his own, to our salvation and bliss.

"No, shop!" says the world. "We want none of this; down with the enemy, and when he lies weltering in his blood then cry hurrah." And these so-called regenerated Christians swing their hats above their heads and exult with devilish glee.

Then the Church, the hypocrite, calls a meeting to thank God for the victory, while the foe on the other side burns with revenge, and the army chaplain, in union with the soldiers, offers prayers for victory at some other objective place.

And when at last one of the parties is compelled to give up, then those who have been most heroic in the devil's service are honored by presentation of gold or silver medals, bearing the names of God and the king conjoined, together with the image of the cross.

Oh, what mockery against the Lamb of God, who sank beneath the burden of that cross on which he poured out his blood from love to us poor lost sinners! And then that such as have taken his name and heard his commands to take up the cross and follow him—that now these persons permit themselves to be called, "Knights of the Cross," and wear a decoration symbolizing true service under the banner of the Cross, directly contrary to the example of the Master and his commandments—in the most emphatic way to mock him—is it not shocking?

But it is more horrible, that priests who have poured oil on the flames of war are happy to be called Knights of the Cross,

and to be decorated with this awful, God-mocking, vain bauble, which they wantonly attach to their long robes, whose wearer they well know that Jesus warned his disciples again. Oh, what a scandal!

Finally, all those—at least all those who I know agree with me about this matter, keep silence, and so make themselves partakers in this carnal, devilish work. Can the Church fall deeper?

Yes, it can, and it, to a great degree, already has, in that it abuses, derides and persecutes the little handful of real Christians, the true children of God, who, as the fruit of God's love in Jesus Christ, love God and their neighbor, who keep God's commandments, and therefore do no injury to their neighbor, but on the contrary real good.

"But," say some to me, "you are utterly in error, since there have been wars from the beginning and will be to the end, and God himself has at times and in places led in battle."

I answer, yes, there has also been sin from the beginning and will be to the end, and war with all its woes as the fruit of sin. And when a single person, or even entire nations, who in the sight of the Almighty are but dust and ashes, stand in the way of his wisdom's plans of salvation, then he has right in holy wrath to blow them away. He is a consuming fire. It would be a presumptuous thought that when God makes war to prepare a way for his kingdom, we too have a right to plunder our brother's earthly possessions. That you can advance such an idea shows that you can not discern between the work of the devil and of God.

That every earthly regent must have his servants to maintain order and discipline in his kingdom is an evident necessity; and he has right to hire those who are willing to serve for wages. But no government has the right to *compel* him to go to war, who serves that King whose kingdom is not of this world; this is violence against God.

CAN COMPULSORY MILITARY SERVICE BE DEFENDED?

What is compulsory military service? I answer, it is straightforward slavery, because all slavery (except as punishment

for crime) rests on the fundamental proposition that one human being may own another, body, soul, goods, and all, and compel him to lay down his life on the worldly altar of covetousness and unrighteousness.

"Are you not a false prophet?" asks one. I answer, as concerns this matter, I have asked my God many times before I began to write these lines. Let me say to you, there is no pleasure in telling people truths and being misjudged, scorned and misunderstood by those one loves.

Do you ask who I am, and what I am? Then I answer, when I turn my face towards my God in prayer and thanksgiving I realize my unworthiness and acknowledge before God that I am the chief of sinners (I know none greater) and I live up to this confession in all righteousness and truth before God and man.

But when I turn my face towards man, then I know myself such as God by his grace (in spite of my sinful and evil nature) has formed me in mind and character; and as to what the result would be, and how the world would appear after the change it would undergo, if all who bear the name of Christians, yes, if only all the priests and teachers in Christendom felt, thought, judged, spoke and acted as God in his great mercy has made me do (a poor, lost, doomed and perverted soul by nature), then would all the forces of war, by land and by sea, quickly vanish, then would all prisons and all police disappear, then would all gambling places and drinking houses disappear, all lewd houses and houses of corruption disappear, all public poorhouses and workhouses disappear. The hospitals would be few and very small. And as to all the preachers who are so busy making political speeches at the meetings of every worldly society, and who do it in such a way as to fill the hearts of their listeners with idolatry and hero-worship, and who take part in banquets where gluttony and drunkenness abound, where toasts are drunk, and toast speeches are made for half the night, and who afterwards tell the world "what a good time we had" (yes, according to the flesh)—what would an apostle say if he stepped into such a gathering of Christians and ministers? I say also, such should disappear.

But now I ask all you priests who serve

God in honesty, would all these relations and conditions be prevalent, if we really were what we call ourselves, Christly people, Christlike associations, Christian churches, Christian states, etc., etc.?

Christ has suffered for us and left his example that we should follow his footsteps, not that we should assume his name and then act like the blind, wrong worldling, who insists that he is a good Christian, since he has been baptized and confirmed, and stands up for the teaching given him in his childhood, and yet who nevertheless walks according to the lusts of the flesh and without associating with God, quite secure in the thought, "Has not Jesus kept the law for us?"

Is such a condition Christlike? I ask. I answer, no, it is a lie and hypocrisy.

But God be thanked and loved because he took the punishment of the law on himself, but let us keep the law as our "school-master" whose office it is to bring us under the terms of grace, so that we through repentance, reformation and prayer, can find haven in our gracious Redeemer's arms. Amen.

HOW DOES GOD SAVE?

The first he does when a child has developed so far as to be able to hear and comprehend, is that he, by his Spirit, holds the table of the law before its vision and binds it on the child's tender conscience. This teaches it to understand that it is in such a state as to be under the judgment of a righteous and holy God, and as such is guilty and deserves to suffer the punishment demanded by the law, namely, eternal death.

Then when the consciousness has become alive and has originated such a degree of anxiety as God's wise purpose demands, he lets his Spirit show the sinner his other side, namely, his compassionate love, which desires not the death of the sinner but that he shall repent and live. Then by his Spirit, God shows the sinner the conditions of life, namely, "Believe on my beloved Son, hear and learn of him;" then Jesus, the lovely Jesus, presents himself to the sinner in his gospel's full light, and gently calls, "Come hither to me, thou laboring, burdened, weary soul, so shalt thou find rest. For whosoever believes on me and becomes baptized shall be saved, and though he die,

yet shall live, for I am the resurrection and the life." Yes, verily, thank God. Amen.

FAITH.

Faith, faith, faith, on that does all depend. God would so willingly save us all, but he can do nothing with us if we will not let him. Faith begets hopeful prayer and opens heavenly mansions, so God's blessings pour down and fill the heart with love. This produces gratitude and peace and joy in the Holy Spirit.

I once heard a Lutheran priest in Copenhagen speak thus from his pulpit, "We have not faith, but we have in the highest degree a yearning for faith."

By weighing these words (spoken in the presence of Sjelland's Bishop Mortenson) I called to mind the words of Jesus, "When I return shall I find faith on the earth?" And that led me to study the epistle of James over and over again, and so I was helped to find an answer to the question, or the claim, that "the age of miracles is past."

I say, if the age of miracles is past, then it is surely our fault, in that we have neglected to foster and guard faith. God is the same unchangeable God. Amen.

When I resided in Denmark I heard now and then these words uttered from the pulpit: "In our prayers we include a sick person for whom the prayers of the church are asked." Then followed a short formula. In most cases, the minister had neither seen nor known the sick person, either before or afterwards.

Now, compare this performance with the divine rule, given by the Apostle James, namely, to go to the sick one, anoint him with oil in the name of the Lord, pray the prayer of faith, and place the hands on the patient, when the Lord will restore him, and if he has committed sins, they shall be forgiven. What shall we say to such a perversion? I will keep silence and pray God to forgive us since we are all verily guilty.

I respect and honor the science of medicine, so far as this honors God and works in harmony with him who is the teacher, master and guide of science.

I consider it to be folly when some Christians lie in great pain for days and even weeks until certain nerves have died, because they think it is a sin to call a phy-

sician, who, with remedies from God's own nature, could have removed the cause of the pain in a few minutes.

SOME WORDS ABOUT THE THIEF ON THE CROSS.

Many there are who postpone preparation for death because they think of the penitent robber and suppose that only a sob to God in the moment of death will open the portals of heaven.

Let me ask you, foolish, sleeping soul, how do you know that God will give you opportunity to sob, and whether God will listen to your sob, which can not change your heart? You give evidence that it is only the punishment you fear, whereas God alone prizes your love. Wake up.

Many delay letting themselves be baptized because baptism places restraint on their worldly, carnal freedom, and they comfort themselves with the thought that the robber on the cross was promised salvation although he was not baptized.

Let me say to you that you are in a state not at all fitted for baptism. No, repent, first be concerned about yourself and turn to Jesus. He will teach you to understand that baptism is an anchor for faith and has significance only to the extent that it unites you with Jesus and his Church.

Besides, no one knows whether the robber was baptized or not. He might well have been. His words show that he was familiar with both Jesus' teachings and life, that he was a believer and as such could have been baptized either of John or of Jesus' disciples. There are many robbers in our day who are both baptized and confirmed.

What is the significance of the answer of Jesus to the robber, who bade Jesus remember him when he came to his kingdom?

Jesus meant simply to say that as paradise was closed to our first parents, because they sinned, paradise was opened on that day when Jesus suffered the punishment due sin. It was a pictorial representation of the simple truth included in the entire divine plan of salvation—Jesus the true tree of life—planted in the midst of the garden, God's vineyard. Go in and eat and drink thou hungry and thirsty soul, and thou shalt live.

And when he returns to open the gate of

his eternal kingdom of glory, Oh, what joy for the chosen ones!

Come, Lord Jesus, come soon, and remember me also, poor sinner, and appoint me but to the humblest work to give thee honor, if only I may be permitted to see thee as thou art and have leave to thank, worship and love thee throughout eternity, by thy grace, O my God. Amen.

Now, let none be so unjust to me as to class me with those false brethren whom Paul represents to the Galatians as those who would lead God's Church back, or better, would mix the religious system of God's free love in the new dispensation with the old compulsory system. The latter system was, in God's wise design, planned to serve as a temporary preparatory education and disciplinary economy or school, and also as a shadow picture and outline of the era of the new covenant, which at the determined time was revealed to the world. But the old system gave place to the new when he to whom all the law and the prophets point, namely, Jesus Christ, came as his Father's messenger, proclaiming before the whole world that his heavenly Father had of pure grace and mercy concluded to forgive every human being's sin on the condition of believing in Jesus as the messenger of grace, and had promised the believer his Holy Spirit as pledge of the forgiveness of sins, thus making the freed soul eternally happy through him, the Lamb of God, who bore the sins of the whole world.

Yes, thus I believe, and so far as I am concerned, there I lie at the foot of the cross, in the spirit, praying, "Remember me also when thou comest in thy kingdom" of glory. Let me see thee as thou art, and be permitted to be with thee to serve thee in holy obedience to the honor of thy name, thanking, praising, loving and worshipping our heavenly Father through all eternity, through grace, grace alone. Amen.

As I now close this little work, permit me to assure you, my dear reader, that I do not indulge in high ideas that these lines, written in sincerity, and which I hereby bid you to prove and test by self-examination, shall effect any disturbance or even any change in your ecclesiastical systems. What I have written I have found in the New Testament of our Lord and Saviour, Jesus Christ, and before my own conscience

I deem that I also possess the spirit of God. Amen.

APPENDIX.

An Admonition.

To you, my dear, dear soul, who has comprehended the significance and meaning of the true character and nature of baptism, I would say, guard yourself that you do not permit yourself to be baptized before you are ready, neither by the devil, or the world, your parents, family or friends, or of yourself through the deceitful lusts of the flesh, the lust of the eye and the pride of life, or any other thing whatsoever that may exercise a luring influence to mislead you to partake of baptism in vain.

You should know in yourself that you have been converted from sin to God, that you are attracted by the Holy Spirit and guided by it, that you love your Saviour and have firmly concluded to live a holy life, walking in his footsteps by the power of his grace to the end. And thus as a believing disciple, you may enter into the baptismal covenant with your God, and become a member of his body, his Church. This you must rightly understand to be baptized. To receive a blessing for yourself you must be qualified, just as a volunteer who asks admission to the king's service is first examined and found capable and is then received as properly qualified. But he has not as yet become a soldier and only becomes such at the moment he swears allegiance and faithfulness to the flag, the king and the fatherland, and on the condition that he shall willingly offer his life and blood, if need be. Only then is he accoutered in full uniform. Similarly a believing soul becomes a disciple, a Christian, when he makes a pact with the Saviour in holy baptism.

BE NOT UNEQUALLY YOKED TOGETHER.

To you, ye young people of both sexes, I would say, guard yourselves against falling. Let me give you an example out of my experience and I beg you to take the warning to heart.

A young and beautiful woman, with love to God and his children, formed the purpose of joining herself to the society of the holy ones; but just then she met a handsome young man of the so-called "upper class," the only son in an opulent family, who

steadily smiling on her and showing her attentions, at last courted her.

Knowing that he was a godless person, she reflected and then came the tempter. "You may not in decency refuse so good a match. The young man is modest and well-mannered, and has a good inheritance in store. Because he does not believe as you do, is no reason for refusal. No Catholic prince gets 'no' when he courts a Protestant princess. Why then should you spoil so good a match on account of religion?"

"Truly," thought the maiden, "he appears to be good-natured and I may be the means of saving him."

Thus the conclusion was reached, she said "yes" and they were married. Then the young man, who was proud of his beautiful bride, wanted to take her to theaters, family balls, etc. And though her heart bled, she could do nothing but indulge him.

The next Sunday she persuaded him to accompany her to church. The preacher gave a most searching revival sermon and exhorted those present to shun all worldliness and the lusts of the flesh, to seek refuge and peace with Jesus by prayer and faith, so that through him they might receive a new mind and become true children of God.

Returned home from the church the young husband seemed to be very serious and solemn, and his wife rejoiced in the thought that God's word had exerted a good effect on his heart. She therefore took courage to ask him the following Wednesday evening to accompany her to a prayer meeting.

But how stunned did she become, when he angrily answered, "No, thanks, I got enough last Sunday and I have no desire to receive another overhauling. I suppose the priest has heard that we were at the theater and to the ball, as if there was any evil in that. That is what all we decent people do, and if we want to retain respect we should conform to the habits of gentlefolks. I have no desire to attend these hypocritical services. You can go if you wish."

And therewith he grasped his hat and went out.

But she did not go. Overwhelmed with sorrow she sat and wept bitterly, and her conscience began to upbraid. The sorrow

that arises from regret and the gnawing tooth of conscience has a terrible effect. Her beauty faded with her vanished happiness, and it was not long before the grave opened to embrace her.

Dear young men and women, many of you are placed in similar temptations. I beseech you, learn to know God's will and let God's holy spirit lead and control you in everything. Then and only then shall you become happy in time and for eternity.

The Christ of Today.

Christ is walking through our streets,
Looking in each face he meets,
Tenderly.

Not only in the church he stands
Where suppliants kneel with folded hands,
But in the busy haunts of life,
And in the midst of toil and strife,
Walks he with his bleeding feet,
Walks he where the people meet,
But they scorn him, pass him by,
And in their hearts they madly cry
Crucify.

Christ is walking through the shops,
By each worker meekly stops,
Patiently.

He would lift the heavy load,
He would clear the thorny road,
Smooth the wrinkles from each brow,
Kiss the wounds, but none allow.
Walks he with his bleeding feet,
Walks he where the people meet,
But they scorn him, pass him by,
And in their hearts they madly cry
Crucify.

Christ is walking through the slums,
With his cross and thorns he comes
Wearily.

Pleading with the wrecks of men,
Bidding them take heart again,
Yet with heart filled full of love,
Bids each sinner look above.
But they scorn him, pass him by,
And in their hearts they madly cry
Crucify.

Christ is walking everywhere,
With his face deep-marked by care,
Painfully.

But the people turn their eyes
Far away toward the skies,
Knowing not that near them stands
Christ, the Lord, with pierced hands,
Beckoning them toward his breast,
Where alone they may find rest.
But they scorn him, pass him by,
And in their hearts they madly cry
Crucify.

—Southern Presbyterian.

Missions

Cosmos, Oklahoma.

DEAR FRIENDS:—I have so enjoyed a recent letter from one of the members of our little church at Cosmos, Oklahoma, I am sure it will interest you. I realize that some of my interest came from the fact that I had once visited the writer and his happy little family at Boulder, Colorado. After a day spent with them I said, "Of a truth, godliness with contentment is great gain." This leads me first to tell you something about this West Virginia boy. His home, when a boy, was located near our people; so the family knew something of the Sabbath truth. When a young man he attended a revival meeting. He became deeply convicted of his sins, but could find no peace until he accepted the Sabbath and also gave himself up to become a minister. He went to Salem College to prepare himself. Under the strain of overwork and exposure, his health broke. The doctor advised Western climate. He settled at Boulder, Col., where he became an active Christian worker in our church. His health and means did not permit him to attend school, nor did the opportunity come for him to exercise to any great extent his gift as a licentiate preacher. From Boulder he removed to Cosmos. The letter reads as follows:

Dear Brother Saunders:—I suppose you know that I have moved to Cosmos. I would like your advice about some things. Our little church here has not yet been admitted to the Conference. We may be considered out of the circle, but we do not feel so. When you were at Boulder you advised me to enter the work as opportunity offered. I have tried to do so and am seeking all the helps I can. I found the "Record of Christian Work" which you sent me of much service, but the great secret is the power of God. He is blessing my labors here. I visit a place twenty-seven miles from my home where three of our families settled. Here I have baptized two persons and two families have embraced the Sabbath, making in all five Sabbath-keeping

families. Many others are seeking the truth. It is God's doing, and is marvelous in our eyes. I have an appointment in Colorado where I have received a number of invitations to speak on the Sabbath question. I also have two appointments in southern Kansas where another family has accepted the Sabbath. Including my appointments at Cosmos, I have seven each month. This has been a year of drought and people are usually poor. I make my living on a "claim" besides caring for those appointments. One of the questions before me is, shall I, considering my health, the support of my family and Cosmos appointments, give up this outside work among people who have no other religious opportunities? Again, should I, a licentiate, administer the ordinances of baptism and the Lord's Supper when requested by the church to do so? I do not know the mind of our people on this question, but am trusting a higher power to lead me. I wish I might receive from you an answer soon to these questions.

Your brother,

I trust the writer will forgive me for publishing his letter. I feel that it teaches us all a great lesson—to give God our poor imperfect selves and serve him with what we have. I am not sure but I can sit at the feet of this young man and learn more of him than he can of me. He has exactly the right idea, "led of a higher power," the Book and the Spirit. I should be ashamed of our people if they disapproved of his leading men to Christ and then baptizing them, because he is not ordained. The Church of Christ has the high privilege of calling any man or woman to thus officiate. I am proud to belong to a people who recognize this truth. Dr. A. E. Main has been for years urging our pastorless churches to call and appoint men to this service. Only a few days ago I received an inquiry from a godly man, deacon in a pastorless church, asking if it was the right thing for him to serve the Lord's Supper. I wish all our deacons and licensed men or any Christian who is thus called by the church would cheerfully accept and render this service. It is not only approved by our people but by the word of God, which is authority in all cases.

Thank God for the work and spirit of

this young man. The Missionary Society wants a hundred such. Any service which it can render to lighten his load will be cheerfully given.

CORRESPONDING SECRETARY.

The Awakened China.

From the horrible nightmare of the Boxer year China awoke to new life, and from that time reforms have been steadily promulgated; not with the thoughtless haste of 1898, but with steady, well-considered purpose. We stand but eight years removed from the siege of the Peking Legations. It is safe to say that no nation on earth ever made such rapid strides in so short a period. Ten years ago the abdication of the Emperor seemed to put an end to progress and consign China to an inferior place among the nations. Today China is putting on new strength; the ancient nation, so recently bent with age, is renewing her youth, and there is every reason to believe that within a very few years she will take her place among the first-class Powers of the world. No one talks today of the "break-up of China," and it is clear to all that "the sick man" has recovered. Sir Robert Hart, the man who knows China best, recently declared that "so far we have simply been feeling our way and preparing foundations; but now the new generation is going to build, and China's pagoda will tower high among the nations.

The following facts give some idea of the progress China has made. Eleven years ago she had 200 miles of railway; today she has nearly 4,000 miles open, and upwards of 2,000 miles more under construction. A few years ago it took weeks to transmit Imperial messages to the distant provinces; today every viceroy is in telegraphic communication with Peking. China has now some 34,000 miles of wire. The postal system has grown, and, on the average, a new postoffice is opened daily. In 1904 it was officially reported that 66 million letters and parcels were dealt with; in 1905 this rose to 77 millions, and in 1906 to no less than 113 millions. About 200 daily papers are now published where a few years ago none existed.

In educational matters, too, great progress has been made. Schools and colleges, run on Western lines, have been opened by

government, and young men are being sent abroad to complete their education. Most marvelous of all is the news that the Viceroy of Lang-Kiang has sent four women students to study in America. The military system has been completely changed, and recent edicts herald the approach to constitutional government. The anti-foot binding movement has made marked progress, and the efforts to root out the opium evil are too well known to need more than mention here.

The new China is the same old China we have always known, but with a new outlook. She reverences education as she has always done, but is developing it along new lines; to all appearances she is still peace-loving and unaggressive. In the midst of all her progress, China will remain a conservative and antiquity-worshipping land. If she has opened her gates to Western ideas it is not through any love for the fair barbarian; the motive is love for China, not love for the foreigner. Today the feeling is not so much anti-foreign as it is pro-Chinese. The motto of this great race today is what it has always been in the past: "China for the Chinese."

It must not be supposed that the old order of things has disappeared. Far from it. Ignorance, superstition, idolatry, are almost as rampant as ever. The reforms have only commenced. China is awake, but not yet transformed. So vast a population can not be changed by the stroke of the pen. The new leaven is at work, but it will take years for the spirit of reform to permeate the nation. It is for the awakened China to work out her salvation.

THE CHURCH'S PART.

What part have Christian missionaries taken in the regeneration of China? Has the Church of Christ contributed materially to the moral and intellectual forces of the Empire, or has she been merely a spectator? Undoubtedly she has done splendid work and has earned the gratitude of the Chinese race.

First, the church began the movement for Western education. This can not be denied. It was the missionaries, not the traders, who at great expense and with ceaseless toil opened schools, high schools, and colleges throughout the land.

Second, the church has shown China

something of Western virtues, of which, unhappily, she saw too little in the servants of the East India Company, and the traders who followed them—men whose lives were often modeled in the principle that “the Ten Commandments do not hold good beyond Suez.”

Third, the church has strengthened the national feeling against opium, always bearing her testimony to the “righteousness which exalteth a nation.” In China and at home in England the Church of Christ has striven against the soul-destroying drug, till at last the sluggish conscience of Britain was aroused to declare the trade “morally indefensible.”

Fourth, the church has given new ideas of kindness. With all her classics, China was a stranger to kindness. There were no asylums for the blind or the orphans. It was reserved for Christianity to open refuges for the leper, and hospitals for the sick. By works of philanthropy the church has interpreted to China the Christ who went about doing good.

Fifth, she has taught China something about disinterested love. The very idea of it was foreign to Chinese thought. “Recompense injury with justice, and kindness with kindness” was the highest point Confucius could reach. By a thousand concrete examples the Church of Christ has shown China that love for strangers can lead a man to leave country and friends, and lay down his very life, without hope of reward.

Sixth, above all, the church has pointed China to God. To millions whose lives are spent in perpetual fear of innumerable demons and nameless evils from many quarters, the church has proclaimed the one almighty, all-loving heavenly Father. Let a man but lay this truth to heart and he will no longer tremble before demon influences—“The eternal God is thy refuge, and underneath thee are the everlasting arms.”

In these and other ways the Church of Christ has contributed materially to the regeneration of China.

THE CALL OF CHINA.

The appeal of China to the Christian church of today is more powerful than ever before. This is the day of opportunity. China will never be more open to the Gospel than she is today, but she may, and

probably will, soon be less susceptible to its influence. Already we have to be careful how we refer to the great nations of the East in our missionary publications lest we give offense. Already they object to being called “heathen,” and so we have to speak of them as “non-Christian.” The time may not be very far off when a highly civilized China may resent missionary work as an impertinence. Already, through the advance of education, idolatry is giving place to materialism. It is hard to win the smart college-trained materialist for Christ. For China it would seem that “now is the day of salvation.” In a few years China will be a world-power taking a leading place in the councils of the nations. Shall she be a Christian world-power? The moment is big with possibilities, and those possibilities constitute China’s call to the Christian church.—*Missionary News, London.*

Treasurer’s Report.

For the month of November, 1908.

GEO. H. UTTER, Treasurer,
In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.	
Cash in treasury, November 1, 1908	\$3,839 03
C. Swensen, Centerville, S. D.	10 00
Mrs. A. P. Harris, Blystone, Pa.	6 00
Rev. S. H. Babcock, Western Association	3 62
Mrs. E. L. Noble, Bristol, N. Y.	1 00
Mrs. H. Alice Fisher, Northboro, Mass.	50 00
Sabbath school, Farina, Ill.	8 76
D. O. Hurley, Talent, Oregon, Africa	4 00
C. C. Van Horn, Gentry, Ark.	7 00
Collected on field by J. H. Hurley	24 75
Collected on field by L. D. Seager	5 00
Collected on field by G. H. F. Randolph	2 50
R. G. Davis, Scott, N. Y.	3 00
S. L. Wardner, Plainfield, N. J., Shanghai Mission Chapel	1 00
Mrs. Rebecca T. Rogers, Providence	5 00
Income from Permanent Fund	348 41
S. C. Maxson, Utica, N. Y.	5 00
Mrs. D. R. Stillman, New London, Conn., Shanghai Mission Chapel	5 00
Dr. and Mrs. Thos. W. Rogers, New London, Conn., Shanghai Mission Chapel	10 00
Mrs. J. D. Washburn, Earlville, N. Y., General Fund	\$1 00
Shanghai Mission Chapel	50—
Mrs. Maude Rose, Rock River, Wis.	50
A. M. Clarke, Earlville, N. Y.	5 00
Pulpit subscriptions	6 70
Church at	
Adams Center, N. Y.	20 00
Hebron, Pa.	4 97
Cartwright, Wis.	3 30

Plainfield, N. J.	58 84
Attalla, Ala.	4 00
Hartsville, N. Y.	8 20
Salem, W. Va.	7 50
Chicago, Ill.	11 00
Shiloh, N. J.	25 93
Alfred, N. Y.,	
Ammokoo Fund	\$ 30
General Fund	34 87—
	35 17
	<u>\$4,531 68</u>

CR.

E. B. Saunders, Salary, October and November, 1908	.. \$150 00
Expenses, October and November, 1908	12 90—
	\$ 162 90
G. H. F. Randolph, Salary and expenses to Sept. 30, 1908	173 18
J. H. Hurley, Salary to Sept. 30, 1908	150 00
R. S. Wilson, Salary to Sept. 30, 1908	90 00
Church for quarter ending Sept. 30, 1908,	
Niantic, R. I.	18 75
Salemville, Pa.	25 00
Marlboro, N. J.	25 00
Shingle House, Pa.	25 00
Scott, N. Y.	25 00
Verona, N. Y. (Second)	8 33
Richburg, N. Y.	18 75
Cumberland, N. C.	6 25
Garwin, Iowa	25 00
Farnam, Neb.	12 50
Hammond, La.	25 00
Riverside, Cal.	37 50
Welton, Iowa	25 00
Boulder, Col.	37 50
Hartsville, N. Y.	12 50
A. E. Witter, Traveling expenses to Gentry, Ark.	18 19
L. D. Seager, Salary to Sept. 30, 1908	50 00
L. A. Platts, Traveling expenses to Battle Creek, Mich.	12 76
O. A. Bond, Labor and traveling expenses	45 00
C. C. Van Horn, Labor and traveling expenses	22 00
William L. Davis, Labor at Helmville	50 00
Judson G. Burdick, Traveling expenses to Battle Creek, Mich.	25 00
Recorder Press, <i>Pulpit</i> for August, October and November	115 00
Henry N. Jordan, Expenses incident to editing <i>Pulpit</i>	2 50
Dr. Rosa W. Palmborg, Salary to Dec. 31, 1908	300 00
Susie M. Burdick, Salary	\$300 00
Money from Woman’s Board	50 00—
Jay W. Crofoot, Salary to Dec. 31, 1908	500 00
H. Eugene Davis, Salary, Salary account	\$350 00
Teacher’s salary	50 00—
G. Velthuisen, Salary to Dec. 31, 1908	150 00
Transferred to Shanghai Mission Chapel Fund	16 50
Cash in treasury, Nov. 30, 1908	1,571 57
	<u>\$4,531 68</u>

E. & O. E.

GEO. H. UTTER, Treas.

Semi-annual Meeting.

The semi-annual meeting of the Seventh-day Baptist churches of Minnesota and northern Wisconsin convened with the church at New Auburn, Minn., on Friday evening, October 9, 1908.

A little business was done, after which Rev. C. S. Sayre preached the introductory sermon from Acts iii, 6.

On Sabbath morning, after the opening services, a missionary collection was taken, after which Rev. J. H. Hurley preached from Philippians iv, 8. This was followed by Sabbath school. At 3 P. M. the Christian Endeavor Society held a very interesting session. On Sabbath evening Rev. Mr. Sayre preached from Matt. xxv, 27. Then followed a good conference meeting.

On Sunday morning there was a business session held, at which time the letters from the Dodge Center and Cartwright churches were read, and supplemented with remarks by Pastors Sayre and Hurley of those churches.

It was voted that the next semi-annual meeting be held with the Cartwright Church at New Auburn, Wis.

The Nominating Committee then reported the following officers and essayists for the next meeting: Moderator, Mrs. Jennie Carpenter; Recording Secretary, Mrs. Rosy Williams; introductory sermon to be preached by Rev. M. Harry, with Rev. J. H. Hurley as alternate; essayists, J. E. Ling, George Truman, and Cora Ellis.

The report of the committee was adopted as read.

A letter was read from Rev. H. D. Clarke and a motion carried that the semi-annual meeting extend a vote of thanks to Rev. Mr. Clarke for his kind words of cheer. At 11 A. M. the meeting opened with singing, after which Pastor Harry preached from Luke xii, 47-48.

On Sunday afternoon Rev. Mr. Sayre preached another good sermon, and in the evening Rev. Mr. Hurley gave the closing discourse. After a short season of conference, Rev. C. S. Sayre dismissed the meeting.

The semi-annual meeting was marked by much earnestness and determination to hold up the banner of Christ.

D. T. ROUNSEVILLE,
Corresponding Secretary.

Woman's Work

ETHEL A. HAVEN, Leonardville, N. Y.

Contributing Editor.

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

"Glory to God in the highest, and on earth peace, good will toward men." Luke ii, 14.

High cause had they at Bethlehem, that night
To lift the curtain of hope's hidden light,
To break decree of silence with Love's cry,
Foreseeing how this Babe, born lowly,
Should Mercy to her vacant throne restore,
Teach right to kings and patience to the poor:
Should by his sweet Name all names overthrow,
And by his lovely words, the quick seeds sow
Of golden equities and brotherhood,
Of pity, peace, and gentle praise of good;
Of knightly honor, holding life in trust
For God, and Lord, and all things pure and just.
—Sir Edwin Arnold.

The following article is furnished for these columns by the kindness of Dr. Edwin H. Lewis of Chicago. Its sympathetic insight and clear statement provide a new view-point in considering these much-talked-of customs. It will repay careful reading.

Womanhood in India.

DEAR MISS HAVEN:

Doctor Lewis, who is my dean, tells me that you are an old friend and pupil of his and that you may be interested in learning something about the present status of women in India. I am one of the Hindu students in the Lewis Institute, where I am studying for the degree of bachelor of science in mechanical engineering. We Hindu students feel that the thing which India most needs today is the revival of our ancient industries, which have fallen into decay. That is why so many of us are seeking engineering instruction in America.

I will speak of the origin of three customs: that of child-marriage, that of child-sacrifice, and that of suttee, or burning of widows.

The first of these customs is due to the fact that India was conquered by the Mohammedans. Loyal Hindus saw no way of

protecting little girls from the conquerors except by betrothing them to Hindus. Since the period of Mohammedan rule was a long one, the custom became well established and has been very hard to break up. But it was never in accord with the ancient principles of Hindu religion. In modern times the Christian missionaries have doubtless had some effect in discouraging the custom. But it must not be thought that the missionaries are the only factor in bringing about the reform which is growing so rapidly in India. The leading men and women of the native faith have preached against it constantly by word and by example.

The custom of child-sacrifice to the goddess of the Ganges has practically ceased, but it did exist. It originated in a religious belief or, if you prefer, a superstition. It is not wonderful that, in a land which has been reduced by foreign conquerors to a condition of extreme poverty, illiterate women should hope to secure food for the rest of the family by sacrificing one member of it. It must not, however, be thought that the babies were thrown to the crocodiles. The mother placed the infant in a basket and set it adrift. Farther down the stream the father was always, or nearly always, waiting to recover the baby as it drifted by. Thus the mere exposure was considered a sufficient sacrifice. And indeed there was a certain danger. Although the river is smooth, a sudden wind or a cross-current might upset the basket, in which case the baby would be drowned. When such an accident occurred, the mother often went mad with grief. I am not defending this pathetic custom, which now is happily almost extinct; but I am saying that it was not a heartless custom. If what I am told is correct, there is a worse custom among the poor people in America. I am told that hundreds of foundlings are every year placed on the door-steps in the great cities. Even this terrible Western custom doubtless springs from the misery of the poor mothers.

Suttee, or the burning of widows, is also a very rare thing in India today. Like that of child-marriage, this custom originated in the necessity of protecting young widows from the Mohammedan conquerors. When it was once established, religion gave it a

certain sanction. Married couples came to feel that their union was a union of souls, which would last through eternity. The widow went cheerfully to the funeral pile, for she felt sure of passing from that to the eternal companionship of her husband. The ancient religious laws show that, in spite of this unhappy custom, woman was highly honored. "He who despises a woman despises his mother." "A woman's body must not be struck hard, even with a flower, because it is sacred." But I have read that in old England there was a law which allowed a man to beat his wife with a walking-stick, only the stick must not exceed a certain thickness.

The average Hindu woman in our time is uneducated, although in ancient times there were famous scholars, mathematicians, and even legislators among our women. The British government is now spending only a trifle over two cents a head, per year, for the education of Hindus. It can not be called remarkable that in our land, cursed with famine and taxes as in no other land on earth, the Hindu woman is uneducated. But better times are coming. The national spirit is awakening in India, and fifty years from now the lot of womanhood will begin to resemble, once more, what it was in the good old days before the Mohammedan invasion.

I remain, dear madam, sincerely yours,
K. C. CHATTERJEE.

Railroads and Drinking Men.

The temperance movement in the United States proceeds by fits and starts, but in one particular field the progress of real temperance—habits of self-control—has been constant. That field is modern industry, and especially the railroad business. The most important step in the control of habit in relation to drink had its real beginning in the railroad business. It has now been many years since the Pennsylvania Railroad informed its employees that a worker should not use alcoholic stimulants while on duty, and it is well known that neither an engineer nor any other member of the operating force of a railroad will now long retain his position if he drinks when not on duty. Nor is that all. It is extremely difficult to obtain employment in the first instance on either the Pennsylvania or the

Reading or on any other important railroad in the United States if the applicant is a drinking man. The fact that a man receives an appointment on a railroad raises a strong presumption that he is sober, temperate, or an abstainer; the retention of his position is pretty good evidence as to his habits. Employees have long since learned that the price of retaining a position on a railroad is temperance, and the railroads exercise more and more care in that direction. The steady pressure from this source has been one of the great influences against intemperate habits. The work thus begun by the railroads has been extended to great varieties of industry and trade, which, under the stress of modern competition, demand the kind of efficiency that positively forbids the immoderate use of liquor or any excesses or habits calculated to impair the intellectual and physical energy of the workers. This pressure exerted by business is one of the brightest aspects of the high degree of tension in our eager, aggressive and exhausting life.—Public Ledger.

A Wish.

Do you wish the world were better? Let me tell you what to do.
Set a watch upon your actions, keep them always straight and true;
Rid your mind of selfish motives, let your thoughts be clean and high;
You can make a little heaven of the sphere you occupy.

Do you wish the world were wiser? Well, suppose you make a start
By accumulating wisdom in the scrap-book of your heart.
Do not waste one page on folly; live to learn and learn to live.
If you want to give men knowledge, you must get it ere you give.

Do you wish the world were happy? Then remember day by day
Just to scatter seeds of kindness as you pass along the way;
For the pleasure of the many may be oft-times traced to one,
As the hand that plants the acorn shelters armies from the sun.

—Ella Wheeler Wilcox.

It would be comforting to believe, as some writers do, that the devil is dead. Certainly sin is not dead. If there is no devil, it is not complimentary to man to make him originally responsible for all the evil in the world.—A. T. Robertson.

Young People's Work

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

But one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.—Phil. iii, 13b, 14.

A FORWARD LOOK.

The New Year will soon be here. Shall we look it honestly and squarely in the face and say, The Lord giving me strength, I will strive to improve my opportunities to better advantage; to be more devoted to Jesus Christ; to love my neighbor better; to be more helpful; to study my Bible more diligently; to support my church more faithfully; to read the SABBATH RECORDER more thoroughly; to make the Young People's work serve the church more effectively? Who will subscribe to these resolutions and seriously endeavor to keep them? Will you?

FORGET.

A slight. A bit of jealousy. An unlovely thought. Never cherish a malice or a grudge. Forget.

REMEMBER.

There are some things we ought not to forget. The unrepented and unconfessed sin; the unrighted wrong. Sin hidden in the heart, like the little worm in the heart of the rose, will disfigure, rob the life of its fragrance, and cause inevitable ruin.

Remember the kind words and deeds of another. Pass them on and "smile whenever you can." There is often a sermon in a smile.

"Keep Sweet."

STUMBLING-STONES.

Are there any of them in your life? Brother L. D. Seager, in a recent sermon, said that he had long ago given up praying that the stumbling-stones might be taken out of a person's way. Now he prays that people may use them for stepping-stones to a higher and better life. Stumbling-stones are tests of character. Daniel and his three

companions were tested by the "king's dainties." They surmounted their difficulties, their "circumstances," and arose to great nobility of character. They stood the test. They proved true.

Young People's Board.

A meeting of the Young People's Board was called by the President, M. H. Van Horn, for the purpose of considering matters pertaining to the young people's work in the denomination.

The following members of the Board were present: Prof. M. H. Van Horn, President; Maleta Davis, Secretary; Luther F. Sutton, Treasurer, and Draxie Meathrell, Associational Secretary of the Southeastern Association. Visitor: Clyde Ehret, acting pastor of the Salem Church.

The preamble and resolution which appeared on the Young People's Page of the RECORDER of November 16 was adopted. Rev. A. L. Davis, appointed contributing editor of Young People's Page by the General Conference declining to serve, Rev. H. C. Van Horn was appointed in his stead.

The Treasurer reports the condition of the treasury as follows:

For the young people's work	\$ 34 07
Student evangelistic work	60 93
Dr. Palmberg's salary	5 00

Total

It was voted that the following report of G. Amos Brissey be received, and that an order be drawn on the treasury for the unpaid balance of \$77.65 less \$2.65 contributed by Mr. Brissey.

Report of the summer's work for the Young People's Board of the Seventh-day Baptist denomination:

Number of talks made	22
Visits and calls made	108
Time used, three months.	
Amount per month	\$25 00
Total for time	75 00
Expenses (car fare)	5 85

Total	\$80 85
Amount collected	\$ 3 20
Amount unpaid	77 65

Respectfully submitted,
G. AMOS BRISSEY.

West Union, W. Va.,
Sept. 6, 1908.

It was voted that the President prepare a circular letter to be sent to the young

people's societies, to be adopted at the next Board meeting.

An express bill of \$1.95 was ordered paid.

MALETA DAVIS,
Secretary.

[Mr. Davis declined to act as contributing editor because of the unusual amount of work crowding upon him as a student in Syracuse University and the pastor of the Verona Church.—ED.]

New Life in China.

MALETA DAVIS.

Ezek. xxxvii, 1-14.

A great deal is said these days about the awakening of China. The Lord hath said unto these dry bones of China: "Behold, I will cause breath to enter into you, and ye shall live." We can no longer doubt his promises as we note the development of this new life.

"I will not forget thee, Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." "Behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee."

Great has been the awakening along literary, commercial, and all lines of modern advancement. One prominent Viceroy, a very able and high-minded man though not a professed Christian, has translated a part of the four Gospels into the Chinese language. The Chinese Director-General of Education at Nanking, in an address before an educational assembly not long ago, uttered these striking words: "The only religion that teaches both the spiritual wants of mankind and the principles of morality also is the Christian religion."

Why has China one thousand boys in America today to be educated? President Roosevelt said in the *Outlook* a few weeks ago: "The American schools stimulate and aid the best Chinese in an earnest fight against opium and kindred vices, and against political corruption, and encourage them bravely to strive for a high standard of domestic morality." Only the Christian religion can bring about this wonderful change from idol worship and radical conservatism into the glorious light they are

now entering. How much our own dear missionaries are helping to bring about the new life in China our heavenly Father alone knows; but Dr. D. H. Davis and family, Rev. J. W. Crofoot and family and Miss Burdick at Shanghai, and Doctor Palmberg and Rev. H. Eugene Davis and wife at Lieu-oo are giving their lives to this grand work.

Shall not we who are comfortably situated here in the home land, with all our loved ones, gives of our prayers and money more freely in the year 1909 than we have ever given before?

Jane Lew, W. Va.

Seventeenth Annual Report of the Christian Endeavor Society of the Seventh-day Baptist Church of Plainfield, N. J.

Today, as Christian Endeavorers, we have come together to celebrate the seventeenth anniversary of our society and to review briefly the work of the past year, before starting on that of the new. And if we have not accomplished all that we had hoped to, it will only inspire us to greater efforts for our work of the coming year.

Organized in 1891 with a membership of 31, our society has grown until we now number 104, including both active and honorary members. Eight new active members have been added during the year. One of these is our pastor, who is a great help to us. Five of our active members have been transferred to the honorary list; one, Mrs. Loofboro, to another society, and one active and one honorary member called to their heavenly home—Dr. Martha Rose Stillman and Dr. A. H. Lewis, both of whom we all loved and whose influence everywhere was that which only comes from a pure Christian character. On the Sabbath following her death, a memorial service was held for Doctor Stillman in place of the Christian Endeavor meeting.

I may best outline the work of the society through the reports of the several committees, which show increased interest and effort.

The Lookout Committee has been especially active. New constitutions were printed and each member was asked to sign them. During the past few months cards have been sent to every member before each consecration and business meeting, asking

for a response in case the recipient is unable to be present. It has been the purpose of this committee to secure a perfect roll-call at the consecration meeting. Although this end has not yet been attained, the attendance has been larger than usual. On Sabbath afternoon, December 5, an organ vesper service by Mr. Arthur L. Titsworth was given for a half-hour before the consecration meeting. A number of our former members and several friends joined with us in listening to this beautiful music.

The Missionary Committee sent a barrel of second-hand clothing South where it was greatly appreciated. A mission study class on China was organized with seven members and Miss Ethel Titsworth as leader. This committee arranged for an illustrated lecture which was given by Doctor Gardiner; and under their direction and that of the Prayer Meeting Committee, a special collection was received for the Italian Mission work in this city. On November 21 a special Thanksgiving offering was taken at the morning service for missions, which amounted to \$30.40.

Our leaders have been appointed by the Prayer Meeting Committee which, following last year's plan, has arranged with the New Market society to exchange leaders occasionally and to hold union meetings frequently. Among several leaders from outside whom we have enjoyed listening to were Doctor Gardiner, Doctor Lewis, N. O. Moore, Mrs. Wardner, W. R. Mosher, Mrs. T. H. Tomlinson and Mrs. Steele of Chattanooga, Tenn. During the year several cottage prayer meetings have been held in the West End. At the time of the association, instead of the regular Christian Endeavor meeting, a memorial service was held for Dr. A. C. Davis, the beloved president of our Young People's Board.

The Music Committee has provided players for both Friday evening and Christian Endeavor meetings.

Under the direction of the Social Committee, several socials have been given in the church parlors, besides a number of informal socials.

Our delegate to the State Christian Endeavor Convention, which was held in Atlantic City this year, brought back a very interesting report and we are looking for-

ward to having the convention meet with us in Plainfield, next October.

The summary of receipts for the year is as follows:

Balance on hand last December	\$ 60 39
From dues and collections	26 06
Socials, lectures, etc.	56 33
Special collections	77 48
Total	\$159 87

Our disbursements have been:

To Salem Student Committee	\$ 80 00
Young People's Board for Tract and Mis-	
sionary Societies	45 00
Shanghai Chapel	12 00
Italian Mission in Plainfield	4 32
Society expenses	16 66
Miscellaneous expenses	14 25
Total	\$172 23
Balance on hand, Dec. 1, 1908	\$48 03

By supplying funds we are still helping a young lady through Salem College.

This is only a brief outline of what our society has done through its committees. And looking forward to the New Year with increased interest, let us take for our motto and working plan, that of the Union County Christian Endeavorers—"Study to show thyself approved unto God." And that Christian Endeavor may mean all that it should to us, let us be more faithful to the glorious standards it has given us to uphold.

Respectfully submitted,
EVA M. ROGERS,
Recording Secretary.

Plainfield, N. J.,
Dec. 12, 1908.

Fifteenth Annual Report of the Junior Christian Endeavor Society of Plainfield, N. J. Womanhood in China.

During the last year there have been more changes than usual in the membership of our society. When Mr. Shaw and his family went away we missed them very much. Later in the year it was with deep regret that we said good-bye to Helen and Maudella Ford as they went to their new home in Oklahoma; their names are still on our roll as absent members, and we are very glad to have responses from them at our monthly consecration meetings. It was a great pleasure to welcome our new pastor and his wife, and to have their children as

active workers in our society. There have been two other new members this fall, and our present enrolment is fifteen. The attendance has been excellent. Dorothy Hubbard has been present every meeting during the year, and John B. Cottrell Jr. and Laura Stillman have been absent but once. Since our meetings began in September, eight of the Juniors have been present every Sabbath.

The officers are as follows:

President—Celia Cottrell.
Recording Secretary—Mary Hunting.
Church Secretary—Laura Stillman.
Treasurer—Leland Shaw.
Pianist—Dorothy Hubbard.

The meetings are led by the boys and girls in turn. Twice our pastor has given us most interesting talks, and last spring we had the privilege of having Mr. Walter Greene speak to us. After our opening song we repeat a Psalm or Bible passage which has been memorized, and then nearly all the Juniors offer sentence prayers.

We are again using the Junior Catechism, and we have been studying Christ's life, and trying to put into practice the lessons he taught. We know that "he went about doing good," and we have been trying in various small ways to carry sunshine to others.

Last Christmas we dressed several dolls which we took to the Day Nursery. Recently the girls again met at the home of our Superintendent and dressed four dolls which we hope will help to make a happy Christmas for little girls in Fouke, Arkansas. In February valentines were sent to sick children in New York City, and flowers have been sent to some of our friends at home who were ill. The Juniors are much interested in Mrs. Steele's Home for Needy Children, in Chattanooga, Tennessee, and picture cards and two large Bible picture scrolls have been sent to her.

The contributions in money have been as follows:

Young People's Board, for Tract Society ..	\$5 00
Young People's Board, for Missionary Society	5 00
Young People's Board for Sabbath School Board	2 00
Italian Mission work in Plainfield	1 00
Children's Home, Plainfield	2 00
Netherwood Fresh Air Camp	2 00
Plainfield Day Nursery	2 00
Mrs. Steele's Home for Needy Children ...	2 00

There is a balance in the treasury, December 1, 1908, of \$9.42.

The Juniors had their usual part in the Children's Day service, and our share of the collection was \$6.89.

At one social we had candy for sale, and the receipts, together with unsolicited gifts from our friends, added about \$9.00 to our treasury.

During the summer we had two or three pleasant outings—one especially enjoyed was at the farm of Mr. Reune Randolph. Another social with a program of music and charades was held last Sunday afternoon.

For hand-work outside of our meetings we have begun to illustrate some familiar church hymns.

Since our last report three Juniors have been baptized and joined our church, and we are very thankful that others will soon be ready to show their love for Christ by publicly acknowledging him as their Saviour.

Respectfully submitted,
IDA E. SPICER,
Superintendent.

The Measure of Your Love.

MRS. ANGELINE ABBEY.

Dear young friends who have accepted God's love, how much have you given in return? Do you love him enough to give up earthly pleasures because your example may lead others astray? There is a story of some soldiers who had been foraging and had found a "bee-tree." As they were returning to the camp, the order came to "march!" The leader of the party went to the officer with his hands filled with the huge pieces of comb and asked: "What shall I do with this honey?" Are your hands filled with something which will impede your progress and interfere with your service in God's army? Are you willing to cast it away from you when the order comes to "march?" Do you love him enough for this?

Do you love home and friends and native hills? If God should call you to work for him in foreign fields, could you forsake all and follow him? Do you love him enough for this?

Do you love him enough, so that should your lot fall in some obscure place far re-

moved from others of like precious faith, and though men should revile you and persecute you, you could cheerfully and steadfastly hold up the banner of truth?

Are you endowed with great talents for which the world offers rewards in much money and great fame? Will you offer these to Jesus—using them to extend his kingdom, even though your compensation here below is small? Do you love him enough for this?

Perhaps you have only one talent, and you think you love the Lord and wish to serve him; but you are modest about this one talent, thinking it will not do much good to use it anyway, and that those of great or many talents can do much better. At his bidding will you bring this talent out from its hiding place and, though a few may scorn it and criticize you harshly, use it for his glory? Do you love him enough for this?

Do you love him enough—and this seems the hardest of all to an active soul—so that when affliction comes, depriving you of time or strength to carry on the work for him which seemed to you the most important of all, in which you were greatly blessed and to which you thought you had been called, you can wait humbly and patiently amid the shadows? Do you love him enough for this?

The Saviour loved you enough to do all this and infinitely more. He left his high place at God's right hand, in that wonderful place, the beauty and glory of which even the heart of man can not conceive, to come and dwell on this sinful earth and to suffer more than we ever can suffer and to die to save the human race, including even you and me!

He asks us to give up earthly pleasures to follow him: "If any will come after me, let him deny himself, and take up his cross, and follow me." Though your home may be beautiful and your family and friends dear, you must leave them when he calls—"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." "And every one that hath forsaken houses, or brethren or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an

hundredfold, and shall inherit everlasting life."

If we are isolated, and are scorned or persecuted because we belong to an obscure and unpopular sect, if we are faithful to the commands of God and the faith of Jesus, we can claim the promise and the blessing: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven."

If one has many talents, they are God-given. The Father has only loaned them to be used for him. The soul thus endowed has no right to employ great talents for selfish ends. The great majority perhaps have only one talent, but we have no right to hide it in a napkin. The Lord knew what he was about when he intrusted us with this. Some one has said that the crying need of our times is for men and women of one talent, who will use this talent for God. Ten men of one talent can accomplish more than one man of ten talents.

To be crippled so that active work is denied, when suffering humanity seems crying out for such work, and not to murmur requires great love indeed. We must not ask "why?" but trust and wait patiently. There must be some plan in it all. The times when the child of God can not see one step ahead, when "there's naught but mist and darkness, and below is mire and clay," he must walk by faith, believing that the Sun of Righteousness will yet beam upon him, revealing the path marked out for him to tread. There may even be some weaker one whom this weak, almost discouraged Christian can lead along the slippery path; and though he feels that he can not help any one very far on the road to heaven, if this weaker one is kept from falling, it means much: for the one so helped may develop into something grand and noble, and accomplish more than the other ever could.

Why men and women seek the joys of earth,
And grasp her prizes of so little worth?
Why are these shiftless, idle, all the day,
Shirking the work and only seeking play?

Where are the hands to bring the harvest in,
To lift these souls from foul, degrading sin?
There were so many tasks which should be done
By many hands—and I was only one!

And so I wrought, and labored ceaselessly
To lift benighted souls into the light of day,
And many found great peace and joy and love;
And knew their names were in the book above.

And then affliction came and tried me sore,
For 'twas my joy to serve Him more and more,
His hand was heavy laid to bow me humbly at
his feet,
Down low among the shadows cool and sweet.

It was the greatest cross I'd ever borne;
Until He answered, I was sad, forlorn:
"Oh zealous, anxious heart, just rest awhile,
And you shall have your Lord's approving smile."

North Loup, Neb.

Memorial Service at Hammond.

The Young People's Society of Christian Endeavor of the Hammond Seventh-day Baptist Church held a memorial service on Sabbath afternoon, December 5, 1908, in honor of Rev. A. H. Lewis and Dr. A. C. Davis. The meeting was led by Mrs. Ida Ashurst and was called in response to a suggestion for the young people's societies to place a slab of marble in memory of Doctor Davis on the spot where he lost his life. The society entered heartily into the plans for this service and decided to hold it in honor of our two beloved leaders in denominational and Endeavor work. There were several addresses, interspersed with appropriate music, prayers and testimonies. Deacon W. R. Potter, whose early years were spent at Alfred, N. Y., and who was a student in Alfred University with Doctor Lewis, spoke interestingly of the latter's early life and college days.

Pastor A. P. Ashurst told of his conversion to the Sabbath truth through the writings of Doctor Lewis. He spoke of the life work of Doctor Lewis and of his work as editor of the *Outlook*—a paper, he said, which did more good in bringing Sabbath truth to a rehearing, and was more widely circulated and read than any other that had ever made its appeal on this subject to the religious world. It brought the deepest conviction with the least prejudice and so led to the most earnest investigation of the Sabbath question.

Pastor Ashurst said the question had often been asked, "Who will take Doctor Lewis' place?" "My answer," said he, "is that I filled his God-given place so thoroughly and so well, and he so completed his

labors in his special calling that we can say his work was finished as designed by Him who called him to it, in so far as he had gathered Sabbath truth from the divine Word and so presented it in its relation to other truths that no scribe need be called to revise, correct or amend his work. It is complete. Others may be called to circulate and press the claims of reform in Sabbath observance as long as men deny the sanctity of the day or substitute other days in opposition to God's revealed will, but they will find the writings of Doctor Lewis the text-books ready at hand to help them in their work, to the end of the dispensation. Doctor Lewis' work will stand the test of time and the severest scrutiny of Biblical scholars to the end.

"Doctor Lewis was a specialist on Sabbath doctrine. If we only had specialists such as he was on all doctrines and teachings of God's word we would have all Bible truth taught in the most correct and comprehensive way.

"No, Doctor Lewis needs no successor. He lives and will ever live in the work which he has done, and lovers of truth will ever live to bless him. These are strong statements, but they are no stronger than the facts warrant. Doctor Lewis rests from his labors and his works do follow him."

DR. A. C. DAVIS.

It is a source of much regret to the writer of this paper that he did not take notes on the other speakers. Mr. E. M. Irish and Mrs. A. H. Booth told of the early life and education of Doctor Davis and his aptitude to do what was demanded of him. They spoke of his ready wit and skilful hand to do in every practical way the best that he could for other people; of his self-sacrificing spirit and of what an earnest worker he was in all religious work as well as a good and beloved physician in his ministry to the sick. He was cheerful and happy and imparted these qualities to his associates.

Those present contributed cheerfully towards the monumental stone for Doctor Davis.

ENDEAVORER.

*Hammond, La.,
Dec. 10, 1908.*

Children's Page

Strength.

Who says, "I will," to what is right,
"I won't," to what is wrong,
Although a tender little child,
Is truly great and strong.

—*Youth's Companion.*

The Robin at Church.

It was the night before Christmas in England, says an exchange, and snow was falling. A little robin, cold and hungry, hopped about wearily, seeking shelter and food. Our robins fly away south before snow comes, but this was across the sea, where the robin stays all the year.

After awhile an old man came along in the path that led up to the village church. Robin hopped behind him, and when he opened the door birdie was close by and went in without being noticed.

The children had been there with their teachers, trimming the church with holly and mistletoe, and singing Christmas carols. The fire was to be kept all night that the church might be warm for the Christmas service. The old man put on fresh coal and went home.

Birdie hopped about in the firelight, picking up some crumbs he found on the floor. Some cakes had been given to the children. How welcome their little supper was to the hungry robin you can guess. Then he perched on the railings of the stair, tucked his head under his wing—a very sleepy and happy bird. In the morning his bright eyes espied, first thing, the scarlet holly berries. There was, indeed, a royal feast in robin's eyes—enough to last for many weeks of wintry weather.

The hours flew on, and the happy children came and sang their Christmas carols.

Just as the first verse was finished, a clear, rich, joyous song burst from birdie's little throat, high above, among the green branches—a true Christmas carol.—*Our Dumb Animals.*

Dick's Good Morning.

"I had a curious thing happen to me this morning," said Mrs. Norton. She was putting away her best bonnet, folding up her

soft kid gloves, and patting the tiny scroll of lace veil into a small roll. "As I crossed the street by Dr. Campbell's, I saw Mrs. Howell's little Dick dancing up and down under his broad-brimmed hat. 'Good morning, Dick,' I called after him in a friendly tone.

"He did not hear me, but a poor, miserable-looking mulatto boy, dirty and ragged, rose from the curbstone, and made a bow.

"'Mawnin', mistis,' he said; 'I is po'ly 'nuff dis mawnin'; thank you for your kind axin'."

"He evidently thought I was speaking to him when I said, 'Good morning, Dick,' and I did not tell him I meant Mrs. Howell's little boy. I stopped and chatted with him a while, and found him poor, and, as he seemed to think, without any friends. I hope I encouraged him some."

That was Mrs. Norton's side of the little story. Some of the rest of us heard the rest from Dick himself.

"I had done lost my place," said Dick, "'cause I was sick; and I was powerfully fretted 'gainst my hebbently Father 'bout bein' sick, 'bout losin' my place, 'bout 'most everything. Seemed to me lek nobody in all dis big shinin' world cared nothin' for po' Dick. Let him lib, let him die, it all de same; sun go on shinin'; people keep goin' dis way, goin' dat, an' Dick jes' drap out. Well, here comes along one o' dem high-steppin' ladies, everything 'bout her lookin' like a posy of garden pinks, and says out loud and cheerful like: 'Good-mawnin', Dick,' says she.

"'Cheer up, Dick,' says she.

"Then she gave me a card with her name writ on it. 'You take this down to Baker and Norton,' says she, 'an ax 'em to give you some work today.' I took myself down dar in a hurry, and time I show dat scrap of white card de gentleum smiled kind o' pleasant, and set me to rightin' up his lumber room.

"'I'll haf ter lock dat lady up, Dick,' says 'he; 'ef I don't, she'll send me all der city.'

"'Best let her 'lone, Master,' says I; 'ef I ain't mighty mistaken de great Master set her doin' dis work; else how she come to know Dick's name? I want you to 'splain dat, sir.'"

And we who listened to Dick's story were sure he was right; the "chance" that made the kind voice call out, "Good morning,

Dick," was one of God's "chances," one of the kind that keeps the sparrows from falling to the ground till God's best time.—*Southern Presbyterian.*

HOME NEWS

NORTONVILLE, KANSAS.—The on-rushing events, as the years come and go, leave their imprint on a community and their influences in individual hearts. Just before Conference the Theological Seminary Male Quartet of Alfred made us a pleasant call and gave a very enjoyable concert. Then came the Conference trip to "Boulder the Beautiful"—that beauty-spot on the face of the western plains, close under the Rockies. The trip was enjoyed by more than thirty Nortonville people.

But after Conference there came that terrible shadow of gloom across our denominational sky, when the news of the death of our beloved leader, Doctor Lewis, was flashed over the wires. The news came to Nortonville with crushing stroke. Doctor Lewis was the writer's teacher in church history and homiletics back in theological seminary days. But more—much more than that, he has been his true and tried friend and adviser ever since. When the way has been dark—too dark to see, and overwhelming perplexities came, with burdens too heavy to be carried on human shoulders and human hearts; when none but the divine Helper could lead us along the way and sustain us in the gloom, Doctor Lewis proved true to friendship's tie by giving sympathy and encouragement with unstinting hand. Appropriate services were held here in honor of that departed hero who fell while on duty out on the firing line. Shall we miss him? Language is too feeble to tell how much. The last of the great trio of Seventh-day Baptist stalwarts of the closing generation is gone. The writer's heart is filled with profound gratitude to our Father of love for having been permitted to live under their influences and to absorb their instructions. Jonathan Allen, Thomas R. Williams, A. Herbert Lewis have passed from service to rewards, but their lives are still lived in some small degree in the lives of

some of their students, whom they inspired to struggle toward the highest and best ideals in life and service. They remain to call them blessed.

On November 28 a reception was given for the pastor and family by the Nortonville Church and society. To say it was a success is a mild expression. The good people here never do things by halves; they are successful people and make a success of whatever they undertake. The reception was no exception. During the last week of the year this pastor will go to Salem, W. Va. That week will close a very pleasant twelve years' pastorate. The ties that are being severed by the change are strong and tender. During all this time the pastor has served God with this noble people and has lived his life into their lives. Their joys, sorrows, victories, defeats, tears, smiles, clouds and sunshine have been his. Ties have been formed that take hold of the very fountains of life and reach into the eternities. In bereavement, misfortune and anxiety, as well as in joy and sunshine, the loyal hearts here have proved their inestimable worth, in words, sympathies and deeds that time can never erase from the tablets of memory. We believe God sent us to Nortonville and thank him for it.

December 7 was the fiftieth anniversary of the marriage of Rev. and Mrs. Isaac Maris. He is a Quaker preacher high in the councils of his people. His wife and family are members of high standing in our church. Their wedding of half a century ago was the first to be celebrated among our early settlers. This fiftieth anniversary was celebrated in their comfortable home on the Lane. The dwelling is more commodious than it was at first, but on this same spot they began their married life. Here they have lived, labored and served the Saviour, and reared a family that would be a credit to any community. Close ties of many eventful years of cloud and sunshine bind many friends to them. The bridesmaid and several of the guests of that occasion of fifty years ago were present. Many substantial presents in gold were received by the worthy couple; among them were broad gold coin and tableware. A brother of Mr. Maris, his wife and daughter from Iowa, and relatives of Mrs. Maris from Topeka were present. Friends and

relatives from several distant places sent letters of cheer and congratulation.

Thus this memorial occasion of fifty passing years recalled many pleasant events of the past, and in its joys impressions were made on the pages of memory to be recalled as fleeting years come and go. It is the hope of all who were present that Father Time will continue to deal tenderly with this worthy couple, and that Heaven's noblest blessings may be visited upon them.

GEO. W. HILLS.

NEW MARKET, N. J.—On the Sabbath following the Sunday designated by the International Lesson Committee as the time for the study of the world's Temperance Lesson, our Sabbath school presented the program given below:

1. Organ voluntary.
2. Singing by the school.
3. Memory text.
4. Prayer, closing with Lord's Prayer.
5. Business.
6. Responsive reading, Sabbath-school Temperance Lesson.
7. Music by a sextet.
8. Reading, Incidents of General Harrison, Frank Burdick.
9. Blackboard exercise, Black Valley Railroad, Asst. Supt. C. E. Rogers.
10. Reading, A Physician's Story, Edna Burdick.
11. Closed Doors, Supt. J. G. Burdick and others.
12. Readings:
 - (a) Beer Drinking, Raymond Millard.
 - (b) I'll Take What Father Takes, Ethan Rogers.
 - (c) A Woman's Influence, Ethel Rogers.
13. Music, Duet.
14. Secretary's report.
15. Address, Mrs. M. D. Tomlinson of Plainfield.
16. Music by the school.
17. Closing prayer, Pastor.

Of especial interest and profit were the address by Mrs. Tomlinson, the blackboard exercise, and the exercise showing the different organizations that have refused employment to users of cigarettes.

During the last four months we have enjoyed the company of several of our brethren who have given us encouragement and help by their words and their presence. President Davis and Professor Corliss F.

Randolph have given us most excellent sermons from the pulpit on the Sabbath; Brother E. B. Saunders has led the prayer meeting and given an inspiring address before our Christian Endeavor meeting. We greatly appreciate these visits and are anxious for more to come our way.

In October the Christian Endeavor Society stole a march on the pastor's household. It was a complete surprise-party numbering about sixty-five, which filed into the parsonage after the pastor and his family had arrived from a nearby home where they had gone to spend the evening. The visitors did not come empty-handed either, as the dining-room table soon showed. While these gifts were much prized by the pastor's family that which they most deeply appreciate was the kindness and love shown by our parishioners, young and old, which has drawn us very close to them and has made our stay and work among them a real joy.

We are having splendid weather and, excepting colds, are having general good health.

H. N. J.

GARWIN, IOWA.—The average correspondent for this department usually hastens to record what is "out of the ordinary." The every-day, every-week occurrences hardly interest the readers. So it seems that Garwin is not often heard from. But we want the RECORDER family to know that we are on the denominational map. We know we have a good pastor and preacher, and we know we do not hold up his hands as we should or fully follow him as our under-shepherd. We hope he is not completely discouraged. We can also report that few churches in our denomination have as qualified and devoted a musical leader and instructor as Miss Ethlyn Davis. Her work in the Sabbath school and Junior ought to be greatly appreciated. We can again report that there are faithful members in the church, and "stand-bys," and some excellent, promising young people, though we are few in numbers. Our pastor goes monthly to Marion, Iowa, to preach for the church of God there. Their loyalty is a great encouragement to our own people in Iowa.

Ex-pastor H. D. Clarke of Dodge Center, Minn., still retains his membership here, and while constantly traveling over this and

other States placing and visiting orphans, stops over here occasionally. He was with us three days this month, preaching once. He has placed several children in central Iowa on this trip. He went from here into Missouri.

Some of us have been quarantined lately for scarlet fever. We expect a little and helpful addition to our congregation before long, though it will rob another Seventh-day Baptist Church of valuable attendance.—It is hoped that these items will discourage no one, but will be of interest. X.

The Hero Fund.

The Carnegie Hero Fund Commission has just made its annual awards amounting to \$40,000, besides the medals. It is interesting to see the deeds chosen by the commission for notice. One was of a fireman who leaped from the front of a locomotive to knock a child off the track, expecting to be killed himself. Another was of a skater who at risk of his own life saved a companion from drowning by heroic effort. One was of a tug captain who, after the boilers of his own boat had shifted and there was danger of foundering any minute in the heavy sea, insisted on towing a life-boat to a wreck from which the crew was saved. One was of a farmer, named Casler, who insisted on being lowered into a caved-in well, full of gas, to rescue a man named Carey. Here he worked twelve hours in the gas, removing rocks and debris, until he rescued Carey. Sometimes we think this Hero Fund is the most unique philanthropy in history. It emphasizes the heroism of common life. We have always kept our medals for somebody who has killed his brother. Now we are giving them to those who have saved their brothers. So long has it taken to come to the Christianity of Christ. No one has done more to turn the world to see that it is more heroic to save life than to take it, than Mr. Carnegie—*Christian Work and Evangelist*.

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.

MARRIAGES

LYNCH-SNELL—At the home of the bride's parents, Mr. and Mrs. W. D. Snell, in Adams Center, N. Y., November 26, 1908, by Rev. E. H. Socwell, Mr. V. J. Lynch of Adams, N. Y., and Miss Ruth Snell of Adams Center.

VAN CAMPEN-GAIL—At the home of the bride's sister, Mrs. Edward S. Babcock, Riverside, California, by Rev. Eli F. Loofboro, Benjamin H. Van Campen, Cannon Falls, Minn., and Blanche Irene Gail, Riverside, California.

DEATHS

WARE—Mrs. Anna L. Ware was born in Sleights, Saxony, January 27, 1843, and died in Andover, N. Y., November 26, 1908.

Funeral services were conducted by her pastor, assisted by Rev. H. D. Bacon, at the Seventh-day Baptist Church, on Sunday, November 29. The sermon was preached from the text, Heb. ii, 15. The church filled with friends from all denominations in the village, and the beautiful floral offerings from her church, Sabbath-school class, and W. C. T. U., of which she was a member, were evidences of the deep regard in which she was held by all who knew her. The sister's life was characterized by a loyal devotion to the Seventh-day Baptist Church and its work, and by strong religious convictions which found ready expression in her intercourse with others. A sweet Christian spirit, self-sacrificing efforts in behalf of those she loved, and a willingness to bear her portion of life's burdens were attributes which went to make up a strong and noble character. She leaves to mourn her loss an only sister, two brothers, and an adopted daughter who has not lived at home for a number of years. Mrs. Ware was a charter member of the Andover Seventh-day Baptist Church in October 7, 1871, organized by the late Dr. A. H. Lewis, and is a worker who will be greatly missed. In the midst of the sorrow caused by her loss, it is inspiring to remember the words of Scripture applicable to her life, "She hath done what she could." A. E. W.

The Treasurer of Conference is anxious to receive the amount of the apportionment from the various churches as soon as possible, as there is immediate use for the money. See pages 104-106 of the Minutes just published. Address, WILLIAM C. WHITFORD, Alfred, N. Y.

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. 9. The Descent of the Holy Spirit. Acts ii, 1-21.

LESSON I.—JANUARY 2, 1909.

THE ASCENSION OF OUR LORD.

Acts i, 1-14.

Golden Text.—"It came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke xxiv, 51.

DAILY READINGS.

First-day, Mark xvi, 1-20.

Second-day, John xx, 1-18.

Third-day, John xx, 19-31.

Fourth-day, Luke xxiv, 1-12.

Fifth-day, Luke xxiv, 13-35.

Sixth-day, Luke xxiv, 36-53.

Sabbath-day, Acts i, 1-14.

INTRODUCTION.

The Book of Acts is written by the same author as the third Gospel, and is really a continuation of the narrative begun in the earlier book. Just as we do not find a record of all the sayings and doings of Jesus in the Gospel of Luke we need not expect to find a record of all that the Apostles did and said in this Book of Acts. The name of the book is not really "The Acts of the Apostles," but rather, "Acts of Apostles."

Some writers have thought that Luke intended to write a third book to complete the series begun by the Gospel and continued by the Acts. This theory is not improbable and presents a satisfactory explanation of the abrupt conclusion of the book which we now begin to study.

The purpose of this Book of Acts is to show how the work of the Kingdom of God was carried on after the death and resurrection of Jesus. Concerning the doings of the Twelve other than Peter and John we are told almost nothing, and of John only in connection with Peter. As soon also as the Apostle Paul comes into the narrative we hear little more of Peter. From this we are not to infer that the work of the others was of no special account, but rather that our author is choosing his material for a particular purpose. From the arrangement of the

various sections it may be plausibly inferred that our author means a picture of the spread of the Gospel from Jerusalem to Rome—from the city in which the Lord was put to shame and crucified, unto the metropolis of the world, the city which was the seat of the most powerful government that had been known up to that time.

Some writers have called especial attention to the fact that in the Book of Acts Christianity is never presented as in conflict with the Roman government, and that the early missionaries were often on friendly terms with those high in authority. It seems probable that the author expected that other than Christians would be readers of this book, and that he hoped to impress them with the fact that this new religion was not in any sort of antagonism with the state.

The first chapter serves, as an introduction to the narrative of the doings of the Apostles under the direction of the Spirit. The Ascension, the last act of Jesus' earthly ministry, is the sign and seal of the beginning of the new era.

TIME—Forty days after the resurrection of Jesus, in the last of May in the year 30.

PLACES—Jerusalem and Bethany.

PERSONS—Jesus and his eleven Apostles; the angels.

OUTLINE:

1. The promise of the Holy Spirit. v. 1-8.
2. The ascension of Jesus. v. 9-11.
3. The prayerful waiting. v. 12-14.

NOTES.

1. *The former treatise.* The reference is evidently to the Gospel according to Luke. This assumption is supported not only from the circumstance that both the Acts and the Gospel are dedicated to Theophilus, but also from many similarities in choice of words and other marks of style. We know nothing of Theophilus except that his name indicates that he may be a Greek, and that the words, "most excellent," in Luke, i, 3 suggest that he may have been an officer of high rank in the government. *Began.* This word is probably to be emphasized. Jesus began a work in his lifetime which was continued as our author is about to relate.

2. *Taken up.* That is, at his ascension. Our author regards the physical life of Jesus as closing not at his crucifixion but at the ascension. *Holy Spirit.* The Revised Versions consistently use the word "Spirit" instead of "Ghost" in referring to the Third Person of the Trinity. *Had given commandment.* The reference is probably not to his one command that they should

tarry at Jerusalem, but generally to his teachings and instructions. *The apostles.* That is, the Eleven. This word is sometimes used in a broader sense referring to others than those who were especially chosen and honored as the immediate messengers of God in the establishment of his kingdom.

3. *His passion.* That is his suffering—his agony in the garden and upon the cross. This technical word is not uncommon in theological discussions, but occurs only here in the Bible. *Many proofs.* As for example his speaking, walking and eating with his disciples. *Appearing unto them.* It is worthy of notice that Jesus appeared to none other than his disciples. *Forty days.* This period is mentioned only here. Some writers have thought to find a contradiction here of the record of the last chapter of Luke from which a casual reader might infer that the ascension occurred on the day of the resurrection; but the contradiction is apparent rather than real. *The kingdom of God.* This was the general subject of Jesus' teaching while upon earth. He had established this kingdom, and the work was not to be discontinued because of his death.

4. *Not to depart from Jerusalem.* It was appropriate that their new work should start from the holy city. *The promise of the Father.* The reference is to John xiv, 16 and similar passages; very likely also to Joel ii, 28 and other Old Testament prophecies.

5. *Baptized with water . . . baptized in the Holy Spirit.* The contrast is not simply between water-baptism and spirit-baptism. Water is an external element, used and left behind. But in the case of the new baptism the believer enters into the sphere of the Spirit's influence and abides there. John the Baptist had already spoken of this spirit-baptism. We are not to think of it as in any sense a rival of the water-baptism.

6. *When they were come together.* Evidently at a later time than that mentioned in v. 4. *Dost thou at this time restore the kingdom to Israel?* The disciples still think of the restoration of the kingdom of Israel to political supremacy as the mark of the highest Messianic blessing. But we are not to imagine that they were altogether of a worldly mind; they simply could not separate in their minds thoughts of spiritual blessings for the world and temporal blessings for the nation of Israel.

7. *It is not for you to know,* etc. A very mild rebuke. Some have wondered that our Lord did not at this time explain the character of his kingdom. Their ideals were so firmly rooted

that they could not have comprehended an explanation that contradicted their ideals.

8. *Power.* Indwelling ability. Not the same word as that at the close of the preceding verse, authority, unrestrained liberty. *When the Holy Spirit is come upon me.* See next Lesson. *My witnesses.* His witnesses by a definite proprietorship, his witnesses as telling of his deeds and words, his witnesses as carrying his message. *In Jerusalem,* etc. Both the localities and the order in which they are mentioned are noteworthy. *The uttermost part of the earth.* Rome is therefore included. It seems as if the author of the Acts had this verse definitely in mind as he wrote, and chose his material to show how the commission here given was definitely carried out.

9. *A cloud.* The symbol of the divine glory, so often mentioned in the Old Testament.

10. *Two men.* Evidently angels. Compare the reference to the "young man" in Mark xvi, 5, and similar passages.

11. *So come in like manner.* The return is certain; there is no cause for mourning at this departure of the Lord.

13. *The upper chamber.* Very likely the same upper room in which the Lord's Supper was instituted. It is interesting to compare this list of the Apostles with Matt. x, 2-4; Mark iii, 16-19; and Luke vi, 14-16.

14. *With the women.* Women who had an inferior place in Judaism are directly associated with their brothers in the service of the Master. This verse contains the last mention in the Bible of Mary the mother of our Lord.

SUGGESTIONS.

It is sometimes best to wait even before beginning the most important work. What we need to be sure of is first the divine commission and then the divine help.

We are each to be witnesses for Jesus just as certainly as the Apostles. Our work doubtless will not be as conspicuous as theirs, but it ought to be none the less real. We are to be his witnesses right at home, around, in the communities in which we live, farther away in our own native land, and in the distant heathen lands. The obligation to carry the Gospel by word and deed rests upon each follower of Jesus. The missionary principle lies at the very foundation of the Christian life.

It is a great privilege for us to be carrying on the work which Jesus began to do. We are his agents, and a part of the great task of the kingdom of God will be undone if we do not attend to it.

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.

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TEXT FOR THE NEW YEAR.

I count not myself to have apprehended but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus—Phil. iii, 13-14.

A PROMISE.

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness—Isa. xli, 10.

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