

The Sabbath Recorder

VALUE OF THE SABBATH.

Sabbath observance is, in itself, of inestimable value. It is, also a sign unmistakable, indicating that the life of those who keep the Sabbath is undergirded by strong moral principle, and that they keep other things as well. The individual who consciously regards this sacred day will be found to be characterized by reverence for God, benevolence toward man, righteousness of life, aspiring in conduct, chaste in conversation, and noble in character. On the other hand those who keep no Sabbath are lacking in clean moral convictions about other things, and are only negative at best concerning life's moral issues.

—Charles C. Earle.

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Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at PLAINFIELD, NEW JERSEY.

TERMS.

Single copies per year60 cents
Ten copies, or upwards, per copy50 cents
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

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The Sabbath Recorder

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

VOL. 66, NO. I.

PLAINFIELD, N. J., JAN. 4, 1909.

WHOLE NO. 3,331.

THEO. L. GARDINER, D. D., Editor.
N. O. MOORE, Business Manager.

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

TERMS OF SUBSCRIPTION.

Per year\$3.00

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

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

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

EDITORIAL

Let Us Look for the Threads of Gold.

One of the most interesting and helpful things a devout child of God can do, is to search the Scriptures for the golden threads of truth which run through the Bible from Genesis to Revelation. It is better to look for these bright lines of harmony than to be searching for the dark places that tell of sin and idolatry. The bright lines are all the more beautiful because they run through the blackened web of a fallen, sin-cursed world. It is truly wonderful to see how the great thoughts of redemption run with such unity of purpose and in such consistent harmony through each successive stage of development, until in the fullness of time the long-promised Emmanuel appears among men. This wonder deepens when we try to comprehend the import of the "sundry times and divers manners" in which the revelation was given. And when we consider the number of authors who composed the several books, living hundreds of years apart and in widely separated countries, using different languages and yet each one adding his testimony and his prophecy to the one great and constantly growing scheme of redemption, we are led to feel that they were guided by a power above the human and given a wisdom beyond the wisdom of man. It seems to me that the greater the number of authors proved to have had a hand in these writings, the greater is the evidence that God must have been behind it all.

I love to study the various lines of thought and symbol, beginning in Genesis and running through the Old Testament, that reveal clearer and clearer as the centuries go by, the coming Saviour. As in each successive period men are enlightened and prepared to receive clearer statements of the principles of the kingdom, and brighter visions of the coming glorious day, these lines become more distinct until the coming of the Lord.

If the world would spend more time in searching for these helpful things, and less time in magnifying the hindrances, all would be happier and a brighter day would come. Doubt never made a man happy—never helped to a higher life. Doubt never led the sinner to forsake his sins, and never gave him an anchor in time of storm. Nothing but a knowledge of the Saviour's love, and trust in the crucified One has ever greatly moved the hearts of men to forsake the ways of sin and to lead pure and holy lives.

Therefore nothing can be more profitable for the Christian or more helpful to the sinner than a careful study of those things that bring him near to the world's Redeemer. During this Christmas-tide just passing all eyes have been turned toward the manger in Bethlehem. As they have looked upon the wonderful babe wrapped in swaddling clothes, somehow the people have instinctively felt that there is something more than mere human history in the advent of the Christ. Somehow we can not help recalling his own words when he said, "Before Abraham was, I am." And that significant I AM can but suggest the I AM who appeared to Moses in the bush of fire. Then comes with wonderful force John's description of the "Word" that was "in the beginning with God," and we are well on the way to discover the threads of gold in Bible story. We do not go far in our study before we begin to recognize the Messiah to come in the "Angel of the Covenant" who appeared unto the patriarchs.

Beginning with the conflict between good

and evil in Eden, where justice and mercy met in the Shekinah in the form of the sword and cherubim, to keep the way of the tree of life, we may, if we will, see the foregleamings of a coming glory, when all evil shall be overcome, and the redeemed shall rejoice in paradise restored, with the tree of life standing by the river of God. Between the "dateless apocalypse of the past and the dateless apocalypse of the future" we have the long conflict with sin. The Old Testament reveals types of the Saviour that lead to the Christ of the New, which types he himself acknowledged as testifying of him.

It is interesting to study the story of Abraham, Joseph, Moses, and Joshua, to see how in one way or another they suggest the coming Saviour. Adam must have had some foregleam of the coming day, when after the promise of a serpent-bruiser to come he called his wife Eve—living—instead of Isha, as before. Her "seed" was to bring life; and even though sentence of death had been pronounced, Adam must have understood something of the import of that promise. It was really the beginning of the gospel. From that time on the dawning of a better day brightens the sky, until you see the glory of the redeemed in heaven, with the promised Redeemer the light and joy of all. The germ of all this is found in Genesis, where the promise is given that the seed of the woman—the woman, not the man—shall bruise the serpent's head.

Take another line of thought connected with the lamb of sacrifice. From the lamb of Abel you pass to that of Abraham and to the paschal lamb of Moses. Then come the morning and evening sacrifices until you find the "Lamb of God, which taketh away the sin of the world." Then you may see in John's vision of heaven the Lamb without spot in the midst of the throne, and the redeemed of earth gathered around the marriage supper of the Lamb. You will not wonder now that hundreds of years before his birth the sublimest of the prophets saw him "brought as a lamb to the slaughter," and that the apostle recognized in him the "Lamb slain from the foundation of the world."

Just as interesting would be the study of the royal priesthood from Melchizedek to

Moses and Aaron and through the long line to our "Great High Priest" who offered himself upon the altar-cross and has entered into the holy of holies to make intercession for us.

These are only a few suggestions of lines of study running like threads of gold through the Book of books. They all lead to the one sinless Person around whom cluster all Bible truths and upon whom hangs the hope of the world.

The Salt That Saves.

In a certain ancient city condemned to destruction on account of its vileness and corruption, search was made for ten righteous men; and the conditions were, that if so many could be found, the city should not be destroyed—it should be spared for their sakes. We all know the result. The man they did drag out of that ruin was hardly worth saving. But "times have changed and we are changed." While some will persist in saying, "The world is growing worse and worse," and will see nothing but the bad whenever corruption in public affairs is unearthed, still we believe it would not be possible today for the keenest-eyed pessimist to find a city in which there are not enough righteous men to save it from destruction.

Though its progress may seem all too slow, and though it may have been sometimes hampered and hindered by unworthy representatives, still Christianity has done wonders for the world; and we rejoice in the belief that in every city there are enough true men left to save it. These men, though all too few, are still the salt of the earth.

We tried last week to show the hopeful signs as seen in the revival of public conscience which makes it possible to unearth the hidden corruption, and which has brought to justice the Harrisburg grafters. Now comes an even more deplorable exposure of corruption among the city council and the business men of Pittsburg; more deplorable because certain great business enterprises are involved in the scandal. It seems that the spirit of bribery has been undermining the honor of politicians and business men alike, until the evil odor fills the land as surely as did the stench of Sodom's sinful life. But this is by no

means the smoke of destruction. The Christ has lived among men, and left the sweet influences and spirit of a matchless life upon human hearts. The leaven is still working in the lump, and therefore enough honest men are found to save the land from utter ruin.

Old Diogenes would not now have to give up the search for an honest man as utterly hopeless. He would not even need his lantern, if he would simply keep his eyes open for the good and not be too absorbed in deploring the bad. That trite saying of Cecil Rhodes, "Every man has his price," is by no means true in the case of the Pittsburg councilmen. We are sorry that the graft and corruption was so prevalent among those ninety-seven members of the council; but we sincerely rejoice that with everything against them, amid most fearful temptations, with the example of prominent men on the side of wrong, there were six among them utterly unapproachable. It seems that the detectives bored a hole through the hotel door of one of the defendants, and with his ear close to this opening secured the full particulars. This man told how he actually bought thirty councilmen and stated the prices, ranging from five to one hundred dollars per man. By the lightning work of a flashlight one was caught and photographed in the very act of taking the bribe.

But the bright side of the story—a word-picture, but brighter than that from any flashlight—was the description given by that man behind the door, of six honest councilmen who could not be touched with any bribe. He called them "fools," with a very bad word before the "fools." But he was mistaken. These six men were the only wise ones. And there are enough such men left among us to justify an optimistic outlook for our country.

Were it not for those six men, honest and true, these noisome scandals in Pittsburg and Harrisburg would undermine our confidence in common honesty and in human nature. The fact is, such political freebooters are the exceptions. They are the ones who wire their way into prominent positions for sake of the spoils, and when the masks are torn off they become conspicuous. If we look at them alone, and forget the tried and true who have stood

the ordeal and remained unspotted, and if we overlook the thousands in private life whose very souls revolt at such sins, we shall make the mistake of thinking that everything is going to the bad. All honor to the noble six who could not be bought! Such men are not always given the recognition that they deserve. By the time the probing of the scandal and the bringing to justice of the guilty are completed, this little band of "fools" may seem to be the only wise men among the entire company.

Who would not rather be one of the honest six with nothing but a good name, than one of the thirty bribe-bought councilmen with all the wealth in Pittsburg? A good name is rather to be chosen than great riches.

Revolution in Venezuela.

Since the departure of President Castro from Venezuela, ostensibly for his health and needed recreation, a remarkable plot for a revolution has come to light and has actually been carried into effect. Whether or not Castro had any inkling of the plot does not seem clear. One thing is certain, his going away was in most opportune time. He has met with some trouble since he sailed, owing to his treatment of French interests some years ago; but this trouble has been nothing in comparison with what he must have faced, had he remained at home. His going in the way he did has undoubtedly saved him a great deal of personal trouble and danger; and it has saved Venezuela from a civil war.

According to the New York *Tribune*, a deep-laid and far-reaching plot was nearly completed in New York City by a Venezuelan junta; and the attack was to be made in a few weeks, which would have taxed the powers of the resourceful and intrepid Castro beyond his ability to endure. As it is, a genuine revolution has evidently taken place without war, and it looks now as if the government there might be reconstructed so as to correct the mistakes made by Mr. Castro. Other countries seem to recognize the new government as genuine, and the readiness with which the Venezuelans themselves acquiesce in the new movement seems to show that they were tired of the Castro régime. One thing is sure; they lost no time in throwing off

the yoke when the opportunity presented itself.

Most of the difficulties the other nations have had with that government, seem to have been more with Castro than with the nation of Venezuela; and it is to be hoped that all countries interested will make the most of this opportunity so to arrange matters with that notorious quarrelsome neighbor as to secure peaceful relations in the future.

With the arbitrary, arrogant Castro out of the way, we may hope that the mischievous policies he inaugurated will be repudiated by the new government, and the world may have a rest from the constant and persistent "Venezuela troubles." It will be a glad day for both Americas when this desirable end is reached.

"Sir, We Would See Jesus."

John xii, 21.

*Christmas sermon by Rev. Edwin Sharv,
Plainfield, N. J.*

The story of the wise men and of their search for Jesus has been told again and again, yet it never loses the charm of its simple beauty; rather it grows in interest with each telling and is as fresh and attractive to us when gray hairs adorn our years as it was in our childhood days.

Just who these wise men were we do not know, nor can we say just where they lived, nor can we tell their names. We simply know that they were called the magi, or magicians, learned men, the scholars, the philosophers, of their day. They made a special study of the constellations of the sky, the sun and moon and stars. To these men there came a revelation of the Son of God. Revelations seldom come—I sometimes think they never come—except to those who are on the outlook for them. The revelation of the Son of God to Saul of Tarsus on his way to the city of Damascus may seem sudden and unexpected when one considers what his purpose was in going there. And yet I verily believe that the experiences through which he had passed so recently and his part in the martyrdom of Stephen had well prepared him to receive and understand the message which came to him, and checked his course. And so to these wise men there came a revelation, and their hearts must have been prepared to receive it—a revelation that there had been

born into the world one who, called King of the Jews, was to be King of kings and Lord of lords; and so they left their homes in that eastern land, carrying with them rich and kingly gifts, to pay their homage at his throne, because they "would see Jesus." This was no idle desire, born of curiosity. They came to worship him. That is what they said to Herod, and that is what they did when they had found the child, their King.

Now what I want to notice here is this: The revelation to those wise men of the birth of Christ, and the means by which they were guided to his presence, the way in which was fulfilled to them their desire when they "would see Jesus," was in the realm of their own thought and work. They studied the heavens. Other people looked at the stars night by night, and saw them rise and set. These men knew the stars, knew their places in the sky, knew their changes every one; and when they would see Jesus, when they were looking for the coming of the King of earth and King of heaven, lo! the revelation and the guidance to the fulfilment of their wish came directly in their line of work—a star appeared. I fancy other people did not notice it at all, one star among a million. Why, this very night there might appear not one new star, but one hundred, and who of us would know the difference? Only the skilled astronomer would mark their presence; and should he choose to keep his knowledge to himself, we would be none the wiser. And so I say, the fulfilment of the desire of these wise men to see Jesus came to them directly in the line of their own thought and work.

Now when Jesus came to the earth, his coming was made known to the shepherds on the plains of Bethlehem, not by a star but by the angels. Now these shepherds as they watched their flocks by night had seen the stars, had marked their coming and their going; but their thoughts had not been with the stars, and the stars, as stars, could not speak to them. But the angels, the messengers of God, those who watch over the affairs of men even as the shepherd watches his flocks, these were the agencies by which the revelation could come to those simple-minded men—the message of peace upon earth, good will among men—the message of the coming of a Saviour which is

Christ the Lord. And so when these shepherds of Bethlehem would see Jesus, they were guided to the fulfilment of their desires by the angels, a means which most nearly fitted their natures and which was directly in line of their ways of thinking.

Again, when Simeon, the aged man of God, to whom it had been revealed that he should not see death until his eyes had beheld the Lord's Christ—when Simeon would see Jesus, he was guided by the Holy Spirit into the temple, where he spent much time in worship, regularly; and here at his accustomed devotions the Lord was revealed to him when Joseph and Mary brought the child to the temple for the usual sacrifice and service of the first-born son. To Simeon, when he would see Jesus, the revelation came when he was, at worship in the temple, a time and place directly in the line of his way of thought and action.

I suppose that John the Baptist was well acquainted with Jesus Christ, had doubtless known him all his life; and yet there came to him a new and added revelation of the Son of God, while he was busy with his own, his special work, when Jesus came himself to be baptized. And so it is in life. We find Jesus, if ever, in our own work and way. We would see Jesus—that is the cry of millions in the world today; and more and more in all our churches and in our religious work this thought is emphasized, that Jesus should be kept in mind, his words and life should be the beginning and the end of all our thought and effort.

There is a certain call just now; we hear it everywhere, from the pulpit and from the pews, in the religious press and in the daily papers, in Bible schools and in the missionary gathering, almost everywhere that Christianity is talked, and that is, "Back to Jesus." It is said by men who ought to know, men of large experience and observation and learning, that the church as an institution is not proving itself adequate to the religious needs of the present time; and by the church is meant the combination of all Christian churches. They say the church is not fulfilling its mission in the world, and there is a feeling that the church as an institution has departed from the simplicity that is in Jesus Christ; and so I say there is a call, "Back to Jesus," in our religious beliefs, and in our daily conduct we "would

see Jesus." I want to say right here that I do not believe that the church is inadequate to meet the needs of the present time. I stand by the church. It needs no defense that I can give it, but I stand with it, for I believe that the church, like other institutions that have life, also has growth and development and change in form and feature; and so those who hold to a church that is fixed and finished in its forms and unchanging in its outward manifestations are, I think, doomed to disappointment.

But I do believe that the church is growing in the right direction when its members more and more emphasize the idea of throwing off any of the impediments which former generations may have found useful, but which now are a hindrance to us, and of coming closer to the life of the blessed Master, he who went about doing good. This is what appeals to the people of these times. Notice the interest which the people of this city have taken this last week in Doctor Grenfell, the missionary surgeon-physician among the fishermen of Labrador. He has been preaching the gospel to those people—the gospel of better ventilation in their houses, of better cooking of their food—the gospel of better living in their homes. He is preaching the gospel of establishing hospitals for the sick, of better care for the body as well as for the soul; and that kind of work appeals to the hearts of the people. How much of an interest do you think would be aroused should some one come here to present the work and the needs of the most poverty-stricken theological seminary in the United States? Who would arrange a reception for him such as was given to Doctor Grenfell? Who would buy tickets and spend the time to hear him lecture, and that with keenest pleasure? You know the answer. Sad as it may seem, the people have little interest in theological seminaries. They do not somehow see Jesus there; but in the work of Doctor Grenfell they do see the spirit of the Christ, and that is what the world is looking for. It would see Jesus, and so the world gives ready assent to sentiments like the following, which I quote from a lecture by the late Doctor Watson. He said, "If there is any meaning in Providence, Christ is calling his church to the help of the common people. It is a good

thing for her ministers to hold up before the eyes of men the ideal city, the New Jerusalem; but let them also remember that in the vision of Saint John the Holy City came down from God out of heaven, and let them see that it be established in our own green and pleasant land. It is right to preach life everlasting and to exalt the life of the soul above meat and raiment; but it is also right to strive and pray that life here in the cottages of the country and the crowded streets of the city may be brighter, cleaner, healthier, and gladder.

When Christianity has at a great cost given a home to the humblest of the people, she will find a welcome home in the people's heart."

And this is why work such as Doctor Grenfell is doing among the poor, simple-minded fisher-folk of Labrador so reaches and touches the hearts of the people. And so it is that far-seeing reformers like Dr. Josiah Strong are led to say that the coming revival in Christianity and in the church will be an ethical and a social revival; for someway the sin and suffering which go with poverty directly appeal to human sympathy.

But we must not forget that there is sin and wickedness and as great a need of Jesus in the homes of wealth and in the gilded palaces as there is in the hut of the humblest fisherman on the bleak and barren coast of Labrador; and that an ethical and social revival that is not founded on a new birth, on a converted life, on a changed heart, is not founded on the eternal Rock and is doomed to failure. As Bushnell said, "The soul of reformation is the reformation of the soul;" and yet it is little use to talk to a man about the reformation of his soul, when his body is hungry and cold and weary; and the gospel that helps where help is needed, that stretches out a hand where an outstretched hand is needed, that supplies bread where people are starving, and sympathy where hearts are bleeding, that is the gospel that the world is looking for, and that is the gospel of Jesus. Then shall he say to them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a

stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

But today in a special way "we would see Jesus." We would see him in this happy Christmas season, this time of merry greetings, when we give our little gifts with gladness and when we receive our gifts with gracious, heartfelt thanks. It does us good to remember, and to be remembered, and in it all the spirit of the Christ is felt, for is it not the season of his birthday? Say what you will about the heathen origin of our Santa Claus and the custom of the Yule-tide, say what you will about the godless folk who celebrate, say what you will about the money that is spent in trees and greens and all the pretty useless things, say what you will about the hurry and the work, the anxious thought and care of Christmas gifts, say what you will, the Christian church could not afford to do without this celebration of the birth of Jesus. Take all the millions that are spent each year and put into missions, home and foreign, and at the same time take out the merry, happy Christmas season, and the cause of Christ would suffer loss, I have no doubt. And so we would see Jesus even more and more as we celebrate his birthday. We would see Jesus in the gifts we make—gifts of unselfish love, not made because we expect something in return. What was it Jesus said about such people—people who invite to their homes only those from whom they expect similar treatment, and give gifts only to those who return the compliment? "For," said he, "if ye love them that love you, what reward have ye? do not even the publicans the same?" And in another place he said, "It is more blessed to give than to receive."

I think we all realize this as true and have tested it by personal experience, but

let us cultivate its spirit even more; and in the sweet, unselfish, sacrificing spirit of our giving to our loved ones, to our friends, to strangers, to our enemies, if we have them, we would see and imitate the life of Jesus; and in doing this in his name, we shall be giving ourselves to him, the best of gifts that we can make.

But on the other hand, we would see Jesus in the way that he accepts and takes the gifts we give to him. Here comes a man, a great, a talented evangelist, and he brings his gifts to Jesus, all he can do, all that he is, and by his work many souls are saved and the cause of Christ advanced; and here comes another, a little child, poor and ignorant, no talent, no resources, all it can give is just its simple little self. And yet these gifts to Christ are welcome both. If you could see the Saviour's face when he receives the two, you could not tell which one pleased him more. I remember once, when I was young, that my little brother Frank, about four years old, with some old lath, broken pieces of board, with an old knife and a hammer and some nails, fixed up what he called a picture frame, and brought it to his mother as a present on her birthday. It was rough and ill-shapen, many of the nails were twisted and bent down. I remember that I laughed at it, but mother—ah, no—she did not mock his love in that way. She thanked him heartily and smiled so sweetly as she took the gift, while I with guilty conscience looking on could see the sparkle of the tears beneath the smile. And she kept the picture frame long laid up among her treasures.

A due appreciation of the gifts that we receive, a heartfelt "thank you," is the least we ought to do, for the blessedness of giving is embittered with a sting when the hand that gets the blessing is indifferent and cold; and yet the gift of God in his well-beloved Son is so often disregarded, and we forget to thank him as we ought to do.

Some years ago when General Grant had made his trip around the world and had returned to his native land, his countrymen arranged for him a sort of triumphal procession in New York. The streets along the line of march were crowded thick with many people. A woman with a little child pushed her way along, trying to get a place

where the child could see. Failing in this, when the general was passing by, she held the little boy high above her head that he might get but just a glimpse of the great man as he rode by. The little fellow of himself had cared but little for the sight, but he caught the spirit of his mother and her enthusiasm was imparted to his life; and now grown up he tells with pride and satisfaction of having seen General Grant.

How does the story fit the theme that we are thinking of today? Do you not see? We would see Jesus, and that our children may see him too, and our neighbor's children, and all who know him not may likewise see him, let us lift them up and hold them where they can get a better view of him.

We would see Jesus day by day
In all our walk in life,
In all its joys, in all its grief,
Its conflict and its strife.

We would see Jesus more and more
In business and at home,
In solitude or city,
Or where'er we chance to roam.

We would see Jesus in our church,
And in the hymns we sing,
We would see him in our offerings
And in the gifts we bring.

We would see Jesus everywhere
In the hearts of all mankind,
In faces of the outcasts,
In eyes that once were blind.

We would see Jesus, this our prayer
From early morn to night,
We lift it up to thee, O Lord,
With heart and soul and might.

More on the Second Coming.

J. A. DAVIDSON.

EDITOR OF THE RECORDER:

Will you kindly permit me to say a few more words about the second coming of the Lord? I believe what Jesus said about it (Matt. xxiv, 25-42), also John (xiv, 2, 3): "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." Blessed promise. I also believe what the angels told the disciples on Mount Olivet (Acts i, 11): "This same Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." And again, I believe what Saint Paul wrote to the Thessalonians (I

Thess. iv, 15-18): "For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

I do not think that the Scriptures teach us that Christ will come on this earth, as it is, to reign. I do not think the Seventh-day Adventists teach this either. But the Scriptures abundantly teach that he will reign on the earth made new. The saints, according to what Saint Paul says is the word of the Lord, will be caught up to meet the Lord in the air. Whither will he take them is another question. It matters not to us, so long as we shall be with him, where he is. But this we do know, that wherever he takes us will be heaven—his Father's house, where he has many mansions and a place prepared for us, and where, no doubt, we shall be for one thousand years or more; for after the passing away of this period of time, Saint John saw in his vision "the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband." And he heard "a great voice" out of heaven saying, "Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them" (Rev. xxi, 2, 3) on the earth made new (v. 1). Therefore I believe that this earth, prepared for the saints from the foundation of the world and cleansed from every reminiscence of sin shall be the everlasting abode of God and his people.

Many people declare that we can not understand the book of Revelation, even going so far as to say that it is not intended to be understood by us, forgetting what the word "revelation" means. But John prefaces the book by an explanation of what the book is, and that God gave it unto Jesus Christ to show unto his servants "things which must shortly come to pass"; and

John exhorts the Christians saying, "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein." He also looked for the second coming of Christ, for he says the things which are written therein must shortly come to pass; "for the time is at hand."

It is certain that Saint Paul looked for the second coming of Christ, for he puts it thus: "We that are alive, that are left unto the coming of the Lord," including himself with others. Also in his letter to Titus (ii, 12) he says "Instructing us, to the intent that . . . we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ." He calls it a "blessed hope." "These things speak and exhort." Now if Saint Paul looked for that blessed hope, the second coming of Christ, nearly two thousand years ago, and urged those under him to teach these things and to exhort the people to a sober, righteous and godly living, can it be out of place for us after such a lapse of time to do the same? Is not the coming of the Lord nearer now than then?

We may be exhorting the people to godly living, etc., but we are not teaching anything of the coming of the Lord, a strong command which Jesus repeated many times, to the disciples, and which Peter, John and Paul also urged very strongly, as an incentive to sober, righteous and godly living.

It is true that people have been looking, and fixing dates for his coming, all through the ages, and that he has not come; but that does not justify us in discarding the teachings and exhortations of Jesus and the apostles. We have a word-picture of the result of this in Matt. xxv, 1-13, the parable of the ten virgins. He says, "Watch (keep looking) therefore, for ye know neither the day nor the hour wherein the Son of man cometh." This long delay will be a trial to our faith; for the longer the delay, the greater will be the ridicule heaped upon those who are thus looking for him. (See 2 Pet. iii). "Blessed are those servants, whom the lord when he cometh shall find watching (Luke xii, 37).

Campbellford, Ontario.

Missions

New Church in China.

TO THE EDITOR SABBATH RECORDER:

MY DEAR BROTHER GARDINER:—I have one or two items which I think will be of interest to the friends of the China mission.

The first is that of the purchase of land for our chapel. A few days ago I closed the bargain for one mow and about a half of land (equal to one-fourth acre English measurement). It is situated just five minutes' walk west of us. If the measurement holds out, I am to pay \$2,250 Mexicans; but if there is a deficit in the land I pay accordingly. This land is on the west of land belonging to a German by the name of Meuser, and before closing the purchase he gave me encouragement that he would be willing to exchange this land for land on his eastern boundary and which is just in front of one of our mission dwellings; but since the purchase he has rather drawn back from this promise. I still hope he will make the change. If he does, it will be most convenient for our work. From my point of view he could do so just as well as not if he only thought so. He told me on one occasion that he would rather give me five hundred dollars than make the change. I suppose he is weary of my frequent petitions, but I shall give him no rest until he positively refuses. We have prayed that the Lord would incline his heart to grant our request. At intervals I have labored with him for the past two or more years. He is the gentleman who gave me a strip of land worth 50 taels, when I was getting the road changed so as to make it possible to connect our land for the building of the dwelling for Mr. Crofoot. I reminded him of this kindness, that that favor deserved another, and that if he would grant our request we should feel most grateful to him. I am sure the friends at home will pray about this matter. If we can secure this land we shall have a most favorable location for the chapel.

One week ago last Sabbath we had the great pleasure of baptizing and receiving little Burdet Crofoot into the church. Some

months ago he expressed the desire to be baptized, but being so young we deemed it best to defer for a time his baptism. During the interval, however, he seems to have kept the thought constantly in mind and repeated its request. We all rejoice with his parents that he has while so young given his heart to the Lord with the purpose well fixed in his mind of being a Christian. We pray that these early religious impressions and tendencies may increase with his increasing years and he become a most efficient worker in the Church of Christ.

Another item of interest is the organization of a church at Lieu-oo. This has been contemplated for some time, but it was left to the missionaries working there to decide when it should be effected. Had it not been for the constant rain which prevented any one from going to Lieu-oo, I presume the organization would have occurred sooner.

I had planned to go on Friday, the 13th of November. At that time the weather had become settled. I arrived at about two o'clock in the afternoon, and so had time to arrange for the exercises. In the evening we had a prayer meeting in which all the Chinese Christians present took part. It was arranged to hold the organization services Sabbath morning and to have preaching and communion in the afternoon. The organization services consisted of singing, the election of a chairman and a secretary, then reading of the Scriptures, and prayer. The names of five members who had received letters from the Shanghai Seventh-day Baptist Church for the purpose of uniting with the new church, together with the names of three probationers at Lieu-oo, who had been baptized only a few Sabbaths ago, were read, and it was voted that these persons together with the missionaries have the right to vote on the various items of business that would come before the meeting. A Covenant, Articles of Faith and some rules regarding meetings were adopted. The Covenant and Articles of Faith were similar to those adopted in our home churches, except there is an Article which stated, "We believe the man should be the husband of only one wife."

The name adopted was "The Lieu-oo Seventh-day Baptist Church." The object

of the church was for mutual watch-care and helpfulness and to aid one another in the development of the Christian life and to spread the gospel among the heathen.

The officers elected were: pastor, H. Eugène Davis; church clerk and to act as deacon, Koeh-Yau-tsoong; treasurer, Koo-san-keu.

It was decided to hold services every Sabbath afternoon at 2 o'clock and the communion every two months, according to the Chinese calendar, except when there might be an intercalary month; then the time would be three months between the communion services.

After some discussion it was agreed to take a collection every Sabbath, and the first collection amounted to more than sixty cents. I believe it is a good thing to inculcate from the very inception of the organization the idea of giving, although it may be but a few cash. I am very glad that they accepted the suggestion so willingly. After a few remarks bearing on the question of the organization and a closing prayer, the meeting was brought to a close.

In the afternoon we gathered in the little chapel connected with the dispensary, and I preached from the text, "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. xvi, 18). At the close of the preaching services those recently baptized were given the right hand of fellowship and received into the church. A few remarks were addressed to them and prayer offered on their behalf. Then we held a covenant meeting in which all the Chinese Christians present took part. Following this we partook of the Lord's Supper.

All these services passed off very harmoniously and I believe the impression on both the native Christians and those outside was good and calculated to create a new interest in Christianity. It certainly was a very happy day to us all and we do pray that this may be only the beginning of much blessing that is to come upon the work there.

Let all interested hearts pray earnestly that this may be even so.

Fraternally,

D. H. DAVIS.

West Gate, Shanghai, China,
November 18, 1908.

Letter From Rev. H. Eugene Davis.

DEAR DR. GARDINER:

Perhaps your readers may be interested in an event that occurred October 31, which means much to me as an individual, to our Mission at Lieu-oo and, we trust, will mean much in the extension of the kingdom of God in China.

A little over six months ago, a man by the name of Waung came to our Sabbath afternoon service, and after several visits asked if he might write his name. All who join our church in China are put on probation, at least until they seem to understand something of the meaning of Christianity. He wrote his name and was given one or more of the Gospels. Koeh Yau Tsoong, the teacher in the day-school, has been most helpful in explaining to him the meaning and importance of the doctrines. The man has been very faithful in his attendance at the services, although he lives twelve li, four miles, away. Four miles is not far in America but seems a much longer distance in China.

Mr. Waung had talked to Koeh Yau Tsoong regarding baptism, and a few weeks ago spoke to Doctor Palmberg about it. On October 23 Koeh Yau Tsoong and I visited his home. We left the mission about ten o'clock in the morning, having called the wheelbarrow the night before. Just before reaching Sing Daung Z, a town of not more than one thousand inhabitants, we stopped beneath a little thatched shed by the roadside to eat our luncheon which we had brought with us. It was not many minutes before we had a crowd gathered to watch the foreigners eat and to ask the usual questions as to where we were going, and on what business. The teacher then had an opportunity to tell them a little about the Gospel.

We met Mr. Waung on the road and were escorted to his home, where we received very courteous treatment. All the neighbors and friends came in, and Koeh Yau Tsoong had another opportunity to tell others about the religion of Christ, as well as to question Mr. Waung farther as to his knowledge and belief in Christianity, and his desire to become a Christian. We returned to Lieu-oo feeling that this inquirer was sincere, and we pray that he may continue steadfast.

Some time ago, two of the men who work at the mission wrote their names, but had never been baptized. One of these is the gatekeeper, the other the cook in our home. There has been a great transformation in the lives of these men; and although they are far from perfect, it seemed that the time had come for them to take a forward step. They both asked to be baptized at the same time with Mr. Waung.

Sabbath day, October 31, was the day appointed to administer the rite, and we hoped to have Doctor Davis or Mr. Crofoot with us at that time, but the weather on preceding days prevented their coming. Doctor Palmberg spoke on "Baptism," at the afternoon service, to a very attentive audience, after which we went to the canal at the end of the garden and, in the presence of at least fifty Chinese, these three men were baptized.

These were the first candidates I had ever baptized. They were the first ever baptized in Lieu-oo, so far as we know. Some of the older members of the Shanghai Church lived at Lieu-oo, but were baptized in Shanghai. Thus the work which has been so well carried on here these years is bearing fruit.

Sincerely yours,

H. EUGENE DAVIS,

Lieu-oo, China,
November 23, 1908.

Ignis Fatuus No. 2.

DR. W. D. TICKNER.

"Redemption is greater than creation; therefore the first day of the week should be observed as the Sabbath instead of the seventh day."

Will any one tell me how great an act it was to call into being everything that was created, both visible and invisible? Can any one comprehend even one half of creation? If not, how is it possible to say that some other act is greater?

To make the statement that redemption is greater than creation belittles the creative act and says in effect: We comprehend the greatness of all created things, the height, length, breadth, all the laws of nature, both physical and chemical, the means used to bestow these laws upon all objects. We

know how God gave life to the beasts of the earth, what that life is and how that life is manifested in the various forms. We understand how he causes the herb to grow and bring forth fruit. We understand perfectly how God breathed into man's nostrils the breath of life, and how this being made in the image of God became a living soul. We understand all the laws governing the motions of all the heavenly bodies. We know their size, number, density, whether inhabited or not. We know their orbits, their exact velocity, the laws that hold them in their places. In fact there is nothing about either the visible or invisible but that we are thoroughly familiar with. We know how many atoms there are in the entire universe. We have carefully estimated them all.

Until we are thus able to comprehend all created objects and know enough so that we can perform the creative act as God did, we may not assume to say that some act is greater.

Do we understand redemption? Do we comprehend what it cost? Do we know what it meant to relinquish the glories of heaven and take the form of man? Do we know how our sins were laid upon him that was mighty to save? Do we know how we receive redemption through Christ? Do we know how he gave his life for us and how he took again that life? I say, do we understand it all? Who is able to say, "It is perfectly plain. I have made an accurate computation of the entire transaction"?

To compare two unknown magnitudes or two acts, the greatness of either of which or of both of which is unknown, and to say that one is greater than the other, is—to say the least—idle talk, and no one, except he be of very weak intellect, would attempt to make the comparison.

The conclusion drawn from the assumed premises is as faulty as the premises are baseless. Even were we to concede that man had actually measured creation and was able to comprehend redemption, there still exists the unknown element. Why was it necessary to commemorate redemption by observing a day of rest? Is the observance of the Sabbath the only way known to God to celebrate an event? Can you say positively that it is the only way? Must

one event of world-wide importance be despoiled of its monument in order that another event may be commemorated by it? Does the monument of the one exactly answer the requirements of the other? If not, then it is of no avail. The wording on the first monument gives the lie to the claim that it was erected by its Maker to commemorate the wonderful act of the redemption.

Not one word is said on it about redemption, but it does mention creation and tells why it was set and where it was set. "For in six days the Lord made heaven and earth . . . and rested the seventh day; wherefore the Lord blessed the sabbath day and hallowed it." As the monument set to preserve in memory the creation was the seventh day, the first-day monument can not in the very nature of things be the same seventh-day monument—not the old monument, but a new one.

To remove the monument of creation from where it had stood for thousands of years, and to set it up at a point in history thousands of years after the creation had been finished; and then, without changing the wording, to claim that it commemorates redemption, is to make a mock of both creation and redemption.

The assertion that we ought to observe the first day of the week in honor of the work of redemption assumes that redemption was completed on the first day of the week. We are told that Christ rose from the tomb on that day.

The Scriptures plainly state that we have redemption through his blood (Rev. v, 9; Acts xx, 28). His blood was shed three days before his resurrection; hence, if we must celebrate the day when man was redeemed, it must be some other day than the resurrection day.

But even this crumb of comfort (that Christ rose on the first day of the week) is denied by Matthew; for he informs us that in the end of the Sabbath (*opse sabbaton*), as the first day of the week drew near, women visited the tomb and found that Christ had risen. Thus vanishes the last flickering gleam of the ignis fatuus, and its deluded followers are left with no guiding light. They must find their way now as best they can back to the path of safety.

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, December 13, 1908, at 2 o'clock P. M., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, Corliss F. Randolph, C. C. Chipman, W. M. Stillman, F. J. Hubbard, D. E. Titsworth, J. D. Spicer, Esle F. Randolph, C. W. Spicer, N. O. Moore, H. N. Jordan, Asa F. Randolph, W. C. Hubbard, Edwin Shaw, H. M. Maxson, J. B. Cottrell, T. L. Gardiner, W. H. Rogers, M. L. Clawson, A. L. Titsworth.

Visitors: Wardner Williams, Franklin F. Randolph, Emery H. Bond, George Clark, Wm. E. Witter.

Prayer was offered by Rev. Henry N. Jordan.

Minutes of last meeting were read.

The Supervisory Committee reported that matters were moving as usual at the publishing house and that the new job press had been installed.

Report adopted.

The Advisory Committee reported having considered several matters, among them the contemplated visit of Prof. Corliss F. Randolph to England, during which he offers to visit such of our foreign churches and Seventh-day Baptists as he may be able to, at only the cost of the incidental expenses to the Board. The committee recommended that the services of Brother Randolph be secured for this purpose.

Report unanimously adopted by a rising vote.

The committee also considered the vacancy caused by the death of Corresponding Secretary A. H. Lewis and reported that they did not deem it wise to fill the place permanently at this time, and recommended that the Board request Rev. Edwin Shaw to take charge of the correspondence for the present without compensation.

Report adopted.

Voted, that we express our gratitude, and extend our congratulations, to Prof. Corliss F. Randolph on his appointment as a visitor to represent Newark, N. J., in viewing the schools of Great Britain, upon invitation of Sir Alfred Moseley, extended through the American Civic Federation,

and convey to him our very best wishes for a happy voyage and safe return.

The Committee on Distribution of Literature reported progress on the question of publishing matter sent recently by Jos. J. Kovats.

Voted, that an appropriation of \$50.00 be tendered the above committee for the purpose of publishing and distributing copies of the booklet entitled, "The Sabbath and Seventh-day Baptists."

Editor Gardiner reported that the matter sent by Christian Nelson is being published serially in the SABBATH RECORDER, and that Mr. Nelson has ordered 500 copies in tract form, for distribution at his own expense.

The Treasurer reported on receipts and disbursements since the last meeting, and also reported having received a copy of the will of B. P. Langworthy 2d, noting a bequest of \$50.00 to the society; also copy of will of Deborah Randall noting a bequest of about \$1,500.00 to the society; and he also reported tidings of a bequest of Bliss and Relief Clark of indefinite amount.

On motion the above matters were referred to the Treasurer with power.

Voted, that the President and Corresponding Secretary of the Seventh-day Baptist Missionary Society be requested to attend the next meeting of this Board, at our expense, for the purpose of conferring with us concerning the advancement of our denominational work.

Correspondence was received from Rev. R. B. Taggart of Frederick, Md., and Ira Goff of Oklahoma.

The following preamble and resolution were adopted:

Whereas, This Board has heard with great interest of the work of our brother, Ira Goff, in Oklahoma, and of the blessing which has followed his labors in behalf of the Bible Sabbath, therefore,

Resolved, That we assure Brother Goff of our Christian sympathy, and that we offer to supply him with such of our literature as he may find helpful in his work.

Correspondence was received from Rev. S. R. Wheeler regarding the selection of one or more persons to represent us before the people, and also in regard to increasing the interest in, and support of, the SABBATH RECORDER.

On motion the communication was re-

ferred to the Committee on Distribution of Literature. The following letter was received and read:

MR. A. L. TITSWORTH, *Recording Secretary American Sabbath Tract Society, Plainfield, N. J.*

DEAR BROTHER:—At a meeting of our General Conference Committee, held in Washington, November 13, information came to the members of the death of Doctor Lewis. The committee spread upon its minutes the following expression, which I communicate to you as Recording Secretary of the American Sabbath Tract Society:

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

I assure you that this is no merely formal message of sympathy. As I do not know the address of Mrs. Lewis, may I ask you if you will kindly pass to her the message from our committee.

With fraternal regards,

Truly your brother,

W. A. SPICER,
Secretary.

Voted, that the above be embodied in the minutes of this meeting; its receipt acknowledged by the Recording Secretary, and a copy of the same be sent by the Recording Secretary to Mrs. Lewis.

Correspondence was received from Prof. Edwin H. Lewis, expressing the appreciation and gratitude of his mother, his sisters and himself, for the splendid and faithful friendship shown his father by the Board; for the memorial prepared by the Recording Secretary; and for the wreath of flowers sent to his father's bier.

Correspondence was received from Rev. Geo. Seeley, expressing his sorrow at the death of Doctor Lewis, and extending his sympathy to the Board.

Correspondence was received from Mrs. D. B. Coon, clerk of the church at Riverside, Cal., requesting an appropriation of \$100.00 for the year 1909. On motion the sum of \$100.00 was appropriated to the Seventh-day Baptist Pacific Coast Association, for Sabbath reform work, with the request that quarterly reports be rendered by the secretary of the association to the Board, of the work accomplished.

Brother Wardner Williams of Denver, Colo., being present, and participating in our deliberations, inspired us with his remarks, exhorting us to increased vigor and

new methods in broadening our work, and in gaining a larger recognition and an increasing growth as a denomination.

On motion, the Treasurer was instructed to continue the salary of our late Corresponding Secretary, A. H. Lewis, to his family until the first of January, 1909.

A bill of \$100.00 from Orra S. Rogers, treasurer of the Historical Volume Committee, on account of our proportionate share of the expense, was presented.

On motion the bill was ordered paid. Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Letter From Brother Lucky.

TO THE EDITOR OF THE SABBATH RECORDER:

Our dear brother, Ch. Th. Lucky, writes me from Stanislau, Galicia, and wishes me to give expression through your pages to his deep feeling at learning of the death of our lamented and beloved Dr. A. H. Lewis.

Brother Lucky writes from his heart and in the German language; he asks me as a personal favor to give full and free expression to his emotions, since he thinks I can tell the dear brothers and sisters throughout our denomination how he feels, because I know from my own sympathy with him the state of his mind.

Brother Lucky was indescribably shocked at the news of the home-going of Doctor Lewis. Though far away and separated from active association with us, Brother Lucky's heart is more in our work than in that of any other people. His love is given to us. Our joys are his joys and our sorrows his sorrows. He feels keenly the irreparable loss we have sustained.

In his letter Brother Lucky writes of the profound grief into which he was plunged by the death of Professor Franz Delitzsch, nineteen years ago. He recalls that the two men lived to just about the same age and laments that such lives are all too short for the great tasks committed to them. He is reminded that Professor Delitzsch was a man of slight bodily strength and somewhat delicate, while Doctor Lewis, he writes, was "a powerful man, of strong build, and a sound constitution."

"Yet," says Brother Lucky, "we ought not to mourn like those who do not know

that there is One on high who rules in all our affairs. It is the Lord who called Doctor Lewis into the field of battle and it is the same Lord who has summoned him hence. 'The Lord gave and the Lord hath taken away; blessed be the name of the Lord.'"

Brother Lucky's faith is strong that the Lord will raise up new generals to continue the warfare. But he recognizes that we are weak and can not restrain our sorrow. His sympathy he wishes me to extend to the grief-stricken relatives whose hearts may be in some degree sustained by the thought of how their departed one was beloved of many. I have written to Mrs. Lewis and sent her a translation of that portion of Brother Lucky's letter which relates to her lamented husband. This letter I write in fulfilment of his request that his sympathy be also given to the whole denomination. "I feel," he writes, "just as the whole denomination does." That is genuine sympathy. I write to make clear to you readers the force of Brother Lucky's reference to the late Franz Delitzsch. Brother Lucky regarded him as the one on whom more than on any one else rested the work of the truest and best mission to the Jews. Delitzsch was the leader of the battle for genuine mission work, from the heart and guileless. For Brother Lucky to write that he feels now at Doctor Lewis' death as he felt when Franz Delitzsch died is to put his feelings before us in the strongest possible way. More he could not say. We who know how dear to Brother Lucky's heart the salvation of Israel is can understand the force of his writing that the grief he now feels is like the grief that he felt when Delitzsch passed away.

Let us not forget our brother Lucky as he journeys on toward the meeting with those gone before.

WILLIAM C. DALAND.

Therefore, one need not run to and fro to seek out God. He is not far away. He stands before our door and waits. To him who is ready and opens to him he enters in. He delays not, he can hardly wait till we unbar the door; he is a thousand times more willing to enter in than man is to receive him. Our opening and his entrance take but a single moment.—*Johann Tauler.*

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

God is able to make all grace abound toward you.

Address, in part, of Judge Ben. B. Lindsey before Woman's Christian Temperance Union Convention, Denver, Colo., October 23-28, 1908.

I wish to express to this convention first my deep appreciation for the great honor and privilege of appearing before you. I appreciate also that I appear here as the representative of the good people in this city who have in the last eight years done a work for the childhood of the city and State, the influence of which has spread throughout the Nation. As much as we love that work, and however important that work may be, there is no work for the child, in my judgment, that begins to compare with that being done by your splendid organization. The Woman's Christian Temperance Union represents the home, and just in proportion as you protect the home from the evils that attack it, to just that extent do you protect the child in the home. The chief hope for the children of this country is the home, and whatever assails the home assails the children. It may interest you, my friends, to know that there are a hundred thousand children being dealt with by the courts of this country every year. In a generation of childhood that means one million children. There are hundreds of thousands of children in industrial slavery. There are the wrongs of thousands of children to be righted. Now just in proportion as you strengthen the home, just in proportion as you protect the home, so do you prevent these evils. The Juvenile Court work in which you are all rightly interested is after all a palliative. It was never the intention that it should be a cure-all. It affords much better methods of caring for the child who is a victim of these evils than the old jail and

the criminal court system. It is, after all, an earnest effort to put a little love in the law. The divine instruments in the solution of the troubles of children are sympathy, kindness, love, patience, understanding; and, when wisely and rightly used, these means command respect and do not produce hate as did the old methods of the jail and the criminal courts.

Now, my friends, I would be false to the childhood of this Nation if I did not tell the truth as to some of the chief causes that are responsible for the degradation of the home. In my own experience I would put first not the saloon-keeper or the gambler, but what I am pleased to term the big business grafter. I mean by that those powers who seek special privileges through great corporate business organization. The most common prayer is "Lead us not into temptation, but deliver us from evil." Yet these big business grafters, in order to control political organizations and get special privileges, go into partnership with the gambling element, the dive element, the saloon element, whereby in consideration of these vice elements helping them to control elections in order that they may get the power of the government to filch special privileges from the people, they are allowed in turn as their part of the graft to flaunt their vice in the face of the community in violation of the law. And the laws are not enforced because big business enterprises are compelled to concede to the vice element that helps them to corrupt politics. Perhaps it is not as bad in some communities as it is in others. But I know that if the presidents of two or three of the utility corporations in a city suffering from public gambling and wine-room evils would go to the political boss, or the man who was put in office through the money they furnished the political machine, and say to that official and that boss that these iniquities should cease and that the laws should be enforced, you can count on it the law would be enforced.

Now I do not excuse the weakness of men and women. But why did the Master teach us to pray "Lead us not into temptation," unless it was intended that we should as far as possible enforce laws that would fortify the home as much as possible against the temptation of the liquor traffic and the

fascination of the gambling hell? For the sake of the future of childhood I have dared to point out these men. I have dared to show how they have robbed the children of their heritage in the very streets of the city through corrupt politics, depriving them of the millions which otherwise would have been theirs for public play-grounds and schools; and this has offended the powers which control political offices, and own the political machines. One of the representatives of these powers came to me once and said that if I would keep my mouth shut I could remain Juvenile Judge as long as I wanted to, but if I kept telling the truth about these things I would have to get out. I considered my first duty to the children of this State and Nation and I said, "As between remaining judge of the Juvenile Court and telling the truth, I choose to tell the truth even at the awful sacrifice of giving up the work I love in the Juvenile Court." But my friends, in this State the women vote; and while the executive committee of the Retail Liquor Dealers' Association went to the Democratic boss and said that I could not remain judge of the Juvenile Court, and succeeded in keeping me off the old party tickets which are thus bossed and controlled, I am not without hope that since the women have the right of suffrage in this State they can make themselves felt at the polls. The only reason, if any, why they can not is because of a corrupt ballot law, that is in the interest of the vice element and the big business grafter who work together. Because of its confusions and its difficulties it is very hard to protect any one who has any independence.

The Juvenile Court in this city has been a clearing-house for the miseries and troubles of the poor and downtrodden. It has also enabled us to see the relation of the child to the commercial, economic, industrial and political question with clearer vision. But I do not mean to minimize the importance of the fight against the liquor traffic. I still maintain it is perhaps the greatest debaucher of the home and most responsible for the troubles of the child. But, my friends, back of that is the selfish piratical corporate influence seeking special privileges, which is ever ready to tie up with this evil to promote it, exploit it and

establish it rather than to fight and destroy it—all because of selfishness and greed and the lack of love for their brothers in the world. The real fight for childhood must begin with those evils that afflict the home—a real fight to smash the hellish mill that is grinding up hundreds of little children into the courts of this country. A real fight against those evils is not a fight without difficulty, trials and struggles. It is something more than merely trying a case in court and passing on the thing the child did. The boy stole from the box-car. Let us see something in that case beyond the box-car. We must go into the home, into the environment and conditions that surrounded the home—and this is all said without minimizing the necessity of insisting upon more care on the part of the fathers and mothers with their children, and without in the least minimizing the importance of this fight which you are making against the evils of the liquor traffic.

In this city the gamblers, the dive element, the wine-room keepers, the saloons and the under-world are combined with the big business grafters at the head of the great utility corporations to crush the work of the Juvenile Court. But it is our hope that in this first real test, when there is a fight against all these powers, that the women who have the right of suffrage in this State may show what they can do, for every one knows that ninety per cent of the women are with us in heart, if they dare be in action, as I believe they can be and will be. It is an interesting contest of which the world ought to be informed, and, whatever the result, will furnish a lesson that ought to yield good results in the fight for that final victory that must yet come to a righteous cause. In our own struggles I feel a good deal of the philosophy of the little boy who came to me, as hundreds have come, for consolation and help. He came into my chambers one day, dropped his little head on his bosom, and half-tearfully he said, "Judge, there are no troubles like family troubles." I said, "Well, my little boy, you keep a stiff upper lip and you will come out all right." When the grafters of corrupt political rings and the dive element, that seemed to have a greater power among them than the righteous element, said that I could not be judge of the Juvenile Court

again because I had exposed the causes of iniquity and crime, I happened to meet this little boy at the door of the Convention Hall where we had temporarily triumphed over those powers, and I said, "My little boy, there are no troubles like political troubles." He remembered his visit to me, and with a tear in his eye he looked up into my face and said, "Judge, don't forget what you told me—keep a stiff upper lip and you will come out all right." And so, my friends, in this fight for childhood, not only in this city and State, but throughout the United States and throughout the world, we are bound to triumph in the end.—*The Union Signal*.

Brotherly Love.

WM. L. CLARKE.

In considering this theme we will begin with the record of the Beloved Disciple, in order that we may "prove all things; hold fast that which is good."

"In the beginning was the Word, and the Word was with God, and the Word was God . . . and the Word became flesh, and dwelt among us, and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth." Lest our trust and confidence in the Word that was made flesh be superficial and faltering, John the Baptist beareth this witness of him: "This was he of whom I said, He that cometh after me is become before me: for he was before me. For of his fulness we all received, and grace for grace. For the law was given by Moses; grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

By accepting the evidence of these witnesses as divine truth, we are enabled to adopt the teachings, example and commandments of Jesus as the only sure and perfect revelation of the Father's will concerning our duty to both the Father, and our fellow men. Thus, and thus only, can we find a rock foundation upon which to build and establish a Christian character that can endure the tests that shall befall us. All else than implicit trust and confidence in the love, mercy, sustaining grace, peace and authority of Jesus Christ, as our all-suffici-

ent Redeemer and Saviour, is living far below the full measure of blessing that the Father has proffered us. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Thus has Christ revealed the Father's love as the foundation-rock of our religion, with its infinitude of blessings for humanity. Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets." And he gave a rule by which all may wisely test the worthiness of our endeavors: "By their fruits ye shall know them."

The Apostle Paul aptly applied this rule in his teaching. He said, "Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, diversions, heresies, envyings, drunkenness, revellings, and such like: of the which I forewarn you, . . . that they which practice such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance; against such there is no law. And they that are of Christ Jesus, have crucified the flesh with the passions and the lusts thereof."

In addition to Paul's words of warning and instruction, Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

It is many times enjoined upon professed followers of Jesus Christ that they each and all shall love one another even as he has loved us. And in his prayer for his disciples he remembered us also in these words. "Neither for these only do I pray,

but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us." If we cherish such brotherly love as shall give us a just hope that the petition of this prayer shall bring blessings to us, we must maintain the spirit of unity for which he prayed. This requires that our wills be so subjected to his will, that we each desire what he desires. The finite must look to the Infinite for guidance, wisdom and power. Infinite Love pleads with humanity to place its trust and confidence in the perfect revelation of the Father's will, that the Son has brought to the world. Without money and without price, untold blessings await all, who, with open hearts, welcome the abiding presence of this King of glory. And all disciples are living far below the privileges proffered them, when they sacrifice the fruits of the Spirit, choosing rather the works of the flesh, with their evil fruitage. The Beloved Disciple has written concerning brotherly love, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him; but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby know we that we are in him: he that saith he abideth in him ought himself also to walk even as he walked." "He that saith he is in the light, and hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes."

Saul of Tarsus is the world's illustration of one who walked in darkness, and knew not whither he went because the darkness had blinded his eyes. Strong, proud and fearless, he persecuted the early church of Christ, verily believing that he was truly serving God. So earnest and zealous was he that naught but the hand of divine Providence could stay his onward course. In the height of his zeal and pride, he was humbled and brought to his better self by a great light from heaven that shone round about him, insomuch that with blinded eyes he fell unto the ground, and heard the voice of Jesus calling him to turn from persecut-

ing him, and become his appointed disciple to preach the gospel to the Gentiles. This great light so blinded his eyes, that he was led by others as he journeyed onward. Through this blindness came the divine illumination that enabled him to behold his Lord and Master in Jesus of Nazareth, whom hitherto he had bitterly persecuted. Penitent and believing, he at once took up his cross and followed Jesus. He was thus enabled to plainly see blood-stains upon his own soul by reason of his partnership in the act of stoning the martyr Stephen to death. Ever afterward he considered himself to have been the chief of sinners, because of his cruel persecution of the church of Christ; and wholly unworthy of the high calling to apostleship which Christ had conferred upon him. Through Christ who strengthened him, he soon esteemed it an occasion of constant rejoicing that he had been deemed worthy of enduring persecutions for his Master's sake. Although he thrice prayed that a certain thorn in the flesh might depart from him, Christ's assurance "My grace is sufficient for thee," caused Paul to glory in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. But the thorn remained with him, lest he, through self-conceit and pride, like Solomon, become a cast-away. With his name changed from Saul of Tarsus to Paul the Apostle, we find a marked example of one who never lost his first love for Christ, inasmuch as after many years of service amid perils and persecutions, as the time of his departure was near at hand, he said, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." This worthy example we all may wisely emulate:

Afflictions, sorrows and disappointments all work together for our good, whenever we are thereby led to consecrate our hearts, souls and minds more fully to the service of our Lord and Master.

Earth is a better place to live in and life itself is sweeter and saner and Christ is dearer and heaven is nearer than ever before.—*Rev. Doctor Landrum.*

Christmas Tree Custom Upheld.

The country's forests again have been called upon to supply about four million Christmas trees, and again many persons have asked themselves and have queried the United States Forest Service, "Is the custom a menace to the movement for forest preservation?"

In the millions of happy homes over the country where the younger generation has made the Christmas tree the center of play since early Friday morning, there are many mothers and fathers who have given the question more or less thought. From Bible schools and others organizations also, which hold an annual celebration around a gayly trimmed evergreen for the benefit of the little ones, has come the question whether it is consistent to urge conservation of forest resources and then to cut millions of young trees every year to afford a little joy in the passing holiday season.

"Yes, it is consistent and proper that the custom should be maintained," has been the answer of United States Forester Gifford Pinchot in every case. "Trees are for use, and there is no other use to which they could be put which would contribute so much to the joy of man as their use by the children on this one great holiday of the year.

"The number of trees cut for this use each year is utterly insignificant when compared to the consumption for other purposes for which timber is demanded. Not more than four million Christmas trees are used each year, one in every fourth family. If planted four feet apart they could be grown on less than 1,500 acres. This clearing of an area equal to a good-sized farm each Christmas should not be a subject of much worry, when it is remembered that for lumber alone it is necessary to take timber from an area of more than 100,000 acres every day of the year.

"It is true that there has been serious damage to forest growth in the cutting of Christmas trees in various sections of the country, particularly in the Adirondacks and parts of New England, but in these very sections the damage through the cutting of young evergreens for use at Christmas is infinitesimal when compared with the loss of forest resources through fires and careless methods of lumbering. The proper

remedy is not to stop using trees but to adopt wiser methods of use.

"It is generally realized that a certain proportion of land must always be used for forest growth, just as for other crops. Christmas trees are one form of this crop. There is no more reason for an outcry against using land to grow Christmas trees than to grow flowers."

The Forest Service upholds the Christmas tree custom, but recognizes at the same time, that the indiscriminate cutting of evergreens to supply the holiday trade has produced a bad effect upon many stands of merchantable kinds of trees in different sections of the country. Waste and destruction usually result when woodlands are not under a proper system of forest management. Foresters say that it is not by denying ourselves the wholesome pleasure of having a bit of nature in the home at Christmas that the problem of conserving the forests will be solved, but by learning how to use the forests wisely and properly. The ravages through forest fires must be checked, the many avenues of waste of timber in its travel from the woods to the mill and thence to the market must be closed, and almost numberless important problems demand attention before the Christmas tree.

Germany is conceded to have the highest developed system of forest management of any country, yet its per capita use of Christmas trees is greatest. The cutting of small trees for Christmas is not there considered in the least as a menace to the forest, but, on the contrary as a means of improving the forest by thinning and as a source of revenue. It is therefore constantly encouraged.

There is little doubt but that the time will come when the Christmas tree business will become a recognized industry in this country and that as much attention will be given to it as will be given to the growing of crops of timber for other uses. This time may not be far off, for it is already understood that only through the practice of forestry, which means both the conservation of the timber which remains and carefully planned systems of reforestation, will it be possible to supply the country with its forty billion feet of lumber needed each year, as well as the few million of little trees used at Christmas time.

Washington, Dec. 26, 1908.

Young People's Work

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

"Behold, now is the accepted time."
2 Cor. vi, 2.

By the time this RECORDER is in your hands the New Year will be nearly a week old. Good resolutions will have been made. It is time now to settle down to steady work to make good our purposes and plans.

President Van Horn in his recent message says, "Plan your work and then work your plans." Begin now, if you have not before, to follow this suggestion. Look around you. There are a hundred and one opportunities to be of service to your fellows and a blessing to yourself. Remember the motto over a certain successful business man's desk—"Do it now."

Because It Is Right.

I heard a man say, one time, that he could not "work in a cold collar," meaning that there was not excitement enough in a certain meeting in progress for him to be active. He has not been doing much as a Christian during the two years since then. The fact is we must sometimes exercise ourselves in a "cold collar." We can not always be on the Mount of Transfiguration. There is work to do on the valley road where people live.

There are times when we may not feel like doing things. That is quite likely to be a good sign that we ought to do them. Do it because it is right to do. The bed feels never so warm as at five o'clock in the morning with weather outside at twenty below. One does not feel like getting up. But lying still means the breaking up of a good habit. To get up means a speedy feeling of vigor and exhilaration as one takes a turn without or follows his regular plan within. So it is with our moral and spiritual life. A duty done because it is duty brings a glow of satisfaction, and one soon comes more and more to "feel like it."

The Bible and You.

What about Bible study? Have you planned to follow a definite course of reading and study? Begin now. Putting it off

till next week likely means next year. Possibly not at all. Get Greene's *Manual*, and use it—but use your Bible.

The following letter was received and forwarded by the former editor, the Rev. E. D. Van Horn, and is thus late in publication.

DEAR EDITOR OF YOUNG PEOPLE'S PAGE:

I believe in the young people of our denomination being loyal to the Young People's Page of the SABBATH RECORDER. I also believe in their being loyal to the Seventh-day Baptist *Endeavorer*. I fail to see where loyalty to one will make less loyalty to the other.

I enjoy reading articles on the Young People's Page of the RECORDER; but while I with others enjoy this privilege, shall we deprive the young people of a Sabbath publication—the young Endeavorers whose people do not and can not conscientiously take the RECORDER because of limited means? Will the RECORDER be read in such homes fifty-two times a year?

We as a denomination believe in Sabbath reform, but if I may be allowed to use the old expression, "A bird in the hand is worth two in the bush."

Taking the *Endeavorer* or some similar paper from many of our young people will only be placing in their hands a First-day publication which will not teach "Remember the sabbath day to keep it holy."

I feel deeply on this subject as I have read the letters and cards which have come addressed to the Seventh-day Baptist *Endeavorer*, wondering why the *Endeavorer* does not come as they miss it so much. Some have sent money for renewal of subscription. Only last week a card came asking for the Seventh-day Baptist *Endeavorer*. If the RECORDER is found in these homes, why do they not know?

M. M. W.

West Edmeston, N. Y.,
December 10, 1908.

News Notes.

SALEMVILLE, PA.—The little flock at Salemville enjoyed a good quarterly meeting on December 19. Brother H. C. Van Horn of Lost Creek, W. Va., helped us by speaking some of the good things that point out the way of life and peace. We needed the encouraging words and Brother Van

Horn is full of them. A few thoughts on "Jesus the Great Teacher" were very interesting; also a sermon from Jesus' gentle words "I am the good shepherd." God bless Brother H. C. and his labors. We sincerely bid him come again.

A Sabbath-school institute was held on Sunday, December 20, the first ever held with us, conducted by Mr. Van Horn. We appreciate the helpful things that are uplifting in our Sabbath-school work. Addresses were made by H. C. Van Horn, J. S. Kagarise, C. C. Wolfe, and A. D. Wolfe, followed by a round table discussion of a variety of subjects along Sabbath-school lines. This was one of the most interesting features of the session. Come on with the good work.

Mr. and Mrs. A. W. Walter are at present ill with the grippe. We hope for a speedy recovery.

Mrs. Barbara Rice, one of the oldest members of our church, quietly passed away at her home on December 6, 1908. About five years ago she fell down a flight of stairs, fracturing her hip. Since then she has spent her time in bed, a helpless invalid. She was a member of the Seventh-day Baptist Church for many years. Her aged husband, David E. Rice, and two daughters survive her. To these the sympathy of the community is extended. Grandma Rice was born in Monroe County, Pennsylvania, May 26, 1824, and died at the age of 84 years, 5 months and 17 days. Services were conducted by the Rev. D. T. Detniler, assisted by the Rev. W. K. Bechtol. Text, "All the days of my appointed time will I wait, till my change come."

One by one the chairs stand vacant
That were filled by those we love.
One by one the seats are filling
In our Father's home above.

A Merry Christmas and a Happy New Year to all, remembering our Saviour is one more year nearer his second coming.

GENTRY, ARK.—Two active members were recently added to our society.

A committee from the church and Christian Endeavor Society served a dinner, not long ago, the proceeds of which go to help pay for a lighting plant for the church.

Born, December 14, to Mr. and Mrs. Okley Hurley, a boy. To Mr. and Mrs. D. E. Maxson, December 19, a boy was born.

A visit in November of the Rev. E. A. Witter was greatly enjoyed by every one. He gave us some excellent sermons.

Our society has recently put in cement walks by the church.

Salem College Notes.

The attendance at the college has been very gratifying, being larger than it has been for several years at this time of the year.

The friends of Salem College are all rejoicing over the fact that the college is soon to have a much needed new college building. The old building has done good service, but the faculty and students will be able to do much better work when they have a more commodious and convenient building. The Building Committee of the college closed the contract for the new building on December 23. The building has been planned with the greatest care and will cost a little more than \$20,000. It is to be of stone and brick and will be one of the best school buildings in this part of the State as well as in the middle South. The college is to be congratulated and the self-sacrificing friends of education in the Southeastern Association are to be thanked for their noble efforts in behalf of Salem College. A great mission lies before the work of this institution. Salem College has done much to build up the better life of humanity in West Virginia, and its work is only begun.

Doctor Clark and family spent a few days of the holiday vacation with Pastor H. C. Van Horn of Lost Creek. They report a very pleasant time.

The president of the college has, during the fall and winter, given a public address in the college chapel each Tuesday evening. The general subject has been the "Social Problems of Our Time." These addresses have been well attended by the students and townspeople and have awakened a new interest in the work of education and the mission of the college. This was especially

evident in connection with the last two lectures in which the relation of education to the problems of life was discussed. These lectures will be resumed after the holidays.

The new college catalogue will soon be out. If you are interested in education and the work of the college send for a copy, Address, Salem College, Salem, W. Va.

Topic Cards and Daily Readings.

The following was approved by the Young People's Board at their meeting, December 28, 1908.

Since the Seventh-day Baptist booklets containing topics and daily readings have always been published at a loss; and since it is now too late to get them out for the first of January, the Board will not issue them this year, but will instead print in our department of the RECORDER the topics with daily readings, comments and suggestions.

We suggest the use of cards prepared by the United Society of Christian Endeavor whose address is 600 Tremont Temple, Boston, Mass., or 155 La Salle St., Chicago, Ill. These cards may be had for \$1.00 per hundred, or the topic cards with daily readings for \$1.50 per hundred.

The Endeavorer.

Realizing that the strong personality and popularity of Dr. Arnold C. Davis, the late promoter and editor of the *Endeavorer*, together with his individual financial support, had much to do with the success of that publication, and fearing that without such leadership and help the publication might become a burden of debt to the denomination, we, upon careful consideration and after consultation with many interested persons, believe it best to discontinue the paper and lend all our efforts in that line of work to our department in the RECORDER.

The Origin of Christmas Festivities.

MRS. J. A. HOWARD.

Christmas festivities commenced with the heathen feast of the "Yule-tide." The burning of a large block of wood called a Yule log was a ceremonial of the feast. Last century's "backlog" for "Christmas log" was a relic of the Yule log. The Romans who wished to continue the observance of the feast while professing Christianity added the name Christmas to justify

a custom that they were not willing to forsake.

The origin of the custom is plainly shown in the worldly and even wicked manner in which it is kept; for Christ himself said, "By their fruits ye shall know them," and the fruits of Christmas revelry are not at all honoring to Christ.

The Holy Scriptures do not mention such a custom, or place Christ's birthday anywhere in the month of December. Neither do the Holy Scriptures allow saint-worship or the worship of Santa Claus, or Saint Nicholas, but the churches that had among them the Nicolaitanes, or followers of Nicolas were severely re-proved.

Manchester, N. C.

Sorrow Over Our Loss.

EDITOR OF SABBATH RECORDER:

Please allow us a few words to express our sorrow at the unexpected death of our beloved brother, Dr. A. H. Lewis of Plainfield, N. J.

In the death of Brother Lewis the world has truly lost a friend. The Sabbath cause will miss his wise suggestions and his earnest and stirring words.

Though he has gone, his kind words will not be forgotten. To the denomination, to the church which he served so long and to us all it is a sad bereavement, that one so genial, so useful and so capable of making the way of life plain to us, should be taken.

Our words fail to express the depth of our sorrow. May the Lord help us to learn the lesson taught us by his life and death.

May Heaven's blessing rest upon his family and his kindred, while we pray that faithful laborers may be multiplied and the cause he loved continue to prosper.

Yours most truly,

L. M. COTTRELL.

DeRuyter, N. Y.,
Nov. 29, 1908.

"The mercy seat did not do away with the two tables of stone. The mercy or grace of God in Christ does not abolish the law. The believer who would have the mercy of God, must accept the law of God with it, not as a means of justification, but as a rule of living."

An Appreciation.

In the death of Mr. John Shelby Barrow, Assistant General Passenger Agent of the Erie Road, we who have been brought into close business relations with him in connection with the Conference Committee on railroad fares, feel keenly not only a sense of personal sorrow, but also that our people have lost a sincere friend, who was ever ready to extend a helping hand to us as a denomination whenever he could do so consistently with his duties to his company.

He had that splendid quality of graciousness which enhanced every favor and which softened every denial when his fidelity and loyalty to his duties made it necessary to decline some request which his heart might prompt him to grant.

He was a most efficient and courteous official, a kind and helpful friend, and a refined gentleman, a manly man, and it is our sad pleasure to pay this heartfelt tribute to his memory.

IRA J. ORDWAY.

WILLIAM C. HUBBARD.

DAVID E. TITSWORTH.

The New Year.

EARL P. SAUNDERS.

The year of Nineteen-nine's before us,
With pages pure and white,
Its record book is lying open,
And in it we must write.

What then shall be the lasting record
That we're to make this year?
Now is the time to form decisions,
With trembling and with fear;

For well we know our own great weakness,
Our proneness oft to fall,
To break our firmest resolutions—
Unless on him we call

Whose arm's outstretched to save and help us,
Whene'er our strength gives way.
He'll raise us up to make new effort
And all our fears allay.

What can we do for Christ, our Saviour,
In these and coming days?
What can we do for the poor and needy?
For those in sinful ways?

Since what we do to help each other
For love of God's dear Son
Finds record on the books of heaven
As though for him 'twere done;

He truly labors best for Jesus
Who loves his fellow man,
And does for those about him
Whatever good he can.

Our duty, then, as Christ's disciples
Is, in this world of sin,
To cheer the faint and weary,
To bring the wanderer in;

To bear the story of salvation
To those who know it not—
To rich man in his mansion,
To poor man in his cot;

To send the blessed gospel message
To those in foreign lands,
Who worship, in their blindness,
Gods formed by human hands;

Against the many crying evils
Which curse this land of ours,
To raise on high truth's lancet,
And strike with all our powers;

To hold aloft the temperance banner,
To hasten the glad day
When Rum and all his allies
Shall cease their cursed sway;

To guide aright the youth and maiden,
In thought and word and deed—
For home and church and Nation
True men and women need.

The work is great and time is fleeting;
This year will soon be past,
And much that now we're planning
Will not be done at last.

Then to our tasks with courage,
With love, and fervent prayer
That God will come and help us
Our heavy burdens bear.

We know that he will always hear us;
His promise never fails,
For in his Word 'tis written,
The prayer of faith prevails.

Then let us take him at his promise
He made so long ago—
That he will walk beside us
Wherever we may go.

Through life with him a blest Companion,
Defender, Helper, Friend,
Our toils and cares grow lighter,
And glory crowns the end.
Ashaway, R. I., Dec. 28, 1908.

There are joys which long to be ours.
God sends ten thousand truths, which come
about us like birds seeking inlet; but we
are shut up to them, and so they bring us
nothing, but sit and sing awhile upon the
roof and then fly away.—Henry Ward
Beecher.

The habit of looking at the bright side
of things is worth more than a thousand a
year.—Samuel Johnson.

Children's Page

Don't Give Up.

If you've tried and have not won,
Never stop for crying;
All that's great and good is done
Just by patient trying.

Though young birds, in flying, fall,
Still their wings grow stronger;
And the next time they can keep
Up a little longer.

Tho' the sturdy oak has known
Many a blast that bowed her,
She has risen again and grown
Loftier and prouder.

If by easy work you beat,
Who the more will prize you?
Gaining victory from defeat,
That's the test that tries you.
—Phoebe Cary.

Boys and Mothers.

"Let's go up the hill for nuts."

"Yes—let's."

"You come, too, Cliff," as one boy worked himself out of the small crowd just let loose from the country schoolhouse and went out of the yard.

"No, I can't."

"Why not? We'll have lots of fun."

"I'd like to." Cliff cast a longing look up the hill shining with the scarlet and gold of autumn. Very well he knew the fun of hearing the brown nuts rattle down an accompaniment to the shouts of merry boys.

"Come on, then."

For a moment Cliff wavered, then braced up.

"No," he said. "My mother'll be looking out for me. She always feels a little afraid about the bridge, and if I'm not home just at the time she gets frightened."

"Pshaw!" cried Tom Barnes, with a sniff.

"As if I'd be tied to my mother as you are. I can't go up the hill 'cause my foot hasn't got over the sprain, and it hurts. But, if I could, I'd go, mother or no mother."

Cliff was angry, and cast about for something sharp enough to say.

"Perhaps I would if I had such a mother as yours."

"What's that?" cried Tom, flaming up.

"I say," answered Cliff, delighted at seeing the effect of his words, "that if I had such a mother as yours I suppose I'd do just as you do. But I haven't such a one. I wouldn't have a mother that wasn't worth minding."

Cliff had multiplied his words, flinging them out with more and more relish at Tom's anger. He now turned and ran away with a laugh.

With a shriek of rage Tom started to follow him, but was soon forced by the pain in his foot to stop. As he continued to shout his anger after the enemy, the teacher came from the schoolhouse and went toward him. The other boys were by this time beyond hearing.

"Did you hear him, Miss Morse? Did you hear what he said? I'll thrash him tomorrow," doubling up his fists, "till he takes every word of it back. And won't you punish him too?"

"Well, I don't know," said Miss Morse, drawing the boy to a step and sitting down beside him. "What did he say?"

"He said—why, he said," said Tom, in his excitement not really remembering what had been said, "he said that my mother wasn't a good woman."

"I didn't hear that, and I could hear it all through the open window."

"Well, he said he wouldn't—wouldn't—like to have a mother like mine."

"Not exactly that, either. I heard him say he wouldn't have a mother that was not worth minding. And I don't know, Tom, but I agree with him. I shouldn't like that kind myself."

"And who says my mother isn't worth minding?" said Tom, bristling again.

"Well, don't you?"

"No. I never said such a thing in my life."

"See here, Tom," Miss Morse smoothed the boy's hair and fanned his hot face with his hat, "don't you ever stop to think that there are different ways of saying things—that our actions speak as loudly as our words? More loudly, I should say, for we can say what is not true, but what we do shows really what we are and what we think. Now, how does anybody know your mother is worth obeying? Do they learn it from you?"

Tom stared for a moment at his teacher, then gave a low whistle. She sat in silence while one new thought after another crowded upon his mind.

How did anybody know it anyhow? Tom had never really intended to be undutiful to his gentle little mother, who indulged him far more than was good for him. Now he recalled the morning chores she asked of him. If he felt like doing them they were done, but more often they were left for some one else. If there was nothing "up" among the boys after school he heeded her mildly expressed wish that he should come home promptly; otherwise he stayed out as long as he pleased. No, certainly, nobody would know from him that his mother was worth obeying.

"I don't know Cliff's mother," went on Miss Morse, "because I haven't been here very long, but I feel sure from what I have seen of Cliff that she must be a good woman. When you see a boy ready to think of his mother, anxious to keep her from anxiety, willing to give up a pleasure rather than run the risk of distressing her, I can give a pretty good guess what she must be."

Tom colored deeply. "My mother's good," he growled, under his breath.

"I haven't a doubt of it, my boy. But how are people to know it through you, unless you are? People will judge her by you. If you do not honor her by obedience, how can you wonder at their thinking that, as Cliff expressed it, she is not worth minding."

"But she is," exclaimed Tom, firing up again.

"I wish more boys would remember," said Miss Morse, gently, after another little pause, "what joy and comfort they can be to their mothers if they will. And, oh, that they would remember it while they have time! There must come a time, you know, when their voices will be hushed. Our words can not reach them when the sod is between them and us, no matter how we ache to tell them how much we did love, love them, in spite of all our careless ways.

"And I think those of us whose mothers are mild and quiet, not sharp and loud, but low-voiced in their way of letting us know what they want of us—we ought to feel

special tenderness for them—don't you?"
"Yes'm, I do," said Tom, getting up, "Good-by."

* * * *

"Why, Tommy, you're home so early," said his mother, looking up with a pleased smile as he entered the room at home. Tom liked the smile, it was so different from the troubled look with which she usually met his home-comings.

"Yes—'cause," he began, in the embarrassment of the new feeling which he did not like to show, "my foot hurt—and—say, mother," with a burst, "I'm coming home when you want me to. Every time."

"Are you, dear? Well, that will be a great comfort to mother."

She looked after him as he went to do some small duties neglected for days, and there was a mist in her eyes along with the smile as she thought:

"The dear boy will forget it all before long. But it's good to have him think it."

Cliff, arriving home, found the house quiet and his mother away. It was disappointing, and he growled a little.

"There, now! I might have stayed with the boys as well as not."

And the feeling stayed with him as the lonely evening dragged on, and she did not come home until late. But the last of it went out of his heart when she said:

"My good boy! I had to go to your aunt, who is ill. But I should not have had an easy moment if I had not felt sure you would be at home just when I expected you."

Tom did not offer Cliff the threatened thrashing. Indeed, it seemed from that day on to take so much of his time and energy to show that his mother was as well worth minding as Cliff's mother, as to leave little opportunity for quarreling with anybody.—*Sidney Dayre, in Southern Presbyterian.*

God is ever-ready, but we are very un-ready; God is nigh unto us, but we are far from him; God is within, but we are without; God is at home, we are strangers.—*John Tauler.*

Let there be no thought of what you can do for God, but all thought of what God can do through you.—*Meyer.*

HOME NEWS

DERUYTER, N. Y.—Good health prevails. We are enjoying the nice sleighing. All are busy. Our Thanksgiving was held with the Seventh-day Baptist Church. The new minister of the Baptist Church presented the sermon. The four churches have at present settled pastors.—There have been many changes in town of late. Six stores have gone into the hands of younger men. Within a few months a number of families have bought or rented in town for the sake of school privileges. The school is doing well under the charge of Professor Fuller. He has six teachers assisting him. It is well that we feel anxious about the children, for in fifteen or twenty years the interests of society will be handed over to them; society will be what they make it.—The churches are much interested in the success of their work. Many are praying for the spirit of revival to quicken the members and lead the young to profess Christ.

L. M. C.

VERONA, N. Y.—Early in September the pastor and his family moved to Syracuse, where he is now doing graduate work in Syracuse University. This removal necessitated the giving up of the appointment at the Second Verona Church, but the pastor preaches regularly at the First Verona Church on the first, third (and fifth) Sabbath days of each month and the remaining Sabbaths of each month in Syracuse. In his absence, the Sabbath services are in charge of the Christian Endeavor Society, a sermon being read, or a prayer and conference meeting being conducted, just as the leader may think best.

This method of conducting the Sabbath service in the pastor's absence I believe to be a most helpful one, and I wish to commend it most heartily. The First Verona Church is not a *large* church, but it is a *strong* church. They have often been pastorless here, but they have always kept up the Sabbath service, using largely their own membership. Today the pastor has more than a score upon whom he can depend to conduct a prayer meeting or Sabbath morning service. I fully believe if our churches would depend more upon

themselves and less upon "supplies," to conduct the services of the church in the pastor's absence, it would be far more profitable. Pastors, if you find it difficult to secure a leader of your prayer meeting in your absence, try this method for a year. The result will surprise you.

The year has brought us many changes. Death has entered our homes, claiming four from our church and society: Mrs. A. M. Clarke, of Clayville; Mrs. C. D. Ferguson, of Copenhagen; Mrs. W. C. Perry; and Ethel, the five-year-old daughter of Mr. and Mrs. M. H. Decker. But we have many things for which to be thankful; thankful for the lives of those who have been summoned home, for health and strength, home, friends, loved ones, and the material comforts of life; thankful for spiritual possessions, the greatest assets of the human soul; thankful that the appointments of the church have been so well sustained, and that souls have been born into the kingdom, and several added to the church.

The annual Thanksgiving service was held at the church, under the direction of the Ladies' Society. The church was tastily decorated. The music was excellent, consisting of a duet by Misses Leila Palmiter and Susie Stark, and selections by a quartet composed of Mr. and Mrs. I. A. Newey, and Mr. and Mrs. O. J. Davis. The sermon was preached by Pastor Davis from Psalm civ, 34a, "My meditation of him shall be sweet." About one hundred sat down to the bounteous dinner served in the church parlors by the Ladies' Society. The net proceeds, \$17.00, were given to the pastor as a thank-offering.

Wedding bells were lately ringing. Two hearts now beat as one, and we rejoice with them. We are glad that another Christian home has been established among us, and thankful that men and women of education, culture and ability choose to remain on the farm, and engage in one of the noblest calling of God.

A. L. DAVIS.

December 27, 1908.

NORTH LOUP, NEB.—We are always glad to hear of what other societies are doing; and thinking others are of the same mind, I will send a few items in regard to our work.

The North Loup Woman's Missionary Society meets once in two weeks at the homes of the members. Unless there is work to do, we have a program consisting of devotional exercises, reading, singing, and questions for general discussion. A good many of the women of the church live too far away to attend our meetings, but they always respond liberally to a call for financial aid. It is a help and encouragement to us to have Mrs. J. H. Babcock, the president of the Woman's Board, with us this winter.

The pastor's family was treated to a canned fruit shower on the night of December 19.

Dr. Ansel Van Horn and sister, Anna Belle, of Chicago, are visiting their many friends and relatives here.

Dec. 22, 1908.

JACKSON CENTER, OHIO.—We think the readers of the RECORDER may perhaps be interested in a few lines from Jackson Center, as we have been having a series of meetings for the last two weeks. They were conducted by Rev. James Hurley of New Auburn, Wis. Mr. Hurley's sermons were very practical and deeply spiritual and were delivered in such a manner as to convince men of his intense earnestness and his great desire for the salvation of lost and ruined souls. Although the visible results were not just what we most desired, yet we believe that great good will be the result of these services.

CORRESPONDING SECRETARY,
Young People's Society.

Dec. 22, 1908.

MADISON WIS.—If the members of this home circle will make room for the little group at Madison for a little while, we'll give a bit of an account of ourselves. We closed our Sabbath school during the summer vacation, as nearly all our members were absent. But the opening of the university here brought some of them back, with two or three new ones. Our present number consists of Mr. and Mrs. Waldo A. Titsworth and Baby Ruth; Mr. and Mrs. Paul Titsworth and Baby Elizabeth; Mr. and Mrs. D. Nelson Inglis, Mr. and Mrs. S. Norton Lowther and Mr. and Mrs. H. W. Rood—an even dozen. Little Ruth and Elizabeth are a blessing to us.

Mr. Rood is superintendent and Mrs. Inglis secretary and treasurer. The gentlemen take turns as leaders of our Bible study, and we meet every Sabbath at the home of the leader for that day. At our last meeting Paul Titsworth was leader, and he gave us a discourse on the subject of foundations for religious belief. In general we are taking the regular international lessons. We have adopted the plan of birthday offerings.

I do not believe any large and flourishing school can have a more regular attendance than we. I think that since we began our school in the early part of October we have not had more than three absences recorded. I think we all wish to attend every meeting; and, you know, people most always make out to do what they really wish to do. Religious activity is very apt to be governed by desire. I wish every one of us in this home circle had stronger spiritual desires.

We folks make up a kind of family. We are comfortably informal in our relations one with another, and find that Christian names best suit our purpose. We are serious in our lesson work and devotional in prayer and song, but when our hour and a quarter is past we easily drop into social intercourse. We have had two feasts of table comforts—one for Thanksgiving, the other at a surprise for Mrs. Waldo Titsworth on the occasion of her—th birthday.

Altogether, our intercourse is good for us, spiritually as well as socially, and we should be the stronger and better for it in the years to come. May the Lord bless these bright young men in their study and teaching, and make them every one a power for good in our denomination. We need them and many more like them.

J. N. Norwood, who was with us last year, is now at Ann Arbor University, and E. H. Clarke a teacher in the high school at Plattsville, this State. We wish you all a Merry Christmas.

H. W. R.

December 25, 1908.

ALFRED, N. Y.—On Thanksgiving Day at Alfred services were held in the church according to the usual custom. This year the sermon was delivered by Professor Chas. F. Binns. There was quite a good attendance and the sermon was greatly appreciated by all.

After this service the Ladies' Evangelical Society served a dinner at the parish house. More than two hundred guests were present to partake of the feast prepared. The occasion being that of a social event, a large part of the afternoon was enjoyably passed in pleasant conversation and good cheer. About \$53.00 were added to the treasury of said society from the dinner. The evening was given to an entertainment by the aforesaid society. This has been the custom for several years and has become quite largely a part of the Thanksgiving celebration. The exercises were opened by Mrs. V. A. Baggs, president. Then followed prayer by Rev. L. C. Randolph. The annual report was read by Mrs. W. C. Whitford, treasurer. A letter was also read from Mrs. G. H. F. Randolph, giving a detailed account of mission work in the Southwest. Music, recitations and exercises by the children completed the program.

On Sabbath day the pastor gave his annual message to the church. The Friday evening prayer meeting took the form of an annual meeting, short addresses being made by representatives of the various societies affiliated with the church. After the usual praise service, reports were called for. Mrs. A. B. Kenyon represented the Ladies' Aid Society; Mrs. B. F. Rogers, the Evangelical Society and Sunshine work; Pastor Randolph, the Sabbath school and Home Department; Mrs. Chas. Stillman, Primaries; R. J. Severance, Christian Endeavor Society; Miss Williams, Intermediate; Miss Ruth Rogers, Juniors; Prof. Wm. C. Whitford, Board of Trustees and Church treasurer. These reports all indicated advancement in the different lines of work, a church free from debt and all departments in good working condition.

Another pleasant feature of church work was the graduating exercises of primary classes to the main school, which occurred last Sabbath, December 26. Pastor Randolph presided. The church was nearly crowded to witness the pleasing program which took the place of the review lesson.

On the evening after the Sabbath, December 26, a Christmas social was held at the parish house in honor of the pastor and his wife. They were recipients of many gifts. A large concourse of people were present although the night proved rather cold and snowy. The exchange of

friendly greetings, the music and recitations, a story from Pastor Randolph, and a sermonette from Elder I. L. Cottrell, who providentially was with us, all combined to make it a very pleasant occasion; and the friends returned to their homes at quite a late hour, feeling it had indeed been an evening of great enjoyment to all. A. E. R.

Deacon Henry Estee.

A short time since, the SABBATH RECORDER published a brief notice of the death of this faithful servant of God. He was the second son of Elder Azor Estee and was born in Petersburg, Rensselaer County, N. Y., April 7, 1830. The older readers of the RECORDER, who remember the antebellum missionary labors of Seventh-day Baptists in Virginia (now West Virginia) as carried on by Elder Estee, will pause to read, and will read with interest, this brief tribute to the memory of a worthy son of a noble father. It was never my privilege to know Elder Estee, but on the testimony of many who did know him I record that by his quiet, thoughtful, conscientious presentation of the gospel truth he commended himself and his message to the hearts of men and won them for Christ. The son in another and less conspicuous walk of life, by the same characteristics, "purchased to himself a good degree and great boldness in the faith." Few men of his time were better read or could give a better reason for the faith that was in them than could Deacon Estee.

He was married when nineteen years of age to Lucretia S. Green of Berlin, N. Y., and a few years later they moved to Wisconsin and a little later still to West Hallock, Ill. By the Seventh-day Baptist church of that place he was chosen to the office of deacon. In 1875 he removed to Wisconsin and in the year following he changed his membership to the church in Milton and was accepted as a deacon, which relation he worthily sustained, as far as he was able to do until called home. After the death of his first wife, the mother of his children, about 1881, he was married to Mrs. Delia Sweet Crandall, who has been a most worthy helper in his private and official life.

Early last summer they closed their home in Milton and went upon a long visit, in

the West, with his children and other relatives of himself and of Mrs. Estee. Late in September, finding that the higher altitudes along the Pacific coast were too trying for him, they hastened on into southern California. Finding no relief there, they turned their course homeward, reaching the home of his daughter in Janesville, Wis., three weeks before the long journey found its happy terminal in the heavenly mansion. His faithful wife, six children, twenty-four grandchildren, and four great-grandchildren, with four brothers and other friends mourn his departure.

L. A. PLATTS, *Pastor*

MARRIAGES

MOULTON-HOSHAW—At the home of the bride's grandfather, Frank B. Robbins, in North Loup, Nebraska, on December 21, 1908, by Rev. Geo. B. Shaw, Archie D. Moulton and Celia E. Hoshaw, all of North Loup, Nebraska.

PALMER-COLLINS—In Ashaway, R. I., December 24, 1908, by Rev. Wm. L. Burdick, Mr. Charles P. Palmer of Voluntown, Conn., and Miss Avis M. Collins of Clark's Falls, Conn.

BURDICK-BURDICK—At the home of Mrs. Eunice Millard, West Edmeston, N. Y., December 24, 1908, by Rev. R. G. Davis, Mr. Grant Burdick of DeRuyter, N. Y., and Mrs. Abbie M. Burdick of West Edmeston.

DEATHS

ROGERS—On Shelter Island, N. Y., December 12, 1908, Mrs. Pearl E. Rogers, in the 39th year of her age.

Mrs. Rogers was the wife of Ernest Rogers. She was sick only a few days, and though death came without many hours' warning, yet she was trusting in a God who hears prayer. A husband, two daughters, one son, an aged mother, and a large circle of friends remain to mourn her departure. Funeral services and burial in Waterford, Conn., December 16, 1908. W. L. B.

JACOX—John Sidney Jacox was born in Greece Center, N. Y., July 11, 1826, and died at his home in Alfred, N. Y., December 16, 1908.

He was the eldest of eleven children. David Jacox, the father, moved with his family to Rochester to keep a hotel when John was a young man, the business being continued by the

son after the death of his father. He was married to Casendana Cummings in the fall of 1855. Mr. Jacox took up the trade of shoemaking, which he has continued since. He has lived in Alfred for the past thirty-five years. There are five children, nineteen grandchildren, and five great-grandchildren.

Mr. Jacox had never been sick a day up to the time of his failing health, when about eighty years of age. He was an honest, temperate, kindly man, fond of children. Although not a church member, he prayed daily to God.

Services at his late residence, December 18. Text, Lev. xix, 32. L. C. R.

CRANDALL—In Milton Junction, Wis., December 18, 1908, Clark Green Crandall, aged 83 years, 9 months and 25 days.

Mr. Crandall was the third son in a family of five sons and five daughters. He was born in Allegany County, N. Y., and was brought by his father, Henry B. Crandall, to Wisconsin seventy years ago. With brief periods of sojourn or residence elsewhere, Milton or vicinity has been his home ever since. At the age of twenty-two years he was married to Susan Lucy Stillman, daughter of John Stillman, also one of the early settlers of Wisconsin. Mr. and Mrs. Crandall were early identified with the Seventh-day Baptist Church in Milton and were long among its most loyal supporters. Later in life, while living nearer to Albion, they moved their membership to that church. Mrs. Crandall died several years ago. Brother Crandall leaves one son and one daughter, two brothers and three sisters and a host of other relatives and friends. "Your fathers, where are they? and the prophets, do they live for ever?" L. A. P.

Love.

Christian love is the only kind of love in which there is no rivalry, no jealousy. There is jealousy among the lovers of art; there is jealousy among the lovers of song; there is jealousy among the lovers of beauty. The glory of natural love is its monopoly, its power to say: "It is mine." But the glory of Christian love is its refusal of monopoly. The spiritual artist—the man who paints Christ in his soul—wants no solitary niche in the temple of fame. He would not like to hear any one say: "He is the first of his profession; there is not one that can hold a candle to him." He would be very sad to be distinguished in his profession of Christ, marked out as a solitary figure. The gladdest moment to him will always be the moment when the cry is heard, "Thy brother is coming up the ladder also; thy brother will share the inheritance with thee."—George Matheson.

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. 23.	The Lame Man Healed.	Acts iii, 1-26.
Jan. 30.	The Trial of Peter and John.	Acts iv, 1-31.
Feb. 6.	Philip and False Brotherhood.	Acts iv, 32-v, 11.
Feb. 13.	The Apostles Imprisoned.	Acts v, 17-42.
Feb. 20.	Stephen the First Christian Martyr.	Acts vi, 1-viii, 3.
Feb. 27.	The Gospel in Samaria.	Acts viii, 4-25.
Mar. 6.	Philip and the Ethiopian.	Acts viii, 26-40.
Mar. 13.	Aeneas and Dorcas.	Acts ix, 31-43.
Mar. 20.	Review.	
Mar. 27.	Temperance Lesson.	Prov. xxiii, 29-35.

LESSON III.—JANUARY 16, 1909.

THE BEGINNINGS OF THE CHRISTIAN CHURCH.

Acts ii, 22-47.

Golden Text.—"They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts ii, 42.

DAILY READINGS.

First-day, Joel ii, 18-32.

Second-day, Ps. xvi, 1-11.

Third-day, Ps. cx, 1-7.

Fourth-day, 1 Cor. xii, 1-18.

Fifth-day, 2 Cor. viii, 1-24.

Sixth-day, 2 Cor. ix, 1-15.

Sabbath-day, Acts ii, 22-47.

INTRODUCTION.

Peter made good use of the opportunity afforded by the astonished crowd who had come together attracted by the external manifestations of the Spirit, and proclaimed the Gospel with great zeal and effectiveness. He charged the people with the murder of Jesus, and showed that his resurrection was in accordance with the prophecy concerning the Messiah.

His message thus publicly declared within two months from the time that Jesus was crucified affords ample proof of its own accuracy. For if the Jews had not caused the death of Jesus it would have been very easy to deny the charge; and if Jesus had not risen from the dead, Peter would have been quickly put to shame for making such statements, and have been compelled to discontinue his address.

It is to be noted that Peter is not referring to the crucifixion of Jesus in order to stir up the crowd, to punish the guilty ones, but rather that he may establish the fact of the resurrection and the fulfillment of Old Testament prophecy concerning the Messiah. Thus he is able to proclaim the Gospel forcibly, and to demand repentance of sins.

TIME—Immediately after last week's Lesson.

PLACE—Jerusalem.

PERSONS—Peter and the other disciples, and the multitudes.

OUTLINE:

1. Peter declares the resurrection of Jesus the Messiah. v. 22-36.
2. Peter preaches repentance. v. 37-42.
3. The fellowship of the early church. v. 43-47.

NOTES.

22. *Ye men of Israel.* Although Peter does not hesitate to speak the truth in regard to their responsibility for the death of Jesus, his attitude is manifestly conciliatory. *Jesus of Nazareth*, etc. Peter would not by any means deny the real humanity of Jesus even when leading up to a demonstration of his divinity.

23. *By the determinate counsel and foreknowledge of God.* Peter would have his hearers notice that whatever happens is through the providence of God. This teaching is not to relieve men of the responsibility of their own sinful deeds, but rather to show that the sinful deeds of men can not hinder the plan of God.

27. *Because thou wilt not leave my soul unto Hades*, etc. Peter rightly interprets this Psalm as referring to the Messiah. It is however like other prophecies, not an explicit reference to the man Jesus of Nazareth, but rather an implicit allusion to the ideal of mankind in his intimate relationship with God. Peter correctly infers that this ideal of mankind can not be David himself. Although the Psalmist is evidently thinking of a relationship with God in which he would fain stand himself he could not attain that ideal and must leave his words for fulfillment in the Ideal Man, Jesus the Messiah. The argument of Peter is not invalidated even if it should be shown that the authorship of this Psalm is erroneously assigned to David, for the Psalmist was speaking in the name of David, or at all events was popularly regarded as thus speaking.

32. *This Jesus did God raise up.* Peter has spoken of the resurrection of "the Christ" as predicted by the Psalmist, and now re-affirms that the prediction is fulfilled in the person of Jesus, and asserts that he and his companions are witnesses of this resurrection.

33. *Being therefore by the right hand of God exalted.* The natural sequel of Jesus' resurrection from the dead is the fulfillment of the promise which he made to his disciples. Compare John xiv, 16, 26. *He hath cured forth this.* This is probably best understood as meaning this manifestation of the power of the Holy Spirit which you see, although it would not be incredible that Peter might intend that Holy Spirit should be object of this verb. It is interesting to notice that Jesus is here presented as doing what shortly before we are told that God did. v. 17.

34. *For David ascended not into the heavens*, etc. Peter thus presents an additional argument to show that David was not speaking of himself but of the Messiah when he mentions the exceptional promises of God. The one hundred and tenth Psalm was already regarded as Messianic before its use by the New Testament writers, and furnished the basis of the question which Jesus presented to the Pharisees and to which they could give no answer. Compare Matt. xxii, 44, 45.

36. *Let all the house of Israel therefore know assuredly*, etc. This is the conclusion towards which Peter has been aiming and the culmination of his address.

37. *They were pricked in their heart.* Thus does our author picture the poignant sorrow of Peter's hearers as they were convicted of their sin in rejecting the Messiah.

38. *Repent.* Thus does Peter begin his exhortation as John the Baptist began (Matt. iii, 2) and as our Lord himself began (Mark i, 15). Repentance is primarily a change of mind. It is an abhorrence of past sins and a resolute turning away. *Be baptized.* Peter is referring to water-baptism as the symbol of purification from past sins and the renunciation of them. This baptism is distinguished from that of John by being "in the name of Jesus Christ." They were thus to confess Jesus as Lord and Saviour. *Unto the remission of your sins.* The acceptance of this baptism with the condition of mind thereby implied made it more than a mere symbol. *Ye shall receive the gift of the Holy Spirit.* There may be different gifts, that is different endowments, but the Holy Spirit himself is for each one.

39. *And to your children.* That is, to the descendants also of those who heard. The promise is to the very ones who said, "His blood be upon us and upon our children." This phrase is scarcely sufficient justification for the doctrine of infant baptism. *And to all that are afar off.* Some have thought that this refers especially to the Jews that were scattered abroad, but it is more than probable that Peter had the Gentiles in mind.

40. *Save yourselves from this crooked generation.* The meaning is, Deliver yourselves from the doom of the rebellious Jews who manifest their perversity by turning away from the truth.

41. *About three thousand.* This number is not at all incredible when we remember Peter's convincing words coupled with the wonderful outward manifestations of the Spirit, to say nothing of the fact that it seems probable that many of the people had listened to the teaching of Jesus. We may imagine that many of the disciples assisted in baptizing, so that the whole number mentioned might easily have been baptized in a few hours. This number of baptisms in one day was nearly equaled under the ministry of Dr. Clough among the Telegus of India.

42. *They continued steadfastly in the apostles' teaching.* They showed by their constancy the sincerity of the profession they had made. *Fellowship.* In owning the same Master they felt a brotherhood with one another. It is possible that there is an allusion to outward forms of fellowship in giving alms. *Breaking of bread.* This may refer to ordinary meals eaten together, but more likely to frequent celebrations of the Lord's Supper—perhaps at the close of every ordinary meal.

43. *And fear came upon every soul.* Even those who did not accept the teaching of the apostles were filled with awe at the signs and wonders.

44. *Were together.* They evidently assembled

daily in some public place, as for example Solomon's porch. Compare v. 46. *All things common.* Each regarded his possessions as part of the common stock to be used for the common needs of all.

45. *Possessions and goods.* That is, real estate and personal property. This community of goods was evidently practiced but for a few years and was not outwardly as complete as many modern imitations of this early fraternity. It was the concrete expression of the generous love that filled the hearts of the brethren at the birth of the Christian church. The misuse of this custom by weak or selfish men suggests a natural reason for its discontinuance. It belongs to an ideal state.

47. *Having favor with all the people.* Compare the growth of Jesus himself. Luke ii, 52. *Those that were saved.* That is, those that followed Peter's advice (v. 40). There is no reference to the doctrine of election as one might guess from the translation of King James' Version.

SUGGESTIONS.

When once we get a plain view of our sins we will certainly be pricked in the heart. Those who would continue in sin must deaden their consciences. Peter's preaching was with power because he made the people see their sins.

Peter did not tell the people of their evil deeds in order that they might despair, but rather that they might turn back to the right road.

For those who repent the next step is baptism. It is appropriate that the outward symbol should mark before the world the change in the heart.

Real Christian fellowship has to do not only with the communion service, but also with our material possessions. Complete community of goods is not really desirable, but brotherly kindness marked by generosity is a fitting token of allegiance to Jesus our Master.

One day a little boy went out in the country to visit his grandmother. That evening his grandmother picked a chicken.

"O grandma!" the boy exclaimed, "do you undress the chickens every night?"—*Chicago Tribune.*

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

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

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

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

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"My son, my son!" exclaimed the dismayed mother, as she saw all her boy's belongings stacked in a corner of the closet, "Haven't I tried over and over to teach you that you should have a place for everything?"

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