

The Sabbath Recorder

Our faith in the overruling guidance of God is often sorely tested, when those upon whom great trusts have been placed pass on to their rest. For the moment it seems that the work they were doing must fall into ruin. In one sense no man's place can be wholly filled by another, but God's overruling providence, while he permits the workers one after another to be buried, still makes it certain that his work shall go on. Sometimes many hands must take that which the hands of one have been carrying. Sometimes the burden and anxiety which have been borne by one heart alone must be shared with several, but the history of God's kingdom shows, that though the workers fall, the work abides. . . . Do your work faithfully and well, wait the summons that calls you to rest, and believe that somehow he who guideth the workers will make it sure that your work shall not fail when you pass from it.

*Dr. A. H. Lewis
Plainfield, February 1900.*

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

N. O. MOORE, Business Manager.

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EDITORIAL

What About the Associations?

The editor has been ransacking RECORDER files for data regarding the time and place of meeting for each of the associations; and after a long search, he has been compelled to give it up as hopeless. He had forgotten that none of the associations published minutes in the RECORDER last year, and when he sat down with his file of papers he expected to be able to publish all needed data in this issue. Then followed a search for the bound copies of last year's minutes, in the hope that such copies had been sent to this office, but with little better result.

The Southwestern Association sent their pamphlet, but the place of holding the next session was left with the Executive Committee with power to act. The Eastern Association convenes with the Shiloh Church, but the time when it should meet was also left with the Executive Committee.

The delegates appointed last year by the Eastern to the Southeastern are: Rev. Erlo Sutton of Rockville, R. I., with Rev. Horace Stillman of Ashaway, R. I., as alternate. The delegate from the Eastern to the Central, Western and Northwestern associations for this year is Rev. R. B. Tolbert, with Rev. W. L. Burdick alternate.

If the committees of the various associations will furnish the RECORDER with all needed data as to time and place of meeting and as to delegates, we shall be glad to publish them at the earliest convenience.

Confusion Over Change of Calendar

A lone Sabbath-keeper sends us the following letter, which she received from an official in the "What would Jesus do?" organization, in reply to her questions regarding the Sabbath of Christ. The letter represents the views of a leader in the international organization recently formed, in which the object is to raise the plane of Christian living by the application of the question, "What would Jesus do?"

DEAR SISTER:

I am glad to help you in any way possible. If you will go to a public library, secure a good, complete encyclopedia, and look up the word "calendar" you will find that since Christ's time there have been four different calendars—the Hebrew, the Greek, the Roman, and the Gregorian calendars. The Gregorian calendar, which was formed by Gregory XIII., and not by God, was begun in 1582, and is the one used in the world today. The Hebrew calendar was not used after about the year 500, and so there is no way of knowing whether it conforms with the Gregorian calendar or not. We have no way of telling whether the seventh day in the Gregorian calendar was the seventh day in the Hebrew calendar or not. The day which we know as the seventh day may have been the first or second, third, fourth, fifth or sixth in the Hebrew calendar. So you see, we have no way of knowing which of our seven days was the Hebrew Seventh-day. If we were using the Hebrew calendar we could easily tell which day was the Hebrew Seventh-day. But since we are using the Gregorian, we can not tell upon which day of the week the Jewish Sabbath falls—it is just as likely to be on our Monday, or Sunday, or Thursday, or Tuesday as on Saturday. So you see, the best we can do is to keep *one* day in every *seven* holy. And counting from Monday, Sunday is more the seventh day than Saturday is. Counting from Tuesday, Monday is the seventh day, and so any day in the week may be called the seventh day. God only requires that we all keep one day out of seven, a day set aside for spiritual development and rest.

Let me help you again.

Yours in his work,

It is seldom that we meet with so many inconsistencies in one letter as are found in this one. If Christ were here in bodily form, what would he do with such advice as is given here? What would he do about the Sabbath? Would he not keep the day

his Father blessed and hallowed? He did keep it all his life, and neither did he nor his disciples give the least hint about any change. Therefore we believe he would still keep the seventh day instead of the first, if he were here to lead those who would follow him.

Look at this "calendar" muddle and see how little there is in that. Supposing there had been forty different calendars since Christ's time, they would not have made a particle of change in the order of the days of the week. Take, for example, the Gregorian calendar in which eleven days were dropped from the monthly reckoning to correct a discrepancy between the solar calendar and the one that had been in use. It was ordered by Gregory that the fifth of October should be called the fifteenth of October, and it was done. Pray, what difference could that make in the order of the days of the week? Supposing that the fifth of October had fallen on Monday; the next day would have been Tuesday just the same, even though called the fifteenth of the month. No change in any of the calendars mentioned could alter the regular routine of the days in the week.

Again, do not all four calendars mentioned in that letter still agree as to which is the first and which is the seventh day? Do not the Jews still use their own calendar, even if the Romans did stop using it about the year 500? And does not the Jewish Sabbath still fall on the seventh day of the week according to Gregory's calendar? In fact, do not all four calendars still agree as to the days of the week? The days of the month were changed, but the days of the week have always remained the same. Does it seem reasonable that all the world could lose a day, so that now we can not tell what day we are keeping? The week is God's own division of time—the only division he gave to man. There is but one First-day and but one Seventh-day in the week God gave to man, and there would be as much sense in calling night, day, as there is in calling any time but the last day of the week the Seventh-day.

If Christ were here, I wonder if he would refuse to obey his "Father's commandments," and argue in such inconsistent ways to justify himself in putting a day of ancient sun-worship, authorized by a Roman pope, in the place of God's holy day.

CONDENSED NEWS

The Ex-President Off for Africa.

When this paper reaches its readers, Theodore Roosevelt will be off on his long talked of African trip. He sails for Naples on the steamship Hamburg on Thursday, March 25, and from that point he will embark for Mombasa, Africa. It is well understood that the Ex-President, in making this trip, combines recreation and scientific research. The former is much needed after his two years as governor of New York State, and seven years as President of the United States. The latter he undertakes in the interest of the Smithsonian Institute at Washington. His expedition is thoroughly equipped for the work of securing specimens in natural history for the museum.

Mr. Roosevelt expects to be absent from his native land two years. The first year will be spent in Africa, after which it is expected that Mrs. Roosevelt will join him for a trip to the principal capitals of Europe and Asia.

On the last Sunday at Oyster Bay, he and his wife walked three miles to church and returned the same way. The Town Board at Oyster Bay passed some strong resolutions of appreciation of Mr. Roosevelt, from which I clip the following:

Resolved, That in Theodore Roosevelt this board and the citizens of Oyster Bay recognize all those qualities that make for sterling and efficient citizenship; that his loyalty to his country and fealty to party in times of peace and war are worthy of emulation by the growing youth of our land; that his integrity, honesty, conscientiousness of purpose and fearlessness in the discharge of his duty are deserving of the highest praise; that his patriotism, truthfulness, steady adherence to principle, love of home and devotion to family contribute to his greatness as a man and to make of him a figure of which not only his fellow townsmen of Oyster Bay, but the Nation, are justly proud; and, be it further

Resolved, That this board extends to Theodore Roosevelt its warmest fellowship and best wishes for his safe return from foreign lands.

"A man will never forgive you for giving him an unanswerable argument. It is a mortal offense."

"Jesus differs from all other ethical teachers in just this: He gives the power to put into practice these ethical ideals."

REV. ABRAM HERBERT LEWIS, D.D., LL.D.

Biographical Sketch by Theo. L. Gardiner.

(Continued)

Teacher, Pastor and Reformer.

The climate of south Jersey seemed to agree with Doctor Lewis, and his friends rejoiced to see him slowly regaining his old-time vigor. His people were appreciative, and soon all the surrounding country recognized in him a superior leader. During his first winter in Shiloh he began what he called "a thorough work of subsoiling," as a preparation for a "special effort" which should follow. Aside from his regular church services, he gave an extended course of lectures upon practical questions, such as "Amusements," "Woman's Rights," "Reading" and "What Shall We Eat?" For weeks he discussed many subjects upon which the people needed counsel and help. These lectures called out crowds of people who came from far and near to fill the large church each week. They stirred up quite a commotion, and Doctor Lewis soon became popular beyond the borders of his own pastorate. As he grew stronger he began again to send out, through the RECORDER, stirring articles upon the Sabbath question, and people rejoiced to see once more the searching words of truth from his pen.

During the second winter in Shiloh, he began to reap the fruits of his labors in a gracious revival of religion which added a number to the church, many of whom were adults and heads of families. In 1874 he went to all the associations as delegate from the Eastern Association, and once more cheered the people by his inspiring and helpful presence among them. Again, as president of Conference, in 1875, he was greeted by a host of friends.

During the winter of 1875-76, he held special meetings for several weeks, and the church was blessed with the greatest revival it had known for fifty years. The meetings were quiet, but the feeling was deep and the Spirit's work was powerful. There were fifty-four additions to the membership, many of whom had reached middle life.

In the spring of 1876, after three years

of service at Shiloh, he closed his labors there to accept a position as teacher of church history and homiletics in the theological department of Alfred University. It was a sad day for the people of Shiloh when he had to leave them. His labors there had been blessed; seventy-five had joined the church by baptism and several more by letter or confession, a good reading room had been established, a comfortable parsonage purchased and fitted up for the pastor's use, the church had been greatly strengthened and brought to a higher plane of Christian living, and enlarged conceptions of life and broader views had come to prevail. It was a great cross for Doctor Lewis to leave a people who had stood by him so well. Indeed, if he could have foreseen the struggles and dark days that awaited him at Alfred, it is probable that he would have remained longer at Shiloh.

In April, 1876, while still in Shiloh, Doctor Lewis was quite elated over the defeat of the Sunday Bill in the Pennsylvania Legislature. Two years before, he had made a brave fight in Harrisburg for a bill to relieve Sabbath-keepers from oppression and had become greatly discouraged over the indifference toward his earnest plea. Now, under the leadership of Senator H. Gates Jones, the work had been carried forward until the Sunday Bill had been defeated. Upon receiving this news, Doctor Lewis revealed the heart-burden he was still carrying for the work of Sabbath reform. After describing in the RECORDER a helpful prayer meeting in Shiloh, where the subject had been "Delays in Answer to Prayer," Doctor Lewis wrote as follows:

Before the influences of that prayer meeting had gone from my heart, the RECORDER came bringing news from Brother L. C. Rogers regarding the cause at Harrisburg and the conversion of Brother Boyer to the truth concerning God's Sabbath. This news seemed like an answer to me, for I remembered that when I was in Harrisburg two years ago seeking to procure the passage of the Relief Bill, I was led to pray earnestly that God would in some way bring light to that city. . . . It seemed like a blessed response to the struggles of my soul at that time, as in my own room, surrounded by strangers who seemed to care not for God and his law, I besought him for the help which seemed afar off."

This little glimpse of his heart's burden is only one of many that might be given, to show his anxiety over the cause for

which he toiled so many years and which seemed to be despised by men. The unusual activity of Jones and Wardner in Europe and of Bailey, Rogers and Kelly in America had seemed to awaken the old desire to return to his cherished life work. These movements were regarded by Doctor Lewis as "unmistakable providences of God," and he made earnest appeals to the people for "united consecration and effort."

It was evident that his heart could never be satisfied until the way should open again for him to enter upon the work he had been compelled to give up. There were already signs of coming movements which, in a few years, were to bring him once more into that long cherished work, and make him secretary and field agent of the American Sabbath Tract Society for the remainder of his life.

We find no data regarding his last few weeks at Shiloh and his first summer at Alfred. The next time he appears in public is in November, at a silver wedding of an esteemed friend in Alfred. He was always at home in such a place and a most welcome guest.

When he accepted the urgent call to the theological professorship, he expected the position would be a permanent one. In this he was destined to disappointment. It was soon evident that the funds available for the support of the teachers in the theological department were quite inadequate, and Doctor Lewis was soon driven to seek some other means by which to support his family. During the winter of 1876, he had to seek outside employment for every hour he could spare from his regular work in the seminary. So he worked at bookkeeping, delivered popular lectures, and applied himself to any odd jobs among the business houses of Alfred, which offered an opportunity to add something to his scanty income. Thus was his faith once more put to a severe test.

The friends at Alfred were delighted over his return to dwell among them; and, in order to show their appreciation of his services and their love for the man, a great reception was arranged for the holiday week. The festivities lasted an afternoon and evening. In the afternoon the older people and those living out in the country were entertained at his home; while the

evening was given to all classes, the guests assembling in the university chapel. This reception was indeed a great success. The Alfred people fairly outdid themselves in this royal welcome to Doctor Lewis "as a citizen, co-worker and friend." The evening was passed most pleasantly. A large company, headed by the Alfred Cornet Band, marched to the chapel, where, after an hour of social greetings, President Allen made an address of welcome. To this Doctor Lewis responded and Thomas R. Williams and others followed with words of good cheer. When the great company left the hall that night, they left Doctor Lewis richer by some two hundred dollars.

The church at Alfred Station being pastorless, Doctor Lewis was requested to accept the "pastoral supply" for a time, which he did, beginning with July, 1877. Since he lived more than two miles away, this work added much to his labors and something to his expenses; but he enjoyed this service very much, and proved to be a god-send to the Second Alfred Church. This church was in a low state spiritually, and was widely scattered, many families living so far away over the hills that they could attend services only in the best weather.

Early in the autumn of that year, Doctor Lewis began a series of revival meetings which lasted all winter. The church was greatly blessed, and the pastor baptized more than seventy persons. Only two or three of these were under thirteen years of age; most of them were over twenty, many over thirty-five, and one man was sixty years old. This was the spiritual harvesting of a whole generation. Twenty-three years later, in 1900, Doctor Lewis said: "Many pleasant memories are connected with that work, and the strong ties which were formed between myself and the people have remained unbroken, though most of those of my age who were co-workers there have passed on to the life beyond."

This revival spread to the church at Hartsville, and to the East Valley, bringing great good to old and young. About this time Doctor Lewis was earnestly solicited to allow himself to be named as a candidate for the pastorate of the First Alfred Church; but he could not feel that circumstances justified him in taking such a step, and promptly declined. He was, however,

made superintendent of the Sabbath school at that place, and the pastor, Rev. N. V. Hull, wrote in highest commendation of the excellent work of Doctor Lewis in all lines of reform, especially in the tobacco reform, in which his labors were pronounced a "decided success." The pledge included liquor, tobacco and profanity. Many bore testimony to the excellent work of Doctor Lewis as Sabbath-school superintendent.

In May, 1878, he was called to Little Genesee to conduct revival meetings with that church, where he spent a month; and the church enjoyed one of the greatest revivals in its history. When the time came for Doctor Lewis to return to his work in the seminary, there had been thirty-two baptisms and others were awaiting an opportunity to go forward in that ordinance.

The following winter he went to Westerly, Rhode Island, to assist Doctor Platts in revival work in the Pawcatuck Church. Here he spent several weeks in most pleasant labor with the people of his first pastorate, many of whom he had been instrumental in bringing into the church more than ten years before. The church was greatly strengthened as the result of his labors, and its next report showed twenty-nine additions and many persons revived in Christian life. During these busy years, Doctor Lewis' pen was not idle. He found time to write many stirring articles for the RECORDER, among which was an extended series upon the history of Seventh-day Baptist publishing interests, from the first movement in Schenectady, N. Y., in 1819, to the time of writing in 1877. There was also a series upon the question of candidates for the ministry, and many practical articles in which he poured out his soul in pleadings for denominational loyalty and greater consecration. Several articles written during those discouraging times breathe forth the very spirit of grace, patience and faith, when he could only wait for God to open the way. During his last year as teacher at Alfred, he visited New York City and there secured one hundred and fifty valuable books for the university library. Whenever it seemed to go hard with him, we would always find him trying with all his might to help somebody else. We find no trace of his attendance at

Conference for two sessions during these hard years. Probably these are the only two conferences he failed to attend in forty-six years.

It will not do to pass on without noticing at this point the great work of Doctor Lewis in temperance reform during his last two years in New York State. The great reform movement had reached high-water mark in western New York, and a general effort was being made to free the country, and especially legislatures and rulers, from the grip of the rum power. A great temperance camp-meeting was held at Silver Lake, N. Y., where speakers of national reputation met to push the campaign against the saloon power. Doctor Lewis was given a place on this program. No one who was there could easily forget the power of the meetings or the enthusiasm of those days at Silver Lake. All the workers were masters in their departments. Side by side with Neal Dow of Maine, Edward Carswell of Canada, D. W. C. Huntington of Buffalo, Frances E. Willard of Chicago, and Mrs. Youmans, stood our own Doctor Lewis, equal to any in power and eloquence, winning laurels in the greatest temperance fight that that country ever saw. Those who have heard Doctor Lewis in his masterly temperance addresses know something of his power as a reformer.

At that meeting he was made one of a committee to frame resolutions and a platform for the approaching campaign. The object was to destroy the hold of the rum power upon the political parties, and so enable the people to elect honest men to office. The platform was a strong one and showed in its very wording Doctor Lewis' master hand. It pledged its adherents to stand together against any party that would not take square issue against the license system. Their watchword was "total abstinence, absolute prohibition and the Gospel of Jesus Christ." Doctor Lewis was known far and wide as a standard-bearer, and the storm-center of the campaign was in Allegany County. A remarkable convention was held in Friendship, N. Y., and the local papers commended the noble band of men there gathered as "men of methods; open, fair and honorable in every way." Doctor Lewis realized the menacing character of the evil, and the following words

from his pen, written at that time, will interest the reader of today:

The cause of temperance needs less complaining from those who profess to be its friends, and more manly and womanly work. The whole land is enslaved by the rum power. The time was when cotton was king; the time is when rum is king of kings. The people are sold. Their choicest heritage of character, manliness, virtue and money is wasted by rum. It is everywhere the abounding curse. The war against it must be vigorous and earnest; the campaign must be boldly and vigorously pushed, until victory comes to the right. Such work demands a type of manhood above the average. . . . If the churches of America would unite in one brave and persistent effort, the work would soon be done. The church members and ministers who flinch and falter in such a struggle need a new type of moral manhood. They are too much like jelly fish.

Men of all denominations who witnessed the work of Doctor Lewis in the memorable campaign can never forget it. The powers of evil and of corrupt politics never recovered from the blow they received, and politics is cleaner in that land today as the result of that fight.

In 1879, as the school year at Alfred drew to a close, it became evident that there could be no theological class for the next year or more. The trustees decided that the two resident professors could not receive the income from their respective chairs if there was no class. Thus these teachers were forced to seek employment elsewhere. Doctor Williams went to Milton College for two years, and Doctor Lewis to Plainfield, New Jersey. The church at that place invited him to spend two or three months with its people in work as an evangelist, and he gladly accepted the invitation. His labors there were abundantly blessed. The meetings lasted several weeks, resulting in a general revival of the entire membership and fourteen baptisms.

As the time for closing the evangelistic work drew near, the people began to plead for Doctor Lewis to become their pastor. The citizens outside the church were almost as anxious to have him come as were his own people. Before his departure the expressions of appreciation showed how completely the labors of a few weeks had enthroned him in the hearts of the members of his congregation; and when by an enthusiastic, unanimous rising vote they said, "Come and be our pastor," Doctor Lewis could only say, "Yes."

CONVOCATION PAPERS

Boulder, Colorado

The Adolescent.

BOOTHE COLWELL DAVIS.

(Concluded)

II. Adolescent Difficulties.

I must now direct attention to certain adolescent difficulties, and the pedagogical and psychological method of treating these difficulties.

Secretiveness or Reticence.

We often say of a boy, "That boy is a great interrogation point", and we feel that we can not fathom his thought or his inner experiences. Though less abrupt, the girl is often quite as evasive and uncertain as to her intellectual or emotional experiences, as is her brother.

When fully understood, it is frequently discerned that secretiveness is a weapon of defense against inquiry and supposed unsympathetic curiosity. The adolescent feels a new experience. It is sacred to him; or, he feels a little transition from his old footing, and he is not sure of help; nor does he wish to be ridiculed. He is therefore reticent, if not deliberately secretive.

The key that unlocks this difficulty is sympathetic and intelligent friendship and companionship. The adolescent opens his heart to one who can understand him and sympathize with him.

2. Doubt is one of the most common and difficult of the problems of adolescence.

Investigation shows that at least twenty-five out of every one hundred men, and ten out of every one hundred women, confess to serious religious doubts during this critical period.

There are probably many more who experience doubts, but who do not make the fact known. The average age of doubt for males is eighteen. The average age of doubt for females is fifteen.

There are two courses of treatment which young people often experience while in the period of doubt. One class of friends, in great alarm, exhort them to banish all doubt at once as it is an evidence of disloyalty and of depravity; and is a certain road to disaster, spiritual death and Divine condemnation.

At the other extreme there is some one sure to praise the doubter, and to compliment him upon this evidence of independent thought and strength of personality.

Though each treatment is common, and is diametrically opposed to the other, each is equally irrational and dangerous.

Doubt is a symptom of physical and psychical conditions at the time. Intellectual ferment is a natural correlate to the new birth of physical and mental functions. The world must be seen with new eyes. Reconstruction must come in one form or another. Whether this transition shall produce the clouding of religious feelings and the relaxing of religious activities, depends largely upon four things, viz:

1st, the health and physical condition of the individual.

2d, his natural mental temperament.

3d, his childhood teachings, and

4th, his present surroundings, instruction, friends, companions, etc.

Parents can not guard too carefully against teaching children falsehood; untruths that must sooner or later be unlearned; sometimes at great risk of wrecking the child's confidence in all teaching, and in the stability of truth.

Again young children should not be taught too elaborate systems of doctrine, dogmatically imposed upon them, before the intellect is sufficiently mature to assimilate them. Such treatment must produce either a misinterpretation, and hence a misunderstanding of what is meant, a result as dangerous as wrong teaching, or it will produce indifference and imperviousness, and result in arrested mental development.

The individual must correlate facts for himself, and form his own conclusions or he must become a prey to doubt or indifference.

Obviously then, the only sane method of treating doubt in the adolescent, is by a sympathetic study into the physical and psychical conditions which produce the doubt, and an intelligent effort to remove or counteract these conditions in such a way as to give assurance and stability to the content of belief.

Doubt must be interpreted as the plea of the youth for room to adjust himself to his new environment. He must not be denied room to do his own thinking. He has an appetite for the Absolute. He feels

serious about it. No temporizing will do. External authority he feels to be out of place now that he is becoming a man, and must think for himself. This critical disposition is the very sap of the tree of knowledge. It is of the utmost value for any one who will make truth his own. Without it religious thought would petrify. The deep questions of religious life can be answered only through a developing experience.

Treatment of doubt must be sympathetic, elastic and patient. It must be by guidance rather than by coercion. Misapprehensions must be clarified and corrected in such a way as to appeal to the reason. This process often requires time. Foolish questions and inquiry must be replaced by wise and thoughtful investigation. Reading must be guided by stimulating interest in things worth while.

Finally every parent and teacher and the adolescent himself should distinguish between knowing, understanding and accepting certain doctrinal dogmas, and being grounded in the Christian life. Many an honest and enquiring soul has been saved from shipwreck of faith by the consoling assurance that the particular vexing question need not be settled at once.

It may well be left open for future light, while he may go on, faithfully doing his duty as at present seen, and be confident that he has not lost his Christian character, but rather is gaining it by such a course.

The most fundamental thing is that he shall keep active in Christian service, doing the obvious duties. It is the life that comes first, and explanations come later on. "He that willeth to do his will, shall know of the doctrine."

3. A frequent adolescent difficulty is Melancholy; viz., the appearance of morbid states, periods of deep worry and of self-condemnation. When such conditions occur in young persons of good habits, it is quite safe to assume that they are the product of nervous conditions which have a physical cause.

Cheerful and wholesome companionship, fresh air and sunshine, good food and interesting and useful employment are the best remedies for such difficulties.

4. Boisterousness is a phenomenon that often appears in boys at some period in the adolescent age. They are rough with their playmates, often getting into fights, or what

is worse, persisting in overbearing treatment of younger brothers and sisters and playmates. They leave the doors open, storm through the house, strike the dog and kick the cat; speak noisily and harshly, and make themselves the despair of parents and teachers.

This boisterousness is the "raw steam" of rapidly developing physical powers, and it only needs to be directed into justifiable channels of activity until right habits are formed and reason has been enthroned over the physical. Supervised athletics, out-of-door occupations with companionable people, who are older, and whose characters are maturer, will sooner develop the gentler and more thoughtful traits, whereas repression and violence seem only to increase the lawless element in the boisterous boy.

5. Hyperconscientiousness is another phenomenon that sometimes appears during adolescence. It is a finical rather than robust moral perception. It more often appears with morbid tendencies. A cure for this condition is wholesome activity in the sunlight of life. Things to do that are practical, useful and enjoyable, and which occupy the mind with duties to others, rather than with introspection.

"Look up and not down,
Look out and not in,
Look forward and not back,
And lend a hand."

is a good motto for a corrective of this difficulty. Habits of sturdy, right decision, and of constant well-directed activity will soon dissipate such morbidness.

5. Bad temper is a difficulty not confined to the adolescent period, but one which often originates here and owes its consequences in later life to misunderstanding and bad treatment in adolescence.

Self-preservation, protection, or defense is a natural instinct of the normal mind. At adolescence this instinct appears in the transition of the child from a condition of dependence upon others, to a condition of self-dependence. Anger is the natural expression of opposition to that which is considered injurious. Bad temper is therefore the misappropriation of a useful and necessary function of the mind. It is often induced at this critical period by bad treatment, nagging and irritation. Tendencies to bad temper should always be met by

fair, reasonable and soothing means, and a careful watch should be kept upon the physical conditions which produce nerve fatigue, and which make the best-tempered people irritable, jealous and discontented.

The laws of hygiene are as important in the fundamental treatment of this common disorder, as are any laws of an ethical code.

7. An adolescent difficulty which demands the most consummate skill, knowledge, and delicacy of treatment is the temptation to vices of sex. It is estimated that this difficulty appears in one form or another with thirty-three per cent of males and fifteen per cent of females. This difficulty has an influence on mental development, and a very marked and important influence on religious experience. The difference between males and females in this respect has much to do with the difference between girls and boys in religious fervor and loyalty. A much greater number of boys than of girls refuse to become Christians, or drift away from their religious experiences.

May it not be that the ceremony of circumcision, practiced religiously by the early Jewish race, had its basis of Divine sanction or command, not so much in a religious rite as in sanitary and hygienic protection against conditions prone to lead to sexual temptation? After much study, observation and experience, I am firmly convinced that such is the case; and I believe it to be the duty of parents to provide circumcision for their little sons, in order to safeguard them against physical disturbances and moral disorders. Believing as I do, and having put my belief into practice, I would feel remiss in my duty if I did not call the attention of parents to this safeguard, the wisdom of which is abundantly attested by medical experts.

Moral weakness in this respect, as in many another, is more an effect than a cause.

A puny body has greater danger of abnormal feeling than a robust healthy body. It also has less power of rational will and sane self-control. Robust, normal living may be cultivated through scrupulous cleanliness, nourishing food, wholesome bodily and mental activity, and a frank open companionship of parents and friends. Pure but matter-of-course information regarding

nature's laws, before clandestine information is secretly absorbed and with it the pre-supposition of guilt, will also greatly protect this period of dawning maturity.

8. The final adolescent difficulty which I will mention is nerve fatigue. This topic can not receive the treatment here that its importance deserves. It is physical in character but it is inseparably connected with the mental and the moral. It stands related to the mental and the moral, much as cause is related to effect. Most of the adolescent difficulties which have been enumerated are accentuated if not directly caused by nerve fatigue.

This physical condition is induced by improper nourishment, loss of sleep, irregularity, excitement, worry, indoor life, hard study, labor, the use of tobacco, or by sexual vices, which most aggravate the condition. The indications of nerve fatigue are irritability, sensitiveness, nervousness, morbid mental and moral states, and susceptibility to temptation. The wise treatment for nerve fatigue requires the best possible medical skill. No more vital problem confronts the parent; and fortunate indeed is he if there is a wise, thoughtful, Christian family physician who can be frankly consulted, not so much for a prescription of medicine, as for sympathetic and intelligent advice.

But if the parent or the teacher is wise enough to note the physical causes of nerve fatigue, and will remove or counteract these, he may depend upon nature to do much to restore equilibrium and produce normal, healthy, physical and moral life.

This lecture has now indicated the importance of the transition period known as adolescence, and has pointed out the tremendous and far-reaching changes that are permanently affecting the physical, mental and moral life of the youth. It has enumerated the chief stages by which adolescence is marked, and finally it has briefly described the most conspicuous and vexing difficulties incident to adolescence, and the pedagogical methods of treatment.

At best it is but little that a lecture can do with so vital and delicate a theme. It can point to the finger boards along the highway of life. It can interpret some of the signal lights that flash out to guide the benighted mariner.

But the lecture can not be substituted for the comradeship, counsel and love of parent, teacher and friend. The adolescent is bursting the prison house of his infantile life and struggling into the arena of manhood and womanhood.

The period, with its problems of anxiety and care, fraught with its perils and pitfalls, holds within its embrace the profoundest mysteries of body and of soul, and when unlocked by the keys of knowledge and of love, reveals at once the sweetness and purity of womanhood, the strength and virtue of manhood, and divinity implanted in humanity.

Allowed to Open Stores on Sunday.

Jews who observe their own Sabbath will after this be permitted to do business and perform work on Sunday. This is the outcome of a conference between Commissioner Bingham and several influential Jewish citizens of New York. The conference was held on Wednesday, when a committee, consisting of Jacob H. Schiff, Cyrus L. Sulzberger, Louis Marshall and Dr. J. S. Magnes, called on the commissioner at his invitation. Many complaints have been made on account of Jews arrested for working on Sunday. It was pointed out by the committee that the strict enforcement by the police of the Sunday law against the Jews who observe their Sabbath day, has wrought great hardships on thousands of poor people who can not afford to suspend work or business for two days in the week. It was also shown that formerly the law was so interpreted as to permit Jews to do business on Sunday.

The Commissioner agreed that the claim of the observing Jews is a strong one, and he consented to issue an order permitting Jews who close on Saturdays to keep open Sundays.

This agreement between Commissioner Bingham and the Jewish Committee is considered a triumph for the new Jewish organization known as the "Jewish Community of New York," of which Mr. Schiff and others are members.

The Yiddish press has notified Jewish storekeepers that if they meet with any interference from the police next Sunday they should communicate with Dr. J. L. Magnes.—*Jewish Exponent*.

Missions

A Peculiar People.

DEAR FRIENDS:—Who is peculiar? The one who is wrong. We should rejoice if we are right and ought not to care if we are thought peculiar. Not long ago I called at the office of a missionary secretary in one of our great cities. He was not in, but came to the phone and very kindly invited me to meet him at a ministers' conference which was just then to convene in the city. I went to the place of meeting and as I entered the room gave my card to the usher who seemed pleased to know that I was from Rhode Island and said that he was a graduate of Brown University. As I was an entire stranger to all, he promised to point out to me the man whom I wished to meet, when he should enter the room.

Very soon the conference opened and among the first items of business presented was a Sunday rest bill. The speaker said that there was a great effort being made to repeal and make changes in several laws for the protection of the Lord's day. He said there were a great number of such bills—one to lengthen the hours for opening the saloon on Sunday; that four of the bills were very important. That there was soon to be a hearing before the committee—he did not know just when, but that a great number of remonstrances should be signed and sent to the committee; and he added, "At the last session the doors opened and in came two hundred Hebrews and four Seventh-day Baptist ministers, Rev. A. H. Lewis leading them." Upon this, the chairman of the meeting urged that they give this matter prompt attention and said, "No doubt Dr. A. H. Lewis has found out his mistake before this, as he is deceased." Many, out of the more than a hundred ministers, took this as a fine joke and laughed heartily. The young man who had met me at the entrance as I came in knew who I was and evidently enjoyed with me the joke, not on the poor Hebrews and Seventh-day Baptist ministers, but on the ministers of the great metropolis, who did not know that one of the diminutive sect was present.

I never in all my life was more thankful that I was a Sabbath and commandment-keeper. Never did I want so much to stand on my feet and tell a body of men that the Ten Commandments were no joke to me, not even the fourth. When this order of the exercises had closed, a messenger called out, "Is there a Seventh-day Adventist in the room, a Rev. Mr. Saunders of Ashaway, R. I.? He is wanted at the phone." I arose and said, "My name is Saunders; I am a Seventh-day Baptist, not a Seventh-day Adventist." I retired to the phone with something of a flurry among the members of the conference. Some laughed but the joke was not regarded as being as good as the first one. Neither was it as good as the following one on me. I only wish the ministers could have enjoyed it too. While in the office of the secretary, I had exchanged hats with some one. The clerk, knowing that I was to attend the ministers' conference, called for me on the phone in order to recover the hat. Some one has said that we are a well-advertised people. I began to think some of us were. I had been so well advertised that the moment I returned to the audience room the man for whom I was looking came to me and made himself known.

At this conference there were two good missionary addresses, one of them by a lady missionary, returned from India. She told of a school which in the last few years has grown from 2 to 2,000 pupils; a church of 1,500 native members. A pupil can live upon five cents a day and buy a suit of clothes for twenty-five cents. The industrial farm, the school and the church are maintained at an expense of \$600 per week. A gentleman gave an address on "Missions among the Italians of our Great Cities." New York City has from 500,000 to 600,000 Italians, or more than the city of Rome. There is one locality in New York City most densely populated by this people, from which more than thirty Protestant churches have retired for more quiet and congenial quarters, instead of remaining in this locality where they are most needed in saving men. He said that the Baptist people were the best prepared to give them an open Bible and teach that sprinkling babes is not baptism.

As I had returned the hat, no call and opportunity came for me to tell them that our Bible contained both immersion and a Sabbath. There is nothing peculiar about it either.

Your brother in Christ,
E. B. SAUNDERS,
Cor. Sec.

Resolutions.

Whereas, It is a principle of our faith to honor God and our fellow man, and we desire to stand loyal to what we know to be right, therefore, be it

Resolved, That we, the members of the Salemville Seventh-day Baptist Church, here assembled, March 6, 1909, having in honor of the memory of our beloved brother, John D. Wolfe, appointed the undersigned committee to prepare, with the assistance of his son, A. D. Wolfe, a sketch of his life work, sincerely submit the following, to be published in the SABBATH RECORDER; and that a copy of this issue be sent to each of the undersigned committee.

Biography of John D. Wolfe.

John D. Wolfe was born in Waynesboro, Franklin Co., Pa., August 18, 1841, and died with paralysis at the home of his daughter, Mrs. William F. Kagarise, of Salemville, Bradford Co., Pa.

Brother John Wolfe spent his boyhood days in farm life in Franklin County, Pa., until the Civil War when, October 11, 1861, at the age of twenty years, he entered the United States service. He served in Company A, 77th Regiment, P. V. G., under Fred Stumwash Skinner.

He engaged in the following battles: During the year 1862, in those of Pittsburg Landing, April 6, 7, Corinth, May 28, Perryville, October 8, Lawrenceville, October 9, and Murfreesboro, December 30; during 1863, Stone River, June 2, Shelbyville, June 24, 25, Lemores Cane, September 19, Chattanooga, November 23-25; in 1864, Funnel Hill, May 7, Rocky Face Ridge, May 8-13, New Hope Church, May 24 and June 4, Kenesaw Mountain, June 19, 23, 24, Peachtree Creek, July 20, 21, Atlanta, July 22 and 28, Gainesboro, August 30, and Jonesboro, August 31.

He also served some time in Andersonville Prison. He was discharged from the

service on October 26, 1864. His story was, that he and two of his brothers—Daniel and William—were in prison at the same time. He said to his brothers that he believed God would bring him out of the prison and permit him to see home and friends once more. His two brothers said they did not care whether they got out alive or not. They both died in the prison.

Mr. Wolfe carried with him a copy of the New Testament, which he read daily while in prison and, believing in prayer, promised God that if he would spare his life to return, he would give that life to the service of his Master.

He came back to his parents, Amos and Catharine Wolfe, at Waynesboro, with a happy soul because God had released him from battles and prison to enjoy home again. His parents belonged to the Reformed Church. Wishing to be true to his God and his promise, he was sprinkled according to the form of baptism of that church and united with it.

Five months after his discharge from the United States service, on January 12, 1865, he was married to Miss Susan Burger at Snow Hill, Franklin Co., Pa. His wife, with her parents, being of the German Seventh-day Baptists of Snow Hill, he also accepted the Sabbath of Jehovah. Following the form of triune immersion, he was baptized by Rev. John Reddlesperger—thus fulfilling the Lord's commands, "Remember the sabbath day," and "Repent and be baptized"—and joined the Seventh-day Baptist Church.

In 1870 he moved his family, consisting of his wife and two sons, to the beautiful Morrison's Cove and united with the German Seventh-day Baptists of that place. In 1882 he became dissatisfied with the triune baptism. He did not believe that Jesus was buried kneeling or upon his face, or that he rose backward, etc. He often repeated Romans vi, 3, 4. Hence he was baptized backward by the Rev. Mr. Underwood, and united with the Seventh-day Adventists, who built a church house at Salemville in 1885.

On May 2, 1884, his wife preceded him in death, leaving him with three sons and two daughters to care for. In the year of 1886 the English Seventh-day Baptists,

with whom some of his children had already united, built a church house. In January, 1887, Rev. S. D. Davis of Lost Creek conducted a revival meeting, in which the remainder of his children found peace and were baptized. At the same time that they were received, January 11, 1887, the father also united with the church. Here he remained until his death, serving as deacon during his whole time of membership until his eyes failed three or four years ago, when his son Charles was ordained, by Rev. T. L. Gardiner, to take his place.

He was a devoted father, had family prayers twice each day, and taught his children to be loyal to Christ and the Church, and to keep holy the Sabbath day. While his form lies silent in death, still the songs he sang and the training he gave are lovingly remembered. We can with a cherished hope say, Good-by till we meet again. He was always ready to testify for his Master as well as to give financial support to his church. His last offering was to Brother Henry N. Jordan.

He leaves to mourn his loss three sons, John Henry of Alfred, and Amos Daniel and Charles Christian of Salemville; one daughter, Mrs. William F. Kagarise of Salemville; five brothers, Jacob and George of Michigan, and Philip, Adam and Fred of Tiffin, Ohio; five sisters, Alice, Amanda and Lovina of Tiffin, Ohio, and Mrs. John Funk and Mrs. William Kindle of Franklin Co., Pa.

Funeral services were conducted by Rev. John Pentz of Quincy, Pa., whose home he enjoyed visiting, and with whom he spent many happy hours. 2 Tim. iv, 6-8 was selected by the family for the occasion. "For I am now ready to be offered, and the time of my departure is at hand. 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 that love his appearing." Burial was made in the cemetery near Salemville.

Farewell, dear children, my life is past.
My love you had while life did last;
And now for me no sorrow take,
But love each other for my sake.

Asleep in Jesus, I am blest,
From suffering and sin I rest.
How sweet my peaceful slumbers are,
Free from sorrow and every snare.

MRS. A. W. WALTER,
MRS. ANNA M. BLOUGH,
MISS CLARA KAGARISE,
Committee.

Tract Society—Directors' Meeting.

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, March 14, 1909, at 2 o'clock P. M., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, C. C. Chipman, Edwin Shaw, F. J. Hubbard, T. L. Gardiner, D. E. Titsworth, C. W. Spicer, E. B. Saunders, N. O. Moore, J. D. Spicer, W. C. Hubbard, O. S. Rogers, W. H. Rogers, H. M. Maxson, H. N. Jordan, J. B. Cottrell, M. L. Clawson. Visitors: Antonio Saverese, Jesse G. Burdick, Wm. E. Witter.

Prayer was offered by Rev. E. B. Saunders.

Minutes of last meeting were read.

The Supervisory Committee reported matters as usual at the Publishing House, and also presented a comparative statement of receipts on RECORDER subscriptions from July, 1906, to March, 1909. The statement showed a falling off in receipts, and naturally had a depressing effect on the feelings of the Board.

The Committee on Distribution of Literature presented the following report:

The Committee on Distribution of Literature would report that the balance of the special number of the SABBATH RECORDER for February 1, 1909, has been sent, 100 copies to the Rev. Eli F. Loofboro, Riverside, Cal., 20 copies to the Rev. George Seeley, Moncton, New Brunswick, Canada, and about 50 copies to names and addresses taken from the published list of delegates to a missionary convention of the Presbyterian Church held in Philadelphia, Pa., last year. Eighty copies of the "Sabbath and Seventh-day Baptists," one cent postage, have been sent to addresses taken from this same list, about half of which were addresses of clergymen of the smaller cities of New Jersey.

The matter of publishing tracts in the Danish language for the Rev. J. F. Bakker is under consideration, but owing to the time required for letters to pass back and forth nothing definite can now be reported.

On behalf of the Committee,

EDWIN SHAW, *Ch.*

Report adopted.

Secretary Saunders made a statement relating to the work of Mr. Saverese among the Italian people of New York City, and on motion it was voted to extend a welcome to Mr. Saverese, and the work he represents, and to cherish the opportunity to assist as a Board in the promulgation and extension of the work.

The special committee appointed to confer with the Missionary Board committee, reported that they had been unable to hold a joint meeting as yet, but were planning to do so at an early date.

The Treasurer reported the amount of funds on hand, and stated that Charles Stillman of Alfred, N. Y., had been appointed administrator of the estate of Relief A. Clark.

Pursuant to a communication from L. A. Platts, Agent, relating to the will of Dr. Henry W. Stillman, it was voted to accept the alternative of leaving the money that may accrue, to be applied to the payment by the Memorial Board, of the share of the inheritance tax for which we may be liable.

Correspondence was received from Pres. Boothe C. Davis, accompanied by a complete list of literature deposited in the vault of Kenyon Memorial Hall at Alfred, which on motion were referred to the Committee on Denominational Files.

Correspondence was received from D. Appleton & Co., G. P. Putnam's Sons, A. E. Webster, A. B. West, Rev. Geo. Seeley, John De Fluter, C. E. Crowe, F. B. Proctor, C. L. Ford, Julius Nelson, The Bureau of the U. S. Census, and Geo. G. Champlin.

Voted, That the Society purchase from G. P. Putnam's Sons, the remaining volumes of Lewis' "Paganism Surviving in Christianity," at 60c. per volume.

Voted, That we request Dr. T. L. Gardiner to prepare a memorial to Rev. A. H. Lewis, to be presented at the memorial hour, to be arranged for the coming General Conference, and that he conduct said hour.

Voted, That Edwin Shaw, T. L. Gardiner and A. L. Titsworth be a committee on program for Tract Society hour at Conference.

Voted, That the question of representative of the Society at the coming associations

be referred to the joint Missionary and Tract Committee, with power.

Voted, That the Committee on Denominational Files be authorized to print 100 copies, in pamphlet form, of a portion of the material prepared by Dr. Gamble for the Memorial Volume.

Voted, That Editor T. L. Gardiner be authorized to prepare a biography of Dr. A. H. Lewis for a souvenir volume, and that 500 copies of the same be published. N. O. Moore was chosen as assistant to Editor Gardiner, in the preparation of the work.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Rec. Sec.

Put This in Your Pipe and Smoke It.

C. S. S.

Desire for Tobacco.

Every user of tobacco has a strong desire—a hankering for the weed. And we find that when we attempt to define that *desire* or *hankering*, we have only two things to select from, only two. It is either APPE-TITE or it is LUST.

APPETITE.

The syntax of the word admits of various definitions, but we are concerned with the specific definition, and that according to Webster is, "Desire for food or drink, hunger."

LUST.

The specific definition of lust according to the same authority is, "Eager, passionate and especially an inordinate or sinful desire."

NICOTINE.

Webster says, "Nicotine is the active principle of tobacco, an intensely poisonous alkaloid."

Now if nicotine is the active principle of tobacco, then it is the nicotine that produces that "comforting, soothing" effect upon the user. It is that *active* principle of tobacco, the nicotine, that makes one sick when first training his system to endure it. Then when the system has learned to endure it, certain nerves and mucous surfaces have been deadened by the abuses this "active agent" has inflicted upon them; and as long as that poison continues to enter the

system, the person realizes but little inconvenience, but if he is without tobacco for an unusual length of time, those nerves and mucous surfaces come to life, and having been bruised and lacerated by that "active agent," their enemy, they hurt and cry out for relief; and that relief may be had in different ways, but the short cut is the method mostly used—introducing more of the "active agent," nicotine. The relief, of course, is only temporary, and the damage to the nerves and mucous surfaces grows more intense all the time, and therefore their hurt is greater, and their call for relief increases, causing a correspondingly greater hankering or desire for the weed.

Now what we want to know is: Is this longing, this desire, this hankering for tobacco APPETITE or is it LUST?

If it is appetite, then it must be a food, according to Webster. But I dare say, there is no sane man of ordinary enlightenment who would claim for one moment that the "active principle" of tobacco is a food. Therefore we have reached our conclusion with good, clear logic and good authority, that the desire for tobacco is LUST.

Now you tobacco-using-Christian, I want to take a stroll with you over here in the holy corridors of the Word of God. Come on now; don't you hang back because you know there are other things just as wicked as using tobacco; of course there are, but we are talking about tobacco now.

We have proved that the DESIRE for tobacco is LUST. And I want you—a professed Christian, and believer in the Word of God—to see what it says about LUST. Look now. Here we are in the Epistle of James, the first chapter. We will stop here at the fourteenth and fifteenth verses; for here he says, "But every man is tempted, when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin, and sin when it is finished, bringeth forth death."

You notice it says a man is tempted when he is drawn away of his OWN lust and enticed. That lust which you have for tobacco is your OWN. And whenever that lust calls on you to use tobacco, you are tempted. Then if you yield to that temptation, your LUST has conceived and there can be no escape. It is bound to bring forth sin. And sin, "when it is finished"—per-

sisted in—bringeth forth death. And just as long as you continue to use tobacco, you are an unrepented sinner.

Some people may have a lust for tobacco by inheritance, and they are not to blame for that, but they are responsible for yielding to that lust, just exactly the same as they are responsible for yielding to any other tendency to sin.

If your parents have bequeathed to you a lust for tobacco, it is "up to you" to face and conquer it. Perhaps you are more to be pitied for your lust than the fellow who has endured sickness and dizziness and nervousness and heart failure in order to develop the lust; but your SIN, so far as YIELDING to the lust is concerned, is of exactly the same color. So don't you try to console yourself that you are not to blame for that lust. That is not the question at issue. It is permitting that lust to conceive—it is *yielding* to that lust that concerns your case, "for yielding is sin."

And don't you tell me that you are compelled to use it for a medicine to counteract some poison in your system; for in that case the necessary amount of nicotine would exactly neutralize the other poison, and the effect upon your nerves and mucous surfaces would be O (zero). It would just put your system perfectly normal, and you would always take it the same as you take any other nasty medicine—with repugnance and loathing. But just as soon as you have that longing for it, and feel badly when deprived of it, that is proof positive that the nerves and mucous surfaces have been badly hurt by the poison and are crying out for relief, and right then you are lusting for tobacco; and if you yield to that lust, you are a deliberate sinner.

The only way to repent of that kind of sin is to quit the use of tobacco, and quit it cold.

"Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple"—Jesus. Luke xiv, 33.

Without labor there is no arriving at rest nor without fighting can the victory be reached.—*Thomas A. Kempis.*

The world will freely agree to be Christian tomorrow, if Christ will permit them to be worldly today.—*Arnot.*

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

There hath not failed one word of all his good promise.

True Ministries.

If you have a friend worth loving,
Love him! Yes, and let him know
That you love him, e'er life's evening
Tinge his brow with sunset glow,
Why should good words ne'er be said
Of a friend—till he is dead?

If you see the hot tears falling
From a sorrowing brother's eyes,
Share them! And, by sharing,
Own your kinship with the skies.
Why should any one be glad,
When a brother's heart is sad?

If a silvery laugh is rippling
Through the sunshine on his face,
Share it! 'Tis the wise man's saying—
For both grief and joy a place.
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly helping hand,
Say so! Speak out bravely, truly,
Ere the darkness veil the land.
Should a brother workman dear,
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go;
Leave them! Trust the Harvest Giver,
He will make each seed to grow;
So, until life's happy end,
Your heart shall never lack a friend.

—*Congregational Magazine.*

"The Poor Ye Have Always With You."

M. M. C.

The early December twilight darkened the little sewing room and brought a sigh from the busy worker at the machine. Winter had come unusually early and Mrs. Merritt was hastening to provide some warm garments for the comfort of her little family. She had hoped to finish this particular one before dark, and yielded reluctantly to the necessity of folding it away, gratefully assuring herself that none of her dear ones would suffer without it a few days longer.

Now Mrs. Merritt's conscience, being rather a lively one, suddenly checked her selfishly complacent thanksgiving and started an intense longing to relieve the great mass of shivering, starving, homeless humanity that is as dear to the heavenly Father as her own family.

Conscience, with another sharp tweak, reminded her of repeated failures to minister even to the few within her reach.

"How cold it is growing," she thought. "I must gather up that bundle of clothing this very evening. It is a shame that I have neglected it so long."

As soon as the supper work was cleared away and the fires replenished, Mrs. Merritt brought out the half-worn but warm garments, looked them over carefully and made some necessary repairs. Then she sought the telephone and called up Mr. Truman, the semi-official general charity agent for the little city. It was not the first time she had laid such a burden on his willing shoulders so he replied, in his usual cheery manner, that he was sure the clothing could be used at once and he would call for the bundle the following day unless he should be obliged to make a long journey to a neighboring town.

The next morning Mrs. Merritt went about her household duties serenely. So easy it is to satisfy conscience with the prospect of a good deed done by proxy! She was careful, however, to remain vigilantly at home for two days, lest she further delay the delivery of the bundle.

When the third morning passed with no sign of Mr. Truman she contemplated calling him up once more to remind him of his promise. It was well that she did not make the attempt for he was already beyond the reach of earthly telephones.

The sad news soon spread that the good man had been found dead in his solitary home. A weak heart had evidently given out sometime during the night before the proposed out-of-town trip to which the neighbors had attributed his non-appearance.

Mrs. Merritt then understood that his recent conversation with her may have been his last one on earth. Sorrowfully she gathered up the waiting bundle and bore it out of sight for it reminded her forcibly

of past delay and present ignorance concerning its proper disposal.

As she did so, the Master's reproof to the critical Judas came suddenly to her mind: "For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always." She thought that this faithful old disciple might, without any irreverence, have left these words as a fitting farewell message to his fellow townsmen. The full force of their gentle sarcasm touched her as never before. "Yes, we have the poor with us—multitudes of them, but how few have we who are Christlike enough to know how or care to do them actual good!"

The same words rang in her ears again as she attended the memorial services. The speaker made no attempt at eulogy but with rare skill accomplished the far more difficult task of letting the dead hero speak for himself. Some of his favorite hymns were read and sung and marked passages selected from the battered old Bible which had gone with him through the Civil War. Incidents were related revealing his strength of character and the motives which had impelled him to enter a course of preparation for the gospel ministry, afterward the service of his country, then to devote the remainder of his life to the relief of needy humanity.

Surely he had "fought a good fight" to the end and, lying there in the casket, he seemed in very truth, as the Salvation Army would say, a soldier promoted to glory. Kind hands had arrayed him carefully, the rugged features seemed softened and the one defective eye was hidden.

Nevertheless, Mrs. Merritt knew that to her, as well as to all that long line of weeping friends, memory would picture him most fondly as he had looked jogging along the streets behind the old sorrel horse, often covered with dust or spattered with mud. Early and late, in all sorts of weather he kept on his way, carrying clothing and other comforts to those in need. He is known to have risen at five on the last day he lived to provide a poor widow with a little coal that she might not be compelled to leave her children in bed for warmth while she was absent on her day's labor.

For all his services in dispensing the charities both of the city and county, Mr. Tru-

man steadfastly refused to receive any sort of material reward, declaring that he did it for the love of Christ.

It is needless to add that his place has not been filled. Not all who have the time and zeal for this branch of the Master's work are blessed with the sound sense and discretion which characterized him. Being a good judge of human nature, he knew when to be severe and was seldom duped by designing beggars.

There are many evidences that the influence of his unselfish life is still potent. Contributions to the Salvation Army fund for Christmas dinners were unusually abundant and appeals for help from widows and orphans seem to strike a quickly responsive chord.

As for the unfortunate bundle, Mrs. Merritt, having made sundry additions thereto, handed it over to the tender mercies of the Salvation Army, but she registered a solemn vow to be, henceforward, more keenly alert to opportunities for rendering personal, practical assistance and to do it promptly and lovingly in the Master's name.

Greeley, Colo.

Some Problems of Motherhood.

Paper read at a church festival at Milton Junction, Wisconsin.

MRS. H. M. BURDICK.

Some one, I do not know just who, has made a mistake. No doubt his thought, when he assigned this subject to me, was that it was very appropriate. In part it is. I admit I have to wrestle with those problems very often. Some one even suggested that I bring my three little girls and present them to you as the three best specimens of the problems of motherhood, and that would be sufficient. You know the story, by Jerome K. Jerome, of the "Three Men in a Boat," in which a man who has—or thinks he has—all the diseases known to medicine says that all a medical student need do would be to walk around him about three times and take his diploma. So if I could have brought my girls here and you had walked around them three times, it would not have been necessary for me to say anything. But their health and the weather did not permit—so I must say something. And I say some one has made a mistake. Doubtless he has not read the

following definitions or he would have known better whom to ask.

"The Twentieth Century meaning of some old words: Father—a strange animal with fully developed faculty of speech, but rarely allowed to use it. Mother—quotable material in culinary disputes. Child—a small edition of a grown-up, but knowing a great deal more. Grandmother—a lecturer to a limited circle upon the superiority of the old times over the present. Grandfather—a synonym for pennies. Aunt (maiden)—an authority upon the rearing of children."

A problem has two distinct divisions—the proposition and the solution. As to the solution of the problems of motherhood, I confess I know less and less every day. Perhaps I may be able to give a few of the propositions, leaving the solution to some one better qualified.

James G. Holland, in "Titcomb's Letters to Young People," says on the subject of dress, "I speak of this first because it is part of the rubbish I wish to get out of the way before commencing more serious work." Would that I might honestly claim to mention it first for the same reason. But, "more's the pity," I mention it first because it appears to be the most important problem with most mothers today. How much time and labor and nerve force and thought do mothers put upon their children's clothing, and yet what can a mother do? They have to be clothed, and it takes all that to do it, even if we just try to dress them decently and not to make them look better than our neighbors.

"A child should always say what's true, and speak when he is spoken to, and behave mannerly at table, at least as far as he is able." I have heard that there are some children who sometimes break this very good little set of rules written by Robert Louis Stevenson, and thence arise some of the mother's problems. Take the first one. I know a little girl who started out by being exceptionally and really remarkably honest. But it only took a very few weeks of school life for her to become as deceitful as the rest. And it is now one of the mother's problems to make this child understand why she should be truthful. That little word "why!" I often wish I could eliminate it from at least a child's vocabulary. And yet—there is that definition of a

child—"a small edition of a grown-up." Are we not always asking why? But the little child's "why" always requires an immediate answer. We do not have time to advertise in the *Tribune*, or write to the *Ladies' Home Journal*, but we have to find an answer at once, or the little heart is grieved or confidence shaken.

One problem that is very great is to make our own lives fit examples for our children. You may have heard the story of Pastor George Shaw's sermon, in which he used the familiar term, "I am sorry to say." After service his little daughter said, "Papa, I didn't like your sermon today. If you were sorry to say that, why did you say it?" Children pick up the little things and we can never tell what is going to make the greatest impression on the child's mind. "Willie, aged five, was taken by his father to his first football game. The feature that caught his chief approval, however, did not become evident till he said his prayers that night. To the honor of his parents, Willie prayed, with true football snap, "God bless papa, God bless mama, God bless Willie—Boom! Rah! Rah!"

There are many problems given in the different mother's magazines, and I often try to profit by the suggestions given. But it seems to me that each mother has to solve those problems for herself, for the conditions attending each make all the difference in the world, and how are we to tell whether or not the solution is correct? When our children have grown older and away from our guardianship, I suppose it will be natural for us to look back and say: "At such and such times we did rightly," and "Then we made a mistake." It is always easier to see it afterward. But even then, can we tell? What has seemed to us right—how do we know how much better we might have done? And the mistakes—how do we know that God may not use them also? The problems of motherhood are very like the problems of all life and all our lives. "And now we see through a glass darkly"—some day we will be "face to face" with the correct solution of all life's problems; for

The web of life is most wondrously spun,
There are threads of gold for the duty done,
Threads of gray with a warp of care,
Threads of silver for blessings rare,
Threads of black in the heart's dark night,
Threads of peace for the morning light,

Threads of joy for a life begun,
Threads of sorrow when life is done.
While in and out, around and above,
God's angels are weaving in infinite love.
The woof that they choose, with vision true,
Are the threads from the days of brightest hue,
The days when the warp of the years is ob-
scured—

The knowledge of God and a heaven assured.
Hopefully, patient, with promises rife,
We are weaving each day on the web of life.
The marvelous pattern is hidden from sight;
We must work on the wrong side and wait for
the right,
Until finished at last—before his great throne—
The Master of Weavers shall our workmanship
own."

Ignis Fatuus, No. 7.

DR. W. D. TICKNER.

We don't know which day is the seventh day; hence there is no need to be particular as to which day we observe as the Sabbath.

If the statement given above were true, there would seem to be some excuse for not being particular; but even if true, and at the same time sufficient evidence could by painstaking effort be secured to show which day is and always has been called the seventh day, the excuse offered becomes a pitiable defense behind which it is impossible to hide.

Were the order of the days lost before the Exodus, God made known his holy Sabbath day, and emphasized the divine order of days by a miracle for forty years. Every sixth day the people were required to gather a double portion of manna. On the seventh day, no manna fell. That which was left from the supply gathered on the day previous did not breed worms, as on other days.

Thus for forty years were the Israelites instructed in God's order of the days of the week. That the order of days as given was preserved during the times of apostasy and captivity is seen in the fact that the Sabbath kept by Christ was the same as that observed by both Pharisees and Sadducees. From that day to the present time, Jews, Gentiles, Christian and atheist, all agree as to the order of the days. No matter how much they may differ in any other respects, no matter how widely they may be scattered over the earth, no matter whether they compute time in accordance

with the Julian or the Gregorian calendar, all agree as to which is the seventh day. To assume that we do not know which is the seventh day, is to acknowledge inexcusable ignorance, and to say in effect that at some time all people of all nations and tribes lost the correct reckoning of time, and then all started anew (no one knew whether right or wrong) and, in some mysterious manner, all happened to inaugurate the same order. No one, unless blindly credulous, will advocate any such doctrine. All nations regard the same order of the days of the week as do the Jews, even though many have bitter hatred of the Jews. That the same order of the days of the week is universally recognized by all nations, tribes and people, by friend and foe alike, can have but one explanation, namely, that the original order instituted in Eden, enjoined upon Israel in the wilderness, and acknowledged by Christ, is still preserved.

A Duty of Christians.

It is the duty of every Christian citizen of this United States to come forward and use his power against the saloons and their wicked business. If we have citizens who are too weak to resist the temptation that Satan has artfully placed in their path, then it is the duty of our stronger citizens to help the weaker ones by removing the cursed stumbling-block. To do this, we must have a united effort from every servant of God, and by this help the saloon can be wiped off the face of the globe. Let every Christian come forward and help to cast down this evil traffic, which is dragging our fellow men down to eternal destruction. Ought we not to destroy an evil which is so great that it completely engulfs the whole life of an individual, deadens his soul, his sense of honor, his conscience, and makes a slave of him.—*W. D. MacEwen.*

The desires of the body are often made to injure the health of the soul.

I know not what is in the future. God knows I am his child and can trust him.

Working out tomorrow's problems is wasting today's power. Imaginary evils have more than imaginary effects.—*W. T. Richardson.*

Young People's Work

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

Bear ye one another's burdens, and so fulfil the law of Christ. Gal. vi, 2.

The Prayer Meeting.

Topic for April 10.

Risen With Christ.

Sunday, April 4—The rising of the soul (Eph. ii, 1-7).

Monday, April 5—A symbol of resurrection (Rom. vi, 1-5).

Tuesday, April 6—Our new life (Col. ii, 8-16).

Wed., April 7—Resurrection power in us (Eph. i, 17-23).

Thursday, April 8—The risen Christ within (Rom. viii, 9-14).

Friday, April 9—The spiritual uprising (John v, 24).

Sabbath, April 10—Risen with Christ (Col. iii, 1-4).

What is the death of the soul?

Name the "things above" or the higher things.

What is the spiritual resurrection life?

Christ rose from actual, physical death. From what are we to rise? (Make a study of the Bible teaching on sin, its nature and consequences. See Greene's "Manual" page 81.)

Christ rose to new life, immortal, infinite, the Saviour of men in that he had overcome the power of death. To what do we rise with Christ? (Make a study of the change wrought in human lives by being "buried with him" and in being "risen with Christ.")

"The wages of sin is death." There is no escape from that law except through the death of Christ. We are all subject to that law, since human nature is sinful. Only through Christ's atonement can we escape the consequences of our sins.

Christ died for the sins of every one. We have only to accept his sacrifice, to reap the everlasting life that is the reward of those who are raised from sin. It rests en-

tirely with us; each one for himself must accept that which Christ so freely gives. We deserve punishment for sin; yet God in his mercy provides a way of escape. He must be indeed dead in sin who would refuse to accept the salvation so freely offered.

Risen with Christ, what will our lives be? How shall the world know that we are indeed risen with him? There is opportunity for much earnest thought, discussion and prayer in answering these questions. The whole plan of salvation for sinful men is based on our risen Saviour. We have a very real part in this work. If we then "be risen with Christ" what shall our whole course of life be? A constant proof of our rising, or a denial? Let us make our lives a proof of being "risen with Christ."

Feeling.

Once or twice I have heard people say, "What a spiritual sermon!" while in fact there was scarcely if any spirituality in it at all. A series of pathetic stories touchingly told had moved the majority of the congregation to tears. But is emotion the test of spirituality? I think not. That only is spiritual which touches the whole nature of man and leaves him better than he was before. An old commentator says, in substance, that feelings that do not express themselves in actions soon evaporate and leave one poorer than they found him. That is true spirituality which by feeding man's intellectual nature stirs his emotions and urges him on to do the good and true.

Cosmos, Ok.

I should like to write the above caption. Cosmos is O. K. Just read, in the News Notes, what they are doing down there. It is a small, frontier society but its members are made of the stuff missionaries are made of. "Preaching in five schoolhouses, one church and a private dwelling". "Other calls have been made that we have not been able to answer". "Pray for us." Endeavorers, remember this request in your private devotions and in your next prayer meeting. What are we as young people going to do to help this needy field, the Alabama field, the Arkansas field, the Pacific Coast field and many others? Why can't some of our churches let their pastors off, one at a time,

for six weeks or two months, to go down in answer to this Macedonian condition, as Jackson Center has already done with her pastor to help Gentry? Some of our churches can't use their pastors during two or three months of the summer. Why not pay their expenses or help to pay them and send them for the time into such needy fields as these? Great blessings would result not only to the visited fields but to the pastor and to his own home flock. It is high time we were not only praying the Lord to send forth laborers into his harvest, but that we help a little in the answering of our prayers by sending.

A Post-Conference Young People's Rally.

The Young People's Board is becoming more and more impressed that it would be wise for our young people from all parts of the denomination to come together in a meeting or series of meetings, with more time at their disposal than can possibly be allowed them at the General Conference. We do not think that such a meeting will be necessary each year, but at this particular time it seems almost essential to the advancement of our work. The societies of the denomination are not of the same mind in regard to the lines of work that should be pursued. Of course each society has interests peculiar to the particular locality in which it is working, but there should also be broad and general lines in which we are all interested and which we all help to support. Since we young people are soon to be the burden-bearers of denominational affairs, and the promoters of the truths we stand for, we can not afford to narrow our interests to one or two lines of activity. We should be developing an interest in, a liking for, and an ability to do all kinds of Christian work. The board feels that a general rally will do more toward this end than perhaps a whole year's work in the usual way, valuable as that may have been.

It seems to us that the best time to hold such a meeting might be on Tuesday afternoon and evening and Wednesday immediately following the sessions of the General Conference which closes on Monday evening.

The place to hold the meeting is something of a question. Perhaps some church

near to the one with which the Conference shall be held will be willing to entertain it.

This may not be a wise move. The board will gladly welcome any suggestion or criticism. The matter will be up for consideration at the next regular board meeting, April 11, 1909.

M. H. VAN HORN.

An Extract.

A few years ago some helpful work was done in the Western Association by its Young People's associational secretaries, who regularly and as often as possible made tours of the association, speaking in the various societies, holding round table talks and parlor conferences. The following is a paragraph or two given in an address by one of these secretaries. It is of general interest and as pertinent now as then.

"In common with other members of the board, believing that before everything else we should strive to increase spirituality among our young people, I shall lay emphasis upon spiritual power as the only foundation upon which we can build a structure of any permanence. Unless we are in touch with Christ, unless our individual Christian lives are strong and pure, we can not hope to accomplish much for Christ or the Church. Keep yourselves from evil. Avoid the things which hinder and retard spiritual growth; keep close to the Master. We hear much said about this commercial age; just what many mean by the use of that phrase I may not understand. Yet I think we can all agree that we, young people belonging to a denomination which stands for the truth of God as does no other, that even we are feeling the great universal drift toward worldliness. Worldly amusements, the card table, the dance, are getting their hold upon us and sapping our life blood. To argue these questions is, perhaps, of little value, but is it not fitting that we in our youth and inexperience accept the testimony of Christian workers, pastors and teachers, who have studied these things and noted their results? They all with no hesitancy unite in saying that such amusements bring death to spiritual power and growth. Where they are common, gradually young people lose interest in Christian work; there is the church crippled and hindered. There must the

pastor work with might and main to hold together the things that remain. If you hope to attain high grounds in spiritual things, avoid always that about which there is any question and seek not so much things in which you can see no harm, as the things in which are positive good.

"We feel, too, the great drift to no-Sabbathism and must hold our grounds against it. There can be no spiritual life with no Sabbath. You say the question of the Sabbath does not affect simply the young of our denomination, but all our people. It is true, but who are less able to withstand the temptations and attractions of the world—the young and inexperienced, or those who are older and well-grounded in the faith? Why do we lack young men in the ministry? Why do our mission fields call unavailingly to us for workers? In sadness of heart I think I must reply to these questions: 'Our spiritual life, our heart consecration to the work of Christ in the world is not such as will send forth the needed workers into the Master's vineyard'. So I say that what every Christian society in our denomination should do is to seek to cultivate spiritual power without which our work will be but nothing. Seek it not only for yourselves, but seek to make the atmosphere of the church and Christian Endeavor Society so spiritual that the children as they grow up will remain loyal to the church and to the truth of God. Not only avoid that which is harmful but engage in that which is helpful. The two great things to be emphasized as the best means, and the only means, for true spiritual growth are daily Bible study and prayer. Wise were the framers of the Christian Endeavor pledge when these two things were incorporated in it. Some time, even though but a few minutes, should be set apart by all for meditation and prayer with the open Bible.

"Don't let us forget the Sabbath school; and when I speak thus, I do not mean, be sure to have a Sabbath-school committee upon your list, a committee which too often does nothing; but, since I speak to you especially as individuals, I urge you each to make use of the Sabbath school as a means of Bible study. Not only will you find it a great benefit to you to do so, but it is one of the appointments of the church which

you are pledged to support. If you have a Sabbath-school committee, there is work for it to do. Its members may act as emergency teachers, they may try to interest in the school those who do not attend; they may take up the Home Department work. Local conditions will largely determine what can be done by them. But do you, young people, support the Sabbath school, find in it a means for spiritual growth; more than all else, do not neglect private devotions which alone will keep you near to God."

A Letter.

DEAR YOUNG PEOPLE:—I was sitting by my window on a cold winter morning, looking out upon the snow-mantled earth, contrasting the present scene with that of a few weeks previous, when the earth seemed to be teeming with life, and the beautiful maple trees, for which our city is noted, were covered with verdure and their limbs swaying gracefully in the summer breeze. Now bare and brown they were standing motionless as mute witnesses of past glory. A bed of choice flowers near my room had lent an added charm to the scene. I looked upon them with thoughts of God's love in giving us these emblems of purity to cheer and brighten life and point us heavenward. I had seen these same flowers as they were smitten with frost droop and die, and now there was not even a stem or a blade of grass that the snow had not hidden from my sight. All nature seemed to be conspiring to make the scene as gloomy as possible, for even the sun had veiled himself behind thick, black clouds. Oh, how dark and dreary the world seemed! It looked as if all vegetation was dead. I was interrupted in my train of thought by the call of the door-bell, and in answer to its summons found a messenger boy from the greenhouse with a potted plant a friend had sent to me, a real live plant with green leaves and white blossoms that seemed to smile as I feasted my eyes upon them. "Why," I exclaimed, "vegetation is not all dead!"

The souls of men as they came from God were real flowers of his creation, but, alas! they were smitten by sin, drooped and died. It may have looked as if all spiritual life had perished, but God sent Jesus Christ into

the world to show the fountain of that life had not been touched and that it could be communicated through him to those dead souls. He sent him also as a revelation of his heart to man. My friend sent the plant as a revelation of her heart to me and because she knew I was her friend and that it would touch a responsive chord of love in my heart; but God sent Jesus Christ into the world as a revelation of his heart to his enemies, to those who were in rebellion against him, knowing that by this means the broken chords in their hearts could be made to "vibrate once more" in response to his touch of love.

There was one very important thought that did not come into my mind that gloomy winter morning. While it is true that the trees stood there as mute witnesses of past glory, it is also true that they stood there as an assurance of future splendor, when they should again be touched by the summer's dews and the warm rays of the sun. So the souls of men, after they had felt the withering blight of sin, were not only monuments of past glory, but they were an assurance of what they would again be when watered with the dews of grace and touched by the life-giving rays of the "Sun of Righteousness."

Very sincerely yours,
MARTHA H. WARDNER.

La Porte, Ind.

News Notes.

NEW MARKET, N. J.—The Christian Endeavor business meeting for March was followed by an interesting spelling-match. One Sabbath, recently, the Plainfield Christian Endeavor Society met with us in a union prayer meeting. The Junior Society very pleasantly surprised Miss Florence Curtis at her home. The Ladies' Aid Society held its regular monthly business meeting and supper at the home of C. E. Rogers. Although the weather proved stormy about forty were present.

NEW AUBURN, MINN.—We now have preaching, regularly, every Sunday night. Our pastor, Mr. Harry, is on the sick list at present. We are looking forward expectantly to the coming of Miss Minnie Green to give us a lecture on Temperance.

MILTON, WIS.—Milton Endeavorers will cordially invite all to the coming Conference. The Juniors and workers are having

sweet experiences in the very earnest meetings in which so many of the boys and girls seem so intensely interested. A number have expressed a desire for baptism which will be administered to a dozen or more candidates on Sabbath afternoon, March 20. The communion service will be held on the following Sabbath, on account of Doctor Platts' absence during the month of April. On the afternoon of February 28, a large number of people of the church and society called on Dr. and Mrs. Platts in honor of his birthday, leaving him a birthday cake covered with bright silver coins as a slight token of their regard. Dainty refreshments were served by Mrs. Platts. Four ladies volunteered to serve a 15-cent supper in the church on Thursday, March 17, to aid in needed improvements. The King's Daughters gave a supper and entertainment in the hall, February 22. George Washington and his family were the attractions of the evening.

COSMOS, OKLA.—It has been some time since you heard from us, but we are interested in the work and enjoy this department of our paper. The Sabbath school celebrated Christmas with an appropriate program. The church celebrated its anniversary with a dinner and held its annual business meeting on January 3. On account of the absence of the clerk and minutes of the organization, the election of officers was postponed until the first Sunday in April. The Endeavor Society meets every Sabbath afternoon. The young people are zealous and faithful. Brother Ira Goff and others are doing outside work. The field for work is large and we hope much good will be done. Preaching has been done in five schoolhouses, one church and a private dwelling. Other calls have been made that we have not been able to answer. Pray for us.

Suitable Games for C. E. Socials.

ALICE ANNETTE LARKIN.

When, a few weeks ago, I received a card from the editor of the Young People's page of the RECORDER, asking me to write an article on "Suitable Games for Christian Endeavor Socials," I thought that he had given me a difficult problem to solve; and, in writing this article, I have not changed my opinion in the least.

I don't know how it is in all Christian Endeavor societies; but, from the little experience that I have had in gatherings of this kind, I have found that it is no easy task to plan games in which every one will feel free to join. Of course, there are some games of which all do not approve and these are best left out.

It seems to me that, in planning a Christian Endeavor social, if the Social Committee can do something to break the ice in the very beginning and make every one feel at home, it will have accomplished a great deal.

In an article in the *Ladies' Home Journal*, it was suggested that, as soon as the young people had all arrived, they be asked to form a spiral line, the pastor or president of the society to stand at the inner end. At a given signal, he should shake hands with the one beside him and then with each one in the line. The one standing next to the pastor or president should follow his example and so on down the line, until every one in the room had shaken hands with every one else.

But I must not linger over this part of my subject. I would like to suggest a few games in which all can join; and, if each one will do his part in whatever game is planned, I think no one can fail to have a good time. First and most interesting would be

A TRIP THROUGH OUR DENOMINATION.

This will require some extra work on the part of the Social Committee, but it will be well repaid for the time spent, if the young people are led to a greater interest in our denomination.

Pictures of the pastors, missionaries, evangelists and others prominent in our work, are cut from old RECORDERS or other papers and pasted on cards similar to those used in a game of Authors. The picture and first name should be placed on one card and the surname and office held on another. On the back of the last-named card write ten subjects for conversation; for example, "Who is my favorite pastor?" "Why I like the SABBATH RECORDER," or "When I attended Conference."

The chairs in the room should be arranged two by two, to resemble as nearly as possible the seats in a car. The cards bearing the picture and first name are given

to the young ladies and those bearing the surname to the young men. The young men are then asked to find their partners by matching the cards and, when found, to secure seats in the car. After all are seated, "All aboard!" is heard and each couple takes up the first subject for conversation given on the young men's cards. From three to five minutes may be allowed for this. At the end of this time, the conductor calls the name of a station—North Loup, New York, Shiloh, or any place where our denomination is represented, and the young men move forward one seat, thus changing places each time. Many different subjects may be used and as much time given to each as thought desirable. As a fitting close to this game, a short paper on some subject pertaining to the denomination might be read.

SNIP.

This game requires quick thinking. The players seat themselves, that is, all but the one who is conducting the game. Pointing his finger at any one he desires, the conductor forces that player to respond. He must instantly and rapidly repeat, in proper order, four words whose initial letters shall form the word "Snip"; as, for example, stove, night, ice, pearl. When one fails to do this, "Snip" is pronounced against him and he has to take the place of conductor until he can release himself by trapping some one else.

A YACHT RACE.

A blue cheese-cloth "sea" is hung on the wall. A race-course and landing-place is made with white crayon. The young people, blindfolded, try to pin small white paper boats to the landing-place. Their attempts will be very laughable and, when the game is finished, the boats make an effective display.

TELEGRAMS.

Pencils and paper are provided for each one present and a word of ten letters is assigned, from which telegrams are to be written, using the letters acrostically.

For instance, the word W-a-s-h-i-n-g-t-o-n is given and the following would be a sample message:

Where are slippers? Horace insists Nancy got them of Ned."

Other interesting games might be men-

tioned but I have already used more than my share of space, so will leave the naming of them to some one else.

Ashaway, R. I.

Does a Farm Education Pay?

C. U. PARKER.

(Continued)

I have had but one year on the farm since leaving the agricultural college. However, I think the accounts are already square, and that my scientific training has already paid for itself. I succeeded in increasing the yield of corn from twenty to forty bushels per acre, and of wheat five bushels, and oats thirty-seven bushels over what any of my neighbors got. In short, the total of the whole year's operations was \$949.80 over and above the results obtained by neighbors, and therefore fairly to be credited to the better methods which I was enabled to use because of my training in the agricultural college.—*Peter Trask.*

The application of my two years' training as a student in the Illinois College of Agriculture has been in cooperation with my father on three farms. My first efforts were along the lines of pure bred farm crop seeds. For example, last season a field of fifty acres averaged eighty-six bushels per acre by weight. Our best field of thirty-eight acres averaged ninety-two bushels per acre. Our neighbors were interested in results of this kind, and came to us to buy seed-corn. We have a call for all the high-grade seed-corn we can select from our fields, and this line of our work on the farm, which is directly a result of my scientific training, is a most decided and important source of profit. I know for a certainty that it has been of great financial benefit to me and will be to the end of my career as a farmer, which I intend shall be to the end of my life.—*W. B. Mobley.*

When I left the Minnesota School of Agriculture I was without funds. I decided to rent a small tract and put it under a high state of cultivation. After three years' experience I rented a larger tract and branched out. This land had been bringing the previous renter about twenty dollars an acre on an outlay of nearly that amount. Seventeen acres of this land I prepared for muskmelons. This crop of melons brought

me three thousand dollars. Other crops of the same season brought me equally good results, and for the same reasons, but melons will serve as a specific example. From the proceeds of my melon crop (\$3,000) I bought an eighty-acre farm which was considered very unprofitable, from the fact that it was hilly and overrun with quack-grass and wild oats. The tenant who had worked this farm before I bought it could scarcely get a poor living from it. My average profit for the three years I have worked this farm has been three thousands dollars net. While this has required much hard work, it has been very satisfactory. I do not hesitate to say that the same results would have been impossible without my education in the agricultural school.—*John Vincent Bailey.*

Since I left the agricultural school I have succeeded in paying the debt on the old homestead, besides making some valuable improvements, the most valuable of which is the tilling of the land. When the work now in progress is completed, the whole farm of two hundred and ten acres can be cultivated without difficulty in the wettest seasons.—*J. Peterson.*

After leaving school I settled down on the farm in 1901 and have farmed ever since. The education which I received at the agricultural school has been everything to me. Now I have one hundred and sixty acres of land free from every encumbrance, and fifty shares in the local bank.—*Melvin B. Lund.*

Before entering the Nebraska School of Agriculture I worked on the farm with my father. Our yields were fully up to the average in our community, but I was not satisfied with this. We had on one part of our farm a field containing thirty-three acres, quite rolling and the soil mixed with clay. The neighbors considered it one of the poorest fields in our locality. It yielded me sixty-one bushels of corn to the acre. The field of a neighbor, much better in soil, yielded him forty bushels per acre. Other crops did equally well. I figure that during the first year out of school the net profit to me as a result of my agricultural education was \$500 to say nothing of the improvements in live stock, garden, orchard, land and the like. All this relative in-

crease can be credited to nothing else than the practical application of scientific agricultural methods.—*P. A. Nichey.*

I was raised a city boy, my father being a physician. I left high school before I had finished and entered upon the scientific course of agriculture. Immediately after leaving college I was given a good position which placed me in entire charge of a herd of pure-bred shorthorns in Custer County, Nebraska, where I remained for nearly two years. I found, for one thing, that the veterinary surgery and medicine which I gained in this school was almost invaluable, as it enabled me to save the lives of several expensive animals, and also to save the disfigurement of others.—*J. W. Dawson.*

Just as a matter of illustration: two years ago there was a large peach crop in my section, and I marketed enough from approximately three acres to receive \$400. That same season another fruit-grower let hundreds of bushels of peaches rot, simply because he did not know how to handle and sell them. The next year I cared for my orchard in accordance with the principles taught me in college and my trees yielded me a hundred bushels which brought me a splendid price, while the crop in all that region was a failure.—*L. L. Anderson.*

The Teacher.

PROFESSOR ALBERT WHITFORD.

I am persuaded by the editor of the Young People's columns of the SABBATH RECORDER to write a few lines for his department of the paper. He reminds me that I am now the oldest teacher now serving in our denominational schools. It has been indeed my good fortune for threescore years to have been connected either as a pupil or a teacher with schools founded by our churches for secondary education. And I have marked with great pleasure during these years, particularly of late, the larger and better facilities afforded our young people in these schools, especially in the lines of the study of physical sciences.

The progress made in such lines in nearly all of the schools of this country for the last half century can be fitly described rather as revolutionary than evolutionary. With the growth of better facilities for education there has been also a marked improvement of our teachers for their vocation. Of late

schools for the graduates of our colleges have been opened and university education, properly so-called, has been furnished. Those desiring such advantages a few years ago had to seek for them in Europe, particularly in the universities of Germany. Now in our own land there is a half a score or so of such schools for higher education within the reach of one ambitious to become an accomplished teacher. And I am glad to learn that some of our teachers are making use of these advantages. So we may reasonably expect that the future teacher in our denominational schools will be able to bring to his classes a fuller knowledge and a better preparation in his especial department of instruction.

However, in one respect he will find it difficult, I imagine, to excel some of his predecessors of the last generation. I have met all such teachers of our faith, and some of them I have known quite intimately. It is true that with but two or three exceptions their preparatory training for their calling compared with that now offered to the profession was quite limited. Better advantages than some of them enjoyed are now offered by many a high school and other schools preparatory for college. These had to study hard the branches which they taught to make up for this lack of knowledge. And some of them were a success. President Wm. C. Kenyon was one of this number. His superior as a teacher, notwithstanding his impatience with dullness or carelessness in his pupils, could rarely have been found in his day. I can truly say that was the most masterful teacher of my experience, in that he inspired us by his energy and enthusiasm to do the best we could as pupils. We felt that he was himself what he wished us to be, a laborious, earnest, and painstaking student.

Such qualifications in a teacher are fully as important as his literary and scientific attainments. His influence in molding the character of his pupils depends as largely upon what he is, as upon the instruction he may give. Just as a preacher preaches as powerfully by his life as by his words, so the life and example of a teacher is an important asset not only in forming the moral character of his pupils, but also in inspiring them in their literary and scientific pursuits. I think the best word that can be

given to those ambitious to excel as teachers is to strive to be yourselves all your lives what you would have your pupils be; in moral character living an ideal life, and in professional labors an every-day student. In so doing you will better perfect your own life, while becoming more masterful in your influence over others.

Hammond, La.

HOME NEWS

ADAMS CENTER, N. Y.—The Adams Center Church has extended an invitation to each of the churches of the Central Association to send two delegates to a conference on Systematic Finance, to be held the afternoon and evening of March 24.—A pleasing innovation was made at the annual church meeting on March 7, by the introduction of a sumptuous dinner served at noon by the gentlemen of the church and congregation. Several after-dinner speeches were made, which were thoroughly enjoyed. The occasion was a pronounced success and it was unanimously voted to make the dinner an annual affair. So well did the gentlemen do their work, that it was voted that the same committee should be retained for next year.

The business meeting convened at 11 o'clock with Pastor Witter in the chair. Adjournment was made at noon until 2 o'clock. The attendance at the business meeting was the largest in many years. The following officers were elected: clerk, De Chois Greene; treasurer, Clark Stoodley; chorister, Roy Greene; organist, Mrs. Hannah Horton Greene; assistant organist, Mrs. Margaret Stoodley; trustee, G. W. Davis; delegates to the conference on Systematic Finance, O. D. Greene and A. G. Glass.

Deacon George Gardiner is spending several months with his daughter in Westerly, R. I.—We have been having a very interesting lecture course this winter under the auspices of the Baptist and Seventh-day Baptist Christian Endeavor societies.—On February 18, Pastor Witter gave a lecture on "A Trip Through Palestine." On March 18, Rev. R. W. Timeson gives a lecture on "The Wonders of the World."—Mrs. L. R. Greene and Frank Hull are se-

riously ill.—On Sabbath morning, March 13, Mrs. Lucy Miller Parker, a returned missionary from India, gave an address on missionary work. Mrs. Parker is the widow of Arthur Parker, a young man who grew to manhood among us and went to the foreign field a few years ago. We were very glad to hear of their work and we believe that our interest in all missionary work was strengthened thereby—especially, we hope, in that of our own missionaries.—The ladies of the Mission Study Club recently held a very pleasant afternoon session with Mrs. Eva Hodge.—About forty of the friends of Mr. and Mrs. J. E. Hull spent the evening of March 11 with them to celebrate their twenty-fifth wedding anniversary.—The young people and boys and girls enjoyed a very pleasant evening with Pastor and Mrs. Witter at their home, March 14.

WALWORTH.—We had been waiting to see where our next General Conference would go before saying much about Convocation. In a special meeting, on the evening of March 17, we gave a good strong vote to invite the Convocation. So we expect it to come at its regular, or appointed time next August. And let me say for the interest and encouragement of some who may not know, that Walworth is a good and proper place for it. This is one of the educational centers of the best part of the old Badger State. You can be as polemical as you like and nobody will be disturbed or scared. We have good level ground on which to brace up your nerve in the open sunshine. Then there is lovely Lake Geneva, so deep as to suggest hot water in its lowest regions. M. G. S.

Sabbath Truth.

THEOPHILUS GILL.

"Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye." Acts iv, 19.

"We ought to obey God rather than men." Acts v, 29.

We now oppose some errors,
Though Supreme Court rule and plan,
Which will be vindicated
By the final Judge of man.
Just hold on to the Sabbath,
Be as loyal as you can,
Remember a prophecy
Found in the Book of Dan.

And listen to me, brethren,
Seventh-day Baptists to a man,
Christ's law settles history,
Federations try their plan;
They e'en must use the ministry
To deceive the working man.

Be strong and courageous,
Take heart—this we know you can;
Forward the work of Lewis
Who from duty never ran,
Keep sweet. With his spirit
God's commandments love and scan.
Time will give a victory,
Though upon you they place a ban;
When Judge of Supreme Judges
Takes sides with the Sabbath man.

San Jose, Cal.

DEATHS

STILLMAN—Nelson R. Stillman died at the home of his son, A. B. Stillman, near Nortonville, Kan., January 27, 1909.

Mr. Stillman was born in central New York, August 6, 1828, and was married to Miss Rosella Burdick in DeRuyter, N. Y., November 11, 1852, moving to Albion, Wis., the following year. He with his wife was baptized by Rev. James Rogers at West Hallock, Ill., about 1860. Later they moved to Wisconsin, to New Auburn, Minn., Farina, Ill., and finally to Nortonville, Kan., in 1878, where he was a consistent and helpful member of the Seventh-day Baptist Church until his death. After the death of his wife, in 1900, he was a great sufferer for nearly nine years from diabetes.

There survive him a son, A. B. Stillman, a daughter, Mrs. Charles Wheeler, a brother, Anson P. Stillman, a half-sister, Mrs. D. C. Coon, all of Nortonville, and a sister, Mrs. Julia Barber of Ceres, N. Y. On account of scarlet fever in the family at the time of his death, memorial services were held in the Nortonville Seventh-day Baptist Church, Sabbath day, March 13, 1909, conducted by one of his former pastors, G. M. Cottrell, assisted by Rev. Isaac Maris. G. M. C.

WELLS—Mrs. Emma L. Wells, wife of George C. Wells, died at their home near Farina in the early morning of March 5, 1909, after a brief illness.

Mrs. Wells was the youngest of the seven children born to Robert and Ann Brown, of whom two brothers and two sisters are living. She was born in the town of Royalton, N. Y., April 15, 1843. She was married on February 16, 1868, to G. C. Wells and came directly to Farina, which place remained her home till death. To them were born four children, three of whom are living. In early life she was converted and joined the Baptist Church near her home in New York. On moving to Farina, she brought a letter and joined the Farina Seventh-day Bap-

tist Church, about two years after its organization. During these years she has been a faithful and loved member of the church and greatly interested in its work. Mrs. Wells was a woman who feared the Lord, and in her service she did well in her home, in the church, and in the community where she lived. In our hearts we give her the honor which is her due, and we are comforted and helped in the memory of her life.

Memorial services were held at the home on Sabbath morning, conducted by her pastor, assisted by Elder Charles A. Burdick.

W. D. B.

A Revivalist's Pathetic Story.

"My greatest victory was won through father-love," he continued. "I was scheduled to speak in Northampton, England, and an audience of fifteen thousand gathered to hear me, attracted more by curiosity than by religious interest. Northampton is the most difficult ground from an evangelistic view. The atmosphere is infidel; it is a hotbed of atheism. My reception was anything but inspiring, but I had a mission there and I was in to win. It took me forty minutes to cover ground ordinarily gotten over in five. When I mentioned the name of Jesus, they shouted and raved like mad men. The committee of clergymen managing the revival urged me to give it up. But no; here were men who needed the word of the Master, so I started to sing a hymn and my choir followed. After forty minutes there was a slight lull, and I stopped my song and shouted, 'God loves you in spite of yourselves!' and that was my text. I singled out an old man in the front row, and said, 'Are you a father, sir?' He said he was, and I asked him how many children he had. 'A daughter and two sons,' he answered. 'I have, also,' said I. And here was a bond of sympathy already—we were both fathers. 'And are your sons good?' I asked; and he hung his head and was silent. 'Are they good?' I repeated; and he raised his head and said falteringly, 'No; one is a drunkard and a thief, and has broken my heart.' 'You do not love your son?' I accused him. He looked straight into my eyes and said slowly, 'Yes, in spite of it, I love him.' 'And God loves you in spite of yourself,' I answered. Through a parent's love I snatched victory from defeat, and led a most enthusiastic revival in Northampton."—*Gipsy Smith's Reminiscences in Leslie's Weekly.*

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Apr. 17.	The Conversion of Saul.	Acts ix, 1-30.
Apr. 24.	The Gospel in Antioch. Acts xi, 19-30; xii, 25.	
May 1.	Paul's First Missionary Journey—Cyprus, Acts xiii, 1-12.	
May 8.	Paul's First Missionary Journey—Antioch in Pisidia.	Acts xiii, 13-52.
May 15.	Paul's First Missionary Journey—Iconium and Lystra.	Acts xiv, 1-28.
May 22.	The Council at Jerusalem.	Acts xv, 1-35.
May 29.	Believing and Doing.	James ii, 14-26.
June 5.	The Power of the Tongue.	James iii, 1-12.
June 12.	Heroes of the Faith.	Heb. xi, 1-40.
June 19.	Review.	
June 26.	Temperance Lesson.	Rom. xiii, 8-14.

LESSON II.—APRIL 10, 1909.

PETER DELIVERED FROM PRISON.

Acts xii, 1-19.

Golden Text.—"The angel of the Lord encampeth round about them that fear him, and delivereth them." Psa. xxxiv, 7.

DAILY READINGS.

First-day, Gen. xxix, 19-xl, 15.
Second-day, 1 Kings xx, 1-21.
Third-day, 2 Kings vi, 8-23.
Fourth-day, Psa. xci, 1-16.
Fifth-day, Jer. xxxviii, 1-23.
Sixth-day, Matt. ii, 1-23.
Sabbath-day, Acts xii, 1-19.

INTRODUCTION.

The Christians had been persecuted by the leaders of the Jews, but now they are persecuted by the civil authorities. The apostles were arrested and brought before the Sanhedrin because their teaching was displeasing to the chief Sadducees and others; now they are persecuted by King Herod who is indifferent to their teaching, but willing to please his Jewish subjects even at the expense of some injustice toward certain innocent men. This Herod is called Herod Agrippa I., a grandson of Herod the Great. His dominion at this time was practically as extensive as that of his grandfather.

This Lesson furnishes a striking example of answer to prayer. Many people are inclined to hold extreme views in regard to prayer, some in one direction and some in another. It is altogether a mistake to suppose that the man who utters a prayer must necessarily receive the boon for which he asks; for that would be to exalt a human being so that he usurps the divine prerogatives. It is equally a mistake to suppose that a prayer has no effect, and that all events occur just as they would occur if no prayer had been offered. Our prayers certainly enter into the complex of causes that occasion whatever happens; and we accordingly ought to be encouraged to pray in faith.

It is probable that our Lesson finds its chronological place earlier than the incidents of the later part of ch. xi. It is very likely that the bringing of relief to the saints was in the year 45 or 46; and the incident of our Lesson may therefore have been in the year 44.

TIME—About passover time; very likely in the year 44.

PLACE—Jerusalem.

PERSONS—Herod Agrippa; Peter, James, and other Christians; the soldiers.

OUTLINE:

1. James killed and Peter imprisoned. v. 1-4.
2. Peter is delivered by an angel. v. 5-11.
3. Peter comes again to his friends. v. 12-19.

NOTES.

1. *Now about that time.* An indefinite general reference to the period when the Gospel was being preached freely. *Herod the king.* The sons of Herod the Great had not equaled their father in the extent of the territories over which they ruled nor in titles bestowed by the Roman government. This grandson however had profited by the favoritism of Caligula and Claudius, and now reigned as king in great splendor over the whole region of Palestine. *To afflict certain of the church.* His purpose was to injure, not merely to irritate as is suggested by King James' Version. Herod Agrippa claimed to be a Jew and a strict observer of the law. It was evidently an easy matter for the leaders of the Jews to arouse him to activity against those who seemed to be preaching against orthodox forms and customs.

2. *James the brother of John.* This can be no other than the son of Zebedee. He was one of the three chosen from the Twelve by our Saviour on several special occasions. He is not mentioned elsewhere in the Book of Acts, but it is easy to imagine that he must have been one of the most prominent men in the early church. *With the sword.* This form of death was considered by the Jews as particularly ignominious. Compare the death of John the Baptist.

3. *When he saw that it pleased the Jews.* Note the baseness of his motives. For the sake of popularity with his subjects this king was willing to deprive innocent men of liberty and even of life. *And those were the days of unleavened bread.* The passover is often referred to as the feast of unleavened bread, from the fact that all leaven was put away out of the houses of the people throughout the eight days of the feast, and including also the day before it began. Jerusalem was crowded with visitors at this time, and Herod had a good opportunity to acquire popularity.

4. *And delivered him to four quaternions of soldiers.* By quaternion is meant a squad of four soldiers. It is not probable that all sixteen men remained on duty at once, but rather that these quaternions relieved one another in turn having no other duty than to guard this one man. By this strong guard Herod meant to assure himself against any possibility of the prisoner's escape. *After the passover.* King James' Version has in this passage the word Easter instead of passover. This unique rendering of the Greek word which certainly refers to the Jewish feast is probably for the express purpose of giving

the name Easter a place in Holy Scripture. The English word Easter is derived from the name of a goddess of spring in whose honor a festival was celebrated in April by our heathen Teutonic ancestors. The term passover in this connection doubtless refers to the whole week of the feast. Herod doubtless thought that some would object to the execution of Peter during the week as marring the solemnity of the feast. *To bring him forth to the people.* That is to be publicly condemned to death and probably also to be executed in the presence of the people.

5. *But prayer was made earnestly of the church.* The prayers of the church are contrasted with the soldiers of Herod, and the prison, and his hostile purpose. From a worldly point of view the prospect for Peter was to say the least certainly discouraging. But the prayers of the saints are a mighty power.

6. *The same night.* That is, the very night before the day on which Herod was planning to condemn and execute Peter. *Bound with two chains.* It is probable that the two chains made him fast to the two soldiers between whom he slept. He would thus be more secure than if he had been chained to the floor; for any considerable movement of the chains must awaken the guards. *And the guards before the door.* The other two of the quaternion keeping watch at the only entrance made escape practically impossible.

7. *An angel of the Lord stood by him.* Compare Luke ii, 9 where the wording is almost identical. *Smote Peter on the side.* That is, to arouse him from sleep. He was sleeping peacefully in spite of his dangerous situation.

8. *Gird thyself and bind on thy sandals.* Note the economy of the miraculous. The chains fell off from Peter's wrists, but he had to gird himself and bind on his own sandals. Although his escape is to be immediate, he is given time to dress. The angel of the Lord has no fear that they will be discovered and hindered.

9. *And he knew not that it was true.* That is, he did not understand that what happened was objective reality. In his bewilderment at his marvelous escape Peter was not quite sure but that what he saw and did were no more than the features of a very pleasing dream.

10. *And when they were past the first and the second guard.* They passed without hindrance the guards beyond those especially detailed to keep Peter, and departed through the outer door of the prison. *Through one street.* As soon as they were a safe distance from the prison the angel left Peter to look out for himself.

11. *And when Peter was come to himself.* When he understood that this escape was real and no mere vision. *The expectation of the people of the Jews.* Peter knew that the leaders of the Jews were extremely gratified by the death of James, and were looking forward with pleasure to his own execution.

12. *When he had considered.* He stopped to think what he had best do. Very likely the house of this Mary served as a regular meeting place for the believers in Jesus. Some have imagined that this house was the very one in the upper room of which Jesus had eaten the last supper with his disciples and in which Jesus had met

again with them after he was risen from the dead. The John Mark here mentioned is the one so conspicuous in the work of the church a few years later. *And were praying.* They were doubtless praying for Peter's deliverance; but like many modern Christians they were a little surprised when their prayers were answered.

15. *It is his angel.* In their bewilderment they thought that it might be Peter's guardian angel having his voice and appearance.

17. *To hold their peace.* Literally, to be silent. They were evidently making such an outcry that there was danger of attracting attention of people on the street. *Tell these things unto James.* James the brother of our Lord is evidently intended. From Acts xv, we may notice that he was the recognized leader of the church in Jerusalem a few years after this time. *And went to another place.* Whether in the city or outside we are not told. We may imagine that he left the city for a time, but whether he went to Antioch, or to Rome, or to the far East we have no information. He was back again in Jerusalem at the time of the council referred to in Acts xv. Roman Catholic writers maintain with great zeal the theory that "another place" in this connection must mean Rome.

19. *To be put to death.* They had to answer with their lives for the escape of their prisoner. Compare the incident in regard to the Philippian jailer who concluded that he might as well kill himself when he thought that his prisoners had escaped.

SUGGESTIONS.

It is certain that others of the Twelve beside Peter and John were conspicuous in the work of the early Church. James, for example, must have been doing something, or else his death would not have been pleasing to the Jews. It was outside the purpose of the writer of Acts to mention all the deeds of all the apostles.

From whatever point of view we study this Lesson it teaches the place and power of prayer. Herod thought that he was powerful and that he could do just as he pleased, but he failed to reckon the power of God. Some one may say that God will do as he has in his providence determined whether we pray or do not pray. But how do we know? Our Saviour has taught us to pray, and we do well to follow his directions.

Because a man has reason to believe that he has help from above is no reason why he should recklessly expose himself to danger. What would we say of Peter if he had walked up and down the streets of Jerusalem the day after his deliverance waiting to see if the soldiers of Herod would arrest him? He might have argued that since he was delivered from prison one night he would probably be delivered the next night if he should happen to be in prison.

WANTED.

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

SPECIAL NOTICES

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

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

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

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock P. M. Visitors are most cordially welcome.

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

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

The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular services each Sabbath in the chapel on second floor of college building, opposite the Sanitarium, at 2.45 P. M. The chapel is third door to right, beyond library. Visitors are cordially welcome. Pastor, Rev. J. G. Burdick, 81 Barbour Street.

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"Now, Johnnie," asked his teacher, "when you go to the country in summer what animals do you see roving about?"

"Boarders," was the prompt reply.—*Judge.*

Editor—"My dear sir, we can't publish stuff like this. Why, it's not verse at all; it's an escape of gas."

Spring Poet—"O I see, something wrong with the meter."

"The minister who thinks only of the tastes of his people forgets his trust."

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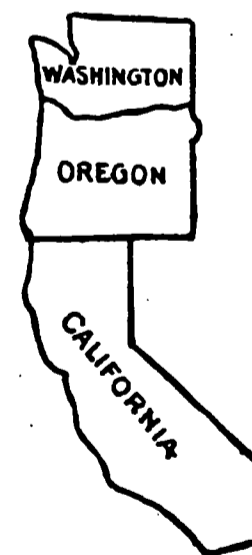
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Grant and Sherman.

General Oliver Otis Howard describes these two distinguished soldiers as he knew them:

It was a privilege to see these two men, Grant and Sherman, together. Their unusual friendship—unusual in men who would naturally be rivals—was like that of David and Jonathan. It was always evident and did not grow from likeness, but from unlikeness. They appeared rather the complements of each other—where the one was especially strong, the other was less so, and vice versa. It was a marriage of characters, in sympathy, by the adjustment of differences.

"Grant in command was, as everybody then said, habitually reticent. Sherman was never so. Grant meditated on the situation, withholding his opinion until his plan was well matured. Sherman quickly, brilliantly, gave you half a dozen. Grant, once speaking of Sherman in cadet phrase, said: 'He bones all the time while he is awake; as much on horseback as in camp or at his quarters.' It was true. Sherman had remarkable topographical ability. A country

that he once saw he could not forget. The cities, the villages, the streams, the mountains, hills, and divides—these were as easily seen by him as human faces, and the features were always on hand for use. It made him ever playing at draughts with his adversary. Let the enemy move and Sherman's move was instant and well chosen.

"Grant appeared more inclined to systematize and simplify; bring up sufficient force to outnumber; do unexpected things; take promptly the offensive; follow up a victory. It was a simple, straightforward calculus, which avoided too much complication. It made Grant the man for campaign and battle. Sherman was always at his best in campaign—in general maneuvers—better than in actual battle. His great knowledge of history, his topographical scope, his intense suggestive faculties seemed often to be impaired by the actual conflict. And the reason is plain; such a mind and body as his, full of impulse, full of fire, are more likely to be perturbed by excitement than is the more iron-bound constitution of a Grant or a Thomas."—*Exchange.*

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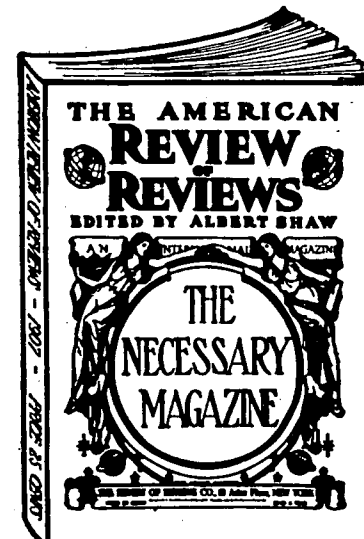
"Heaven forbid that I should eat anything thereof," said the king, "for, if I permitted myself to gather but an orange from it, my officers and courtiers would not leave a single fruit in the entire garden."

The higher in life a person is the more careful he should be, for all his faults are copied by those beneath him.—*Chatterbox.*

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