

The Sabbath Recorder

CHRIST'S FAITH IN IMMORTALITY.

We can but notice how grandly Christ reposed upon this fact of immortal life. He feels no need of examining the evidences, or balancing proofs; no doubts overcloud his faith; death offers him no hindrance. He cast himself upon this eternal fact of life and immortality without hesitation or reserve, and died with Paradise open to his sight. Death was not even a land of shadows; it was simply a door leading into another mansion of God's great house.

. . . When the clearest eyes that ever looked on this world and into the heavens, and the keenest judgment that ever weighed human life, and the purest heart that ever throbbed with human sympathy, tell me, especially if he tells it by assumption, that man is immortal, I repose on his teaching in perfect trust.—*Theodore Munger.*

—CONTENTS—

EDITORIAL—To Prevent Unfavorable Criticism; A Word With Writers	481-482	WOMAN'S WORK—Positive vs. Negative—A Study in Child Training	497
Rev. Abram Herbert Lewis (Biographical sketch)	482	Alfred Theological Seminary	499
DENOMINATIONAL NEWS	488	Semi-Annual Meeting of the Western Association	500
THOUGHTS FROM THE FIELD	489	You Will be Glad to Remember	501
Rural Life	490	YOUNG PEOPLE'S WORK—The Prayer Meeting, May 1, 1909; The Endeavor—What Are His Means of Growth? World-Wide Endeavor; Our Schools; A Letter; Our Young People and Our Schools; News Notes . . .	502
A Neglected Art (poetry)	490	HOME NEWS	509
MISSIONS—A Visit to a Mohammedan Cemetery—This People in China	491	DEATHS	509
The Liquor Traffic and Habit	492	SABBATH SCHOOL	510
An Appeal	496		
Letter From Brother Leath	496		

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The Sabbath Recorder

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

VOL. 66, NO. 16.

PLAINFIELD, N. J., APRIL 19, 1909.

WHOLE NO. 3,346.

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

N. O. MOORE, Business Manager.

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

TERMS OF SUBSCRIPTION.

Per year\$2.00

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

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

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

EDITORIAL

To Prevent Unfavorable Criticism.

Sometimes a fair criticism of another's writings or sayings will do good; and when kindly given and kindly accepted, such criticism usually leads to better understandings all around. Sometimes such reviews of a question under discussion will help to open up and enlarge the entire subject so that we get much more out of it than we could if no questions were asked or objections made. Again, it often happens that criticisms are not well taken in two respects, namely, the critic takes exceptions where he should not—his points are not well founded, and the one criticised takes them unkindly. Such misunderstandings are always unfortunate, and nothing but harm can come from them.

Two or three little things carefully attended to would remedy all such troubles, and prevent most of the misapprehensions and disagreements between writers.

First, the writer himself should be clear. Clearness is the first great requisite. You write in order to convey your own thoughts to another person. Words are signs of your thoughts. They are also signs of thoughts to the other man. No matter how clearly the terms you use may seem, to you, to represent your thought, they will utterly fail in their purpose unless the other fellow takes them in the same sense in which you use them. The simplest words available are always the best. Technical terms are seldom clearly under-

stood by the common reader. If you were writing to scientists or to theologians only, it would be safe to use technical terms, because they would be likely to give to those readers the same shade of meaning which you have in mind when you use them. But with the masses this is not always the case. Again, many words are ambiguous. They do not always mean the same thing; they have a double meaning. Understood in one way, they convey the same shade of thought to another which you had when you wrote them; but understood in their other sense, an entirely different thought is conveyed to the reader. Again, whenever a writer refers to any of the so-called "new truths," the positions of modern scholars regarding Bible criticism, new forms of statement in doctrines, or the problems which confront the Church in the "changing order" of modern times, it is well for him to be guarded in his use of terms, in order to prevent being understood to mean more than he really intends. Let every writer use simple language, place his phrases next to the words they modify, and use words which everybody understands; many of the misunderstandings will then be avoided. Of course if the writer does not have very clear conceptions of the principles he tries to teach, he will be likely to fail in his efforts to explain them to others. His readers can not in any case obtain a clearer conception than he has himself.

Second, the reader must not "read into" another's writing anything not actually expressed. He should not misconstrue the language. He should not enlarge upon the writer's thought, in order to accuse him of holding positions which he does not hold. The reader should be sure, if possible, that he understands the writer's expressions in the same sense in which the writer intends them. A critic must not take too much for granted, if he would be fair in his criticisms. Every critic should treat the writings of another in the same spirit of candor and fairness which he would wish to have exercised toward his own.

A Word With Writers.

While we are talking about the matter of writing, it may be helpful to some for the editor to give two or three little suggestions that will make it easy for both the writer and the editor.

First, let me say that we are delighted to see how many throughout the denomination are responding to our plea for letters and articles from the people. We are anxious to receive them; and if more contributions come than can find place in the following issue of the RECORDER, we will simply hold them for some future issue. Of course if a question has been written upon until it seems worn out and people would rather have a rest, we must reserve the right to decide when such a question should be allowed to take a rest. But such a state of things is not likely to occur very often. We do want you to write for the RECORDER. Send us your thoughts, even when you may have but one point, such as we put into "Thoughts from the Field." Send Home News items if they are of denominational interest, and articles upon practical Christian living. You are doing well, and this part of my plea is hardly needed now. But I did begin to suggest some helpful things as to your manuscript. First, write very plainly, so we shall not have to copy it before offering it to our typesetters. This requires some painstaking on your part. Please do not write with a pencil on poor pencil pads; use ink. Do not crowd your lines close together. Better write on every other line, or at least leave space enough for corrections if any should be needed. Don't leave your writing so we have to guess at a single word in it, but make every word plain. It is nice to put it into type-writing where you can do so. We have to do this with many pages that come to us. You see it does not pay to make linotype men, running a machine that does the work of four men, spend their time trying to make out words in poor writing, or compel them to leave their work and go to several others for help to read the copy. Just a little care and painstaking in these things will save us lots of trouble.

Second, whenever you quote Scripture, be very sure to quote it exactly as it is in the Bible, and don't make mistakes in giving the chapter and verse. You would be sur-

prised to see how many quote Bible texts incorrectly. If an article has many quotations, it is quite an undertaking for us to search them all out in the Bible and correct them. Please be careful in quoting texts, write plainly and leave space between lines. We will help you all we can, and we want to hear from you.

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

Biographical Sketch by Theo. L. Gardiner.

(Concluded)

The New Church; Secretary and Editor.

On January 13, 1894, the beautiful new church at Plainfield was dedicated. It had been more than three years in building, and Doctor Lewis had been deeply interested in every step, from the time he laid the corner-stone in November, 1890, to the last act of the dedication. One sad feature of the day was the memorial service in honor of his lifelong friend, George H. Babcock, who died before the church was completed. Mr. Babcock had been one of the leaders in the movement for a new church, and was one of two or three men whose generosity had made such a beautiful temple for worship possible. This service took place in the evening of that day, and a crowded house showed how much the memory of Mr. Babcock was revered.

During the first winter in the new church, Doctor Lewis held parlor meetings each week, called "Evenings with the Bible;" his "at home" receptions, afternoon and evening, were held in the church study. Both these meetings were popular, and proved to be great sources of help to his people. His church seemed to prosper and several baptisms with quite an enlargement of the membership were the results of the year's work. Doctor Lewis' Bible class in the Sabbath school became so popular that several teachers from the other churches in town joined it for the help they thus secured in the preparation for their own teaching. Two years in succession he delivered the lecture of commencement week at Salem College in West Virginia. Doctor Lewis was always welcomed by throngs of hearers whenever he could go to that land where his

pioneer work in Sabbath reform had enthroned him in the people's hearts.

In 1895 the General Conference met with the church at Plainfield. A resolution was passed by that body expressing the belief that the time had fully come when the Tract Board should call Dr. A. H. Lewis to devote the rest of his life to the special and important work of Sabbath reform. The Conference also pledged itself to put forth the utmost endeavors to secure all needed funds for such work from year to year. This soon came to be the all-absorbing question of that year's anniversaries; and at the annual session of the American Sabbath Tract Society, on Sunday morning, it quickly crowded itself to the front. But few times in the history of the denomination has any subject so completely absorbed the attention of all present. The afternoon session was extended in order to give more time for its discussion, and then the matter was made a special order for the evening meeting. The question involved the severing of Doctor Lewis' pastoral relations with the church at Plainfield, and a considerable addition to the annual expenses to be borne by the other churches of the denomination. The discussion was participated in by nearly all the denominational leaders present, and the society by an enthusiastic vote recommended that the Tract Board call Doctor Lewis to devote his entire time to Sabbath reform work.

The next board meeting canvassed the question thoroughly, referring to the Conference resolution pledging the people to the support of the movement; and in view of the fact that the Tract Society was already \$2,000 in debt, decided to appeal to the people for their sanction of the Conference pledges before going further. The undertaking, if carried out, would necessitate an additional annual expense of about \$2,500, and the board wished the people fully to understand the matter and to sustain it with their pledges for regular support. The members could not feel that the votes of General Conference and Tract Society, given under the enthusiasm of the annual meetings, were sufficient to justify them in assuming this expense, without definite pledges from the people to cover it. The appeal to the churches was clear and strong. The Tract Board stood ready to go for-

ward, but insisted that if the movement was to be a permanent one, there must be permanent arrangements for its support. A fund was opened, called the Doctor Lewis fund, and the Tract Board waited for the people to respond. If Doctor Lewis was asked to give up his pastorate, a step which called for the severing of the tenderest ties, there should be no doubt whatever about the permanency of the work to which he was being called "for the rest of his life."

His reply to the question of the committee as to whether he was willing to accept such a call shows how his heart rejoiced over so spontaneous a movement. He said: "It all seems like an answer to prayers made by lips now silent on earth. It heralds a new day. Duty is ours. God looks after results." He spoke of his willingness to step aside and allow another to do the work, if another could be found. Then how gladly would he remain in the pastorate of his beloved church! He said, "We must all go forward together; to falter now is cowardice." He explained that his salary in the church was equivalent to \$2,200; but that, in case he should enter this work, he would gladly relinquish \$200 of that sum each year. His plan to come into close contact with the people in conventions and mass meetings and to continue his work of investigation so as to leave permanent results in literature to be used after he should be gone from the earth, was an ideal plan.

The people were all too slow in responding to this important call, and weary months dragged by with very little done, so far as the people were concerned.

With Doctor Lewis, the autumn had been a very busy one under the old plan of work. In September his few days of rest at his mother's home, in Wisconsin, were terminated by an urgent call for him to go to Louisville, Kentucky, and assist in the tent meetings which were being held there by J. L. Huffman and L. C. Randolph. There he delivered a series of five lectures with marked effect. At the close of the one on Social Purity, twenty penitent people arose for prayers, and sought the help of God's children in an effort to live better lives.

When the middle of December arrived, four months after the enthusiastic action of Conference, only about half enough had been pledged by the churches for the first

year, to warrant any definite action in the matter of Sabbath reform, and the urgent appeal was continued.

Movements were developing in the outside world that seemed to make some new work imperative. Doctor Lewis arranged for petitions from all the churches to the national Congress, in the interests of religious freedom, and pushed the campaign against oppressive laws wherever he could. In January, 1886, he was honored with an urgent invitation to address a remarkable meeting in New York City in a synagogue of the Jews. The Jewish Sabbath Observance Association under the leadership of Rabbi Bernard Drachman, greeted him, though a Christian minister, with great applause and listened to his address with wonderful enthusiasm. Cheer upon cheer interrupted him as he uttered his burning words, and at the close his audience went wild in demonstrations of approval. Seldom was Doctor Lewis more eloquent than in his closing appeal to those children of Abraham to stand by the faith of their fathers and be loyal to the law of God. This was the beginning of a friendship between Doctor Lewis and Doctor Drachman that lasted until they were separated by death. Doctor Lewis went with this friend to Albany, the last summer of his life, to help in a meeting before a committee of the State Legislature.

Finally, when the work multiplied until something had to be done—there being no tracts in hand to meet demands, and movements in matters of legislation requiring his presence in Washington and elsewhere—the Tract Board asked the Plainfield Church to release its pastor for six months, the church to continue his salary, and the Tract Board to pay for pulpit supplies. This the church agreed to do, and the people of the denomination were urged to support the publishing house. They were also warned that he would return to the pastorate after six months, if the responses from the people should not by that time warrant a permanent call to Sabbath reform work.

Thus Doctor Lewis began giving his entire time to the Tract Board early in February, 1896. He wrote a series of ten tracts, which were soon put into circulation, and spent much time in the fight in Washington over the question of "God in

the Constitution," until victory came and the proposed amendment was defeated.

The people had long prized the literary contributions that came from Doctor Lewis' pen, but the personal work with the people, mentioned above, had brought them to realize as never before the sweet and loving spirit behind the spoken words, the memory of which should rest like a benediction upon the hearts of all who listened to his eloquence.

Evidently the people wanted more personal work among them than Doctor Lewis could possibly give, or even promise. The question of expense was objected to by some and for weeks before the next Conference this part of the matter was laid before the people by thorough discussion in the RECORDER.

Thus the people came to the Conference of 1896, at Alfred, thoroughly aroused upon the subject, and it was soon evident that the engaging of Doctor Lewis was to be the leading question of all the meetings. The Plainfield people saw that they must give up their beloved pastor, and their delegates yielded to the will of the majority with excellent spirit and grace. Doctor Lewis made touching appeals for the people to go with him in support of the work, and for young men to come to the front and prepare to take up that work when he should be called to lay it down. The president of the Tract Society, Charles Potter, in the intense calm that prevailed before the vote was taken, explained that the question about to be decided was one of the most important that had ever come before the Tract Society or the denomination, and that an affirmative vote would be a sacred pledge to stand behind the proposed movement and support it with their prayers and money. Then I suppose a thousand people stood up and pledged their loyalty. The unanimity of spirit was most cheering to Doctor Lewis. The next board meeting made him corresponding secretary, which office he held the remainder of his days.

On September 27, 1896, the Plainfield Church released him from the pastorate, after he had given them sixteen and a half years of faithful service. It was a sad day for both pastor and people, but both recognized the call of duty and were loyal to it.

Immediately the Sabbath Reform Department in the RECORDER was re-established, with an appeal for a "forward march." Doctor Lewis' farewell sermon showed that, while pastor of the Plainfield Church, he had written five books aggregating 1,400 pages, editorials equal to thirty duodecimo volumes of 300 pages, and lectures to students in church history equal to 600 pages; 138 members had been added to the church—64 by baptism and 74 by letter.

On October 15, 1896, he started on an extended tour through five of the western states, where he held conventions with our churches and wrote interesting articles of travel. The people all along the line showed how much they appreciated his help. His presence in the associations was ever an inspiration. After the last one had closed, he spent some weeks in the Northwest. The year 1897 found him constantly in the field from the middle of April to the middle of July, visiting the churches. In June it was decided to suspend the *Outlook* for a time, and push tract distribution in its stead. Thus he labored among all the churches the first year, returning home nearly exhausted in July. Then came the serious illness of his wife for several months, which interfered with his plans. He had to forego the pleasure of attending the centennial of the Brookfield Church, sending his paper to be read by another.

This year of active field work saw a constantly increasing debt for the Tract Society, and Secretary Lewis' annual message contained an earnest appeal to the people. He reported 10,500 miles of travel, the work assigned him at six associations, three conventions held with groups of churches, and seventeen churches visited, in which meetings were held from one to three days each. Four things were named in his report as essential to the success of the new movement: (1) A higher appreciation of our history and better apprehension of the greatness of the work; (2) Careful and continued restudy of the Sabbath question and the new issues it involves; (3) Greater activity in spreading truth; and (4) Systematic giving on the part of all the people.

The following are some of his words spoken at the close of his first year's work under the new order.

If we make but feeble response to God's call at this time; if the work is left for a few to do and hence to fail; if having undertaken this work we allow it to lag or fail for any reason, swift denominational and spiritual decay will follow. These years are epochal with us. Our future history hangs in the balance waiting action or inaction. We stand on the shore of the Red Sea of a great opportunity. We can not go back. The promised land of higher spiritual life and true Sabbath reform lies on the other shore. Success is before us. The double slavery of lost opportunity and of disobedience lies behind us. We can not stand still. God-guided events are pushing us. We must go, where God leads or sink in the quicksands of failure.

In February, 1898, Rev. L. E. Livermore's resignation as editor of the RECORDER made it necessary to ask Doctor Lewis to accept the editorship of that paper. This he did beginning the first of March and, soon after, he established a monthly edition devoted to Sabbath reform. As he took up the editor's pen he expressed the hope that he might bring to the paper a consecrated heart, and be able to make it a power for spiritual living. He offered to go, on invitation, to hold conventions with groups of churches wherever such arrangements could be made, took a trip to Attalia to dedicate the new church there and, after Conference, took his vacation at his old Berlin home in Wisconsin. Many of his nature articles written about this time were exceedingly fine. His pen would sometimes make the descriptions of an "Old Woods Path" fairly smell of evergreens and flowers, and fill the forest with sunbeams and with music of birds and rustle of leaves. In a series of "Letters to Young Preachers and Their Hearers" running through forty-two weeks in the RECORDER, he gave a complete treatise on homiletics. Week by week these most helpful messages came; and they must have been a real godsend to many in the exalted calling of the ministry. In them the young preacher was urged to study the Bible, his own heart, his people, and to keep up with the times. In these letters the young preacher was taught to "think to the point and with directness." He must "exercise good judgment" and "live a life of purity and propriety."

Doctor Lewis took a special interest in young men preparing for the ministry, and expressed, through the SABBATH RECORDER, a desire to meet all he could of them as he

went about holding conventions. If we are to judge from the testimony of local writers at that time, Doctor Lewis' help and inspiration were greatly appreciated by old and young, as he went from church to church in the different associations. This was especially the case where he visited the smaller and more isolated churches of the Northwestern Association.

A canvass of the churches of the Central Association, made in 1899, was regarded by many in that section as a veritable ray of sunshine for which they were truly thankful. They spoke of Doctor Lewis' life as being so completely filled with light and love and power, that he carried blessings wherever he went. This year saw also the completion of another book from his pen, "Swift Decadence of Sunday," in which the causes of the decline in Sunday observance are clearly set forth. He takes the position that this is a religious question to be settled only on Bible grounds. This book received, through the press, many favorable comments from Sunday-keepers. Another tour of the northwestern churches followed in the autumn, when he is mentioned as preaching to crowded houses in his old Berlin home, and to great audiences in Milton, where he delivered special messages to the large class of young men who were there preparing for the ministry.

A similar trip through the Western Association in the spring of 1900 was the source of great blessing to the churches. This work was especially helpful to the young men in Alfred, where ten sessions of his meetings were held. His great purpose upon that trip was to secure an exchange of views among the pastors and leaders regarding his special work, which, in those days, he was continually insisting had grown to be too large for any one man. Thus he made a special effort to bring the work of the Tract Society into closer touch with the pastors and people of the denomination.

As the General Conference that year at Adams Center was drawing to a close, it came to be known that Doctor Lewis was so seriously ill that he could not return home with the other delegates. As soon as he was able to travel he sought rest and health in the Adirondacks, where he spent

a month before he could take up his pen for work. In the autumn of this year it seemed best to take his afflicted wife, smitten with paralysis, to the Sanitarium at Battle Creek, Michigan. In December her condition became so serious that Doctor Lewis was summoned to her bedside. When he was "much worn by days of anxiety and watching," with his son Edwin helping him out with editorials and in caring for the loved one; when all hope seemed to die and the worst was constantly expected, Doctor Lewis wrote the following words of faith and comfort:

An editor has no right to thrust personal experiences upon his readers. There are, however, personal experiences common to us all, out of the narration of which may come some possible good. The writer's life has been richly blessed, in that not many great earthly sorrows have come to him; but the thought that some of his readers may be passing through similar experiences leads him to say that the preciousness of faith in the all-loving Father is richer today than ever before. The greatest earthly sorrow seems shutting down around him, as he waits in that helpless expectancy which so often comes when human skill and love have done all that is possible to check the course of disease and to save loved ones longer for the earth life. In this personal experience, the light and strength given from the other side come like great waves of comfort. . . . Since he who knoweth the end from the beginning is so much wiser, so much more loving than any earthly friend can be, let your heart rest, not only upon the promises, but upon that larger assurance, that nothing can come to your life in which the Father's love will not be. Know that his love will give to you wisdom and strength, guidance and healing; but, above all, forget the shadows that settle around you on the earthly side, in blessed contrast with the light which awaits those whom he calls home.

It seems selfish on our part to think too much of our sorrow, when we know that the land immortal waits to welcome our loved ones, giving them everlasting joy, beyond the touch of pain, sorrow, temptation or failure.

These expressions of trust in days of trouble touched all hearts, and, among our people, all eyes were turned toward the sad picture of father and children sitting in the shadows waiting for the wife and mother to pass to the spirit land.

After a long time, the loved one seemed to make a little gain and they tenderly brought her home. Here during all these years she has lingered with countenance illumined as with sunshine from the glory land, patiently waiting God's time. Many

times did Doctor Lewis express the fear that he might not be spared to see his dear one safely through, and only hoped that God would permit him to live to minister unto her until the end should come. "Then," he said, "I would like to go home the next day." God ordered it otherwise, and now he awaits her coming on the other shore.

The week after Conference, 1901, after struggling for days to keep up, Doctor Lewis fell in a faint at his home and for weeks his condition was so serious that his friends were quite alarmed lest he might not recover. Ex-Editor Livermore helped him out in the RECORDER work, and the denomination watched with intense interest the statements made from week to week as to Doctor Lewis' condition. Finally the RECORDER of November 11 brought the good news that he had again taken up his work. Everybody rejoiced over his recovery.

The announcement had been made at Conference, that less than one-half the people of the churches were taking the RECORDER. The lists had been growing smaller for some years, and much interest had been taken at Conference in the matter, but nothing definite had been done to remedy it. This condition greatly distressed Doctor Lewis, and almost the first efforts he made after his long illness were attempts to secure a thorough canvass of the churches for new subscribers. It was too bad that he should be compelled to carry this burden in addition to all his other troubles. After the year had passed, he was obliged to report at the next Conference, that the subscription list was still smaller than that of the previous year, and that \$3,000 were due from back subscriptions.

Many of his special pleadings during the last four years of his life were with pastors, and with young men preparing for the ministry. He was especially anxious to see greater activity in Sabbath-reform work among the pastors. Much of his own labor in this direction had been performed in connection with pastoral duties, and he longed to see in our pulpits more such men for Sabbath reform as Bailey, Wardner, Hull and Rogers. Again he expressed the hope that consecrated young men would come forward and give their lives to the

work he must soon lay down. He called attention to the fact that they would now have the advantage of all his researches, and the use of the permanent literature he had prepared for them.

June 2, 1905, was the fiftieth anniversary of his marriage, and preparations were made for a beautiful golden wedding. All their children, five daughters and one son, came home to help father and mother celebrate that happy event. The beloved wife and mother had now been an invalid for four years; but though her body was helpless, her mind was as bright as ever. Clad in a robe of golden hue, and crowned with a wreath similar to the one she had worn fifty years before, Mrs. Lewis was tenderly carried from her sick-room to the place of festivities, where children and grandchildren joined to make her happy. The reading of a letter filled with messages of love from members of the church made her heart glad, and the gift of twenty golden eagles revealed to Doctor and Mrs. Lewis something of the esteem in which they were held by the people. The next day was the Sabbath, and on Sunday a reception was held, at which many friends made the home of Doctor and Mrs. Lewis a veritable bower of summer flowers. At the next board meeting Doctor Lewis acknowledged by letter the board's congratulations upon this happy occasion, and closed his letter by saying: "My own thankfulness was heightened because, for a few years past, I had given up all hope that the wife of my youth could be spared until now. Two supreme interests now remain: Care for my beloved wife, and the work God has entrusted to the board."

The following year he made his last long tour of the churches. He attended the Southwestern Association at Gentry, Ark., and visited the churches at Fouke, Nortonville, North Loup and Chicago. On his way home he spent two or three days at the National Reform Association at Beaver Falls, Pa. The following year, at his earnest request, he was relieved of the editorship of the RECORDER, in order to spend his entire time upon his last book—the best of all his books—"Spiritual Sabbathism." This he was not permitted to finish. It had passed through its first writing and he

had begun its revision, when he was called home. His son, Professor Edwin H. Lewis, is now completing this work, which will be ready for the press in a few months.

The denomination was favored with Doctor Lewis' presence at Conference and associations to the last year of his life. He missed only two Conferences after 1862. We had also glimpses of him in word-pictures in the RECORDER, as he cared for his helpless companion in his home at Plainfield winters, and at his cottage at Watch Hill, R. I. summers. He went from Conference at Boulder to Watch Hill, and immediately took his bed. When the autumn became so far advanced that it was necessary to bring Mrs. Lewis to Plainfield, he was unable to accompany her. The children brought her home, and he was taken to Westerly, where he died on November 3, 1908.

One scene in connection with their Watch Hill life, a year or so before his death, will make a fitting close for this life sketch. He describes himself and wife at their cottage, as the sun is sinking toward the west. She is in her invalid chair, and he is reading aloud to cheer her. Upon seeing how weary he is, she urges him to go out and row across the bay for rest. Although she has been imprisoned almost six years in a paralyzed body, and deprived of the power of speech, still her one word, "Come, come, come," repeated in such expressive accents, has grown to mean everything to those who understand. The Doctor needs the rest and yields to her solicitations. While out he writes a characteristic article on "Sunset." After nearly two hours from her side, he takes his boat to recross the bay. As the sun sinks into the sea, he says: "But the day is not dying. It will come back tomorrow. Nothing good ever dies. God and good and life are all deathless. Let the boat drift." Soon he reaches the shore and says, "Tie up the boat. Come up to her room. She will smile and say, 'Come, come, come.'"

But now all is changed. His boat has reached the other shore, while hers is still "drifting" toward the sunset. Ere long she, too, will cross the strand to where he waits her coming; and she shall hear his welcome words—"Come, come, come."

DENOMINATIONAL NEWS

Several churches are now without pastors, and several changes are being made.

Rev. S. R. Wheeler left Marlboro, N. J., on the first of April, and will make his future home in Boulder, Colorado. Mr. Wheeler feels compelled to give up public work on account of failing health. He is the oldest active minister among us and has spent many years in frontier mission work. A farewell reception was held for him and his wife in the Shiloh church, because that was a more convenient place to hold it than the church at Marlboro. Rev. D. B. Coon presided, and paid a high tribute to the work of Brother Wheeler and wife in South Jersey. He assured them that their good services would long be remembered, and presented them with a gift of money from the friends. Elder Wheeler spoke of his coming to Shiloh sixty-three years ago, and said he made his first public prayer in that church. He has been forty-eight years in the ministry.

REV. I. L. COTTRELL LEAVES LEONARDSVILLE.

It was with deep regret that Rev. I. L. Cottrell's congregation listened to his resignation which he offered Sabbath morning. Many eyes were filled with tears when he made known his decision to go to other fields of labor. For six years Mr. Cottrell has faithfully and earnestly ministered to the needs of the church and the desire is unanimous for him to still remain as its pastor, but should his resignation be accepted a host of warm friends outside the church as well as those connected with it will join in wishing him abundance of success and happiness in the new field to which he is called. Through Mr. Cottrell's efforts fifteen members have been added to the church in the past few weeks and he will administer the rites of baptism Friday evening at the regular church prayer meeting.—*Brookfield Courier.*

At a special service at the Seventh-day Baptist church Seventh-day afternoon twenty-nine Juniors and Intermediates were baptized by Doctor Platts and will be received into church membership.—*Milton Journal.*

THOUGHTS FROM THE FIELD

"I always enjoyed the church and its privileges, but never did I fully appreciate what they meant to me until the past year, during which I have been deprived of them. Although I have attended other churches and made friends with other people, still no people are quite like my own. I spend my Sabbaths studying the lessons and reading the RECORDER. . . . I want to keep in touch with our people, and this weekly letter is most welcome in my home."

A lone Sabbath-keeper says, "If I may be allowed a special message to the young people, it is this: Be loyal to the interests of your church, do not neglect its appointments, count it a privilege to attend the services, and do your part toward upbuilding and sustaining it"

Another, a non-resident member, writes to her home church: "I was thinking tonight that, if I were to visit our church, how different it would be from what it was when I was young. So many dear ones have gone home; among them my dear pastor. The children of those days have grown up and married, and I fear I should feel like Rip Van Winkle after his twenty years' sleep, if I should now return. Yet I do not forget you; I remember you constantly in my prayers, and ask an interest in yours, that I may have strength from above to bring up my little ones in the fear of God."

"I am away out here far from my Sabbath people, and with none to sympathize with a lone Sabbath-keeper, but I go on the same and try to live a Christian life. Many have tried to persuade me to leave the Sabbath, but I never expect to do so. I often wish I could be with my own church once more. Since my husband died I am left to battle with life alone. I put my trust wholly in him that doeth all things well, and look for a home whose maker and builder is God."

"It is pleasant to be remembered by the home church. My greeting is full of love. In this far-away land of sunshine and flowers, I often think of the home church and the friends who meet there."

A strong man, in speaking of the ties that have constantly bound his heart in love to his home church, from which he has been separated for years, says: "There can be no question that this silent fellowship has helped me. It has kept me from yielding to the constant and pressing temptation to sever all church relations. It is a spiritual force in my life."

"Never before have we been so completely secluded from our home church and people. We are looking to him who rewards the unselfish service of sacrifice. Each day brings us a realizing sense of our constant need of the Holy Spirit."

"He who undertakes to improve God's works undertakes a difficult job."

"He who changes God's order of the week produces simply a poorly executed counterfeit which God will not recognize."

"Paul did not preach the abolition of the Decalogue, nor a transference of the Sabbath from the First-day to the Seventh-day; and he says 'But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed' (Gal. i, 8). Rather risky business this, preaching that the first day of the week is the Sabbath. Paul gave the warning. Beware!"

"DEAR FRIEND:—You don't know how my heart went out to you when I read the editorial about the RECORDER subscriptions. I wish every one in the denomination thought as much of the RECORDER as I do; then there would be plenty of new subscribers. There are several interested here and working for the RECORDER. We need more interested ones all over the denomination."

This brother has sent several subscriptions within a few months.

Another brother writes: "Since reading the editorial regarding the falling off of subscriptions, we have decided to give \$15 above our usual contributions, for the purpose of sending the RECORDER where it does not go. . . . We appointed two persons at our church meeting Sunday to solicit subscriptions for the RECORDER."

Several letters received indicate quite a stir among the RECORDER readers over the

matter of enlarging the subscription list. We are cheered by the words of approval and appreciation that reach us from various quarters.

Rural Life.

S. E. D.

At some time in every young man's life, he is confronted with the perplexing problem of choosing a vocation. In conversing with the successful business man he is unconsciously attracted by the magnetizing influence of his career; if in company with the professionalist, he is wafted in his imagination into the brilliant realms of professional life; or, when in the pew of the village church, he hears from the pulpit, "Go ye into all the world, and preach the gospel", he is seized with the desire to aid in carrying the messages of Jesus Christ to his fellow creatures. These are all honorable callings—yes, I must say of the latter, especially, "noble"; but while many look to these lines of the world's work as the best possible way of serving their fellow men, we must not forget to consider, at least, the opportunities which are available in the life upon the farm.

It is true that in the time of our forefathers the so-called farmer's sphere was limited. His environments were not such as to permit him personally to mingle and cooperate with the masses as in this socialistic age. Instead, with the few individuals who sought adventure with himself, he was cut off from the outside world, but brought into closer touch with nature; and this developed in him the characteristic qualities of the typical farmer—perseverance and a love for the beautiful.

From this primitive stage of development, the scene has been gradually changing, the standard rising step by step, until today the American farmer is high up on the pinnacle of fame and his name is being heralded from the pulpit and press as one of the leading factors which have made and are still making this beloved country of ours one of the grandest nations of which any people can boast.

Who, do we say, is doing this? It is you, fellow farmer. It matters not whether you live in the East or in the West, whether in the grandest mansion or in the lowliest

hovel; if you are true to your calling and your Master, carrying with you the characteristic qualities, you are most nobly serving your fellow men.

Live, energetic Christian young men are needed on many farms, not only for the purpose of tilling the soil—which is indeed essential—but they are needed in the rural communities that they may instil better citizenship into the hearts and minds of their fellow neighbors with whom they daily come in contact. It is true that many of us fail to accomplish what we had hoped along these lines, possibly from our own negligence; but I simply speak of these opportunities which are awaiting some one.

We hear many times the statement, "If I had the farm, that is the line of work I would follow." I believe that if you are deeply impressed that agriculture is that for which you are best fitted, the way will open for you just as surely as in any other calling.

Then, in conclusion, if these lines should be read by any one who is perplexed as to his future work but leaning heavily toward the rural life, give heed to this deepest impression and you will certainly be crowned with happiness and success.

Jane Lew, W. Va.

A Neglected Art.

MRS. H. L. HULETT.

I know full well the hurt of it
When spoke so hastily your friend—
Spoke words which stung you bitterly,
Nor sought to make amends;
But I would offer to you, dear,
A balm for all such care and fretting:
Learn well this "much-neglected art—
The art of just forgetting.

For heart-wounds deepen as you know
By brooding and by sighing
And, oh! the pity of it all,
So fast the years are flying!
When we Christ's healing beams of love
Might through our hearts be letting,
And easy then the task would be—
The art of just forgetting.

This world of ours would happier be
And lives of men be brightened—
For, losing weight of sting and pain,
Their sad hearts would be lightened—
If one and all would cultivate
(And none would be regretting)
The gracious art, the gentle art,
The art of just forgetting.

Missions

A Visit to a Mohammedan Cemetery—This People in China.

LIZZIE NELSON FRYER.

One day while in Tsi-nan-foo our good host went with us, a mile or more out in the country, to visit a Mohammedan burial ground. This little jaunt was new and interesting to us, as the manner of interment of the dead of this people differs considerably from that of the Chinese among whom they live. The cemetery seemed to spread over many acres in extent, though so much of the open country is covered with graves that it was not easy to distinguish just where its special boundaries began or ended. We, however, were particularly attracted toward the part situated in a large grove of ancient cedar trees, which afforded grateful shade on that warm and bright October morning.

The larger and more prominent graves there are covered with solid stone masonry, built up to a height of from eight to ten feet, and have broad and highly ornamented stone slabs covering a portion of both ends. On the one end, the inscriptions on these slabs were elaborately carved in Chinese characters, while on the other they were carved in Arabic, but no less fancifully embellished than were those in Chinese. A few of these inscriptions dated back more than two hundred years, and my husband said that the Arabic writing upon them was largely made up of quotations from the Koran. In several instances where he read the Chinese, it was stated that the deceased had been an official of high rank, but that the monument was erected by his sons or other members of his family, or else by friends who wished to show their appreciation of what the man had done.

Just how these men could have maintained official positions is difficult to understand, as for many centuries it has been the law for all officials in China to prostrate themselves monthly before the tablet of Confucius. Perhaps there was some special arrangement with these Mohammedans whereby they were allowed to avoid this

custom, for surely these men could not have been counted by their own people as among the faithful, had they been known to have bowed themselves down to worship before the shrine of any human being.

We also went to a very large and showy monument, separated from those I have mentioned by a walk of perhaps ten minutes. This was surrounded by a stone and brick wall with closed gateway, which, however, a kindly-faced old man, who seemed to be the keeper of the place, gave us permission to pass through, though he would not allow me—even with the offer of a few cash—to get a snap shot of himself with my camera.

We found this tomb and its surroundings more ornate and beautiful than any we had seen, and also learned from the Chinese inscriptions, that this spot marked the last resting-place of a celebrated philanthropic woman who died nearly a century ago. On a large stone slab just inside the gateway I have mentioned, were inscribed the names of many hundreds of women who, it seems, had themselves subscribed the necessary funds to erect this most elaborate and beautiful structure in memory of one who must have been held in highest esteem by her people and was widely known for her good deeds, like Dorcas of old. All this was surprising, as it seemed to breathe of a life and spirit utterly unlike anything ever found among the Chinese themselves who are not Christians.

We were told that great numbers of these people go out every morning at early dawn to kneel beside the graves of their friends and there worship and weep for an hour or more, before beginning the duties of the day. We saw an instance of this on the morning of our departure—between 5 and 6 o'clock—when we passed some mourners walking out in this same direction whom our friends recognized as Mohammedans.

Another day my husband went to see a large mosque in the city, but contented himself with a view of its exterior, as there were notices outside prohibiting any one from entering the building without first removing his shoes, which ceremony he did not care to trouble about just at that time!

While in general appearance, manners and customs these people seem to be precisely

like the natives among whom they live, still upon closer scrutiny, those who know them best say they can always distinguish traces in their features which plainly bear the marks of another race. I did not, however, notice this difference until after my attention was called to it.

It has been estimated that there are at least 30,000 Mohammedans in this city alone; and although they are not at all liked by the Chinese, still they are known as being superior to them in many ways, and are noted for their general thriftiness of character as compared with the Chinese. In a part of the suburb city through which we passed, ropes were drawn across the streets at frequent intervals, having their ends attached to the eaves of opposite houses. I was told that these were to string lanterns upon in preparation for a great Mohammedan festival which was soon to occur. Missionaries are always pleased to have stations in cities where these people live, as it is then possible for them to procure supplies of good beef, which this sect uses as food, but which the Chinese neither make use of nor have it to supply to foreigners.

This religion has adherents in nearly every large city in China and has been here for many centuries, in fact, ever since the time of the great Prophet himself; as Chinese history has it that it was introduced into this country by the maternal uncle of Mohammed who came with a company of merchants and settled in Canton, while other merchants of the same sect entered China from the northwest at about the same date.

It is said that all belonging to this colony in Tsi-nan-foo are descendants of some rebellious Mohammedans of a few centuries ago, who, instead of being massacred by the Chinese as has often been the case in recent times, were brought here with the intent to have them mix up with the population and so to cause them and the descendants to become like the natives themselves. Results, however, show that this method has proved but a hopeless failure. Although there may have been intermarriages with the Chinese, still this people have preserved their own identity in a most remarkable degree. One can not understand how this could be, except as he refers to the history of the Jews, who have kept themselves separate through all the ages, under very simi-

lar conditions. Has the knowledge they have had of the one true Creator, God, kept them together as a unit, through all these many centuries in densely populated China? Surely they have been *with* the people, but are not *of* them.

The Liquor Traffic and Habit.

Sermon preached by William L. Burdick at the Sabbath morning service in Ashaway, R. I., March 20, 1909, and by request furnished for publication.

"If an ox gore a man or a woman, that they die, the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to gore in time past, and it hath been testified to its owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death."—Exod. xxi, 28, 29.

"Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them." Matt. vii, 17-20.

When I used to talk about the liquor traffic and habit, tobacco, card-playing and dancing, people sometimes would say: "What do you know about it? You never drank or gambled or used tobacco or danced." When Wendell Phillips was lecturing in Cincinnati on slavery, in the early days of that agitation, he was asked by a young preacher why he did not go to the South where the slaves were if he wished to help them. Phillips said, "You are trying to save men from hell, are you not?" "Yes." "Why, then, do you not go there to save them?"

There are things which every one who is true to his Master must deal with, though he has never had personal experience in the way of indulgence in them. The liquor traffic and habit belong to this class, and to it I would apply these texts.

The passage in Exodus says that the ox that gores a man shall be killed and his owner punished if he knows the nature of the ox; and the one in Matthew declares

that an evil thing can not bring forth good fruit and that which brings forth evil shall be destroyed, and that we are to know them by their fruits.

Applying these principles I charge the liquor traffic and habit with being crimes against God, civilization, humanity and the soul, and declare that by virtue of their nature as liquor oxen they should be wiped out of existence.

I connect the traffic and the habit because they can not be separated. Destroy one and you strike at the vitals of the other. If it is a crime to become a drunkard, then it is a crime to sell to men to drink, and vice versa; and if it is a crime to sell, it is a crime to legalize its sale. They all belong to one foul nest.

In using the term "liquor traffic" I refer only to its traffic as a beverage.

I. The charges sustained by the fruits.

To charge a vast industry and habit, one hoary with age, reaching back to Noah and beyond to time immemorial, one in which hundreds of millions of dollars are invested and hundreds of thousands of people are employed, to say nothing of millions who slake their thirst therein, a traffic and a habit legalized by law in one-half the territory of the Union—to charge this traffic and habit with being crimes against God, humanity and the soul is a grave affair, and those who make the charge, unless it is sustained, are themselves to be branded as slanderers and falsifiers.

Comparisons bring out colors, as for instance when you stand a black man by a white one, or a short one by a tall one, and some comparisons will bring out the colors of the liquor traffic and habit and make clearer whether they are guilty of the charge.

We call up the Church of Christ and say: "You are asking our support, our time, money, strength and devotion. What do you give us in exchange for these? What are your fruits?" The Church says: "I have brought to the people of this earth their civilization with its refinements, culture, happiness and wealth. I smooth the pathway of life, guide the feet, saving from many pitfalls, and in death lighten up the dark gloom of the valley and shadow with a radiance divine. I prepare people in this life for the paradise of God. I have started

out to fill this whole earth with truth and light, peace, joy and gladness, and I am destined to do it."

Very well, Church, you give us a myriad times what we render to you.

We call up the school and say: "Schools of our land, are not we furnishing, equipping, and running 260,000 schoolhouses? Are we not furnishing an army of 460,000 teachers whose salaries amount to \$260,000,000? Do we not furnish you 18,000,000 pupils who spend the most of their time till they reach manhood and womanhood in your halls? What are you giving in return?"

The school replies: "Compare the boys and girls who have never had what I give with those who have and you will see a little of what I am giving in return for what you lay out for me. I train their hands, feet, eyes, ears and minds till they are skilful and useful. I store their mind with useful knowledge. I prepare them to fill the places of trust and honor and service in the business world, in legislative halls, on judicial benches and in executive chairs."

You do well, dear old school.

We call up the medical profession. Community says, "O Medical Profession, I am pouring my money into your pockets. What do you give in exchange?"

The profession replies: "We relieve your pains, make your sick bodies well, your deformed ones symmetrical and beautiful, and teach you how to keep well. Yea, there is scarcely a home in the community that would not have one or more vacant chairs at its fireside than it has now if it had not been for our knowledge and skill."

We beckon to the stand the grocer, the butcher, the dry-goods merchant and the manufacturer, and we say: "We are pouring vast sums into your treasuries. Why, we would be rich if it were not for what we pay to you. What do you give in exchange?"

They answer: "We give you food for your tables to support your bodies, making them strong and beautiful, and clothing to protect and deck them. You would all soon perish without what we furnish you."

We are now ready to turn to the liquor traffic and habit and say: "Now, Liquor Traffic and Habit, what do you give in place of the hundreds of millions tied up in your

business, the service of the hundreds of thousands of people whose time is spent in manufacturing your commodity, and the billions of dollars men pour into your treasury for intoxicating beverages?"

The liquor traffic and habit reply: "We give, in place of the clothes of the merchant, tatters and rags; in place of the food of the butcher and grocer, hunger and want. We make wives and mothers weep and helpless children cry out in agony, and then laugh at their despair. We take the father, husband, son, and sometimes the daughter from their homes, rob them of their innocence and cast them down to everlasting shame, or send them home to curse, strike down and kill their loved ones."

"In place of the health, restoration to health, and knowledge how to maintain health, which the doctor gives, we unnerve the hand, take away strength, produce disease, and cause our victims to transmit their diseases and illness to the next generation.

"In place of the knowledge, skill and ability to fill places of honor, trust and usefulness, furnished by the school, we, the liquor traffic and habit, take away the skill, cloud the brain, turning wisdom into idiocy, till our victims are not fit for anything good or decent, till railroads will not tolerate them and business houses turn them down and society detests, till the Church refuses, or ought to refuse, to fellowship them, and we, the saloons ourselves, kick them out when they have no more money to buy our product to quench the thirst we have created.

"Instead of the Christian civilization with its refinements, culture, happiness and wealth, produced by the Church, we, the representatives of strong drink, change the refinement into coarseness, culture into bestiality, happiness into misery, and civilization into barbarism. Instead of guiding men's feet into the paths of safety and peace, we lead them astray and into trouble for 'Who hath woe? who hath sorrow? . . . They that tarry long at the wine.' Instead of lightening up the valley and shadow, as does the Church, we make the valley deeper and the shadow darker and death the compound of horrors, snakes in the boots, demons after them and hydra-headed monsters devouring them. Instead of fitting

the soul for the paradise of God, we destroy every prospect for the future life."

Are not our charges sustained by the fruit? Yes, the liquor traffic and habit have nothing about them elevating and ennobling. When the matter is sifted, they have not a redeeming feature. The traffic is fed by greed for gain, and the habit by a low, animal appetite. The traffic would not survive a single year were it not for the greed for gain; and the vileness of the greed is seen when we remember that there is nothing too sacred to be trampled under foot by it to fill its blood-stained coffers. Infancy, childhood, youth, purity, home and heaven are all disregarded by it or trampled under foot. I say the habit is fed by an animal appetite. No one would drink if it were not for the appetite, and the debased nature of the appetite is seen when we remember that it will lead a man to take the food from his own children's mouths, the clothes from their backs, the furniture from the home—yea, mortgage the home itself and turn wife and children out into the street that he may have that with which to satisfy his appetite for alcoholic drinks. The appetite for drink is a low, vulgar, debasing one as judged by its fruits.

II. The execution.

If then our charges are proved, this liquor ox, or—better—liquor demon, is—according to the texts—to be put to death. The ox that gores is to be put to death, and its owner punished; and the tree that brings not forth good fruit is to be hewn down and cast into the fire.

How are the liquor traffic and the liquor habit to be hewn down and cast into the fire?

We can not enter very fully into this phase of the subject today. In a general way there are two lines of action, both of which must be followed. There is first the legal line, because the traffic is entrenched behind the law. The traffic must be made an outlaw.

Very much has been done in this direction in the last twenty-five years, and the last few months have been a rich harvest-time, when thousands of saloons have been forced to go out of existence, and nearly or quite one-half the people of the United States are living on no-license territory. You have done a most noble thing in voting out the

saloon in our town all these years, and with vigilance keeping out the illegal places.

But there is much yet to do and will be while men, made drunk by license towns or illegal places, are swarming up and down our roads and streets, while the Federal Government is saying: "I do not care whether you carry on your nefarious business in no-license territory or not, only so you pay me the revenue tax," and while one-half the people of this land are still under the legalized traffic, with the boys and girls, mothers and father and homes exposed to the ravages of the alcoholic beast turned loose.

It seems very strange that any State or body of men should license such a traffic, or that any one should vote to license it. It would seem very strange if they should license men to sell poisoned and polluted meat, flour, milk and sugar, license men to steal, burn houses and to murder the innocent and helpless; but no stranger than that they should vote to license the liquor traffic with the record it has for producing crime of every sort, blighting homes, cursing childhood and ruining men and women for time and eternity. The study of the history of civilization throws some light on the problem and that is, that it is a relic of barbarism. Through the ages humanity has been casting off its barbarous features one by one, and this one has survived. Fifty years ago we were approaching the throes of the struggle of ridding ourselves of the inhuman practice of human slavery. Today we are waging war against another relic of barbarism, and we are going to free ourselves of this monster also; but let us remember that our land is still partially barbarian while we anywhere give men the legal right to make gain by ruining their fellow men, body and soul. Such a procedure is contrary to every principle of justice, humanity, civilization and religion.

The other line to be pursued in destroying this evil tree has to do with the appetite, and is the overcoming and helping others to overcome. In the fight here, woman has no peer. Though crippled in the legal fight by being denied the ballot, in the matter of moral suasion she is second to none. Not alone has she influence over her brothers and sons, but over all men. It is woman's privilege and duty to declare and live by her

declaration that no man who drinks shall ever have her hand. A woman in a certain community when asked to give her hand in marriage consented, but declared to the one who proposed that, if he ever drank, she would leave him. He drank and she kept her word. The sacred marriage vow is not to be thus trifled with, but every woman should ask the man who seeks her as a partner for life, to sign the pledge, and if he refuses, leave him forever. If all women would adopt this plan, there would be a great wave of pledge signing. If woman would demand the same cleanliness, purity and temperance in men which they demand in women, there would be a mighty reformation, and that speedily. Women by accepting men on the low standard on which many live are tacitly sanctioning their low standards, saying "Our cleanness, purity and temperance are not very important after all."

But man should not throw the burden of his reformation on woman. He should hew down his own appetite. The whole trouble begins in the tipping and moderate drinking. No man ever started out to be a sot. He commenced by thinking he would go so far and no farther; but the appetite, being fed, grew till it was master and he its slave. The seventy-five thousand who annually go down to drunkards' graves commenced in this way. What multitudes today would give anything, if it were theirs to give, to be free from the appetite; but it has them in its relentless clutches and bears them down to destruction. Even if a man have power to stop with moderate drinking, it debases him, taking away his own self-respect. If one knew that he had will power to go so far and no farther in his drinking and cared nothing for the self-debasement of such a course, yet he should refrain from ever indulging for the sake of his weaker brother who, seeing his example, thinks he too can drink and not become a drunkard, but is snared and ruined. No one can afford to assume the responsibility of starting others on the drunkards' downward road, for "Woe to that man by whom the offense cometh," said Christ.

On a Sunday morning some summers since, a young man started to go to Doctor Talmage's church. As he was going up the steps, a companion hailed him and asked

him to go to Coney Island. He declined, but his companion urged him on the ground that it was a fine morning and they would have a grand time that day and he could go to church any time. He yielded and they went and drank and rioted till night. On the way home the young man who had started for church in the morning fell from the train and was crushed. They laid him on the grass, and as he lay there beneath the skies with the sable mantle of night over him, he opened his eyes and fastened them on his companion, whose name was John, and said: "John, that was bad business, your taking me away from church this morning—very bad. You tell the boys tomorrow that rum and Sabbath-breaking did this for me, and while you are telling them I shall be in hell, and it will be your fault."

If we lead others into this evil by our example, if we fail to do what we can both by our influence and votes to save men from strong drink and their families from its awful consequences, we shall share in the crime of their ruin. But we are going to be true to our trusts, and complete is to be our victory through the help of Christ. May God grant it.

An Appeal.

TO THE EDITOR SABBATH RECORDER:

Will you kindly permit a short, earnest appeal to your readers for a little money. We have come to feel that things are worth about what they cost. The largest movement in this age of great movements is, beyond all question, the Federation of the Churches of Christ in America. In this movement Seventh-day Baptists are given a standing on equitable terms with all other denominations, and in proportion to our numbers, far beyond any other denomination. It takes money to carry forward such a movement and the managers are asking contributions from their constituent bodies in proportion to their representation. Your delegates to the Philadelphia convention, have agreed that twenty-five dollars (\$25) for each of the four delegates to which we are entitled, making one hundred dollars (\$100) in all, would be a fair amount for Seventh-day Baptists to pay; only it would not be fair for the delegates themselves to pay it, would it? And they do not want to

bring in a bill to Conference asking an appropriation from that body. The only thing left is to make an appeal for some individual contributions for this object. May we not look for contributions of from one to five dollars from those interested to make up a hundred dollars for our part of this great work. Send your check at once to A. E. Main of Alfred, N. Y., who will act as treasurer of this fund.

L. A. PLATTS,
STEPHEN BARCOCK,
A. E. MAIN,
B. C. DAVIS.

Letter From Brother Leath.

I have just closed a school of six months in Saint Clair County. I had two regular appointments during the session of school, closing at London with a sermon on the Sabbath question. The Lord certainly blesses me in preaching on this subject, as I have such a strong experience, having suffered in conscience. During my school I was invited to a neighbor's house one evening, and there soon assembled a crowd, and the friend said: "Now we want to hear you on the Sabbath question." I talked to them about an hour. Several admitted I was right. After returning from the university summer school I baptized four Sabbath-keepers near Attalla. These were Brother Hawkin's children. They did not join the church, but may in the future. Brother Saunders requested me to do this work when I returned, as these young people wanted me to baptize them.

In about a month I'll be ready to take work in the pastorate or missionary field, and devote my entire time to the ministry. I feel that the Lord is calling me to devote my entire time to the ministry.

Faternally,

D. W. LEATH.

Attalla, Ala.

The Boy Who Wins.

Not the one who says, "I can't,"
Nor the one who says, "Don't care,"
Not the boy who shirks his work,
Nor the one who plays unfair.

But the one who says, "I can,"
And the one who says, "I will"—
He shall be the splendid man,
He the chair of trust will fill.

—Selected.

Woman's Work

ETHEL A. HAVEN, Leonardville, N. Y.
Contributing Editor.

It is God that girdeth me with strength.

A little kingdom I possess,
Where thoughts and feelings dwell,
And very hard I find the task
Of governing it well;
For passion tempts and troubles me,
A wayward will misleads,
And selfishness its shadow casts
On all my words and deeds.

I do not ask for any crown
But that which all may win,
Nor seek to conquer any world
Except the one within.
Be Thou my guide until I find,
Led by a tender hand,
Thy happy kingdom in myself
And dare to take command.

—Louisa May Alcott.

Positive versus Negative: A Study in Child Training.

"Why is it that children so persistently desire the forbidden thing and take such scant pleasure in following a suggested course of action?"

There was perplexity on Mrs. Young-mother's face, and a trace of discouragement in her voice, as she propounded this question to a group of mothers assembled in council.

"Pardon my answering one question by another, but why does hurdle racing appeal so strongly to the average boy? Why does he clear the low hurdles so contemptuously, race carelessly over the unobstructed ground and take the most difficult jumps with such keen satisfaction?"

"I suppose it is because he likes to show his skill and triumph over competitors."

"Partly that, perhaps, but not entirely. I have seen a boy spend hour after hour alone with the hurdles, when no spectator saw his triumphs, and, to all appearances, enter into the sport with as much zest as when companions were present. I have seen a small child leave the most attractive

toys or the lightest running cart, to tug at a stone which resisted his strength, or to budge slowly, inch by inch, a heavier wagon which was almost too much for him. Is it not an inborn love of overcoming difficulties? And do not all strong characters possess this trait? To the really strong an obstacle is not a defeat but a challenge. Perhaps it was this spirit of conquest that made the history of primitive races a story of bloodshed and cruelty. Children are primitive, you know."

"Shall the child be allowed, then, to disregard authority in order that he may gratify a 'love of conquest'?"

"By no means. But if I did not wish the child to attempt the 'hurdles,' I should place as few as possible in his way. Life will present obstacles enough for him to try his strength upon, without our deliberately setting them up."

"The modern child-training cult which centers about the ostracism of 'don'ts,' is an attractive theory and has many young disciples—most of whom become apostates after a few years of practical experience. If, however, you have a working theory whereby we may avoid the hurdles, and so follow the line of least resistance to the goal of good discipline, we shall be a thousand times your debtors—all of us. Is it not so?"

A murmur of approval ran around the circle.

Mrs. Experience flushed slightly as she replied: "I do not pretend to have solved the problem, but great light dawned upon it for me, when I learned to approach it as far as possible from the positive rather than the negative side; to avoid prohibitions, as far as I safely could, and to steer the child's course so shrewdly that he would seldom recognize any hand other than his own upon the tiller. Children dearly enjoy taking the initiative. They love to choose their own playthings, plan their own sports, in short, in common parlance, to 'have their own way.' There can be no objection to this, provided we can make their 'own way' the right way. While visiting a friend, I noticed that her small boy ran in and out of the door frequently, always leaving it open. Instead of the usual 'Johnny, shut the door!' or 'Don't leave the door open,'

this mother said to me in the child's hearing:

"Johnny is so small and the door is so heavy that it is hard for him to close it. Excuse me if I do it for him."

"But Johnny was at the door before his mother, and shut it with a triumphant bang. When he opened it again his mother said:

"Let me do it this time, dear; you are not quite strong enough to hold on to it—so—and keep it from banging."

"Yes! Oh, yes, I can! Let me show you."

"For the rest of the afternoon he took the greatest pride in shutting the door carefully."

"I can testify to the working value of that method," said Mrs. Youngmother. "Only let a child think he is doing 'grown-ups' work, and you can get almost any task from him. But what I most want to know is how to avoid the almost constant prohibitions which so irritate children and seem to bring out all the wilfulness of their natures. Wilful children may make strong men and women, but they are exceedingly difficult to deal with."

"Most of the trivial, everyday annoyances to which children subject their elders, and which call forth the greatest number of 'don'ts,' as well as the semi-innocent acts of mischief, result from lack of employment; and here the positive plan of furnishing such employment works admirably," was the answer. "The sand pile and a real shovel—not the worthless tin things of the toy shop—a pile of kindling wood, hammer and nails and boards—a piece of dough on baking day—all these things, with real work in them, have ten times the value of toys. Then, more positive still because of more lasting value, are the errands and little bits of work that help mother. Do not present these in the light of tasks, but as personal favors to one beloved. Don't give the girl always dishwashing, or the boy nothing but the traditional wood and water, but ask some new thing frequently. The girl will be delighted if you trust her to dust the bric-a-brac instead of the monotonous dining chairs. What if she does break some trifle? It is well worth the cost. She will be more careful next time. Things of

great value may be quietly removed before the task is given.

"Let the boy who is barely strong enough to push the lawn-mower attempt some side or back lawn; praise his work and let the front lawn be the goal to which excellence of work will bring him. Think and plan, by day and by night, all the useful things a child may do. So shall he grow up with the self-respecting feeling of having a place in the world's work. Whenever possible, give choice of employment, or, by unsuspected suggestion, let him ask for it as a special favor."

"*A la Tom Sawyer and the fence?*"

"Yes—just that. Faults may be largely corrected by the same positive plan. To overcome destructiveness, cultivate constructiveness. Deplore a broken toy, and mend it if possible. The principle applies also to the forming of habits which are the foundation stones of character; truth, honesty, purity, sobriety, kindness, and so on to the end of the list. I would not say to a child, 'Never tell a lie.' I should take it for granted that he would be truthful; having in the first place seen to it that, as far as in me lay, no temptation to falsehood had been placed in his way, and that the home atmosphere was one of truth. If I wanted him to be upright in his business dealings, I should let him handle money for himself and for me, as soon as he was able to count and make simple change; and I should strenuously avoid any suggestion which hinted a possibility of other than square dealing on his part. I should establish the habit of a strict accounting in all our little transactions—but only on the ground of learning business methods. There should be no hint of suspicion in it. As a safeguard against the tobacco and alcohol habit, I should rely most of all upon a cultivated ambition for a 'sound mind in a sound body,' and a carefully administered knowledge that these habits are among the deadliest foes to its realization."

"What do you mean by a 'carefully administered knowledge?'"

"Simply that the instruction should be given in the most incidental way. Most children—boys especially—abhor being 'preached at,' as they call it. Besides this, formal instruction along such lines, aimed directly at the child, carries with it a hint

that you think him open to such temptation—a thing I would no more suggest than the possibility of dishonest dealing. A family discussion of such topics which the child is not supposed to notice, reading aloud in the family circle pertinent items, such as the attitude of large corporations in regard to intemperate employees, what the army and navy examinations have revealed about the cigarette habit, etc., are excellent ways. Talk with the children themselves, if they open the subject, but be chary of personal warnings, and when you have made a point, stop. Don't 'rub it in.'

"If you want your children to have a taste for good books, do not forbid bad or trashy ones. Simply ignore them by furnishing so much that is worthy that neither time nor inclination will admit the unworthy. The same rule applies to art and music. Teach kindness to animals by giving such knowledge of animal life as will lead the children into sympathy with animals, and if possible let them have animal pets."

"'But all this takes so much time,' you say? Certainly it does. Did you ever hear an eminent professional man begrudging the time spent in perfecting himself in a knowledge of his profession? Is not Motherhood your profession? Should you allow any other calling to supersede or even to encroach upon it?"—Mrs. Ella Beecher Gettings in the *Union Signal*.

Alfred Theological Seminary.

THE CIRCULATING LIBRARY.

The following interesting account of the use of books, from a circulating library, by New England ministers, appeared in a recent issue of the *Outlook*:

A Practical Philanthropy.

During the past four months five hundred clergymen of New England living in two hundred different towns and cities have made use of books furnished to them by the General Theological Library in Boston. Of these, probably one-fourth paid the expense of transportation for books which were sent to them by mail or express. The others were near enough to call at the library for the books wanted. For nearly fifty years the library has been doing a service of this kind. It owns a building on

Beacon Hill, 25,000 books, and an endowment of about \$20,000. It buys five hundred or more books every year, including whatever will help a clergyman to be more useful in his profession. Probably no more practical philanthropy could be devised for the purpose of extending intelligence. For it must be manifest that whatever inspires and stimulates the thought of the New England pulpit will affect the life of New England people.

The good work of the library might be greatly extended if it had the necessary funds. It ought not to be necessary for its management to seek \$2,000 a year in small contributions for maintenance. With an additional endowment of not less than \$50,000 it could take the step which it has long desired to take—namely, to offer to pay the postage or express one way on all books sent out. This would enable the country minister on small salary to avail himself of books which would otherwise be entirely out of his reach.

The library appeals to all who desire to see the New England churches, especially those in the country districts, broadened and strengthened in their work. Contributions either to the Endowment Fund or for the maintenance of the library are urgently solicited, and may be sent to Andrew Fiske, Treasurer, 53 Mount Vernon Street, Boston.—Edward H. Chandler, Secretary.

The above suggests great possibilities, some of us think, for many of the pastors of our own churches, who do not have access to the best books; and a correspondingly great opportunity for being helpful, to philanthropic Seventh-day Baptists who may be able and willing to furnish the money to pay the cost of new books, postage, express, and clerical aid. It is quite impossible for the writer to do more than have general oversight and "beg" for funds.

A few persons are now following a regular course of reading; and we hope the number will greatly increase. A home missionary writes from the West:

"Such a list as you have outlined in your course of reading is just what I need and what I desire. As soon as my health will permit I shall gladly accept the kindly offer given in such a study course. Could such a privilege and opportunity have been given sixteen years ago, when I left Alfred, it

would certainly have proved a wonderful blessing to me. May God bless you in your work, and send you a hundred young men and boys who desire to fit themselves for gospel workers."

The following books have been recently added to the library: The Problems of Philosophy, How to Conduct a Sunday School, The Modern Sunday School in Principle and Practice, The Natural Way in Moral Training, Beckoning from Little Hands, The Unfolding Life, Practical Primary Plans, How to Plan a Lesson, After the Primary, What? The Teaching of Bible Classes, The Boy Problem, The Story of the Churches—the Baptists, Christian Theology in Outline, Reconstruction in Theology, The Seeming Unreality of the Spiritual Life, The Religious Conception of the World, Christianity and the Social Crisis, Jesus Christ and the Civilization of Today, The New Appreciation of the Bible, Old Testament Criticism and the Christian Church, The Apologetic of the New Testament, The Educational Ideal in the Ministry, The Future Leadership of the Church, Social Duties from the Christian Point of View, Studies in Christianity, The Christian Doctrine of God, An Outline of Christian Theology, The Silver Cup (Messages to Children), The 'How' Book, and The Claims and Opportunities of the Christian Ministry.

To read such books is to be in the line of a liberal education, and of better preparation to serve one's fellow men as individuals and in their community life and relations.

Contributions for the endowment or the maintenance of the library are solicited, and may be sent to the writer.

A. E. MAIN,

Dean of the Seminary.

Alfred, N. Y.

Semi-Annual Meeting of the Western Association.

The semi-annual meeting, which was held with the Nile Church, March 26-28, was opened Sixth-day afternoon by a praise service led by H. L. Cottrell, followed by the vice-president's address, given by W. L. Davis. This address was a fitting one, presenting and outlining in a general way the chosen theme, "Growth." Rev.

E. D. Van Horn then read an excellent paper upon the topic, "Growth a Law of Life," in which he clearly showed that life and growth are interdependent and can not be separated. This paper was followed by an interesting discussion.

The evening service was opened by a praise service led by Rev. E. D. Van Horn. Rev. S. H. Babcock then preached from the topic, "Growth a Matter of Self-Determination and of Duty," choosing as his scriptural text 2 Peter iii, 18: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." A short consecration meeting was held after the sermon.

On Sabbath morning Doctor Main preached a powerful sermon from the topic, "Growth in Spiritual Power." The sermon plainly presented the fact that spiritual growth is to be obtained through consecrated service. Immediately following the sermon Doctor Hulett took charge of the Sabbath school hour. Temperance lessons are usually uninteresting and monotonous, but this one was right the reverse. One example will illustrate the secret. Instead of merely telling the school in cold figures the great difference between the sums of money that the United States annually spends for missions, education, etc., on the one hand, and tobacco, liquors, etc., on the other, Doctor Hulett made these terrible figures emphatic by carefully scaled ribbons which were unrolled from a box as a little girl carried each ribbon down the aisle as far as it would allow her to go. The blackboard with colored crayons was also used to make interesting and emphatic this temperance lesson. Every Sabbath-school superintendent in the Western Association could have gained something of value from this most interesting session.

The young people's hour under the direction of Mr. Gates Pope had for its general theme, "Growth of the Endeavorer." The session was opened by a praise service led by Lynn Vars, followed by Mr. Huffman Simpson's paper, entitled, "What Are His Means?" This paper is to be printed in the SABBATH RECORDER. Mrs. R. R. Thorngate then gave a solo. Mrs. Vars Stillman read Miss Anna Burdick's paper upon the topic, "What Are His Possibilities?" A brief discussion led by A. E. Webster was then made of these two papers.

Mr. W. L. Davis opened the evening session with a praise service, followed by an interesting sermon by H. L. Cottrell from the topic, "Christian Freedom," based upon John viii, 32: "And ye shall know the truth, and the truth shall make you free."

The business session was opened First-day morning by prayer.

The following motions were carried:

Voted, That the treasurer be instructed to turn over \$5.00 to the chairman of the Missionary Committee, S. H. Babcock.

Voted, That we accept the invitation of the Little Genesee Church to meet with them for the next session of the semi-annual meeting.

Voted, That Dean Main be chairman of a committee to confer with a similar committee appointed at the next associational meeting, if that body so desire, to consider the nature of our future meetings.

Voted, That the matter of printed programs be referred to the Program Committee.

Reading and correcting of the minutes.

Voted to adjourn.

The ordination services of Pastor Skaggs, which will be printed in another article, occupied the remainder of the day sessions, excepting the children's hour which was held at 2.30. At this session the entire platform was packed with children who, after singing, listened attentively to W. L. Davis' talk upon "Habit." Mr. Davis made the talk interesting to the children by illustrating it with gradually increasing sizes of string. The children then sang another hymn and Rev. L. C. Randolph gave them a short talk about the children of Palestine.

The closing session of the semi-annual meeting was opened First-day evening by a praise service led by Mr. Frank Stillman. Rev. L. C. Randolph then preached a stirring sermon from the topic, "Growth Toward a Constant Realization of God's Presence." The sermon was followed by a deeply spiritual testimonial meeting.

Thus closed what we believe was, for the whole association and especially for the entertaining church, a most helpful and stimulating meeting.

-Respectfully submitted,

W. GATES POPE,
Sec. and Treas.

You Will be Glad to Remember.

REV. E. H. SOCWELL.

When you come to the bounds of life and are facing an unknown eternity, you will be glad to remember

That you paid one hundred cents on every dollar you ever owed.

That you never took advantage of any person in buying or selling.

That you were kind and pleasant in your home and toward all people you met.

That you were an obliging neighbor.

That you were true to your highest ideal of duty, however unpopular it made you.

That you never learned to play cards or dance.

That you governed your temper at all times and under all circumstances.

That you always had the most kind regard for the feelings of others.

That you never purposely caused sorrow in the heart of another.

That you tried to be a help in the community in which you lived.

That you were always kind to the poor and unfortunate.

That you knew how the *inside* of your neighbors' homes looked, especially the homes of poverty and want.

That you never quarreled with another over politics.

That you always respected the religious views of others, however much they differed from you.

That you placed the most natural interpretation upon the Bible and obeyed its precepts.

That you never gave up the Sabbath for the sake of position, and never called it "Saturday".

That you loved your father and mother more and more as they grew aged and infirm.

That you gave your heart to God in the days of your youth and walked with God during your entire life.

That you have a loving Saviour who has gone to prepare a home for you and is now saying to you, "Come unto me."

Anoka, Minn.

A day in June is rare, perhaps;
But when we get a thaw
In March, the day is not just rare—
It's positively raw!

—The Circle.

Young People's Work

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

If ye abide in me, and my words abide in you, ask whatsoever ye will and it shall be done unto you.—John xv, 7.

The Prayer Meeting, May 1, 1909.

Life Lessons From Isaiah.

Daily Readings—

Sunday, April 25—The service. Isa. xlii, 1-7.

Monday, April 26—The sacrifice of the servant. Isa. liii.

Tuesday, April 27—My hope. Isa. ii, 1-5.

Wednesday, April 28—My King and his reign. Isa. xi, 1-9.

Thursday, April 29—My song of salvation. Isa. xii, 1-6.

Friday, April 30—My desert place. Isa. xxxv, 1-10.

Sabbath, May 1—Life lessons for me from the Book of Isaiah. Isa. vi, 1-9.

(Consecration meeting.)

Suggestions:

Find other experiences of your life in Isaiah.

What hindrances and foes did Isaiah meet?

Contrast the two Jerusalems in Isa. ii, the ideal and the real.

An explanation.

Through some misunderstanding or the miscarrying of the mail, the notes, comments, and suggestions for this week's topic have not been received by the editor. Mr. Leslie Greene, North Loup, Neb., writes for the month of May.

The Endeavorer: What Are His Means of Growth?

HUFFMAN SIMPSON.

Of the various means of Christian growth the three which impress me most forcibly are: (1) Prayer, in which I wish to include faith and trust; (2) The Bible and other good literature; and (3) Service. Of these elements of growth, prayer should be

treated first of all, I think, because it is through prayer that the Endeavorer comes into the kingdom of God.

“Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast. . . .

Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high. . . .

Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gate of death,
He enters heaven with prayer.”

Prayer as a means of growth is very important. Jesus himself was pre-eminently a man of prayer. All through his earthly ministry he prayed much. And his disciples, realizing the effect prayer had upon his life, said to their Master, “Lord, teach us to pray.” Jesus partially answered their petition by giving them a pattern, “The Lord's Prayer”, and a parable which taught the readiness of God to hear and answer.

The request of the disciples is our request. It was intended for us as well as those who first heard it. Jesus said, “Neither for these only do I pray, but for them also that believe on me.” God is ever willing to answer our petitions if we are only willing to come to him in faith and trust. Jesus concluded his parable by saying, “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”

In the petition of Jesus' disciples it is very significant to us that they did not say, “Lord, teach us *how* to pray”, but, “Lord, teach us *to pray*.” It, therefore, contains both the theory and practice of prayer.

Perhaps there are a great many Christian Endeavorers who know *how* to pray but do not pray. It is highly important, therefore, that we, as Christian Endeavorers, get in the habit of praying, and make it the rule of our lives to pray; and “read the Bible every day as a means of our Christian growth.”

There are two methods of prayer spoken of in the Bible, the practice of personal prayer, and that of collective prayer. In

regard to the practice of personal prayer Jesus said, “But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee” (Matt. vi, 6).

It has been said that “solitude is the mother country of the strong.” “I was left alone and I saw this great vision.”

Jesus guarded his disciples against being like the hypocrites who stood praying in the synagogues and on the street corners “to be seen of men”. It is good, then, for us to seek solitude and secrecy that we may more fully and thrillingly feel that we are with God. In secret we give expression to our sincerity by eliminating the things of the world, and coming into closer communion with God. Secret prayer, however, is not to exclude the practice of collective prayer of which I shall presently speak, but prepares one for the latter. Concerning the practice of collective prayer Jesus said, “For where two or three are gathered together in my name, there am I in the midst of them.” This is the smallest number that can meet together and still have a collective meeting. The condition of his presence is that those who are gathered together shall come in the name of the Lord. This promise is applicable to all ages. Some of the best prayer meetings are those attended by only a few persons.

The place, the time, and the methods of prayer depend, of course, upon individual *choice* and *decision*. G. Campbell Morgan says: “This is a busy age; but if the age is too busy to pray, so much the worse for the age, or rather if in the age we are too busy to pray, so much the worse for our business.”

The three most important characteristics of prayer are definiteness, importunity and submission. It is of supreme importance that we be definite in our petitions to our heavenly Father who in his infinite mercy knows our condition and needs better than we do ourselves. The desired results of prayer are often lost because of indefiniteness. It would be profitable, I think, if each Endeavorer desiring Christian growth, would think and meditate on his needs before he enters his closet of secret prayer, or goes to a collective prayer service, whether

at the church or at the home of his neighbor.

Second, importunity is quite as necessary. We have two beautiful examples of this recorded in the eleventh and eighteenth chapters of Luke. The first parable is that of a man who by his continual knocking received bread at his neighbor's door, and the other is that of the importunate widow whose wrongs were avenged by a judge who feared not God, neither regarded man. We are not to learn from this parable that God has to be begged or coaxed. Far from it; for he is more ready to hear and answer than we are to ask. If our prayers are worth answering, it is necessary that we should continue in faith until the answer is obtained.

In the third place, I wish to speak of the submission which should characterize our prayerful attitude towards God. We are not able at all times to determine just what we need; neither can we understand the will of God in answering our prayers. Hence, if the mountains of trials and tribulations of our lives are not removed in the manner in which we think they should be, we should be in a submissive state of mind and say with a fervent, reverential spirit, “Thy will be done.” We have a right to pray for anything which is within the sphere of the will of God. There may be many subjects of prayer, but above all we should pray for those of the Christian faith; “for the Word of God; the ministry, and for all souls.” The thing uppermost in the Endeavorer's mind should be prayer—consecrated, earnest, fervent prayer. Tennyson has said, “More things are wrought by prayer than the world dreams of.”

(Continued)

World-Wide Endeavor.

MARTHA M. WILLIAMS.

Seed-Thoughts.

“Today let us rise and go to our work. Tomorrow we shall rise and go to our reward.”

“In outskirts of thy kingdom vast,
Father, the humblest spot give me;
Set me the lowliest task thou hast;
Let me, repentant, work for thee.”

“It makes no difference which Christian Endeavor committee you are on; you may make it a missionary committee.”

"The Sabbath is the lungs by which Christianity breathes. Destroy it, and Christianity dies of consumption."

What Endeavorers Are Doing.

An Endeavor Society in Massachusetts held a "Chapman" meeting recently. An hour was filled with reports from the Boston meetings, and song. A large swing blackboard was placed on the platform, with the words of two Alexander hymns written upon it. This meeting was very inspiring.

The appeal of Rev. J. Wilbur Chapman to the Christian Endeavor young people of the world is:

I. Regarding personal life.

First, Begin each day with prayer. Do not fail at this point. A prayerless day is a powerless day.

Second, No day must pass without reading at least one chapter in the Word of God. "The Bible will keep you from sin, or sin will keep you from the Bible."

Third, Confess sin instantly. One unconfessed sin hinders prayer and hurts our Christian experience.

Fourth, Allow no day to pass without rendering some positive act of service to others, and, if possible, seek to lead some one to Christ.

II. Regarding service.

First, Pray definitely for some one person or more, and pray for them by name.

Second, Seek them out that you may lay before them the claims of Christ, who has a right to the best that is in us.

Third, Do not be discouraged if you must wait to see results. One of my friends worked for his loved one twenty-eight years.

Fourth, As soon as you lead a soul to Christ, set the person won at work for others.

Fifth, From time to time meet in conference with those who see eye to eye with you and are possessed with the same longing.

The central theme of the International Christian Endeavor Convention, to be held at St. Paul in July, will be: "Thy Kingdom Come." It will be considered in its relation to the individual, home, social, civic, business and religious life.

Christian Endeavor societies have been organized on several ships in the Atlantic fleet. The Atlantic Union has the same

constitution and by-laws as the Floating Society in the marine service. The president of this union has said: "It is our effort to get Christian men, on ships of the navy, into unity and enable them to grow in strength by helping others. Our growth is therefore necessarily slow but sure, as a professor of Christianity must be a practiser every hour, day and night, or else lose the respect of his shipmates. There is no chance in the navy to be merely a Sunday Christian. Our work is a worthy task, so kindly help us with your prayers."

In Belfast, Ireland, there is a deaf and dumb Christian Endeavor Society with a membership of thirty-eight. They do not take the usual pledge, I noted, of promising to take part in the meetings; the members commit passages of Scripture to memory.

A Christian Endeavor Society has been formed among the Eskimos of the Friends' Mission at Kotzebue, Alaska. More than forty young people, all under twenty years of age, and all Eskimos, were present at the first meeting. They have adopted a very simple pledge.

Our Schools.

PROFESSOR ALBERT WHITFORD.

Before the year 1837 there were in the United States no schools founded by churches of our faith for higher education. Necessarily our young people desiring such an education had to seek for it in institutions of learning under the influence of other denominations of Christians. It followed that the majority of our clergy and a larger proportion of our laity had not enjoyed the privileges of a liberal culture. For the strengthening of our churches and the propagation of our faith, it became a fact of the greatest importance that schools for secondary education should be provided for our young people. A sense of this need led to the foundation of the DeRuyter Institute in 1837, and nearly at the same time that of Alfred Academy, and in the next decade that of Milton Academy. To the same sentiment Albion Academy owed its beginning in 1854, and thirty years later Salem College. Nearly as many more schools having the same purpose in view but rather of local patronage have been started by the membership of our churches, all of which have been supplanted by the local public high

schools except the one at Fouke, Arkansas.

Of the schools named above two have failed and two others have found it advisable to extend their courses of study and to enlarge their scope of instruction in order to compete with neighboring institutions of learning and to hold their patronage. Experience has taught us that in order to found and maintain a denominational school at least three factors are necessary; a community in sympathy with its purposes who will support it, competent teachers that will stay by it even at pecuniary sacrifice, and endowments of buildings and their equipments and of necessary funds sufficient for it to maintain a respectable standing in a comparison with its neighbors. It should not be assumed that the money expended in the establishment and maintenance of the two that failed was wasted. The stimulus that they gave to many a young man or young woman in his or her aspirations for a better culture, and a more worthy life as well as the uplift toward truer ideals of the churches and communities of their patrons can not be estimated in dollars and cents. One lesson that this failure has impressed upon our people is this: that our schools need larger and still larger endowments as the years go by in order to keep pace with their neighbors. This appears to be a fact from the frequent and at times large gifts for the benefit of our colleges made in recent years by those of our faith.

It goes without saying that an essential element of the success of our colleges is the loyalty of our young people. I have never felt like criticising the few that for reasons that seemed good to them patronized colleges that afforded better facilities for liberal culture and whose degrees commended them to positions of greater trust and higher honors. But I have honored the more the much larger number who bravely resisted the temptation to forsake their own for more popular institutions of learning in the hopes of advancing their own interests. Encouraged by their patronage and in hopes of increasing it, the boards of managers of our colleges have often incurred large debts so as to meet the just expectations of their patrons of additional facilities of study. And it is a matter of great pride and thankfulness that the alumni for the most part

have responded generously according to their means to the needs of their alma mater.

A brief survey of our schools would not be complete without adding at least a word about our theological seminary. It was originated in 1871 at Alfred University under the charge of Dr. T. R. Williams, who for several years was its principal instructor. The influence of this school in his day and since under Dean Main immediately upon our clergy and through them upon our churches and the denominational body has been potent for good. It is manifest in a sense of closer brotherhood of ministers, a greater unity of effort on the part of our churches, and a wider outlook in denominational enterprises. The usefulness of such a school should appeal to every one interested in the permanency and growth of churches of our faith, and in an especial manner to our candidates for the gospel ministry.

Milton, Wis.

A Letter.

DEAR YOUNG PEOPLE:—In this letter I want to lay special emphasis upon the subject of "The Spiritual Birth", for, until we are right on this point, all of our efforts to lead the life must end in failure; and for our own peace of mind it is necessary that we have a clear understanding of the subject. I feel intensely on this subject, due largely to the fact that the first thirteen years of my Christian life were lived under a heavy cloud of spiritual darkness because I did not have a proper conception of the plan of salvation. I think my trouble was caused by erroneous teaching and a failure to comprehend our safety in Christ, for I was certainly an honest seeker after the truth. I am sure that the Spirit of God had touched my heart with its regenerating power or I would have given up the struggle; but I was in darkness and this darkness caused deep anguish of soul.

In those days I used to say that if I could find God and be assured that I was right with him I would bear cheerfully any suffering or calamity that might come to me. Sometimes I almost gave up the struggle, but the thought that if I did I would lose all that was really worth having would incite me to renewed activity and I pressed on hoping to be saved when I came down to

the dark river. Can you conceive of the joy that filled my soul when I learned that it was not God's plan to drill and train us for long years into salvation at the end of life, but to save us in the first place and then drill and train us for his service and glory. Pardon me for saying so much about myself, but I felt that by so doing you would be enabled to understand my anxiety to help others who may be carrying a burden similar to the one I bore so long.

When Nicodemus came to Jesus he said to him, "We know that thou art a teacher come from God." Jesus answered him by saying, "Except a man be born again (or from above), he can not see the kingdom of God." What was the trouble with this master of Israel? Why, he looked upon Jesus as a great many people of the present time do, simply as a teacher. He is the Great Teacher, but first of all he is the Saviour, and in this conversation with Nicodemus he strikes right to the root of the matter and tells him he must be born from above or he can not see the kingdom of God.

When we are born into this world we are born into the natural kingdom, and we can come into the spiritual kingdom which is above the natural kingdom only by birth. There is no such thing as passing from a lower to a higher kingdom by cultivation.

Suppose, for instance, you come to visit me and I take you to see my rose garden. As we enter the garden the first thing we see is a little dwarfed rose, a poor specimen of a rose but still a rose. We pass along and the roses keep growing better until we reach the end of the garden and there we find the most perfect rose it is possible to produce. I point to it with pride and ask you to see what can be done by cultivation and then tell you I am giving my time, money and best thought to the cultivation of these roses expecting by this process to be able to produce a bird. "Why," you would say in astonishment, "that is an utter impossibility. You have produced the most perfect rose possible but no amount of cultivation can make it a bird, for a bird belongs to another kingdom, a kingdom above the kingdom to which the rose belongs. A rose will never be anything but a rose; it may be a perfect rose but still a rose." And yet

how many people are trying to cultivate the natural life expecting by that means to pass into the spiritual kingdom. They often succeed in producing fine specimens of the natural life, and while we love and admire their beautiful lives we shed tears of anxiety over them for fear they will persist in their course till the end of life and thus remain in the natural kingdom.

Very sincerely yours,

MARTHA H. WARDNER.

La Porte, Ind.

Our Young People and Our Schools.

PRESIDENT W. C. DALAND.

The question of the relation of our boys and girls to our schools is like the old problem of the egg and the chicken. Does the egg exist for the sake of the chicken or the chicken for the sake of the egg? It depends upon the point of view, whether we are marketing eggs or fowls. But even if we are aiming to produce fine poultry we have to consider sometimes the fowl for the sake of the egg.

We want to have a future generation of well-educated Seventh-day Baptist young people. Then we must maintain successful schools of higher learning. These can not be successful without boys and girls of our households to attend them. Leaving the question of the maintenance of colleges of the first rank, which is an expensive enterprise, letting the need of higher education make its own appeal to the wiser heads and larger hearts among our people, so that the pecuniary support of our schools may be assured, let us ask what our young people themselves can and ought to do.

Those who have had the advantages of our schools ought to use their influence in every way to secure students. Let no young person grow up without a college education, let no one among us seek his general preparation for life elsewhere than in our own schools, until you have done all you can to induce him to go to one of our colleges. Alumni and former students, say a good word for your college.

Let the young people of our churches study the trend of affairs in our time. See what the rest of the world is doing. Shall we Seventh-day Baptists take a second place? Shall we gain the first place only by forsak-

ing our allegiance? Make up your mind that, if it is possible—and where there is a will there is usually a way—you will have a college training and lift the level of your religious body to the plane where it can do the most for the world.

Then see the importance of attending our own schools for two good reasons. For your own sake you ought to obtain your general education, at that time of life when your habits of taste, judgment, and of moral and religious attitude are forming, among your fellows of like ideals. Then for the sake of others and of future generations you ought to give the support of your presence and personality to the college life of our own people.

If we, as a denomination, are to hold our place, we must maintain our own higher colleges. If these should not be well kept up, or if our young people in large numbers go to other institutions or fail to obtain a higher education, then our place in the world's work in the future is bound to be a mean one. Our colleges can not be maintained without students. More than money, more than buildings and material equipment, our colleges need all the Seventh-day Baptist young people that can come to them. They are the life and the very essence of our schools.

Let young people's societies, let young people isolated or organized in all our churches be animated with an earnest desire to serve God and their generation well. Let them make some little sacrifice to obtain what our schools have to furnish, giving in return their life and influence to make our colleges what they are potentially, the best in the world. Whether this possibility is realized or not depends, in part upon the generosity of donors, for our schools are needy, but more upon the presence in them of our young people.

Milton, Wis.

EDITOR OF YOUNG PEOPLE'S PAGE OF SABBATH RECORDER:

DEAR SIR:—Some time ago our Christian Endeavor Society held an interesting social here which Pastor Bond suggested I should write up and send to you to use if you wished.

The social was announced as a College

Opening. Appropriate posters were made by an artistic member of the social committee. The offer made was for a complete college course costing only 13 cents.

For the affair two houses not far apart were used. At the first the guests were required to take certain entrance examinations. One was in history. A chart was presented giving a list of events and a list of dates, and each person was asked to fit the dates and events together. Another test was in pronunciation. Sentences containing very difficult and unusual words were given to be read aloud. A third test was a test of touch. Eight or ten at a time were seated at the table and articles like the following were passed around from hand to hand under the table: a toy crab, a stuffed kid glove which had been dipped in water, a piece of soft fur, shaped like a mouse, and wet cotton batting. A fourth test was a needle threading contest. The gentlemen were given needles and the ladies thread, and they were lined up opposite each other. At a given signal, the ladies were to cross to the men and give them their thread. The men were to thread the needles and the ladies to return to their former positions. The couple finishing first, of course, won.

While these tests were going on, the Registrar in cap and gown was filling out matriculation cards like the following:

Required studies.	Fees.
Forestry01
Bacteriology01
Elective studies.	Fees.
Botany03
Geology03
Chemistry02
Horticulture02
American History02
Mediæval History02

or membership in all classes 13 cents.

This certifies that
is entitled to membership in the indicated classes.
Registrar

Treasurer

When all had filled out their cards and taken the tests, all passed to the second house where they took the studies in the form of a lunch.

Here were three rooms decorated with the Milton, Salem and Alfred pennants and colors. Here they met the professors of the various branches and the latter offered

them the courses. Forestry proved to be toothpicks; bacteriology, water; botany, lettuce sandwiches; geology, marble cake; chemistry, lemonade; horticulture, salted peanuts; American history, dates; and mediæval history, hermit cookies.

After the refreshments were served, a short program was given which was planned to consist of a talk or paper upon, and the college song of, each of the three schools, although all the numbers were not filled. The evening closed with ping-pong for some, and a blackboard spelling match for others.

The whole affair proved so successful that perhaps some other social committee would like to try the plan.

Sincerely yours,

ANNA WEST.

Milton Junction, Wis.

News Notes.

GENTRY, ARK.—Our Relief Committee has its hands full just now ministering to the comfort of one of our members who lies near to death with a complication of diseases—Sister Lola Ernest, wife of our Christian Endeavor president. She is assistant church organist, teacher in Sabbath school, assistant Junior superintendent, a member of the Prayer Meeting Committee, and a cheerful, willing and efficient worker. Many earnest prayers are being offered in her behalf. Do we lack faith?

NORTH LOUP, NEB.—Three members were added to the church by baptism, March 20, and three by letter, April 3.

DODGE CENTER, MINN.—The Sabbath school gave its annual temperance entertainment, March 6.—An oyster dinner was given at the home of Brother Ed Ellis, March 7. Over \$15.00 was raised for general church expenses.—The Christian Endeavor Society gave a penny social in the M. B. A. Hall, March 27. A very enjoyable time was had, and over \$7.00 cleared.

ALBION, WIS.—The Christian Endeavor Society held a shadow social in the basement of the church, recently. The proceeds \$9.50 go towards purchasing a missionary library. The Home Benefit Society gave a chicken-pie supper in the church base-

ment, March 25. A goodly sum of money was raised for the purpose of decorating the inside of the church. President Daland has preached three Sabbaths, and Mr. Humphrey, of the Anti-Saloon League, one Sabbath during Pastor Van Horn's absence.

MILTON, WIS.—On Sabbath day, March 27, the hand of welcome was extended to twenty-eight of the thirty young people and children baptized the previous Sabbath—the other two being unable to be present—and to nine uniting with the church by letter. On the following Sabbath, April 3, three more were received by letter.

Cottage prayer meetings are being held each week. The students of the college held special services in the chapel, Sabbath evening and Sabbath afternoon, April 2 and 3. Rev. Mr. Hazen of Janesville and the Rev. Mr. Lewis of Whitewater addressed the student body on these respective occasions. The latter also preached at the Sabbath-morning service in the church. Surely, God is working in many hearts here.

CHICAGO, ILL.—A social was recently held by the Ladies' Society at the home of B. F. Langworthy with a good crowd in attendance. A good program was enjoyed by the expectant people. The proceeds go for the benefit of the Woman's Board. Pastor Van Horn has been preaching for the Life-Boat Mission. He has been with us three months. Dean Main of Alfred was here and preached one Sabbath, and President Daland of Milton has preached for us three times since the beginning of the year. We are expecting the Rev. S. R. Wheeler next Sabbath.

RIVERSIDE, CAL.—Eleven of our Christian Endeavorers attended the County Christian Endeavor Convention at Corona last week. Ours was the highest percentage of representation for the county.—One of our members, R. C. Brewer, was elected secretary of the County Union. Mr. Brewer is also vice-president of the City Union of Riverside.—By request of the city missionary of the W. C. T. U., a quartet from our society went to Casa Blanca (a small place near Riverside) to sing, last Sunday night. The quartet was composed of Leah B. Brewer, Daisy Furrow, Rev. E. F. Loofboro and R. C. Brewer, Mrs. E. F. Loofboro presiding at the organ.

HOME NEWS

NORTONVILLE, KAN.—Seven members were recently added to our society.—The Christian Endeavor Society had charge of the Sabbath morning services on March 20.—Rev. M. B. Kelly is expected to arrive at Nortonville on April 28.

GENTRY, ARK.—The bit of "News Notes" (cherished by the writer as "Home News") from Cosmos, and comments on same in Young People's Department in last week's RECORDER make me feel like writing briefly of conditions at Gentry. As is generally known, the church here is pastorless—has been for more than a year. In that time the church has annoyed many ministers with propositions to become pastor of the little church on the Ozarks in connection with work, on this field, for the Missionary Board; but as yet the right man has not been found, it appears. Learning that the Jackson Center Church had granted Elder Lippincott a vacation, the Gentry people, knowing him to be a worker, hearty and of sound mind, promptly invited him to spend his vacation at Gentry and agreed to pay his expenses and board him, giving him the same as Gentry people are obliged to eat right along. He accepted, and his sermons and personal work among the members of the society were a great help; and it is believed they were enjoyed by him, except for a bad cold he contracted, it having been the most disagreeable weather we have had. Funds to meet his expenses (about \$40) were raised by collection and the donors felt that it was money well spent.

Although without a pastor, the regular Sabbath morning services are kept up by some one reading a sermon, conducting a testimony meeting or a song service. Elders Ernst and Biggs often assist in the opening and closing service, and Elder Biggs has occupied the pulpit on several occasions, with short sermons, or by what he terms a religious talk. The committee that looks out for pulpit supply or leader for the service is often taxed to know the best way; but it is a pleasure to note the responsibility so many seem to feel and how willingly they take the work assigned. The

committee has also been greatly assisted in its work by Deacon R. J. Maxson, who has on several occasions taken charge without notice in cases when leaders were absent on account of sickness, and either read or gave a short talk. The Sabbath school follows this service and the afternoon is given over to the Junior and Christian Endeavor work, and the weekly prayer meeting comes Friday evening.

With a good crop the Gentry Church hopes to show the denomination that it is not a burden, but can help. The crop failure of 1908 gave us a setback, but none have suffered for want of nourishing food, and as to clothing we don't need much to keep us comfortable in the sunny Southland, and a man in overalls or the woman in a calico gown is as welcome in the Gentry Church as those in broadcloth or silk—try it and see.

With good crops and another railroad to boom the country, we hope and believe we can raise and offer a pastor money enough that the Lord will call some one to come among us; but if not, we will do as we are now trying to do—the very best we know how.

DEATHS

WHITFORD.—Ada Jane Burdick Whitford was born in Lincklaen, New York, January 17, 1835, and died in Milton Junction, March 24, 1909.

She was the daughter of Willet S. and Clarissa Campbell Burdick. She came with her parents to Wisconsin when she was about sixteen years of age. March 8, 1855, she was married to John Whitford, also a native of New York.

She was baptized early in life and united with the Utica Seventh-day Baptist Church. Here she kept her membership and gave her support until that church was disbanded, when she joined the Milton Junction Church. She leaves one child, Mrs. John Crandall, who kindly ministered to her in her declining years and increasing helplessness, and in whose home she died. Another daughter, Mrs. May Coon, died about twelve years ago. Besides the daughter and eight grandchildren, that are still living, she leaves three brothers, Rev. C. A. Burdick, Farina, Ill., Rev. F. O. Burdick, Boulder, Colo., and Lee Burdick, Indianapolis, Ind.

Funeral services were conducted by her pastor, Rev. A. J. C. Bond, Sabbath afternoon, March 27. Burial in the Milton Junction Cemetery.

A. J. C. B.

(Continued on page 512.)

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

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 V.—MAY 1, 1909.

PAUL'S FIRST MISSIONARY JOURNEY—
CYPRUS.

Acts xiii, 1-12.

Golden Text.—"Go ye into all the world, and preach the gospel to every creature." Mark xvi, 15.

DAILY READINGS.

First-day, Isa. vi, 1-13.

Second-day, Ezek. xxxiv, 1-16.

Third-day, Matt. x, 1-24.

Fourth-day, Luke x, 1-20.

Fifth-day, John xv, 1-27.

Sixth-day, Matt. xxviii, 1-20.

Sabbath-day, Acts xiii, 1-12.

INTRODUCTION.

With this Lesson we find missionary enterprise undertaken as the distinct work of the Church. Christians had gone forth from home before this time and preached the Gospel; but for the most part they had gone forth for other reasons than the Gospel's sake, and they had proclaimed the message because there happened to be opportunity. Now there is sent forth from Antioch an expedition with the avowed purpose of declaring the Gospel.

These messengers from Antioch are the direct forerunners of the mighty army of foreign missionaries who have boldly started out to undertake what to unbelievers seems an impossible task, namely, through the preaching of the Word to win the world to Christ. Our religion is pre-eminently a missionary religion; the Church shows its life by interest in those who are outside.

It is not at all surprising that this movement should start from Antioch instead of from Jerusalem, and that the missionaries should not be of the number of the Twelve. The Jewish Christians of Palestine were slower to free themselves from their inherited prejudices than the Greek-speaking Jews who had resided outside of the Holy Land. We are not to infer however that this missionary enterprise came altogether or chiefly from the Gentile Christians in Antioch.

Of the five leaders mentioned four are evidently Jewish Christians, and the other, Manaen, may also have been a Jew.

It is to be remembered that the missionary company which set out from Antioch were not especially bound for work among the Gentiles. Their work was almost exclusively for Jews till the representatives of this race turned so definitely against them. See v. 46.

TIME—Uncertain. Very likely in the spring of the year 47.

PLACES—Antioch and Selucia; Salamis and Paphos in Cyprus.

PERSONS—Barnabas and Saul; John Mark; the prophets and teachers and other Christians at Antioch; the people to whom the missionaries came in Cyprus; particularly Sergius Paulus and Elymas.

OUTLINE:

1. The missionaries are sent forth. v. 1-3.
2. The Gospel finds success in Cyprus. v. 4-12.

NOTES.

1. *Prophets and teachers.* The word teacher probably indicates a slightly inferior gift to that of prophecy; namely, the faculty of giving edifying instruction from the basis of the sacred Scriptures or the prophetic sayings of others. A prophet usually if not always possessed also the gift of teaching. It is very probable that each of the five men mentioned possessed both gifts, although there are some who think that the first three were prophets, and Manaen and Saul at this time only teachers. We know nothing of Lucius, Symeon, and Manaen except what is here mentioned. From their names it may be inferred that they were all Jews. The surname *Niger* given to Symeon probably indicates that he had a dark complexion and not that he was a negro. *Herod the tetrarch.* The Herod mentioned so often in the Gospels, the murderer of John the Baptist, and uncle of the Herod mentioned in ch. xii. *Saul* is mentioned last possibly because the others were older, or possibly because he furnished this list to the writer of Acts.

2. *As they ministered to the Lord.* This clause evidently refers to public worship. *The Holy Spirit said.* Perhaps through a direct revelation to one or more of the prophets. *Separate me Barnabas and Saul.* These two men were definitely chosen for the particular work mentioned a little later.

3. *And when they had fasted and prayed.* Fasting was regarded as a means of concentrating thought upon spiritual matters. We are to understand that they had a special season of fasting and prayer in view of the importance of the work to be undertaken. *And laid their hands on them.* Some have seen in this act an ordination of Barnabas and Saul as apostles; but Saul as we infer from Galatians regarded himself as an apostle before this time. This act was the formal setting apart of these two men for a particular service. There has been a considerable discussion as to whether the whole church or only the "prophets and teachers" is to be regarded as the subject of the verb "laid." It is evidently the church that sent these two on their journey; we may infer therefore that the

church formally set them apart. The church may be said to lay hands on certain ones when the significant act is in fact done by representatives of the church.

4. *Being sent forth by the Holy Spirit.* They were sent not only by their brethren, but also in another and true sense by the Holy Spirit. We may infer that the church did not tell them where to go, and that it was under the direct guidance of the Spirit that they went to Cyprus. Since Barnabas was a man of Cyprus it would be very natural also for him to think of the need in that island. Selucia was the seaport of Antioch and was about seventeen miles distant, five miles north of the mouth of the Orontes.

5. *And when they were at Salamis.* Salamis was on the eastern coast of Cyprus. Under favorable conditions the voyage could be accomplished in a few hours, as the distance is only about sixty miles. *In the synagogues.* From the use of the plural, synagogues, it seems certain that there were many Jews. *John as their attendant.* We may imagine that he looked after their temporal welfare—food and shelter. It is not impossible that he was on hand to baptize the converts, and possibly to preach the Gospel upon occasion; but he evidently was not especially set apart by the Holy Spirit as were Barnabas and Saul, and occupied a subordinate position in this missionary expedition.

6. *Through the whole island unto Paphos.* We are not to suppose that the apostles limited their work in Cyprus to the two principal cities. They made a thorough evangelizing tour from one end of the island to the other. The distance from Salamis to Paphos was rather less than a hundred miles. *A certain sorcerer.* Compare what is said of Simon in ch. viii, 9 and following verses. *A false prophet.* The word translated "sorcerer" was not certainly an epithet of reproach; for it is used in a good sense in Matt. ii, 1, and there translated "wise men." But the designation false prophet shows that Elymas was an imposter. *Bar-Jesus.* Literally, son of Jesus. From our sacred association of the name with Jesus our Saviour we are apt to forget that it was not an uncommon proper name.

7. *The proconsul, Sergius Paulus.* Many have criticised the accuracy of Luke because he calls the chief magistrate of the island proconsul instead of proprætor. Investigation in the latter part of the nineteenth century has shown that Luke is right. An inscription was discovered having the words, "Paulus proconsul." *A man of understanding.* Some have questioned the appropriateness of this designation if the proconsul allowed himself to be influenced by the false prophet. It should be remembered however that this was an age of superstition, a man must be wise indeed not to be deceived at all. Sergius was not completely under the influence of Bar-Jesus as is shown from the fact that he was free to use his good sense in calling for Barnabas and Saul.

8. *Elymas.* This word is probably not another name for Bar-Jesus, but rather an equivalent of the Greek word translated *sorcerer*. It resembles an Arabic word meaning *wise* and Aramaic word meaning *powerful*. *Withstood them.* He doubtless was making money through his

magical arts, and disliked to lose the favor of this influential man.

9. *But Saul, who is also called Paul.* There has been much speculation in regard to the origin and use of this second name for Saul, occurring for the first time in this passage. Some have jumped to the conclusion that Saul at this time adopted the surname of his illustrious convert, Sergius Paulus. As probable a theory as any is that Paul had both names from childhood, and used the Hebrew name in his intercourse with Jews, and the Greek name among the Gentiles. Upon this theory the author of Acts begins naturally to use the name Paul when the apostle achieves his first great victory among the Gentiles. It is to be noted that the two names have distinct meanings, and do not look nor sound as much alike in the original as they do in English. *Filled with the Holy Spirit.* Compare ch. viii, 55 and other passages.

10. *O full of all subtilty.* That is, deceit. By this and the following phrases Paul draws a vivid picture of the evil character, and work of this enemy of the Gospel. *Son of the devil.* Compare the words of our Lord in John viii, 44. *To pervert the right ways of the Lord.* As he was doing in seeking to turn the proconsul away from repentance, obedience, and faith.

11. *The hand of the Lord is upon me.* That is, for punishment. The same expression is used in a good sense in ch. xi, 21. *For a season.* That is, until the particular time at which God should be pleased to restore his sight. *Seeking some one to lead him by the hand.* He could not even see sufficiently to guide his own steps, but was entirely blind.

12. *Then the proconsul, etc.* The proconsul was moved to faith by this wonderful manifestation of power in connection with the teaching of the missionaries.

SUGGESTIONS.

The religion of Jesus Christ is pre-eminently the missionary religion. The New Testament sets forth with no uncertain language the duty of the followers of Jesus to carry his message to those who have not heard of it.

As Christians we have the opportunity of co-operating with the Holy Spirit. Barnabas and Saul were sent forth by the Holy Spirit; they were also sent forth by the brethren at Antioch. In this age missionaries are just as truly sent forth by the Holy Spirit; but we also have responsibility in sending them, and providing for their needs.

Those who hinder and resist the Gospel may not always be punished as conspicuously as was Bar-Jesus, but the man who withstands the power of God may well be reckoned as lacking in prudence.

WANTED. Man or woman to compute and post time cards. Must be very accurate and reasonably rapid. No knowledge of other office work required. All desk work. Pay to start \$8.00 per week. Address, with references, Spicer Universal Joint Mfg. Co., Plainfield, N. J.

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

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.

The Seventh-day Baptists of Los Angeles, Cal., hold Sabbath school at 2 o'clock and preaching services at 3 o'clock every Sabbath afternoon in Music Hall, Blanchard building, 232 South High Street. All are cordially invited.

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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Clean unused copies of the *Helping Hand* for the second quarter. Any one—individual or Sabbath school—who has unused copies to spare, will confer a great favor by sending them to the American Sabbath Tract Society, Plainfield, N. J. A larger number was printed than usual of this issue, but they have all been sent out. A few orders have been received since that can not be filled unless there are some schools that have more than they need and will send us their unused copies. We will pay for these copies at the usual rate.

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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.

JOHNSON.—Josiah Fisher Johnson, son of Israel and Betsey Mitchell Johnson, was born in Carmel, Maine, July 20, 1824, and died at Milton Junction, Wis., March 29, 1909.

Mr. Johnson was one of six children. One brother survives him. He was married to Margaret A. Allen, October 14, 1849, at Hermon, Maine. The wife died at Milton, Wis., 32 years ago. The only surviving member of the family is a daughter, who faithfully and tenderly cared for him in his last sickness. Mr. Johnson was not a member of any church, but was a Universalist in belief.

Funeral services were conducted by Rev. A. J. C. Bond, at the late home, and interment was made at Milton.

A. J. C. B.

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