

The Sabbath Recorder

HE KNOWS.

He knows the bitter, weary way,
 The endless striving day by day,
 The souls that weep, the souls that pray
 He knows!

He knows! Oh thought so full of bliss!
 For though on earth our joy we miss,
 We still can bear it, feeling this,—
 He knows!

He knows; O heart, take up thy cross,
 And know earth's treasures are but dross,
 And he will prove as gain our loss!
 He knows.

—Marian Longfellow.

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

TERMS.

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Ten copies, or upwards, per copy50 cents
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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. 2.

PLAINFIELD, N. J., JAN. II, 1909.

WHOLE NO. 3,332.

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

- Read Dean Main's Two Articles.

The first article is about the Theological Seminary. We ought to rejoice that the Dean has a class of ten young people preparing for the ministry. Perhaps it might be just as well if the people would do less complaining over lack of young men for the ministry, and become more enthusiastic in efforts to encourage and educate those they already have. Perhaps more would then see the way clear to devote their lives to this blessed work. It makes a big difference with a young man, how his parents and pastor speak of the profession he thinks of entering. If any one profession is spoken of slightly, half sneered at, bemoaned as a thankless, cross-bearing work, while all other professions are extolled as profitable and sure to enable one to "get on" in the world, then the tendency will be for the boys to turn away from that profession toward those favored by their parents.

If the glorious world-helping work of the blessed Son of God is held at low estimate among the people, then we can not expect the boys to take to it very strongly or to become greatly interested in the special school that prepares for that work. If the worldly money-making professions are constantly exalted and the children from the beginning are made to feel that parents would rather see them prepare for worldly aggrandizement, then will the hearts of young men turn strongly in those direc-

tions. I fear that the spirit and manner in which the theological school has been compared with the law school or medical school or engineering school have had much to do with making the seminaries unpopular. I sometimes fear that the general public are all too prone to speak slightly of "theologues" just as if there was a little undercurrent of ridicule to be met in that class, which would not be encountered in other departments. Ridicule, however subtle, is a powerful weapon; and when used against the self-distrusting young man who hardly dares think himself worthy to enter the sacred calling, it becomes doubly powerful.

Of one thing I am absolutely certain. To say "I fear" it is so would not be strong enough. I am sure our people do not prize their theological seminary as they should. If there is any one class of students in which the churches should be specially interested, that one is the theological class. Not but that our classes in the sciences and other lines of work are important—we could not well do without them; but the very life of our churches does not depend upon any one of all of these so much as it does upon the class which prepares men for pastors and preachers. Our future destiny as a denomination lies largely in the hands of those who are preparing for the gospel ministry; and our greatest need is to have men so educated in scientific methods of thought and investigation that they can fully meet the demands of their times. There is no use in trying to evade the issue. We must have thoroughly educated, consecrated leaders or go to the wall. I am glad our seminary is awake to the great and urgent need. I am glad it is giving attention to modern lines of thought and scientific methods, and making less of mere dogma. But no matter how wide-awake the seminary may be to our needs and the importance of this work, it must come to naught if the people too are not awake. It is not sufficient to let one in five hundred of our boys, against home influences of

absolute indifference, to say nothing of actual opposition, force his way alone into the seminary, and then let him struggle on unencouraged for three years of toil, filled with misgiving as to whether he can succeed or not. Students preparing for the most sacred of all callings need better encouragement than that. People and pastors should constantly show their interest in such young men, and do all they can to encourage the consecrated leaders who are giving their lives to help such prepare for life's great work.

It will bring the denomination great returns if pastors and people will lay this matter to heart. I remember well, during those plodding years when the first theological class—a class of ten at graduation—were preparing for life's work, as are these students today, what a help it was to know that pastors and people throughout the denomination were interested in them. They looked forward with the greatest interest to days when the associational delegates were to be with them, or when some standard-bearer from the field was expected who could tell us something of the battle and of our needs, in order that we might be ready when our time to enlist should come.

Again, if those who are older will recall the past, they will find that the dawning of the day of denominational unity, such as our people had never before known, began right there in that first class. Do you realize what it means to people scattered as ours are from Rhode Island to California, to have their leaders educated together? Let ten to thirty young men, consecrated to the Master's work, come together for three or four years of common study; let them rub against each other in common work until the sharp corners are all smoothed down, and they understand each other's spirit and temper; let the bond of a common cause and the power of a special truth cement their hearts together in brotherly love, and when they go out into life's work you have the assurance of a spirit of unity among your leaders that you can secure in no other way. Members of all our dear churches, do you prize the work of your theological seminary as you should in view of all these things?

Let all the people begin to show the in-

terest in this work that its importance demands; let them begin to be in earnest in their home talks and in their prayers for God to raise up laborers for the vineyard; let them begin consecrated giving for the support of the seminary; let them talk it up as if it were the joy of their hearts to see a full class of young men preparing for the ministry, and the problem will be solved. God will lead boys from the homes of such a people into the precious calling which the Master consecrated by his own life-work.

A Clear Explanation.

The second article, written by Dean Main and referred to above, is a clear and concise explanation of the terms Higher and Lower Criticism. It is a most timely article and ought to set to rest all fears and misgivings upon these much talked of, but little understood points. The question is wisely treated by Doctor Main, and we hope that equal wisdom will be exercised by all who speak or write upon either side of the subject. Let there be no unguarded and therefore misunderstood statements, and all will be well.

The main thing is to help the masses to a correct understanding of the real spirit and purpose of that which they call criticism of the Bible. I think that many are misled by thinking of the Bible as a direct and completely finished revelation from God, handed out all at once, rather than a record of God's thoughts and plans developed through his chosen people—and, too, a development extending through thousands of years. Each successive stage in this divine plan grows brighter and clearer as the ideals are made higher, until the coming of the God-man.

We are anxious that the conscientious people who stand on the two sides of this question of Bible interpretation shall not pull apart, but rather stand together in the great and precious work of the Master. Neither side can afford to even try to do without the other, and I can see no reason why there should come to be a chasm between them. Both sides love the Bible equally well, and both are anxious to help their fellows to a higher life. I am not

able to see why any one who holds to either the modern scientific or the symbolical method of interpretation should on that account feel called upon to change his life-plans if he has hitherto contemplated entering the gospel ministry, and turn his back upon this high calling.

If Seventh-day Baptists had always waited until all men could see Bible doctrines just alike, before allowing certain ones to enter the ministry and to become leaders, many of us would have been debarred long ago. In view of the wide freedom we have always given to individual beliefs upon doctrinal points and Biblical interpretations, there ought now to be no division, or schism, upon the question of admitting new light and new statements of truth. If we have harmoniously worked together with strong leaders of years ago, who differed as widely as could be upon the questions of the resurrection, soul-sleeping, the atonement, the creative week, and the second coming of Christ, I can see no reason now why the same spirit of charity and good will, the spirit of unity and of coöperative work for Christ and truth should not exist between the literalists and either the poetical or the scientific interpreters of the Bible. Certainly we ought to accept in good faith the statements of honest, spiritually minded and exemplary men, when they tell us that under the light of Higher Criticism the dear old Bible has come to be more precious to them than ever.

Possibly I can close this writing in no better way than by quoting words from an editorial written for the RECORDER in September, 1907. After speaking of the evident spirit of unrest among the people wherever the term Higher Criticism is used, the article says:

"If the hearer obtains a clear conception of the meaning of Higher Criticism, and understands the spirit and motive of the true higher critic, he will have nothing to fear. But often this is not the case, and then damage to weak faith is just as real as though the spirit of not only speaker but critic was antagonistic instead of friendly. The very word 'critic,' when used with reference to the Bible, has an unsavory sound to many, making it doubly easy for

them to misunderstand the attitude of the speaker who deals with questions of Bible criticism. I sometimes wish the word 'criticism' could be replaced by some word expressing conscientious, truth-seeking investigation."

Since this change of words is now impossible, both sides will need to be careful to avoid misunderstandings. This is indeed a hard problem, but not so serious but that a little tact and the spirit of charity can solve it. It is not a matter to be considered by the speaker alone; it depends quite as much upon the people who hear. These should heed the words of Christ, "Take heed how ye hear."

Another Test of Christianity.

The overwhelming calamity by earthquake in Italy and Sicily has again tested the power of Christianity's hold upon the human heart. The various forms of organized charity the wide world over are among the fruits of the Christian religion. And whenever any great calamity befalls some section of the earth, bringing death and suffering to its people, the Christ-spirit in the hearts of men of all creeds moves them to immediate efforts in behalf of the unfortunates. It seems that this altruistic spirit is becoming more universal every year, and that societies for the relief of suffering are more and more thoroughly organized for prompt action whenever necessity calls.

It was wonderful to see how quickly after the wires flashed the terrible messages of devastation around the globe, the same wires flashed back to suffering, smitten Italy orders for thousands upon thousands of dollars for the rescue and relief of the unfortunate. Cities on the other side of the world opened their coffers and before the first setting sun cast its shadows over the sufferers, immense sums were placed at the disposal of the rescuers to be used in the work of love. Ships with loads of food and clothing, and with hundreds of nurses, physicians and workers went hastening from distant ports upon their errands of mercy. Kings and queens, and men of fortune the world over responded nobly with their individual gifts, and governments

and congresses appropriated funds, and offered fleets wherever they were needed. It would seem that the Christ-spirit in Catholic and Protestant alike had made all the world akin, and was moving all hearts to do just what the Master himself would do if he were here in physical form.

What a transformation has come to the spirit and manner of this old world since Jesus came to make one common ground for all. Moved by his spirit the high and the low form only one company, the king and the peasant stand side by side, and when calamities come all human estimates disappear. At such a time as this in Italy, men forget their foolish notions of caste and condition, the king is as his humblest subject, the queen as her servant, the millionaire like the poor man, and for the time being the vanities of earth are forgotten. Christ by his Spirit has surpassed all influences in sweetening the hearts of men. When he passed by kings and nobles, and loved the common people; when he ignored the distinctions indicated by purple robes and fine linen, and loved such men as John and Peter; when he gave his warm hand to those who were beautiful in soul and who loved their fellow men, then humanity began to be a brotherhood as never before.

The glorious leaven of the Gospel is still in the world, and although there is much of sin and selfishness to regret, and although sometimes the leaven seems of little avail, still whenever a common woe causes men to forget their follies, it then makes itself known.

What a difference in the view as you look forward or backward from the days of the Son of Man! Behind him you see the best results that worldly culture could give after the efforts of two thousand years. There was Greece with a culture in literature, arts and architecture which still furnishes patterns for scholars and builders; but her literature contained no plans for the altruistic methods so much needed; and her architecture knew no asylum, no charity school, no free hospitals—nothing to compare with institutions of today. Rome knew how to make laws and establish the forum, but she did not know how to legislate for the nobler and higher wants of man.

Looking forward from the days when Christ established his kingdom of human brotherhood, we see arising along the path of his words which he sends forth into the centuries, the charity institutions, and organizations for altruistic work such as the world before his time never knew. Even outside the limits of church life, this Christ-spirit has made itself felt, until the spontaneous impulses of the human heart are to spring to the rescue of fellow men in distress.

It Is Too Bad.

Already certain people are beginning to charge the earthquake calamity to the wrath of God, who, they say, could no longer endure the wickedness of men, and so hurled his thunderbolts of vengeance at them in the form of an earthquake! This is too bad! It is a pity that some people will persist in assigning every calamity to a vengeance-seeking God.

A careless woman once set her lantern down too near an ugly cow on the windy side of a great city, and let the cow kick it over; and so the city was set on fire, and thousands were made homeless. Straightway certain pulpits of the land began to charge that calamity to God on account of Chicago's sins, not seeming to remember that many other spots of earth were just as wicked as was Chicago.

Thus it has been whenever storm or pestilence or fire has ravaged any section. And now this awful earthquake has given these people another text with which to defame the all-loving God and Father. Again I say, it is too bad! It is a wonder there are not more infidels than we now have. This jumping at every chance to portray our God as a partial, vengeance-seeking being who singles out here and there a spot of earth no worse or more sinful than hundreds of other places, and wreaks out dire vengeance upon it while other places go free, is enough to make men infidels if they are not so already.

Such a caricature of God would never draw many men unto him. There must be some other way to explain calamities. Better leave them unexplained than to account for them thus.

How can Calamities be Explained?

We do not know how to explain all God's ways in the government of his moral universe, but the explanation of calamities mentioned above is the very last explanation that rational beings should accept. I do not pretend that any satisfactory answer can be given to mortals regarding many sad deaths. The world is full of troubles, and problems concerning them can not be solved until we get our spiritual sight in the land beyond the valley and the shadow of death.

The awful calamity that has just befallen the people of southern Italy stirs all hearts today and gives rise to questions concerning God's providence. What shall we think of death? What about the awful sufferings, and in what light can we regard such calamities? How far does providence enter into these catastrophes?

No man can fully explain all these things; but I believe there are great principles involved which when rightly understood will greatly relieve the perplexity and soften or modify their sadness. If we could only see this thing we call death as God sees it, I am sure the matter would be explained. It seems to me that he makes little account of physical death. The spiritual world is the main thing with God. He made man in his own image—a spiritual being. Man was designed for the life above, and this earth life is but the least item in human existence. The ordeal we call death must in God's sight be simply being unclothed. As we remove our garments for the night, so does God remove the earth dress before the spirit enters upon its real life.

If this be true, then dead bodies, open graves, and cemeteries full of men's mortal remains are really as nothing to God. He sees only life. To him there is no death. So when he brings his children through the dark valley, he simply takes them out of their limitations here into the real life which he sees, for which man was created, and toward which he is constantly bringing him.

I wish we could have one glimpse of the universe as God sees it—one boundless field of life. I wish we could see this earth only as an antechamber to his great temple; how it would remove all our doubts and

clear up all these problems. The only thing is to trust the infinite One to do all things for the best for his children; and trust him for satisfactory answers by and by, regarding suffering and death. Really when you take these far-reaching views, and look by faith into the vista of life stretching away beyond our troubled life here, it may be a problem as to which ones are the greater sufferers, those who met this calamity or the suffering multitudes of earth, left to plod on in misery for years to come.

After all, perhaps physical death is not the worst thing that can come to men. It seems to be the best way the infinite Creator could devise by which to take his children hence. He must know best. Let us leave it all with him.

The Philadelphia Convention.

With the exception of a short editorial in the issue of December 14, the RECORDER has said nothing about the convention for the Confederation of Churches, held in Philadelphia the first week in December. The editor could not well attend, and the report elsewhere given in this issue, written by Dean Main, one of the delegates, is the first authentic report we have received. RECORDER readers will be greatly interested in it, because it shows the attitude of the majority in that convention toward the question of exercising Christian charity toward Seventh-day Baptists. Read Dean Main's account and ponder it well.

In this connection let me quote a few words from the *Interior* of Chicago upon the same matter:

The worst of the very few sectarian outbreaks at Philadelphia was when Bishop Hoss of the Southern Methodist Church blocked the resolution favoring the erasure of denominational lines on foreign mission fields—an ideal to which practically all foreign missionaries are enthusiastically devoted, those of the bishop's own church not less than others. The next most discreditable exhibit of the same spirit was when Bishop Neely of the Northern Methodist Church similarly upset a resolution intended to assure the Seventh-day Baptists that their conscientious opinions about the proper Sabbath day were respected by the rest of the council, though not shared by the other churches. The Seventh-day Baptist delegates endured this discourtesy in an admirably meek spirit, and it is to be hoped that they will have the graciousness not to withdraw from the council on account of the affront. Moreover, it is a pleasure to record the conviction that neither of these bishops really represents the sentiment of the church in which he is an office-holder.

CONDENSED NEWS

The American Fleet at Suez.

The great battleship fleet still attracts the attention of the world. It is now on its way home, and has just completed the run of 3,440 miles from Colombo to Suez, arriving at the latter place two days ahead of schedule time. This was next to the longest run the fleet has made since it left the American shores, and was made in about twelve days. The only mishap to mar the pleasure of the voyage was the loss of one sailor who fell overboard and was drowned.

The fleet is said to make a splendid appearance and is attracting much attention from the Egyptians and the canal authorities. The Yankton started through the Suez Canal on Sunday with a number of physicians on board, followed by the Culgoa loaded with supplies and provisions for the earthquake sufferers, and both vessels were pushing at full speed for Messina. We understand that President Roosevelt has offered the services of the fleet to the King of Italy if they are needed in the work of rescue.

Special arrangements have been made, giving the battleships right of way through the canal, so they will not have to stop at certain meeting places along the line, where it is usual for vessels to wait for other ships to pass. Some of these ships are the heaviest fighting ships that ever passed through the canal. This canal is 87 miles long, and the expense of getting the fleet through will not be far from \$150,000.00. The regular toll is \$1.47 per ton.

The people will most heartily approve the action of Congress in appropriating \$800,000.00 for relief of the earthquake sufferers. President Roosevelt in a special message asked for the appropriation of \$500,000.00, but Congress promptly responded with \$800,000.00.

On Monday, January 4, the Red Cross Society had already sent \$270,000, to the relief fund, and the good work is only just begun. Churches all over the land are responding most heartily.

The King and Queen of Italy hastened to the scene of disaster, and did much personal work among the sufferers. The King also made a personal gift of about \$200,000.00 for the relief fund. This noble couple have greatly endeared themselves to their people by their self-sacrificing labors at Messina and Reggio. The Queen was especially helpful in the hospitals ministering to the sufferers.

The Queen is a practical nurse, having several years ago taken a course in training with other ladies, in which they were taught how to bring first help to the injured. It was a most touching sight to see the devotion with which the injured ones greeted her as she ministered to them in camp and on shipboard.

The President's reply to the resolutions of Congress—especially of the House—is clear and conciliatory. Still it does not retract his claim that the Government is being crippled by the restrictions Congress has placed upon the secret service. The great mass of the people will accept the demands of the President as highly reasonable. They will also hold that the House of Representatives was not justified in taking such offense at the first message regarding the secret service matter. As usual the President is fully able to corroborate and justify his statements. He denies any intention of impugning the motives of "a majority of the members." Really it begins to look as if Congress was "spoiling for a fight" with Roosevelt before he leaves the presidential chair. If this be the case, it will certainly find a man worthy of its steel. It will have to fight the people whenever it tackles the people's popular President. We shall watch matters with great interest.

"No matter what the nature of your work may be, first see that your work has an orderly arrangement, so that you can accomplish a task without having to worry or fret in finding some particular book or tool you may need. Have a certain place for everything, and have some method of keeping everything in its place. If your work is routine, you can soon learn to do it in half the time by adopting short cuts and installing ideas to save time, even if only a few minutes."

DENOMINATIONAL NEWS

Rev. D. C. Lippincott, of Jackson Center, Ohio, has accepted a call from the Seventh-day Baptist Church and will spend his six weeks' vacation here and may accept pastorate of church a little later on.—*Gentry News*.

Rev. Ira Lee Cottrell of Leonardsville, N. Y., and Rev. Edgar D. Van Horn exchanged pulpits holiday week, as each was visiting near the home of the other. We understand Brother Cottrell is aiding in special meetings at Alfred.

Professor Esle F. Randolph of Great Kills, Staten Island, occupied the pulpit in New Market Church the first Sabbath in the year, and Mr. Jordan of New Market preached for the New York City Church.

Meeting at Milton—Church Finances.

We clip the following item of denominational news from the *Milton Journal*.

A meeting was held at the Seventh-day Baptist church on Sunday to discuss systematic finance for churches. The churches represented were those of Milton, Milton Junction, Albion, Walworth, Welton, Ia., and Dodge Center, Minn. The fact was emphasized that if church finances prosper, system is as essential as in the business world. If people get in the habit of paying church dues regularly every week or at some other stated time the question of church finances is easy.

D. T. Rounseville and Norman Severance of Dodge Center, Rev. M. G. Stillman and James Bonham of Walworth, C. U. Parker of Chicago, Rev. T. J. Van Horn and family, Henry Head and Fred Babcock of Albion were among the out-of-town delegates.

THOUGHTS FROM THE FIELD

A personal letter from Brother Ira S. Goff of Cosmos, Oklahoma, contains words which will interest RECORDER readers, and I know he will pardon me for giving them to the people. Brother Goff was a convert to the Sabbath in West Virginia, and was struggling to work his way through school in Salem College, when the editor was president there. Failing health drove him out of school and to Colorado. This he greatly regretted, but has not given up work for

the Master. He feels keenly his lack of education, but is anxious to do all in his power to bring men to Christ and his Sabbath. In a "postscript" he speaks of the pleasure he feels that he can still seek counsel here, and says his eyes are dimmed with tears while he writes, as he calls to mind his disappointment over his plans of preparation for life's work. Still he says, "God knows best, and all things shall work together for good to those who love the Lord." He has taken up a "claim" at Cosmos, and is working faithfully to win souls. He speaks of some who have accepted the Sabbath, and sends for more tracts.

From Brother Goff's letter, we quote the following in regard to Doctor Lewis and his work:

I believe that while preaching the gospel of the crucified Christ, we should also plead with men to return to God's holy Sabbath. The two lines of preaching should go hand in hand.

As I listened to that wonderful sermon from the lips of Doctor Lewis on Sunday afternoon at Conference, I noticed something different in his tired and worn look, and feared then that we might never hear his voice again. I came home determined to enter upon the work with greater earnestness. David prepared much of the material for the house of God, and charged Solomon to add thereto. It was not God's purpose that one man should build the house. Solomon soon saw the need of taking his princes into confidence; and they in turn took the common people into partnership before the building could go on. Thus we see that many obscure men were instrumental in completing the temple.

Doctor Lewis has done our Sabbath reform work for almost half a century. Is it God's plan that any one man should build this temple? Let us pray God to raise up a leader; and let us, each one, help prepare and use the material at hand, that the good work may go on. I pray God to use me even as a hewer of stone in some obscure place, that I may have a hand in the work.

Alfred Theological Seminary.

ARTHUR E. MAIN, D. D.

The first semester closes January 29, and the second opens February 1, 1909. There have been ten students—nine preparing for the ministry, one of these for the Methodist ministry. The following subjects have been taught: the Hebrew Scriptures of the Old Testament; the Greek Scriptures of the New Testament; the English Bible; Prophetic Elements in the Old Testament; Homiletics; Public Speaking, including

sermon delivery, the reading of the Bible and of hymns, and public prayer; Old Testament Theology; Systematic Theology; Philosophy of Religion; and Pastoral Theology. Three young men who had never had Psychology are studying it with special reference to its relation to the religious life and to Christian work.

As a whole the students have done good work, with manifest improvement. In some subjects there have been more than usual interest and progress.

Tuesday evening is still set apart for prayer, and for addresses by our teachers and others. We ought to be able to have more of our leaders, ministers and laymen, come and speak before the Seminary, bringing information and inspiration.

Dear pastors and people, we ask you, in all earnestness and fraternity of spirit, to give public and private consideration to the following points.

1. As many as possible of the most consecrated and best possible educated men are greatly needed for our ministry. There is some preaching, teaching, leading, inspiring, and safeguarding work, that only such can do as well as the Lord wants it done.

2. Each local church possesses a complete integral life of its own. If not otherwise shepherded, it seems to me to be the church's right and duty to call one of its members to act as its religious leader, and to administer the ordinances by its authority. This is in exact accordance with the Report of the Committee of Fifteen presented at Boulder, which favors the possession and exercise by Conference of the right of public recognition, commendation, etc., of ordained men—a right to be given to Conference as their representative, by vote of the churches. It is also in harmony with the doctrine that any man or woman has the right to preach the Gospel if constrained to do so, upon his or her own responsibility. I am simply pleading for local autonomy and efficiency, denominational coöperation, and good order, in the House of God, which is the Church of God, the pillar and ground of the truth.

3. Our only hope as to much needed organization and labor, on the home field especially, would almost seem to be in searching out and calling to that most important work, good, able, and devoted lay-

men, or women. Then let arrangements be made for them to spend one semester (15 weeks) each year, studying in the Seminary. It is believed that our school of religious learning would both help and be blessed by such regular fellowship with laborers right from the field.

4. The Seminary needs regular and liberal contributions from churches and individuals for current expenses—salaries, books, etc. If Rochester Theological Seminary, with an endowment of over \$1,600,000.00, has to call upon Baptist churches for regular contributions to its funds, it should not seem strange if our own Seminary stands in similar need.

5. It is said that in the professions of medicine and law there are enough physicians and lawyers, but not enough of the right sort. Our Saviour taught that prayer should be made to the Lord of the harvest for more laborers. Are our churches and homes faithfully and believingly obedient in this respect? I sometimes wonder if failure here is not a fundamental and vital shortcoming.

Alfred, N. Y.

Brother Hills' Last Sabbath at Nortonville.

Sabbath day, December 26, was an eventful one for the church at Nortonville, Kan. The resignation of Elder Hills as pastor of the church, announced some months ago, took effect with a very earnest farewell sermon. Text, 1 Cor. xv, 58. A very attentive audience of the well-represented church listened to his feeling words. His long service with this people had always been pleasant. No discordant element had ever crept in. Many young people were converted under his ministry. They especially began to realize how great would be their loss. Older ones, too, felt keenly that they were soon to be without their shepherd.

Both young and old will long remember and cherish Brother Hills' last sermon as an earnest appeal; "Be ye steadfast, unmovable, always abounding in the work of the Lord." Baptism of two young converts followed the morning service and took the place of the Sabbath school. At 3 o'clock in the afternoon an unusually interesting session of the Senior and the Junior Christian Endeavor societies was held, so that

the young people might receive their pastor's parting blessing. Elder Hills has endeared himself to our young people and they will miss him.

In the evening a farewell reception was given to him and Mrs. Hills. The invitation was general. During the evening appropriate and impressive remarks were made by the pastors of the various churches.

Few pastors can look back over so many years of labor and find so little of bickering and discontent, and so much harmony in every department of church and society work.

The final farewells to Mr. and Mrs. Hills were hard to say. Eyes that perhaps were never wet before, under like circumstances, had copious tears then. It was like sundering family ties.

The following resolutions were adopted by a rising vote:

Whereas, Rev. Geo. W. Hills has served this church as its pastor for the last twelve years and is now about to leave us for another field of labor, therefore,

Resolved, That this church most heartily and unanimously expresses its kindest feelings towards him and his companion.

Resolved, That during all these years of his labor with the church, there has always existed a reciprocal feeling of friendship between pastor and people.

Resolved, That now at this time we reassure him and his family of our abiding love and esteem as they go from us, praying that a kind heavenly Father may ever guide them to happy fields of usefulness.

J. H. T.

*Nortonville, Kansas,
Dec. 30, 1908.*

Quarterly Meeting.

The next session of the quarterly meeting of the Seventh-day Baptist churches of southern Wisconsin and Chicago will be held with the church at Milton Junction, Wis., beginning Friday night, January 22 and closing Sunday night, January 24, 1909.

The following program has been arranged, and the indications are that a most interesting meeting will be held.

Pastor Bond expresses the hope of the church that all the churches will be well represented by delegates.

PROGRAM.

Friday night, Jan. 22.

7.30. Sermon, "The Bible as a Basis for Christian Belief," Rev. M. G. Stillman.

Sabbath-day, Jan 23.

MORNING.

10.30. Sermon, "The Practical Value of the Literary and Historic Method of Bible Interpretation," President W. C. Daland.

11.30. Sabbath School, conducted by the Superintendent of the Milton Junction school.

AFTERNOON.

3.00. Sermon, "The Relation of the Bible to Conduct and Character," Dr. L. A. Platts.

EVENING.

7.30. Sermon, "The Adequacy of the Bible in Dealing with the Crises and Emergencies of Life," Rev. T. J. Van Horn.

Sunday, Jan. 24.

MORNING.

10.30. Conference. Theme, "Sabbath Reform, What Next?"

AFTERNOON.

2.30. Round Table. Leader, H. C. Stillman. Subject, "Young People's Work."

The annual business session will also be held on Sunday.

A. L. BURDICK, M. D.,
Secretary.

*Janesville, Wis.,
Dec. 30, 1908.*

When God Walks With Us.

We should go nowhere, set about nothing, without taking God along with us. Now, God will not be with us except we be careful, at setting out, not to enter on any way which he has forbidden, and all along to resort to him by prayer. See, then, in anything which you are invited to undertake, that it be such as neither to lead you to mischief, nor to keep you from prayer. Let us see to it, again, that when our Lord and Master and Owner, he who bought us at so dear a price to be his own, sets a task, we should at once devote ourselves to it, just because it is he who sets it, and should go on with it just as earnestly, not damped in our zeal, not flinching at all from our work, whether we are to have the credit and comfort of seeming to succeed in our work or not.—*Keble.*

Missions

Wonderful Awakening in Korea.

The *Illustrated Missionary News* of London tells the following remarkable story of the great revival in Korea, which, in absence of other missionary matter, we give to our readers. It will be especially interesting at this time because it illustrates the power of the Holy Spirit in revival work among that far-away people. The doctrine of the outpouring of the Holy Spirit in answer to prayer is by no means a dead letter. When the conditions are supplied, God always fulfils his promises in this respect. It was so in Jerusalem on the day of Pentecost, it is just the same today whether in America or in Korea. Indeed God stands ready to bless even unto the uttermost parts of the earth and in the islands of the sea. Let any people awake as the Koreans did to the deep need of earnest prayer and to the strong conviction of the awful character of sin, and the outpouring of the Spirit is sure to come. In this case the work began with the preachers and teachers. Right there is where it should begin if a great work is to be accomplished. What a change would come if all our churches could be blessed with such a pentecost. We give the story in full.

The present is a time of widespread manifestation of the presence of God in mighty power in the hearts and lives of men. So mysterious is this manifestation that it is clearly independent of human direction, appearing in widely separated regions of the world, and in diversified manner, yet always distinguished by two characteristics which serve to identify it. These two characteristics are prayer and the descent of the Holy Spirit. In illustration of this we have the great revival in Wales, the outbreak in Australia and the overwhelming storm in Korea. All these were intimately related to the power of prayer in their inception, and marked by unusual manifestation of the power of the Holy Spirit during their course.

A study of the experience through which the Korean Church has passed shows that

it was not a sudden outbreak, unrelated to any adequate cause, but that a train of clearly indicated events led up to it. To find a starting point in this train of events we must go back at least to the work done by one of the missionaries of the Methodist Episcopal Church, South, at Wonsan. Especially prepared by a deep and marvelous experience through which he had personally passed, on the invitation of the missionaries he visited several of the mission stations and conducted special services. Two results followed, one, a conviction in the minds of the missionaries of their own deep need of seeking God in prayer, and the other a new conviction in the hearts of the Korean Christians of the awful character of sin.

Thus previously to the outbreak of this spiritual storm the missionaries in Korea had been called upon to pass through experiences which set many of them to thinking deeply and seriously of their own spiritual condition, of their relation to the native church, and of the numerous and extremely difficult problems which confronted them in their work. The missionary body itself was in a state of intense longing and expectancy in the presence of God. Thus one of the most important characteristics of the divine visitation which we are about to describe was the fact that it began among the missionaries and that its effects upon many of them were no less far-reaching and remarkable than its effects upon the native church. There was a revolution wrought in habits of thought, a breaking down of life-long prejudices, a sweeping away of old barriers, and a coming into union of heart and purpose to find in Christ, each for himself, the fullest possible experience of complete salvation as God had revealed it in Christ.

During the month of August, 1906, the missionaries residing in Pyeng-yang were moved to seek a deeper experience of God's power in their own lives, and for this purpose meetings for Bible study and prayer were held for eight days. Utterly unconscious of what would be the actual result of their prayers these meetings were carried on with a sincere purpose to receive at God's hands just the experience that he had for them in just the way in which he might be pleased to give it. It is useless to speculate upon what would have been the

result had God lifted the veil of the future and revealed what the end of the answer to their prayers would be. It is certain that the hearts of some would have failed them and they would not have had the courage to press on.

The first concern of the missionaries was for the Korean Church, and the Methodist and Presbyterian stations united in an effort to bring it under the cleansing and vitalizing power of the Holy Spirit and thus to make the Korean Christians sharers with them in a like precious experience. In response to the suggestion of the missionaries hundreds of the Korean Christians covenanted to spend one hour each day in prayer for the outpouring of the Holy Spirit. This concert of prayer continued until 1907, when in the first week of January at a meeting of the Presbyterian Church in Pyeng-yang City the Holy Spirit literally poured forth on the people and the fire of his presence spread rapidly throughout the whole city and the surrounding country until it enveloped alike both Presbyterian and Methodist churches and schools.

The storm was on. Its course may be gathered in an incomplete way from what is told here, but it would be no more possible to write a description of this revival and give an adequate idea of what took place than it would be possible to write a description of some terrific conflict of the forces of nature as witnessed by some one standing at the storm center. Suffice it to say that it lasted from January to June, and after creating anew the church in Pyeng-yang City, it spread to the country and far to the south until its influence was felt in every mission station throughout the empire. The reader will note that mere figures hardly appear in connection with this manifestation of God's power in Korea. It would no more be possible to convey an idea of what it achieved by mentioning numbers of converts added to the church, though there were thousands of these, or numbers of Christians who were led out into the freedom of a new life in God, than it would be possible to express the majesty of God in the three dimensions known to mechanical science.

One of the features to be noted in connection with this divine visitation was the

spirit of deep-seated and intense antagonism which at first opposed it. At Pyeng-yang City many of the church leaders were violently against it. At another place one of the missionaries announced that if any of his people confessed such sins as had been revealed during the work at Pyeng-yang, he would promptly expel them from the church. He found, however, how vain were such statements when eventually the church was shaken to its very foundations, and to have carried out his dictum would have left him without any church members, while by not carrying out his purpose he had a cleansed and new-born church, possessed of a power never before known. At a third place some of the official members of the church were ready to mob the messengers who came to urge upon them the necessity of seeking complete cleansing at God's hand, but before the meetings terminated they were only too glad to fall prostrate at the foot of Christ's cross and acknowledge that their antagonism had been against him. Probably the most striking instance of this antagonism was found in the case of the Korean pastor and official members of the Methodist Episcopal Church in Pyeng-yang, a church with a membership of 1,700. The pastor and official members had seen the effect of the revival on the students in the mission school in Pyeng-yang and the agony because of sin, and, as the physical demonstrations which accompanied it were so violent that they attributed them to demoniacal possession rather than the work of God's spirit, they decided to spend their whole strength in antagonizing the movement. On a certain Friday night, however, their pastor attended a students' meeting held in the high school and there occurred a scene which will never be forgotten. When he entered the chapel of the school he saw a score of young men sobbing over sin-filled lives, and prostrate on their faces on the floor, while as many more were waiting an opportunity to confess before the people the sins and crimes of which they had been guilty. As this Korean pastor sat watching the scene with his face pale and drawn, a young man suddenly crossed the room and knelt by his side and sobbed out a confession, another followed him and then another until he was besieged with sobbing penitents. Nearly all of them add-

ed to their confessions the statement that he had misled them into the belief that evil spirits were the cause of this mysterious and wonderful manifestation. They assured him that they now knew this was the power of God's Holy Spirit, and then pleaded with him to join them in seeking a spirit-filled life. Soon he, too, was overwhelmed with sorrow and conviction; in silence he left the chapel, returned to his home, and remained a whole day in an agony of remorse. Thus convicted of his sin, and completely changed in his whole heart attitude toward the movement, he went about throughout the city the following day searching for those whom he had influenced to oppose the meetings, and humbly confessing his wrong-doing he asked their forgiveness. From that time this pastor became the most conspicuous leader among the churches of his denomination in the work of the revival.

Criticism as Related to the Study, Interpretation, and Teaching of the Holy Scriptures.

ARTHUR E. MAIN, D. D.

First of all it should be borne in mind that neither Lower nor Higher Criticism, as such, concerns itself with the religious meaning of any book or passage of the Bible, or with the doctrines of revelation and inspiration.

Before the printing of the Scriptures the original manuscripts were copied thousands of times. Mistakes in copying were inevitable; but most of these are of minor importance. Lower Criticism, in the love of the Book and of truth, compares the oldest and the more recent manuscripts with greatest care, for the purpose of determining as nearly as possible the true text; that is, of finding out with increasing exactness just what historian, prophet, psalmist, evangelist, and apostle, said or wrote. For example, according to the best and most ancient evidence, John did not write the fourth verse of the fifth chapter; its presence is due to some copiest. It is not right, therefore, to treat this passage, intentionally and without question, as an actual part of the sacred gospel. Were all the mistakes of copyists, however, corrected, the Bible would not be another Book, or reveal an-

other God, or teach another religion; but it is a sign of a normal and healthy mental and spiritual condition when one hungers for exact truth unmixed even with trifling errors.

Higher, or, better, Historical and Literary Criticism, asks not, What does it teach? but When, where, by whom, for whom, was a given book or passage written or spoken? Is it prose, poetry, history, discourse, prediction, or epistle? Is the language literal or figurative? and so on.

A few hundred years from now an interesting old book might be found without cover or title page. The reader would like to know who wrote it; and a higher critic undertakes to find out, if possible, the name of the book and of its author. He discovers in one old publication a reference to "A Critical History of the Sabbath and the Sunday in the Christian Church," by Dr. A. H. Lewis, with several quotations; in another, a review of the same book with a different set of extracts; in another, a mention of the book with great disapproval; in another, a favorable mention. With such evidences in hand the critic unhesitatingly announces that the book in question is no doubt the "Critical History of the Sabbath and the Sunday in the Christian Church," written and revised by the Rev. A. H. Lewis, D. D., and published by the American Sabbath Tract Society, in Plainfield, N. J., about 1903 or 1904. For results similar to this, in the case of now ancient documents, the Church and the world are indebted to historical and literary criticism.

Aesop says that an ass put on the skin of a lion and frightened flocks and herds, and tried to frighten his master also; but he, seeing the ass' long ears stick out, taught him with a cudgel that though dressed as a lion he was really an ass. The moral is plain enough; but literary criticism says this is fable, not narrative. The poet Cowper says, "There is a fountain filled with blood, Drawn from Immanuel's veins; And sinners, plunged beneath that flood, Lose all their guilty stains." The doctrinal teaching of this stanza is very manifest; but millions of higher critics join in affirming that the language is not literal but figurative. Bunyan's Pilgrim's Progress has brought spiritual edification to

countless readers; but all agree in calling the wonderful book an allegory. Ben-Hur: A Tale of the Christ, awakens a new and keener interest in the beginnings of Christianity; but criticism says this is not history and biography, but fiction. Jesus says, Take my yoke upon you. As literature this is a figure of speech; and all the more does it call us to a self-surrendered life. Jesus calls himself a door, a vine, a shepherd, bread, water, light. As higher critics we say these are beautiful metaphors; as disciples we welcome their blessed doctrines. The fortieth chapter of Isaiah teaches that Jehovah will gather the lambs in his arms, and carry them in his bosom; that he measured the waters in the hollow of his hand, and meted out heaven with the span, and weighed the mountains in scales, and the hills in a balance; and that he spreadeth out the heavens as a tent to dwell in. Literary criticism recognizes the sublimity of this matchless chapter full of figures of speech; and faith looks up to Jehovah God who comforteth his people. The Bible says that Jehovah their God brought Israel out of Egypt by a mighty hand and by an outstretched arm; and in the first three chapters of Genesis we read that God said, called, saw, planted a garden, brought beasts and birds to the man to see what he would name them, was heard walking in the garden in the cool of the day, that he made coats of skin for Adam and his wife, and so on. But Jesus says that God is a spirit; and that a spirit hath not flesh and bones. Strange language then, that of Deuteronomy and Genesis, to use of being that has no flesh or bones! Rational literary criticism, however, clears the matter up by assuring us that these are only anthropomorphic terms, that is, language furnished by human actions and relations, necessarily employed to help us understand that Jehovah redeemed the Hebrew people by almighty power; that the created world is the expression or revelation of the thought of God; that he cares for his creatures with a Maker's interest; and that disobedient man can not hide from his presence.

The heavens and the earth are a book of God, for he made them; and they are as worthy of reverent, faithful, and accurate reading, as his other Book. Devout geolo-

gists and astronomers have been diligently reading this book of nature, the oldest of God's books; and they report that it witnesses to a vastly longer existence than the Bible, and that the writing of its pages required many thousands of years. Other students have been reading the stories told by monuments, bricks, and ruins, unearthed in ancient Babylonia and Egypt; and they report the record of times and deeds long before the days of Abraham. These reports have led other reverent scholars to re-study the Sacred Scriptures, a Book that makes no claim to teach physical science or general history, but which tells how God revealed himself to men according to their capacity and willingness to receive him into their experience, and records the story of divine redemptive love and purpose progressively manifested as men rose to higher spiritual and moral levels, until the Christ came. These scholars report that the opening chapters of Genesis contain more religious and ethical truth than all other books that were ever written apart from the influence of the Bible; and suggest that without doubt this truth is clothed in the form of inspired pictorial accounts of God, creation, man, the Sabbath, holy marriage, sin, and the divine justice, goodness, and love. The days of Genesis i, 1—ii, 3, are days of twenty-four hours; and the story of creation is told as though God finished the heavens and the earth in a working week of six days; just as the story of the Fall is told as though a subtle serpent lied to Eve, and Jehovah God walked in the garden hoping to deepen a sense of guilt and arouse conscience; just as Israel was brought out of Egypt as though by an Almighty helping hand; just as Jesus spoke of himself as though he had a yoke for our submissive necks, or were a Vine and we the branches, a Good Shepherd and we his flock, or Bread and Water for us to eat and drink and live; just as Cowper sings of atonement and redemption as though our guilty stains were literally washed away; and just as the heavenly life is as beautiful as though it were to be in a city with streets of gold and gates of pearl and foundations of precious stones. And even the teaching or the prophecy of Jonah that the grace and salvation of God are for all nations, is absolutely independent of the question

whether the book is really a narrative or an inspired allegory.

It is from such points of view as these that our students are finding the Bible to be a greater and better Book than they had ever thought before, and themselves growing into a richer and deeper spiritual and intellectual experience as they seek to live by every word that proceedeth out of the mouth of God.

If there are men who "teach our children that things which the Bible tells us God did are not true," I would not send my children to their school. If I knew of "learned men" who teach that "the Bible is replete with lies which God inspired men to write for our spiritual good," of "mighty men of learning who are luring our loved ones away from the blessed truths of the Bible," I would shun their influence as I would the poison of asps. But it is possible that these teachers have been misunderstood. For example, a certain college professor, according to "Rumor," did not believe in prayer. It must be she had never heard him pray in the chamber of sickness and suffering, as I have heard him, or in the college chapel. It was also said of the same professor that he did not believe in the book of Genesis—a statement equally contrary to truth and fact.

President A. H. Strong, of Rochester Theological Seminary, has been named by a contributor to the RECORDER as being opposed to Higher Criticism. He could not have been acquainted with the last edition of Doctor Strong's great work on Systematic Theology, in which he approves the idea of two creation stories, Genesis i, 1—ii, 4a, and ii, 4b—25; and the theory that the Hexateuch is made up of more or less independent documents; and says also that "recent criticism has shown the necessity of studying each portion of Scripture in the light of its origin and connections. There has been an evolution of Scripture, as truly as there has been an evolution in natural science." This is good and safe constructive, not destructive, criticism; and Doctor Strong has been called one of the three most influential of American theologians.

Yes, yes; we at the seminary believe more and more in the Holy Bible, "the Book our mothers read"; and in the other sacred book, also from our heavenly Father—the

book of nature, of man and the world. Their greatness and their riches of truth grow upon us. We may not always interpret them with perfect correctness and we shall never exhaust these treasures of truth and wisdom; but we find increasing delight in the study and teaching of these sources of our knowledge of Jehovah God, in his greatness, goodness, and his redeeming love in his Son, the Christ our Saviour and Lord.

*Alfred Theological Seminary,
Alfred, N. Y.*

A Spiritual Confession.

No. I. Reasons for writing a Confession.

J. NELSON NORWOOD.

Why should I confess? It is said that confession is good for the soul. Then, too, it is fashionable just now to have confessions by all sorts of people, from preachers to railroad signalmen. But I have a much more vital reason than either of these. It has appeared to me for some little time, that as a denomination we are somewhat divided in purpose and aim. This feeling is vividly expressed in a recent editorial in the RECORDER, in which Doctor Gardiner pictures us all as claiming that our particular hobby is the one which can bring us prosperity and the failure to adopt which has led to our decrease in numbers and spirituality. One holds that the cause is the new theology, or the lack of it, another education, or the lack of it, another the failure to preach the second advent, and so on. I am not praising or blaming, but simply stating the fact that we are more or less disunited, working and thinking at cross-purposes, or not working at all. It would seem that to re-establish our old time unity and efficiency is a first condition of future success. It is, of course, too much to expect that all will come together on any one of these platforms, if, indeed, it is desirable; but surely some sort of a basis can be found on which we can all stand united in purpose, while admitting some divergence in ideas.

It is with the earnest desire to contribute a little toward this end that these confessions are offered. It is especially in respect to the misunderstanding between those of us who are inclined to think it necessary to

modify, individually, our older views of the spiritual life, and those who feel that any such change is dangerous and will subvert all true spirituality, that I would write. In looking back over our recent past, I can think of very little that has appeared in our literature that would tend to reassure the fearful. On the other hand there have been numerous expressions of distrust, dislike and active hostility to anything that smells of criticism or suggests a reconstruction of the intellectual machinery of spiritual reality. In so far as this divergence exists, it is serious and cripples us. Will not a little light on that vague something which has appeared on the spiritual horizon of so many good people tend to reduce its disquieting aspects? If we can only come to realize that the ideas and beliefs which embody life's greatest values for some of us, do not necessarily perform that task for all; that many, many times the world has had to revise its spiritual concepts; and that the values have persisted through them all, we shall understand one another better. And mutual understanding leads to unity and fellowship. Different experiences lead to different ways of naming even the highest values. It is my conviction that a perfectly sound and effective spiritual experience is just as possible for those on the revised basis as for any one else. Some reasons why it differs at points may appear later on in these papers. If deep spirituality, which is the grand object of religious activity, is attainable by both parties, then where is the danger?

To illustrate, I propose to offer a confession of some of my own experiences which, I am sure, are just as precious to me as any one else's can be to him. This will take the form of statements of what some religious facts and institutions now mean to me. There will be perhaps five or six instalments under such titles as: What Religion means to me, What Spirituality means to me, What the Bible means to me, What Christ means to me, What the Sabbath means to me, and finally, maybe, some affirmations from my philosophy of life.

These papers will not be a series of arguments. That side will be subordinated to the much more vital question of heart experiences. Argumentative statements may appear necessary at times to make clear

my feelings, but that will always be secondary. I am simply to state constructively the deep faith-foundations of the spiritual values in the life of one who has attained and kept them only through a period of "fightings and fears without, within."

That great body of our people who are satisfied with their present religious formulas, and who can retain faith in us while we construct some, satisfactory to our head and heart, are in need of nothing I can give. They are happy enough. Of those who are fearful of the dangers of change, I ask a candid and open-minded hearing. Not that they may agree with me, but that they may understand me and my problems. Let us frankly sit down and compare notes. Perchance I may hope that a reading of these words by those who happen to be now in the storm and stress period may suggest a road to the solution of their difficulties. Faith and honesty are the chief weapons.

To reiterate for the sake of clearness my general purpose, it is: (1) to throw light on a question that bothers and divides some of the best of Christian people; (2) to show that a person can be completely in sympathy with the science and philosophy of our century, and at the same time enjoy a valid religious experience; and (3) thus help restore harmony to our denominational life through mutual understanding, forbearance and unity of spirit.

It is too much to hope, in such outline treatment as I must follow, that all questions raised will be adequately treated. If such inadequacy appears to any one interested to be misleading, even after it has passed through the hands of the editor, I can only suggest that the mails are open, and I will try to satisfy any honest appeal for greater elucidation, by that means.

*Ann Arbor, Mich.,
523 E. Liberty St.,
Dec. 30, 1908.*

A Great Invention.

"But that umbrella looks so awful cheap and common," said the customer. "The price you ask for it is preposterous."

"That's the beauty of that umbrella. It's really the very best quality, but is made to appear cheap and common so no one will steal it."—*Exchange.*

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

God is able to make all grace abound toward you.

"Awake thy Church, ere yet the day departs,
For while she sleeps, swift works the reaper,
Death;

O God, forgive, and into torpid hearts
Send like a mighty wind thy quickening breath!
Lord, send the laborers forth!

"Come from the South, O Wind! come from the
North!

And from thy garden make the spices flow!
Their fragrance sweet throughout the earth shed
forth,

Till God's great gift to men all men shall know.
Lord, send the laborers forth!"

Work Among Lepers of the East.

The lepers of the East are at once the most needy and the most neglected of human beings; despised by their fellow men, cursed by their creed and ravaged by disease, they present to the sympathetic mind the most pitiable objects on earth.

The history of the "Mission to Lepers in India and the East" dates back as far as 1874, when after the visit of Mr. Wellesley Bailey on furlough from India to his native land, some friends in Ireland, to whom he had described the sadly neglected condition of the lepers he had seen during his work in connection with the American Presbyterian Mission in the Punjab, banded themselves together as a society specially formed for the spiritual and temporal well-being of the thousands of lepers in the Indian Empire.

The society is in one sense unique, in that it does not employ agents of its own except as native helpers, but works through the missionaries of twenty-seven different missionary societies or churches, representing the United States, Great Britain, Germany, Switzerland, Canada and India; so that it is justly termed international and interdenominational.

In India there are estimated to be from 300,000 to 400,000 lepers, while in China

there are about the same number, and half as many in Japan. Most of these are homeless outcasts, whose religion affords them neither hope nor comfort and whose friends leave them to beg or starve.

The objects of the mission are: To bring the message of salvation through Christ to these hopeless people; to provide them with food, clothes and shelter; to alleviate their suffering by means of medical treatment; to rescue their untainted children from becoming victims to the disease, and to assist in preventing the spread of leprosy.

These are carried out by the erection of asylums where the lepers are housed and cared for by the missionaries of the societies at work in the various centers where the asylums are located; and also homes for children, where they are kept free from contact with the tainted, and are trained to fill useful positions in life when they grow up.

That the efforts of its promoters have been successful may be seen from the fact that there are now fifty asylums owned and maintained by the mission, with about 4,000 inmates, of whom some 3,000 are Christians, while there are also some government and municipal institutions to which the mission gives grants in aid and supplies Christian teaching; so that altogether about 8,000 lepers are benefiting by the ministrations of this society's representatives. It has been said that the work of ministering to the lepers is of little strategic importance, but when it is remembered that some of these lepers have been the means in God's hands of turning some of their relatives, untainted with the disease, from sin to righteousness, who can measure the value to the kingdom of God of the life of even one Christian leper? The mission, however, does not confine itself to the work among those who are victims to the fell disease, but has established homes for the leper's untainted children, where these little ones are safeguarded from contact with the unhealthy and are brought up amidst pure and helpful surroundings, so that the society's record of rescuing the children is that at least ninety per cent of those taken into its twenty-one homes for children have been saved. In these homes there are now about 400 children.

Nor is it from the standpoint of statistics alone that the value of this work must be regarded, for the story of the mission shows that some of the most devoted and self-sacrificing men and women that have been added to the church in the history of modern missions have come from this community of the wreckage of humanity, verifying in a remarkable way the apostle's testimony: "God hath chosen the weak things of the world to confound the things which are mighty."

This ministry to the lepers has proved to be a valuable handmaid to missionary work generally, in that it affords to the non-Christian communities a convincing "Christian evidence," and some thoughtful Hindus, Mohammedans and Buddhists have not hesitated to acknowledge it. A practical instance of this was reported to the writer by a missionary of one of the American boards a few years ago, who said that in one district where he had made repeated attempts to gain an entrance into some Hindu villages for the establishment of schools, preaching rooms, etc., he was always repulsed, until in the providence of God he was led to open a leper asylum, under the Mission to Lepers, close by. This work so impressed the people that henceforward he was regarded as their friend, and in the course of a few years he was able to establish a flourishing mission station in that place.

The Buddhist of Japan describes the leper by a word signifying something no longer human, and naturally has a great abhorrence of him. It was therefore a great encouragement to a lady missionary, on erecting a home for lepers some years ago in Tokyo, to be told by a Christian Japanese in speaking of the home: "It will do more good for Christianity than anything that has been done. My people can argue as cleverly as your people about religion, but they know nothing of such love as this." The testimony of the garrison doctor was that "only Christians would think of such a thing." A Hindu lawyer, on hearing an account of the work of the Mission to Lepers in India, expressed surprise and shame—surprise that Christian missions were doing so much for the lepers and shame that it should have been left to them to do it.

A most touching appeal to start work amongst the outcast lepers of Korea in co-operation with the American Presbyterian Mission has just been received by the superintendent of the Mission of Lepers. This, like all other such appeals, is made a subject of earnest prayer that if it be our Father's will he will lay the need on the hearts of his children and enable the committee to enter this newly opened door.

In this blessed work America has a large share. Eleven of the leper asylums which this mission maintains are in the charge of missionaries of American mission boards. They are left free to carry on the work according to their own discretion, and are relieved from all financial responsibility through the generosity of the friends of the Mission to Lepers.—*Thomas A. Bailey, in Record of Christian Work.*

Christmas Even Here.

I shall always be glad that for my very first breath of Christmas Miss Whitman took us to the Leper Hospital at Meguro. The missionary guests sat in a little room with bare floor, and chairs, a baby organ and a Christmas tree. When all was ready, the doors were removed which formed a partition, and before us, on their cushions on the matting, sat the lepers. In the front row there was such a pretty little girl, fair and sweet, except that her hands were bad, and her poor little feet we knew were worse. But in her eyes there was a look which haunts one, a look of horror. She is, they say, the joy and pet of the lepers, always cheering them up. Near her was an older girl who had been there but a few years, but who looked like an old woman. There were small boys, too.

The room was beautifully decorated, and upon one blackboard was a sheep asleep under the stars, on the other a "wise man" on his camel, all the work of their own poor hands. They carried out a long and beautiful program of hymns and Scripture recitations, and laughed most heartily when Mr. Kimura told them in his inimitable way of his trip to Bethlehem. Not one leper has died there without accepting Christ.—*Mrs. Edna Linsley Gressitt, in the Helping Hand.*

Tokyo, Japan.

An Experience.

MARTHA H. WARDNER.

DEAR EDITOR:—Turning over the leaves of my diary I find the following lines under date of December 31, 1885. Twenty-three years have passed since they were penned and it might be interesting to some of your readers to know how I feel about the Sabbath now as compared with how I felt at that time. In the light of experience, were I but back to 1885 would my decision be the same as it then was? A million times, yes. The Sabbath cause has not advanced as I fondly hoped it would, but that could in no way affect my decision. The Sabbath is a priceless treasure, appreciated more and more as the years go by. Living in a city of twelve thousand inhabitants, the only Christian that watches for the setting sun of Friday to usher in the Sabbath of Jehovah, I feel that I would not part with it for all the glory of the world.

FAREWELL TO 1885.

The old year is dying. A few more hours and the bells in mournful tones shall sound its funeral dirge, and then in joyful strains ring in the birth peal of the new.

As I sit alone this lengthened wintry eve, watching the grand old year as it recedes from view, what sacred memories are stirred. What an hour for reflection, and communion with God's ever blessed Son. During these sacred moments may my soul draw very near its dear Redeemer. Tonight let purest thoughts and aspirations hold sway, banishing completely from my heart all evil thoughts that fain would force themselves into my presence.

The closing year has been an eventful one. I can scarcely believe that so much has been crowded into one short year. It opened up very pleasantly, promising more prosperity than any recent preceding year; but scarcely a quarter of it had fled when the dearest of earth's treasures was laid upon a bed of languishing. For seven long, weary months we watched by her bedside, trembling between hope and fear, now losing our grasp, then winning her back, but compelled at last to yield to death his prey. Quietly she passed to the spirit world, and loving hands bore her tenderly from our sight (my health not permitting me to leave the house).

How we miss her tender care that nothing but death could rob us of. Surely the heart would fail amid these scenes of suffering, were not the promise verified, "My grace is sufficient for thee." Through other severe trials I have also passed, but have found the same sustaining power ever present. But it has not been all sorrow. I have been brought into a closer relationship with my Saviour, and now rejoice in a present salvation. Spiritually it has been a year of great growth. Communion with Jesus has been sweeter than ever before, and very many precious truths have been revealed to me in God's word.

I have been compelled by the power of God's truth to change my observance of the first day of the week to the seventh as God's holy Sabbath. It required some praying, and close clinging to God's promise to take my stand on the question, in the face of the opposition I would have to encounter, and under the peculiar circumstances surrounding me. However, my experience has been that the keeping of God's commandments is not grievous. Tonight I feel that nothing could tempt me to give up this precious jewel of God's Sabbath. Dear Father, I thank thee that thou hast opened my eyes to "behold wondrous things out of thy law."

Standing at this point, where the years hold each other in close embrace, looking back over the past with its joys and sorrows, its light and darkness, I can but gaze longingly into the future, wondering what it holds in store for me. O thou blessed Christ, while the billows 'round me roll, and the storms beat fiercely upon my frail bark, grant that my grasp upon the oars of faith may tighten till the only safe mooring is reached, where, free from toil and pain, my weary soul shall rest.

Dear, dying old year, farewell, with all thy smiles and tears. Thou art gone forever. Thy volume is complete. Each morn a spotless page has been handed me; each evening has beheld that page marred by records of evil thoughts or deeds inscribed thereon. Tonight the book will be closed, and humbly yet earnestly would I ask that the blood of Christ may flow over its darkened pages and wash away each spot.

Young People's Work

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

Keep thy heart with all diligence; for out of it are the issues of life.—Prov. iv, 23.

A DAILY MORNING PRAYER.

May no person be the worse because I have lived this day, but may some one be the better.—*Russel H. Conwell.*

Up at Wheeling at a meeting of the State Sunday School Executive Committee the other day, I heard the Treasurer say of the Epworth League motto, "It ought to read 'Look up, lift up, get up.'"

"Get up" is one of the things as individuals and societies we ought to be doing. Wake up and "get up." We need real life, with a sense of duty, opportunity and responsibility; real activity of the upward tendency and kind.

The report of the Young People's Board meeting, in this paper, shows something of its estimate of the importance of education.

This report outlines work of the young people for the young people. While we ought to aid in every way possible the work of the Missionary and Tract societies, we ought to have and do a special work for the young people. What better, more fitting or permanent work, in its results, can we do than along the line of education? Let us push this line of work. Carlyle says, "That one man should die ignorant who is capable of knowledge, this is tragedy."

Report of Young People's Board.

DECEMBER 28, 1908.

A meeting of the Young People's Board was called by President M. H. Van Horn.

Members present: M. H. Van Horn, president, Maleta H. Davis, secretary, Luther F. Sutton, treasurer, and Rev. H. C. Van Horn, editor of Young People's Page, SABBATH RECORDER.

Visitor: President Clark of Salem College.

Minutes of last meeting read and approved.

Letters received in answer to the resolution published in RECORDER (Nov. 16, 1908) concerning advisability of continuing the *Endeavorer* were read from the following persons: Lyra A. Burdick, secretary of the Rockville Christian Endeavor Society; C. U. Parker, Chicago; Mercy E. Garthwaite, secretary of the Milton Junction Society; Fred E. Babcock, president of the Albion Society; Dr. G. M. Burdick, corresponding secretary of the North Loup Society; Lena Wells, secretary of the Farina Society; Martha Williams, West Edmeston.

After reading these letters the following statement was approved by the Board:

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

The circular letter prepared by President M. H. Van Horn was read and approved.

The following concerning the Endeavor topic cards was also approved by the Board:

Since the Seventh-day Baptist booklets containing topics and daily readings have always been published at a loss; and since it is now too late to get them out for the first of the year, the Board will not issue them this year, but will instead print in our department of the RECORDER the topics with daily readings and comments. We suggest the use of cards prepared by the United Society of Christian Endeavor, whose address is 600 Tremont Temple, Boston, or 155 La Salle St., Chicago. These cards may be had for \$1.00 per hundred, or topic cards with daily readings for \$1.50 per hundred.

Voted that the Treasurer close up the account of the *Endeavorer* to the best of his ability.

Treasurer's Report.

NOV. 1 TO DEC. 27, 1908.

LUTHER F. SUTTON *Treasurer,*

In account with the
SEVENTH-DAY BAPTIST YOUNG PEOPLE'S BOARD.

DR.	
Balance on hand, Nov. 1, 1908	\$100 00
Young People's Christian Endeavor Society at	
Milton Junction, Wis.	5 00
Alfred (First Church)	21 07
Welton, Ia.	10 00
Nile, N. Y.	12 00
Plainfield, N. J.	20 00
Albion, Wis.	5 00
Alfred Station, N. Y.	15 00
Iva Hurley, Welton, Ia.	1 50
	<hr/>
	\$190 47

CR.	
G. Amos Brissey, Summer's evangelistic work	\$ 75 00
Luther F. Sutton, Expense	1 95
Balance on hand	113 52
	<hr/>
	\$190 47

A communication from H. M. Maxson was read, stating the need of the money pledged in the Centennial Conference at Ashaway, to complete the Historical Volume. The apportionment, (\$20.00) for the Young People's Board was voted paid.

Voted that the communication of Marian E. Maxson be referred to Rev. H. C. Van Horn, contributing editor, with power to express opinion of the Board.

The vacancy made by the resignation of Mrs. A. E. Webster as associational secretary of the Western Association was filled by appointing Mr. H. L. Cottrell of Alfred.

Voted that Rev. H. C. Van Horn be allowed from the treasury \$17.18, to meet the necessary postage expense as editor.

Voted to allow Salem Express \$5.25 for publishing one thousand letterheads.

Voted that the Young People's Board meet regularly at Salem, at 11 o'clock A. M., on the second Sunday of January, April, July and October.

The Rockville Society.

This society writes to the Secretary words that warm the heart: "We favor the idea of accepting the offer of the RECORDER to furnish it with news, and we will furnish at least two articles during the year if they are wanted."

They are wanted, dear Endeavorers, and thank you very much. Please send us one soon.

Let all our societies follow this plan of coöperation and make our page a helpful department.

News Notes.

LEONARDSVILLE, N. Y.—The Ladies' Aid Society held its annual sale on December 2, 1908. About ninety dollars (\$90.00) was received.

About sixty-five children were invited to enjoy a Christmas tree and to spend the afternoon in playing games. The invitation was extended to all the children in the community.

A baby daughter was recently born to Mr. and Mrs. Aneyden.

Our pastor, Mr. Cottrell, changed pulpits with Pastor Van Horn of the Second Alfred church, December 26, 1908.

Our church held its annual church meeting on January 3, at which time a dinner was served, and reports given from the various organizations connected with the church.

Life's Prelude.

To rightly interpret or appreciate any great event or fact requires a certain amount of preparation. The day does not burst suddenly in upon us. It has its prelude. We see the pencils of light streaking the heavens, then the rays rest upon the western hilltop, and then the sun appears in the eastern sky. The hothouse flowers are not as dear to you as those that grow in your own garden. They have no prelude.

But we seem to have no time for preludes. When we go to the concert it must begin at once. In fact, the chances are, it has already begun. We rush into the Sabbath service or Endeavor meeting with little thought of the meeting, with heart and mind full of other things. Had we made the world there would have been no dawn, no flower-buds, but the world would not have been as good. There would have been no prelude.

Married life is richer and happier because of its prelude, because of its months or years of association and courtship. Motherhood is a thousandfold more sweet and blessed because of its prelude, because of the days when the mother heart feeds two, when hands are busy making slips, and feather-stitching flannels.

The sermon needs its prelude, its Scripture reading, song and prayer. The Endeavor meeting needs its prelude, its hour of preparation before the service begins.

There needs to be prepared hearts for hearers as well as preachers and leaders.

We are living in a busy age—an age of extreme activity and tension. Yet after all, we are living in the golden age of the world's history. All the achievements of the past are ours. No nation has such equipment as ours. Our resources are almost unlimited; our methods of communication unparalleled; books, magazines, schools and churches are ours for culture and improvement. In fact the knowledge of 6,000 years lies at our feet.

Such is our equipment. Yet never were there grander opportunities for service. The great moral conflicts being waged among us call for strong men and women. The school, the Church and the State need men and women of genuine worth; while from across the sea come pathetic appeals for help. Scores and scores of the Nation's best young people are answering these calls with their lives. I have faith to believe that our own young people want to prove themselves worthy of the age in which we live.

But let us remember that in order to render the best service our lives must have their preludes, their periods of preparation. And if I may be allowed to give a word of advice at this point it would be, Do not be in so great a hurry to enter these open doors, to occupy these needy fields that you neglect the great factor, preparation. Make the most out of your educational opportunities. Colleges or at least good high schools are in reach of most of our young people. Pluck, will-power and determination will do wonders in obtaining an education, even when it seems almost impossible. On the banner of the Alleghanian Lyceum at Alfred are inscribed these words: "Perseverantia Omnia Vincit"—Perseverance conquers all things—a noble motto. Put it into execution.

But in securing intellectual training, remember the need for soul-culture and training is by far the greater. And we can not develop soul-power without hours of preparation. The Sabbath day would be far richer and more blessed to us did we but have a Sabbath prelude. The Jews in their slavish interpretation of the law present a pathetic picture. Yet their custom of expectantly awaiting the Sabbath and welcoming it in with prayer and lighted can-

dles is most beautiful. Here is one of our sources of spiritual weakness and denominational decay—our Sabbaths too often have no preludes, no hours of preparation. We carry our business, farm or school work over into the Sabbath.

* Dear young people, as we make our plans for the future, as we engage in our daily tasks, let us "take time to be holy." Let us remember that life will be a thousandfold richer because of its prelude, and being richer it can not fail to be more helpful to others.

A. L. DAVIS.

December 27, 1908.

Topic, January 16, 1909.

PILGRIM'S PROGRESS SERIES. I. LEAVING THE CITY OF DESTRUCTION.

Acts xvi, 25-34.

The series of lessons based on Pilgrim's Progress runs through most of the year, and will necessitate a rereading of that good old classic. The book depicts so clearly the things with which the Christian of today will meet on his journey through life that this study, if properly conducted, can not fail to prove helpful. Temptations, despondencies, griefs, burdens, crosses, joys and triumphs, all combine to make up life. In Pilgrim's Progress we find how Christian met them.

The leader should be familiar with the entire book, but especially so with the incident selected for study this week. The success of all these studies will depend largely upon the leader. It will be necessary to use some caution that the meeting does not take a purely literary turn, nor will it do to risk too much upon the membership being familiar with the subject. The entire incident should be related, then let the emphasis be placed upon the teaching that was evidently in the author's mind when he created this City of Destruction. Let the meeting be as spiritual as possible, bringing out such points as will aid in the building of strong Christian character.

The City of Destruction is a term that may well be applied to many conditions of present day life. Indeed, I think we each know one or more of them, and it becomes the duty of each of us to warn the others of the ones we have discovered and left behind.

Young People's Board of the Seventh-day Baptist General Conference.

DEAR ENDEAVORERS:

The Young People's Board of the Seventh-day Baptist General Conference greets you this year from Salem, W. Va. The Board is entirely new, and most of us inexperienced; we, therefore, need your prayers, your suggestions, and your help in every form. We offer, however, the following lines of work for your consideration:

We would like to have read before every society in the denomination, the report of former secretary, A. L. Davis, to the General Conference last year. You will find it on pp. 9-12 of the 1908 Year Book. Please have read also the report of the Conference Committee on Young People's Work found on page 88, and at least the "Comparative Statement" of the Treasurer on page 14. The reading of these will lay before the societies the situation as we can not do in this letter. We would suggest that the first meeting in February be entirely given up to the reading and discussion of these reports.

We ask your help in raising this year, for missions, both home and foreign, \$400.00.

For religious books for the libraries of Alfred, Milton, Salem, and Fouke—books to be selected by the Board from lists made up by the presidents of the various schools, \$300.00.

For the establishing of a permanent fund to aid worthy young people in securing an education—funds to be loaned to the students at a very low rate of interest, \$250.00.

For sending the RECORDER one year to subscribers to the *Endeavorer*, and others, who can not take the RECORDER, \$100.00.

For other tract work, \$100.00.

For Board expense, based on report of last three years, \$80.00.

We ask your co-operation in securing at least 200 new subscribers to the RECORDER. Write the RECORDER office for a list of subscribers in your community, then go after those who are not subscribers and send to us the names and addresses of all Seventh-day Baptist families who, in the judgment of the Canvassing Committee, are unable to pay for the RECORDER, whether they or any of them be church members or not.

Also follow up vigorously the lines of work suggested in the certificates used by the Board for the past few years.

For reasons stated in the RECORDER some time ago, and because it seems to meet the approval of the majority of those who have corresponded with the Board in regard to the matter, and for reasons stated in the minutes of the Board meeting of December 27, we have deemed it best to give up publishing the *Endeavorer*, and lend all our efforts in that line of work to our department of the RECORDER. We trust that in so doing we have made no mistake.

As to the Gold Coast Mission, we shall work in harmony with, and under the advice of the Missionary Board.

Trusting that you may be abundantly blessed in all your work, we are yours for greater endeavor, greater returns, and greater blessings.

THE YOUNG PEOPLE'S BOARD.

Salem, W. Va., Jan. 1, 1909.

DEAR EDITOR:

I am writing to ask if you will have a notice inserted in the RECORDER asking all young people of this Quarterly Meeting to come to the meeting at Milton Junction on January 22-24, loaded for the "Round Table" on Sunday afternoon. We want some real wide-awake interest on that day.

Yours respectfully,

HAROLD C. STILLMAN.

Milton, Wis., Jan. 4, 1909.

Steele Orphanage Suffers by Fire.

Mrs. A. S. Steele, proprietress of the Steele Orphanage, who returned to the city a few days ago, after an extended Western trip, which included a visit to friends in Denver, has learned of the destruction by fire of two buildings belonging to the orphanage, located at Summit, near Ooltewah.

For fifteen years it has been the custom of the inmates of the home to spend the warm months from May to October at Summit. The land on which these buildings stood was donated to the home several years ago by W. H. Burgess and wife, of Sherman Heights. The buildings were

W. T. Stead.

Some men could speak through a megaphone and not be heard, while others would fill a street with echoes if they did but whisper in a corner. The editor of the *Review of Reviews*, of London, is one of the latter sort. No matter through what organ he utters his thought, his words command attention. Every subject which he discusses assumes a new importance. He may be right or he may be wrong; but what he says weighs tons.

Unless a man is utterly devoid of curiosity about his fellows, it would be impossible not to desire a meeting with this rugged soul. Having a letter of introduction from a mutual friend, I called upon him in his den—a big and hospitable room looking out upon the Thames, crowded with books and decorated with the pictures of the people who are "on the stage" today.

"Well!" he exclaimed, throwing himself down upon a lounge, "they tell me that Chicago is in a bad way; that women are insulted on the streets; men slugged in the alleys, and life generally unsafe. Is that so?"—evidently thinking that I had come from the Windy City.

I had to confess that there were conditions in Chicago and other American cities that had to be deplored, although I did not feel that they were so much worse than in great centers of European life. In my reply I somewhere used the words "our public schools."

At this he sprang to his feet and began pacing the room, pouring forth a torrent of invectives against all education which did not make the development of character rather than the sharpening of the intelligence its supreme end.

"Mark this!" he said, shaking his head grimly, "all classes and all sects must get together and find out whether there is such a thing as a common denominator in morals. If there is, we must teach it to children; if not the world is lost!"—Charles F. Goss, D. D.

"Self-confidence is always dangerous. When we are too sure we are safe, we are in real danger."

erected as dormitories, with ample accommodations for the thirty-eight colored orphans at the home. The loss on the buildings will be in the neighborhood of \$2,000. No insurance was carried, as the insurance companies would not accept the risk, owing to the fact that the buildings were not occupied for a large part of the year. It is believed the fire was started by tramps. All the parties living in the vicinity of the burned buildings are of excellent character and Mrs. Steele does not suspect any of them.

"The report has been brought to me," said Mrs. Steele, "that two colored women, representing themselves to be solicitors for our orphanage, are canvassing the city for funds. If this report is true, the women are frauds, as we have no solicitors. During the twenty-five years the home has been in existence I have never solicited funds or help of any character. Of course, if any friends wish to contribute to the cause, we would accept. No call has ever been sent out for help, as I have used my own funds in operating the home and bearing the expenses."

When asked if the colored orphanage would have a Christmas tree this year Mrs. Steele replied that she hardly thought so, as she did not think the practice altogether desirable.

"Too much of a show at Christmas time," said the well-known charity worker, "tends to cause the children to look upon it as a time for squander and extravagance, and I do not think this should be encouraged. We will give all our children a nice Christmas, but are trying to impress upon them practical ideas."

Mrs. Steele stated further that several local people have contributed to the orphans' Christmas, including the Montgomery Avenue colored school, which sent a substantial donation for which the home is grateful.

[Mrs. Steele is well known among our people, in Plainfield. They are interested in her good work. A friend handed us the above clipping, which is evidently from a Chattanooga paper, and it may be of interest to RECORDER readers in other parts of the denomination.—ED.]

**Federal Council of the Churches of Christ
in America.**

Philadelphia, Pa., December 2-8, 1908

ARTHUR E. MAIN, D. D.

We are getting so used to great things that there is danger of our forgetting how really great they are. The stories of wealth accumulated now would have seemed like fables years ago. Greek and Roman history, five or six hundred years B. C., was once ancient; now in Babylonian and Egyptian history we go back five or six thousand years further—perhaps even more. Once the principal and "honorable" way of settling quarrels between men or tribes or nations, was by fighting; now arbitration is rapidly taking the place of the sword. The progress in physical sciences, in our knowledge of the material universe, is equally great. New points of view and increased information in anthropology, psychology, philosophy, religion, and theology, are giving us higher ideals of individual and collective obligation, character, and conduct. And the Church, though normally and safely conservative, is moving forward too, that it may touch with still better light and life the whole world of thought and action.

Inter-Christian and undenominational movements, such as Christian Associations, the Evangelical Alliance, the International Sunday School Association, Ecumenical Missionary Conferences, the Endeavor Society, and Bible, Tract, Temperance, and a few Missionary societies; and local interdenominational Home and Foreign Mission efforts, as in Maine and the Philippines, are not altogether new. But a General Federation of the Christian Denominations of the United States, a union movement that recognizes not the individual Christian or church but the denomination as its integral unit, if not new as an idea, is recent as a possible or probable realization. This does not mean seared consciences; or religious, ethical, and theological indifference; or the obliteration of church and denomination-bounds. But it means that men have been growing more disposed to see, with open and glad eyes, what is true and good in one another; and this is leading to more comity, toleration, and cooperation.

Varied influences and efforts led to the calling of a Conference on Church Federa-

tion in New York City, December 3, 1899, which it was my privilege to attend. The National Federation of Churches was organized in 1901. At its meeting in the city of Washington in 1902 it was voted to request evangelical denominations to appoint representative delegates to a National Federation Conference to be held in 1905. That conference met in New York City, November 15-21, 1905; and Professor Stephen Babcock, and the Revs. H. N. Jordan, A. H. Lewis, E. F. Loofboro, and Geo. B. Shaw were the delegates from our denomination appointed at the Shiloh Conference. At that meeting it was proposed to establish a Federal Council of the Churches of Christ in America; and among the Christian bodies named as entitled to representation in the council, upon their approval of the purpose and plan of the organization, were Seventh-day Baptists. The council met in Philadelphia, December 2-8, 1908. At our Leonardsville Conference in 1906 Professor Stephen Babcock, and the Revs. A. H. Lewis, A. E. Main, and L. A. Platts had been appointed as members. Professor Babcock could not go; Doctor Lewis, whom we so much needed there, had gone to a greater meeting; and by request of Mr. Babcock, our representative on the Executive Committee of the Council, President B. C. Davis attended and was recognized as one of our members.

At the opening session held in the Academy of Music a large audience listened to song led by a chorus of a thousand voices, to prayer, and to words of welcome and of response. In the following days such subjects as these were discussed, earnestly, thoroughly, and with great unity of spirit: Relation of the Council to Interdenominational Organizations; Cooperation in Foreign Missions; Christian Unity at Home and Abroad; The Essential Unity of the Churches of Christ in America; Christian Unity as Illustrated on the Foreign Field; The Work of State Federations; Organization, Development, and Maintenance; The Church and the Immigrant Problem; The Church and Modern Industry; United Home Missions and Evangelistic Work; Local Federations; Cooperation in Home Mission Work; The Church and Labor Problems; Brotherhood Work; Family Life; Sunday Observance; Temperance;

Week-day Religious Instruction for School Children; Religious Instruction in Higher Institutions of Learning; Sunday School Instruction; and International Relations. The reports and addresses were of unequal merit and strength; but the utterances of the council as a whole were mighty messages to the Church and the world, for justice, peace, purity, and goodness, and for denominational cooperation in the work of the kingdom of God and righteousness. It may occur to some reader that these subjects have been ably discussed in other bodies also, and that Christians have been working for a long time along these lines. True; but let it be borne in mind not only that these are ever-living questions, but that we have here this unique thing—a splendid movement toward a federal union of the Christian denominations of America for the sake of the kingdom of Christ.

The report of the Committee on Sunday Observance, and the related action of the council, have, of course, a special interest for our own people. Quite contrary to even the best daily papers there was no discussion as to which day should be religiously observed. We did not speak against Sunday-keeping, neither did our First-day friends say aught against our keeping the Sabbath day: that would have been out of place there. The storm-center was the one word "legislation"—legislation for the protection of the "Lord's Day"; and it was that word that gave us an opportunity to address the council on our own behalf. A resolution stating that there was no intention of interfering with the rights and privileges of those brethren who religiously regard the Seventh-day was lost in the committee by a tie-vote. A similar resolution offered to the council was voted down by a large majority; although the council had instructed the committee to strike out its formal indorsement of an organization known as "The Lord's Day Alliance."

My first feeling was "blue", and, impulsively, that the self-respecting thing for our denomination to do would be to withdraw its membership from the council; but that feeling did not last long. After the session adjourned and before we had left our seats an Episcopal clergyman came to us and said, "Do not withdraw"; and from Bap-

tists, Congregationalists, Presbyterians, and others there came such words as these: "Keep sweet and this will come out right"; "You are all right"; "I believe your Sabbath doctrine is true"; "I want to thank you for the address: it was timely"; "I am in favor of legislation that protects conscience"; "I was sorry the vote went as it did, but you must not let it mean more than it really did mean"; and so on. Special mention should be made here of the Rev. Dr. Sutherland, Congregationalist pastor at Wellsville, N. Y., one of my esteemed personal friends; and of the Rev. Dr. Wayland Hoyt, of Philadelphia, the well-known Baptist minister, both of whom publicly supported the proposed amendment of the committee's report. Under such circumstances for us to withdraw from the council would be unwise, and, it seems to me, un-Christian. It is not unlikely, as some think, that most of those who voted against the proposed amendment did not really wish to trouble Sabbath-keepers, but were afraid of weakening the emphasis on "Lord's Day observance" and Sunday legislation.

The council consisted of a few hundred delegates who represented about thirty-five denominations, 18,000,000 of communicants and many more adherents. We are the smallest body in the council's constituency, and are separated from all these millions by our Sabbath views; but in respect to general and cordial fellowship, appointment on committees, election to official positions, and assignment to city pulpits on Sunday for preaching, we were treated with all Christian courtesy. In the matter of delegates, of vice-presidents, and of membership on the Executive Committee which is charged with many great duties and responsibilities extending over a period of four years, we have our full representation, with equal rights and privileges. Of such fraternal recognition we can ill afford to show ourselves unappreciative or unworthy.

We listened with delight to eloquent appeals on behalf of religious liberty, rights of conscience, and denominational integrity and autonomy. We were glad to be counted as evangelical Christians, for such we claim to be; and as standing shoulder to shoulder with others for the great fundamental doctrines of Christianity, for this we profess to do. We are in sympathy

with efforts to promote spiritual Sabbath-keeping and holy worship, and to exalt the doctrine of a risen Saviour and Lord. But believing as we do that the Genesis story of Creation; the Decalogue; the holy prophets; Leviticalism; the teachings of Jesus; apostolic history; and the Church for centuries, link the Sabbath idea with the seventh or last day of the week, we dare not do otherwise. We believe in legislation that would make it a crime to compel men to labor regularly every day in the week; and in legislation to protect people in the religious observance of the day of their choice. But we do not believe in legislation to safeguard any particular day, whether the seventh or the first, as a rest and worship day. Human laws have no right to forbid on one day what they may not prohibit on all days. And against such legislation, brethren, we can not but protest, because of our conviction that it is contrary to the spirit and teaching of our Master, and to the fundamental principles of a free government. "If you wish to know what edicts will do for religion go back to the Middle Ages."—From the Federal Council. "Your Sunday and all other forms of Act-of-parliament religion seem to me to be all wrong. Give us a fair field and no favor, and our faith has no cause to fear. Christ wants no help from Cæsar. I should be afraid to borrow help from the government; it would look to me as if I rested on the arm of flesh, instead of depending on the living God."—Spurgeon. This is not "antiquated goodness"; nor should it lead "men to divorce religion from politics, and to neglect the opportunity given the good citizen to use his power in a representative democracy." We do not refuse the name "Christian" to other denominations, although we think them to be in error. And we favor, as both a privilege and duty, cooperating with all who love Jesus our Lord sincerely, according to the principles of cooperation set forth by the Federal Council, in work for public and private righteousness, in the firm belief that neither the name of Christ nor the cause of truth will be the loser but rather the gainer by such cooperative efforts among those who love God and goodness. In taking this position today we are simply true to the dominant spirit and purpose of our fathers ever since the pastor of the old

Newport Seventhday Baptist Church rallied and shepherded the scattered flock of the Baptist Church until they could obtain a pastor of their own, and Samuel Ward was a friend and counselor of Washington in public affairs.

Alfred, N. Y.

HOME NEWS

DERUYTER, N. Y.—Our Christmas exercises were held this year at the hospitable home of Deacon C. J. York. The program consisted of solos, duets and recitations. A tree filled with presents delighted the little folks, and all voted it a very pleasant affair.

We are rejoicing over the fact that a brother of Pastor Wing has come here with his family to reside; and as they are Sabbath-keepers and earnest Christian workers we feel greatly encouraged by their presence.—Our aged brother, Rev. L. M. Cottrell, who is greatly beloved by our people, is getting quite feeble. He is confined in caring for his invalid wife. We miss his fervent prayers and earnest words in our meetings.—Our regular Sabbath service which commences at 11 A. M., is now preceded by a half-hour's prayer and praise service, which is a source of strength to those who attend.—The Woman's Benevolent Society meets the first Wednesday afternoon in each month to sew for those who need help. No supper is served, but we occasionally have a social with light refreshments for which no charge is made, the cost being met by contributions.

Some light repairs were made to the parsonage this fall, the work and cost being met by willing hands and generous hearts.—The Endeavor meeting on Sixth-day evening and the Sabbath services are well attended and are a source of encouragement to both pastor and people.

E. M. A.

GENTRY, ARK.—Gentry is still on the map, although not heard from often. The fall, and the winter thus far have been delightful. Our society is encouraged by the addition of four estimable Sabbath-keepers

from North Carolina, and we are expecting some good people from Wisconsin soon. At present we have no pastor, but our services are well maintained and we are hoping and praying for better things.

R. J. MAXSON.

INDEPENDENCE, N. Y.—There are many good people in Independence who enjoy the SABBATH RECORDER, especially all that is written by our own people. We have been particularly interested in what has been said about our dear Doctor Lewis. Some of us feel that we would rather do without sugar or butter, as valuable as they seem to us, than to do without the RECORDER. We look for the home news about the first thing, to learn what is going on in the different parts of our beloved Zion. We are interested in "Woman's Work" and in "Young People's Work," also in "Missions." We wish we could hear more often from the home and from the foreign missionaries. We are inspired and helped by the editorials.

The Independence Church maintains its appointments with interest and, we hope, with profit. On Christmas we had a Christmas tree with appropriate exercises by the children and young people. Most of the people living within two or three miles of the church were present with their presents, and all seemed to have a glad time. The pastor and his wife were well remembered in the gifts, for which they are grateful.

The Ladies' Aid Society is alive and at work. At a recent meeting it voted \$25 for gas lights for the church, and \$17 for two-lighted windows for the parsonage.

Our problem is that of the small country church; therefore we have been interested in the discussion of this question in recent RECORDERS. We are hoping and praying for a blessing. We send New Year's greetings to all our people.

A. G. C.

Dec. 31, 1908.

PLAINFIELD, N. J.—Eight new members were received into the church in Plainfield on the first Sabbath of the year. Six of these had been recently baptized by Pastor Shaw, and two were admitted by letter. Pastor Shaw received them by the laying on of hands and prayer and by the right hand of fellowship. After this the church enjoyed a precious communion service.

The Christmas music on the last Sabbath of 1908 was especially fine. The house was beautifully decorated, and the pastor preached a good sermon, which was given to the RECORDER readers last week.

NORTH LOUP, NEB.—The event of the year to which all look forward is the annual church dinner. This year the dinner was served on Wednesday at the Woodman Hall. At the first sitting about 120 found places at the six long tables which had been tastefully laid. Each table was looked after by four waiters. The tables were filled the second time and nearly filled the third time. If any failed to satisfy their appetites we are sure it must have been their own fault. All things considered it was one of the most successful dinners enjoyed by the church, and the committee may well congratulate themselves upon the smooth way in which everything passed off.

At the business meeting of the Seventh-day Baptist people on Sunday the following officers were elected: clerk, G. M. Burdick; treasurer, C. W. Barber; trustee for three years, C. E. White; financial agent, John Goodrich; chorister, C. L. Hill; permission was given him to choose his organist. The reports showed that the church had raised for all purposes during the year over \$2000. The pastor gave a very interesting report. He said for the first time in ten years he had been able to do a full year's work. There was only one death in the congregation during the year, about a dozen children were born, and four couples were married. All things considered the church is in a most healthy condition, and the outlook is very favorable.—*North Loup Loyalist*.

Public School Training.

I want to see a training that will make every boy, every girl leaving the public schools of the Nation feel impelled so to carry himself or herself that the net result when his or her life has been lived shall be an addition to the sum total of decent living and achievement for the Nation, and have them understand that they are never going to amount to much in the big things if they don't first amount to something in the little things.—*President Roosevelt*.

MARRIAGES

COON-BURDICK—At the residence of the bride's parents, Dr. and Mrs. George Burdick, Alfred, N. Y., on the night of December 30, 1908, by Pastor L. C. Randolph, assisted by Dean A. E. Main, Mr. Melvin Coon and Miss Georgia Burdick, all of Alfred.

MAYHEW-AYARS—At the home of the bride's parents, Mr. and Mrs. Levi Ayars, Marlboro, N. J., on December 15, 1908, by the Rev. D. Burdett Coon, Mr. Linwood E. Mayhew of Stow Creek township, N. J., and Miss Bernice Ayars of Marlboro, N. J.

DEATHS

BOWEN—Charles B., son of Joseph A. and Mary Bowen, was born near Shiloh, N. J., September 16, 1834, and died at Shiloh, December 16, 1908.

Nearly all his life was spent in Stowe Creek township, on the farm of his childhood. He loved his work. He was progressive and successful, being one of the best farmers in Cumberland County. In the spring of 1906, with many regrets, he retired to Shiloh to avoid doing farm work which his health would not allow. He was a man of integrity and good judgment. Prominent in public affairs and interested in educational matters, he held places of public trust in his township, and with another man in his district overcame all obstacles and secured the building of the Buttonwood schoolhouse.

He put on Christ in early manhood, united with the Marlboro Church, and continued an efficient member until called to join the church triumphant. To him life was sweet. He enjoyed the blessings which the heavenly Father granted to him. It was no small matter to find himself growing old with failing health. But repeatedly he said to his pastor: "Yes, I should like to rally and be strong again; but I am satisfied to leave this with God. It will be all right whatever may come to me."

The funeral was attended by a large number on Sabbath afternoon, December 19, 1908. Tenderly and sorrowfully we laid his mortal remains near those of his beloved wife who passed away some twenty-two years ago.

S. R. W.

MAUL—Celletta Davis Maul, daughter of Abel and Abigail (Ayars) Davis, was born near Shiloh, N. J., October 24, 1827, and died in the Cumberland County (N. J.) Hospital, December 18, 1908.

She always lived near Shiloh. In her youth when her people were attending the Marlboro Seventh-day Baptist Church she gave her heart to God and united with that church. Later in life she united with the Shiloh Seventh-day

Baptist Church, with which she was connected at the time of her death. She wrote many poems. On October 16, 1852, she was married to Ephraim R. Maul. He and three sons are left. Her funeral services were conducted by her pastor in the Shiloh Church, December 20, 1908. One of her poems, of beautiful sentiment, was read at this service. The texts of Scripture used, John xiv, 2, and Acts iv, 23, were the ones selected by herself for that occasion.

D. B. C.

COLLINS—At her home in Canonchet, R. I., December 21, 1908, Mary Adaline Collins, 72 years of age.

Mrs. Collins was the daughter of Deacon Simon and Mary Kenyon, and was born in the town of Hopkinton, December 24, 1836. She was married to Orange Scott Collins, January 17, 1858. To this union were born two children, one of whom survives. She united with the Rockville Seventh-day Baptist Church in December, 1849, and was dismissed to unite with the Woodville (R. I.) Seventh-day Baptist Church on April 20, 1878. She reunited with the Rockville Church, May 25, 1895. She was a consistent member of the church for fifty-nine years, giving words of encouragement and advice to those in need.

The funeral occurred on Christmas afternoon at the Canonchet Chapel, where she was superintendent of the Sabbath school, and was conducted by her pastor, Rev. Erlo E. Sutton, who used as his text, "For I know that my redeemer liveth" (Job xix, 25).

A gentle hand, a loving voice

Is parted from us now;

But help us, Lord, to e'er rejoice

In thy protecting power.

E. E. S.

TOMLINSON—Abbie S. Tomlinson was born in Shiloh, N. J., April 28, 1848, and died at her home in Shiloh, N. J., December 22, 1908.

She was the daughter of Thomas and Rebecca (Fogg) Tomlinson. She has always lived in or near Shiloh. She united with the Shiloh Seventh-day Baptist Church in 1865, and continued a member of it till death. She lived a very quiet and peaceful life. During the last week of her life she attended the Sabbath morning service in the church and two funerals. She was found dead in her home having died of heart failure. Her funeral services were conducted by her pastor from the home of Mrs. Samuel Tomlinson, December 25, 1908.

D. B. C.

BURDICK—Eliza June Hadley Burdick was born in Barton, Tioga Co., N. Y., January 5, 1847, and died at the home of her daughter, Mrs. Arthur Irish, on Vandermark Creek, near Alfred, N. Y., December 29, 1908.

Her mother died when she was eight years old, and she was a member of other households until her marriage to Edmund Burdick, November 25, 1863. The four living children and five living grandchildren were all present at the funeral on January 1, 1909. Pastor Randolph's text, 2 Sam. xiv, 14, was chosen by Mrs. Burdick, it having been used at her mother's funeral fifty-four years before. She has been a member of

the First Alfred Church since she was baptized at fourteen years of age. She was a good mother, a kind neighbor, a friend in sickness, and a willing servant of her Master.

L. C. R.

HUNTLEY—At the home of Mrs. Lulu Ellis, Dodge Center, Minn., December 29, 1908, Mrs. Sabrina Huntley, aged 81 years, 6 months, and 1 day.

Sabrina Louise Langworthy was born in Brookfield, N. Y., and was one of ten children born to Harris Peleg and Maranda Goodwin Langworthy, of whom two are living: Henry M. of Bagley, Minn., and Edward of Dodge Center, Minn. At the age of eighteen years she went with her parents to Milton, Wis. She was married at Milton, October 15, 1854, to Loyal E. Huntley who died at Waukau, Wis., June 15, 1863. To them were born four sons, three of whom died in infancy. After the death of her husband she came with her son Webster to Kasson, Dodge County, Minn., 1865. By careful management she carried on the millinery business for more than twenty years, gaining the respect and confidence of those with whom she did business. In 1887 having retired from business she moved with her son to Spring Valley, Minn., where she has since resided.

She was baptized when thirteen years of age and united with the Brookfield Seventh-day Baptist Church. After making Spring Valley her home she united with the Baptist Church of that city, but observed the Seventh-day Sabbath. About six months ago she came to Dodge Center to the home of her niece to receive medical treatment, but did not recover. She leaves one son, B. W. Huntley and two grandsons, Earl and Burton, and a large acquaintance to mourn their loss. Funeral services were conducted by Rev. H. D. Clarke, who frequently visited her in her home. Sermon from Isaiah xxxviii, 16. Three appropriate solos were sung by Rev. C. S. Sayre.

H. D. C.

"Liberty Without Law Impossible."

We talk about liberty, but by that word thousands mean only license. We have not learned as a people that liberty is impossible without law. Because of prevalent lawlessness, in high places and low, our whole theory of government is again questioned.

Who is responsible? Not the "ignorant immigrant," so often referred to. Americans are breaking their own laws. The worst offenders in the last twenty-five years have been the managers of big corporations, who have bought legislators as they buy cattle, have played the part of Benedict Arnold to their country. A man who will betray his own government, by giving or taking a bribe, is a traitor and should be treated as such. We know that the dangerous classes today are not the kind of anarchists who seek the life of the Presi-

dent, but the millionaires who override justice in the name of commerce, and make our courts a byword and hissing in the land. They will yet bring our whole governmental structure in ruins, if they do not cease their guilty practices.

Close at home we find the fatal weakness, in the utterly lawless spirit of our children, who lose reverence for all things sacred and who do not know the meaning of authority. The evil begins in the American home. It is not to be wondered at that they should consider the example of their elders. Lawmakers in our cities have been known to vote and work against their own laws, and it is notorious that men chosen to enforce laws often choose themselves to become judges and courts and decide what laws they shall enforce and what they shall not enforce. Then follows the whole train of blackmail and other evils.

Roosevelt, as police commissioner of New York, enforced the laws. Mayor Seth Low tried two years of "flexible enforcement," and then confessed his mistake. He finally took the same platform as Prosecutor McDonald. None other is safe for our Nation.

Mayors and police boards are educating the whole community in anarchism if they at any time stand for not enforcing all laws, impartially. If a law is not backed by public sentiment, then repeal it, but till it is repealed we must enforce it. Jack London at a great meeting of students declared himself one of 7,000,000 revolutionists whose aim was socialism, and whose method would be blood and violence, if needful. He urged the election of law-enforcers to public office, but chiefly the creation of a spirit of law-observance in the people. He believed the country would pass the crisis safely, if the people came to realize present evil conditions in time—*W. P. Lovett, in the Standard.*

We are so constituted that we can not fully enjoy ourselves, or anything else, unless some one we love enjoys it with us. Even if we are alone, we store up our enjoyment in hope of sharing it hereafter with those we love.—*Lubbock.*

"No man will ever reach heaven with his face toward the pit."

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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Biblical Languages and Literature in
Alfred University.

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

LESSON IV.—JANUARY 23, 1909.

THE LAME MAN HEALED.

Acts iii, 1-26.

Golden Text.—"His name through faith in his name hath made this man strong, whom ye see and know." Acts iii, 16.

DAILY READINGS.

First-day, Mark ii, 1-12.

Second-day, John v, 1-18.

Third-day, Luke vii, 1-17.

Fourth-day, Matt. ix, 18-31.

Fifth-day, Matt. xv, 21-38.

Sixth-day, John ix, 1-17.

Sabbath-day, Acts iii, 1-26.

INTRODUCTION.

The last few verses of chapter 2 of the Book of Acts are best understood as referring not particularly to the happenings of the day of Pentecost but rather to the conduct and habits of the early Christians in the weeks and months that followed this birthday of the church.

Our present Lesson has to do with a representative example of the wonders mentioned in ch. ii, 43. We need not suppose that this miracle is mentioned because it was the first one wrought by the Apostles, but rather because it furnished a very favorable opportunity for proclaiming the gospel.

It is to be borne in mind that the author of the Book of Acts did not by any means attempt to give a full history of the Apostolic Age, but mentioned such incidents as suited his purpose. We can therefore only guess at the precise time of our Lesson.

We are not to suppose that Peter healed the lame man for the sake of arousing the attention of the people, but rather through pity for his misfortune; just as our Saviour went about doing good because he was moved with compassion for suffering humanity, and must relieve distress from the very kindness of his heart.

TIME—Perhaps only a few days after Pentecost, but very likely a considerable later.

PLACE—Jerusalem; at the temple.

PERSONS—Peter and John; the lame man; the people.

OUTLINE:

1. The lame man is restored to bodily vigor. v. 1-10.

2. Peter proclaims the Gospel. v. 11-26.

NOTES.

1. *Now Peter and John were going up into the temple.* Our author does not say, "had gone up." The incident mentioned in the following verses occurred outside the temple, and they did not actually enter till the time of v. 8. The fact that the disciples still participated in Jewish forms of worship is very significant. They regarded allegiance to Jesus Christ as no hindrance to their former religious life as Jews. The Christian Church was as yet without formal organization. The disciples were simply Jews who had certain peculiar beliefs. They could hardly be called, as yet, even a sect of the Jews. *The hour of prayer, being the ninth hour.* That is, at about three o'clock in the afternoon, the time of the offering of the evening sacrifice. There were other hours of prayer, namely, at the time of the morning sacrifice and at sunset.

2. *Which is called Beautiful.* This name occurs only here. Some have thought that it was the eastern gate of the Court of the Women. *To ask alms.* It is common unto this day for beggars in the East to wait in certain favorable localities, as for instance at church doors, to receive the gifts of passers-by. A cripple had of course the advantage over other beggars in that his pitiable condition was in itself an appeal for help.

4. *With John.* The position of John as the silent companion of Peter is to say the least noticeable. He is not spoken of as acting independently anywhere in the Book of Acts. *Look on us.* Some have thought that these words were to demand faith on the part of the blind man; but in the next verse we see that he still expected no healing.

5. *Expecting to receive something.* That is, some money.

6. *Silver and gold have I none.* Some see in these words of Peter a proof that the communism mentioned in the latter part of ch. ii was absolute. They imagine that Peter had put all his money into the common treasury, and that he did not have a single coin. But this passage means that Peter was a poor man, and could not give more than a trifling amount to a beggar, not enough to be of any consequence in relieving his distress. *In the name of Jesus Christ of Nazareth.* These words explain the means of the miracle, and are at the same time a test of faith for the lame man. If he had never heard of Jesus it is hardly probable that he would attempt to rise at the command of Peter, and if he saw in Jesus only a disgraced teacher executed with common criminals he certainly would not have heeded Peter's apology for lack of ready money.

7. *And he took him by the right hand.* Evidently as an encouragement to the lame man. The miracle was instantaneous.

8. *And leaping up, he stood, etc.* Thus showing beyond a question that he actually was heal-

ed and strong as other men. *Leaping, and praising God.* He was not content to use his new found strength solely for such exercise as would enable him to move himself from one place to another. In his joy he made a good many unnecessary motions; and he was not unmindful of the proper expression of his gratitude to God.

9. *And all the people saw him walking, etc.* This miracle was wrought in the presence of a great many people. There was no room to question its reality. Even the members of the Sanhedrin had to admit it. Ch. iv, 16.

10. *And they took knowledge of him, etc.* They recognized the man. It was not possible that this man walking and leaping in the temple was some stranger that the apostles had brought in from the country who might have been almost able-bodied before Peter spoke to him. He was rather the very cripple whom the people had noticed so often sitting at the Beautiful Gate, the one who had been lame all his life.

11. *He held Peter and John.* Perhaps this means that he laid hold of the garments of Peter and John, but more likely that he simply followed them closely. He did not mean to lose sight of his benefactors. Solomon's porch was a large covered portico in the eastern part of the temple enclosure, said to have been preserved from Solomon's temple. Our Saviour himself had taught in this place.

12. *He answered unto the people.* He made answer to their looks of astonishment. *Why fasten ye your eyes upon us?* Having the attention of the people, Peter proposes in the first place to turn their thoughts away from the restored cripple and away from himself and John, and towards the real Doer of the wonder which had thus attracted them. He proceeds to set forth in still more vivid form than in ch. ii the Messiahship of the man Jesus whom they had crucified.

13. *The God of Abraham, etc.* It is to be noted that Peter speaks with great skill, fitting his words to catch the favor of pious Jews, devout believers in the Old Testament. *His Servant Jesus.* Peter applies to Jesus the Messianic title of "Servant" found so often in the latter half of the Book of Isaiah, e. g. Isa. liii, 11. The translation of King James' Version obscures this allusion.

14. *The Holy and Righteous One.* The demoniac recognized Jesus as the Holy One of God. Mark i, 24. In Isa. liii, 11 the Messiah is called "my righteous servant." Compare Acts vii, 52 and elsewhere. *And asked for a murderer.* Peter does not hesitate to use the most severe language, and would have the people understand that it was no light sin that they had committed.

15. *And killed the Prince of Life.* The Author of true life they had put to death. What more barbarously inappropriate deed could be imagined! *Whom God hath raised from the dead.* Their evil deed was however utterly ineffectual as a blow against Jesus or his kingdom.

16. *The faith which is through him.* We are to understand that the miracle was wrought not through any magical naming of the name of Jesus, but through faith on the part of the apostles and of the man himself.

17. *I know that through ignorance ye did it.* With this verse Peter begins the second half of his sermon in which he urges his hearers to repent and encourages them with hope of enjoying the blessings that come through the Messiah.

SUGGESTIONS.

God often speaks to us through his bountiful mercy as respects the things of this present life. The healing of the body of the lame man paved the way for Peter's preaching for the cure of souls.

Health and bodily strength are more to be desired than silver and gold. There is however a still greater blessing than good health.

There is no more appropriate virtue on the part of men than that of thankfulness for favors received. The lame man restored to strength showed gratitude by walking and leaping, but he praised God also by word of mouth.

BUSINESS OFFICE

Presidents, secretaries, and members of Christian Endeavor societies should notice the action of the Young People's Board in regard to C. E. Topics and Daily Readings. The report of this action was published in last week's RECORDER, on page 22, in the Young People's Department. Possibly some have not yet read it, as we are daily receiving orders for these topic and daily reading booklets, which we can not fill. Please do not send to us for these booklets, as we can not fill your order and we simply have to send your money back again. You will save time in getting your topic cards to send directly to the United Society of Christian Endeavor, Boston, Mass., as recommended by the Young People's Board.

We can still furnish photographs of Doctor Lewis. We have sold a number of these photographs and can supply as many as are wanted.

It isn't too late to send in your orders for other magazines and periodicals, together with your RECORDER renewal. Don't neglect your RECORDER subscription however, even if you don't want to subscribe for other magazines. Look at the label on your paper and see if it doesn't read "Dec 31 1908". If it does, it means that your subscription is now due, and if you send it at once, it will be a whole year before you need to do it again. And by-the-way, why not send us \$2.00 extra for us to use in sending the RECORDER to some one who wants it but is unable to pay for it? Some of our subscribers do that, and as a result RECORDERS go to people who would otherwise be without them.

The firmest thing in this inferior world is a believing soul.—*Wilberforce.*

SPECIAL NOTICES

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

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

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

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

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

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

The Seventh-day Baptist Church of Battle Creek, Michigan, until further notice, will hold Sabbath services in room 15, second floor of College Building, opposite Sanitarium, at 2.45 p. m. A cordial welcome to all visitors. Pastor, Rev. J. G. Burdick, 81 Barbour Street.

Being a Christian man is being all a man can be. Holiness is near kin to haleness, which means health, and haleness close kin to wholeness, which means integrity, soundness, completeness. Christian life is not giving up, but growing up; not lopping off, but looming up. Its true note is not ascetic, but athletic, and when Christ announced that he came that men might have life more abundantly, he did not mean longer life, but life overflowing, rich in content and extent, with far horizons and wide outlook.—*Rev. F. Boyd Edwards.*

WANTED.

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

Wanted—The address of any Seventh-day Baptists residing in the vicinity of Battle Creek, Mich. Address Rev. J. G. Burdick, 81 Barbour St., Battle Creek, Mich. tf.

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The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

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