

The Sabbath Recorder



REV. J. L. SKAGGS.

—CONTENTS—

EDITORIAL—Memories; Workers Who Laid Foundations; What Makes the Chasm? Southeastern Association673-676	WOMAN'S WORK—May 30th (poetry) 690
DENOMINATIONAL NEWS—Rev. J. G. Burdick III 677	The Salem Church 691
Report of the Ordination Services of Mr. J. L. Skaggs, Pastor of the Friendship Church677	Reception to Rev. R. C. Bond 691
President's Address—Southeastern Association 679	Attention 692
"Keep the Sabbath" 681	Semi-Annual Meeting 692
Missions 682	YOUNG PEOPLE'S WORK—The Prayer Meeting—Frances Willard; Sabbath, June 12, 1909—The Noble Life of Frances Willard; World Wide Endeavor; Mission Study; Seventh-day Baptists as Commercial Travelers; Is Holiness Attainable? News Notes693-699
Religious Experience 683	MARRIAGES 700
Alfred Theological Seminary 689	DEATHS 700
	SABBATH SCHOOL 701

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

N. O. MOORE, Business Manager.

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EDITORIAL

Memories.

For an hour the train has been laboring hard in its climb up the heavy grades along the head waters of the Potomac River. Deer Park is just ahead. The morning is clear and cool. The early sun bathes the hills of West Virginia and Maryland in a glorious light, which gives a golden hue to the fresh tender foliage of May, and makes the mountains seem grander than ever. As the train crosses the plateau past Deer Park, Mountain Lake and Oakland, and begins to swing around the sharp curves in its descent toward the Cheat River, almost every turn awakens memories that have long been sleeping. Probably these memories would not be so vivid today, were it not for the deep sense of loneliness that comes from the loss of him who first called my attention to this wonderful mountain scenery.

It was twenty-nine years ago this month that I first visited West Virginia, to attend the association at Greenbrier. Doctor Lewis was then my companion and bedfellow. I had spent two weeks in Shepherdsville, Kentucky, and joined him at Salem en route to Greenbrier. After the meetings were over, we together went to Salem to attend a temperance meeting at which we both spoke. At his suggestion I had waited with him to take a day train in order that we might "see the Cheat Mountains by daylight." I can never forget the beautiful morning twenty-nine years ago when we

took that trip. The thrill of those sunny hours comes to me again and again as the years go by. Doctor Lewis was an ideal traveling companion. He always had an eye for the beautiful and the sublime. He was the very embodiment of the spirit of poetry. And whoever had him to point out objects of beauty and to clothe that beauty in poetry was fortunate indeed. Little did I think on that first trip that so many years of my own life would be spent in West Virginia. Little did I realize then that these hills and mountains would some day guard my home and become a daily inspiration in my work. During all these years that beautiful day with Doctor Lewis has been a joy in memory, and it has done much to endear all this country to me. For years I could not pass this way without thinking of him. And now he is gone forever, there steals over my heart a deep sense of loss, greatly emphasized at every new view of this mountain scenery.

Not less than twenty times since that first visit have he and I attended the associations and conferences in West Virginia; and now, all alone, I must go and try to do the work given me, without his presence and inspiring help. We always depended much on him. We knew that if he were there all would go well, and the right things would be said. Now with this feeling of loss weighing upon my heart, I have, all this morning, found myself thinking of Tennyson's words:

"O for the touch of a vanished hand,
 And the sound of a voice that is still!"

Workers Who Laid Foundations.

Every building that is to stand must have a good foundation. This is true regarding many other kinds of work; and in no line is it truer than in the building of Christian society, the Church and the school. After writing the editorial on "Memories" yesterday, it was difficult to stop the chain of thought with reference to our "fallen leaders" at that point. All day long the scenes about Clarksburg, Lost Creek and Salem

kept suggesting the names of men who in other days labored among these churches and laid foundations upon which others are now building. The pioneer missionaries who rode through primeval forests and endured the hardships of frontier life among these hills performed their duties well, rested from their labors, and their works do follow them. As Doctor Lewis in pioneer Sabbath-reform work won the hearts of hosts of people in West Virginia, even so did other faithful men in general missionary work lay well the foundations and establish the character of churches and societies among these hills. Had it not been for such missionaries as Alexander Campbell, David Clawson, Charles M. Lewis, Walter B. Gillette and Charles A. Burdick, this field would present today a very different aspect from what it does. Had it not been for such native workers as Elders Peter Davis, Jacob Davis and our beloved friend, Samuel D. Davis, all of whom toiled in poverty and amid privations, when they had no Missionary Board behind them, the missionaries just named would have found very little material to mold and very little encouragement to work, when they were sent into this country.

But naturally enough my own thoughts clung to those who labored here when my first visit was made, and to those who have since given years of consecrated service here for the good of others.

All this country will continue to speak in loving terms of L. R. Swinney, so long as any are living who witnessed his friendly, social ways in the homes among the hills. He knew how to win the mothers through the children, and for years was a welcome guest in all the churches.

Then came John L. Huffman, stalwart, clear-headed and strong, stirring the hearts of men wherever he went. His powerful preaching and sterling character made a wonderful impression upon these communities, and revivals sprang up at every point. There are hundreds in every Seventh-day Baptist neighborhood today who would give almost anything to hear this man preach, and beseech sinners to come to Christ. There are multitudes in these parts who would travel miles to hear "Uncle Sammy" sing once more, "When the Roll is

Called Up Yonder," or "Tell It Once Again." These were all noble men. Their work is done and they have gone from earth forever.

Thus the workers pass from their labors one by one. Soon the leaders of today will be gone. What we do must be done quickly. Who are coming on to take their places? Who will build upon the foundations, so well begun by those we have loved and lost?

What Makes the Chasm?

One of the speakers at the Sabbath School Institute in Salem, referred to a convention in Washington which was being addressed by one of the labor leaders. In the course of his address the speaker mentioned the Church, whereupon the audience hissed vigorously. In a little while the same speaker spoke of Jesus, and without hesitation the men addressed removed their hats and stood in the attitude of reverence. Here was quite a revelation. Those laboring men revered the name and character of Christ, but had no sympathy whatever for the Church! Indeed, they seemed to detest the very word, Church.

This expresses the condition that prevails all too generally in these times. It is too true that the Church has lost its hold upon the struggling masses. The multitudes are drifting rapidly away from the churches, and are being reached, largely, by outside organizations and mission workers. Why is this so? What is the remedy? Who will give us a practical answer?

Southeastern Association.

The morning of May 20 dawned upon the West Virginia hills with low-hanging clouds that gave promise of rain. This was no unwelcome sight, for the cold season and recent dry spell had so retarded the spring growths, that field and forest and garden were thirsty for showers. Quite a company of delegates left Salem on the early train and presented themselves, "bag and baggage," at Long Run station, for transportation over the hills to Middle Island Church, four miles away.

Most of these were soon comfortably stowed away in carriages for the trip, while a few of the boys made the distance on foot. Ten minutes after the start was made the first sprinkle began, and the most gentle,

refreshing rain made nature fairly smile. The foliage sprang into new life, and everything and everybody seemed glad. O that the coming of delegates might bring such refreshing to the church as this morning rain is bringing to nature! O for showers of blessings upon the dear people of West Virginia.

After congratulations and joyous handshakings between old friends, the Southeastern Association convened for its thirty-eighth annual session. Elder Seager had gathered a company of young people around the organ, among whom we recognized several old college students, with faces all aglow with love for the Master's work; and with characteristic fervency their voices mingled beautifully in the song, "Nearer, My God, to Thee." Then followed an earnest prayer by Pastor Hills, for outpouring of the Holy Spirit and a pentecostal season during all these meetings.

The president was Mr. Earnest O. Davis, one of Salem's young men, whose address was brief and right to the point. This will be given in full in the RECORDER, and we know our readers will enjoy reading it. Both secretaries were also old students with whom the editor had spent many happy hours in class-room work, so that he found himself feeling perfectly at home, and every song and each address touched a tender chord.

After adopting the Executive Committee's report, a full chorus started the song, "There Shall be Showers of Blessing," in which the entire congregation joined. Then followed the scripture lesson and prayer by Rev. Erlo Sutton, and the opening sermon by Rev. L. D. Seager.

Mr. Seager announced 1 John i, 3, as his text. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

The subject of true fellowship was earnestly pressed home to the hearts of the hearers. Our need as Seventh-day Baptists was something more than the fellowship of a common faith as Sabbath-keepers; we need most of all the fellowship with the Father and with his Son Jesus Christ.

While riding by a drove of cattle pas- turing on the hillside, Mr. Seager's com-

panion noticed two old oxen that seemed to keep always near together, and remarked:

"Those cattle have worked together."

"How do you know they have worked together?"

"Because they keep together in the field."

The fact that they had been yokefellows in a common work, had given them a sort of fellowship, which the other cattle did not seem to enjoy. This incident Brother Seager used to illustrate that the spirit of fellowship exists even with animals. Then he showed how strong is the tie of fellowship among men, as shown by the various society organizations, and how helpful true fellowship is in more respects than one.

Fellowship is natural to man. There are many grades of fellowship, some of which are higher than others; but the highest of all is the heavenly fellowship between true Christians. Many do not understand this fellowship, and can not appreciate its worth. The disciples did not understand Jesus, when at Jacob's well he said: "I have meat that ye know not of." With their earthly fellowship and earthly bread they were familiar, but it took them years fully to understand the higher fellowship which the Master enjoyed in his Father's love.

The wonderful love that makes God's people one must be experienced in order to be known. O that our eyes might be opened as Paul's were when he received "sight" and the Holy Spirit at the same time. Then began a sense of the higher fellowship which went with Paul through life. This true love and fellowship transforms the world. It makes man a new creature, to whom all things are new. Homes, societies and neighborhoods become new under the transforming power of true Christian fellowship, and the Bible becomes a new book.

Seventh-day Baptists need the bonds of fellowship that come by a common faith in God's Sabbath; but they need still more this fellowship with Christ and the heavenly Father.

Brother Seager closed with a fervent prayer for the "unspeakable gift of fellowship" in all the associations, and pleaded with God that this meeting might be the

very gate of heaven to our souls. The congregation then sang,

"Blest be the tie that binds
Our hearts in Christian love,"

and the first session of the association was a thing of the past.

Thursday Afternoon.

The gentle rain which began this morning has increased to a regular steady down-pour. This, of course, will lessen the attendance; but it in no way lessens the interest. There is something about the singing of the West Virginia young people that always touches my heart. But some way it sounds better to me today than ever before. There is a genuine spiritual tone and a natural grace that is truly charming.

The letters from the churches show a good degree of interest, and a deep appreciation of the valuable services of Brother Seager, the missionary pastor. Such consecrated mission work is the only hope of several churches in the association. There is universal regret that the churches here must lose the inspiration and help of Pastor Van Horn of Lost Creek, who soon goes to another field. The gracious revival at Salem under Brother Hills, the new pastor, has sent its spiritual influences over all the surrounding country. The power of that work is clearly seen in the meetings of this association. The improved conditions in Salem, with every vestige of the saloon and gambling den driven out, and with the genuine interest in the welfare of the college, are matters of congratulation and rejoicing among all the churches.

The letters show that more than fifty persons have been added to the churches during the year. The losses have been few when compared with the gains. This is cheering indeed.

The Eastern Association was represented by Rev. Erlo E. Sutton, who was gladly welcomed in the Southeastern. Mr. Sutton was a West Virginia boy, and now finds himself surrounded by his old boyhood friends in all these meetings.

The Central Association and the Western Association united in their delegate, and were represented here by Rev. A. G. Cro-

foot of Independence, N. Y. He gave a hasty sketch of the location of churches in the two associations, in which the audience was deeply interested. The report was full of good cheer, and Brother Crofoot was gladly received. Rev. T. J. Van Horn was welcomed as representative of the great Northwest; and spoke fervently of the live interest in all lines of our work by the pastors and leaders of his association. At the close of Mr. Van Horn's remarks, Pastor Hills was called upon to tell them about the field at Nortonville, Kansas, and its outlook for the future. It is good for the people of each association to receive information in this way from all our widely scattered localities. To a people with churches and mission fields covering such a broad expanse of country, and having such interests in common, some representation of this kind seems indispensable to our denominational unity.

SYSTEMATIC GIVING—A SYMPOSIUM.

This was the main topic of the afternoon, and was treated under the following heads:

1. Systematic Giving—(a) What is it? (b) Its benefits.
2. Is it practical in all churches?
3. How make it a success?
4. What has it done for your church?

These topics were well treated by Luther F. Sutton, T. J. Van Horn and O. A. Bond, followed by an open parliament. This hour was under the leadership of Pastor Van Horn of Lost Creek and was indeed a profitable hour. It would be good for every church if such an hour, with the same spirit prevailing, could be held therein with a full audience to enjoy it.

The excellent papers upon this subject will appear in due time in the young people's work in the RECORDER. Look out for them. They will do you good.

The evening service was small, owing to the continued downpour of rain. Erlo E. Sutton, delegate from the Eastern Association, preached an excellent sermon from the words, "Follow me." This was followed by a conference meeting led by Pastor Hills of Salem. It was a season of refreshing to all. Many were disappointed in not being able to attend this meeting.

DENOMINATIONAL NEWS

Rev. J. G. Burdick III.

Letters from Secretary Saunders, who is now at Battle Creek, tell us of the serious illness of Judson G. Burdick, which compels him to give up his work. Mr. Saunders was called there from Milton, where he had gone to bury his wife's mother, Mrs. Bond; and he now feels that the cause at Battle Creek needs him more than the associations do. He is therefore obliged to cancel his appointments at the associations, giving his work there to others. We understand that Mr. Burdick is to return to his home at Alfred. He has done a good work in Battle Creek. The little church there has grown from a membership of about 15 to 45 in six months, and others are expecting to join soon. The interest is so important that Secretary Saunders does not feel right to leave it long enough to attend associations; and he expects to make headquarters there for a time.

Report of the Ordination Services of Mr. J. L. Skaggs, Pastor of the Friendship Church.

The council for the ordination of Brother J. L. Skaggs to the gospel ministry was called by the Friendship Church; and the Ordination Committee of the Western Association, by the request of that church, arranged for his examination and ordination, to take place at Nile, on Sunday morning and afternoon, March 28, during the semi-annual meeting.

On motion of Dean A. E. Main, it was voted that Professor W. C. Whitford act as chairman of the Ordination Council.

Voted that H. L. Cottrell act as clerk.

By a roll-call of the churches of the association, the lists of delegates to the council from the different churches were then given.

Voted that the different pastors of the association be authorized to add to their lists of delegates the names of all other members who are present from their several churches.

Voted that those persons present who are members of other associations be invited to participate in the proceedings of the council.

After Dean A. E. Main, chairman of the Ordination Committee, gave a brief report of the ordination program, as arranged, the council was led in prayer by President B. C. Davis.

It was then voted that the chairman of the council be asked to lead in the examination of the candidate.

The candidate then read a paper in which he gave his religious experience, the reasons which had led him to choose the gospel ministry for his life-work, and also an exposé of his Christian belief. After a clear and concise statement of his Christian experience and doctrines, an opportunity was given to ask him any questions in regard to his statements. When asked whether or not the modern interpretation of the Bible had weakened his faith or essentially changed his belief, he said it had not changed his belief, but that it had brought to him a "more satisfying assurance." Rev. E. D. Van Horn, who had known Mr. Skaggs quite intimately for several years, paid a beautiful tribute to his true and earnest manhood and President Davis also bore testimony to the strength of his Christian life and purpose.

It was then voted that the council express their appreciation of Mr. Skaggs' clear and concise statement of his belief and proceed to his ordination.

Voted that the chairman and clerk of this council be instructed to commend Brother Skaggs to the General Conference for denominational recognition as a duly accredited minister of the denomination.

The ordination service was opened with a song, "Only Where Jesus Is," by a men's double quartet. Prayer was then offered by Rev. E. D. Van Horn, after which came the ordination sermon by Professor W. D. Wilcox, who chose his text from Matt. v, 13,14: "Ye are the salt of the earth. . . . Ye are the light of the world. . . ."

The twelve young men who left all and followed Jesus, although poor, were chosen by the Master and then given a unique preparation for their high calling of spreading the Gospel. They were trained in the "School of Christ" where they learned many great lessons of service from his words, deeds and character.

The world during the time of the apostles,

permeated by "atheism, superstition and corruption," was in sore need of "light" and "salt." It might well have been compared to Sodom and Gomorrah in respect to its moral and religious condition. But in such a world the Church experienced the most rapid growth. The apostles, living so near to Christ in point of time and spiritual contact, gave to the world the true "light" and "salt." The Church today is the true "light" and "salt." It should sustain the same relation to Christ and the world as the twelve apostles; not fanciful or visionary, but practical.

The great mission of the Church is to save the world. Salvation can not be realized without social service. The Church must therefore be an uplifting social force. Other institutions may help in bringing about social and spiritual progress, but the Church should coördinate the work of different institutions and direct their progress. "The Church is not perfect, but it is stronger than the twelve apostles. The imperfection argument is a weak excuse" for the neglect of personal duty. The Church has received a great commission. It is called upon to perform a work for which there is great need. The harvest is great and the laborers are few; so the Church is calling for men to be "salt" and "light." The value of this "salt" and "light" to the individual can not be overestimated. "The Church is no little affair; we should be proud of it and its work." The greatness and importance of the Church can be felt more keenly when we realize what it has meant to us and our children. "We should appreciate its privileges and responsibilities."

The ministry of the Church should be a ministry of "fellowship, teaching, example, worship, service, sacrifice, both for the community and individuals. It should maintain high standards of life, character and purpose." Such a ministry "costs struggle and sacrifice, but it pays. The Church must always be the center of interests and demand devotion, consecration and enthusiasm." Let us "believe in each other and in God," stop our unfriendly criticism, and "send the 'light' and 'salt'." Let us work for eternity since "the Lord of hosts is with us and the God of Jacob is our refuge."

The sermon was followed by the laying on of hands by the elders, during which Dr. A. E. Main offered the consecrating prayer. After another selection by the double quartet, "Peace, Be Still," the charge to the pastor was given by Rev. S. H. Babcock.

He emphasized the necessity of maintaining a home life above reproach, the importance of exerting an unlifting influence in the social life of the community in which one lives, and the necessity of paying one's honest debts, because of the close connection existing between a minister's financial relations and his spiritual power and efficiency. A regard for these things should make the minister strong in his great work of preaching the Gospel. It is a great thing to be an eloquent preacher, but if a man has not character, his preaching, however eloquent, however learned, however true to facts, has little power. The minister should be a pastor. He should learn how to get in closest touch with his people, be able to sympathize with them in their troubles and to help them in the solution of their problems.

The charge to the church was given by President Davis. He said that we all have the faith to believe that Mr. Skaggs is a good man. But he is not infallible. He will make mistakes. His success will be impossible unless the church coöperates with him. The time has ceased when the minister can be a mere dictator of the church. With the growth of modern civilization, the church has become conscious of its duty both to its pastor and to the world. President Davis mentioned the following duties which belong to the church: (1) The church should give the pastor her love and sympathy, to sustain him in hours of discouragement and failure, and to strengthen his efforts in times of spiritual success; (2) It should be teachable, willing to become acquainted with the new thought of modern scholarship; (3) It should attend to the finances. The pastor needs money to buy the best tools for his work, such as books, magazines and a trip to Conference, just as much as the farmer needs money for agricultural implements; (4) Give him your prayers. Be in constant touch with the Divine. (5) Each home should be made an advocate of the work of the church.

After the addresses had been given, the ministers, college and seminary students, and then the whole congregation passed in single file before Mr. Skaggs and gave his hand a hearty grasp and bade him God-speed in the work that was before him. The services closed with a song by the double quartet.

PROFESSOR W. C. WHITFORD,
Chairman.
HERBERT L. COTTRELL,
Clerk.

President's Address—Southeastern Association.

ERNEST O. DAVIS.

"The Relationship of the Pew to the Pulpit, or Pulpit and Pastor."

There is a key that unlocks the door of relationship between the two, and that key is love. The word love is small in itself, but too powerful for me to explain. We have often heard pastors and teachers try to explain and tell of this love, but we can never realize its full meaning until we have received that power and love in our hearts and lives from God. Love is the prescription handed down to us from Creation, by the founder of Christianity. It contains several ingredients, such as patience, generosity, humility, courtesy, sincerity and unselfishness. Love built our churches and our schools to give our boys and girls an opportunity to secure an education to enable them to cope with the onrushing tide of progress.

Upon the pulpit side of this question I will not have much to say, for I have had no experience along this line of church work. I feel that a true minister of the Gospel needs all the grace and love of God that can be bestowed on any one individual. As a general rule he is underpaid for the work he does. He has his own household to care for which is his first duty and command from God. He also has a church family of from fifty to one, two or three hundred, as the case may be, with as many different dispositions as there are individuals, all to be listened to with grace and forbearance.

I feel that many pastors make the mistake of preaching to please classes. Some pastors for the sake of popularity seek to please the aristocratic by preaching high-

toned, logical sermons instead of the plain Bible. I believe that the masses of people today in every vocation of life are hungering for a more simple, conscientious, spiritual preaching of the Gospel of Jesus Christ.

Now from the pew side of this question I shall have a little more to say, as I have been a worker in this capacity for the last twenty years or more.

First, I want to say a few words in regard to the finances of the church. Business men and women who are engaged in various occupations of life, such as farming, teaching, banking, mercantile, insurance or any successful business, must have a system by which that business is handled. I could not hope to make a success of the business in which I am engaged, if I did not look after it in every detail. I spend my time, brain and energy to make it a success. It is just so with any successful business person. Now that which is so essential in our own personal business ought to be just as must so in our business affairs of the church.

Another very essential element in our work is, We must *love it*. Show me a teacher who loves his work and I will show you a successful teacher. Show me a farmer who loves his work and I will show you a successful farmer. It is just so with a church. Show me a united pew with love for each other and their fellow men and I will show you a successful and prosperous church.

I am heartily in favor of the plans recommended by our Board of Systematic Finance of the Seventh-day Baptist denomination; and believe, if they are carefully carried out in all our churches, that the problems that confront so many of our churches, schools and various boards of the denomination will be practically solved. It is very essential to have a good energetic clerk and treasurer in all our churches, and then have all finances paid into one general fund, and paid out by order as our card system indicates. In this way any one can tell in a very few minutes just how much money the church has raised and for what purpose it has been used. The finances of the church are just as essential as the finances in our business, and constitute one prime factor in carrying on the Lord's work.

One other proposition in our church work which is as essential as the first and perhaps more so, is a real personal interest not only in one special line of church work, but in all the work of the church. I know of some church members who seem to think that if they go to church on Sabbath morning and drop fifty cents into the collection and listen to a good logical sermon, that they are doing their whole duty; and there are others who go and seem to enjoy a good commodious church well kept, with good services, without feeling it their duty to help either in finance or otherwise. Brethren, these things ought not so to be. I believe all such persons are losing the blessings of church fellowship as well as a blessing from God.

What every church and pastor needs is more love and faithful helpers from the pew, who are willing to work uncomplainingly wherever they are placed—men who have joined the church more for what they can put into it, than for what they can get out of it. The church has enough members who stop to kick and sulk every time things do not go just to suit their own notion. What it needs now more than anything else is the consecrated, spiritual Christian worker, who can lay aside his sensitive egotism, and think more of the good of others than he does of his own comforts or promotion to places of honor. I fear that too many of our church members are living at too great a distance from God. We get so worldly-minded that we almost crowd God out of our hearts and lives.

Do you think that God's spirit and love can reign supremely in the hearts and lives of church members who go into our churches on God's holy Sabbath to worship, and have such hatred in their hearts that they will not speak to each other? And yet such things exist in some of our churches today. This life is too short for such things. If this one essential element, love, reigns and rules in our hearts and lives, the pew would become a more sacred place to many of us.

The president of Harvard University, in speaking of the "Social Conscience and Religious Life," said: "The Christian Church today is facing a grave crisis in its history, and is in imminent danger of losing its grip upon the hearts of the people, because

of its tendency to center its energies upon clubs, gymnasiums and social settlements, instead of seeking to redeem and spiritualize the life of the individual." I sometimes wonder if we have just the right conception of what kind of amusements and entertainment and worldly affairs we allow in the church today. And again, do our children learn to have that reverence that they ought to have for the house of God? I fear we are not as careful in teaching by precept and practice in these things as we should be.

What the world and Church need most is the preaching of the simple Gospel of Christ. If the multitudes unsaved are ever to be reached it must be by the power of the old, old story. Love has been the power of God unto salvation in all ages, where human wisdom and philosophy have failed. I am a firm believer in higher ideals, new and up to date methods in church and Christian work, and no church is doing its best unless it is alive to all the needs and requirements of the times; but in this work I plead for a more consecrated spiritual life, a closer walk with God and our brethren, a closer, confidential fellowship with our pastors.

Fathers and mothers, teach your children to advise with their pastors, take counsel on matters of questionable amusements, or any questions in which the right or wrong is not clear. If we all do this there will be a closer union of pastor and people and more good accomplished in our church work.

Pastor Hills said in one of his spiritual sermons a few weeks ago, that the prayer meeting is the thermometer of the church, which is true as the Gospel. That church which does not maintain a weekly prayer meeting is losing ground, and will in time become extinct; and what is true of a church is true of a denomination. But with this I would couple another element which is just as essential as prayer, and that is work. God does not put a premium on laziness. We must *work and pray*. It is with this purpose that I hope we have all come to this association.

I have almost had a feeling of regret in my heart that so much time has been spent by our associations in discussing plans and theories instead of using more of the time

for a real spiritual reunion of the people of these churches and sister associations. I have been praying for a real spiritual blessing to attend these meetings for the next four days, and I believe there are many others who have come with the same desire. May we all go away feeling that it is good to do the Lord's work.

I wish to mention a few thoughts which have rested heavy on my mind and heart, and may be deviating from the main thought of this paper; but they concern a matter as vital to us as an association and denomination as any other which confronts us. Do we fathers, mothers and younger people of this association prize as highly as we should the great value we receive through the editorial staff of our denominational paper, the SABBATH RECORDER? If there are any who do not have this paper in their homes, and I fear there are many, I hope you may not have your mind at ease until you have made some arrangements to have it visit your homes every week in the year.

I want to call your attention to an article in the RECORDER of March 22, 1909, written by our present editor and referring to the work of our beloved and departed editor, Rev. A. H. Lewis. If there are any who have not read this article, I hope you will read it when you go to your homes. In one part of this article you will find the date of the birth of this association, which reads as follows: "In January, 1872, Mr. Lewis was called to West Virginia to dedicate the new brick church at Lost Creek. Here he spent three days in a great meeting, in which deacons were ordained and the Southeastern Association was organized. This completed the union of the West Virginia churches with the churches of the North. Mr. Lewis was much pleased with this happy result."

That was thirty-seven years ago. Now the vital question is, Have we made the progress that God intended we should make? There have been many changes and much progress. I can think of many changes even in the last twenty years. Our present editor, who is with us today, surely was a man of God prepared to take up the work so recently laid down by others. We feel that he is near and dear to us, by the ties of nature and companionship; and

we hope and pray that his future work may be one of pleasant days, and that he may not be burdened for the want of finance in the work he so much loves.

"Keep the Sabbath."

How often we hear the people of our denomination crying to the young people to keep the Sabbath, but what is the denomination doing to encourage them to do this?

Many of our prominent men and even our institutions are hiring the Sunday people in preference to the Seventh-day young people for teachers and for clerical work and at the same time giving them better salaries than they would allow themselves to pay to a Seventh-day Baptist person even if the work was done as well. In many instances these Sunday-keeping people are working in our schoolrooms and offices on the Sabbath, and are giving the Sunday people the best opportunities.

Some employers seem to rest assured that any Seventh-day Baptist will work for any price for the sake of keeping the Sabbath and therefore they give them the lowest possible salary. Who is likely to work more for the interest of those employing them, the Sunday individual or the Seventh-day Baptist person?

Let us reflect and think how many of our young people today have reason to be discouraged about keeping the Sabbath when they are not given the consideration which the Sunday people are. Let us be careful how we judge them for leaving the Sabbath when we are doing so little to encourage them to keep the day. If we are not eager to help them, how can we expect them to be able to continue in our faith?

Conscience and Remorse.

"Good-by," I said to my Conscience—
"Good-by for aye and aye;"
And I put her hands off harshly,
And turned my face away:
And Conscience, smitten sorely,
Returned not from that day.

But a time came when my spirit
Grew weary of its pace:
And I cried, "Come back, my Conscience,
I long to see thy face;"
But Conscience cried, "I can not—
Remorse sits in my place."

—Paul Lawrence Dunbar.

Missions

MY DEAR READERS OF THE RECORDER:

I see in a recent letter of Brother Velthuysen Jr., reference to a letter written the Missionary Board previous to our last meeting. I fully intended to send the letter for publication but was prevented by the sickness and death of Mrs. Saunders' mother, which almost immediately followed the Board Meeting. This took us to Milton, Wisconsin, for the burial. From there I was called by the sickness of Pastor J. G. Burdick to Battle Creek, Michigan, which for a time will be my headquarters. On account of the work here and in the West, it is thought best for me to omit the attendance of the associations. You have already learned through these columns of the illness of Brother Velthuysen. This makes our hearts sad, but we are very grateful for the workers whom he has, largely, prepared to carry on his work, if at any time he is called to lay it down. The following is from his letter:

"I do not doubt the Lord will hear and answer our prayers in restoring my dear father to health. During his illness Brother Spaan, our deacon, Brother Taekema, a young man who has been preparing for the ministry, Brother Bakker, an old sea-captain, and myself are supplying the churches at Haarlem and Rotterdam on the Sabbath.

"A few weeks ago my father had the great privilege, by the grace of God, of bringing about a reconciliation between several of the brethren in one of our churches. The brethren are again united in a loving spirit and assist us in the Midnight Mission and other gospel work. Notwithstanding several afflictions by sickness and adversity, in temporal matters, the churches in Holland are enjoying peace and are living in unanimity. My father has been instrumental this year in establishing a few more local temperance associations, and was thankful for every opportunity to bring the Gospel in its unstained purity and power. Last winter a group of so-called Christian

Scientists organized in Haarlem some meetings with debate, to which all Christians were welcome. These meetings gave my father the opportunity to bring our views to the front. There are those who appreciate and magnify his character, and acknowledge the truth while they lack the courage to act upon their convictions, fearing to lose their influence and their positions. Poor people, loving more the praise of men than the approval of God. The visible success of my father's labor has not been great. Always making head against the current opposition, even in Christian society, is not the way to be loved in this world. The Lord sees all, though in secret, and shall reward not only in the glorious day beyond, which we expect, but also in this world, in his own way. The sect called the Mormons is showing new and great activity in our country. My father was just commencing a public debate when he was taken ill. He has published a tract against them. I had occasion to do the same a few years ago in my periodical of the Midnight Mission.

"We were made very sad by the news from Sister Jansz, that she had withdrawn from our church and Java Mission at Panguensen. Her sickness together with the care of her aged mother has compelled her to give up the mission. We are anxious to know if they will be able to continue the mission, as the Javanese language is very difficult and they have no student equal to Sister Jansz. The care of the little church is largely left to the native Javanese who were previously baptized by Sister Jansz. There are a large number of sick and unfortunate people, both of the aged and children.

"The Haarlem Church Fund, or rather the 'Peter Hendrick Fund' is now being sent to Sister Slagter for her work at Lawang, Isle of Java. This was formerly contributed to the Panguensen Mission. Sister Slagter has been greatly comforted of late by the conversion of one of the leading nurses who has also embraced the Sabbath. She is associated in her work with Sister Slagter. Her name is Alt, and she desires baptism on her return to Haarlem next year, and expects to unite with the Haarlem Church.

Religious Experience.

Examination paper presented by James L. Skaggs, pastor of the Friendship Seventh-day Baptist Church, at the time of his ordination to the Gospel ministry, March 28, 1909.

I can not remember the time when I did not desire to be a Christian. Father and mother were Christians, as well as nearly all others whom I learned to love when I was a child, and I do not believe a thought ever entered my mind but that I would be a follower of Jesus. At the same time with a considerable number of other young people and children, including my brother and two of my sisters, I declared my allegiance to Christ. I was then at the age of ten years. I was received by baptism into the fellowship of the Delaware Seventh-day Baptist Church. That event no doubt determined the trend of my life. But there were many things which I did not understand, and as a result for several years I had my times of serious doubt concerning the reality of my religious experience. So my Christian life was not one of rapid growth and development. My doubts were centered in the matter of conversion and regeneration, or the new birth. As I understood religious instruction, this new birth must be attended by sudden and unmistakable manifestations of divine power which would not leave the least shadow of a doubt in the mind of the individual, and I was very sure that I had not had any such experience. I well remember the old oak tree and the moss-covered mound back of father's barn where I knelt and earnestly besought God that he would give me the experience that I thought I ought to have. But it did not come. So I did not find peace of mind until I was able to interpret certain portions of Scripture in my own experience. In 1 John iii, 14, we read: "We know that we have passed from death unto life, because we love the brethren." And again: "By this we know that we love the children of God, when we love God and keep his commandments." Rom. viii, 16. The Spirit himself beareth witness with our spirit, that we are children of God." I found in myself a response to these quotations, and my doubts were taken away.

"We have all been greatly blessed by the visit of Brother C. F. Randolph from Newark, America, who spent one Sabbath at Rotterdam, and the following day at Haarlem, though he had not yet recovered from a very serious cold, which he caught in England. This has very much impaired the pleasure of his visit. The work of rescue and social purity, in which I have been engaged during the last twenty years of my life, has been greatly blessed of the Lord. Thus we go on our way rejoicing. It has been a great pleasure for me to be invited to write to you, though the cause of it, the sickness of my father, has not been so pleasant. I trust my letter will be acceptable to you as I very pleasantly remember your short visit to us in our country. We trust you will not forget the Holland friends, especially my dear father, pastor of the Haarlem Church. May God bless you, and the board, and all who are true.

"Yours faithfully,
"G. VELTHUYSEN JR."

I am very sorry not to have given this letter to the people immediately on its receipt. There are, however, many things of interest which you will be glad to see even now. I have been unable on account of the great amount of calls and correspondence to write for these columns during the last month. I hope in a few days' time to write you of the growing work and promising field here at Battle Creek. During the last six months a number of new missionary enterprises have been undertaken. I hope, next Sunday, to visit the mission now carried on in Milwaukee by our Hungarian friend and brother, J. J. Kovats, on the way to visit a brother minister who has recently embraced the Sabbath, and lives in Michigan.

Your brother in the work,
E. B. SAUNDERS,
Cor. Sec.

71 University Ave.,
Battle Creek, Mich.

May 19, 1909.

"The pilgrim they laid in a large upper chamber, whose window opened toward the sunrising. The name of the chamber was Peace, where he slept till break of day, and then he awoke and sang."—*Bunyan.*

CALL TO THE MINISTRY.

I am sure that several things entered in to cause me to make my decision to enter the ministry. The work of the Gospel ministry has been most sacred in my thought from my earliest recollections, and long before I decided upon it for myself, I found my highest ideal of manhood in a worthy and spirit-filled minister of the Gospel. Often did my soul yearn that I might stand and present such words of love and hope as I heard from the lips of others. But for years I put the ideal aside as something beyond my possibilities. In the meantime my own thoughts were stimulated by the suggestions of others. My father on his return from an associational meeting held at Hammond, La., made a suggestion which revealed his desire, and though he never mentioned the subject again, I could not forget that one word. My wife both before and after our marriage frequently expressed her desire that I should become a minister. I was not free to talk on the subject, and I do not think that I ever gave an encouraging answer to any suggestion. But thus I was made to think deeply, and also to hesitate lest I should be unduly influenced.

As I came to see the great need of leaders in Christian work, I was impressed with a deep sense of personal responsibility. When I read the pleading editorials of Doctor Lewis for young men to consecrate themselves to the ministry and to fill the vacant pulpits in our land, I was forced to ask myself the question: "Is it I whom God wants for this work?" I had known a number of other young people who had had experience similar to my own in earlier life. I felt that if I were a minister I could carry a message that would be helpful to such, but all these considerations did not bring me to the point of deciding the matter.

During the fall of 1901, I was in attendance at a semi-annual meeting of the churches of central Wisconsin, held at Marquette. One evening the Rev. M. B. Kelly preached a sermon from the 4th chapter of the Epistle of James and the 8th verse: "Draw nigh unto God, and he will draw nigh to you." He preached a powerful sermon, and I was made to feel my distance from God as perhaps I had

never realized it before. And I felt that if I responded to that plea there could be no question as to what my future work would be. I believe it was there that my final decision was made, though I meditated the matter and told not even my wife for some weeks or months.

Since that time my purpose has been fixed and I have tried to do all that I could to prepare myself for the work of the Gospel ministry. Many times the barriers in my way have seemed unsurmountable, but God in his providence has as often opened the way. As the years have passed I believe that my faith in God has increased, and as I consent to this ordination service it is with confidence that he is able to keep and to use that which I have committed unto him.

The following is an attempt to briefly state my beliefs.

The historical fruits of Christianity justify its claims and show forth its leavening and transforming power. The doctrines of Christianity commend themselves to reason, and when they are compared with the doctrines of other religions they shine in their own light. The Christian Scriptures proclaim a holy God who as a loving Father cares for his children, and he demands that men shall be just and love one another. The Bible needs only to be compared with the scriptures of non-Christian religions for its superiority to be seen.

As we observe the universe—its perfect harmony and order—our reason declares that there must have been a sufficient cause and an intelligence in its establishment. We find a correspondence between the outside world and our own powers of perception. Our understanding of the universe speaks of an intelligent designer back of all, such as we believe our God to be. But we do not have to wait for absolute proof of God's existence from the cosmos; we find in ourselves that which affirms the existence of God. All history proves that man is distinctively a religious being, for in all ages he has been impelled to recognize a Being of power and authority above him who is worthy of his homage. In our experience we have found it safe to trust our intellectual powers; our instinct for worship and for communion with a living God is as normal as is reason and may as safely

be trusted. Thus both in the universe and within ourselves we find a declaration of the existence of God.

God is a Spirit. Man having been made in his image is capable of perceiving and interpreting him. He is the true personal Being—as such he feels, thinks and wills. He is conscious of himself and of his relationship with the world. God is good, and the only one that may be called so in the absolute sense of that word. In him there is no evil—no defect in personality or character. His goodness transcends the highest conceptions or aspirations of men, for he is infinite in being and character and men are finite. He is omnipresent, omniscient, and omnipotent. Man finds himself limited in all these respects, but God is not. However, God exercises his power and uses his knowledge in holiness and self-consistency, for he is holy and all his acts are consistent with his character. "God is love." Jesus revealed him as our loving Father. His purposes are only good toward his children.

As a result of God's thought and the exercise of his will the world and all that is therein came into being. Processes of development and change must be recognized, but the source of all being is found in God. It is according to his established order and by his power that evolution has gone on in endless process. He is in living relationship with all things that exist. By the same power with which he created he sustains and controls. He is ever present in all his creations, but he is greater and transcends them all.

The Bible is the record of the progressive revelation of God in the religious and spiritual experiences of men. The Old Testament is rich in its value; however, it contains conceptions of God and morality and imprecations of holy men far below the teachings of Jesus. God used the means at hand for the revelation of himself as history progressed. As men grew in their capacity to receive the revelation, God came to be more fully and perfectly known. The revelation of God was perfect and complete in the life, the death, and the teachings of Jesus Christ. That revelation is preserved in the New Testament. The writers of the Bible were inspired of God. In the communion of spirits the divine

Spirit impressed the message upon the human heart and it found expression in the language and forms of speech of the individual. We need inspiration from that same source for its spiritual interpretation and application to the conditions of today.

As I have pursued my course in theology I have been compelled to change my views to some extent concerning the Bible and also concerning the content of the religious life; but far from causing me to lose confidence in the Bible as the revelation of God, it has come to have a more real and practical meaning to me than ever before, and the boundaries of the field of religious knowledge and activity have expanded and disappeared beyond the horizon of my mental conception, and I see this great world as God's world, and all of its work as his work. And I have a more satisfying assurance of the things of the Christian life and of the Christian's hope than I formerly had.

God exercises a providence over his universe. He has the care and the direction of his works in his own hands. His government over men is moral. He leads them on toward the ultimate end of their existence without interfering with the freedom necessary to render them responsible beings. Providence is very apparent in the working out of all the larger ideas of human history. God exercises the most loving and tender superintendence over the lives of those who seek divine aid. It is confidence in God's providence that enables us to go to him in prayer and seek his protection and guidance.

God in his wisdom has established laws for the government and development of his creations. Men are accustomed to call those they understand "natural," and those which they do not understand "supernatural," but they are really all of the same order and most natural to the universal Mind. God does not violate the order thus established. But when his act is above the understanding of men we call it a "miracle." Today we understand the laws which govern many things which would once have been called miracles, but we think of them as most natural. So the real miracles of the Bible were wrought by the operation of laws which God understood. They are supernatural from a

human point of view and serve to remind men of God,—a Being of unlimited power and wisdom. We should not lower our conception of the things that are supernatural to us, but we should exalt the natural and see the same God of wisdom and power in both. "The natural is always supernatural and the supernatural always most natural."

Jesus Christ was the great miracle. He was a true man and subject to all human sensibilities, yet he was divine. He was God incarnate, but we can not explain the miracle of incarnation. In him was a wonderful combination of the human and the divine which rendered him a unique being. As a divine Saviour he is eternal with God. His relationship with the Father gave him authority and power which no other man had. He was the highest revelation of God's character, his will and his purposes concerning man. His mission was to save men. To that end he made known the Father and exhibited in his own humanity the way of eternal life with God. Jesus gave himself in life and work, as well as in death, for the salvation of men. He is the Door by which men may enter into the kingdom of God.

The Holy Spirit is the divine agent working in the hearts of men. Man made in the image of God has a spiritual nature and with this the Holy Spirit of God communes. He reveals the will of the Father and tries to secure the obedience of the human heart. "He is the means through which the God who was outwardly manifest in Jesus makes his presence inwardly felt in the life of his disciples." He it was who came to the apostles on the day of Pentecost, and his presence is promised to every Christian. He nourishes, strengthens and keeps ever new, the spiritual life of the man who follows after God. Jesus promised that he would send the Comforter unto his disciples. Again he said: "If a man love me, he will keep my word; and my Father will love him, and we will come unto him and make our abode with him." It seems that the same promise is made here in the name of the Father, Son and Holy Spirit.

We are accustomed to speak of God as Father, Son and Holy Spirit. By this we

do not mean that there are three divine beings, but that we have three modes of revelation of our one God. As I can not explain the incarnation, I can not with satisfaction explain the doctrine of the Trinity. But I believe that every Christian is conscious of God as his Father, of Jesus Christ as the Way of his salvation, and of the Holy Spirit as his companion and guide.

Man as a creature partakes of animal life, but there is that which distinguishes him from all other physical beings. He has a spiritual nature which is in the likeness of God. This renders man a free, moral being with the power to think, to feel and to will, after the similitude of God himself. This divine element in man constitutes his real personality and is immortal. It brings with it a sense of moral obligation which is intensified by the individual's actual fellowship with God. Jesus revealed God as a Father whose chief characteristic is love. As such he is worthy of the trust, confidence and obedience of men. As a loving Father he has fellowship with his children and enables them to understand his will. Obedience to one's highest conceptions of the divine will is pleasing to God and is fitted to lead one into his highest spiritual development; but the history of the human race, in part at least, is a history of disobedience and rebellion. Therefore the spiritual relationship of man with God has not been perfect, but man has retained his spiritual nature and is able through the revelation, work, and help of Jesus Christ to come back into a state of spiritual unity with God.

Man's spiritual nature enables him to receive and interpret for himself the revelation of God's will and laws for the government and control of his own life. An act or a purpose contrary to this revelation is sin. Sin originated in the human heart when there was voluntary non-conformity to the known will of God, and in the same way it originates in the life of the individual today. Sin is unnatural to a being made in the image of God and is an enemy to his highest development. Its presence brings discord between man and God. It destroys the sweet communion of man with his divine Father and thus denies him the spiritual benefit of a Father's love.

So long as this sin remains and man continues in rebellion against God, there can be no fellowship. We say that a man in this sinful state is lost.

By salvation we mean that state into which a lost man comes when his loving fellowship with God is restored. God is the sinner's friend, and he will express his love as soon as the sinner's attitude will permit him to do so in consistency with his character of holiness. Salvation is the work of God, but it depends upon the choices of the sinner himself. God offers, but man must accept. It was Jesus' mission to teach and reveal to men the Way of salvation. It begins on the part of man through repentance and faith. Repentance comes from a spiritual awakening and a changed view of life and conduct. The old standards are seen to be wrong and can no longer be cherished. This results in a change of mind and a desire for a better life. In the salvation of Jesus Christ does the repentant sinner find his hope. By the exercise of faith and in self-commitment he reaches out toward God and accepts the forgiving grace which he offers. In the act of forgiveness God receives his child back into a pure spiritual relationship with himself. As a result there is a change of heart—a cleansed and a purified life—a new creature in Christ Jesus. Justification is the state into which a man comes when he begins the new spiritual life of faith. It is the result of a new beginning and is not a separate element in the work of salvation.

Salvation is at once an attainment and a lifelong process. When one receives of God's forgiving grace, he experiences salvation—that is, he comes into a saving state and into an immediate spiritual relationship with God. But on the other hand his salvation is not complete. "Work out your own salvation with fear and trembling." Its completion comes through a process of spiritual development which we call sanctification. The process of sanctification is to a young Christian what growth is to the little child. The Holy Spirit is the agent, the guide, and the inspiration of the developing spiritual life. On the part of man there must be a surrendered life. Then we have God and man united and working together toward the same end,

which is a holiness of life and character like unto that of Jesus Christ. Perfect holiness is the end sought. I do not believe it is ever absolutely attained in this life, but it may be approached and must ever be the Christian's ideal. This process of sanctification should go on throughout life like an increasing geometrical progression, with perfect holiness as its limit.

The evidences of experienced salvation and of the Christian life must come from within the individual. It is the fountain of life that regeneration changes; what that fountain sends forth must indicate the conditions within. These must be in harmony with the teachings and the practical life of Jesus. I believe that under normal conditions there will be a burning zeal for the extension of Christ's kingdom into the hearts of those who know him not. There will be a joy of life corresponding to the spiritual blessing received. Bad habits will be overcome and brotherly love and the golden rule will govern conduct. And there should be a growing appreciation of truth and goodness and a delight in prayerful communion with God. It is to be expected that the Christian will be willing to give of his time and of his goods and above all else himself to the service of God. Christ came not to do his own will, but the will of God, and the Christian is supposed to follow him. There is no meaning in a profession except as it speaks of a real fruitful condition within.

According to the teachings of Jesus the kingdom of God involved the deliverance of men from sin and the reign of the Holy Spirit in their lives. It was not altogether a new idea to the Jewish mind, but the idea was spiritualized by Jesus' teachings and was given a world-conquering impetus. It was not a national matter, but an affair of every human heart. Jesus said: "The kingdom of God is within you." The kingdom of God is where God's will is the supreme law. His kingdom comes into the life, the nation or the world, to the extent that his commandments are obeyed. All good men who are really born of the spirit are members of the kingdom. The kingdom of God is spiritual and its law is love. Jesus likened the kingdom to seed and to leaven. It is its nature to propagate itself.—History has vindicated the biblical teaching and we may confidently

expect the kingdom to continue to increase until the law of God shall be supreme.

The Church as an organization is an institution for the expression and the propagation of religious truth. It grew out of the teachings of Jesus and his disciples and assumed definite form as the need of the disciples and the conditions of the time demanded. Its mission is service and apart from its mission it has no place as an institution. As constituting the body of Christ, the members of the Church should all work for the conservation of the whole; as a servant of his will the Church should work for the salvation of men.

The officers of the Church are at once the special servants of God and of the Church. Much of her success will depend upon their piety, their devotion and their wisdom. Their duties are both sacred trusts and exalted privileges. I do not believe in a double standard of morality or Christianity in the Church. But I do believe that the conditions are largely regulated by the standards of the leaders.

The true minister is the wholly devoted servant. The minister of the Gospel is he who has consecrated himself to that high and holy calling of teaching the religion of Jesus. His relationship with the Church should be that of feeder, teacher, leader and helper. To do this he must be a true and faithful servant of God and God's people. To be successful he must have the qualities of the Master—love, tact and discretion, and, moreover, the sympathetic coöperation and prayers of his people.

Baptism and the Lord's Supper are important ordinances of the Church. Baptism is an ordinance typifying the purification of the soul from sin, which is the result of personal consecration to God. I believe that the only biblical method is by immersion. It ought to be observed by all Christians, for Jesus was baptized and he commanded his disciples to baptize all nations. In the Lord's Supper we commemorate the surrendered life of Jesus. In the broken bread and poured-out wine we have the symbols of a life freely given for the salvation of men. By partaking of these we declare in a most solemn manner our appreciation of his love and a trustful participation in its benefits. The value of these ordinances lies in their enrichment of the

spiritual life and in their testimony to the world of our relationship with Christ.

"The Sabbath was made for man." It is pre-eminently a day for worship and religious meditation. God gave man the Sabbath because he needed it for his highest development. Its chief significance is spiritual and can be rightly kept only by the spirit-filled individual. For this purpose God sanctified and made holy the seventh day of the week as is recorded throughout the Bible. So the authority of the Sabbath and the authority of the Bible are inseparable. God enjoined the keeping of the Sabbath upon his people from the beginning. When Jesus came he kept it holy. So those who do not observe the seventh day of the week as the Sabbath are failing, at least in that respect, to be true followers of Jesus.

The Church has its educational duties. Its interest in educational work should embrace all lines of knowledge that are fitted to increase the efficiency of the individual in his religious and social work. The importance of the Sabbath school as an institution of religious instruction can not be overemphasized. It should be a continual source of strength and inspiration to the Church; it should lay the foundations of belief and establish ideals of character for the children. Hence the importance of efficient teachers and leaders. Pastors should champion this work and coöperate in every way possible with the superintendent and teachers. This work is direct and under the control of the churches. But the churches should also be interested in the work of the public schools, colleges and universities. They should assume positions of moral and financial leadership, and they should demand that wise and definite religious instruction be given. The complex social and business life presents serious problems to the Church. The conditions must be studied and understood before the remedies can be applied. This demands breadth of thought and a philosophical solution of underlying causes and then a spiritual application of the principles of brotherhood which Jesus taught. So the Church and the schools of higher education should work together. We need to feel that all true wisdom is of God and the more of it a man has, the more efficient

he ought to be in the service of God. The Church is a religious institution, but it is for social service: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The problem of the sociologist is the problem of the Church. It is the problem of social and spiritual evangelization.

This is the mission of the Church to its own locality, but that does not fulfil its work. Since Jesus gave the command to his disciples it has ever been the mission of Christians to bear the message of the great Teacher to those who have it not. Jesus was continually reaching out in a loving service of helpfulness, and he that is filled with the spirit of Christ will be filled with a like disposition to serve.

I believe that man made in the image of God has a mortal body, but is an immortal soul. As a moral being of choice he is responsible for the life that he lives here. I believe in his future existence. Just what that shall be I can not tell. Our Saviour promised to receive those who love him into a joyous abode with himself, but he also said that the state of the rebellious and wicked would be a state of torment. Future destinies do not appeal to me as arbitrary matters with the great Judge, but as the natural and inevitable results of adequate causes. In this life joy and peace are born of right living, while wrong doing can at best only gratify a sordid selfish desire of which an enlightened man at his better moments is ashamed. I believe that Jesus came among men on a great mission and that the value of salvation in him is inestimable, but we can not know the fullness of the future state until we enter it.

Alfred Theological Seminary.

The seminary has been very fortunate in the quality of the lectures given the past year, for the most part on some Tuesday evening, the evening on which we plan to have an address or the seminary prayer meeting. Besides addresses by the Dean and by Professors Whitford and Wilcox, there have been the following speakers: Professor C. F. Binns, of Alfred; M. C. C. Chipman, of New York; Professor Clarence L. Clarke, of Alfred; President B. C. Davis, of Alfred; Principal F. L. Greene, of Alfred; Mr. J. K. Hart, of the University

of Chicago; the Rev. Dr. J. Patterson-Smith, of Montreal; Hon. Geo. H. Utter, of Westerly, R. I.; and Pastor L. C. Randolph led our last weekly meeting.

Such subjects as these have been considered: denominational interests, worship, the Book of Job, the minister's personal appearance, ethical tests, ministerial essentials, preacher and sermon, preparation for the ministry, what to preach, social service, elements of success, a layman's point of view, and opportunities and encouragements.

Commencement exercises were held May 16. Professor Annas was organist; Mrs. R. R. Thorngate and Miss Neva Place sang solos—"Jesus Lover of My Soul," and "He Knows the Way;" the Scripture was read by Professor Wilcox, and Professor Whitford offered prayer; the address by the graduate, Rev. Jesse E. Hutchins, was upon the "Naturalness of Religion;" the subject of the Dean's annual address was "Our Seminary; some of the ideals for which it desires and proposes to stand;" and the closing prayer and benediction was by Professor Davis.

The address by Mr. Hutchins was a credit to himself and the school. He enters at once upon the pastorate of the church in Berlin, N. Y. Mr. W. L. Davis has been connected with the seminary for four years, taking subjects in English according to the time at his command. He has been greatly profited by his experiences here; and will soon take the pastoral care of the Hebron churches, Pennsylvania, where he has already done acceptable work as a student preacher.

Both of these brethren will go to their fields of labor commended by us to the grace of God, and to the confidence of the churches that have called them.

A. E. MAIN.

Alfred, N. Y.

With love for man and trust in God,
I am equipped, and onward plod;
For thus I best can run the race,
Perform the task with cheerful face,
Endure the struggle, win the prize
That opes the gate of paradise!

—George Bancroft Griffith.

The wise man does not speak of all he does, but he does nothing that can not be spoken of.—*The Lutheran.*

Woman's Work

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

With great mercies will I gather thee.

May 30th.

MRS. MARY BASSETT CLARKE.

Reverently, tenderly, scatter the flowers,
Beauty should honor the brave—
Earth, like a mother, her mantle of green
Folds o'er the breast of each sleeper serene,
Daisies have bloomed o'er these brothers of ours
Since they were laid in the grave.

Patiently, lovingly, year after year,
Hallow the turf o'er them pressed;
Storms in their fury above them have beat,
Winter has heaped his white snows at their
feet,

Let the glad spring of refreshing appear,
To brighten the place of their rest.

Gratefully, tearfully, tell how they wrought.
Speak of the goal they have won—
Worthy is he of the chaplet and crown
Who for another his life hath laid down—
Ours is the recompense victory brought,
Peace when the battle was done.

Solemnly, earnestly, over them plight
Fealty to country anew,
Nearer and dearer to manhood and youth
Make the old virtues of honor and truth,
Crown him the hero who dares to do right,
Dares to be faithful and true.

Silently, certainly, thus shall the hour
Lessons of duty impart,
Peace hath her triumphs still hard to attain,
Brief is the respite from traffic and gain—
Sorrow and love with beneficent power,
Wait for each reverent heart.

Through the kindness of Mr. William L. Clarke this department has been supplied with a copy of "Autumn Leaves," the published collection of the poems of his wife, Mrs. Mary Bassett Clarke. At the head of this column stands one of the poems from this collection, and it will be the pleasure of the Contributing Editor to reprint, from time to time, other poems from the same source, as it will certainly be the pleasure of the readers of the RECORDER to find them there for their perusal. Hearty

thanks are due Mr. Clarke for his thoughtful courtesy and his generous kindness to the *Woman's Page*.

Practical Living for the Homemaker.

In addressing the ninth biennial convention of Federated Women's Clubs on the question, "What can we do to make practical living more interesting to the homemakers?" Mrs. Robert J. Burdette presented "four points of the homemaker's compass," namely, "Simplify, Classify, Jollify, Glorify." The reader will note, after reading Mrs. Burdette's definitions of these terms, that each turns on the simple pivot "eliminate."

"Simplify" is to be independent, scientific, to differentiate between the essential and the non-essential, and to have the courage to eliminate the latter. Ability to simplify, the speaker assured her hearers, calls for a "state of mind plus courage," but these being present, their sum will "equal interest and supreme joyfulness in homemaking."

"Classify" means to eliminate irregularities. It has a time for everything and a reason—"a justified reason"—for everything, and when accompanied by the "kindliness of insistence, will be one of the most interesting contributions to homemaking." "Jollify" is "the singing-at-your-work spirit that eliminates worry," and "Glorify" means to idealize your work of common living and so eliminate drudgery.

"Do not look upon homemaking as a fate to which you are doomed, but a high privilege to which you have been called," says this delightful woman. Homemaking is a matter of individualism and "can not be made more interesting than the individual homemaker is interesting and interested."

"Practical living," for the homemaker, Mrs. Burdette defines as "the doing of things that just have to be done day by day for the preservation and comfort of the home, the thousand and one things that are not appreciated in the doing, but that are fatal to home life in the omission."

Traditional and hearsay methods of homemaking are in the past, the ideals for the home have advanced with the generations and only when women have prepared themselves "artistically, scientifically and

economically to oversee the creation and maintenance of it, will they have solved the problem of how to make it interesting." Mrs. Burdette believes that to glorify the conditions of home the homemaker must be interested not only in the purity of the groceries, but in the welfare of the grocer; not only in the cleanliness of the meat, but in the manliness of the butcher; not only in the perfection of the laundry, but in the well-being of the laundress. "In other words, she must take no less thought for things done, but more thought for the doers of the things."—*The Union Signal*.

The Salem Church.

P. F. RANDOLPH.

At the beginning of the new year the Rev. Geo. W. Hills assumed the pastoral care of the church. Soon thereafter Elder Seager, the missionary pastor of the association, assisted Brother Hills in opening a series of revival meetings. These meetings, under the leadership of the new pastor, soon developed into a united service of all the Protestant churches of the place, and resulted in quite an ingathering to each church. About twenty-five were added to the membership of this church, and several more are now awaiting opportunity for baptism.

College students in the Endeavor Society here were most active and influential helps in this ingathering. Leaders among these were largely students from the sister churches of the association: Roanoke, Lost Creek, Greenbrier, Black Lick, Middle Island and Ritchie, each furnishing faithful laborers for the work. Thus it is hoped that the churches will each be blessed, on the return home of their young people, by the intellectual and spiritual uplift which their members have received from the college and the church in Salem, the college and the churches mutually benefiting each other.

The Endeavor Society is providing a scholarship for the college—an example worthy of imitation by other churches, for the interest of the churches, their young people and for the college. The Junior Society—temporarily suspended during other absorbing religious work of the winter—is resumed with new zeal.

The Bible school is well sustained in both

the main and the primary departments. It has arrangements for regular collections for the various denominational interests.

The Ladies' Aid Society continues to be an important factor in the work of the church. It is also raising a scholarship for the college.

The pastor has established a weekly prayer meeting, and also a mid-week session for special instruction of the membership in much needed Bible teachings.

The church's system of finances leaves a liberal balance in the treasury, unincumbered with debt, at each regular business meeting. In the matters of systematic benevolence, the treasurer's report shows regular contributions to the Missionary and Tract societies, the Theological Seminary, the Sabbath School Board and Salem College.

With the opening of spring, work on the new college building was begun.

An efficient mayor, a Christian man of many years of approved civic administration, is in charge of the city; the saloon is banished; the sale of cigarettes and cigarette paper is forbidden. Every effort is being made by city, college and church authorities to make Salem a suitable and safe place to which parents may send their young people for the best Christian education.

Adapted from a letter to the Southeastern Association.

Reception to Rev. R. C. Bond.

1813—1909.

On April 12 an informal reception at the home of Doctor E. B. Loofboro and wife, assisted by Mrs. M. G. Townsend, was given to Rev. R. C. Bond on his ninety-sixth birthday; and although the weather was very inclement, many of the officials of the Milton Junction Church, of which he has been a member ever since it was organized, were present.

The church presented him through the clerk, Mrs. Nettie West, very appropriate greetings, in a symbolic covered birthday autograph, in which all callers registered their names. The Christian Endeavor Society of the Milton Junction Church presented him through the chairman of the Flower Committee a very beautiful primula in full bloom—nearly as many blossoms as he was years old. Souvenir post-cards

came from friends and relatives; and with light refreshments and loving greetings and congratulations the afternoon was one long to be remembered. Rev. Mr. Bond gave some reminiscences of his earlier life in Wisconsin, also of his pioneer work as a loyal minister in the Seventh-day Baptist Church; and while his ministry did not extend over many years he has ever been a strong sustainer of the interests of the denomination. The writer of this has felt many times, while listening to his wonderful memoirs of the lives and work of others, stalwarts for God and Sabbath truth and interests, that if our younger members of the church could know of the sacrifices and labors of the older ministers they certainly would catch an inspiration to be and do all they possibly could to advance the kingdom of God within and without the borders of Zion.

The SABBATH RECORDER was always looked for and paid ahead; and when Brother Bond or "Uncle Richard," as he is more often spoken of, leaves the earth-life for the more heavenly, his works and words will still follow him. A liberal gift to each of the largest and most important denominational interests has been provided for in his will. He often speaks with great pleasure of the fact that while he was not as eloquent a preacher as some of the brethren in the ministry, he was a good, conscientious farmer and did his work as unto the Lord and for his beloved church. He bought "Paganism Surviving in Christianity" during the last winter and took great pleasure on bright days in reading it and having the inmates of the house read to him. He has held many important offices in the town and county, and through great discrimination and good judgment during all his administrations, justice and mercy never clashed.

Many hope that he will turn his one-hundredth milestone in life's pathway; and his ever genial and Christian faith and hope, an inspiration to others, will also help him, as he watches for the gate to open, to know and realize that the flesh profiteth nothing—that it is the spirit which quickeneth; and the many hymns and praises that he has sung both night and day will be glad hallelujahs and praises to his beloved Master.

M. G. T.

Attention.

At the last Conference, held at Boulder, Rev. L. A. Platts, and President Daland of Milton, Wis., were appointed a committee to prepare and circularize a circular letter to the scattered Sabbath-keepers, especially such as have been overcome by the temptation to forsake the Sabbath, appealing to them to be loyal to their Sabbath training and convictions and to help carry the banner of Jehovah's Sabbath on to victory. But how can this committee know of all to whom they should send, unless they have the cooperation of many over the field? Can not pastors and others send in lists to the committee of such as should be benefited by the perusal of such a timely warning and greeting? G. M. C.

Semi-Annual Meeting.

The semi-annual meeting of the Seventh-day Baptist churches of Minnesota and northern Wisconsin will be held with the church at New Auburn, Wis., on June 18, 19 and 20, 1909.

The meeting will be called to order, and address of welcome given by Rev. J. H. Hurley on June 18 at 3 o'clock P. M., followed by introductory sermon by Rev. M. Harry. There will be essays by J. E. Ling of New Auburn, Wis., George Truman of New Auburn, Minn., and Cora Ellis of Dodge Center, Minn., and a very interesting program will be carried out.

D. T. ROUNSEVILLE,
Cor. Sec.

Dodge Center, Minn., May 20, 1909.

What Two Cents a Week Would Do.

Do you realize that if the members of the Church of Christ were to give one postage-stamp a week to this work, it would amount to twenty million dollars a year? That if they gave the equivalent of a car fare a week, it would mean fifty millions a year; and if they gave the equivalent of a dish of ice-cream a week, it would be a hundred million dollars a year? If they gave the equivalent of one hour's unskilled labor a week to the evangelization of the non-Christian world, it would be one hundred and fifty million dollars a year. And we are asking for only forty million dollars. It ought to seem possible!

—J. Campbell White.

Young People's Work

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

"I am doing a great work, so that I can not come down."—Neh. vi, 3b.

The Prayer Meeting—Frances Willard.

REV. E. D. VAN HORN.

Daily Readings:

June 6—The mother of us all (Gen. iii, 18-25).

June 7—Sarah, Obedience (1 Pet. iii, 1-6).

June 8—Ruth, Trustfulness (Ruth ii, 1-12).

June 9—Mary, Spirituality (Luke ii, 46-55).

June 10—Martha, Service (Luke x, 38-42).

June 11—Mary, Worship (John xii, 1-9).

June 12—Topic, The Noble Life of Frances Willard (Prov. xxxi, 10, 17-20, 25, 26, 29-31).

Sabbath, June 12, 1909.

The Noble Life of Frances Willard.

Prov. xxxi, 10, 17-20, 29-31.

In preparing this topic I shall give largely extracts from a "Story of Frances E. Willard," by Gertrude Stevens Leavitt. I do this with the thought that not many, perhaps, of the leaders of this meeting will have the opportunity or time to read the full account of the life of Frances Willard.

September 28, 1839, in Churchville, New York, there began the beautiful life which has become noted for its sweet, helpful influence the world over.

Although there was much of interest in the story of her childhood, it differs but little from that of any other child. Her home was a Christian home and she was given every advantage for the fullest development of her latent powers. When she was two years of age her parents moved to Oberlin, Ohio, where not only the children were given the advantages of a good education, but where the father and mother improved the same.

After five years of such happy and peaceful life, the family, on account of the failing health of the father, again took up their journey and wended their way westward in the old-fashioned prairie schooner, passing Chicago. They finally found such a beautiful place to make a home near Janesville, Wisconsin, that they decided to bring their journey to an end.

Here they built a home, calling it "Forest Home," and remained several years contented to be "near to nature's heart." Here they not only spent a very happy part of their life, but found

"Tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."

It is said that Frances "hated the sight of a dish-cloth or duster" but was passionately fond of out of door life and could skilfully use a carpenter's tools. The home life was ideal, regulated by rules of plain and simple living.

Although the foundation was laid in the home, Frances was sent to the district school and at the age of seventeen to Milwaukee Female College and later to Northwestern Female College, at Evanston, Ill. "In this city, now the loveliest suburb of Chicago, Mr. Willard built the house which is now famous as Rest Cottage, the late home of Frances Willard."

A college mate said of her: "Frances was at first thought proud, haughty and independent—sins in schoolgirl codes." Doubtless college life did much to change her spirit and ways, for she afterwards became popular and was a great leader not only in college pranks but in her classes and in literary work. Her biographer wrote of her: "Taking it all in all, we find her brave and modest, merry and wise, winsome, gentle, generous and good, gracious in her dignity, dainty in her attire, superb in her friendliness, remarkable in scholarship, and valedictorian of her class."

She began active life as a school-teacher in the country, but soon worked her way from one position as teacher, preceptress, until she was chosen as the president of Evanston College for Ladies, "the first woman ever called to such a position."

Before her election to this position she and another lady friend traveled abroad, visiting many points of interest in England,

France, Italy, Egypt and the Holy Land.

It was during her professorship in Evanston Northwestern University that the movement in Ohio took place known as the "Woman's Crusade." This movement after the first wave of excitement passed settled into an earnest, quiet movement which resulted in the Woman's Christian Temperance Union. Miss Willard took an active interest in this organization and enforced its precepts upon the minds of her students in college.

In a short time she resigned from the university and took up the work of temperance reform and when the national organization was effected became the corresponding secretary.

While in this work she assisted Mr. Moody in a series of revival meetings in which she met and formed a lifelong attachment for Miss Anna Gordon, who became her traveling companion and private secretary.

After Miss Willard became president of the national organization she led the movement into many lines of work such as "Loyal Temperance Legion," the publishing and distribution of temperance literature, social meetings, mass meetings, plans for peace and arbitration, Christian citizenship, flower and mission work. The movements became through her travel and efforts world-wide.

"It has been said that Frances Willard, by the charm of her presence, the sweetness of her voice and the lovable qualities of her nature, did more than any other person to bring together the hearts of the Northern and Southern women.

"Although she was an earnest patriot, Miss Willard's love of country did not stop with her own, and her heart went out to other lands." "The success of her undertaking is seen in the fact, that today the Woman's Christian Temperance Union is organized in fifty-nine nations of the world.

"All the world will ever cherish her last words, believing that she, who had lived on earth close to God, was so satisfied with the prospect of the other life that as she passed away she murmured: 'How beautiful it is to be with God.' The rest which can not come to her on earth has come to her in heaven."

Such was the love and respect which she commanded that the whole world mourns her loss.

World Wide Endeavor.

Martha M. Williams.

SEED-THOUGHTS.

"What are you doing for Jesus?"

"God wants work of us. He is working. He offers his power to us if we will work with him. Greater deeds than have ever been done do not wait upon his willingness, but upon our obedience."

"Good deeds multiply. 'Kindness,' said Sophocles, 'begets kindness.' Acts of generosity beget in the hearts of their recipients a desire to be thus generous and helpful."

"All else owes its beauty to its coloring; truth alone loses its beauty when colored."

WHAT ENDEAVORERS ARE DOING.

In Palestine there is a society known as the "Cassub il Aufors," or "Winning-Souls Society," which is conducted practically on the lines of Christian Endeavor. These workers visit the surrounding villages, distribute Gospels, and proclaim the good tidings as opportunity offers.

A request comes to us from a foreign country (Riga, Russia) that a newly formed group of young Christians be permitted to take the name and wear the badge of the Christian Endeavor Society, as they have already given their allegiance to the pledge and the methods of the society.

A letter from Assam, India, tells of the formation of a Christian Endeavor Society at that place. Impur is a mission station of the American Baptist Missionary Union. There is located there a boarding-school of about one hundred boys and half a dozen girls.

One of the Presbyterian Board of Home Missions has organized in Middletown, W. Va., a Christian Endeavor Society among the miners. A number of Italian boys and girls (Roman Catholics) took the associate members' pledge.

The Christian Endeavor Society among the soldiers at Sackett's Harbor, N. Y., has now a membership of two hundred and one, and is still rapidly growing. On a recent Sunday evening more than four hundred people attended the meeting.

The Christian Endeavor societies in Burma are forging ahead with wonderful rapidity. During the past year there has been a net increase of 69 societies, with 2,034 members. This increase has taken place largely among the Karen Christians.

The result of the following experiment in one society was good. A number of cards four inches square were cut from cardboard. A hole was punched neatly in one corner, and a string passed through it. Below the hole, written diagonally across the card, is the monogram C. E. and the date; then the following: "I am a humble 'door-knob caller.' I bid you a happy 'good-day,' and have come to invite you to attend the Christian Endeavor meeting" (telling place and time of meeting). On the reverse side of the card, "Come with us, and we will do you good." These cards were hung on door-knobs of houses after the people had retired at night.

It seems the Cleveland "What-would-Jesus-do" movement has penetrated Florida. Some societies there are adopting the plan of endeavoring for fourteen days to answer in their own lives the question: "What would Jesus do? The State secretary is sending out pledge-cards along these lines when requested. The pledge reads: "I wish to accept Jesus as my Lord and Saviour, and hereby declare that it is my purpose to live through life as he would have me do."

It is remarkable that so many people who never attend Christian Endeavor conventions and rallies are nevertheless quite sure that Christian Endeavor is dead, and only waiting a decent burial. Another class that is adding a few lines to the Book of Lamentations consists of those that have "dropped out" of the ranks, and live on pleasant memories.

CHRISTIAN ENDEAVOR WORLD.

In a later edition we read: "In the judgment of the most keen-sighted and spiritually minded men in the British churches, it is not the Christian Endeavor movement that is losing its power and influence, but the Church itself.

In a letter recently, Rev. T. B. Meyers sums up the religious situation as it appears to many, and points out the part Christian Endeavor is playing at the present time. He says with other things: "It

is a matter of great thankfulness that the young people in such large numbers are being trained in the elements of consecration and Holy-Ghost religion. Nothing but this will be able to stem the tide of worldliness, materialism and infidelity."

[In an editorial for last week's RECORDER the editor of Young People's Work called "special attention to Brother Burdick's article on the Study of Missions." The article referred to, having been crowded out of last week's issue, is published in this. —T. L. G.]

Mission Study.

WILLARD D. BURDICK.

The Bible is the great missionary book. It reveals to us the great missionary plan of God, who sent his Son into the world "that the world through him might be saved." It tells us how Jesus Christ ushered in this great missionary movement of the ages, how he gathered about him and taught a few choice souls, to whom he calmly said, within a few days of his crucifixion: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." And after his resurrection, with full assurance of the final triumph of his missionary movement, he said: "As my father hath sent me, even so send I you."

Our claim for the right of separate denominational existence is that having accepted God by believing in his Son, Jesus Christ, we are seeking to live in harmony with all known teachings and laws of God. And yet, notwithstanding God's attitude to lost men, and his commission to his Church, and our profession of allegiance to him, we are permitting many of the inviting fields in the home land to remain unoccupied and giving but little attention to the calls for help that keep coming from beyond the seas. We are either too indifferent to, or ignorant of, the wretched physical, mental and spiritual conditions of the human race. We certainly are too little burdened with the awful thought that about 100,000 pagans are dying daily.

Then, too, there are many of us who have an opinion that our mission in missionary work is very small, and not a few are in sympathy with the opinion expressed

in a recent letter from a Seventh-day Baptist that it were better if our efforts had been and yet were concentrated upon the home field.

Now I am glad to comply with the request of the editor of this department of the RECORDER to write about mission study and I hope that I may say something that will help our young people to undertake to find out what our mission in missionary work is. Is our work to be confined within the bounds of our organized churches? Should any one dare to suggest the United States as the limit of our missionary field? I urge such a study of missions as is in harmony with Christ's plan: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

I am asking you to study the conditions of humanity that you may know their needs. I want you to come under the influence of the lives of great missionaries and of missionary movements of modern times, and I am confident that with this study there will come to you the increased conviction that God has called Seventh-day Baptists to a world-wide work, and that they who love God and keep his commandments have the vantage ground for missionary work.

WHERE CAN WE TAKE UP MISSIONARY STUDY WITH GREATEST PROMISE OF BLESSING TO THE DENOMINATION?

Among the young people in the local churches. And I think that our Junior, Intermediate and Young People's societies of Christian Endeavor offer the best opportunities to reach the most of our children and young people in systematic and thorough mission study.

WHAT SHALL THEY STUDY?

A thorough study of the Bible plan of missionary work, and of the missions of Bible times; a study of heathen religions; of the conditions of the 500,000,000 Christless women of the world; of the countries of the earth, with particular reference to the mental and spiritual conditions of their inhabitants and the progress of Christianity among them. Carefully study the books

of the young people's missionary movement. Learn about the work of city missions. Study the lives of modern missionary heroes, as, Carey, Judson, Livingstone, Paton, Chalmers, Doctor Grenfell and a host of others. Become thoroughly familiar with our own past and present missionary efforts; with our missionaries; the fields now open to us; and our living leaders in promoting missionary work, both at home and abroad.

WHERE CAN WE GET INFORMATION FOR SUCH STUDY?

There is an abundance of literature within reach, at moderate cost. Save clippings that may be of use to you or others in such study. Classify your clippings and articles. In a short time you will be surprised at the amount of valuable information that you have secured on missions and missionaries without cost. Occasionally buy missionary books—the lives of missionaries, reports of missionary conventions, etc.

At the convocation at West Edmeston Brother Jay Crofoot asked at one of the meetings how many present were taking missionary magazines or papers. I was ashamed to have him return to China with that expression fresh in his mind. We do need to keep up with the times by reading the latest and the best that is being done outside our denomination in missionary work. I think it would be a good plan for our Christian Endeavor societies to subscribe for missionary periodicals for their missionary committees; such as "The Missionary Review of the World" and "The Medical Missionary," the latter an excellent weekly paper published at Battle Creek, for 75 cents a year.

As often as possible supplement the study by the personal experiences of men and women who have worked on missionary fields, or are familiar with the needs of the people in the home and foreign lands. Last summer the Farina Intermediates were studying about the countries and the people of South America. This study was supplemented by an interesting and instructive talk by Mr. Fremont Burdick who has spent twenty years in Buenos Ayres as an agent of machinery. We are looking forward with considerable anticipation to

his promised visit and talk next summer, after his return from different countries of South America.

Now such mission study requires considerable planning and work on the part of those who lead, and application in study on the part of many others. But I am satisfied that it will abundantly pay in the mental and spiritual development of our young people, and in the increased missionary activity of the denomination.

Seventh-day Baptists as Commercial Travelers.

WALTON H. INGHAM.

The editor of the Young People's Page of the RECORDER has asked me to tell something of the feasibility of Seventh-day Baptist young men becoming commercial travelers. From several year's experience as a traveling man he desires me to state the probable success of our young men in this work.

That a certain number of Sabbath observers can make a reasonable success "on the road" I have no hesitancy in affirming, provided they are the AND sort of young men.

Manufacturers and jobbers who send out men to sell their product are much more concerned with the actual results of these trips than with the hours or days even employed in securing the business. To the average wholesaler or jobber all denominations, or no denominations, look alike to him. They are matters of minor import, and are all right so long as they do not interfere with the main object of the service, the receipt of a sufficient number of orders. The traveling man representing a small wholesale grocer, or other jobber, for example, who has a regular prescribed route for each day of the week would, to be relieved of work on the Sabbath, require some special concession. This matter might be arranged by either shortening the extent of the territory or by a considerable more "hustle" for five days. To men however who can represent large concerns, or cover extensive territory, this feature enters much less into consideration.

It is the man rather than the precise work that determines the feasibility; that's why I say it is the AND sort of a man who can be a successful traveling man and a

Sabbath observer, one whose services are highly valued by the firm he represents. By the AND man I mean that Seventh-day Baptist who recognizes the seeming odds against him and splendidly surmounts them. In so doing he often finds himself and his possibilities and thus makes of himself more than ordinary conditions would have developed.

Success comes to such men because they make it possible.

So far as "the house"—the accepted term that stands for the firm or factory—is concerned, its representatives may be strict Sunday men, conscientious Sabbath-keepers, or devout Mohammedans (who worship on Friday). They are all welcome at the mahogany desk—as Ridgeway is pleased to term the manager's office—if they "make good."

To the salesman who is fortunate enough to have as his customers large dealers there is little doing for him on the last day of the week; that is the big retail day of all dealers.

In my experience engagements for Sunday were always arranged for in advance, especially in cases where there were two or more members of the firm. In such instances there were six full working days a week. The one unpleasant feature of the work was the necessity by delay oftentimes of being unable to reach destination until late Friday night.

As to just how such of our young men as seek positions of this kind may be fortunate in so doing, I can venture no set procedure. Of one fact a young man must be assured, that to hold the place he personally must obtain it; and in this particular sphere "findin's" may be "keepin's." Either a special aptitude developing into obvious fitness that impresses some firm, or a willingness to venture much on the outcome of the first trip or two at a low salary or on a commission basis are methods frequently employed.

Testimonials as to reliability, habits and industry are of course helpful in securing a hearing, but the shrewd business man sizes up his prospective representative quite as much by the manner, tact and quiet insistence of the man himself as by the excellent terms in which his friends speak of him. The person who favorably im-

presses him will undoubtedly have a like effect upon "the trade."

I have a feeling that not a few young men entertain the notion that a traveling man has an easy time of it all the way. This is not so, and every traveling salesman who holds similar views is soon found looking for another job. Except in occasional instances, my experience has been that men on the road have to work, and work hard, to hold what trade they get. Later on they may receive a large salary, but possibly no larger than they would have secured in other lines of activity.

Recently wholesalers seem to have gotten a notion that youth has greater possibilities, or yields better results, than mature years, and they are now "oslerizing" young men of forty—or at least are using this age as the dead line for men who are only fairly successful.

There are, however, so many specialty lines of manufacture now that the opportunity for Sabbath-observing young men to "try out" is much greater than it was a number of years ago.

Then, again, young men of clean life from the smaller places are looked upon with much more favor than those from the cities. It would seem as though, therefore, that quite a number of our young men could do well as commercial travelers. But as I said before it is the AND young man of our number who can and will succeed in this work. He it is who joyously accepts whatever handicap Sabbath observance brings with it and makes the race accordingly, with supreme faith in himself and in his God, determined that he will remain true and win out.

Fort Wayne, Ind.,
May 2, 1909.

Is Holiness Attainable?

ELIZABETH L. CRANDALL.

Holiness is the prerogative of the Christian. Many seem to be perplexed as to whether this blessing can be obtained in this life or not, but every anxious inquiry may have a satisfactory answer from God's own Word.

God requires holiness in his children, and nowhere in Scripture are his demands greater than his promises. The very fact that he

commands us to be holy implies that he will give us the power to obey. The command ought to drive Christian people to their knees until they receive the blessing, and the promise ought to encourage them to reach out and by faith receive the fulness of salvation.

In Lev. xx, 7, 8, we find these words: "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you."

Here we see the combined agencies—God and man—working together to perfect holiness in the human heart. Man's part is to set himself aside for holy service; God's part is to endow man with purity or holiness in consequence of man's consecration and God's promise.

Again we find the commandment in these words: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

What kind of perfection is this that God requires of us? Certainly not physical perfection nor intellectual perfection, but *Christian* perfection.

Our love can not equal God's love in immensity, but as a thimbleful of sea water is like that in the ocean, so the love that God plants in our hearts is of the same kind that prompted him to give "his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and our love will then reach out to help save a lost world.

Many, many are the commandments, each accompanied by the stated or the implied promise to help us to be holy. God never teaches us to pray for that which he has no intention of giving, but numerous are the passages of Scripture in which holiness has been taught in prayer, and also those in which we find that this choicest of blessings has been experienced.

However, there is no record given of the experience having been obtained by works, by growth, at death, nor after death; but it is received in this life, God doing the work, "purifying their hearts by *faith*."

If the Christian who is seeking to do the whole will of God will make a careful study of every portion of the Bible bearing on holiness, he will be convinced that it is not only a privilege, but it is even necessary

to obtain "holiness without which no man shall see the Lord."

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Glen, Wis.

News Notes.

BROOKFIELD, N. Y.—Three young men were baptized and united with the church, May 8.—Pastor Greene is absent, being in attendance upon the Southeastern and Eastern associations.—We are busy with preparations for the Central Association, to be held with us June 3-6.

WEST EDMESTON, N. Y.—Mrs. E. A. Felton has been elected as our representative on the Executive Committee for the Unadilla Valley local union of young people's societies. A number of our Endeavorers attended the Unadilla Valley local union which convened at South Edmeston on May 11. At that time Pastor Davis gave an interesting address on "More Members Interested in the Church."

LEONARDSVILLE, N. Y.—One young man has lately offered himself for baptism and church membership.—The Ladies' Benevolence Society gave a ten-cent social the night after the Sabbath, May 22. The proceeds are to be used to purchase dining-room tables.—The Philathea Society now has thirty-eight members enrolled and holds regular monthly business meetings. We are hoping great good will come from this union, and that we may be more closely joined together in spirit.

SECOND ALFRED CHURCH—The Ladies' Industrial Society served supper in the church parlors, May 14.—Nearly two hundred of the friends of Pastor and Mrs. Van Horn attended the reception given in their honor at the church parlors, April 29. Refreshments were served. The evening was a pleasant one to all.—R. J. Severance of Alfred University will supply the church until the Rev. I. L. Cottrell arrives to act as pastor.—Jerome Davis of Alfred University conducted the prayer meeting Friday evening, May 7. Music was furnished by university students. A fine meeting was reported. He also conducted the meeting the following week.

FRIENDSHIP CHURCH, AT NILE—Five new members were received into the church by letter on May 1.—Several of our young people are going on with their regular school work at Alfred.—A lecture was recently delivered here by Professor W. D. Wilcox of the Theological Seminary.

NORTONVILLE, KAN.—Rev. Mr. Kelly and family arrived here Wednesday evening, April 27. A reception was given them the following Sabbath evening.—Our Endeavor Society sent \$2.00 to the secretary of the second district for support of Endeavor convention.—Four active members were taken into our society on May 5: Rev. and Mrs. Kelly, their son Paul and daughter Blanch.—Our society has sent for five hundred Sabbath Tract postal cards to be distributed.

B. W.

RIVERSIDE, CAL.—In the absence of Rev. E. F. Loofboro last Sabbath, Miss Nellie Furrow read the sermon in the morning services. Mr. and Mrs. Loofboro are spending a week in Los Angeles and vicinity.—Mrs. Lucy Sweet and daughter Lillian of Corona have been visiting here among our church people.

May 16, 1909.

Now it's a Worcester pastor about whom they are telling the story that, being invited to preach at the jail, he inadvertently gave out a hymn containing the lines:

May increased numbers gather here
To worship and adore.

—Daily Democrat.

Meat-Loaf Recipe for Large Company.

This recipe makes delicious meat, as has been proved by frequent experience: Twenty pounds of beef, two pounds of salt pork, one pound of butter, one pound of crackers (rolled fine), one quart of sweet milk, two teaspoonfuls of pepper (heaping), three tablespoonfuls of salt and fifteen eggs. Put the beef and pork through the meat-chopper, add the seasoning, the eggs well beaten, the crackers and milk; mix all thoroughly, and bake two hours in common bread or cake tins. This will make five or seven loaves, according to the size of the tins. This is nice for church suppers.—*Woman's Home Companion for June.*

MARRIAGES

CULVER-ANDERSON—At the bride's home in Topeka, Kan., December 15, 1908, by G. M. Cottrell, Mr. Will E. Culver of Nortonville, Kan., and Miss Minnie L. Anderson.

KAUFFMAN-GOOSEY—At the home of the bride, Topeka, Kan., May 4, 1909, by G. M. Cottrell, Mr. J. W. Kauffman of Abilene, Kan., and Miss Charlotte Goosey.

COTTRELL-COOK—At the home of the bride's parents, Mr. and Mrs. Porter S. Cook, in Sulphur Springs, Ark., May 19, 1909, by G. M. Cottrell (the groom's father), Mr. James L. Cottrell of Topeka, Kan., and Miss Anna-belle M. Cook.

DEATHS

DELAND—In Cummings, Kan., April 4, 1909, Henry Sylvester Deland.

Mr. Deland was born in Jamestown, N. Y., in 1852, and was married in Nebraska in 1876 to Celestia A. Thayer. He was baptized in 1879 by Rev. H. E. Babcock and later joined the Seventh-day Adventists, with whom he remained until death. The funeral was held at the Nortonville (Kan.) Seventh-day Baptist church, April 5, 1909, eight of the ten children being present. The service was conducted by the writer, assisted by Brother Isaac Maris. Jer. xii, 5: "Then how wilt thou do in the swelling of Jordan?"
G. M. C.

BABCOCK—Elias Lewis Babcock was the son of Jared Jr., and Lois (Lewis) Babcock and was born at Quonochontaug, R. I., December 8, 1824, and died suddenly at Hope Valley, R. I., May 10, 1909.

Mr. Babcock was married November 14, 1849, to Miss Martha Jane Chipman, daughter of the late Deacon Nathan F. and Martha (Burdick) Chipman of Hope Valley, R. I. Mrs. Babcock died some years ago. From that time he lived with the family of his younger son in the village of Hope Valley.

He leaves two sons and one daughter: Morton E. Babcock, Mrs. Herbert C. Babcock and Edwin O. Babcock. There are also five grandchildren. Mr. Babcock was baptized by Rev. Alex. McLearn and united with the Rockville Seventh-day Baptist Church, December 5, 1891, of which he was an esteemed and worthy member at the time of his death. Mr. Babcock was a pleasant man in his home as well as in the street, shop or wherever he was met. He respected the opinions of others, yet had the courage of his own convictions. He became a member of the Mechanics' Lodge of Odd Fellows, March 27, 1852, who conducted the burial service at the grave.

The funeral was held at his late home on

Fifth-day, May 13, Rev. L. F. Randolph officiating, Pastor E. E. Sutton being in West Virginia at the time.

Mr. Babcock was the last of four brothers to depart this life, all having died in the order of their birth: Samuel F., aged 69 years; Welcome, aged 74 years; Daniel, aged 77 years; Elias L., aged 84 years.
L. F. R.

RUNYON—At her home in Plainfield, New Jersey, May 11, 1909, Josephine M., wife of William M. Runyon, and daughter of the late Randolph Titworth, M. D.

READ—Clarissa Palmer Maxson Read, daughter of Benjamin and Chloe Goodrich Palmer, was born November 5, 1827, at Berlin, N. Y., and died May 19, 1909, at Milton Junction, Wis.

In 1854 she was married to William B. Maxson and soon after removed with him to Walworth, Wis. Since that time her life has been mostly spent in this State. At an early age she was baptized by a Baptist minister at Stephentown, N. Y. Upon moving to Walworth she joined the Walworth Seventh-day Baptist Church and later joined the Utica Church of the same faith. Here she retained her membership until that church disbanded, when she with others was given a letter to join elsewhere. In 1892 she was united in marriage to N. J. Read, her former husband having died some years before. Much of her life since the death of her first husband has been spent with her stepson, A. W. Maxson of Milton Junction. She had the instincts of a true mother, and was of a kind and generous disposition. It was the privilege of this son, who has grateful memories of her love, to care for the mother in her declining years.

The funeral services were held from the Milton Junction Seventh-day Baptist church, Rev. A. J. C. Bond officiating. The remains were taken to Walworth for burial.
A. J. C. B.

BONHAM—John S. Bonham, son of Charles and Sarah (Bacon) Bonham, was born in Greenwich Township, N. J., April 3, 1823, and died at his home in Shiloh, N. J., May 15, 1909.

He was the third of eleven children. One sister, Mrs. Hannah Hickox of Hartford, Conn., and one son, Winfield S. Bonham of Shiloh, N. J., survive him. He married Margaret T. Davis, daughter of John T. and Beulah Davis, February 3, 1849. She passed from this life nine years ago. He spent nearly all his life in Shiloh, N. J. He has been a member of the Shiloh Seventh-day Baptist Church since March 20, 1858. During his later years he has taken pleasure in quoting many passages of Scripture that he learned in earlier life. He was a thrifty man. He was on the Building Committee for the construction of Shiloh Academy and took a prominent part in other enterprises of public concern. At the time of his death he was the oldest man in Shiloh. The funeral services were conducted from the house on May 18, 1909, by his pastor.
D. B. C.

"It is easier to chill a young life than thaw out an old one."

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

June 19. Review.

June 26. Temperance Lesson. Rom. xiii, 8-14.

LESSON XI.—JUNE 12, 1909.

HEROES OF THE FAITH.

Heb. xi, 1-40.

Golden Text.—"Faith is the substance of things hoped for, the evidence of things not seen."
Heb. xi, 1.

DAILY READINGS.

First-day, Heb. i, 1-14.

Second-day, Heb. iv, 1-16.

Third-day, Heb. v, 1-14.

Fourth-day, Heb. ix, 1-22.

Fifth-day, Heb. xi, 1-16.

Sabbath-day, Heb. xii, 1-17.

INTRODUCTION.

The Epistle to the Hebrews was evidently written for some community of Jewish Christians. Its author was some prominent Christian, evidently an Israelite, but certainly not Paul. The insertion of the words "of Paul" in the title is an error, although a very ancient error traceable as far back as the second century. The traditional testimony for the Pauline authorship is not undisputed; for Paul's connection with this Epistle is repeatedly denied by writers of the early centuries. Whatever may be the verdict from external testimony the internal evidence of the book itself is decidedly against the Pauline authorship. To say nothing of many particular passages like ch. ii, 3, which could not have been written by Paul, the general tone of the whole treatise although in accordance with his theology is contrary to his method of expressing the divine truth. Paul in his Epistles belittles the law and the ceremonial ordinances of the Pentateuch, and puts justification by faith in sharp contrast with all that the law could offer. The author of the Epistle to the Hebrews exalts the Old Testament laws and the ritual of the tabernacle service, and shows they are types of the blessings of the New Covenant. Paul is the Apostle of the Gentiles, and welcomes them freely to the blessings of the Gospel without the burden of Jewish ceremonialism. The author of this Epistle, although he speaks of salvation for all, writes to Jews in regard to their law and ignores the existence of the Gentiles.

In the passage selected for our Lesson the author of the Epistle emphasizes the fact that the Jew who follows Jesus is not separating himself from the past. The heroes of the past who distinguished themselves for their abiding confidence in Jehovah in the midst of difficulties are

still his religious ancestors, and he may still inspire himself to action by a contemplation of their noble example.

TIME—This Epistle was very likely written about the year 68. The date can hardly have been later than the year 70, or else it would have been within the province of our author to mention the destruction of Jerusalem.

PLACE—We can only guess in regard to the locality in which this Epistle was written. It is evident from ch. xiii, 24 that it was not written in Italy.

PERSONS—The author is unknown. We may infer from the severity of his admonitions that he may have been some one high in authority among the leaders of the early church. Many names have been suggested. Perhaps the arguments for Apollos are as strong as for any other. That Priscilla was the author is not an altogether unlikely conjecture.

We are likewise in doubt concerning the people addressed. Many think of the church at Alexandria in this connection.

OUTLINE:

1. The nature of faith. v. 1-3.
2. Early illustrations of the work of faith. v. 4-31.
3. Summary of achievements through faith. v. 32-40.

NOTES.

1. *Faith is the assurance of things hoped for, a conviction of things not seen.* This is not to be understood as an exhaustive definition of faith, but rather a characterization bringing out the thought that our author wished to emphasize in view of the defects in the lives of those whom he addressed just noted in the last few verses of ch. x. If Paul had been specifically characterizing faith he probably would have spoken of it as a steadfast trust in God, a yielding of one's self in allegiance to him. But if he had been speaking in such a context as that before us, he might have used the same ideas; for faith has a forward as well as a backward look. The abiding trust which a man has in God enables him to look forward with assurance and conviction. The future event which to another may seem very doubtful although greatly to be desired, to the man of faith is not doubtful but real, not contingent but assured. Such a faith inspires to action. The translation of the Revised Version is greatly to be preferred in this verse; for it makes us feel that faith is not something outside which we are to examine and weigh as evidence but something within whereby we know and act.

2. *For therein the elders had witness borne to them.* Our author now proceeds in the rest of the chapter to illustrate the nature of the faith to which he has referred. This is evident also from the opening verses of ch. xii. By "elders" our author means the prominent men of past generations. The good testimony which these worthies won was in the sphere of their faith. It is worthy of notice that the manifestation of their faith was in what they did.

3. *By faith, etc.* Our author is now about to prove the truth of v. 2 by a series of illustrations taken from the Old Testament Scripture. As his thought turns to the Scripture he

naturally thinks first of all of Creation and so speaks of that although his illustration is hardly parallel with the others. *The worlds have been framed.* Literally, the ages. The reference is evidently intended to include material things as well as eras of time. The visible world in all its beauty and complexity did not simply happen into being from the phenomena of nature. There is a God who is back of the power of nature. It is by faith that we know and apprehend him.

13. *Not having received the promises, etc.* Abraham had the promises in words to be sure, but nothing material to guarantee their fruition. In v. 13-16 our author speaks in general of the spiritual reward of the ancestors of the Israelites for their confidence in God that he would give them a land while they had only his promises on which to depend.

17. *By faith Abraham, being tried, offered up Isaac.* Our author has given two examples of Abraham's faith in that he left his country, and that he lived as a sojourner in Canaan, and now comes to a third and probably the greatest token of his faith. Some try to translate the verb, "was on the point of offering" or in some such way. But so far as making the sacrifice was concerned Abraham had already rendered obedience to the divine command. *His only begotten son.* The greatness of the sacrifice is shown in the fact that Isaac was his only son, the dearly beloved son of his old age. Ishmael is not counted as he was altogether outside of the promise.

18. *In Isaac shall thy seed be called.* The greatness of the sacrifice was shown also in that the promise that had come to him in regard to the innumerable posterity had been through this very son. It must have seemed almost that he was giving up hope in that glorious promise.

19. *Accounting that God is able.* Abraham's deed shows not only the most remarkable obedience to God, but also at the same time the most remarkable faith. Others might have obeyed even to the sacrifice of a son, giving up hope, and losing all; but Abraham obeyed and maintained his faith. *From whence he did also in a figure receive him back.* Figuratively speaking it may be said that Abraham did receive back Isaac from the dead, for in intention he had already slain him upon the altar.

20. *By faith Isaac blessed Jacob and Esau.* His faith is shown by his confident trust in the future when he himself was about to die. Jacob although the younger is mentioned first as the one who received the really significant and the greater blessing.

21. *Blessed each of the sons of Joseph.* Jacob's faith is similar to that of Isaac in that he had expressed confidence in regard to the future of those whom he blessed, and assigned precedence to the younger of two. *And worshiped leaning upon the top of his staff.* This is a quotation from Gen. xlviii, 31 following the Greek Bible rather than the Hebrew. The Hebrew, as represented in our Versions doubtless has the true reading, "And Israel bowed himself upon the bed's head." Perhaps he was giving thanks to God for the confidence that he had in the future. It is worthy of curious notice that in the passage before us as translated in the

Latin Version, "and adored the top of his staff," has furnished for the Roman Catholics a strong argument for the worship of images.

22. *Made mention of the departure of the children of Israel.* Joseph showed his perfect trust in God by his confident mention of the exodus of the Israelites from Egypt. The directions that he left concerning the final resting place of his bones must have been a continual encouragement to those who remembered his dying request.

23. *Was hid three months by his parents.* The faith here mentioned is of course that of Moses' parents. Trusting in God they took the risks that were involved to them in the concealment of their child.

24. *Refused to be called the son of Pharaoh's daughter.* He deliberately chose to leave behind the opportunities of a great career as a member of the royal family of Egypt.

25. *Choosing rather to share ill-treatment with the people of God.* In Exodus the choice of Moses is very graphically portrayed when he smote the Egyptian who was ill-treating an Israelite. But for his faith he might have ignored his blood kinship. *The pleasures of sin for a season.* In his case this may mean no more than the enjoyment of a distinguished career without heeding the suffering of his people.

26. *The reproach of Christ.* Our author speaks thus figuratively, perhaps taking his words from Psa. lxxxix, 50, 51, because he thinks of the reproach that Moses bore as in some sense similar to that which the Christ suffered for the cause of God, from its enemies. *The recompense of reward.* Or simply, the reward. It was no earthly, material advantage to which he looked.

27. *Not fearing the wrath of the king.* Compare Exod. ii, 14. In a certain physical sense Moses may be said to have feared for a moment. But he could easily have escaped the consequences of killing one man if he had chosen to turn away from his kindred. By leaving Egypt and disregarding Pharaoh and his court he showed confidence in God. He did not rest his hope on the material prospects right at hand.

28. *He kept the passover.* Literally, he made the passover. He instituted this feast with its appropriate ceremonies because he realized the danger and had confidence in the saving power of Jehovah.

29. *They passed through the Red Sea.* This was a particularly striking example of faith, for the Israelites had to put themselves apparently in the place of the greatest danger in order that God might deliver them by a mighty salvation.

SUGGESTIONS.

The great lesson from this passage is set forth by the author of the Epistle in the beginning of chapter xii. We are to accept the testimony of those men who persevered through trust in God in spite of difficulties. We are to lay aside our sins and other hindrances, and press forward in the path of duty with constancy.

We have a means of help which they did not have, namely the life, death, and ever-abiding presence of our Lord and Saviour, Jesus Christ.

We need to be exceedingly careful that we live up to our good resolutions. It is very easy

to resolve to live by faith. But a man may choose the pleasures of sin long before he lowers himself to base indulgence. Moses for example would have been renouncing his faith in God if he had decided to do the best that he could in his life at Pharaoh's court, and ignored the condition of his kindred.

SPECIAL NOTICES

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

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

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

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

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

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

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

Tonics.

Onions and garlic are excellent tonics for fowls, but great care should be taken in feeding these to laying hens, as the eggs will partake of the odor. A laying hen is usually in a healthful condition and seldom requires a tonic of any kind.—*American Farmer.*

"Why does the professor have all of those letters tacked onto his name?"

"That shows that he got there by degrees."—*Nashville American.*

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.

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