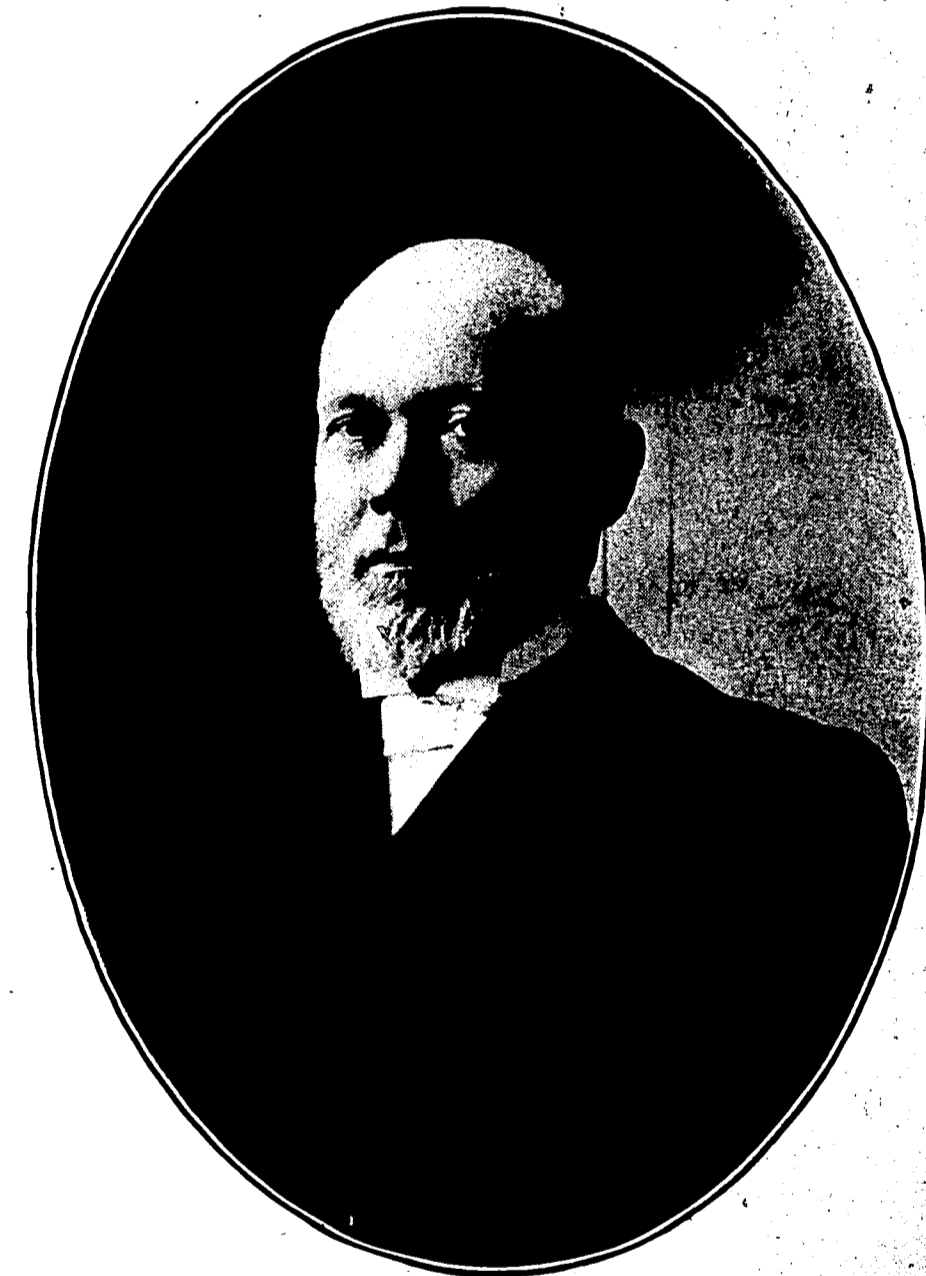


The Sabbath Recorder



REV. GEORGE W. HILLS
Salem, W. Va.

—CONTENTS—

EDITORIAL—A History and a Destiny; "America Always First;" A Good Board Meeting; Life's Beautiful Evening Time; We say "Amen"	65-67	A Good Letter From "Uncle Oliver"	83
THOUGHTS FROM THE FIELD	67	Pastor's Annual Report	83
Installation of Rev. Geo. W. Hills	68	YOUNG PEOPLE'S WORK—Sabbath Dawn (poetry); Systematic Finance; Observations by the Way; News Notes; Tenants We Are; Topic, January 23	85
MISSIONS—Treasurer's Report	73	Deacon Cornelius Davis	89
A Spiritual Confession	73	CHILDREN'S PAGE—Story of a Little Girl That Helped Herself	90
Letter From Brother Seager	75	HOME NEWS	92
Meeting of Trustees of Sabbath School Board	75	MARRIAGES	93
Tract Society—Treasurer's Report—Receipts for November, December, 1908	78-79	DEATHS	93
Truth the Supreme Thing	79	SABBATH SCHOOL	94
WOMAN'S WORK—Comforted (poetry); Unconscious Influence	80		

Alfred University

ALFRED, N. Y. Founded 1836

First Semester began Sept. 15, and continues to Jan. 29, 1909

Second Semester begins February 1.

FOR PARTICULARS ADDRESS

Boothe Colwell Davis, Ph. D., D. D., Pres.

ALFRED ACADEMY Second Semester begins Feb. 1, 1909
FRANK L. GREENE, M. A., Pd. D., Prin.

Milton College

First Semester began Sept. 10, and continues to Jan. 29.

Second Semester begins Feb. 1, 1909.

A college of liberal training for young men and women. Degrees in arts, science, and music.

Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of Anglo-Saxon and early English. Thorough courses in Biology and Geology.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The School of Music has courses in pianoforte, violin, viola, violincello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture.

Club boarding, \$1.75 per week; boarding in private families, \$3 to \$4 per week, including room rent and use of furniture.

For further information address the

Rev. W. C. Daland, D. D., President

or Prof. A. E. Whitford, M. A., Registrar,
Milton, Rock County, Wis.

Salem College

SALEM West Virginia

Fall term began September 8.

Classical, Scientific, Music, and Normal Courses. State University credit given for the first two years of the Civil Engineering Course. Facilities for thorough work in all departments. The constant aim is to develop well rounded manhood and womanhood. Sympathetic relations between teachers and pupils and personal instruction possible.

The environments are conducive to enthusiastic work. Information gladly furnished.

CHAS. B. CLARK, S. M., A. M., President

American Sabbath Tract Society

EXECUTIVE BOARD.

STEPHEN BABCOCK, President, 48 Livingston Ave., Yonkers, N. Y.

REV. A. H. LEWIS, Corresponding Secretary, Plainfield, N. J.

A. L. TITSWORTH, Recording Secretary, Plainfield, N. J.

F. J. HUBBARD, Treasurer, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SABBATH VISITOR.

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

TERMS.

Single copies per year60 cents

Ten copies, or upwards, per copy50 cents

Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price, 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Wm. L. Clarke, President, Westerly, R. I.

A. S. Babcock, Recording Secretary, Rockville, R. I.

George H. Utter, Treasurer, Westerly, R. I.

Rev. E. B. Saunders, Corresponding Secretary, Ashaway, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

THE SEVENTH-DAY BAPTIST PULPIT.

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

This publication will contain a sermon for each Sabbath in the year by ministers living and departed.

It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all.

Price fifty cents per year.

Subscriptions should be sent to Rev. E. B. Saunders, Ashaway, R. I.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y.

REV. ARTHUR E. MAIN, Corresponding Secretary, Alfred, N. Y.

V. A. BAGGS, Recording Secretary, Alfred, N. Y.

A. B. KENYON, Treasurer, Alfred, N. Y.

The regular meetings of the Board are held in February, May, August and November, at the call of the President.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session will be held in August, 1909.

President—A. B. West, Milton Junction, Wis.

Recording Secretary—Rev. W. D. Wilcox, Alfred, N. Y.

Corresponding Secretary—Rev. T. J. Van Horn, Albion, Wis.

Treasurer—Rev. W. C. Whitford, Alfred, N. Y.

Executive Committee—A. E. Whitford, Milton, Wis.; Geo. E. Crosley, Albion, Wis.; Rev. T. L. Gardiner, Plainfield, N. J.; Rev. H. C. Van Horn, Lost Creek, W. Va.; W. H. Crandall, Alfred, N. Y.; Rev. L. C. Randolph, Alfred, N. Y.

BOARD OF SYSTEMATIC FINANCE

Geo. W. Post, Chicago, Ill.; Stephen Babcock, Yonkers, N. Y.; Rev. A. E. Main, Alfred, N. Y.;

Rev. L. A. Platts, Milton, Wis.; O. S. Rogers, Plainfield, N. J.; G. W. Davis, Adams Center, N. Y.;

A. S. Maxson, Milton Junction, Wis.; C. B. Hull, Milton, Wis.; Rev. E. A. Witter, Chicago, Ill.

Pledge cards and envelopes will be furnished free, carriage prepaid, on application to Dr. Albert S. Maxson, Milton Junction, Wis.

The Sabbath Recorder

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

VOL. 66, NO. 3.

PLAINFIELD, N. J., JAN. 18, 1909.

WHOLE NO. 3,333.

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

N. O. MOORE, Business Manager.

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

TERMS OF SUBSCRIPTION.

Per year\$2.00

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

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

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

EDITORIAL

A History and a Destiny.

In the *Jewish Exponent* a writer makes a strong plea for loyalty to the synagogue on the part of the Jewish young people and closes with the following impressive words:

If not a race, we are a people with a history and a destiny, and to infuse our young people with a desire to create history again which will arouse the enthusiasm of future generations, is the problem of the present hour.

It is a great thing to have a history in which a people may take true pride. It is still greater to feel that we have a future, and to realize our responsibility regarding it. It is a hopeful sign when the young people are ambitious to "create history" which shall arouse the enthusiasm and enlarge the life and usefulness of future generations. Let Seventh-day Baptist young people become filled with this spirit regarding the faith of their fathers, and we have nothing to fear for our denominational future.

"America Always First."

These are the words of the Pope at Rome. He expresses his appreciation of the generous and prompt efforts of the American people to relieve earthquake sufferers, and says "America always is first." The words were spoken to Archbishop Ireland, who was given a farewell reception by the Pope. The latter asked the archbishop to convey his apostolic benediction

to the American people. Thus does a common sorrow make all mankind akin. It is good for America to be always first in every good work. We welcome every sign of the Christ-spirit in these world-filled times.

A Good Board Meeting.

The Executive Board of the American Sabbath Tract Society held a remarkable meeting in the church parlors, Plainfield, on the afternoon of January 10, 1909. There was a large attendance, and the spirit of the Master seemed to touch every heart. For a long time the leaders in the Board have been anxious to see a closer union between the Tract Board and the Missionary Board in their common work for God's kingdom. The burden on soul has been heavy over the necessity and the responsibility of filling the place of field agent—or field secretary—since the loss of Doctor Lewis has made some such move imperative.

After two wonderful Board meetings, in which no real solution of the question could be reached, it was decided to invite the president and secretary of the Missionary Board to meet with the Tract Board for mutual help and counsel concerning our denominational work.

Accordingly President William L. Clarke and Secretary Saunders were present in the meeting held on January the tenth. This meeting lasted from two o'clock until five, and I wish the entire denomination could have witnessed the spirit and listened to the talk of the last two hours. The meeting was a unit upon the question of the mutual relationship of the two boards; and there was expressed a strong desire to see some plan devised by which the Tract and Missionary boards could carry on the denominational work entrusted to them with greater unity of effort. So much of their work is common to both and upon the same fields, that every one felt the need of careful and prayerful consideration together,

in order that the very best results might be reached by both.

The tender Christian spirit that was prevalent in the meeting, the heart-felt expressions of confidence, the broken voice, with eyes suffused with tears, the sincere loyalty to our beloved cause—all combined to make it a meeting long to be remembered. Some said they believed it would prove to be a history-making meeting, and we sincerely hope that such may be the case. A committee of five was appointed to meet with a like committee of the Missionary Board, if that board shall see its way clear to appoint one. The proposed work of this joint committee is to devise plans for the general welfare of our good cause, and find if possible some ground upon which the two societies may join heart and hand in our common work.

May the blessing of God rest upon every effort to bring about greater unity among our scattered people, until all shall be one in purpose, and the apparent friction between various interests shall all disappear. May we learn to trust one another; may we lose all sectional differences; may all lines of work be equally cherished by the entire people; and so may we become a mighty people in the Master's kingdom.

Life's Beautiful Evening Time.

What can be more beautiful than such a golden sunset time as that now being enjoyed by Rev. Dr. Theodore L. Cuyler of Brooklyn. On the tenth of this month he celebrated his eighty-seventh birthday, and received the congratulations of friends all over this country and in Europe. No religious writer is better known than he. For many years his articles have been read with interest and profit in the denominational papers of many peoples; and since he gave up pastoral work a few years ago, his pen has been more busy than ever. He served in the ministry sixty-three years, and has outlived all the ministers who were active in Brooklyn when he went there fifty-six years ago. He has written four thousand articles for publication and is the author of twenty-five books.

Doctor Cuyler has been outspoken upon all reform questions, and a great power both in pulpit and on platform. Now

among the sweetest scenes of which we get glimpses in the papers and magazines of the day, we find those of this sweet-spirited, happy old man of Brooklyn, as he waits by the banks of the river for the messenger who shall call him to his home beyond.

It is indeed pleasant to behold such a beautiful old age, and yet we remember that it might have been far different with him. His prospects might not now be so bright; he might now be shrinking from the future without a hope, and filled with misgivings about his destiny; he might now be tormented with remorse over a wasted life of sin. Seventy years ago, as a young man, he had his destiny in his own hands. Then he had the making of his old age. When a young man, he began to settle the question as to whether his old age should be beautiful or sad. The temptations common to others came to him. It was a time when to be skeptical regarding religion and the Bible was popular, and many young men seemed to think it the thing to sneer at the faith of the fathers, and to give the teachings of scientific speculation the preference over those of the Bible. He might have made shipwreck; and if he had lived to be old with the wages of sin accumulating against him, his old age now might be most hopeless and miserable. But he was wise in the days of his young manhood. He has made his old age beautiful. He says he is happy in spite of his years. He attributes his excellent health to the good habits of a lifetime and to the influence of a Christian mother.

He who wishes a beautiful old age for himself must live a pure, conscientious, industrious life. He must remember that the harvest is inevitable, and therefore sow in springtime whatsoever he wishes to reap when the harvest shall come.

Again, it is beautiful to look upon the ripe old age of one who has been such a lifelong blessing to others. Thousands have found hope and peace through the ministries of this good man. The influences of years with him have tended to make men better. How would it have been if, instead of clinging to the Bible and Christianity, he had turned aside into skepticism? What would have been all the tendency of such a life over others? Would

he now have such comfort in the thought that thousands have been blessed and consoled and made better by his teachings? He could not have gone astray alone. Had he wandered from the faith, many others, too, would have gone astray. What a blessing to the world that this good man's life has been full of faith and good works. What a sad loss would have been to the world had his life been skeptical and irreligious! Young friend, which life are you now choosing; which will you live; what shall be your old age? It is now in your power to say. Rapidly the years will fly, and you shall have just such an old age as you yourself make.

We Say "Amen."

The following editorial from the *Western Sun* expresses our feelings so well that we give it to our readers. So far as we are able to see, it voices the feelings of most of the papers and periodicals in the land. While some feel that the President may sometimes be rash, the great mass of people believe in him with all their hearts—they know he is honest. They look upon him as a friend of the common people, who is willing to face the millionaire Senate and the great corporations, in order to secure the "square deal" for all.

Last Friday the National House of Representatives passed resolutions advertised as being a reprimand to the President for what he had said in his annual message concerning the use of the secret service, and in a subsequent message answering a request for exact information as to what he meant by the annual message. The resolutions were adopted by a large majority, and the House professed to a feeling that its dignity had been rejuvenated.

This whole incident is to be regretted. Popular sympathy is with the President; there is no doubt about that. While no one might attempt to specify instances where the members of Congress had been guilty of lawlessness, the country as a whole is in a very suspicious frame of mind. The ground has been prepared by the manner in which Congress has treated popular calls for legislation apparently intended for the benefit of the people, even if at the expense of certain large financial interests. The Lilley incident planted the seed of suspicion in this well-prepared ground, and now comes the President with water and nourishment for the developing plant. Congress itself does not seem to realize this condition, yet if there were some way for an expression of popular opinion, little doubt is entertained that public sentiment would be found back of the President overwhelmingly.

But the resolutions have been adopted, and the President has been "reprimanded." Now it will be wise for the whole matter to be dropped like the proverbial hot potato.

THOUGHTS FROM THE FIELD

A friend in the far west, a lone Sabbath-keeper, writes many cheering words, some of which will be helpful to others; and we take the liberty of placing among "Thoughts From the Field" that part of a personal letter which is of general interest:

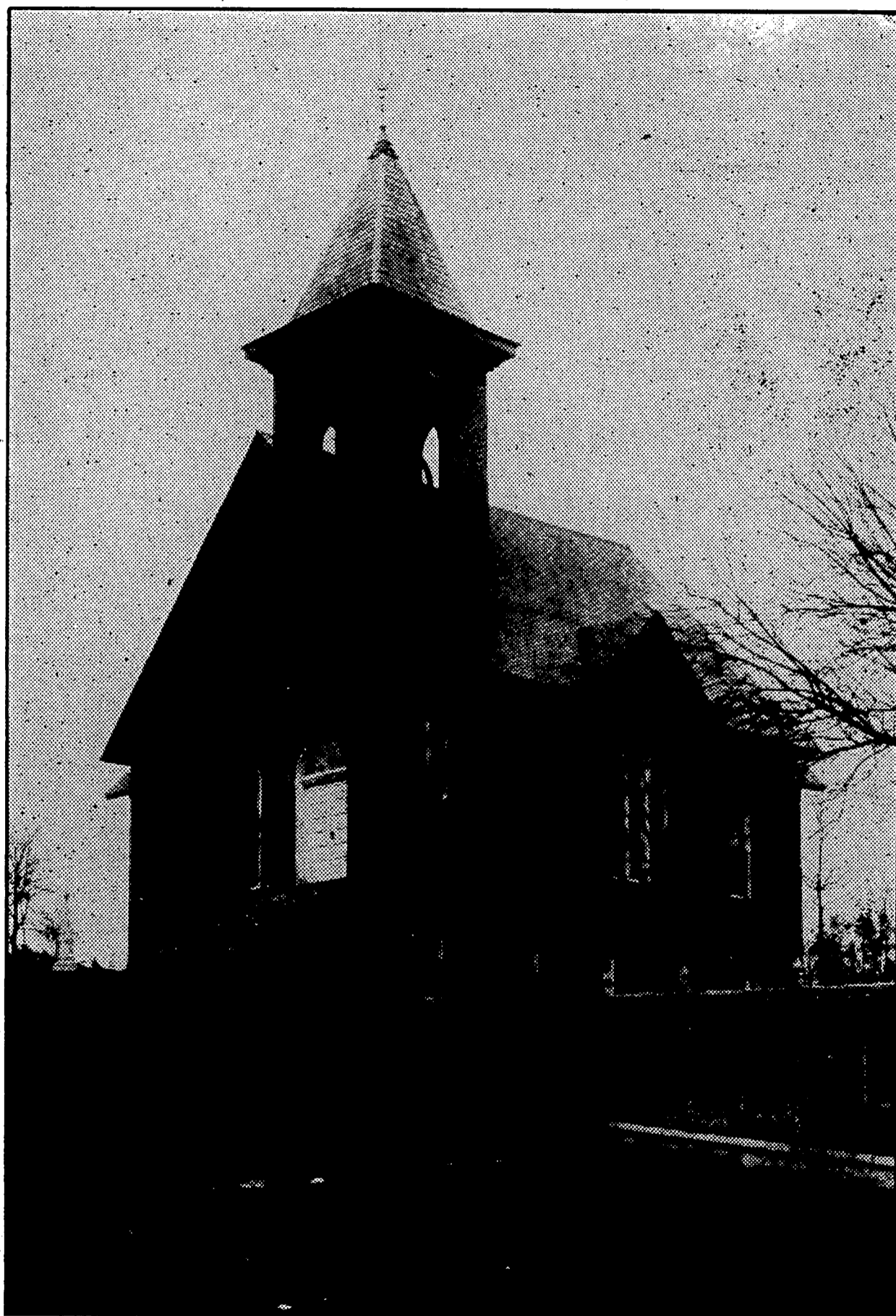
"I can not resist the temptation to tell you how much I value the RECORDER." . . . There are many evidences of progress to be seen. I was particularly delighted, when at Conference, to note the advance in intelligent and thorough methods of Bible study. . . . What Doctor Lewis' death meant to me, I will not attempt to tell you. Several times while he was speaking at Boulder, I found myself savagely repelling a vague fear that I would never hear him again in this world. I think Mr. Ashurst said the right thing about him in the report of the Hammond memorial service.

"I am intensely anxious that the RECORDER shall have a wider circulation. If you know of any of our people who would read it, and yet can not afford to take it, I would gladly send five or ten dollars to be used in that way. . . . I have not forgotten your request to write for the RECORDER; shall venture to send you something soon. I am longing for some way to help the cause, and am willing to do even little things."

We hail with joy such hopeful and inspiring messages from the loyal, scattered ones who seldom have the pleasure of meeting with people of their own faith. If the outlook is encouraging to them, there certainly should be no reason for dolorous misgivings and pessimistic prophecies among those who are not isolated. If all could take hopeful views, and "long for some way to help the cause," the good work would go forward.

"Hid in the shadow of his hand;
Oh, blessed hiding place!
Or on the sea or on the land
That promise doth all fear efface;
Hid in the hollow of his hand."

INSTALLATION OF REV. GEO. W. HILLS
SALEM, WEST VIRGINIA



SEVENTH-DAY BAPTIST CHURCH, SALEM, W. VA.

The installation of Rev. Geo. W. Hills as pastor of the Salem Church took the place of the regular Sabbath services on Sabbath day, January 2. It was a beautiful day and the house was well filled with

church members and others of the town and surrounding country, anxious to meet and welcome the new pastor.

The services were in charge of Mr. Clyde Ehret, a student in Salem College, who has

been acting pastor of the church since last March. At the close of the services Pastor and Mrs. Hills were received into membership of the church. After the usual opening exercises Professor M. H. Van Horn was called upon to welcome the pastor in behalf of the church. A synopsis of his address follows:

Welcome From the Church.

The fifteen and more years of my acquaintance with the Salem Church have led me to honor, respect and love it. I have seen it outgrow the old frame building and have seen it erect upon the same sacred ground on which the old one stood this modern brick and stone structure and consecrate it to the service of God. I have learned to love this new place of worship and I love the people who worship here. Hence I deem it an honor to speak in behalf of this church words of welcome to its new pastor. I deem it an honor also to welcome such a man as we believe Brother Hills to be.

We welcome him first of all to our hearts and the joys and the sorrows that are peculiar to us as a people. We believe that he will comfort us in times of grief and sorrow and will rejoice with us in times of gladness.

We welcome him to our homes. We may be a peculiar people; we may be in some respects a wayward people; but I assure you, Brother Hills, that we are a people who want to know and to do the right.

But we do not welcome the new pastor alone, we welcome also his good wife and little daughter. We hope they shall feel at home among us and that they are a part of us.

Brother Hills, we welcome you to this church, to our joys, our sorrows and our labors. May God abundantly bless the tie that this day unites pastor and people.

Welcome of Sabbath School.

SUPT. L. D. LOWTHER.

It is my privilege on this history-making occasion to welcome you, Brother Hills of the western type, on behalf of this Sabbath school, to the eternal hills of the Mountain State of West Virginia.

As we welcome you to your new home among these mountains and valleys today,

we are not unmindful that you have recently broken the ties of your citizenship of that great commonwealth of the western plain; that you have in a large measure severed your relations with those with whom you have labored for so many years; that as you left the home that has so often sheltered you from the western storm, there came into your heart that unexplainable feeling that you were leaving behind you something that is immortal. We feel that it is our duty and privilege to welcome you as a citizen to this commonwealth which was conceived and born in the heat of controversy and, so far as man was able to judge, was but a vast wilderness, fit only for the habitation of the rugged mountaineers, but which in less than half a century has proved to be one of God's richest storehouses. We welcome you to your new home, and to our homes.

But for fear we digress from the subject assigned us, we would now turn to welcome you to our Sabbath school, which is an auxiliary to the church that has called you as its shepherd and which has just extended to you its hearty welcome.

We welcome you to this department of the church, not simply because it is customary on such occasions as this to extend a formal greeting, but we welcome you in the deeper and more significant sense; for we recognize that in all ages of the world's history, reforms and education have been promoted only through the leadership of strong men and women, divinely appointed. As we welcome you to this department, we would have you feel that our interests are common. The fact that we welcome you as a minister of the gospel bespeaks that your motive of life is the cause of humanity; not so much to promote temporal interests, but to teach men that beneath the surface there is an eternal principle that shall make for either weal or woe.

We welcome you to that department of Christian work that is vitally fundamental, namely, the study of the Bible. The object of the Bible is to teach the eternal principles of religion. And since our work is in the line of education, it must have largely to do with the youth; for a man's life is largely molded and shaped by the education and environment of his youth. Out of the vigorous young life of today must come

the men of worth and sacrifice for tomorrow.

Our text-book is as old as the eternal hills, and to live and know the principles therein contained will give to man the richest heritage known to the civilized world. It contains the only code of ethics. Within its scope are found the fundamental principles of truth. In it is the only law of love—love, the foundation of our creed. It contains the greatest example of sacrifice and humility. We find there the principles of industry and economy, of temperance and sobriety, purity and virtue. And the crowning feature of it all is, that from the first lesson of creation to the last revelation, there runs through it that golden thread, the Prince of Peace.

If we will school the average youth in the living principles that are found in this our text, from the time he begins to say his childish prayer at his mother's knee until he ceases to be a youth, we will have taught him such an abiding faith that no skeptic will be able to sidetrack him. To teach the youth of this generation the Bible, and while teaching it, to make it the rule of faith and practice—I do not mean simply when it happens to suit—will make for the next generation a citizenship that will by the natural force of its improved nature revolutionize the standard of living. Then will men cease to sacrifice these eternal principles for political power and momentary value. We will cease to have men in high places who are blind to their own interests, who by their influence are a menace to religion and society, and who bargain and sell humanity for revenue.

With these thoughts of the high purpose and mission of the Sabbath school, we welcome you, Brother Hills, to our labors. We welcome you as our chief, we welcome you as our counselor, and we welcome you as our pastor.

From Endeavor Society.

PROF. S. B. BOND, PRESIDENT.

It is a great pleasure to me to take a part in this welcome extended to Pastor Hills and his family. I am reminded of that spirit which Christ inaugurated when he sent forth his disciples as apostles to preach the gospel to all nations. I believe it is in this same spirit that Pastor Hills comes to us today.

I also deem it an honor to represent the Christian Endeavor Society. It, in a measure, stands for the young life and activity of the church. It is important, because it represents what the future church will be. The pillars of the church twenty years hence are in the Christian Endeavor Society and Sabbath school today.

As young people we have our peculiar problems which are characteristic of adolescence—problems which must be solved, and we need loving sympathy and wise counsel.

The question of his life-work is, or should be, to every young man a serious problem. On his choice often depends not only his destiny, but his influence upon others. In his choice he needs the pastor's wise counsel. Closely connected with his choice of a vocation in life is the question of choosing a life companion, which in no less degree merits the best counsel.

The problem of defining one's creed is also characteristic of adolescence. In early life the child depends upon parent or teacher for direction, but when reason begins to predominate, the young man or woman necessarily begins to apply the test of personal reason. To some there is an apparent contradiction between science and revelation. Bacon may have been right when he said, "This I dare affirm in knowledge of nature, that a little knowledge of natural philosophy, and the first entrance into it, doth dispose the opinion to atheism; but on the other side, much natural philosophy, wading deep into it, will bring about men's minds to religion." For these reasons doubts often arise, and there are many honest doubters. They are often our best people. What do they need? The church in the past said "There is a heretic. Burn him!" The modern method of the church is to call him a bad name. Brand him. What did Christ do when Philip and Thomas and Nicodemus came to him with their honest doubts? He simply opened to them a larger vision. He lovingly but wisely taught them.

Certainly the greatest blessing to a young man or woman is the open, free, loving, sympathetic companionship of father and mother; and he who can not open his heart freely in the presence of his parent is a witness against that parent. But the next

greatest blessing, it seems to me, is such companionship with his pastor. Many homes are not thus ideal, hence the more need of the pastor's help. Pastor Hills, our young people realize their need and will appreciate your help.

Thus far I have spoken only of our needs. We are not unappreciative of the fact that with the Christ-spirit in our hearts we may be of some service to our pastor in this field. Nelson's signal at the battle of Trafalgar was, "England expects every man to do his duty." Christian Endeavorers, let us ask ourselves a similar question. Shall Pastor Hills "expect" that we will do our duty when he needs us most? Yes, Pastor Hills, I think I can give you that assurance, and I welcome you to a place among us, trusting that by our coöperation God's cause may be advanced and humanity blessed.

Welcome From the College.

ABSTRACT OF REMARKS OF PRESIDENT CLARK.

By this time there can be no question in Pastor Hills' mind about his welcome to his new pastoral labors. I think therefore that I can not make better use of the ten minutes allowed me on this occasion than to make a few suggestions bearing on the relations between the work of the church and that of the college.

During the past fifty years or so, it has come to be quite the custom for the churches and the colleges in general to each pursue its own work without much regard to the purposes of the other. On some occasions and at certain times there has been a condition approaching indifference or of antagonism. To my mind this is a sad mistake. On the contrary, the college and the church are, or should be, complementary agencies in realizing and producing the highest type of manhood and womanhood. It is the privilege and duty of both college and church to greatly increase our efficiency for human betterment; and that, too, not in separate and unrelated ways, but as parts of a whole.

Efficiency for social service involves two factors; namely, moral purpose, and ability to think straight. When either one of these two factors is absent, it is seriously a question whether or not one can do much to help the world to higher, better living. One may have the best of intentions, but unless

these intentions are enlightened and well-directed, the results will be questionable. On the other hand, many a man with much ability and good intellectual training has, for want of a high moral purpose, lent his influence to the wrong side. Our efficiency then for the cause of human betterment is equal to our moral purpose multiplied by our ability to think straight. Clearly then, both the church and the college have a complementary service to perform in the creation of a high type of character. Neither one can well do without the other if we are to live the complete life.

If I understand the aim of higher education it is the business of the college to turn out men and women with whom we can safely confide the highest interests of humanity. The college should create a type of manhood on which the world can safely depend. This can be done however in no college save the one in which the youth is made to feel in all his thought that we live in the midst of a spiritual order; that the divine Life is ever with us; that in no condition of life can we, or should we desire, to separate ourselves from it; that God and moral responsibility are the facts of facts; that God's law is everywhere and that man's welfare depends upon harmonizing with that law. Thus our conclusion is that devotion and intelligence are not antagonists, but friends, and should make progress, hand in hand.

Our business as a college is to educate the youth, but we want that education permeated through and through with spiritual purpose. We also want devotion, but we desire that our devotions shall be of the enlightened kind.

To this end then, Pastor Hills, in behalf of the college, its faculty and student body, I extend to you a most hearty welcome to the work of coöperation between mind and heart. We desire to use both in the Master's work. We pledge ourselves to be loyal to the best and highest interests of this community; and we pray that you may be greatly blessed in all your labors and ministrations among us.

Response by Pastor Hills.

I have not sufficient command of the English language fully to express my thankfulness for the exalted privilege of

being with you as your pastor, this first Sabbath of the year, or my high appreciation of the very cordial welcome you express. I sincerely believe God has sent me to you, and I come asking him to so lead me that I may do the best work of my life in this new relation. Your welcome assures me that we may unitedly stand on the eternal Rock of Ages, shoulder to shoulder and heart to heart in the service of our Master. We represent various branches of the Lord's service, but we have but one Master and one service.

The welcome of the Sabbath school, the oldest child of the church, comes with no uncertain sound. In its earlier forms of life and methods of work, the Sabbath school among our people had its beginnings long before the days of Robert Raikes, and is still a prominent factor in church life among us. The work is very dear to your pastor's heart, for he fully realizes that in it is the nursery and training school of the church, where she leads her young to see the realities and beauties of the higher life, and directs young feet "in the paths of righteousness for his name's sake." May the Divine smiles rest on our Sabbath school.

The Christian Endeavor, the youngest child of the church, comes to this service with a welcome that sounds like an echo from the plains of victorious conflict for the Master, where the young are first tasting the sweets of life's triumphs in Christian service. In the Christian Endeavor Society the young are solving many of the pastor's perplexing problems by putting themselves to work in lines of helpfulness to themselves as Christians, to the church, to their pastor, and to their heavenly King.

The welcome of the church, the mother of these other interests, inspires your pastor with high hopes for the successes and brightness of her future. Without the spirit of Christ incarnated in the church on earth, there would be no Sabbath school, no Endeavor Society, no college, no institutions for the aid and comfort of the sinning race; and the world of humanity would be a barren wilderness, a sunless desert, a starless night. Your welcome is received, not only as an expression of loyalty of your great, tender, loving hearts, but also as a prophecy of the successes and victories that await this

branch of the body of Christ. In attaining the successes for which we most devoutly pray, the pastor and people must be one in purpose and labor. In that united service may we together strive for God's glory, for purity of life, for the right, and for righteousness.

The welcome of Salem College by President Clark has a ring of cordiality that gives full assurance that the purpose of the president and the pastor, the college and the church are and will remain one. This must be the case in order that the highest interests of human life be built up by their labors. The spiritual services of the church and the intellectual labors of the college must go hand in hand that this end may be attained. I am grateful indeed for such a yokefellow as Salem's president in this glorious work. With the highest interests of Salem College I shall stand fully identified, and hope and pray that the cordial relations that now exist may never wane.

Then, brothers and sisters of Salem College and Salem Church, Sabbath school and Christian Endeavor workers, let us do our best possible service under the one great leader of souls, in the various lines of activity he assigns us, keeping our eye upon the mark "for the prize of the high calling of God in Christ Jesus," and honor him in our spirits and intellects which are his.

I fully believe in the Salem Church, its Sabbath school and Christian Endeavor Society, Salem College and its president. May the Father of love and God of all grace so cement our hearts and lives and blend our labors that he may dwell in us "to will and to do of his good pleasure," and use us all as instruments for the accomplishment of his holy purpose.

"The brother who thinks he is growing in grace, and yet is not gentle or easy to be entreated, may not be consciously insincere. What he needs is to adjust his experience to New Testament definitions. And the sooner, the better."

He that has more knowledge than judgment is made for another man's use more than his own.—*William Penn.*

Missions

Treasurer's Report.

For the month of December, 1908.

GEORGE H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Cash in treasury, December 1	\$1,571 57
Mrs. Clarence Clark, Independence, N. Y., Shanghai Chapel	1 00
Sherman E. Ayers, Philadelphia, Pa.	5 00
Mrs. L. A. Boyd, Spartensburg, Pa.	2 00
Seventh-day Baptist Mission, Syracuse, N. Y.	1 05
Mrs. N. Bramlet, Stone Fort, Ill., on life membership	10 00
Mrs. F. P. Schoonmaker, Bradford, Pa.	50
Franklin Browne, Cummington, Mass.	5 00
Mrs. C. L. Clarke, Milton, Wis.	1 00
Subscriptions and donations for Pulpit Church at	25 25
Plainfield, N. J.	17 48
Milton, Wis.	96 88
Andover, N. Y.	5 60
Portville, N. Y.	5 02
Niantic, R. I.	8 47
Independence, N. Y.	25 00
Shiloh, N. J.	2 85
Nile, N. Y.	14 12
Little Genesee, N. Y.	24 67
Leonardsville, N. Y.	7 33
Walworth, Wis.	33 80
New York City	39 48
Farnam, Neb.	9 26
Garwin, Iowa	26 87
Berlin, N. Y.	15 00
North Loup, Neb.	6 05
Hammond, La.	3 98
Chicago, Ill.	7 00
Shingle House, Pa.	4 00
Riverside, Cal.	5 90
Sabbath school at	
Albion, Wis.	6 00
Dodge Center, Minn.	3 44
	<u>\$1,990 57</u>

CR.

E. B. Saunders, Salary and expenses in December, 1908	\$ 87 15
Recorder Press,	
Pulpits for December, 1908	38 00
250 copies of Annual Report	55 00
Proportion of Year Book	60 00
R. S. Wilson, On account of salary	20 00
Order of H. Eugene Davis	20 00
Transferred to Shanghai Chapel fund	1 00
Cash in treasury, Dec. 31, 1908	1,709 42
	<u>\$1,990 57</u>

E. & O. E.

GEO. H. UTTER, Treas.

A Spiritual Confession.

II. What Religion Means to Me.

J. NELSON NORWOOD.

In dealing with the deepest and mightiest feelings that stir the human heart, language is but a weak and awkward instrument. Hence it is easy to fall into the use of general and conventional expressions which may mean little or much. Religion is so largely a personal affair, and is besides such a large subject presenting so many aspects that it is not surprising to find a great variety of definitions for it. Feeling, action and belief are all involved in it, feeling being perhaps the most elemental. These various sides of religious experience do not always appear of equal value to different individuals, or even at different times in the life of the same individual. In the numerous attempts at definition this varying emphasis is manifest.

I have no single formula which satisfactorily summarizes what religion means to me, so I shall attempt no general definition. As an important preliminary point, let me express my conviction that religion is an ultimate fact of human nature. I feel that it exists primarily because I have problems to meet in actual life. It exists in me because God and I exist, now, today, in this very year 1909. It is not dependent for existence on what Moses did or said, or on what Paul thought or wrote. In other words it is not a second-hand matter, based on the experiences of other men. Great as is the aid I receive from the experiences of the men of old, and much as they inspire me and stimulate me to greater growth, I believe I should enjoy a real religious experience of some sort if theirs had been totally different from what it was. Religion springs up out of the heart day by day, through present relationship to God. Under this view, it is evident I am not perpetually in religious hot water, fearing lest some one should block the channel through which my religion comes up from the past, by discovering some new interpretation for a few facts of ancient history. Let us work for a direct experience of our own and I am sure such alarms will subside.

There are three or four very practical things which the religious life means to me

aside from this incidental fact. It is the ground of my faith, it is my inspiration to work for truth and righteousness, and it is that through which my longing to overcome "change and decay" and attach myself to that which has eternal worth or eternal significance, finds its best satisfaction. The first of these is most valuable to me and in it the others are more or less involved.

Above all else then my religion is a deep-seated, unquenchable faith. I did not attain to it through logic, though it is as much a part of me as any logical faculty is. It is faith in God, faith in man, faith in myself, faith in life. To state it another way, it is an ineradicable feeling that somehow life as a whole, in spite of insoluble problems, is a good; that I live in a world where good can be made to win, where the causes in which I am interested can survive in some form; in a world where my aspirations and ideals can be realized somehow; in short where life's most precious values are at least not foredoomed to destruction. I need this faith. It is a practical necessity to my continued striving. Appearances are so often against the realization of my ideals, that without such a settled faith, the nerve of all my activity for progress in the individual and in the race would be cut, and paralyzing fear and doubt and distrust and inactivity would have place. To me that would be real atheism and infidelity. The common notion attached to those words—disbelief in a God—usually means only disbelief in some conventional idea of God and often marks a real transition to a nobler and more exalted idea of him. But to doubt the ultimate goodness of life; to doubt that God and good can conquer; to admit defeat and cease all effort as useless, is, from my point of view, practical atheism and infidelity. A thoroughgoing application to life of the principle of pessimistic doubt is impossible in practice, whatever attractions it may have theoretically.

In view of the current questions regarding the idea of God and his attributes, some thoughts on the history of this idea have been very interesting to me. To the Greek his gods were much like himself, or like what he admired most or desired to become. To the devout churchman of the Middle Ages, God was a great feudal lord, exercis-

ing authority through an earthly representative at Rome, who in turn acted through a hierarchy of officials in the various subdivisions of Christendom. To our Puritan ancestors, God was, perhaps in analogy to the kings of their day, an absolute monarch, solemn, awful, hard to approach, possessed of terrible punitive power, and angry at man's waywardness and inborn hardness of heart. It was only through the atoning blood of the innocent Christ, who had given himself freely, borne all the sins of mankind and satisfied the most exacting demands of divine justice, that men could hope for mercy from their terrible heavenly King. Today this idea is losing ground. If that is the only true idea of God, many people are infidels because they do not believe in such a God. In this day of broad-based democracy, we neither admire nor fear an earthly despot, even a benevolent one. Our theory is that a portion of the sovereignty of the nation inheres in every citizen, for the people are sovereign. The same democratic influence is making itself felt, for better or for worse, on the current idea of God. Since we no longer submit politically to a godlike king on earth, it is becoming religiously unsatisfactory to conceive divinity as a kinglike God in heaven. The kindly father-friend idea of God is better and much more Christlike. We need a God who is among us, working with us; one who is ever near, not far off and hard to approach. We are coming to think of God as omnipresent in his creation and manifesting himself most fully in the heart of man. This indwelling God encourages us, urges us forward to do and dare, speaking to us and through us, inspiring us with faith and hope and energy and strength for life's combats. This idea makes God most real and practical to me. I wonder, too, if different ways of conceiving God do not partly explain some philosophical differences between earnest Christian people? It matters much when one comes to work out and systematize religious ideas, what idea of God is assumed as a starting point.

Thus in briefest compass I have tried to represent in words the nature, place and meaning of religion in my own life. The central idea brought out could be followed in detail through numerous related fields,

but for that I can not now take space. It will appear incidentally perhaps, as we go on. Next week I hope to take up a closely related topic and tell what Spirituality means to me.

*Ann Arbor, Mich.,
523 E. Liberty St.,
January 6, 1909.*

Letter From Brother Seager.

It has been so long since I have written anything for the RECORDER that I hardly know where to begin; so I begin with the most vivid memory—the celebration of our silver wedding, just before our removal from Farina.

Being interested in berries I was home from the work in West Virginia and absorbed in the business, as all are accustomed to be, when friends began to call, May 24, about 4.00 P. M., and kept it up till late at night, the older people giving place to the younger in the evening till both house and lawn were filled; and to think I have often said, "It is impossible to have a decent funeral in strawberry time at Farina." I freely recant and apologize, for it must be admitted that the whole society was never more fully represented. They brought ice-cream and light refreshments. They visited, played on the lawn and had a general good time in their own way according to age and inclination.

Pastor Burdick very charmingly presented the silver, intended to be a dollar a year, but much exceeding it. (Just like Farina.) There was also a beautiful autograph quilt from the Ladies' Aid Society. The beautiful silver service marked F. can not equal the pleasant memories of the evening, nor outshine the kindly regard for the friends of the nine years' residence in lovely Farina. Our lot were sad indeed had we not found a warm welcome in West Virginia. Friends over our wide field have outvied each other in kindly interest in our welfare, bringing in necessary supplies and rendering assistance in every way.

On the last of November about thirty of the friends from Black Lick, Lick Run, and from our immediate neighborhood completely surprised us. Waiting for a couple of men who, a telephone message said, were coming to see me, I was called out to find the

place taken by friends bringing all kinds of donations and, most of all, hearty good cheer. A few days later a wagon-load of supplies came in from Berea, Ritchie County, a present from the good people there. Perhaps you will better appreciate the kindness, if I tell you that Brother Festus Kelly drove twenty-five miles to bring this load to us.

It is a marvel to me that the parsonage stood so long vacant among such a people. Such a parsonage too. Nice new house, several acres of good land, free gas for fire and lights, free telephone service and good neighbors.

L. D. SEAGER.

Meeting of Trustees of Sabbath School Board.

The Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference met in regular session on the first day of the week, December 20, 1908, at ten o'clock A. M., at 220 Broadway, New York City, with the president, Esle F. Randolph, in the chair.

The following members were present: Esle F. Randolph, Stephen Babcock, Chas. C. Chipman, Edward E. Whitford, Clifford H. Coon, Elisha S. Chipman, Harry W. Prentice, J. Alfred Wilson, and Corliss F. Randolph.

Visitor: Franklin F. Randolph.

Prayer was offered by Edward E. Whitford.

The minutes of the last meeting were read.

The Recording Secretary reported that the usual notice of the meeting had been sent to all the members of the Board.

The Committee on Publications reported that the Primary Helps for the *Helping Hand* for the first quarter of the coming year, 1909, had been prepared by Mrs. Harry W. Prentice, Mrs. Samuel F. Bates, and Mrs. Edward E. Whitford.

The report of the Field Secretary was presented and ordered recorded as follows:

To the Trustees of the Sabbath School Board:

DEAR BRETHREN:—The work of your Field Secretary since the last regular meeting in September has been carried on entirely by correspondence. Early in the fall circulars and blanks setting forth the plan submitted in my last report regarding the books on religious education and intended to encourage reading and study on the part of our Sabbath-school workers, were sent out to the schools in the Southeastern and North-

western associations. As the result of this movement, forty-two officers, teachers and pastors have been supplied with books on various phases of Sabbath-school work. Some of these have been supplied from the Circulating Library at Alfred and some from the Field Secretary's own private library. As we are able to meet the demand the plan will be submitted to the workers in the other associations.

The work referred to the Field Secretary by the Trustees from the General Conference regarding a graded curriculum has been considered. There is a decided movement in Bible-school work toward a full graded curriculum and many of our own schools would appreciate such a curriculum. The preparation of an adequate graded curriculum with text-books of our own publication must necessarily be slow and require some time for its completion, perhaps years. It is the judgment of your Field Secretary that a graded curriculum can now be outlined using such of our denominational publications as we have which are suitable to certain grades, and supplementing these with appropriate and available courses from other publishers. Then, as we are able, new courses may be added. In this way, we can have a course which we can recommend at once to those schools which desire and are prepared to use a full graded curriculum. With this thought as a working basis, your Field Secretary has prepared in outline a graded curriculum with a statement of the general character of the material suitable for certain grades and departments, and has indicated what seems to be the best available text for the grade. Text-books and courses have been suggested for the Kindergarten department and eleven grades in the Primary, Junior and Intermediate departments. This we trust may be found useful to those schools seeking immediate help in selecting a graded curriculum.

Respectfully submitted,
WALTER L. GREENE,
Field Secretary.

The Treasurer's report of receipts since the last meeting was presented and accepted as follows:

RECEIPTS OF THE TREASURER SINCE THE LAST REPORT.	
Independence, N. Y. (Sabbath school) ...	\$ 2 30
New Market, N. J. (Sabbath school)	1 00
First Verona N. Y. (Sabbath school) ..	5 00
Plainfield, N. J. (Church)	16 91
Riverside, Cal. (Church)	1 57
Milton Junction, Wis. (Church)	45
Collection at Central Association	7 25
Syracuse, N. Y. (Sabbath school)	50
Albion, Wis. (Sabbath School)	6 42
Independence, N. Y. (Sabbath school) ...	1 88
Nile, N. Y. (Sabbath school)	76
Niantic, R. I. (Sabbath school)	1 00
North Loup, Neb. (Sabbath school)	8 06
Farina, Ill. (Sabbath school)	3 48
Brookfield, N. Y. (Sabbath school)	2 25
New Market, N. J. (Sabbath school) ...	2 00
First Alfred, N. Y. (Church)	28 99
Second Brookfield, N. Y. (Church)	1 95
Sale of <i>Manual for Bible Study</i>	3 90

Mr. & Mrs. C. H. Lindsay, Adams Center, N. Y.	2 03
Milton, Wis. (Church)	4 08
Chicago, Ill. (Church)	10 00
New Market, N. J. (Sabbath school) ...	1 00
Shiloh, N. J. (Sabbath school)	2 36
Franklin F. Randolph, New Milton, W. Va.	72

Total receipts for quarter	\$115 86
Cash in hands of Treasurer	\$ 21 32
Present outstanding obligations	201 00

The report of the Committee on the Distribution of the *Manual for Bible Study* was presented and accepted as follows:

To the Trustees of the Sabbath School Board:
DEAR BRETHREN:—Your Committee on the Distribution of the *Manual for Bible Study* would report for the quarter, September 15 to December 15, 1908, as follows:

Manuals sold and placed out	38
Cash receipts	\$3 90

Respectfully submitted,
WALTER L. GREENE.

The Recording Secretary presented a bill of one dollar from Mrs. Anna M. Tompkins for engrossing the minutes of the Board. The bill was approved and ordered paid.

Correspondence from the Field Secretary was presented by the Recording Secretary.

A bill of one hundred dollars (\$100.00) was presented from the General Conference's Committee on the Publication of the Centennial Volume entitled *Seventh-day Baptists in Europe and America*, as the pro rata share of the Sabbath School Board, of the estimated deficit to be incurred by the committee in the publication of that volume. On motion, the Treasurer was instructed to pay the bill as rapidly as funds may be available for that purpose.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH,
Rec. Sec.

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, New Jersey, on Sunday, January 10, 1909, at 2 o'clock P. M., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, C. C. Chipman, W. M. Still-

man, F. J. Hubbard, Edwin Shaw, H. N. Jordan, N. O. Moore, T. L. Gardiner, W. H. Rogers, J. D. Spicer, G. L. Babcock, Asa F. Randolph, E. B. Saunders, W. C. Hubbard, D. E. Titsworth, J. B. Cottrell, W. H. Crandall, O. S. Rogers, C. W. Spicer, H. M. Maxson, M. L. Clawson, A. L. Titsworth,

Visitors: Wm. L. Clarke, F. J. Bakker, Albern H. Burdick, Wm. E. Witter, Roy L. Cottrell.

Prayer was offered by Rev. E. B. Saunders, of Ashaway, R. I.

Minutes of last meeting were read.

The Advisory Committee recommended that \$125.00 be forwarded at once to Prof. Corliss F. Randolph, for his use in his visit to England, in accordance with our action at the last meeting of the Board.

Recommendation adopted.

The Supervisory Committee reported matters as usual at the Publishing House, and the business in a prosperous condition.

The Committee on Distribution of Literature reported that 1000 copies of the Hungarian poster had been printed, and sent for distribution to the party ordering them.

The committee also reported that copies of the booklet entitled, "The Sabbath and Seventh-day Baptists," together with a leaflet containing a list of several of our publications had been sent to the delegates who attended the "Federal Council of the Churches of Christ in America," held in Philadelphia, Pa., December 2-8, 1908.

The Treasurer presented his report for the second quarter, duly audited, which on motion was adopted. He also presented statement of receipts and disbursements since the last meeting. He also reported having received a copy of the will of Mrs. Relief A. Clark, specifying a bequest to the Society; and tidings of a bequest by Mrs. Eliza M. Crandall.

Correspondence was received from Dean A. E. Main, relating to publishing his account of the recent Council at Philadelphia; his paper on "The Sabbath," before the Hornell Ministers' Association, and his "Letter to Other Denominations" of 1893.

Voted that the matter be referred to the Editor of the SABBATH RECORDER, and the question of distribution to the Committee on Distribution of Literature with power.

Correspondence was received from Prof.

E. H. Lewis, thanking the Board on behalf of the family, for the continuance of the salary of our late secretary, A. H. Lewis, to January 1, 1909.

Correspondence was received from Rev. A. J. C. Bond, requesting some data that might be of use to him in presenting the work of the Society before his people. On motion the same was referred to Corresponding Secretary Shaw, with power.

Correspondence was received from Rev. Geo. Seeley, emphasizing his sorrow and sense of loss in the death of Doctor Lewis, and again extending his sympathy to the Board.

Voted that the Treasurer be authorized to send Rev. Geo. Seeley \$25.00, with the greetings and best wishes of the Board.

Correspondence was also received from Rev. G. Velthuysen Sr., expressing his deep sense of the loss to himself, the denomination, and all Christendom, in the death of Doctor Lewis, and extending his Christian salutation and sympathy to the Board.

Voted that the customary appropriation of \$10.00, for exchanges, be made to the Editor of the RECORDER.

After the close of the routine business, time was given to an informal conference with the visiting brethren, looking to the advancement of our general denominational work, and after very earnest, conscientious and brotherly expressions of opinions and views by them, and many members of the Board, the following preamble and resolution were unanimously adopted by a rising vote.

Whereas, A deep feeling pervades this Board that there is much common ground upon which it and the Missionary Board can advantageously cooperate, and in the hope that such common ground may be found, and having been found, some plan may be formulated which will work to the mutual benefit of both societies, and to the advancement of Christ's kingdom on earth, therefore,

Resolved, That we fraternally request our brethren of the Missionary Board to appoint a committee to confer with a committee from this Board, which joint committee shall present some plan for cooperation.

Resolved, That a committee of five (5) be appointed to act with a committee from

the Missionary Board, in case they accede to our request.

Pursuant to the resolution the President appointed D. E. Titsworth, H. M. Maxson, C. C. Chipman, T. L. Gardiner and Edwin Shaw, as the committee to confer with a similar committee from the Missionary Society.

Voted that the Treasurer be authorized to pay the expense of the President and Secretary of the Missionary Society in attending this meeting.

By a rising vote the Board expressed their pleasure in having President Clarke and Secretary Saunders present today and participants in our deliberations.

The following resolution was presented and unanimously adopted:

Resolved, That our brethren William L. Clarke, President, and Rev. E. B. Saunders, Corresponding Secretary, representing the Seventh-day Baptist Missionary Society, who are present at this meeting by our invitation, be requested to convey to that Society an expression of our cordial, fraternal Christian greeting.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Rec. Sec.

Tract Society—Treasurer's Report.

F. J. HUBBARD, *Treasurer*,

In account with

THE AMERICAN SABBATH TRACT SOCIETY.

For the quarter ending December 31, 1908.

DR.

To balance on hand, October 1, 1908 ...\$ 418 55

To funds received since as follows:

Contributions to General Fund as published:

October\$169 32
November 200 10
December 411 94

781 36

Payments on Life Memberships 15 00

Collection, 1/3 Southwestern Association 4 00

Income as published:

October\$639 23
November 12 50
December 46 50

698 23

Publishing House Receipts:

RECORDER\$711 29
Visitor 95 92
Helping Hand 293 28
Tracts 3 11

1,103 60

Loans 500 00
\$3,520 74

CR.

By cash paid out as follows:

A. H. Lewis, Salary\$500 00
G. Velthuysen Sr., Appropriation 151 50
George Seeley, Salary 62 50
George Seeley, Postage 15 00

\$ 729 00

Copies of wills of Benjamin P. Langworthy 2d, Lois Babcock and Relief A. Clark 3 50

Publishing House Expenses, Publishing

RECORDER\$1,393 26
Visitor 383 69
Helping Hand 184 44
Tracts 9 21

RECORDER circulars, letter-heads and envelopes 15 48

Souvenir 12 50

1,998 58

Loans and Discounts 507 50

\$3,238 58

Balance on hand 282 16

\$3,520 74

E. & O. E. F. J. HUBBARD, *Treas.*

Plainfield, N. J.,
Jan. 6, 1909.

Examined, compared with books and vouchers and found correct.

D. E. TITSWORTH,
ASA F. RANDOLPH,
Auditors.

Plainfield, N. J.,
Jan. 9, 1909.

Present outstanding indebtedness\$500 00

LIFE MEMBER ADDED.

Daniel S. Allen, Port Lavaca, Texas.

Tract Society Receipts for November, 1908.

CONTRIBUTIONS.

First Verona (N. Y.) Y. P. S.

C. E.\$ 5 00

Farina, Ill., S. S. 7 72

Welton, Iowa, Church 20 00

Plainfield, N. J., Church 67 56

Salem, West Va., Church 7 57

Chicago, Ill., Church 11 00

Independence, N. Y., Church ... 30 00

Junior C. E. Soc., Jackson Centre 3 00

Shiloh, N. J., Church 9 25

S. C. Maxson, M. D., Utica, N. Y. 11 00

Mrs. J. D. Washburn, Earlville, N. Y. 1 00

Mrs. Rebecca T. Rogers, Providence, R. I. 5 00

Alice A. Peckham, Bushes Landing, N. Y. 5 00

Mr. and Mrs. E. H. Clarke, Platteville, Wis. 5 00

Dr. L. M. Babcock, Jackson Centre, Ohio 2 00

Truth the Supreme Thing.

Numbers are by no means to be despised. But before the days of our Lord and since, there have been times when the real value of the kingdom of God, and its probable future, could not well have been determined by arithmetic. The cause of temperance and the principles of human freedom have had a similar experience.

In order to insure that numbers will, some glad day, be on the side of God and righteousness, our present duty and privilege are to teach and live the truth, in the joyous hope of its final triumph.

Therefore, with reference to various articles that have appeared in the RECORDER in the last few months, another "candid reader" would like to suggest the following for the candid consideration of many candid readers of our denominational paper:

1. While these articles may be, they are not necessarily, representative of the prevailing opinions of our people. I think they are not a correct setting forth of true Seventh-day Baptist views.

2. Principles of interpreting the Scriptures, in general, and with regard to the "second coming" of Christ, have been declared, that, if consistently applied to the entire Bible, would make that Holy Book repellent alike to educated and uneducated readers and students of the word of God.

3. Concerning the people that have been presented to us as patterns to be copied, it seems to me to be vitally important that we do not forget these five facts: (1) That their reverent regard for their "prophetess," and their religious use of her "Testimonies," are anti-Scriptural and anti-Christian. (2) That their religious philosophy is illogical and incoherent materialism—a philosophy, if we may call it so, that, if logically and coherently developed, would lead to atheism and the denial of all spiritual being. (3) That Seventh-day Baptists are not believers in a materialistic God, man, Bible or religion. (4) That we have much more in common, doctrinally, not only with our First-day Baptist brethren, but with other bodies of evangelical Christians than with the people in question. (5) That truth is the supreme thing.

A CANDID READER, 2d.

Phebe Davis, Jackson Centre, Ohio 1 00
Guy Polan, Jackson Centre, Ohio 1 00
C. A. Sutton, Jackson Centre, Ohio 50
W. V. Hughes, Jackson Centre, Ohio 25
A Friend, Jackson Centre, Ohio 1 00
A Friend, Jackson Centre, Ohio 1 25
G. W. Witter, Wausau, Wis. ... 5 00

\$ 200 10

PUBLISHING HOUSE RECEIPTS.

RECORDER 203 32
Visitor 43 60
Helping Hand 89 20
Tracts 2 50

338 62

INCOME.

Julius M. Todd Bequest 2 50
Nancy M. Frank Bequest 10 00

12 50

LOANS.

City National Bank, 3 mos. loan on note 500 00

\$1,051 22

E. & O. E. F. J. HUBBARD, *Treas.*

Plainfield, N. J., Jan. 6, 1909.

Tract Society Receipts for December, 1908.

CONTRIBUTIONS.

First Alfred Church, N. Y. ...\$ 52 33

Milton, Wis., Church 61 91

Albion, Wis., Church 16 62

Plainfield, N. J., Church 20 63

Albion, Wis., S. S. 6 00

Dodge Centre, Minn., S. S. 3 44

Andover, N. Y., Church 1 60

Hartsville, N. Y., Church 7 72

Portville, N. Y., Church 3 37

Independence, N. Y., Church ... 12 00

Shiloh, N. J., Church 1 70

First Genesee, N. Y., Church ... 21 67

Friendship, N. Y., Church 13 06

First Brookfield (Leonardsville, N. Y.), Church 6 33

Walworth, Wis., Church 29 77

New York City, N. Y., Church .. 30 11

Farnam, Neb., Church 4 10

North Loup, Neb., Church 8 60

Hammond, La., Church 3 98

Mrs. C. D. Potter, Belmont, N. Y. 100 00

John H. Austin, Westerly, R. I. 2 00

Mrs. Hattie Richmond, Kiester, Minn. 5 00

411 94

INCOME.

I. D. Titsworth Bequest 1 50

George Greenman Bequest 15 00

Geo. S. Greenman Bequest 30 00

46 50

PUBLISHING HOUSE.

RECORDER 408 98

Visitor 47 06

Helping Hand 147 92

Tracts 61

604 57

\$1,063 01

E. & O. E. F. J. HUBBARD, *Treas.*

Plainfield, N. J., Jan. 6, 1909.

Woman's Work

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

God is able to make all grace abound toward you.

Comforted.

I. W. H.

If it chance I am quiet about my work.
—The tasks of a busy day—
"Mama," oft comes from my wee one,
Repeated anxiously.

And when I reply, "What is it, dear?"
There sounds a contented coo,
And, "I didn't want anyfing, I on'y des
Wanted to know where is 'oo."

How like us children of larger growth
Who pause in our work or play
When we miss the sound of the Father's voice
And he seems so far away.

And up from the depths of our anxious hearts
Comes a cry to the Throne above,
"Father, forgive us again," we plead,
"And show us afresh thy love."

Soon a quiet steals over our fear-tossed souls
As a message comes soft and clear,
"Lo! I am with you always, child,
There is no need for fear."

Then childlike we turn to our work or play,
With the words the Father has said
Bringing sweet peace to our untrained hearts,
And thus are we comforted.
Allentown, N. Y.

Unconscious Influence.

"That at least the shadow of Peter passing by might overshadow some of them."
Acts v, 15.

This story of superstitious reverence for the persons of those whom God had used and was using in his service, though not at all in keeping with the mind of the apostle, is a legitimate illustration to use as a picture of the undisputed truth of life's unconscious influence. For as the shadow of Peter fell all unconsciously to himself upon those who were laid in his pathway, so are we always influencing, either for blessing or for blight, those with whom we

are coming into necessary contact day by day, and who are, by means of our lives, either being impressed in some degree toward the love and service of Jesus Christ, or away from him.

The fact of influence is so obvious as to need no insistence, for it is one of the undisputed realities of our lives. It is as strange as it is true, and unescapable as it is undeniable, but as real as the fact of our own existence. A serious study of its possibilities for good and evil can not be to us anything less than a vision of the seriousness of life, by which we shall be impressed into close strengthening relationship with the Master, in which we may so live toward him and toward men that our lives may always be a blessing and not a bane.

Now influence is of a twofold nature. It is either voluntary or involuntary, the outcome of our considered activities, or the unconscious impression which our character makes upon others. The one is the production of exertion, the other is the natural outcome of existence. The former may be spasmodic and uncertain in its effect, varying according to the nature and degree of our service. Its effect, however, is a call to men to do good and to direct all the powers of their lives toward accomplishing that which shall bless and beautify the lives of others.

But our unconscious influence is the result not of what we do, but of what we are, and hence is unvarying, certain in its effect, full of power. In the nature of the case it is much the greater, for what a man is always means more than what he does, just as nature's silent forces are her strongest. Hence hardly anything calls for more serious consideration and exercise of watchful care than that the shadow we are always casting, the influence we are always unconsciously exerting, is of the right quality, and such as shall bring us no condemnation in the day when all things are revealed.

A shadow is produced by a man's attitude toward the sun. It depends on where he stands in the relationship to the shining orb. And similarly, the influence of a man's character is entirely conditioned by his relationship to the Sun of Righteousness. What I am toward Jesus Christ de-

termines also what I am toward men, for relationship with him determines the quality of all life.

And just as in the sunlight, the shadow is cast without any effort, and is silent and often unnoticed of the man by whom it is cast, so in the nature of the case is our unconscious influence. It is silent, effortless and unavoidable, and falls either this way or that upon all who are daily in our pathway. It is, therefore, not a matter of option, but of compulsion, that we, as professed disciples of the Lord, lay to heart this fact and seek that our lives in their unconscious outgoing shall minister to his glory. For as a man's shadow is the similitude of his physical form, so his influence is the expression of his real self. On this account, every man is responsible for the kind of unconscious influence he is continuously exerting. The fact of its inevitableness involves him in the responsibility of determining its worth and quality.

And as a shadow always follows a man, so his unconscious influence is always operating and always abides. The Christian is never off duty. He may take a vacation or remove from the ordinary sphere of his settled activities, but his shadow is always with him, whether it falls upon strangers or upon those who know him best. His influence is always being silently and powerfully exerted. And this conception of life, which is but the expression of an obvious fact, involves us all in a high responsibility which can not be measured by words, for the fact is that we are always touching the springs of action in others, ever starting or strengthening men in directions of life which have an eternal goal. This we know from the consideration of our own past experience and the influence which some godly man or woman exercised upon us, probably all unconsciously to themselves. And we know too how we ourselves and others also began to tread the downward slope of sin, because of the unconscious influence of some careless, prayerless, godless man.

It is of tremendous importance that we bear in mind that while the gospel of Christ calls us into personal relationship with him, it is a relationship which nevertheless has social consequences. While his blessing begins with me, it by no means ends with

me. While I am a unit in the kingdom of God, I am nevertheless joined to an innumerable company of units and my influence is spreading just as leaven spreads in a lump.

And this fact affords us a partial interpretation of life, for God is always ordering our lives with a view to making their shadow helpful to others. It is not merely that we shall learn some lesson of faith and trust, or be purified in some degree, that we are put into the furnace of pain. It is also that our attitude of surrender, of love, of submission and of glad trust shall be seen of those who behold us. It is to make our shadow reach to some who need just its ministry. It is for this reason that God so orders our lives from time to time as to make a certain crisis or series of crises inevitable. It is not only to teach us how to honestly apply the principles of the Kingdom which we profess, and hence to bless us in a way otherwise impossible, but that others also, seeing our fidelity, should be influenced for God and for good. For these things are all directed toward bringing us into closer fellowship with him, into new relationship with the Sun which shall cause our shadow to be beneficent to those who are always watching us, and who form their conception of Christ from his reflection in our lives. In a sense our lives are as was his, vicarious in character. Our sufferings mean a longer shadow, and a longer shadow means fuller blessings for other lives.

Take this, therefore, as a key interpreting some of the inexplicable experiences you have been called to undergo. You do not know why God has called you to suffer, why he has impoverished or enfeebled you. But if you could get into the hearts of some of those who have been watching, then you would know that the shadow has fallen upon them, and that your life has been God's blessing to them.

"I learn as the years roll onward,
And leave the past behind,
That much I have counted sorrow
But proves that my Lord was kind;
That many a flower I longed for,
Had a hidden thorn of pain;
And many a rocky by-path
Led to fields of golden grain."

Do we not all know how easy it is to be good in the company of some Christians?

how easy it is to have high thoughts and to be engaged with noble purposes when strengthened by fellowship with some who are in fellowship with him? If their shadow were always upon us, we should not feel the heat of the journey and of the battle. And if this is so concerning ourselves, we may be sure it is equally so concerning others. And the fact becomes a query: Is my life helping others, as I have been helped; or perchance hindering others, as I have sometimes been hindered? How searching is this consideration for parents, whose shadow is always falling upon their children; for masters, whose shadow is always falling upon the servants of the household; for each of us, with our uncounted opportunities for the exercise of influence upon others.

And such a consideration is a condemnation to us all of the unconsidered trifles of life, and should make us keep a careful watch of our lives. Thoughtless speech, careless gossip, ordinary self-indulgence, and the like, are some of the things which often distort the shadow, just because they first distort the true relationship of the believer with his Lord. To recognize constantly that we are casting a shadow will enable us to exercise careful watchfulness and will save us from prejudicing men against the Lord whom we love, and unto whom we would fain win them.

The fact also of the unconscious influence which is exerted by every one of us, is full of comfort to those who are aged, and to whom opportunities for active service are few. They are apt sometimes to chafe under the limitations which life now imposes upon them, and to sigh for the days when strength was adequate and the joy of service was their delight. If, however, they remember that as the sun nears the west, their shadow may lengthen and increase, they may well cease vain regrets. There is nothing more beautiful and nothing with greater power of winsome attraction than the influence of a matured Christian mind, the shadow of one who is nearing the end of the journey. Such an one may always have, as many of us know to our eternal thankfulness, an influence such as was the shadow of Peter, which falling upon sick folk, blessed and healed them.

Surely these things are a loud call to us

all to honest, rigorous and ruthless self-examination. How do we stand toward Christ, toward his revealed will, and his warranted expectations? What is the measure of our surrender and obedience to him? What is our constant attitude toward the light which he unceasingly sheds upon us? And the answer to these questions answers also the query: Of what sort is my shadow?

The other day, traveling through the center of England by rail, I reveled in the beautiful landscape, formed not only by the trees and hills, but by their shadows also. Nearing a busy manufacturing town, with its great chimneys belching forth black smoke, I lost the beauty of the sun and shade alike, just because the black pall of smoke hung between the face of the sun and cast a drab gloom over the whole district. And I saw there a picture of many a life in which there is a moral emanation which obscures the sunlight and makes the right sort of shadow impossible. Sin, known, and recognized, but unconfessed and unrelinquished, puts a man out of the right attitude toward Christ, and causes the light of his countenance to be withdrawn, so that no saving, sanctifying influence can proceed from the life. If, therefore, there is anything which blots out the vision of him, be sure that that same thing is also militating against true influence and spoiling the shadow. Let us then, having in view the great possibilities bound up in every life, and the great power which each is exercising upon his fellow, honestly renounce it forever, remembering that if we bring sin into his presence, there is only one thing that Christ can say, consistently with his own character: "Son, thy sins be forgiven thee. Go and sin no more." And so an adjustment of this kind to his will constitutes an equipment for the whole of life's serious duty, and ensures the casting of a shadow of which, in the day of Jesus Christ, no one of us shall be ashamed or regretful.—*Rev. J. Stuart Holden, in Record of Christian Work.*

Very often the best way of fighting temptation is to cease fighting, fill the mind with Christ and holy thought, and then trust quietly to the delivering power of his Holy Spirit.—*R. J. Campbell.*

A Good Letter From "Uncle Oliver."

DEAR DOCTOR GARDINER:—I have been reading with more than ordinary interest the "Post-Conference Confession" in the RECORDER of December 28. I suppose the reason of my interest lies in the fact that the feelings of the sister who thus confessed are very much like my own. Though I have lived the most of my life away from our people, I can not say that as Sabbath-keepers our home has seemed to us so very lonely. The RECORDER has all these years kept us in close touch with those of like faith and practice. The interesting editorials have kept us acquainted with the leading questions before our people, given us high ideals of Christian living and inspired us to try at least to do our best. They have given us faith and hope and courage. The articles on missions and the letters from our brave workers in China have made us seem close to them though they are half-way around the earth. The woman's department has made us fairly familiar with what our dear sisters are doing for the cause of Christ at Riverside, Boulder, Nortonville, Milton, Alfred, West-erly and Salem. When we read about them and their work they do not seem so very far away—surely not in spirit. And then the young people's page makes us acquainted with and near to our coming men and women. We come to know what they are doing, learn the names of many of them, and can almost see how they look. We are sure they are bright and lively and earnest, bless their hearts.

I suppose "Home News" does more than anything else to keep us from being lonesome. Some of the best and cheeriest of the "News" letters are written by men we knew well when they were frolicsome, fun-loving young fellows—frolicsome and fun-loving, yet studying hard and making themselves fit for usefulness in life; and now they are among our strongest and most earnest workers. How can we help feeling deeply interested in what they are doing in their various fields of labor and seeming near to them in spirit? We can see by certain expressions in their letters that, though they work hard, they have not lost all of the freshness of boyhood. Their sanctified good humor is a means of grace not only to them but to all who come under its

blessed influence. Bless the dear old boys!

Yes, indeed, the RECORDER Express does bring our people very near to us in spirit and we do not mean, so long as we can have it, to be very lonesome. Through it we can still feel not far from Doctor Lewis; President Whitford, O. U. Whitford, Doctor Allen and others of like spirit.

I have heard some Sabbath-keepers say they were very lonesome because they had no religious privileges. But we have found other denominations glad to welcome us to their meetings, and give us chances to unite with them in Christian work; and, though they have known we did not keep what they call the Lord's day, they have extended to us the sweet spirit of Christian charity and met us on common religious ground. And so we have worshiped with them and helped them where we could. Though we have done this, we are as much Seventh-day Baptist as we ever were; and we have thus been kept from feeling so very lonesome.

I presume that the good sister who "confessed" is one who makes the most of her opportunities; and I suspect she is by nature, or choice, cheerful and optimistic. She chooses, through the RECORDER and perhaps in some other ways, to keep in touch with our denominational family, and it is good for her to do so. She is not like another Seventh-day Baptist I know who lives apart. He has seen his daughters one after another marry away from the Sabbath, and he truly mourns over the matter. But he will not take the RECORDER because it costs twice as much as his county paper.

Cordially yours,

UNCLE OLIVER.

January 4, 1909.

Pastor's Annual Report.

Published by request of the church.

To the Seventh-day Baptist Church of North Loup, Nebraska.

DEAR BROTHERS AND SISTERS:—Devoutly thankful to our heavenly Father for direction and care; and to the church which he serves, for the loyal support which he has received, the pastor submits his first annual report.

I. The Pulpit. The pastor has preached 39 sermons in our pulpit on the Sabbath,

and has conducted the following services: a report of the Northwestern Association, a report of General Conference, a memorial of the late Doctor Lewis, a covenant meeting, Children's day, and two Bible readings in which he was assisted by the Berean Bible class. In the absence of the pastor the following brethren have preached for you: Rev. A. Gilson, Rev. H. C. Van Horn, Rev. A. H. Lewis, Rev. M. B. Kelly and Brother Leslie Greene.

2. Outside Preaching Work. The pastor has preached 40 other sermons in Nebraska, Colorado and Minnesota. Most of these were under the direction of the Missionary Committee and at the Barker schoolhouse in Lower Mira Valley.

3. Funerals. The pastor has officiated at 4 funerals, only one of which was connected with our church, that of Zilpha A. Davis.

4. Marriages. The pastor has officiated at 4 weddings. All the contracting parties were members of the congregation, and six were members of the church.

5. Calls. During the year the pastor has called upon all the families in the congregation at least once. In some cases many times. Outside of Valley County, work of this kind has been done in Greeley, Custer, Garfield and Sherman counties.

6. The pastor is a teacher of a large class of large boys in the Sabbath school, and of a large mixed class in Junior Christian Endeavor. He usually attends and assists in the weekly meetings of the Christian Endeavor and at the choir rehearsal.

7. The pastor wishes to make public his grateful acknowledgment to God for perfect health for the year. For the first time in he knows not how much more than ten years he has not been sick in bed or lost a meal in twelve months.

8. He also wishes to make it a matter of record that his wife has done a full year's work. She attends and works in the Woman's Missionary Society. She is a teacher in the Sabbath school and in the Junior Christian Endeavor and everywhere does with her might what her hands find to do.

Affectionately submitted,

GEO. B. SHAW,
Pastor.

Endowment for the Bible Society.

The American Bible Society announces to all its friends that Mrs. Russell Sage has kindly agreed to extend for one year the time during which subscriptions may be received to make up the half million dollars necessary to meet her offer of another half million, the whole million to be a perpetual endowment for the society.

During the present year very little could be accomplished until autumn, and even then the Presidential election and general business conditions were great hindrances. It is, therefore, very gratifying to know that rather more than one-fourth has been subscribed, of which amount about \$60,000 has been paid in. This has been invested, and is kept as a separate fund.

The appeal to the friends of the society has, therefore, brought encouraging response. The Auxiliary Bible societies, many of them, have undertaken to raise specified sums. Letters addressed to the ministers of the supporting constituency of the society have brought encouraging replies, suggestions, and promises of assistance.

A considerable number of five-hundred-dollar and thousand-dollar subscriptions have been made. Christian women have shown a sympathetic appreciation of Mrs. Sage's offer, making generous pledges, and one has subscribed and paid \$25,000. A very large number of gifts have been of small amount, but betokening a self-sacrificing spirit, touching beyond words.

It is evident that Mrs. Sage's offer has awakened among men and women a sense of the necessity for more adequately safeguarding this institution, which stands for the primary duty of the Church of Christ—the translation and circulation of the Bible. The plans for raising the money are far-reaching, and it has taken months to get them into operation. Now another "year of grace" is given in which to push them.

A Committee of the Board of Managers meets frequently to supervise the campaign. The managers and officers of the society feel confident that, with the blessing of God, the whole amount can be raised by December 31, 1909.

Let Christian ministers, churches, and people make common cause until the goal is reached.—John Fox, D. D., Secretary.

Young People's Work

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

"One is your Master, even Christ; and all ye are brethren."

Sabbath Dawn.

LEM ROAN.

Long shadows steal across the vale,
The glowing sun sinks in the west,
A calmness holds wood, field, and dale;
Thus dawns the sacred day of rest.

All worldly cares we leave behind—
These oft our anxious hearts annoy;
True Sabbath rest with Christ we find;
A sacred eve of hallowed joy.

Glad day that speaks a Father's care,
Blest eve that whispers of his love;
A day of sweet communion here,
Fit emblem of our rest above.

We are greatly pleased at the way the young people have been sending in their contributions during the past few days. This shows that the Christian Endeavorers are interested, willing to do their part and have ability to write. "With a long pull, a steady pull and a pull together" we shall be able to make our department in the RECORDER mean something to us and to the denomination. A pastor writes me relative to the "Young People's Page." He says, "Work it for all it is worth. And it is worth a good deal."

THANKS.

Permit me in this public way to thank all contributors and helpers in this work. To thank you personally by letter each time you respond means expense to the Board. In this way we save for other work.

Systematic Finance.

Please do not turn by the article, "Tenants We Are," contributed by Mr. Carl Parker of Chicago. It is something we as young people must interest ourselves in. If we train along this line the church of the next decade will be in much better condition, financially at least, than ever before. I do not know as I need to qualify the statement by "financially" for there is an extremely close relationship existing be-

tween one's giving and his spiritual life.

Don't let this detract from the article mentioned. The systematic plan of paying was just being put into operation. The canvass was being made in a certain home. Two young girls had made their pledges when the youngest son of the family who was a member of church, aged eleven, was asked if he could give fifty cents for the year. "Yes, sir" was the answer, "I can give a dollar."

Observations by the Way.

REV. A. J. C. BOND.

Not long since I was entertained for a brief time at the home of a Lutheran clergyman. He was a pleasant man to meet and to visit with, and showed me every kindness of a Christian brother.

We had many things in common and talked freely of the work—of the problems and privileges in the Christian ministry.

Finally this good brother asked whether we did not find it difficult to keep our young men true to the denomination; whether they did not leave us for business reasons, since the opportunities for employment among us were limited. I had to confess that this is so. And I said we do find it a problem. Young men go against conscience and leave us for business. But I have observed that the problem of the Sabbath is not confined to Seventh-day Baptists. First-day ministers decry the disregard for Sunday which keeps the people away from the church services on that day. "That is true," he replied, "the disregard for Sunday is one of our greatest problems." Then I added that we Seventh-day Baptist ministers have one advantage in our appeal to young men who are indifferent to the claims of the Sabbath. We hold up to them the Sabbath of the Scriptures; the Sabbath which Jesus said was made for man and which he himself kept. Thus we have something substantial to back our appeal. The conversation soon drifted to other things. But do you know, the very defense made emphasized anew for me the strength and consistency of our position. It grieves us to see young men leave the Sabbath to find employment, or for any reason. They are forsaking a truth which brings blessings to those who are loyal. It

is the young man that we are interested in. We are sorry to see him thus narrowing his life, circumscribing it by the compass of worldly ambition. But what a consolation it is to be able to point him to the better way, and to feel that our appeal is based upon the everlasting truth of the Gospel, backed by the experiences of the race in its most intimate relationships with the Divine.

A sinking ship is not very inviting even to those who are being overwhelmed by the waves of no-Sabbathism. But the Sabbath of Jehovah, as in all ages, is still the safe resting place, to disturb which no worldly influence has any power.

I am persuaded that a Sabbath morning congregation in one of our churches will reveal as many young men as will be found the next morning in any church of equal size. This is not a foolish comparison of ourselves by ourselves. But ours is not the greatest problem, nor are we the farthest from its solution. I find no cause for repining and much for hope and hearty good cheer.

Milton Junction, Wis.

News Notes.

FIRST ALFRED, N. Y.—The Christian Endeavor Society of the First Alfred Church has again undertaken during the fall and winter so far, meetings in the schoolhouses of the districts about Alfred, from one to two evenings a week. This work is held in charge by the Missionary Committee which has done very good work.

The society has recently pledged twenty-five dollars toward the expenses of the church for the past year. The attendance is not very large at the weekly meetings, but some especially good meetings have been held this fall.

We hope for increasing usefulness during the coming year, and greater helpfulness in the causes of our mission as a denomination.

SECOND ALFRED, N. Y.—On November 10 occurred the death of Mrs. Daniel F. Burdick, at the age of eighty-two. Another one of our aged members passed away, November 19, at the age of eighty-four.—Mr. Cecil McHenry of this place and Miss Viva Waldorf were married on

November 25, 1908.—Pastor Van Horn has recently begun a course of lectures from the New Testament in the teachers' training class. He is also giving a course of lectures to his Baraca class.—A joint social was given, November 24, by the Christian Endeavor Society, the Juniors, and Baraca class. At the same time the Ladies' Aid Society conducted a fancy-work, pop-corn and candy sale.

BROOKFIELD, N. Y.—On December 28, the Executive Committee of the Christian Endeavor Society held a meeting and the various committees were chosen for the next six months.—On December 2 the Ladies' Aid Society held a sale at the G. A. R. Hall. About seventy-five dollars were taken in. On December 14, 15, the ladies of the church furnished dinner for the Farmers' Institute. Six dollars were cleared.

INDEPENDENCE, N. Y.—A Christmas tree and a very interesting program on Christmas eve furnished splendid entertainment for our young people.—The Ladies' Aid Society recently held a social at W. J. Potter's, at which \$5.10 were cleared.—The Christian Endeavor Society held a prayer and literary meeting at M. A. and E. R. Crandall's, on January 2.—John Lewis and Nina Wallace were united in marriage at the parsonage, December 27, by Pastor A. G. Crofoot.—On December 31, the members of the church were invited to the parsonage for a service of praise. They used the new singing-book which we have just purchased.

ROCKVILLE, R. I.—Mrs. Adaline Collins died, December 21, 1908, aged 72 years. Heart trouble was the cause of death.—Our pastor has organized a class of young people for the study of the Bible and of our denominational history.—The Christian Endeavor Society had its annual election of officers on Sabbath day P. M., January 2. Harold Crandall was chosen president; Lyra Babcock, corresponding secretary.

WEST EDMESTON, N. Y.—The Ladies' Aid held a social on December 16. Proceeds \$30.—The Christmas tree and entertainment at the church on Christmas eve were much enjoyed by a large audience.—

Rev. and Mrs. R. G. Davis were given a pound party on November 14.—Mr. Grant Burdick and Mrs. Abbie Burdick were married on December 24.

The yearly meeting of the Brookfield, Leonardsville, and West Edmeston churches convened here, November 7. At this time appropriate services were held for the installation of Rev. R. G. Davis as pastor. We gladly welcome Pastor and Mrs. Davis among us, and the work is progressing well under his leadership.

ADAMS CENTER.—The Mission Circle met with Mrs. Owens on January 5. A good program was given at this time.—Union meetings are now being held; they are conducted by Pastors Witter and Timson.—Mr. Socwell and family left Adams Center, December 31, for their home in the West.—Our new pastor, Rev. E. A. Witter, and family came on December 31 and are getting settled in their new home.

MIDDLE ISLAND, W. VA.—Paul, infant son of Manvil Polan, died from spinal trouble, at the age of five months.—Pastor Seager held Christmas eve services at New Milton.—Pastor Seager has been holding a series of meetings here, lasting ten days. There were no conversions but good work was done.—Christian Endeavor meetings are progressing reasonably well.—O. A. Bond preached here on January 2.

SALEMVILLE, PA.—At the kind request of my dear brother editor, H. C. Van Horn, Salemville will cast in her mite in the correspondence row.

Our Sabbath school starts the New Year's work under the following officers: superintendent, Alva Kagarise; assistant, C. C. Wolfe; secretary, Mrs. Annie Blough; treasurer, J. S. Kagarise. We hope for an earnest effort from all the workers, and that all may realize the New Year is before them. Let each Sabbath-school worker feel that

A friend stands at the door,
In either tight-closed hand
Holding rich gifts, three hundred and threescore,
Waiting to strew them daily o'er the land,
Even as seed the sower.
Each drops; he treads it in and passes by;
It can not be made fruitful until it die.

A small ship launched upon an unknown sea,
A small seed planted, of an unknown tree,

Such is this strange New Year, to you and me.
Whither the vessel goeth,
And how the tree upgroweth,
God only knoweth;
But sail the ship, and plant the seed;
What is done in faith, is done in deed.

Mrs. A. W. Walter and Miss Hulda Wolfe, who have been ill with typhoid fever for the last few weeks, we are glad to say, are improving.—We are expecting Rev. Henry N. Jordan to visit us soon. We shall enjoy a gospel meeting.

DODGE CENTER, MINN.—A Christmas entertainment was held on Christmas eve, when a program was given by the Sabbath school.—Recent deaths were those of Mr. John Langworthy, aged 77, and Mrs. Sabrina Huntley, aged 81.—Harry North, Irl Rouriseville and Alton Churchward were home from Milton College during the Christmas vacation. The young people enjoyed a party given by Miss Eva Churchward at her home on December 31. Carlton Brown and Everon Churchward are also home from Milton.

FOUKE, ARK.—One member was recently added to the church by baptism.—The annual New Year's dinner was served by the Ladies' Aid Society.—The quarterly business meeting and social of the Christian Endeavor was held December 26. Officers were elected. Miss Nancy Davis was elected corresponding secretary.—Christian Endeavor holds weekly cottage prayer meetings.—A son was born to Mr. and Mrs. S. J. Davis, November 14; and a daughter to Mr. and Mrs. E. G. Scouten, December 17.

News just at hand that the ranks of Christian Endeavor are increased by the arrival of a baby daughter, Elizabeth May, at the home of the Rev. Alva Davis, January 1, and by the arrival of a son, John Stanley, at the parsonage, Brookfield, N. Y., January 5.

Tenants We Are.

It was an important meeting.
I wish you had all been there.
What! you did not know about it?

Why, the denominational Board of Systematic Finance held a meeting at the Milton (Wis.) Seventh-day Baptist Church on Sunday, December 27, 1908. Dodge Cen-

ter, Welton, Chicago, Albion, Walworth and Milton Junction churches sent delegates. They met to exchange ideas and to work up a greater interest in the card and envelope system of paying church and denominational expenses.

Here are a few hot shots that I caught right off the bat. There were many more.

Don't call it giving when you pay in money for the Lord's cause; call it paying your just debts. If you join a lodge or society, you don't call your dues giving. When we join the church we pledge ourselves to bear its burdens.—Crandall.

1. We have a thing to do. 2. A way to do it. 3. A system of doing it.

It is easier to pay five, ten, twenty-five or fifty cents a week or month, than to pay it all at one time.

Get the habit of paying regularly early in life, just as you get the habit of eating regularly very early.—Platts.

By using this plan our church has plenty of money to pay all our church expenses for this year, and some to start next year with.—West.

By this plan we raised almost double.

The plan is not so much unless you have the man and the right spirit behind it.

The unbelievers are not here; but the believers can get together and warm up, then go out after the unbelievers.—Stillman.

In soliciting present your claims as tactfully as possible.—Van Horn.

This plan is elastic; pay weekly or monthly, only use it.

There may be a better plan, but let us use this one until we find it.

A consecrated dollar will do twice as much good as a grudgingly paid dollar. This can be readily proved. The consecrated dollar does the cause and the payer, both good, while the grudgingly paid dollar helps only the cause.—Maxson.

One church I know tried this plan. Before, it was always behind, sometimes parts of two and three years. After adopting it, all bills were paid monthly. One little girl paid two cents a week by the envelope system, for the year, on the pastor's salary, and

the next year increased it to three cents.

Do you know that the average per member last year was about two cents per week for the entire denomination, for the Missionary and Tract work?—Bond.

Pledge something on the card if it is only one or five cents a week. Pennies make dollars.—Jeffrey.

Our Christian Endeavor Society pays regularly by the envelope system and we always have money to pay our bills.—West Jr.

When this plan is thoroughly adopted, our denominational boards can plan larger and better things. They can put a man on a field and keep him there and stop skipping around.—Platts.

Have solicitors in your church that are in harmony with this plan, if you have to do the soliciting yourself, and it is bound to work.

Only a very few can do great things, but the many doing little things bring great results.

Have the Christian Endeavor societies adopt this plan among their members and the habit formed in youth will last to old age.

We are tenants here and the Lord asks only a ten per cent crop rent. Can you find cheaper rent anywhere else?

You don't thoroughly understand this plan? Well, just write a postal to Dr. A. S. Maxson, Milton Junction, Wis., and he will furnish you, free, cards, envelopes and full information. Write him today. Now is the only time we have.

Topic, January 23.

LIFE LESSONS FOR ME FROM THE BOOK OF GENESIS.

Genesis i, 1-8, 26-31.

Daily readings:

First-day, Gen. ii, 1-3.

Second-day, Gen. xiii.

Third-day, Gen. xxii, 1-19.

Fourth-day, Gen. xxxii, 24-31.

Fifth-day, Gen. 33, 1-18.

Sixth-day, Gen. xli, 14-45.

"Most men are generous with the other man's money."

Deacon Cornelius Davis.

Deacon Cornelius S. Davis, son of Nathan J. and Keziah Davis, was born in Doddridge Co., W. Va., August 8, 1824 and died at his home in Long Run, W. Va., December 3, 1908, aged 84 years, 3 months and 25 days.

On August 8, 1848, he was united in marriage with Elizabeth J. Sutton who survives him. This union was blessed with a family of eleven children, six of whom are living: Gilbert F., Baltimore, Md., Lucas C., Salem, W. Va., Jethro R., New Carlisle, Ohio, Mrs. Rachel Childers, Salem, W. Va., Mrs. Ettie Ford, Grafton, W. Va., and Ernest Davis, Long Run, W. Va.

Brother Davis was baptized by Elder Richard Bond and united with the Salem Seventh-day Baptist Church about 1845. When the Greenbrier Church was organized he transferred his membership to that body and was ordained deacon. Later he became a constituent member of the Black Lick Church, remaining an honored officer and beloved member to the end of his life.

Brother Davis was an exemplary Christian, having a large place in the hearts of his brethren and respected by all who knew him. He was very patient during his long illness, which was attended with great suffering. His last words were "Glory to God."

L. D. S.

Who Makes the Gamblers?

Doctor S. B. Alderson, in the *Herald and Presbyterian*, quotes these words of a converted gambler uttered at a mass meeting in a church at Portsmouth, Ohio: "I have been in the saloon business, with a gambling room attached, for the last four years, and claim to know something about gambling. Perhaps you have never thought of it, but where do all the gamblers come from? They are not taught in the gambling dens. A 'greenie' never enters one, because he knows that he will be fleeced out of everything he possesses in less than fifteen minutes. He has learned somewhere else before he sets foot inside of such a place. When he has played in the parlor, and has become proficient enough to win prizes among his friends, the next step with him

is to seek out the gambling rooms, for he has learned, and now counts on his ability to hold his own. . . . I say, then, the parlor prize game is the college where gamblers are made and educated. For my part, I never could see the difference between playing for a piece of silver molded in the shape of money and silver molded in the shape of a cup or a thimble. The principle is the same, and wherever property changes hands over the luck of the cards, no matter how small is the value of the prize, I believe it to be gambling."

Of course not every one who plays cards for prizes is going to become a gambler, any more than every one who drinks a glass of wine is going to become a drunkard. There are multitudes of people to whom gambling and drinking are no temptation, but who can be sure until he tries it whether or not he is proof against these allurements? Who can know when he gives a prize to a friend or offers a glass of wine to another, that he is not helping to awaken in that friend a desire which will be to him a torment? Is it not better "neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth?"

Doctor Edward Eggleston gives this good advice to boys and girls: "Try to have a good time in the world. Get your pleasures always at your own and not at other people's expense. Let it always be good, honest, clean happiness with nothing wrong about it."—*Tarbell's Teachers' Guide*.

Another Jewish Settlement.

Some twenty-five years ago the colonies of Woodbine and Carmel were established near Vineland and Rosenhain, South Jersey. Now another settlement is described below, on the road between Bridgeton and Millville.

Agents of the Baron Hirsch fund have purchased several hundred acres of fine farm land four miles west of Millville, N. J., on Bridgeton turnpike and will establish a colony there.

This settlement is being laid out on the plan of Woodbine and Carmel. Four dwellings are now being built, and the contracts for more than a score of others have been awarded. There are forty Jewish families ready to occupy the dwellings as rapidly as they are put up. Each family will receive twenty-five acres of cleared ground to work on.—*Jewish Exponent*.

Children's Page

Story of a Little Girl That Helped Herself.

"There's no use talking, Maria! We never shall be able to give Eva anything but a common school education. You know how matters are—the mortgage, other debts, corn crop a failure last year, apples the year before. I'll do what I can for the boy. He wants to be an educated farmer, and will come back here. Besides, he's earning his way. But don't let Eva get boarding-school notions in her head! She's a good little girl. We can't lose her, as most farmers do their daughters."

"Education never would spoil Eva, David. It only would make life pleasanter to her. Above every one else, a woman that lives in the country should know botany, chemistry, geology and literature. Oh, David, you make a great mistake in talking as you do!"

"But you can look into the future as well as I, Maria. Even if I were eager for it, where is the money coming from?"

"I don't know, dear. But if it can be arranged so that Eva will earn her own schooling, promise me you won't object!"

"What are you thinking about?"

Mrs. Walling smiled. "Only asking permission to think, dear."

The farmer laughed. "Takes a woman to win her point. I don't see how it can be done, but if it can, why, all right!" Then a new thought entered his mind. "Don't you go to doing it for her! There's enough on your hands now."

Two days later the mother and her little daughter were seated at the week's mending—for Eva was learning to do many things—when Mrs. Walling said: "Eva, your papa thinks you would not be content to live in the country again, after you had had a few years in a boarding school. He knows Edgar will come back, because he intends to be a scientific farmer. But he doesn't want to lose his little girl. After they are educated too many young people are unwilling to go back into the old life. They rush into the city and are lost to the beautiful country."

When Mrs. Walling began speaking Eva dropped the stocking she was mending and leaned upon her mother's knee. "Oh!" she said, with hushed delight.

"I don't think it would be that way with you, dear?"

The answer came quickly: "I hardly could breathe at Uncle Woolson's last winter. I couldn't live there! I'd be lonesome for the trees and the fields and the sky—and for you, mamma, and all the rest."

"Are you willing to promise—as nearly as you can—that you would not return dissatisfied and unhappy?"

"Oh, yes! I promise—cross my heart!"

"But that is not all. You must earn your own money."

"Oh, mamma!" The light went out of the earnest face. "I'd be—be glad to, but how can I?"

"Are you willing to try?"

"Yes, yes!"

"Well, yesterday I went over and told Mrs. Martin everything. And if you'll do your best to take care of them I'll get you a trio of Plymouth Rocks for your birthday present."

"And they will be mine? Truly, mamma, do you mean it?"

"Yes, every word of it."

"The eggs and the dear little speckled chickens?"

"If you'll do your best to take care of them."

"I'll love it!"

"Mr. and Mrs. Martin will let the eggs and chickens go to market with theirs. They could sell more, but haven't got room to keep them. They'll be glad to help you. Mrs. Martin says you are a dear little girl!"

As the days went on a good many others said Eva was a dear little girl. One after another wanted to help her. There was Edgar, her brother, who was older than she. He was glad to do all he could for "Sis." The hired man had lived, the year before, on a farm where there was fancy poultry, and he became interested in the little girl's plans. It didn't seem possible for a child to do much, but Eva was a dear little girl! If it would make her happier to try, why, he was glad to do all he could to help.

The wire netting was mended around one

corner of the pasture, where the calves had been kept. Two dry-goods boxes were taken out there, one side knocked off from each, the earth dug down, and a foot of gravel from the creek laid down for a floor. The boxes were set to face the south. And Eva put on an old pair of mittens and carried stones to build a wall at the back of each little house. This was to make it warm. In one of them, perches were put about a foot from the floor. In the other a pailful of ashes and another of the soft dust from the road were emptied, so the fowls might have their dust-baths—like well-bred poultry—and keep themselves free from insects.

An old barrel was sawed in two. A grate floor was put under each half, two staves knocked out to make a doorway, then soft earth laid over the gravel and hollowed out to form a nest. This was lined with fine straw. Then the small houses and nesting places were whitewashed within and tarred without.

By this time Eva's birthday came and brought three speckled Plymouth Rocks, walking about in a stately way upon their strong, yellow legs.

"Here is an account book, dear," said Eva's mother. "You must put down every thing, with dates. The number of eggs each day. If a hen sits, all about it—when the chicks come out. Then the cost to feed them must go in. You shall have what we can spare from the table, but the grain will have to be paid for. You'll need one part of the book for expenses, and another for the money received by and by."

Eva opened her eyes. The coming of three beautiful fowls meant a good deal of business. As the days went on how hard she worked over that book! Really, it was more trouble than the chickens. It meant writing, arithmetic, spelling, punctuation, order, neatness—oh, there was no end to what the account book meant to Eva!

She found, too, that the chickens really signified work. But it was pleasant work. When her little friends came to visit they were taken out to view her poultry. Sometimes they had to hunt through the growing corn or the fields of potatoes and turnips, where the quick bills caught the insects and saved Eva's father no end of loss. But the Plymouth Rocks are quiet, contented fowls and very affectionate. They

soon learned Eva's voice and came flocking about her wherever the little sunbonnet showed itself.

Everybody was interested in the child's brave effort. "Ef it only don't make us lose her, arter a while!" one old farmer said. "Eva's too good to be given to the city."

"Oh, that's in the bargain!" answered the farmer's wife. "Maria talked it all over with the child. An' she's promised—nigh as a child can promise—not to get so sot up by learnin' that she'll have t' live in th' city. David's going to educate his boy for a scientific farmer. And Maria says that ef anybody needs an education it's a woman that lives next door to the birds and squirrels an' in among the trees. 'Pears like Maria's right, too. There's the Eldridges. See how happy an' contented they are! Robert is writin' all them Nature Study stories while he's 'tendin' to his bees. Eveline helps her ma look after the house, but keeps up her music. An' both of 'em has their college friends comin' t' visit 'em. Miss Eldridge is all stirred up 'bout this plan of Eva's. She says we'll have a little colony of educated young people here yet."

Then the old farmer remembered something. "There's that book on Profitable Poultry Keepin', that Squire Lapham give me. S'posen I let Maria have that?"

"S'posen you do! We'll never need it."

It would be a pleasure to tell you all the steps of Eva's work; her successes and failures—for sometimes matters did not turn out as she hoped. But her bank account "grew as much as it was able"—as the poet Longfellow said in that funny first poem of his—she went to school, studied hard, and came back to live the sweet, free life in God's beautiful country!—*Southern Presbyterian.*

"Ask God to give thee skill
In comfort's art,
That thou mayst consecrated be
And set apart
Unto a life of sympathy.
For heavy is the weight of ill
In every heart,
And comforters are needed much
Of Christlike touch."

"The wise men still fall at his feet, and the Herods and Satan are still trying to compass the ruin of Christ."

HOME NEWS

ASHAWAY, RHODE ISLAND.—The annual business meeting of the First Seventh-day Baptist Church of Hopkinton was held on First-day, January 3, 1909. The meeting was called to order by the president, George B. Carpenter. Reports were presented by the pastor and officers of the church, also by the superintendents of the Sabbath School and Junior Society of Christian Endeavor and the corresponding secretary of the Young People's Society. The following officers were elected for the year: president, George B. Carpenter; clerk, William L. Clarke; treasurer, Charles W. Clarke; auditor, Elisha C. Stillman; trustees, Frank Hill, Albert B. Crandall, Oscar I. Wells, Harvey C. Burdick, Thomas Turnbull.

At the noon hour a basket lunch was served in the parish house. Early in the afternoon the following program was rendered:

Hymn, congregation.

Prayer, Mrs. William L. Burdick.

Anthem, "The Lord Is My Shepherd," choir.

Paper, "The Need of Greater Sociability Between the Church and the Community," Miss Sylvia A. Wells.

Recitation, "The Old Year and the New," Millie Smith.

Vocal Duet, "God Is Love," Grace Wells, Jessie Clarke.

Paper, "The Christian Church," Deacon Herbert C. Babcock.

The Journal of John Bright. Miss Susie C. Lewis.

Music, choir.

Paper, "Recollections," Elisha C. Stillman.

Remarks, Pastor Burdick.

Hymn, "Blest Be the Tie," congregation.

The Sabbath school held its annual Christmas entertainment on Christmas eve. An interesting program of music and recitations was followed by the stripping of a tree. The pupils received oranges, candy and gifts from their teachers. The retiring superintendent, Curtis F. Randolph, was presented with a set of cut glass tumblers.

Prof. Earl P. Saunders has been chosen as superintendent for this year with Miss L. Gertrude Stillman as assistant.

At the semi-annual business meeting of the Young People's Society of Christian Endeavor, held two weeks ago, the following officers were elected for the ensuing six months: president, Mary Hill; vice-president, Frank Hill; recording secretary, Susie Murphy; corresponding secretary, Annie Lamb; treasurer, Forest Wells, junor superintendent, Thomas Turnbull.

A social was held in the parish house on New Year's eve and a pleasant time was enjoyed by all. It is expected that new song books will soon be purchased by the society.

At the regular Sabbath morning service last week, the church roll was called by the clerk, William L. Clarke. Interesting letters were read from absent members. The week of prayer is being observed here, meetings being held each evening. Pastor Burdick and Rev. E. B. Saunders are taking charge of them.

ALICE ANNETTE LARKIN.

Jan. 7, 1909.

GENTRY, ARK.—Four new members were received into the church on Sabbath morning; Elder J. H. Biggs and family.

It is expected that Elder Lippincott will be here and preach next Sabbath. It is also probable that special meetings will be held next week.

At the annual business meeting of the church held on Sunday evening, January 3, the following officers were elected:

Moderator, R. J. Maxson.

Clerk, J. Hampton Biggs.

Treasurer, O. L. Hurley.

Trustee, E. C. Severance.

Chorister, C. C. Van Horn.

Assistant chorister, S. G. Burdick.

—Gentry Index.

Cast forth thy act, thy word, into the everlasting, everworking universe; it is a seed-grain that can not die.—Carlyle.

In character, in manners, in style, in all things, the supreme excellence is simplicity.

He that prayeth for another is heard for himself.—Jewish Proverb.

MARRIAGES

DAVIS-SIMPSON—At the home of the bride's parent, Mr. P. R. Simpson, near Jackson Center, O., September 16, 1908, by Rev. D. C. Lippincott, Mr. Mervyn Davis of Blandville, W. Va., and Miss Ada Simpson of Jackson Center, Ohio.

HUGHES-WIFORD—In Jackson Center, Ohio, at their own home, October 27, 1908, by Rev. D. C. Lippincott, Mr. Willard O. Hughes of Jackson Center, Ohio, and Miss Clara A. Wiford of the same place.

NEWMAN-DARNELL—At the home of the bride's parents, Mr. and Mrs. John Darnell, on November 16, 1908, by Rev. D. C. Lippincott, Mr. Otto C. Newman and Miss Monta Darnell, all of Jackson Center, Ohio.

ALLEN-LAMPHIER—At the home of the bride's father, Mr. P. O. Lamphier, in Berlin, N. Y., December 24, 1908, by Rev. M. S. Richardson, pastor of the Baptist church, Mr. Alexander S. Allen of Troy, N. Y., and Miss Sara L. Lamphier of Berlin, N. Y.

DAVIS-SIMPSON—Near Jackson Center, Ohio, at their own home, by Rev. D. C. Lippincott, on December 29, 1908, Mr. Harold Spurgeon Davis of Jackson Center, Ohio, and Miss Chloe Estella Simpson of the same place.

DEATHS

PHILLIPS—Lydia York Phillips was born in Lincklaen, N. Y., June 9, 1832, and died at Otselic, N. Y., October 26, 1908, after a long period of sickness and suffering.

The early part of her life was spent in DeRuyter. On July 16, 1854, she was united in marriage to Welcome R. Phillips, and with him lived in the neighboring town of Cuyler for a number of years. She had been a member of the Cuyler Hill Seventh-day Baptist Church for a number of years, remaining in that connection up to the time of her death. Her Christian constancy can but bring comfort and assurance to the loved ones who survive her, of whom are two sons, W. E. Phillips, publisher of the *Oriskany Falls News*; W. S. Phillips, lately editor of the *Smyrna Press*; and two daughters, Mrs. Newell Austin of Georgetown, N. Y., and Mrs. T. H. Weaver of Otselic, N. Y. Also one brother and one sister survive her, Deacon C. J. York of DeRuyter, and Mrs. Benjamin Cardner of Lincklaen.

The funeral service was conducted by the writer in DeRuyter, N. Y., at the home of her brother, Deacon C. J. York.

L. A. W.

POLAN—Paul D., child of M. O. and Sperie Polan, was born June 24, 1908 and died December 8, 1908, aged 5 months and 18 days.

Funeral services at Middle Island Church, conducted by Rev. L. D. Seager. Text, Isa. lxi, 3. Heaven is made dearer by this lovely one upon whom the gates have closed but not forever.

L. D. S.

PHILLIPS—At the residence of his daughter, Mrs. J. E. Andrews, Plainfield, New Jersey, December 20, 1908, Henry E. Phillips, aged 72 years and 2 days.

Funeral services were conducted by Rev. Edwin Shaw and the burial was made at Hillside Cemetery.

E. S.

BURDICK—Miss Phebe Burdick was born in Galway, Saratoga Co., N. Y., March 29, 1839, and departed this life in Berlin, N. Y., December 27, 1908.

Sister Burdick accepted Christ as her Saviour in early life, was baptized by Rev. L. C. Rogers and united with the Berlin (N. Y.) Seventh-day Baptist Church, December 28, 1956. Had she lived a few hours longer her departure would have been on the anniversary of her baptism. Her life was marked by a quiet unassuming faithfulness—faithful in industrial pursuits, faithful to the church in all its interests, and in all and through all faithful to Christ who was her ideal.

In the absence of a pastor, funeral services were conducted at her late home by Rev. M. S. Richardson, pastor of the Baptist church, assisted by Rev. Mr. Robinson of the Methodist Episcopal church, and her mortal remains laid at rest in the Seventh-day Baptist cemetery to await God's pleasure. The surviving immediate relatives are a brother, Samuel Burdick of Schenectady, N. Y., and Mrs. Rhoda A. Greene of Berlin, a sister, who tenderly cared for her and upon whom this sorrow falls heaviest.

F. J. G.

ROGERS—At his home in Plainfield, New Jersey, January 9, 1909, David Westcott Rogers, aged 65 years, 1 month, and 14 days.

Funeral services at his late residence on January 11, 1909, conducted by Rev. Edwin Shaw. Burial at Hillside Cemetery.

E. S.

"The decrease in crime in Birmingham, Ala., since prohibition came in, is 45 per cent in homicides, and assaults to kill 75 per cent, in drunks in the city 70 per cent, in all arrests with the city territory enlarged, 40 per cent. The reduction in civic expenses incident upon the new conditions fully meets the loss in license revenue, so taxes are not increasing."

No man can be provident of his time who is not prudent in the choice of his company.—Jeremy Taylor.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

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

LESSON V.—JANUARY 30, 1909. THE TRIAL OF PETER AND JOHN.

Acts iv, 1-31.

Golden Text.—"They were all filled with the Holy Ghost and they spake the word of God with boldness." Acts iv, 31.

DAILY READINGS.

First-day Psa. cxviii, 129.
Second-day, Matt. xxi, 33-46.
Third-day, Eph. ii, 1-10.
Fourth-day, Heb. ii, 1-18.
Fifth-day, John iii, 1-16.
Sixth-day, Psa. ii, 1-12.
Sabbath-day, Acts iv, 1-31.

INTRODUCTION.

Our present Lesson follows closely upon that of last week. It is not surprising that Peter's words should arouse the attention of the Jewish authorities as well as of the people. The common people were attracted by the miracle, and there were those among them who had a sense of their own sinfulness and were eager to find a way out. But the members of the Sanhedrin were also interested in what was being said; for here was a man declaring that they had shed innocent blood. And more than that he was asserting that the Messianic prophecies of the Old Testament were already fulfilled, and boldly combating some of their cherished doctrines.

The leaders of the Jews had been disturbed by the teachings of Jesus, and they had seized him and put him out of the way, they supposed that they had thus made an end of his teaching and his work. They little expected to be troubled by those few disciples who forsook their Master and fled when he was arrested in the garden. But now there is a work going on which certainly demands attention. Perhaps they had heard something of the wonders of the day of Pentecost and of the popularity of Peter's preaching; but if they had noticed these at all, very likely they thought that they were the indications of some passing excitement.

But the number of the believers in Jesus was steadily growing larger, the apostles were becoming very prominent, the people were continually

gathering to hear their preaching, and their words in regard to the authorities were unpleasantly pointed.

We may not say that the first arrest of the apostles was really 'persecution; for the Sanhedrin, as the chief court of the Jews had authority to inquire into anything that seemed a breach of good order. They were right therefore in making an investigation, but wrong in their attitude toward the truth which was so plainly declared.

TIME—Immediately after last week's Lesson.
PLACE—Jerusalem.

PERSONS—Peter and John; the Sanhedrin—several of the leaders are mentioned by name; five thousand believers.

OUTLINE:

1. The apostles are arrested. v. 1-4.
2. Peter speaks boldly before the Sanhedrin. v. 5-12.
3. The Sanhedrin makes an attempt to restrain the apostles. v. 13-32.
4. The disciples take comfort. v. 23-31.

NOTES.

1. *As they spake unto the people.* Since the pronoun is plural we may infer that the Apostle John also spoke. It seems that they were interrupted in the midst of their teaching. *The Sadducees* were at this time the predominant sect, or perhaps we should say better, the predominant political party of the Jews at this time. The high priest and his family belonged to this party. They were the aristocrats, and were in favor of adopting foreign manners and customs.

2. *Being sore troubled.* They were vexed because the apostles proclaimed with such vigor a doctrine which they rejected. Very likely they feared as the outcome of such preaching their own dominating influence over the people might be shaken.

3. *In ward.* Literally, in keeping. The word implies both the act of detention and the place of confinement. This imprisonment was not intended as a punishment. They placed the disciples in custody so that they might have them at hand when they wanted to examine them.

4. *The number of men came to be about five thousand.* The word used for "men" implies that women were not included in this count. This was a period of rapid growth.

5. *Their rulers and elders and scribes.* That is, the Sanhedrin, the high court of the Jewish nation, consisting of seventy-one members. This court had jurisdiction both in civil and in religious matters.

6. *Annas the high priest.* He was the real high priest, although Caiaphas nominally held that office. We know nothing of John and Alexander beyond what is suggested by this passage.

7. *By what power, or in what name.* Or better, By what sort of authority, or in what sort of a name. They wish to make inquiry in regard to the particulars of the miracle of healing the lame man. Very likely they thought that the disciples had been using some magical power, and were acting in the name of some evil spirits.

8. *Filled with Holy Spirit.* Of course he was filled with the Holy Spirit at other times when this fact is not particularly mentioned; but

our author wishes us to note particularly that Peter's bold answer was through the inspiration of the Spirit.

9. *If we this day are examined concerning a good deed,* etc. Peter is very respectful in his form of addressing the Sanhedrin, and presents as a supposition what he might have stated as a positive fact. He shows at once however that his opponents are entirely in the wrong. It was absurd to arrest and place in confinement and bring to trial those against whom the only plausible charge was that they had given strength to a cripple.

10. *In the name of Jesus Christ of Nazareth.* As they have made inquiries of him Peter will make a very explicit answer. He will have them understand that the miracle was wrought through a certain particular man well known to them, the very one who was crucified and dishonored by them but raised to life from the dead by the power of God.

11. *He is the stone,* etc. Peter thus alludes to the Messianic prophecy of Psalm cxviii, 22. Compare our Lord's use of the same passage in Matt. xxv, 42 and elsewhere. Here the word "you" is inserted before "builders" that there may be no doubt of the application intended. *The head of the corner.* Perhaps a corner-stone at the foundation, or perhaps a cap-stone on the pinnacle; at all events, a most important stone in a most honorable position.

12. *Salvation.* The Messianic salvation, not merely bodily healing. *Any other name.* There is no other saving name. It is fruitless to look for any other Saviour than the one whom they had despised and rejected.

13. *The boldness of Peter and John.* Doubtless manifest in their bearing before the court as well as in their words. *Unlearned and ignorant men.* Literally, unlettered and private men. They were without the technical culture acquired by the study of the best literature in their language, and they were men of private station in life, not holding office like the priests and elders. They took knowledge of them. Perhaps the meaning is that now in their amazement they look at these men more closely and recognize that they are of the disciples of Jesus; but it hardly seems possible that they had not known this before.

14. *They could say nothing against it.* With the man who had been a cripple standing there whole and strong there was no opportunity for them to deny the reality of the miracle.

17. *That they speak henceforth to no man in this name.* Very likely they would have denied the miracle if they could. But the matter of chief concern to them was not whether a man had been healed or not, or whether a miracle had been performed or not. They were chiefly disturbed that any one should be teaching the people in the name of some one of whom they disapproved.

19. *Whether it is right . . . judge ye.* The apostles were so sure that no thinking man would esteem it right to disregard the command of God for the sake of the commands of men that they appeal with confidence to the opinion of their opponents.

20. *For we can not but speak.* This does not look very much like acquiescence in the decision of the Sanhedrin. The disciples held a commission from Jesus to declare what he had done and what he had taught. Compare ch. i, 8. They were to be his witnesses.

21. *Finding nothing how they might punish them.* It would have been easy to have brought some plausible charge against them if it had not been that they feared the people who were very favorably disposed toward the disciples.

25. *Why did the Gentiles rage,* etc. In the difficulties which thus beset the early Christians they see fulfilled the Messianic prophecy of the second Psalm.

29. *And now, Lord, look upon their threatenings.* They trustfully lay their burden before the Lord.

SUGGESTIONS.

It was to be expected that the disciples would soon come into conflict with the same leaders of the people who had accomplished the death of their Master. Their boldness is certainly remarkable when we stop to think of their danger. They were preaching in opposition to the teaching of a certain company of men who were not only powerful but also unscrupulous.

Peter before the Sanhedrin shows not only boldness, but skill also. He refers to the "good deed done to an impotent man," and his hearers are practically powerless to punish the apostles. There is no plausible charge to bring against them.

There is but one way of salvation freely declared to mankind. It is of no use to look for some other way. We may believe however that Peter, when he spoke the words recorded in v. 12 did not have the heathen particularly in mind, and should not be construed as asserting that every man who does not hear of Jesus must necessarily miss salvation. The question of condition of those who have not had the Gospel preached to them is not specifically treated in the Scriptures; but see especially Peter's words to Cornelius. Acts x, 34, 35.

WANTED.

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

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

For Sale, Meat Market.

A well-established business, first class outfit complete; no competition, excellent opportunity for Seventh-day Baptist in good Seventh-day Baptist community. Building also for sale or rent. Further particulars given on application. Inquire of Box 24, Albion, Wis.

SPECIAL NOTICES

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

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

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

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

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

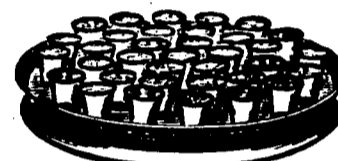
Seventh-day Baptists in Los Angeles meet in Sabbath school work every Sabbath at 2 p. m. in Blanchard Hall, Broadway, between Second and Third streets. Room on ground floor of the Hill Street entrance. Sabbath-keepers who may be in Los Angeles are invited to meet with them.

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

Force of a Cyclone.

Careful estimate of the force of a cyclone and the energy required to keep a hurricane in active operation reveals the presence of a power that makes the mightiest efforts of man appear as nothing in comparison. A force equal to more than 400,000,000 horsepower was estimated as developed in a West Indian cyclone. This greatly exceeds the power that could be developed by all the means within the range of man's capabilities. Were steam, water windmills, and the strength of all men and animals combined they could not even approach the tremendous force of this mighty power.—*Chicago Journal.*

Individual Communion Service



Made of several materials. MANY DESIGNS. Send for catalogue No. 60. Mention name of church and number of communicants.

Geo. H. Springer, Mgr.,

256 and 258 Washington St., Boston, Mass.

PREPAID

THIS \$3.00 PLUME

ALL COLORS

\$1.25

DIRECT TO YOU AT WHOLESALE PRICE

GENUINE OSTRICH PLUME not an imitation. An absolutely perfect and most beautiful 14½ in. feather, richly curled. The size and quality sold in the large stores of cities like New York and Chicago at \$3. Our price to you, only \$1.25, prepaid. Guaranteed exactly as represented, or we will promptly refund your money. Every woman should buy a several years' supply, while these most extraordinary prices last. Milliners too, should take advantage of this great opportunity, as they can make good profits on these plumes.

How Can We Make Such An Extraordinary Offer?

OTHER BARCAINS

17 in.	-	\$2.50
19 in.	-	3.00
20 in.	-	4.00
21 in.	-	5.00
24 in.	-	7.50

All Colors:
Bl ck, White,
Red, Purple
Blue, Green,
Etc.

Simply by selling to you direct, for cash—cutting out all middlemen's profit, travelingmen's salaries, storekeeping expenses, etc. Besides, by not selling on credit, we save losses due to bad accounts. So we can afford to at really less than dealers usually pay at wholesale. Ours is the largest concern of its kind in the U. S. and we are in position to sell at lower prices than any other firm. We save you from 60% to 70% on prices usually charged, on all sizes.

Send at once, stating quantity, size and color.

CHICAGO FEATHER CO., Dept. 4D, 233 Jackson Blyd., Chicago, Ill.

Better Plumes
for Less
Money
That's the
Whole Story

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President—Mrs. J. H. Babcock, Milton, Wis.
Vice-Presidents—Mrs. S. J. Clarke, Milton, Wis.; Mrs. J. B. Morton, Milton, Wis.; Mrs. A. R. Crandall, Milton, Wis.
Recording Secretary—Mrs. H. C. Stillman, Milton, Wis.

Corresponding Secretary—Miss Phoebe Coon, Walworth, Wis.
Treasurer—Mrs. L. A. Platts, Milton, Wis.
Editor of Woman's Page—Miss Ethel A. Haven, Leonardsville, N. Y.
Secretary, Eastern Association—Mrs. Anna Randolph, Plainfield, N. J.
Secretary, Southeastern Association—Mrs. M. H. Van Horn, Salem, W. Va.
Secretary, Central Association—Miss Agnes Babcock, Leonardsville, N. Y.
Secretary, Western Association—Miss Agnes Whitford, Alfred Station, N. Y.
Secretary, Southwestern Association—Mrs. G. H. F. Randolph, Fouke, Ark.
Secretary, Northwestern Association—Mrs. Nettie West, Milton Junction, Wis.
Secretary, Pacific Coast Association—Mrs. E. F. Loofboro, Riverside, Cal.

SABBATH SCHOOL BOARD.

President—Esle F. Randolph, Great Kills, N. Y.
Vice President—Edward E. Whitford, New York City.
Recording Secretary—Corliss F. Randolph, 76 South Tenth Street, Newark, N. J.
Corresponding Secretary—Royal L. Cottrell, 209 Greene Ave., Brooklyn, N. Y.
Treasurer—Charles C. Chipman, 220 Broadway, New York City.

Vice Presidents of the Corporation only—Abert Whitford, Westerly, R. I.; Ira Lee Cottrell, Leonardsville, N. Y.; Ahva J. C. Bond, Nile, N. Y.; Herbert C. Van Horn, Lost Creek, W. Va.; Willard D. Burdick, Farina, Ill.; Gideon H. F. Randolph, Fouke, Ark.
Board of Trustees—Esle F. Randolph, Corliss F. Randolph, Royal L. Cottrell, Charles C. Chipman, Rev. H. N. Jordan, Stephen Babcock, Edward E. Whitford, Alfred C. Prentice, Harry W. Prentice, J. Alfred Wilson, Elisha S. Chipman, Rev. A. E. Main, Clifford H. Coon, Samuel F. Bates, Holly W. Maxson.

Stated meetings the third First Day of the week in September, December, and March, and the first First Day of the week in June.

YOUNG PEOPLE'S EXECUTIVE BOARD.

President—M. H. Van Horn, Salem, W. Va.
Secretary—Mileta Davis, Janelew, W. Va.
Treasurer—Luther Sutton, West Union, W. Va.
General Junior Superintendent—Mrs. J. E. Hutchins, Alfred, N. Y.

Contributing Editor of Young People's Page of the RECORDER—Rev. Alva L. Davis, Verona, N. Y.
Associational Field Secretaries—L. Gertrude Stillman, Ashaway, R. I.; C. C. Williams, Adams Center, N. Y.; Mrs. A. E. Webster, Alfred, N. Y.; Flora Zinn, Farina, Ill.; Draxie Meathrell, Berea, W. Va.; C. C. Van Horn, Gentry, Ark.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

President—I. B. Crandall, Westerly, R. I.
Recording Secretary—Frank Hill, Ashaway, R. I.
Corresponding Secretaries—Rev. E. B. Saunders, Ashaway, R. I.; Rev. W. C. Whitford, Alfred, N. Y.; Stephen Babcock, Yonkers, N. Y.; U. S. Griffin, Nortonville, Kan.; F. J. Ehret, Salem, W. Va.; W. R. Potter, Hammond, La.; Rev. I. L. Cottrell, Leonardsville, N. Y.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

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

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

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

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

President—H. M. Maxson, Plainfield, N. J.
Vice-President—D. E. Tittsworth, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

Plainfield, N. J.

RECORDER PRESS,
Babcock Building.
Publishing House of the American Sabbath Tract Society.
Printing and Publishing of all kinds.

WILLIAM M. STILLMAN,
COUNSELLOR-AT-LAW.
Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY.
Rev. A. E. Main, Dean.
Second semester begins Feb. 1, 1909.

New York City.

HERBERT G. WHIPPLE,
COUNSELLOR-AT-LAW.
220 Broadway. St. Paul Building.

C. C. CHIPMAN,
ARCHITECT.
220 Broadway. St. Paul Building.

HARRY W. PRENTICE, D. D. S.,
"THE NORTHPORT."
76 West 103d Street.

ALFRED CARLYLE PRENTICE, M. D.,
226 West 78th Street.
Hours: 1-3 and 6-7.

ORRA S. ROGERS, Special Agent,
MUTUAL BENEFIT LIFE INS. CO.,
137 Broadway. Tel. 6548 Cort.

Utica, N. Y.

D. S. C. MAXSON,
Office, 225 Genesee Street.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,
ATTORNEY AND COUNSELLOR-AT-LAW.
Suite 510 and 512, Tacoma Bldg.,
131 LaSalle St. Telephone Main 3141. Chicago, Ill.