

# The Sabbath Recorder

## JUDGE NOT

Judge not.—The workings of his brain  
 And of his heart thou canst not see;  
 What seems in thy dim eyes a stain,  
 In God's pure sight may only be  
 A scar, brought from some well-fought field,  
 Where thou perchance would fail and yield.  
 The look, the air that frets thy sight,  
 May be the token that below  
 The soul's engaged in deadly fight  
 With some internal fiercer foe,  
 Whose look would scorch thy smiling grace,  
 And cast thee shuddering on thy race.  
 The fall thou darest to despise,  
 May be the angel's slackened hand  
 Has suffered it, that he may rise  
 And take a firmer, bolder stand;  
 And trusting less to earthly things,  
 May henceforth learn to use his wings.  
 Then judge none lost, but wait and see  
 With hopeful pity, not disdain—  
 The depth of the abyss may be  
 The measure of the height of pain  
 And joy and glory, that shall raise  
 That soul to God in after days.

—Selected

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## EDITORIAL

### Light at Evening Time.

I wish I could place upon this page a correct picture of "evening time" as we saw it from our high window last night. No words can reproduce the glory of that scene. For two days and nights winter storms and fogs had blotted out the sun and left us in almost unbearable gloom. Gaslights always make a poor substitute for sunshine, especially in the daytime when sunshine is naturally expected. Everybody felt depressed by the dismal weather—darkness, fog, mists, snow, sleet, rain and freezing all in the same day for two days in succession! What heart could withstand the doleful influences of such chilling days? What spirit could rise above the dampening effects of such waterladen atmosphere? There was a constant longing to see one more streak of sunshine. It came at last.

Just as the sun appeared to be only a few yards above the western hills, there came a rift in the clouds. The whole earth began to brighten, and in a little while the sun was shining through and covering everything with glory. Then indeed could we realize what those dark days with their freezing mists had been doing for us. Without them this glorious sunset scene could not have come. They had slowly covered every object in the landscape with a crystal case of ice. Every housetop, fence and wire seemed like shining glass. Every twig and spray and tree, old Watchung and all the foot-hills

helped to clothe the earth in a robe of diamonds. Even the clouds that had seemed so dismal were lined with silver and gold; and the golden tints of sunset made all the earth-scene seem like a land of crystal and gold. What a change came over the spirits of those who saw! Faces shone under the glow as if light from heaven had filled the soul. Every expression that escaped the lips was an expression of joy. I pitied those who dwelt in the lower stories along the darkened streets, where they could not get the full view of this magnificent landscape.

This was a real revelation in God's Nature-book and we tried to read and interpret its meaning. The higher the plane of our earth-life, the wider and better must be our view of the glorified realm of spirit. For him who trusts God, days of darkness may be only the preparation for a more glorious sunset. The sun had been shining just as brightly above the clouds those two dark days, as it did at that beautiful evening time, but we could not see it with physical eyes. It required the "eye of faith" to enable one to feel assured of this.

I would that we might learn to read more devoutly these precious messages of God in his book of Nature. They would certainly bring us into closer communion with him. Much of the inspiration that made Bible writers strong and helpful came from their communion with the Creator through his wonderful works in the heavens and in the earth.

The world may sometimes seem dark, but it is God's world, and we need not fear; for "it shall come to pass, that at evening time it shall be light."

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### Do We Need a Restatement of Truth?

If the wise and correct answer to this question could be given, it may be that much of the difficulty between people who hold to different Bible interpretations would disappear. The question is important, and I would that my pen might make the mat-

ter clearer, and that God would lead to a wise and helpful answer.

The real questions are, "Does the world of today possess new light which justifies some modification and restatement or new explanation of the Bible and its doctrines?" and "Does the Bible itself recognize eras of transition, in which its fundamental and essential truths needed to be restated and formulated in the language of new times, and to suit the needs of new conditions?" I can conceive how an affirmative answer to both these questions can be given, and still the one so believing remain loyal to Christ and the church. I can see how an honest believer in the geological theory of creation, in the dual authorship of Isaiah, and in the documentary theory of the Genesis record, can hold all these views, and several other theories unknown to earlier generations, and still be a true child of God and a faithful worker in the church. I am sure that when both are properly understood, there can be no discrepancy between geology and the Bible. We see in both a record which God has made—a real revelation in each case—and the one is as much the handwriting of God as is the other.

How can there be any disagreement between these two books of the Creator when both are rightly understood? As for me, these views have only broadened the field wherein man may commune with God. The Bible grows more and more precious to me as the years go by, and its essential truths have been the power of God unto salvation for lost and sinful men during forty years of work as a minister of the gospel. The preacher who longs to help his fellow men to a higher life can find plenty of essential truths to preach about—truths for which the world is starving—without constantly proclaiming his peculiar beliefs for which the masses may not yet be prepared.

This brings me to the real thought involved in the questions given above. Christ did teach that truth is progressive, and that the world could not receive it in full at the beginning. He taught that the statement of truths sometimes has to wait until the time is ripe for their reception. Just how far the minister or teacher should soften the force of some truths he may hold, or how far he should refrain from telling people all he believes, may be a very delicate

question to answer. But we should answer it in the fear of God. We must however admit that it would be unwise to try to teach some things for which people are not prepared. And we must also conclude that the truths of the kingdom are progressive truths, and do need restatement so as to meet the needs of the new era when it comes. We must also remember that truths suitable for the disciples—learners, students—are not always suitable for the people at large. Christ told his prepared disciples great truths about himself and his kingdom, which he charged them to tell no man until he was risen from the dead. The time was not ripe yet for all the truth to be told. Jesus also told them he had many things to say, but they could not bear them now. Thus the great Teacher refrained from declaring the whole truth to men, when he knew they were not prepared to comprehend it. We too should learn of him in such matters.

We must also learn that the greatest work of the New Testament writers was to translate the essential truths of the Old Testament into the language and thought conditions of the transition age in which they lived. They had to explain and restate the old truths so as to make them acceptable and appropriate to an entirely new era—an era in which men were living under very different conditions from those of patriarchal days. It would not have done for them to take a stand against everything new. The Pharisees did that. But the disciples saw clearly the need of unfolding the principles of the kingdom of Christ in new light and in new terms. Paul proclaimed doctrines for the growing church, of which the twelve disciples seemed to know little or nothing. And even those of the twelve who wrote epistles seemed to reach new and advanced statements as the years went by. Thus we see that even Bible writers did restate old doctrines, and formulated the gospel truths so as to reach both Jews and Gentiles. They strove to clothe the principles of the kingdom in expressions suitable for men of their times, and frequently they gave newer and deeper meaning to Bible passages, which the patriarchs never understood and which would never have been accepted by their fathers.

If this were not so we would still be wor-

shipping the God apprehended by the ancients, and would know nothing of the Father-God whose love sent his Son to bridge the chasm between sinful men and their long lost home. Stage by stage as the world advanced and was prepared to receive them, were the truths of the gospel proclaimed; dimly at first, and often in types and shadows, until the fullness of time for more complete statements. New conditions have always called for modifications and new presentations of truths of the kingdom. It would therefore be unwise to assume that the world has now all the light and every phase of truth which God intends to give. It may be just as true now as it was in the days of Jesus, that he has many things to tell us, but we "are not able to receive them now." I hope God's people will continue to have new conceptions of God and duty, larger and broader views of his kingdom, and find deeper meanings to his word in nature and in the Bible so long as the world shall stand. I hope that as the years go by men will continue to secure new light regarding the Bible, until many problems that trouble us now shall be solved beyond a doubt.

Thus far the application of scientific methods to Bible study does not disturb my confidence in the grand truths of salvation as we find them unfolded in the Book of books. It seems to me that the golden threads of gospel truth were never so clear and so precious as they are today. They all lead me to the Saviour of men and to the glorious home prepared for the faithful. I do not worry one bit over Bible criticisms. The Book that has survived so long the shock and strain of hostile men will not be damaged now by honest scientific research.

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#### Why Not Let It Rest?

For three months the RECORDER has given space for free exchange of thoughts regarding the second coming of Christ, and the growth of another denomination. We have not desired to curtail the freedom of any one, and have only insisted upon the elimination of everything that would seem like personalities. The ground has been thoroughly gone over now, and it seems to me there is nothing to be gained by further discussion, unless something new can be said.

For some weeks I have been searching RECORDER files for data for a biography of Doctor Lewis. The pages of these files for fifty years reveal many interesting and instructive things upon other matters. Our fathers wielded sharp pens, and many questions have been "thrashed out" during these years, upon which there were great differences of opinion. Among these no question has been more persistently and thoroughly discussed than that of the difference between Seventh-day Baptists and Seventh-day Adventists.

While this search through the old RECORDERS has been much like a walk through an old cemetery where the names of most of one's old friends appear on the tombstones, and has therefore been in some respects a sad walk; still in other respects it has been inspiring and helpful. For one thing we ought to be thankful, and that is this: The fathers who labored for the good of our cause were persistent and steadfast in clear-cut efforts to preserve intact our denominational integrity. From a study of the writings upon this question by our conscientious and long-respected leaders, and from my own experience years ago, I am more than convinced that the less we mix up with the people under discussion the better it will be for us. We wish them success in all that is true and good, but there are impassable barriers between the two denominations—doctrines so fundamentally antagonistic that union with them or a copying of their methods is simply out of the question. So far as they are concerned, they want no union with us, unless it be the union that comes by absorption. Why should we want union with them? It seems to me these questions have all been wisely settled years ago, and we have undoubtedly been the gainers by going our own way and doing our own work.

If we are truly Seventh-day Baptists, believing in our immortality, let us go to work for the salvation of our loved ones. If we are materialists and out of harmony with this people, it would be better to find a comfortable place with those whose views we cherish, than to be out of joint with everything in our own church. If we are Seventh-day Baptists, let us be loyal to our own people. They have done a great work, and still have a great work to do. We are

glad to note that the spirit of unity has taken the place of the spirit of controversy, and that as a people we are making good, healthy progress in the Master's work.

I can see no good, but only harm to come from a continued unfavorable comparison between ourselves and another denomination. Let us all go to seeking for the good in our own, and let us strive to do all in our power to promote the interests we hold dear.

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#### To Live as Jesus Would Live.

Considerable interest is being taken in a movement now more than one week old, in which more than ten thousand young people of the city of Cleveland have pledged themselves to live for two weeks as nearly as possible as Christ would live if he were here. The movement has assumed unlooked-for proportions, and problems have arisen that set many people to thinking upon this question as they may never have thought before. This is probably one of the best results of the effort to walk "in his steps." The chief thing is to get people to think about Christ. This was the great concern of the Master himself, "What think ye of Christ?" If this movement in Cleveland does nothing more than to set ten thousand young people to thinking earnestly and prayerfully about Christ, great good ought to come from it. The majority see in this study of what Christ would do, an honest effort to help one another live as Christ would live.

The question, "What would Christ do or approve?" is too often lost sight of. We seldom ask the question in this concrete form. It is more likely to be in the abstract form, "Is this right?" And the tendency is to compare our actions with the doings of other Christians—our pastor, our teacher, our parents, our friends, or people in general; but when we come to compare each action which involves moral issues, with our candid, sincere belief as to what Jesus would do if he were in our place, the case takes a very concrete form and comes close home to the honest-hearted endeavor. It is even different from seeking some specific command in the Bible, to govern actions. It requires honest, conscientious consideration of the principles and spirit of Jesus as applied to many new con-

ditions, and to circumstances such as we may not find exactly duplicated in the New Testament.

This is why many who have completed the first week of this Cleveland test have met with interesting experiences. This accounts for some criticisms and comments upon the movement, many of which assume that to live like Christ is impossible. Some of the critics however have made the mistake of failing to recognize the differences caused by two thousand years of time and four thousand miles of space! This mistake is too often made by Bible interpreters. It is folly to insist upon living in every respect as Christ did live nineteen hundred years ago. We have read of men who tried this literally, and waded about in snow, clad in loose garments and shod with sandals because Christ dressed thus! It seems strange indeed to hear such unreasonable strictures as some have placed upon this effort to live like Christ, in our country, our climate and our time. Yet these are not much more unreasonable than are many literal interpretations of the Bible, and many demands for certain lines of actions because they were followed in Bible lands and in Bible times.

The real sensible thing to do is to apply the principles and spirit of Christ to conditions and circumstances here and now. This has brought the "ten thousand" face to face with practical questions, as they have never been brought before. It has even brought the question before city officials, as to what Jesus would do in the place of one of them. Great discussions are said to be rife in the homes, the churches, the social circles, as to what Jesus would do about amusements, theater-going, card-playing and dancing.

It seems to me that conscientious action, after a prayerful and candid consideration of these questions, must make a great change for the better in most of those who enter into such a compact.

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#### Another Tribute to Doctor Lewis.

The *Sabbath Journal*, a monthly paper published by the Jewish Sabbath Association, in English, Yiddish and Hebrew, had in its January issue an article entitled "Abram H. Lewis, In Memoriam." It speaks of him as "the prominent Seventh-

day Baptist clergyman of Plainfield, New Jersey, recently passed away."

The leading editor of the *Sabbath Journal* is Rev. Dr. Bernard Drachman, of whom we have often heard Doctor Lewis speak in high terms, and whose acquaintance Doctor Lewis greatly prized. Doctor Drachman and Doctor Lewis were several times brought together in their work for the Sabbath, and had come to understand each other well, and to have great charity for each other regarding differences in their views—the one being a strong Hebrew, the other a strong, broad-viewed Christian.

The following tribute is taken from the article referred to above:

Doctor Lewis was not one of our fold; but a common interest in the preservation of the true Sabbath brought us in contact with him and we want to testify here to his sincere piety, according to his standpoint; his earnestness and indefatigability in laboring for any cause in which he believed, and to his truly American broad-mindedness and liberality toward those of other views. Doctor Lewis was a warm believer in the Seventh-day Sabbath to the promotion of which he consecrated his life.

About fifteen years ago he preached on this subject in the 67th Street Synagogue, and the earnestness with which he pleaded with his Jewish auditors not to give up the true Sabbath will never be forgotten by those who had the privilege of hearing him. Last spring he went to Albany with the Hebrew delegation to plead for the passage of the Strauss Bill, and made one of the best speeches on that occasion. He was indeed one of the "Pious of the Gentiles," of whom our sages say that they shall have a full portion in the world to come.

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#### Alfred Alumni Banquet.

For several weeks the friends of Alfred University have been inquiring about the annual banquet of the Alfred Alumni Association of New York. The announcement of this popular banquet reaches us just in time for this RECORDER, and we are sure will bring welcome news to a host of our readers. It will be held in the banquet hall of the Hotel Brevoort, Fifth Avenue and Eighth Street, New York City, on February 11, at six-thirty in the evening. We notice the names of five "guests of honor" upon the announcement, and everything gives promise of a royal good time.

These banquets are popular because they bring together schoolmates of years ago, and afford opportunities to renew old acquaintances. They help to keep alive the

Alfred spirit so essential to the welfare of the university. If the indications are correct, the coming banquet will be the best of all and the guests will certainly have a good time. It will make an evening filled with pleasant things, to bring happy memories throughout the coming year.

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#### What Is a "Model License?"

There lies before me a three-page typewritten circular from the "Model License League," evidently intended for publication. It is an effort adroitly put forth to bank against prospective temperance legislation in the State of New Jersey. After the liquor interests have for years been the bane of politics, controlling legislation as no other evil power has ever done, it sounds a little strange now to have the "Model License League" raising a great cry to have the "liquor question taken out of politics and the lawbreaker taken out of the liquor business!"

After forcing this question into politics and running legislatures to suit themselves until they have been squarely whipped at their own game, this new cry for politics and legislatures to keep hands off is really amusing. It shows to what straits the liquor business has been driven by the mighty flood-tide of prohibition now sweeping over the land. This pious cry of liquor men to take the question out of politics seems too much like the famous old proverb about the praying fox. It is now about the only way in which the sly old fellow can deceive the people.

Really, has Saul joined the prophets? Have the liquor men of America really joined the reformers? This talk of taking the "lawbreaker out of the liquor business" sounds that way, does it not?

What is a "model liquor license"? According to the definition given in this circular, it is one that "puts a premium on good behavior;" one that enthrones the man who happens to hold a license when the law shall be made, so that his license can not expire "until suspended or canceled because of violations of law;" one that provides for a licensed saloon for every "five hundred inhabitants;" it must be one which "makes a penalty for every minor" who buys drinks at the saloon thus licensed, and

it must be one where the fees can not be "excessively high license" fees.

Again this "model license" must be one which can only be suspended by the courts "for thirty days upon first offenses," allowing the courts to cancel it upon "second convictions."

This "model license" measure is now being pushed for all it is worth in State legislatures notwithstanding the fact that these men are so exceedingly anxious "to take the liquor question out of politics"!

By the way, how much better is this "model license" in its effects upon the community, than is the ordinary saloon license? A saloon is a saloon, the world over. Its work is essentially the same. All its influences are bad. The liquor sold under a "model license" will rob our sons of manhood, make paupers and criminals, fill our prisons and almshouses, and send men to drunkards' graves and their souls to hell just exactly the same as though its license were not called a "model license."

Who can speak a word in favor of the saloon, no matter how "model" the license! Under the proposed "Model License Law," it will continue to be the foe to the home, the school, the church, and the degrader of humanity. The "model license system" will still make the State a partner in the criminal-making business which is now its greatest foe.

### DENOMINATIONAL NEWS

#### Salem Gives a Hearty Welcome.

Aside from the installation services at Salem on January 2, 1909, when Brother Hills was welcomed by the church, a formal reception was given on January 12, in which the townspeople and those of other churches were invited to meet and welcome Brother Hills and family. A large company therefore gathered in the church and church parlors, and the new pastor had the opportunity of seeing something of the hospitality of the West Virginians. The reception was given by the Ladies' Aid Society, whose president stood in the receiving line with Mr. Hills and wife. There were also the officers of the church and Brother Clyde Ehret, who had acted as sup-

ply for nine months, all in line to aid in the introductions.

After the formal reception a short program was enjoyed, in which Mayor T. Francis Kemper welcomed Mr. Hills to Salem as a citizen of the town, with all the responsibilities of a leader among men. The superintendent of public schools gave him welcome as one who could help create proper educational sentiment in the community. The pastors of both the Baptist and the Methodist church welcomed him as a colaborer and brother in the ministry. The Salem *Express* closes the description of this pleasant gathering in the following words:

The welcomes were most cordial, and the response by Pastor Hills showed his deep appreciation of the kind greetings extended him and his family. He expressed also his desire to meet in every possible way the responsibilities placed upon him, and to serve the community to the best of his ability.

At the close of the program, all were invited into the basement of the church, where light refreshments were served and a very pleasant hour was spent in a social way.

Pastor and Mrs. Hills are being well received by the entire community. They are rapidly finding a place in the hearts of the people, and we predict for them and their church many happy and prosperous years as pastor and people.

#### Rev. M. B. Kelly Accepts.

A letter from Rev. M. B. Kelly at Winters, California, states that he will accept the pastorate of the Seventh-day Baptist Church here at Nortonville if it will be satisfactory for him to reach here about May 1, or possibly in April. This is in fact as early as it was expected he could come, so arrangements will be made accordingly. In one of his letters he states that his health and physical condition are much better than they have been for years. It is probable that Rev. G. M. Cottrell who filled the pulpit last week will preach every other week and that local arrangements will be made for the remaining weeks until the new pastor comes.—*Nortonville (Kan.) News*.

Announcement is made that Dr. Boothe C. Davis will preach at the Seventh-day Baptist Church next Sabbath. President Davis is to lecture at West Winfield this week. This explains his welcome presence in this neighborhood.—*Leonardsville News, in Brookfield Courier*.

We understand that Rev. E. D. Van Horn of Alfred Station has received a call to become pastor of the New York City Seventh-day Baptist Church.—*Alfred Sun*.

Mr. Van Horn is now spending two Sabbaths with the New York City Church, in order that he may know better what to say in reply to the call to become its pastor.

### THOUGHTS FROM THE FIELD.

I am thankful for the weekly visits of the RECORDER, bringing to a lone Sabbath-keeper messages from brethren living in all parts of our land and from some who dwell in other lands. I will send a donation to help on the good work. I like the expression, "We are doing our best." If we do that, God will ask no more of us.

Some things I have read remind me of words in Solomon's Song (ii, 15) about the little foxes that spoil the vines upon which are the tender grapes. In the fifteenth of John, Jesus speaks of the vine and the branches, and tells how the husbandman cares for the vine, so it can bear much fruit. Thus we are under such tender care that the foxes should have no access to the vineyard. I hope the American home life may receive more attention, lest at some time we shall see the handwriting of God on the walls of our homes, asking "Where are your children?" May God give grace and strength to overcome all difficulties.

Let me ask all who preach the gospel to read Isaiah lii, 7: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Let the preacher lift up his voice like a trumpet, and we will be with him in sympathy and prayers, and with our means. Let us unite in the prayer, "Thy kingdom come. Thy will be done in earth as it is in heaven." C. S.

#### The Religious Education Association.

The sixth general convention of this organization will be held in Chicago, February 9-11, 1909. There are to be about thirty meetings with one hundred addresses

on "Religious Education and Social Duty." Evening sessions will be held in the Theodore Thomas Orchestra Hall, and the morning and afternoon meetings in halls and churches in the neighborhood of 22d Street and Michigan Avenue. Among the speakers are Francis G. Peabody, D. D., Charles W. Eliot, LL. D., Miss Jane Addams, Henry Churchill King, LL. D., Charles F. Thwing, LL. D., Henry S. Pritchett, LL. D., Edwin D. Starbuck, Ph. D., Charles R. Henderson, D. D., Shailer Mathews, D. D., Clyde W. Votaw, Ph. D., and George Albert Coe, Ph. D. The object of the association is to inspire the educational forces of our land with the religious ideal, and religious forces with the educational ideal, and to keep before the minds of the people the ideal of religious education, and a sense of its value and need. Those who have attended former conventions would agree, I am sure, in advising our pastors and others who live at no great distance from Chicago, especially, to attend this convention if possible. For a full program and further information address the Religious Association, 72 East Madison Street, Chicago.

A. E. MAIN.

Alfred, N. Y., Jan. 13, 1909.

#### Do It Now.

Journeying along life's road,  
Toward the haven hope holds dear,  
Each one bearing his own load,  
Give the weary traveler cheer;  
Do it now.

Every heart its own grief hath,  
Every soul its weight of woe,  
Struggling down the thorny path,  
Let some act of kindness show,  
Do it now.

Flowers piled on coffin lids,  
Wreaths on graves of the departed,  
Had better been bestowed on them,  
While struggling on half broken-hearted.  
Do it now.

The span of life is brief at best,  
Far too brief for word and deed  
That hurt or cause a heart unrest,  
Or pain a suffering soul in need.  
Do it now.

Raise the head that's bowed with grief,  
Clasp the hand that's weak and cold,  
Whisper words of love and cheer,  
To the worthy poor and old.  
Do it now.

—Selected.

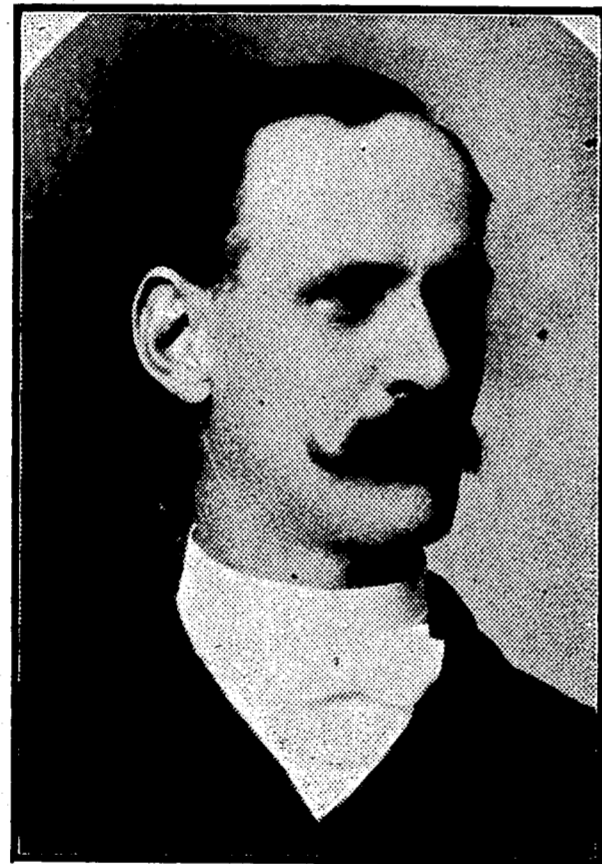
## INSTALLATION AT ADAMS CENTER

Again we have the pleasure of announcing the installation of a new pastor over one of our churches. This time it is Adams Center Seventh-day Baptist Church, and the pastor is Rev. E. Adelbert Witter.

The following life sketch and the history of the Adams Church have been furnished us, and they will interest RECORDER readers.

### THE NEW PASTOR.

Rev. E. Adelbert Witter, son of Charles H. and Abby Edwards Witter, was born near Nile, N. Y., June 28, 1853. He was the oldest of six children. When Adelbert was nine years of age his father went to the war never to return, leaving the wife and mother to bear the heavy burdens of home and farm life, which her oldest son soon began to share with her. The work was so arduous that when he was thirteen years old the health of both mother and son became greatly impaired; and the family was taken to the home of the grandfather, John Edwards, near Little Genesee, N. Y. Here they were cared for until 1874, when Adelbert was ready to enter school at Alfred Uni-



REV. E. A. WITTER,  
Adams Center, N. Y.

versity. For some years thereafter, the family home was in Alfred. Two years before they moved to Alfred, Adelbert had entered the machine shop of Cottrell and Babcock of Westerly, R. I., as an apprentice. But before he had been there many months he came to feel that it was his duty to preach the gospel; and after a severe struggle between his inclination to follow his chosen trade and a sense of duty which seemed like none other than the call of God, he decided to obey duty's call,

and gave up the shop for the school.

Thus it was that December 1874 found him a student in Alfred. He was then twenty-five years of age, and as his early opportunities for education had been limited, he had to begin at the foundation and work his way up. The next eleven years found him in school, excepting when obliged to go out and earn money with which to go on. In 1882 he received the degree of bachelor of philosophy from Alfred University; and in 1885, after completing his theological course, he received his master degree from the university and the degree of bachelor of divinity from the seminary.

During the last three years of school life he supplied the Andover Seventh-day Baptist Church. Here he was married to Mary P. Benjamin on June 28, 1883.

In September, 1885 he accepted the pastorate of the Seventh-day Baptist churches at Dodges Creek in West Genesee and of Main Settlement near Portville, N. Y., and these churches he served faithfully for two years.

In the autumn of 1887 he became pastor of the First and Second churches of Westerly, Rhode Island, where he labored four years and one month. During this pastorate his wife died, leaving him with three motherless children.

On November 5, 1890 he was married to Miss Almada Crandall of Providence, Rhode Island, who has shared his joys and sorrows until the present time.

Having received a call to the pastorate at Albion, Wisconsin, he entered upon his

duties there the first of December, 1891. This pastorate lasted six years and one month. His next pastorate was at North Loup, Nebraska, where he served from January 1, 1898 till the last of September, 1901. On October 1 of that year he entered upon the duties of pastor for the church at Salem, West Virginia, where he spent six years and six months in faithful work for the Master. While in West Virginia Mr. Witter was called upon to do much outside work among the pastorless churches of the Southeastern Association; he frequently held "quarterly meetings"—their communion services—and assisted in revival work.

On April 1, 1908 he went to Chicago, where he served the Chicago Seventh-day Baptist Church nearly nine months, meanwhile taking special work in Chicago University.

Mr. Witter has been identified with the cause of education in several of his fields of labor, being at one time superintendent of schools, and at other times a member of boards of education. He has been well received as a lecturer upon Bible lands and kindred topics, for which work his trip to the Orient gave him special help. He has all his life been identified with workers against the saloon, and a strong advocate of prohibition. Brother Witter has a large heart and the people of Adams Center will find in him a sympathetic and faithful worker in his Master's vineyard.

### Adams Seventh-day Baptist Church

W. P. JONES.

At the beginning of the nineteenth century, the first Seventh-day Baptists settled in northern New York. These were Ethan Green and Joseph Witter, who came from Petersburg, Rensselaer County, New York, to Pinckney, Lewis County, New York, about the year 1806. The place where these brethren settled is about twelve miles from Adams Center. In the years that followed, these brethren were joined by others from the Petersburg Church. Several of these

families moved into the town of Adams, Jefferson County, in 1817. They soon commenced to meet together for worship and agreed to watch over each other for good.

The record of that early day says: "The Lord seemed to prosper our undertaking. We called on some of our neighboring gifts and had preaching among us. Our situation we made known to the church in Brookfield and requested counsel. Accordingly on the 5th of June, 1822 Wm. B. Maxson and Daniel Coon, ministers of the gospel, came among us, sent by the church at Brookfield. A meeting was called, the minds of the brethren taken, and one united wish expressed to become a church. Requested to have Brother Wm. Green ordained to the ministry, and Jared G. Potter deacon, which met the approbation of all.

On the 9th day of June, 1822, attended ordination and the church formed, the congregation being large and solemn. Eld. Wm. B. Maxson preached a discourse from Eph. ii, 20: 'Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.'"

Another record of that time says: "The divine presence was evidently manifested in the assembly" and that "the services of the day closed with prayer to the great Shepherd of Israel that he

would preserve this little flock in the wilderness and build it up in its most holy faith."

There seems to be a difference in opinion regarding the number who joined the organization that day. Deacon Roswell Saunders, one of the constituent members and also the first clerk, says in his autobiography that there were thirteen, while the record gives the names of twenty-one. It is generally conceded that there were only thirteen, and that those joining soon after the organization was completed, wishing to be considered as constituent members, brought the number up to twenty-one as follows: William Green, Jared G. Potter, Charles Green, Joseph Green 2d, James Main, Elisha Crosby, Sela Burdick,



S. D. B. CHURCH,  
Adams Center, N. Y.

Ethan Green, Russel Green, Roswell Saunders, Mercy Green, Olive Sweet, Amy Green, Martha Green, Mary Saunders, Sarah Crosby, Amanda Green, Mercy Green 2d, Betsey Green, Cynthia Green, Clarissa Green.

Charles Green, the last of this number, died in 1878, at the advanced age of 99 years and 7 months.

The church was organized in Green Settlement, which is two miles west from Adams Center, and here for a period of fifteen years they continued to meet in the schoolhouse for worship. On November 1, 1835, a meeting of the society was held and steps were taken to become legally organized. It was also decided that a house of worship should be built and steps were taken toward raising funds for such purpose. On January 3, 1836, a church society was formed called "The Seventh-day Baptist Religious Society of the Town of Adams."

About this time quite a discussion arose as to the location of the church building. A large number of the members lived in the Settlement, and, of course, were desirous that the building be located there. Others favored building at Five Corners, now Adams Center, and it was finally decided that it be located there. A lot containing one and one-fourth acres was purchased and the building, a wooden structure, was built after the style of churches of those times and at a cost of about \$2,000. The building, completed and dedicated in 1837, was enlarged in 1867, and from time to time extensive repairs have been made, until we have at the present time a commodious and well-arranged church home. The bell hanging in the tower was the gift of Charles Potter Jr., of Plainfield, N. J., a former member. The parsonage purchased by the society in 1854 has been rebuilt at a considerable expense.

The membership being so widely scattered, branches have been set off into separate churches at different times. In 1846 a church of twenty members was organized at Pinckney, about two-thirds of them being members of the Adams Church. This church had an existence of only a few years.

A large number of the members of the Adams Church resided in Hounsfield, an

adjoining town. In 1841 Elder William Green and about forty others were dismissed from the mother church for the purpose of forming the Hounsfield Church, which prospered for a time. The brethren residing at Point Salubrious and at Richland administered the ordinances of baptism and the Lord's Supper.

An effort was made in 1844 to secure a pastor who could devote his entire time to the work. Previous to this there had been preaching by Elders William Green, Halsey Baker, Eli S. Bailey and Joel Green.

The first pastor was Giles M. Langworthy, who began his labors in March, 1845 and continued until November 18, 1848, when he gave up the work on account of failing health. For a time the pulpit was supplied by Elders Joel Green and Enoch Barnes. On January 20, 1850, Alexander Campbell was called to the pastorate and after serving a few months asked to be discharged from his labors as pastor. He consented to remain, but on August 3, 1851, he accused the church and withdrew from it, but was not excluded until March 7, 1852. Thirty-five others who had withdrawn from the church were excluded at that time. This was caused by a difficulty between Elder Joel Green of the Adams Church and Elder William Green of the Hounsfield Church. Seventeen of these excluded ones formed themselves into a new church styled "The Independent Seventh-day Baptist Church of Adams," with Elder Campbell as pastor. A house of worship was built. The church existed about ten years and numbered at one time nearly a hundred members. When it began to decline, Elder Campbell returned to the fold of the mother church, as did also some of the members. A great many went over to the Seventh-day Adventists and some never united with any church after the Independent broke up.

On December 14, 1851, a call was extended to James Summerbell, who served the church until the spring of 1864. Then for a short time the pulpit was supplied by Elder Wm. G. Quibell and Herbert E. Babcock.

George E. Tomlinson entered upon his duties as pastor May 18, 1864 and continued them till October 3, 1868.

From October 9, 1868 till April 1, 1902, a period of nearly thirty-four years, A. B. Prentice was a beloved pastor. He was succeeded by S. S. Powell who was pastor for three years. E. H. Socwell closed his labors on December 31, 1908, after serving the church three and one-half years. On January 1, 1909, E. A. Witter entered upon his duties as pastor of the church.

The following have been licensed to preach the gospel: Alexander Campbell, Orson Campbell, Alvah Sturtevant, Arthur E. Main and Herbert E. Babcock.

Previous to 1887 the business of the church and society was entirely separate, each managing its own affairs. The church and society were incorporated May 21, 1887, the organization being called "The Seventh-day Baptist Church and Society of Adams." The property held by the Seventh-day Baptist Religious Society was transferred to the new corporation.

In 1902 the church received from an unexpected source about \$2,400. It was the gift of George W. Heath, who was not a member of our church. It is known as the George W. Heath Charity Fund, interest only to be used and that for charitable purposes.

From the first the growth of the church was steady and substantial. In 20 years from the time of organization, the membership numbered 212, in 40 years, 263. On its seventieth anniversary, in 1892, the membership was 344. Over a thousand names have been enrolled since its organization. Like that of many rural churches, our membership is not as large as it once was. Death has claimed a very large number, many have joined others of our churches, and far too many have proved unfaithful. The membership at the present time is nearly 200.

For fifty-six years a large and interesting Sabbath school has been maintained. The school was organized by Rev. James Summerbell, May 1, 1852 and has done good work.

The Ladies' Aid Society was organized March 31, 1885, its object being to raise funds for home and denominational work, also to promote and maintain a social relation throughout the entire society. In 1903 some changes were made in the workings of the society. Three auxiliaries were add-

ed, composed (1) of a social to take charge of teas, entertainments, etc.; (2) an industrial to select and oversee the work; and (3) to establish a department for mission study.

Soon after the Christian Endeavor movement was inaugurated, a Christian Endeavor Society was organized among the young people by Pastor Prentice, who drew up a pledge and by-laws. The records of this first society can not be found. In 1890 the society was reorganized. The pledge as we have it today and the model constitution were adopted. Meetings have been held regularly to the present time on the evening before the Sabbath. Money has been pledged and paid yearly for missionary, tract and miscellaneous purposes.

*Adams Center, N. Y.,*

*Dec. 13, 1909.*

#### **No Use. They Can Never Do It.**

At a conclave of liquor men in Chicago the other day, called to consider by which bootstrap the trade had better try to pull itself out of the bog it has got itself into, one sapient representative of the traffic declared thus: The key to the situation is to drive the ministers out of the fight. If a minister preaches prohibition in the pulpit, if women march the streets with banners singing 'Onward, Christian soldiers,' there's no force can beat a fight like that. If you bump your head into prohibition, it is going to win. But there are always ways of sidetracking public issues." Now, that's easy; just drive out the ministers, and the saloonists win. Won't the gentleman kindly set the date when he is going to drive the ministers out? We want to be on hand to see the amusement. By way of getting ready for the job, let him practice up on something easy; as for instance, stopping the world from turning round, or the calendar from advancing. There are some saloon-keepers, we know, who consider ministers and other church people a pusillanimous lot, but they ought hardly to think even church folks such a bunch of babies as to be willing to quit when their enemies confess they are just about to win. If this is their only hope the saloonists might as well buy crepe wholesale while it's cheap.

—Interior.

## Missions

### From the Field.

DEAR FRIENDS:—It has been my very happy privilege to visit the friends at Berlin, N. Y., and spend with them, of late, two Sabbaths. The first Sabbath I spoke on missions. At night a good congregation gathered and, after the sermon, took part in a conference meeting. The church seems to be in a good spiritual condition and, though without a pastor, is maintaining its regular appointments. A minister from one of the First-day churches preaches for them part of the time; on alternate Sabbaths one of their own people usually reads a sermon from the *Pulpit*. The services are in charge of the deacons. The church music is very good—devotional to the extent that it almost makes a profitable service of itself.

The people of Berlin are rejoicing in electric power and lights, the plant being made possible by the lake on the mountain. The church is being wired for electric lights.

Another power has come which means more to the people of Berlin than electricity. A family have brought with them this power from the Welsh revival. They have purchased of Brother E. R. Greene the old farm where I lived when a boy. In the family there are several very bright children and one son about twenty years of age, who is attending school in Troy, N. Y. Being at home during his vacation, he spoke at night in the First-day Baptist Church, giving an account of the Welsh revival. The family sang in Welsh a gospel hymn. To show the fire and enthusiasm of the Welsh revival, the son spoke for a few moments in his native tongue, as it bothered him to speak so rapidly in English. No one who hears him doubts that he is endued with the Holy Spirit. He is bright and in love with his Bible and with telling the good news. Four years ago when he went out from the pentecostal fire in Wales he commenced this work.

At the close of his exhortation he asked any who would yield their hearts to the

Holy Spirit to raise the hand. A number responded and some were converted before leaving the house. At the close of the meeting, I asked the son if they were Christians previous to the revival. He smiled, hesitated a moment and then replied, "Well, we belonged to the church." Seventh-day Baptists can have the "fire" or only belong to the church. I have since learned that the revival has been continued and a number baptized. I hope the visit was as profitable to the good people of Berlin as it was pleasant to me.

At Garwin, Iowa, a blessed revival has broken out. Brother J. T. Davis writes in connection with his quarterly report, that the Lord has visited their little church. He writes, "It is no part of my report; it is nothing I have done—it is the Lord's work. After the annual meeting and dinner, a cottage prayer meeting was held, when the Holy Spirit came with great power upon the little gathering of about twenty people. Some were then and there converted. The work was continued and the following Sabbath was a great day for the Garwin Church. We thank God for this blessing."

From Fouke, Ark., the good news comes that Brother G. H. F. Randolph is much improved in health. He writes this with his own hand. Many kind friends will be very glad to learn this news from Brother Randolph. He also writes that the school is prospering.

Yours in the work of saving men.

E. B. SAUNDERS, *Cor. Sec.*

### Letters From the Field.

REV. E. B. SAUNDERS,

DEAR BROTHER:—I return to you the blanks filled out. It has been a very busy quarter. I have tried to make it the best one in my life; the Lord himself only knows what will come out of it. There have been many calls; I have not been able to answer them all. I have preached during the quarter at eleven different places. I have received a call from the Missionary Baptist Church at Ragland, Ala., to preach for them during the year. The place is twenty miles south of here—a church of eighty-six members. They offered to pay my expenses and more. Previous to my second appointment, a man of their faith told them it would not do to have "that Seventh-day

Baptist" preach for them; that it would break up the church and, besides, the association would throw them out. I then offered to resign, but they would not release me. One man said he did not care what the association did, they wanted a man who would preach the Bible to them. Two deacons voted for me, so I shall continue preaching for them once a month.

I have also had a call to preach once a month at Mount Lebanon, twelve miles west. I preach at our church in Attalla the first Sabbath in the month, at Alabama City the first Sunday. I use the fourth Sunday to answer outside calls. Once each quarter I want to go to Dekalb County where Brother McCurdy keeps writing for me to come. He will be one of us I feel sure before a great while. He lives fifty miles from Attalla, is a good man and we want him in our ranks.

Brother W. J. Hatcher spent Sunday night with me. He is an all-right Sabbath-keeper, a teacher; wants to attend school and fit himself for better work. He will go to one of our schools if he can get work to pay his way. He is twenty-five years of age, has a wife and two small children. I have written Brother Randolph. It will pay us to assist him, for he will make a very useful man. I hope you will write to him. He is teaching at Margaret, Ala. Our people here are getting along as usual. The prospects on this field are surely bright. The year of 1908 has gone. The Lord has blessed us wonderfully and we feel like pushing the work more for the coming year.

Brethren of the Board, pray for us that we may do more for the Lord and his cause this year.

Yours in Christ,

R. S. WILSON.

*Curtiston, Alabama,*

*Jan. 5, 1909.*

REV. E. B. SAUNDERS,

*Ashaway, R. I.*

DEAR BROTHER:—You very likely already have the news which I feel obliged to tell you. Sister Marie Janz has delivered the colony of Pangoengsen over into the hands of the Adventists. She informs us of this through a postal card. The reason for making this change is that she may give

herself to the care of her old mother. What a heavy blow again. We shall give up the support of this mission and transfer it to the colony at Gambong Wallon, Java, under the direction of Brother and Sister Graafstal, who carry on philanthropic and gospel work in accordance with the principles and practice of our denomination.

Thanks, dear brother, for your so welcome letter. I hope to find time soon for broader answer. May God strengthen you physically and spiritually, and bless your dear ones as well. I am unable to write more now because of pressing duties and then I am somewhat fatigued. I have just received a good letter from Denmark, written by Brother Bakker. I think his going there is a good thing both for him and for the cause of God. I fear that the care of the Rotterdam Church is asking somewhat more than we shall be able to give, but the Lord will provide. Excuse brevity. With salutations to all and a happy new year, I am yours in Christ.

G. VELTHUYSEN SR.

*Haarlem, Dec. 22, 1908.*

### The Historical Volume.

CORLISS F. RANDOLPH.

It has occurred to the present writer that a statement concerning the so-called *Historical Volume*, also known as the *Centennial Volume*, or the *Memorial Volume*, but more properly as *Seventh-day Baptists in Europe and America*, may be of interest, and serve to correct possible erroneous impressions on the part of some, and to relieve anxiety on the part of others.

First of all, it is fair to assume that practically everybody knows that this book was intended to contain the series of historical papers written to commemorate the centennial anniversary of the Seventh-day Baptist General Conference. This session of the General Conference was held with the First Hopkinton Church at Ashaway in 1902. At the session held two years before, in 1900, a committee consisting of Charles C. Chipman, chairman, and Clayton A. Burdick, Lucius R. Swinney, Boothe C. Davis, William C. Whitford (of Milton), Theodore L. Gardiner, and W. Riley Potter, was appointed to prepare a suitable program for this centennial celebration.



The following year, the committee presented a report providing for twenty-three historical papers covering various phases of our denominational life and organization. This program was adopted and the necessary arrangements were made for carrying it out.

While several of these papers were read in full at the session of the General Conference in 1902, many were read by title only for lack of time. Meanwhile, President William C. Whitford who had been appointed to write a "History of Seventh-day Baptists before 1802," had been claimed by the hand of death, and William C. Daland had been unable to prepare a history of the Seventh-day Baptists in England. Steps were taken to have these papers written by others, and upon joint recommendation of the Executive and Finance committees, the General Conference voted that these historical papers should be printed in book form in an edition of 1,000 copies or more, and fixed its price at the nominal sum of \$1.00 per volume.

At this price a deficit of several hundred dollars was anticipated, but Conference said: "This deficit should not be looked upon as lost money. It is an investment which we as a people make to build a permanent historical monument for the perpetuation of our history and for the propagation of the Sabbath truth." The General Conference then authorized increased assessment to meet this deficit and finally instructed the President of the General Conference to "appoint a committee of six to take charge of the whole matter of editing and publication of the minutes and papers, with power to depart from the above recommendations if circumstances seem to make it necessary."

Pursuant to the foregoing action, the following Committee on Publication was appointed, Henry M. Maxson, Earl P. Saunders, Charles C. Chipman, Arthur E. Main, James L. Gamble, and Orra S. Rogers.

In the meantime the authors of the various papers had begun to realize the value of the opportunity before them, and insisted on the privilege of further research upon their respective subjects and subsequent revision of their papers. The present writer, who had expected to be able to write an

exhaustive paper upon the Southeastern Association in about two weeks, found, after a constant study of the subject for four years, that he had sufficient material for a royal octavo volume of 500 pages, and a *History of Seventh Day Baptists in West Virginia* was the results.

The one to whom was originally assigned the subject of the Eastern Association, after repeated attempts to do the work, found himself wholly unable to accomplish the task from lack of required time. William L. Burdick who had shown his ability for such work in two of the papers already written—those on the *Education Society*, and the *Western Association*—was finally secured for this paper too, with the stipulation that his church should consent, and then that he should have a full year in which to complete it. The result is a most admirably well-written outline history of that association, while he has accumulated material sufficient, doubtless, for a book equal in size itself to the complete *Historical Volume*.

Then again, it seemed wise to the committee to include in the book a historical sketch of the German Seventh-day Baptists, and Dr. Julius F. Sachse of Philadelphia—the greatest living authority on that subject—accepted an invitation to prepare it. But when the time came that the paper was needed by the printer, Doctor Sachse's great press of other work, and failing health prevented his doing it. This necessitated still further delay while a study of Doctor Sachse's voluminous publications on this subject could be made. Moreover, as Doctor Sachse's history ends with the beginning of the nineteenth century, the history since that time has had to be gleaned from other sources. This has caused another delay of many months, but that material too is now all in the hands of the printer. Nevertheless, if it has taken Sachse well nigh, if not quite, thirty years to gather his information and then—himself an outsider, so to speak—he has deemed it of sufficient value for him to invest a large sum from his own purse, certainly not less than \$10,000.00, to publish it, it is well worth our while to delay the publication of the *Historical Volume*, even after so long a wait, in order to have the history of our German friends included,

even though it be treated briefly and inadequately.

Then again, the committee has wisely decided to include a large number of pictures in the book. Illustrations are no longer a mere embellishment of a history. They are a part of the record. For example, no description in words, however rich and full of detail, can convey to the average mind anything of the beauty and grace of the pulpit of the old Newport Church with its famous approaching stairway, and rich overhanging sounding-board, that a single simple photograph can, in a single glance.

The selection of the illustrations alone has been no light task. Obviously, a choice had to be made, since even after a most generous allowance, there is much that is very desirable that can not be included. Consequently, subjects were chosen by classes, somewhat after the following plan:

1. Representative ministers from each association; namely, Eastern, Central, Western, Southeastern, Northwestern, and Southwestern.
2. Foreign missionaries.
3. Representative evangelists.
4. Representative missionary workers.
5. Representative denominational, lay workers and benefactors.
6. Foreign ministers and writers.
7. Sabbath reformers, and writers upon the Sabbath.
8. Representative teachers in our denominational schools, including presidents and others, of DeRuyter Institute, Alfred University, Milton College, Salem College, Theological Seminary, school at Fouke, Ark., etc.
9. Presidents of the Education, Missionary, and Tract societies.
10. Editors of the *Protestant Sentinel*, *Seventh-day Baptist Register*, *SABBATH RECORDER*, *Seventh-day Baptist Missionary Magazine*, *Seventh-day Baptist Memorial*, and *Seventh-day Baptist Quarterly*.
11. Presidents of the General Conference.
12. Authors of articles contributed to the *Historical Volume*.
13. Schools—buildings and grounds—Alfred, Milton, Salem, and Fouke.
14. Representative churches of the different associations.

15. Various buildings in London, Haarlem, Shanghai, etc.

16. Miscellaneous.

Although the picture of no individual will occur more than once, the illustrations will be two or three hundred in number and they alone will be worth several times the price of the book.

Besides the illustrations, the book contains the following papers:

- a. *What Hath God Wrought!*—The centennial sermon delivered on Sabbath day at the General Conference, 1902. By D. Burdett Coon.
- b. *The Sabbath from the Time of Christ to its Appearance in England*. By Abram Herbert Lewis.
- c. *The Sabbath in the British Isles*. By James L. Gamble and Charles H. Greene.
- d. *Seventh-day Baptists in America Previous to 1802*. By Lewis A. Platts.
- e. *The Seventh-day Baptist General Conference; 1802 to 1902*. By Arthur E. Main.
- f. *The Seventh-day Baptist Memorial Fund*. By David E. Titsworth.
- g. *The Woman's Board*. By Emma T. Platts.
- h. *The Young People's Permanent Committee*. By Agnes Babcock.
- i. *The Sabbath School Board*. By Rev. Ira L. Cottrell.
- j. *The Seventh-day Baptist Missionary Society*. By Oscar U. Whitford.
- k. *The American Sabbath Tract Society*. By Arthur L. Titsworth.
- l. *The Seventh-day Baptist Education Society*. By William L. Burdick.
- m. *Alfred University*. By James L. Gamble.
- n. *Milton College*. By Edwin Shaw.
- o. *Salem College*. By Theodore L. Gardiner.
- p. *Theological Seminary*. By William C. Whitford.
- q. *Extinct Schools*. By Leander E. Livermore.
- r. *DeRuyter Institute*. By Marie S. (Mrs. Thomas R.) Williams.
- s. *Sabbath Evangelizing and Industrial Association*. By William C. Hubbard.
- t. *Eastern Association*. By William L. Burdick.
- u. *Central Association*. By Asa B. Prentice.

v. *Western Association.* By William L. Burdick.

w. *Northwestern Association.* By Lewis A. Platts.

x. *Southeastern Association.* By Corliss F. Randolph.

y. *Southwestern Association.* By Jas. F. Shaw.

z. *German Seventh-day Baptists, (including the Rogerenes).* By Corliss F. Randolph.

These papers, including the index, will make a volume aggregating, probably, 1,500 pages.

The General Conference in ordering the publication of this book in 1902, instructed the Committee on Publication to have it thoroughly indexed so that it shall be a volume of permanent historical value.

In pursuance of these instructions the committee have arranged for such an index to be made by one skilled in similar work, and as rapidly as the sheets come from the press they are indexed by the card system.

To assemble these cards and copy them for the printer will be a comparatively short task after the other printing is all done.

The gathering of the photographs for the illustrations has been entrusted by the committee to the present writer, after the committee had selected the subjects. To gather the pictures is no light task of itself, and although begun nearly a year ago, it was interrupted in order that the history of the German Seventh-day Baptists might be prepared. Now since that is done, the remaining pictures will be collected as quickly as possible.

It may not be amiss to say a word about the photographs at this point. Without entering into explanations why it is so, it is nevertheless true that the best results are obtained from a good, new photograph, of sufficient size to bring out the details of the subject. Old, faded photographs or tinctypes give indifferent results. True, in many cases—particularly those of people long since dead—there is nothing better, and they are cheerfully accepted. Some people are unable to understand why a half-tone print is not as good as the photograph from which it is made. Well, it is not, unless the photograph is badly faded. Why, as previously hinted, can not be stated here.

Others, again, do not understand why a picture post-card will not give satisfactory results, and feel injured, if they are not so accepted, but they are very unsatisfactory for this purpose.

Many, very many, people give prompt cordial coöperation, and many new photographs have been made for this book. In one church a committee was appointed with instructions to ascertain just what sort of a photograph of its house of worship was desired, and then to have it made, with, it is needless to add, highly satisfactory results.

From some of our largest churches, where, it would seem, there should be no trouble whatever to obtain cordial coöperation, it appears well-nigh impossible to get pictures.

The volume entitled *Seventh-day Baptists in Europe and America* has been of slow growth, immeasurably more so than originally anticipated. But a great oak or a majestic pine requires time to grow. Only mushrooms and toadstools spring up over night, and this book, like the oak and pine, has taken on power and beauty and value, in these years of waiting, far beyond the cost of any inconvenience, or interest on subscriptions paid in occasioned by the delay.

By the way, the committee is sadly in need of funds. They have been compelled to arrange to borrow, upon their personal notes, several hundred dollars to pay bills which can not be delayed in payment. So that if those who have subscribed or intend to subscribe to the book, can send the money at once to the treasurer of the committee, Orra S. Rogers, Plainfield, N. J., it will be gratefully received.

It should also be borne in mind that the committee was authorized by the General Conference at its last session to advance the price of the book to new subscribers. The price has not yet been advanced, but the committee may feel compelled to advance it at an early day. So if you have not already subscribed, do so at once and send the money direct to the treasurer of the committee. If you have subscribed and not sent the money, send it now without delay. The price, it should be remembered, is \$1.00 a volume.

The committee has had a small edition printed on much better paper at \$1.50 a volume. It is more than worth the difference.

It is never safe to make a definite promise of an exact date a book will be ready for delivery, but this volume will undoubtedly be in the hands of the subscribers long before the next session of the General Conference.

### Ignis Fatuus, No. 3.

DR. W. D. TICKNER.

A popular theory and one that has many zealous advocates is that as we are not under the law but under grace, the Decalogue has no restraining force over us.

In support of this doctrine, we are cited to such passages as 2 Cor. iii, 7-9: "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." Also Eph. ii, 14, 15: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace."

We read in 2 Timothy iii, 16, that the Scriptures are profitable for doctrine. This being true, it follows that all matter found in Scripture, pertaining to doctrine, whether written by Paul, John, Peter or any other writer of authority, must be self-consistent and in perfect harmony.

That Paul taught that we are not under the law but under grace is Scriptural; but that he taught the abrogation of the Decalogue is quite another matter. Paul clearly taught that the law against idolatry (the first and second commandments) is still in force (1 Cor. x, 14; Gal. v, 20). Against blasphemy (the third commandment) he witnesses in Col. iii, 8.

Duty to parents (the fifth commandment) he enjoins in his letter to the Ephesians (Eph. vi, 1, 2). The law against murder

(the sixth commandment) certainly was not annulled, for Paul testifies that a murderer shall not inherit the kingdom of God (Gal. v, 21). In Gal. v, 19, the seventh commandment is taught.

The principles of honesty are so interwoven into our lives that we would repudiate even an intimation that God had removed restrictions against theft (the eighth commandment). Paul enjoins obedience to this law (Eph. iv, 28). The sin of lying is especially abhorrent to God, for we are told in Rev. xxi, 8, that all liars shall have their part in the lake that burneth with fire and brimstone; and Paul says in Col. iii, 9, "Lie not one to another, seeing that ye have put off the old man with his deeds." Thus the ninth commandment ever has been in force. The law against covetousness which is the tenth commandment Paul declares to be spiritual and holy (Romans vii, 12, 14). In Col. iii, 5, Paul says that covetousness is idolatry, and warns the Colossians against it. In 1 Cor. vi, 10, he says that a covetous person shall not inherit the kingdom of God.

As nine of the ten commandments comprising the Decalogue were and are in force as proved by Paul's own words, and as there is no record either sacred or secular that the other commandment was by special act and by competent authority annulled, whatever else Paul may have meant, he certainly did *not* teach that the Decalogue had been abolished. On the contrary, he says, "Do we then make void the law through faith? By no means: yea, we establish the law (Romans iii, 31). The expression "God forbid" is not found in the original. No stronger evidence could be produced.

Whoever, therefore, interprets Paul's words to mean that the Decalogue has been abrogated, does so without warrant, and contrary to most positive evidence that such interpretation is unscriptural. And Paul declares further, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. i, 8, 11, 12).

It is dangerous to trifle with the word of God.

## Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

God is able to make all grace abound toward you.

### Life.

Chisel in hand stood a sculptor-boy  
With his marble block before him,  
And his face lit up with a smile of joy  
As an angel-dream passed o'er him;  
He carved the dream on that shapeless stone  
With many a sharp incision;  
With heaven's own light the sculpture shone;  
He had caught that angel vision.

Sculptors of life are we, as we stand  
With our souls uncarved before us,  
Waiting the hour when, at God's command,  
Our life dream shall pass o'er us.  
If we carve it then on the yielding stone  
With many a sharp incision,  
Its heavenly beauty shall be our own;  
Our lives that angel-vision.

—Bishop Doane.

### From Our Corresponding Secretary.

*Suggested program for use in local societies.*

Singing and devotional exercises.

Reading from SABBATH RECORDER.

Account of the founding of the China Mission.

Items of interest concerning the life and work of our early missionaries in China.

Poem\*, "I wonder what I would do."

Singing.

\*Leaflet, 1c. W. B. F. M. S. of the West, 88 East Thirteenth St., Chicago.

For historical references see *Greene's Manual*.

I would suggest that one society session each month be devoted exclusively to a missionary program, with perhaps occasionally a missionary tea and social; and that once a quarter or as often as twice a year a public program be arranged, a collection for the local society to be taken at this time. There are still on hand copies of the printed programs, arranged last year by the Woman's Board Secretary. These are available for 5 cents each and could be used with profit by our societies.

There is also on hand a supply of the beautiful Prayer Calendars which may be had at the original price of 10 cents each.

Would it not be well for our societies to make special effort, and continuously, to increase the interest in the SABBATH RECORDER, calling attention to the excellent material that each week fills its pages? We can not afford to do otherwise. All would be profited and our leaders encouraged.

The Board would be glad at any time to hear of the success attending the use of the missionary programs, and to give further aid if desired.

PHOEBE S. COON,

Cor. Sec. of Woman's Board.

### From Jackson Center, Ohio.

The Ladies' Benevolent Society of the Seventh-day Baptist Church at Jackson Center, Ohio, was organized in 1882, Mrs. J. L. Huffman, whose husband was pastor of the church at that time, being the promoter of the movement. She was elected president and served in that office the remainder of the time spent here. The primary object in organizing the society was to help raise funds to furnish our new church, which had been dedicated to God's service.

A membership fee of twenty-five cents and monthly dues of five cents were asked of each member. They began their work by sewing and giving suppers in their homes. The men often came to the suppers, which were served for ten cents, or more if one felt inclined to give it. In July, 1883, they varied their work by giving an ice-cream social—at that time an untried venture in our little village. It was carried through successfully however and has been followed by many more of the same kind and of different kinds, both socials and suppers.

In 1906 a play was given with excellent financial results.

Through all their work they have tried to merit their name and have not confined themselves to church work alone, but have heeded other calls to acts of charity and benevolence. Contributions have been made to Missionary and Tract Societies.

In church work they have helped to furnish the church, to pay its debts, to pay

### A Spiritual Confession.

#### III. What Spirituality Means to Me.

J. NELSON NORWOOD.

Religion and spirituality are very closely related experiences. To draw a sharp distinction between them is not easy and probably would not be profitable. One broad difference, however, may be stated. All religion may be said to be also spirituality, but all spirituality is not religion. Spirituality is a wider, more inclusive term. A given spiritual quality may or may not arise from religious experience. An active love for the poor and oppressed, resulting in concrete aid to them, may be the direct outgrowth of a person's feeling of relationship to God, and a conscious following out of his will, or it may be the result of feelings devoid of any religious quality. Again the close friendship often existing between man and man is surely a great spiritual fact, though seldom having a religious foundation.

Perhaps this view involves a more inclusive notion of spirituality than is usually adopted. The common idea of spirituality has emphasized that phase of spiritual life which grows out of a sense of relationship to God, and indeed that kind of relationship which deals especially with the life to come. It has been introspective, anxious, and greatly given to otherworldliness. Dominated by this idea of the spiritual life, the church has enthusiastically conquered her present place in the world. This spiritual life has expressed itself naturally in the prayer and conference meeting, where people have encouraged one another to hold out to the end, by an exchange of experiences; and the great theme of the pulpit has been to urge men to do God's will here, in order to escape "from the wrath to come". I am too sensible of the good that has been done under this view to criticize it.

Latterly, however, there has been somewhat of a change in these ideals. Another side of religious life, never wholly lost sight of, has been receiving emphasis. Otherworldliness is not as prominent as it was. The message of the pulpit is more social and less completely individual in its appeal. We pray, with our Lord, Thy will be done on earth as it is in heaven, feeling that if men are ready to live they are ready to die.

salaries to pastor and janitor and to build the new parsonage. Altogether they have done excellent work, though, perhaps, less than they might have done.

There have been times in the history of the society when the outlook has been anything but promising, especially when the church has been pastorless. And right here, the society wishes to express its thanks to the wife of each pastor for what she has done for the organization; for each one has contributed largely to its welfare while associated with it.

When the society was first organized, there were twelve members. All of these, save two, are still living. At the present time every woman in the church and society is a member of the organization. A few years ago the plan was adopted of admitting all free, and permitting each one to give as she felt disposed.

The society has at all times had the sympathy and hearty coöperation of the church in the way of patronage and support.

We trust that this report may be of interest to some of the readers of the SABBATH RECORDER.

CORRESPONDING SECRETARY.

### News Items From Leonardsville.

The fifth in the series of free socials under the auspices of the Woman's Benevolent Society of Leonardsville was held the evening after the Sabbath, January 16, at the home of Mr. Harold Gates. A pleasant sleigh-ride of three miles took us to his beautiful farm home where a delightful evening was spent with games, social chat, music and light refreshments. Over 100 were in attendance.

At a special meeting of the society, a gift of \$25.00 was voted to Mrs. Steele for her Chattanooga charity. We had not heard at that time of her loss by fire. We are planning to pack a barrel for her soon.

A barrel was packed and sent to a needy family in Maine. The people respond freely to such appeals for aid.

I have had many things in my hands, and lost them all; but whatever I have been able to place in God's hands, I still possess.—*Martin Luther.*

Anxiety for the present welfare of the souls and bodies of others is superseding our anxiety for the future welfare of our own soul. Men want bread and not a "highly polished" and "carefully classified" metaphysical stone. It naturally follows that the older means of spiritual expression are less commonly resorted to, and this no doubt makes itself felt in prayer meeting attendance. There are, I suppose, places where these changes have not been felt, as there are other places where they have gone too far, to the injury of the spiritual life of those involved.

The lack of spirituality in our time is continually bewailed, and this lack, from one point of view, is deplorably evident. It is a materialistic age. Too many go after material satisfactions, mere things, instead of inner and more abiding spiritual realities. Yet I am too loyal a son of my own time and am too thoroughly in sympathy with its best ideals, to admit the situation is as bad as some would have us believe. An age which has seen such an advance in the moral standards of business and politics, which has seen a moral reform like temperance make such wonderful strides, which has seen the world take definite steps toward establishing international arbitration and universal peace, which has seen the nations forget their differences and rise as one man to aid the sufferers in the Italian disaster, an age which has seen social and industrial oppression getting on to the conscience of the people, is not wholly bad. It must have some living fountain of spiritual energy somewhere. If it is not visible in its old channel it must be in another.

What I am coming at is simply this: We must expand our definition of spirituality. The old standards of measurement, while just as good as ever in their field, can not claim to be the only standards, and they will lead us into pessimism if we judge the situation by them alone. Anything which profoundly moves a man to feel deeply, think sanely, or act nobly is a source of spiritual power, and he who is capable of being so moved by the greatest variety of experiences will be the most spiritual. To me, spirituality means deep living. He for whom life's experiences have deep meaning is spiritual. He who most thoroughly cher-

ishes and utilizes the rich events of his life will live most fully the life of the spirit. On the other hand he who is really indifferent to the deeper issues of life, to whom experiences in this varied world come and go unused and unheeded, approaches the mechanical level of the lower animals and can not be called spiritual. On its active side spirituality may be said to be an enthusiasm for concrete righteousness.

I firmly believe that the class of qualities illustrated by the following summary must be admitted to be truly spiritual qualities, and that spirituality expressing itself in an increase of these will account in part for its failure to show as universally through the older channels: He is spiritual who meets life's difficulties with a due sense of their meaning, and with a firm determination that his spirit shall conquer over evil; who comes up brave and smiling and renews the battle of life, when men have thought him overwhelmed by adversity; who meditates deeply on the wonders and beauties of our world-home, who feels himself in grateful harmony with its laws and divine possibilities, whose faith outlives the sight of earthquake, and deluge and death-dealing tempest, or whose heart is burdened by the hard conditions under which the larger fraction of humanity live and struggle. That man also is spiritual who feels his deepest emotions stirred by grand and noble ideals, who feels welling up within himself a sense of happy thankfulness for the many holy experiences life has brought to him, who finds his soul going out in Christian kindness and brotherhood to men everywhere, and who can see the good beneath the ragged coat or under a black or yellow skin. He who appreciates life most thoroughly is most spiritual, whatever may be the intellectual system through which that appreciation happens best to express itself.

Thus, growing up beside, and among, the older spiritual standards which have dealt mostly with the happy life beyond or with overworked questions of creed, there is another standard of spirituality based more especially on the ideal stated in Revelation xi, 15. Its aim is to bring about the time when "the kingdoms of this world are become the kingdoms of our Lord". The good old gospel is still valid in the lives of

millions of people, and it maintains its old-time power, under new forms, under new interpretations, and with different emphasis in the lives of millions more. Let us beware in our estimates of the presence or absence of spirituality lest we leave out these newer ideals, and thus underestimate the power and effectiveness of the gospel of Christ in our day.

*Ann Arbor, Michigan,  
523 E. Liberty St.,  
January 13, 1909.*

#### Which Way Are We Going?

"The great thing in the world is not so much where we stand as in what direction we are moving," said Oliver Wendell Holmes.

Have you ever thought how true that is?

Some one said that Wall Street led straight to hell.

"It is true," replied a Christian broker, "and it leads just as straight to heaven. It simply depends upon which way one is going. I have found it as much a means of grace as some prayer meetings."

Two young men started out in life side by side, with apparently equal chances for success. The one grew to be a strong, earnest Christian, a power for good in the world, and a successful business man. The other died in State's prison where he was serving his sentence for forgery and defalcation. The one had set before himself a high ideal and had striven faithfully to follow it. The other had thought only of living for his own gratification, he had gone whithersoever fancy had prompted him in search of ease and pleasure, and as is always the case, he found that what looked so alluring, and promised so much pleasure proved a delusion.

You remember the story of the Egyptian troops who were destroyed by thirst in the Nubian desert. They had been put upon a limited allowance of water, and of course suffered much from thirst. All at once, in the distance they caught a glimpse, as they supposed, of a large clear lake, and eagerly besought the Arab guide to take them to its banks.

It was in vain that he told them that the lake was unreal, a mirage, and they should waste precious time and strength in wan-

dering out of their way. They would not be convinced of their error. Words led to blows, the faithful guide was killed by those whose lives depended upon his guidance.

Then the whole regiment fled frantically towards the longed-for water. Over the burning sand they rushed, panting with thirst, hotter and hotter grew their breath as they labored heavily along, each step taking them farther out of the track. And ever the vision of the lake glistening in the sun led them farther on!

But at last the delusion vanished; the lake that had lured them on turned to burning sand. Despair and raging thirst possessed them, one after another perished—not one escaped.

The road, however inviting it may appear, that turns off from the right road is a dangerous one to be on. "If you fall—fall with your face to the front." If you are in Wall Street, or wherever you are, keep your eyes on your Master, and he will lead you straight to heaven. Life is a succession of choices.

"I will do as it seems good to me," said Saul of the Old Testament, and defeated and bereft of all that made life worth living, he died by his own hand.

"What wilt thou have me to do?" asked Saul of the New Testament, and he became the Apostle Paul.—*Kate S. Gates.*

#### My Guide.

There is no path in this desert waste  
For the winds have swept the shifting sands;  
The trail is blind where the storms have raced,  
And a stranger, I, in these fearsome lands.  
But I journey on with a lightsome tread;  
I do not falter nor turn aside;  
For I see his figure, just ahead—  
He knows the way I take—My Guide.

There is no path in this trackless sea;  
No map is lined on the restless waves;  
The ocean snares are strange to me  
Where the unseen wind in its fury raves;  
But it matters naught; my sails are set,  
And my swift prow tosses the seas aside;  
For the changeless stars are steadfast yet,  
And I sail by his star-blazed trail—My Guide.

There is no way in this starless night;  
There is naught but cloud in the inky skies;  
The black night smothers me, left and right,  
I stare with a blind man's straining eyes;  
But my steps are firm, for I can not stray;  
The path to my feet seems light and wide;  
For I hear his voice—"I am the way!"  
And I sing as I follow him on—My Guide.  
—*Robert J. Burdette.*

## Young People's Work

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

*Blessed is the man that feareth Jehovah, that delighteth greatly in his commandments.—Ps. cxii, 1b.*

### A Symposium.

With the idea of a symposium on the subject, "Our Young People: Their Relation to the Denomination," in mind, six persons have been asked to write from as many different points of view. Four have thus far responded and the first article, from a professional man, appears in this issue. The others will soon follow. Should any one else care to write, as he becomes interested in this question, let him do so; his contribution will be gladly received. However, it is much to be preferred that he write over his own name. "Apil," known by the editor of Young People's Work for many years, is and always has been a loyal and zealous Seventh-day Baptist.

### Prayer Meeting Topics.

We are fortunate in securing the variety of live, earnest Christian Endeavorers who will write upon the topics for the year 1909, furnishing comments, and suggestions for conducting the meetings. Here are their names. Four changes may be necessary as all have not been heard from.

For January, Prof. M. H. Van Horn, Salem, W. Va.

February, Rev. A. L. Davis, Syracuse, N. Y.

March, C. C. Van Horn, Gentry, Ark.

April, N. O. Moore, Plainfield, N. J.

May, Rev. M. B. Kelly (?), Berkley, Cal.

June, Rev. E. D. Van Horn, Alfred Station, N. Y.

July, Mrs. Angeline Abby (?), North Loup, Neb.

August, James L. Skaggs, Nile, N. Y.

September, Rev. H. N. Jordan, New Market, N. J.

October, Rev. A. J. C. Bond (?), Milton Junction, Wis.

November, Mrs. Martha H. Wardner, Laporte, Ind.

December, Rev. J. W. Crofoot (?), Shanghai, China.

### "Sabbath" or "Saturday?"

Years ago a young girl visiting her aunt, who observes Sunday instead of the Seventh-day, said to her one morning, "There, you swore." "Why," said her aunt, "what did I say?" "You said Saturday for Sabbath."

How often in the house of our friends do we hear "Saturday" for the Sabbath. If fathers and mothers had true reverence for God's holy Sabbath and would be less careless and more reverent in their use of the name, children would grow up with a greater respect and reverence for it than they now possess. It is a fair question, too, to ask if they would not be more loyal to it. The girl above referred to is a woman now with a family of devoted Sabbath-keeping children who are beginning to take their places as loyal Seventh-day Baptists.

Let us as young people guard ourselves on this point and get into the regular habit of calling the Seventh-day either the "Seventh-day" or the "Sabbath", in our everyday affairs as well as in our services of worship.

It may be urged that people will not know what we mean. This is a fallacy. If we live the consistent life as Sabbath-keepers, most people will understand. I almost invariably find that others not only understand when I say "next Sabbath," but respect it enough, while speaking with me, to say "Sabbath" too. Thus do we help fulfil our mission.

### Thoughts on a Railroad Accident.

ABBIE B. VAN HORN.

The other day a terrible accident was narrowly averted on the Baltimore & Ohio Railroad. A fast train ran into the local as it was taking the switch for the fast train to pass, and the impact drove the local back into the engine of a freight train behind it on the siding.

The efforts of at least three men, perhaps of more, prevented a great disaster. The engineer of the fast train saw the danger and used his best efforts to stop his engine; the brakeman on the local used all his strength to set its brakes after the blow;

and the engineer of the freight reversed his engine and opened wide the throttle.

Inside, some saw the danger in front, and ran toward the rear; others saw the danger in the rear and ran to the front. This brought them together in a frightened mass where men were ready to fight for a way out, and trampled on weaker women and helpless children. Thus does a sudden crisis reveal the base selfishness within. But it also brings to light unknown qualities of heroism. For a mother seeking safety for herself and finding her child could not follow, went back to shield him from harm if possible, and if not, to die with him. And a man turned back to use his strength to protect those weaker than himself from the trampling crowd.

In times like these, he who lives only for himself still thinks of self alone, while he who amid life's daily, humdrum duties thinks of the service he can render others, thinks of others still.

We shrink at the thought of what might have been if any one of the three mentioned above had failed to do his part to prevent an accident. For while many were bruised and shaken, no one was very seriously injured. So a failure on the part of one to be true to his post in everyday affairs, in the work of the church, Sabbath school, or Christian Endeavor Society, means, many times, a serious loss to the cause. For the work to move along without a jar or friction or danger of such, means the steady, faithful work of every one even as in the great railway system when all goes smoothly and well. For some one had that day been remiss in duty or no accident would have occurred, and no three men would have needed to make heroic effort to cover the mistake of one and save the precious lives entrusted to their care.

*Lost Creek, W. Va.*

### Our Young People: Their Relation to the Denomination.

APIL.

It seems to me that the relation of the young people to the denomination should be similar to the relation of children and parents: the denomination should plan for and instruct its young people in the duties of citizenship in the kingdom of God, even as earthly parents should plan for and in-

struct their children in the duties of citizenship in the state—and that is not saying that the parents, as a part of the denomination, have not a very responsible place in training children in the kingdom of God. Too much is left for the pastor, the Junior superintendent and the Sabbath-school teacher.

As in the family so in the denomination too many young people are losing or never had respect for either parents or denomination; and the result is lack of interest and finally an entire separation of the ties that should hold them true to the denomination and its interests, and with that a loss, of course, of their moral and financial support.

If I were going to leave the Sabbath and serve the mammon of money, position or popularity, I would do it when very young and not do so much talking about my beliefs and put myself to so many inconveniences during school life, and then when thirty or forty years old throw up the whole thing and go with the crowd. If the principles we stand for are worth anything at 10 or 20 or 25, they are worth more at 40 and 60 and 80. Let the denomination plan wisely for its young people, and let the young people carry out the plans made by the denomination with all earnestness and loyalty.

### Message From the President of the Missionary Society.

WM. L. CLARKE.

DEAR ENDEAVORERS:—God is a spirit, infinite in his existence, his knowledge, his power, his goodness and his holiness, and those that worship him must worship him in spirit and in truth. The infinity of God is beyond the reach of the human intellect. Through his infinite love, he has revealed his will to us through his beloved Son, respecting what we owe to him, and to our fellow men.

He has given us the assurance that if we love and obey the Son, we shall have the abiding presence, not only of the Holy Spirit and of the Son, but of the Father also, to guide and sustain us in the work he wishes us to do. He is no respecter of persons, and he desires every one to place implicit trust and confidence in the Son, whom he has sent to our world to reconcile it to himself. To those sincerely searching the Scriptures as the loving and confiding

servants of the Son, the divine Way, Truth and Life will be revealed clearly, in fulfillment of the promise of Jesus to his "friends."

Start right, keep right, and forward march.

*Westerly, R. I., Jan. 14, 1909.*

#### Report of Junior Work.

MRS. J. E. HUTCHINS, *Superintendent.*

The Junior Banner has been forwarded to the Farina Society, that society having done the best all-round work during the year 1907-1908.

This society is small and the work does not look large as compared with that done by larger societies, but they have gained the best results by following the outlined work.

Mrs. Burdick, the superintendent, writes: "Each meeting is led by a Junior who reads the lesson, calls for short prayers, and arranges for the reading of verses or quotations appropriate to the topic.

"The members of the Music Committee take turns in leading the singing and occasionally arrange for a solo by one of the active members.

"The trial members join with the others in the opening and closing exercises, and during the class work are taught truths by means of stories, Bible verses and other helpful quotations, and have practice in repeating verses and retelling stories.

"We have used the Junior Topics and also the Catechism. The last Sabbath in each month a written review on the month's study in the Catechism was held and these papers were graded. This of course was the work of active members. The attendance of each member has been kept, and also the 'church attendance.' I think the coming of the banner here is doing the church good as well as the Juniors."

The same points recommended for Junior work are again recommended. I wish to urge the societies to be definite in these; the banner will be awarded to the society doing the best work throughout the year. The points are as follows:

1. Increase of membership.
2. Money raised for all purposes.
3. Weekly attendance at Junior meetings and church services.
4. Bible Study with Greene's *Manual* (or some other approved course) recommended as a basis.

5. Use of Catechism prepared by Mrs. H. M. Maxson.

6. Temperance and anti-cigarette work. The adoption of plans for this work similar to those used by the Anti-Cigarette League of Chicago is recommended.

If any society has been unable to follow this outline or has found other lines better adapted to its work, will you write us about it. We wish to hear from every society and to know what lines of work you are following.

The editor of "Young People's Work" in the SABBATH RECORDER has asked that this department be represented at least once a month. I want letters from every society, which may be published in part at least. If you have any questions you wish to ask or any suggestions to make, I shall be glad to hear from you. Write to me—do not wait for a personal letter.

*Alfred, N. Y.*

#### Junior Work at Fouke.

Perhaps some would like to hear about a meeting of our Juniors at Fouke. The Juniors had been doing good work for several months; were more interested in their lessons; more ready to take part in the prayer service. So when we came to the topic, "A Good Prayer Meeting," it was decided by the leaders to have a regular prayer meeting with prayers and testimonies, instead of the talk by the leader.

On being asked how many would take part in either the prayer service or testimony meeting, several hands went up; so it was decided to have the meeting. After a few words about the lesson, we had prayer. We had a good prayer service. Several prayed who are usually backward about taking any part. Then came the testimonies: "I want to do what Jesus wants me to;" "I would always be faithful;" "I want to do God's will at all times;" "I want to be a true Christian;" "I wish to live as God would have me." These were some of the testimonies from our girls and boys. We were very glad so many were willing to take part in the meeting; glad to hear from the new ones; glad our Juniors are learning to take an active part in the services.

We pray that we may all be more willing

to take up the work that comes to us each week.

*Fouke, Ark., Jan. 13, 1909.*

#### Report of the Fouke School.

Opened October 19.

Enrollment, 71.

Tuition free, 42.

Students from Seventh-day families, 39.

Students residing in and about Fouke coming from outside Miller County, seven.

From beyond State, one.

#### DEPARTMENTS.

##### Primary.

Miss Nancy E. Davis, teacher.

Number of pupils, 20.

Includes kindergarten and grades 1-2.

Change of teacher with 2d term.

Care of aged mother demands Miss Davis' time. Miss Lottie Hull of Little Genesee, N. Y., takes her place.

##### Intermediate.

Mrs. John Fitz Randolph, teacher.

Number of students, 21.

Includes grades 3-5.

Mostly inductive work. Making fine progress.

##### Advanced.

John Randolph, teacher.

Number of pupils, 22.

Includes grades 6-8.

Special preparation for higher work.

Excellent as introduction to student research.

##### Higher.

G. H. Fitz Randolph, teacher.

Number of students, 8.

Includes academic work of 1-3 years.

Also teachers' training class.

Classes small but enthusiastic.

Advantages of the department greatly appreciated.

Vacation at close of 1st term.

Time indefinite.

Cause, smallpox scare.

G. H. F. R.

*Fouke, Jan. 11, 1909.*

#### News Notes.

NEW MARKET, N. J.—The Christian Endeavor Society gave a "Hymn Social" on January 2, at the home of A. H. Burdick. About thirty hymns were represented by pictures. Most of them were played and many were sung during the evening. The

proceeds were applied on pledge toward the church debt.—Interesting Christmas exercises were held by the Sabbath school at which time both the pastor and the superintendent were substantially remembered. An important feature was the free-will offering of gifts suitable for a nearby Children's Home.—Professor Esle F. Randolph of the New York City Church preached here on January 2, our pastor occupying the New York City pulpit.—The union meetings for the Week of Prayer are to be followed by evangelistic services in our church in union with the First Baptist Church here.

PLAINFIELD, N. J.—Six members were added to the church, recently, by baptism and two by letter.—For several months the Christian Endeavor Society has been holding an informal social following the regular monthly business meeting. The several committees in their turn take charge of the affairs, which have been enjoyed by the members.

SHILOH, N. J.—The Christian Endeavor Society has pledged one hundred and fifty dollars for home missions in the Southwest.—Under the leadership of the pastor our people have been observing the week of prayer and are continuing the meetings.

FIRST VERONA, N. Y.—Rev. L. C. Randolph of Alfred, N. Y., gave us a very interesting lecture one evening in November on the subject "That Delightful Fellow—The American Boy."—Our Christian Endeavor meetings are well attended and a good degree of interest shown.

RICHBURG, N. Y.—The church held a Christmas entertainment and decorated a tree for the children.—Our Christian Endeavor Society recently elected new officers for the year 1909.—Our pastor preached not long ago at Bedford Corners.

NEW YORK CITY.—Two additions by letter have recently been made to the membership.—A church social was held at the home of Dr. A. C. Prentice on December 31. This social also gave opportunity for rendering a Children's program.—Dr. T. L. Gardiner has supplied us with preaching for several weeks.—The church has extended a call to the Rev. Edgar D. Van Horn of Alfred Station to become pastor of the New York Church.

NORTH LOUP, NEB.—Thirteen births in the church during 1908.—Our society has assisted in the meetings held at the Barker Schoolhouse for nearly a year. Pastor Shaw preached on January 9 at Pleasant Hill.—The church and societies have been reorganized, recently, by the election of new officers and by the re-election of many old ones. All are in excellent working condition. Extra meetings are being held by Pastor Shaw. On account of cold weather the attendance has been small but good interest is shown.

**About Christian Endeavor Folder.**

If you have not already arranged for your daily reading booklets of the Christian Endeavor topics, send \$1.50 to the Alfred Sun, and receive, post-paid, 100 neat folders including topics and daily readings from January 24 to July 3. Send the name of your society, pastor, place and time of meeting, officers and committee, and leaders up to July 3, and these will also be incorporated in the folder.

Some plan like this should be matured before the last half of the year so that all the societies of the denomination could take advantage of it, and the work be done for even less.

I have written to the Young People's Board, asking them to send to me at once the denominational topics in which our meetings will differ from the general Christian Endeavor meetings, so that this folder will be the Seventh-day Baptist edition.

LESTER C. RANDOLPH.

Alfred, N. Y., Jan. 12, 1909.

**Memorial Board Meeting.**

The regular quarterly meeting of the Trustees of the Seventh-day Baptist Memorial Fund was held in Treasurer Hubbard's office, January 10, 1909 at 10.15 A. M.

Present: H. M. Maxson, D. E. Titsworth, J. A. Hubbard, J. D. Spicer, W. M. Stillman, Stephen Babcock, C. C. Chipman, Orra S. Rogers and W. C. Hubbard.

Visitors: W. H. Crandall, Treasurer Alfred University; Wm. L. Clarke, President, and Rev. E. B. Saunders, Corresponding Secretary of the Missionary Society.

Minutes of last meeting were read.

The Secretary reported having attended to the correspondence turned over to him at last meeting.

Correspondence was read from H. M. Maxson, Rev. T. G. Helm, Dr. L. A. Platts, Dr. A. E. Main, Moses H. Van Horn, Howell Lewis.

Dr. L. A. Platts sent a bond for \$8,000, required by the laws of Wisconsin, having jurisdiction of the probate of the will of H. W. Stillman, duly signed by sureties residing at Milton, Wis., which upon resolution the Board authorized the President of this Fund to sign, the Secretary to countersign, and the corporate seal to be affixed thereto and returned to Doctor Platts.

It was also voted to appoint Dr. L. A. Platts our agent of the Stillman property and give him power of attorney in collecting rents, making repairs, and looking after the interests of the property, but not extending him power to make conveyances and sign deeds. The Board also granted him the usual compensation for this work.

A bill of \$20 from the Historical Volume Committee, as part of our apportionment, was ordered paid from Discretionary fund.

The following resolutions were offered, and after discussion passed:

*Resolved*, That the Finance Committee be given discretionary power to reduce the rate of interest to 5% on both old and new loans, as they in their judgment may deem wise, and

*Resolved*, That the dates of payment of interest on all bonds and mortgages held by this Board be hereafter made May 1 and November 1.

The Finance Committee's report showing changes in securities was read and ordered placed on file.

The Treasurer's report was read and having been duly audited was approved and ordered placed on file.

\$25 was ordered sent to Alfred Theological Seminary to purchase books for their library.

It was also voted to forward A. B. Kenyon, Treasurer of Seventh-day Baptist Education Board, \$100 from the Discretionary fund, for use of the Theological Seminary.

The balance of Discretionary fund income, \$404.67, was voted to Salem (W. Va.) College.

To the ten men studying theology—eight at Alfred Theological Seminary; Rev. H. N. Jordan, New Market; and Peter

**HOME NEWS**

RIVERSIDE, CAL.—The Riverside Church enjoyed a feast of good things New Year's week, and we believe others will be glad to hear a report of these events. New Year's day is the time for the church and Pacific Coast Association meetings and the annual church dinner. As plans were being made for these there came the suggestion to enlarge the usual plans, and extend the invitation to all the members of the association in a special way. We had hoped that Rev. M. B. Kelly, who is at Winters, might be with us, but business detained him at home. Fourteen from Los Angeles and vicinity were with us from Thursday until Monday. The weather was all that could be desired, and we feel that our first association meeting was a success from every point of view. The distances which separate the lone Sabbath-keepers along this coast are so great that it would be difficult for many to attend, but we earnestly hope that as their interest is increased the distances will be shortened and the difficulties lessened.

The meetings opened New Year's day with a feast, literally. About eighty persons were seated at the tables spread out of doors at Mr. C. D. Coon's. As soon as possible after dinner the business meeting of the church was called at the pastor's home across the street. There were the usual reports of church officers and pastor. The church clerk and the treasurer presented reports which showed an increase in membership and a healthy financial condition. The pastor's report, which covered his work with the church and society, told also of his connection with outside religious organizations in the city, all of which is encouraging to us, as so little has been known of these organizations heretofore. We believe these are opportunities for service for which we should be thankful as means for broadening our influence.

The Sabbath school has increased in interest and efficiency during the past year. Greater attention is being given to its departments, in the choice of supplies and helps. A teachers' meeting, which is a great benefit, is maintained regularly. The

Taekema of Holland, was appropriated \$230, i. e., \$23 to each man.

The Attorney and Secretary made a report incorporating changes in By-Laws, inserting valuable data, etc., in the new Handbook to be printed, which was approved by the Board, and the committee empowered to print not to exceed 100 copies.

Minutes read and approved.

Board adjourned.

WILLIAM C. HUBBARD,  
Secretary.

January 13, 1909.

*Disbursements.*

*Alfred University:*

|  |            |
|--|------------|
| Geo. H. Babcock fund .....                           | \$1,081 24 |
| E. Lua Babcock fund .....                            | 432 50     |
| Chair of Physics .....                               | 379 45     |
| Bi-Centennial fund .....                             | 72 23      |
| Chair Church History .....                           | 165 03     |
| Chair Greek Language .....                           | 184 58     |
| Chas. Potter Chair History & Political Science ..... | 530 67     |
| Chair Doctrinal Theology .....                       | 180 12     |
|  | <hr/>      |
|  | \$3,025 82 |

*Milton College:*

|                            |            |
|----------------------------|------------|
| Geo. H. Babcock fund ..... | \$1,081 24 |
| Milton College fund .....  | 341 85     |
| Bi-Centennial fund .....   | 72 23      |
| D. P. Rogers fund .....    | 70 92      |
|                            | <hr/>      |
|                            | \$1,566 24 |

*Alfred Theological Seminary* .....

|             |           |
|-------------|-----------|
| Books ..... | \$ 100 00 |
|             | 25 00     |

*American Sabbath Tract Society:*

|                            |           |
|----------------------------|-----------|
| Geo. H. Babcock fund ..... | \$ 648 74 |
| Tract Society fund .....   | 15 90     |
| D. C. Burdick fund .....   | 174 95    |
| D. C. Burdick farm .....   | 14 87     |
| E. W. Burdick fund .....   | 16 88     |
| Sarah P. Potter fund ..... | 26 55     |
|                            | <hr/>     |
|                            | \$ 897 89 |

*S. B. D. Missionary Society:*

|                            |           |
|----------------------------|-----------|
| Sarah P. Potter fund ..... | \$ 26 60  |
| D. C. Burdick fund .....   | 174 95    |
| D. C. Burdick farm .....   | 14 87     |
| E. W. Burdick fund .....   | 16 88     |
|                            | <hr/>     |
|                            | \$ 233 30 |

*Sarah P. Potter fund for aged Ministers* 15 00

*Salem College:*

|                                    |        |
|------------------------------------|--------|
| Geo. H. Babcock Discretionary fund | 404 67 |
|------------------------------------|--------|

*Young Men preparing for ministry:*

|                            |          |
|----------------------------|----------|
| Geo. H. Babcock fund ..... | 220 00   |
| Holcombe bequest .....     | 10 00    |
|                            | <hr/>    |
|                            | \$230 00 |

*S. D. B. Church, Plainfield:*

|                               |       |
|-------------------------------|-------|
| Sarah P. Potter bequest ..... | 26 50 |
|-------------------------------|-------|

Dorcas Society also shows increased interest, and is doing its part of the church work faithfully. The Christian Endeavor Society shows marked improvement in its work. The scope of its activities is wider and each member is thoroughly interested and working. Within the year a Junior Christian Endeavor Society has been organized, and the children are receiving valuable instruction and drill under the superintendence of Mrs. Wm. H. Allen. An excellent paper, "How to Keep in Touch with the Live Wire", was presented by Mrs. P. B. Hurley and may appear in the SABBATH RECORDER at some future date. Mrs. G. T. Brown of Irwindale, California, superintendent of the Los Angeles' Sabbath school read a paper reviewing the work in Los Angeles since its beginning in February, 1907. An important feature of this meeting was the consideration of the Los Angeles work, and the relation of the Riverside Church to that work.

The work in Los Angeles has grown within the past year, until there is positive need of a worker who shall spend much of his time there. From ten to twenty persons meet in Blanchard Hall each Sabbath afternoon to study the lesson and listen to the reading of a sermon. With hardly an exception there are visitors each week, some simply curious, but there are often those whose attention has been drawn to the Sabbath truth, and who, when they read the announcements of Sabbath services by Seventh-day Baptists, are eager to seek information. This fact more than any other makes it very necessary to have a leader who can answer their questions and arguments. The Los Angeles Sabbath school is courageous in the face of discouragements.

At the close of this discussion action was taken to provide a leader from the Riverside Church each week to help in the work there.

The weekly prayer meeting was held at the church Friday evening. It was well attended, and the excellent spirit of that meeting was carried throughout the rest of the meetings. The Sabbath morning services were preceded by baptism of a candidate from Los Angeles. The covenant meeting and communion season which followed were of great blessing to us all, especially to those who have not often the

privilege of communion and fellowship with those of like faith. The Christian Endeavor hour in the afternoon was conducted by Miss Daisy Furrow, the newly elected president. The topic appropriate to the New Year's season was of vital interest to all, and before the meeting closed a young man made the grand decision to follow Christ. This meeting was also of great spiritual power. The Juniors met with the Seniors in this service, and added their part to the interest of the meeting. The evening after the Sabbath was devoted to the interests of the Pacific Coast Association. The president, Mr. C. D. Coon, opened the meeting with remarks concerning the great extent and importance of this association. The corresponding secretary, Mr. Loofboro, and the treasurer, Mr. P. B. Hurley, read full and interesting reports of the year's work.

The work of the Riverside Church and the Pacific Coast Association are so closely allied as to be almost one. Many of the scattered Sabbath-keepers along the coast are members of the Riverside Church, but there are those who are not, and it is the aim of the association to join them all and keep them in touch with denominational matters. The corresponding secretary spends about eight weeks each summer among the isolated ones, going hurriedly from one place to another, giving and receiving encouragement in every home. More time should be spent with them. But while he is there the Riverside and Los Angeles societies are without a pastor. The association seems to divide itself into three fields—Riverside, Los Angeles and vicinity, and from San Francisco, north. To cover all this territory one must travel over five thousand miles. Each field needs a man, but at present one man is caring for the three fields. Thanks to Uncle Sam's mail and able assistants in Riverside he does not have to be in three places at the same time.

Sunday was given over to sightseeing and other pleasures, including a climb up Roubidoux. The meetings closed with a preaching service, conducted by the pastor on Sunday evening. This last service was well attended and the interest was good. In the short testimony meeting which closed this service, were heard expressions of

pleasure and appreciation and spiritual uplift derived from these few meetings, and we all have been encouraged and strengthened.

MARY ST. JOHN LOOFBORO.

Jan. 14, 1909.

## MARRIAGES

SHANE-VARS—At the home of the bride's parents in Edelstein, Illinois, December 30, 1908, by Rev. F. E. Peterson, Mr. Benjamin F. Shane and Miss Bessie Mabel Vars, both of Edelstein.

HIBBARD-MAIN—At the home of the bride's parents, Mr. and Mrs. Elisha Main of Albion, Wisconsin, January 7, 1909, by Pastor T. J. Van Horn, Dayton Merle Hibbard and Miss Lora Janette Main, all of Albion.

BOEHLER-PRENTICE—At the home of the bride's parents, Mr. and Mrs. William Prentice, in North Loup, Nebraska, on January twelve, 1909, by Rev. Geo. B. Shaw, Mr. Gustavus Godfra Boehler of Ord, and Emogene Elaine Prentice of North Loup.

## DEATHS

STILLMAN—Miss Josephine Stillman, daughter of Jonathan P. and Phebe Carr Stillman, was born in Westerly, R. I., and died in Phenix, R. I., January 4, 1909.

Miss Stillman passed the earlier part of her life in Westerly, but for many years had resided at Phenix with her sister, Mrs. Daniel Babcock. In the death of Miss Stillman a personal bereavement has come to a great number of people, for by her sweet personality, her high attainments, her dignity and sincerity, she possessed the power of attracting the love and profound respect of all who met her. In her new home she quietly and inconspicuously entered into religious, philanthropic and temperance work, and, having a rare capacity for such endeavors, earned a place high in the esteem of the public, and has left a powerful impression of her noble character. Always living with loyalty to her belief, that of the Seventh-day Baptist Church, and observing its ordinances faithfully, she was of so broad a mind as to devote her abilities to work in the churches of the place of her residence, being of inestimable value in these efforts. Miss Stillman is survived by one sister, Mrs. Daniel Babcock.

That some words of consolation might be offered to those in the home where her presence was so great a blessing is the wish of many friends, but "Fullest hearts are slow to speak," and the summons which came to one deeply loved

but takes her into the radiance and glory her blameless life has earned. An inner place will be kept sacred for her in the hearts of many friends.

"For she unto herself hath builded high  
A home serene, wherein to lay her head,  
Earth's noblest thing, a woman perfected."

"'Tis sorrow builds the shining ladder up,  
Whose golden rounds are our calamities,  
Where our firm feet planting, nearer God  
The spirit climbs and hath its eyes unsealed."  
E. L. S.

BUTEN—At North Loup, Nebraska, on January 6, 1909, Lucy W. Greene Buten, in the 84th year of her age.

Sister Buten was born at DeRuyter, N. Y., on May 14, 1825. Her father was Major Alpheus M. Greene of Stonington, Conn., and her mother, Abby S. Wells of Westerly, R. I.

Early in life Lucy Greene became a Christian and church member at DeRuyter. While still living in New York she was married to Ezra G. Buten on September 3, 1840. Soon after this they came to Wisconsin and were among the charter members of the Rock River Seventh-day Baptist Church. Brother Buten died some years ago and now his wife has been taken and laid by his side in the cemetery near the old home at Rock River, where so many happy years of their lives were spent.

Nine children came to this home. Two daughters and three sons are still living. Mrs. Buten is also survived by one sister, who is now the last of her generation, Mrs. Mary Badger of North Loup. Mrs. Buten died at the home of her son, Adelbert B. Buten, where she was tenderly cared for by her son and daughter-in-law.

When the writer first undertook to teach the Bible; to lead a meeting, to preach the Gospel, it was at Rock River, and he has very pleasant recollections of the kindly encouragement and helpfulness of Mrs. Ezra Buten before whose memory he wishes to lay a grateful tribute.

G. B. S.

BURDICK—Kenneth Willis Burdick, only child of Willis Reed and Luella Cass Burdick, was born in Pawcatuck, Conn., October 5, 1902, and died at Alfred Station, N. Y., January 15, 1909. "It is well with the child;" and for the home of sickness and suffering there is the message, "Comfort ye, comfort ye my people, saith your God. . . the word of our God shall stand forever."  
A. E. M.

Where the saloon exists it damns ten souls for every one that all the churches can save. It can not be right, and nothing can make it right, that all these forces of love and pity and philanthropy, the life forces of any nation, should be perverted and rendered barren by the wanton selfishness of the careless, the ignorant, the indifferent and the bad.—Dr. Charles F. Aked.



## 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. 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 VI.—FEBRUARY 6, 1909. TRUE AND FALSE BROTHERHOOD.

Acts iv, 32—v, 11.

*Golden Text.*—"Lying lips are an abomination to the Lord, but they that deal truly are his delight." Prov. xii, 22.

#### DAILY READINGS.

First-day, Col. iii, 1-17.

Second-day, Gal. vi, 1-18.

Third-day, John viii, 31-50.

Fourth-day, Matt. xii, 22-37.

Fifth-day, John xx, 19-29.

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

Sabbath-day Acts iv, 32—v, 11.

#### INTRODUCTION.

The disciples were not overawed by the threatenings of the Sanhedrin, and continued courageously to carry out the instructions of their Master, and to proclaim the Good News as he had directed. Their conduct is practical evidence of the reality of the resurrection of Jesus and of the presence of the Holy Spirit. These men who had forsaken their Master and fled, and had later met with closed doors for fear of the Jews, now openly resisted the authority of the most august council of their nation.

The number of the disciples was fast growing, and a casual observer might have predicted that in a few months or a few years at the longest, the greater part of the Jewish race would be adherents of the new belief. Many were not only giving their personal interest to the promulgation of the teachings of Jesus, but were also devoting their entire property.

It is however a melancholy truth that every great reform attracts insincere followers, those who go along with the crowd from the impulse of sudden enthusiasm, and then pretend to have purposes and principles which they do not possess, or even those who from the very first join the movement for the sake of selfish gain. The early Christian Church was no exception to this rule.

At first thought the punishment of Ananias and Sapphira seems exceedingly severe; but we should bear in mind that their conduct represented a surpassing danger for the Church. Perfidy

within the Christian body was a greater menace than any persecution from without could possibly be. Extreme measures were necessary to get rid of this corrupting element. By a severe and speedy punishment others might be deterred from the path of iniquity.

**TIME**—Some time after the great day of Pentecost; very likely a year, and possibly three years.

**PERSONS**—Peter and the other apostles; Joseph, Barnabas and other disciples; Ananias and Sapphira; the young men and the people.

#### OUTLINE:

1. The gifts of Barnabas and others. v. 32-37.

2. The lie of Ananias and Sapphira and its result. v. 1-11.

#### NOTES.

32. *They had all things common.* This is a general expression in regard to the brotherly kindness manifest in connection with the possession of property by the early Christians. It should not be construed with extreme literalness; for it is evident that no member of the company of the disciples was obliged to give up his private property.

33. *And with great power gave the apostles their witness,* etc. Just what they had been commanded not to do.

34. *Neither was there among them any that lacked.* The generous contributions of the brethren who had property kept a full treasury, and so there was money for every legitimate demand.

35. *According as any one had need.* We are not to suppose that they had accepted similar theories to those of the modern socialists, and had divided all the property of the community into as many equal parts as there were members of the community, and given to each his share.

36. *Son of exhortation.* This rendering is probably to be preferred to that of King James' Version. It is to be remembered that this was the man who was chosen by the Church at Antioch as a companion for Paul in his missionary work.

37. *Having a field, sold it.* This case is cited as a noteworthy example of the generosity already alluded to in general terms.

v. 1. *But a certain man,* etc. Our author turns to relate an incident in striking contrast with what he had just been saying about Barnabas. That he thus openly acknowledges that there were evil passions and sin within the company of believers is one of the strong evidences that this book is presenting a reliable picture. *A possession.* That this possession was a piece of real estate is clearly indicated in v. 3.

2. *And kept back part of the price.* The verb is accurately translated "kept back," but it is regularly used in a bad sense, and so almost equivalent to "purloin," or "embezzle." *His wife also being privy to it.* Literally, "knowing with him." She knew all about his plan to deceive the apostles and the Church and consented to it, and so shared in his crime. *And brought a certain part.* They desired to appear more generous than they were. They pretended that the money that they brought was all that they received for the field.

3. *Why hath Satan filled thy heart,* etc. In accordance with popular usage evil suggestions are represented as coming from the author of evil himself; but the context shows that Ananias was responsible for his deed. He could have done otherwise if he would. *To lie to the Holy Spirit.* That is, to deceive by a lie. Although Ananias did not accomplish his purpose, he certainly undertook to deceive the Holy Spirit as represented by the apostles. *To keep back part of the price.* It is very likely that Ananias had not said in so many words that he had brought all of the money that he had received; but he certainly intended to convey that impression.

4. *While it remained, did it not remain thine own?* This verse is very important to correct misunderstanding concerning the "community of goods" among the early Christians at Jerusalem. It is very evident that Ananias and Sapphira could have retained possession of their land if they had wished, and could have sold the land and used the money for their own purposes, and still have retained their standing as good Christians. *Thou hast not lied unto men, but unto God.* Of course he had just lied to Peter and the others, but the enormity of the sin of lying to God made such an impression upon Peter that for the sake of rhetorical emphasis upon the greater sin he verbally denies the lesser. Compare Psa. li, 6. We may imagine that their sin had its origin in a selfish desire for notoriety, and thus showed itself in hypocritical pretense to great generosity; but the significant feature of their sin was in dishonoring the Holy Spirit who had manifested his presence among the disciples in various ways, and particularly in this grace of giving.

5. *And Ananias hearing these words fell down and gave up the ghost.* Literally, breathed out; that is, he died. His death was directly from the divine judgment. We are not to say he died from the curse of the apostle or that Peter was directly responsible for his death although he did virtually pronounce the divine sentence.

6. *The young men.* Some have thought that these were officers appointed by the church, having distinct duties and contrasted with another set of officers called elders. But it is not certain that the elders even were church officers till long after this time. These young men doubtless did the plain duty before them, not that they were the servants of the church in any official capacity. *Wrapped him round.* We are doubtless to understand that they simply wrapped his own garments about him, and buried him outside the city without formality. It was customary to bury a body within a few hours.

7. *Came in.* That is, into the assembly of the apostles and other believers.

8. *And Peter answered unto her.* The verb "answer" is often used in the Bible where the reference is not to a reply to some question, but simply to the taking part in conversation. In this case Peter's answer is really a question which is asked in response to the entrance of Sapphira. *Tell me whether ye sold the land for so much.* Peter's question is not asked to induce her to lie. He is rather giving her an opportunity

to repent, and to withdraw from her false position toward God.

9. *Agreed together.* Ananias and his wife were in perfect accord in their plan, and were therefore equally guilty. *To try the Spirit of the Lord.* Their sin included a virtual trial of the Holy Spirit to see whether he could detect their lie or not. *The feet of them that have buried thy husband are at the door.* As they had to go outside of the city to bury it seems very probable that their errand would take three hours.

10. *And she fell down immediately.* Our author would have us notice that she died in precisely the same way as her husband.

11. *And great fear came upon the whole church.* The purpose of this judgment was at once attained. The death of those two was a terrible warning to any who were inclined to be insincere in their devotion to God. *And upon all that heard.* This warning was also effectual with those who were outside the church as well as upon the company of believers. Who would now join the disciples except from pure motives when he realized the danger to those who sinned against the Holy Spirit.

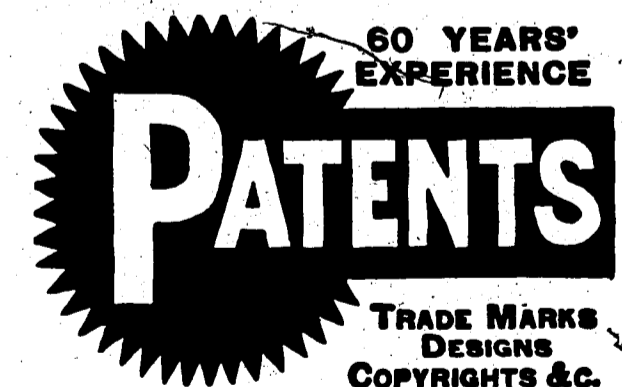
#### SUGGESTIONS:

Many see in this Lesson an example of Peter's exercising the power of the keys promised in Matt. xvi, 19. Here he is binding; in Acts ii he was loosing. Peter, filled with the Holy Spirit, understood how the sin of Ananias and Sapphira appeared in the sight of God.

If the evil deed of Ananias had gone unrebuked, the church would soon have been filled with self-seeking worldlings, and the testimony of the lives of those who were recognized as the followers of Jesus would have become practically worthless.

An insincere follower inside the church can do far more damage to the cause of the Master than many open persecutors.

Many a lie seems not only harmless but useful. We should not forget the damage to character that comes through any kind of hypocrisy to say nothing of the direct damage of the lie.



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mandments in a different order from that which is found in the Pentateuch, and that he omits the command in regard to coveting.

10. *Love therefore is the fulfilment of the law.* If we love our neighbor we naturally refrain from those things which injure him. Now to refrain from injuring our neighbor is precisely what the law requires. It is plain therefore that love is the fulfilment of the law.

11. *And this, etc.* Paul thus alludes to the importance of the previous admonition, and adds another argument. We ought to be in earnest in our service of love; for the time of Christ's coming is at hand. Although it is plain from our Lord's teaching in Matt. xxiv that this coming again was not to be immediately, yet the New Testament writers uniformly speak of it as impending, and even to be expected in their own lifetime. Just what Jesus and his disciples understood by his Second Coming is a question that has had much discussion. It certainly has a reference to the triumph of the kingdom of God, and that approach to a solution of the problem is sufficient for this connection. *To awake out of sleep.* Paul uses the word, "sleep" as a figure for that state of inactivity in which Christians are resting with a remnant of the deadening influence of sin about them. *Salvation nearer to us.* That is, the full and complete saving to which we shall attain in the presence of our Lord. All along since the time of their conversion Paul and his hearers had been approaching the longed-for goal.

12. *The night is far spent.* The time of our waiting is almost complete; we are almost come to the blessed enjoyment of full salvation in the presence of our Lord. *Let us therefore cast off the works of darkness.* Paul speaks in highly figurative language; but his meaning is very plain. It is fitting now to lay aside our garments of the night—to put away from us every vestige of sin and evil. *Let us put on the armor of light.* Not clothing merely, but armor. Not glittering weapons, but the armor of light—of righteous principles and spiritual zeal.

13. *Let us walk becomingly, as in the day.* As the men of this world have a better conduct for the day than for the night, how much more should we walk with the most perfect moral decorum in view of the daylight of Christ's blessings in which we rejoice. *Not in revelling and drunkenness.* Such practices are compatible only with moral darkness. *Not in strife and jealousy.* A man must have control of his temper as well as his appetites in order to walk becomingly. Where strife and jealousy are manifest there is certainly a want of brotherly love.

14. *But put ye on the Lord Jesus Christ.* Identify yourselves wholly with Christ, be at one with him in thought and conduct, and so attain to the becoming life, having avoided the evils of moral darkness. Compare Gal. iii, 27 in regard to putting on Christ in baptism. *And make not provision for the flesh.* That is, so control the physical nature as not to encourage but rather to restrain the passions. Paul would not forbid a wholesome care for the human body, but what he would warn us against is the making of the flesh an object of care for its own sake rather than as the home of the soul.

## SUGGESTIONS.

The sin of intemperance is not so much from the fact that it destroys the human body, although if it did only that it would be a great and terrible sin. We are sinning when we commit suicide even if we take a long time to do it. The great sin in the use of intoxicating liquors lies in the fact that a man thereby abdicates control over himself. With his reason and conscience in abeyance he easily falls into a great variety of sins. What would you say of the engineer that would allow any rascal to handle the throttle of his locomotive while he should give himself to sleep or careless ease? It is a crime for the engineer to desert his trust even if no accident happen thereby.

The great evil of drunkenness is shown by the connection in which it is mentioned in this lesson. Compare Gal. v, 19-21 where there is also reference to sensual sins.

The Christian is under obligation to do those things that are morally becoming. We need not convince ourselves that a certain practice is explicitly forbidden in order to conclude that we ought not to participate in it.

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