

The Sabbath Recorder

OPPORTUNITY

"She knocks but once, doth Opportunity;
 Open forthwith, she seeks you nevermore!
 She importunes not, urges no man's door.
 But hastens on till welcomed worthily!"
 So preaches one who worships mastery.
 Despairing thought! Shall bravery that bore
 Defeat ne'er win a victory? ne'er restore
 Life's losses, find no aid save apathy?
 Nay, life and opportunity are one!
 And both are new each day, new hope to lend.
 Faint hearts read failure in the setting sun—
 Next morn he will triumphantly ascend.
 Defeat keeps school; there learn mistakes to mend,
 And mend and mend, while life's good thread is
 spun.

—William Adison Houghton, in *The Outlook*.

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EDITORIAL

He Stood the Test.

The scene was in a great, crowded, up-town restaurant in New York City. Among the hundreds who sought places at the tables there came two friends who took the little table next to mine. They seemed to have met after a long separation, and were enjoying the opportunity, as only two warm friends could, to renew acquaintance and talk over plans.

As soon as they were quietly seated the smaller of the two said: "George, I am sorry you don't drink any more. I shall have to take a cocktail all alone."

"No," said George, "I have held out a month and I will not take any now."

Then the other ordered his cocktail, instructing the waiter not to make it "too thin." It was brought and placed on the table between the two men; and after a moment of conversation George saw his friend drink it down. I watched George's face as he witnessed this performance, to see if he seemed inclined to yield and join his friend in order to save him from having "to drink a cocktail alone;" but he looked quietly on and held to his resolve not to drink.

All through that meal I could not help thinking about the test brought to bear upon George, and rejoiced that he stood it so well. Really it is a great thing for one who has been in the habit of drinking with his friends to "swear off," and then hold out under such circumstances as I have de-

scribed. No one knows, excepting the man who has had experience in the matter, how difficult it is to resist the cravings of appetite and to hold out against the social influences that plead with him to yield at such a time. It did my heart good to see the quiet unostentatious manner in which George resisted and gained a victory. Many a young man would have yielded the point, "just for this time," and lost the battle. And many times, if one point is yielded, the battle is lost beyond recovery.

Many a man has brought such temptations upon his friend only to see him yield; and that has been the starting upon the downward road to a drunkard's end. A man should think more than once before he deliberately places such a temptation in the way of a friend. How little do we stop to think of this power of personal influence which we are constantly exerting over others. We are so closely woven together in this great network of society that we all touch one another, and we can not live among men a single hour without making our power felt upon our fellows, either for good or for evil. When we think of it, it was almost a heartless thing for that man in the dining hall to speak as he did to his friend about that old habit of drink, which the latter was evidently trying to overcome, and then to go and sip his cocktail right under George's nose. Yet there are hundreds who seem just as heartless in trying to lead their friends in ways of sin. And the saddest feature of all is the fact that so many do not stand the test.

Wanted—The Christ-Spirit.

DEAR BROTHER:—We love the SABBATH RECORDER; it means a great deal to us. It is brimful of good things every week; and whenever we see anything that seems to have less of the Christ-spirit, that thing stands out in strong relief.

Thus writes a lone Sabbath-keeper who is sorry for some criticisms that have appeared against another denomination. Let us remember that whatever savors of bitterness, whatever lacks in Christian charity,

whatever in our writings impresses the readers with the thought that the Christ-spirit did not prompt us to write, must tend to discount our message and to weaken our cause.

Again, it is essential that the Christ-spirit prompt the reader as well as the writer. Writers should guard their pens against the use of expressions capable of misconstruction, or of words with meanings not intended. Readers, too, should be filled with the true spirit and guard against reading into the words of another anything more than really belongs to them. It requires grace in the heart to write well upon mooted questions; and it requires just as much grace in the heart of a reader, to avoid colorings which his spiritual lenses are almost sure to give. Then when the reader takes up his pen to reply, it requires a double grace if he is to avoid saying uncharitable things.

Just a little of the Christ-spirit on both sides will help along wonderfully in the efforts to heal breaches and bridge chasms.

Yes, Write for the Recorder.

A good friend says in a personal letter, "Your invitations for laymen to write for the RECORDER may induce me to send in something occasionally."

This is just what we want. Let a hundred consecrated laymen who live near to God and who have experiences of their own worth telling take up the pen in the right spirit, and the cause of Christ would be greatly helped. Send items of denominational news, give us helpful suggestions regarding a higher and purer Christian life, personal experiences that have helped you, testimonies of friends that have brought cheer to your own heart—anything that will help rather than hinder, that will cheer rather than discourage your fellow men. We shall welcome all good words from the thoughtful, devout and loyal laymen found in any of our dear churches, and from those who shine the light of lone Sabbath-keepers in far-away places. The world longs for just such help as the cheerful, hopeful Christian layman can give. The Church needs the counsels of practical Christians who have been with Jesus, who have themselves felt the joys of his indwelling presence, and who therefore have words of in-

spiration and hope for the weary pilgrims weighted down with life's sorrows and burdens. The Church does not need the wails of the calamity prophet, or critical personal debates and pessimistic views. It does not need the thrusts and stabs of the sore-headed spiritual dyspeptic who can see nothing good in those who may not be able to ride his hobby. But it does sorely need every cheerful, inspiring, hopeful word the people of God can give.

Therefore, if one can see nothing bright or hopeful in the outlook for Christianity, if all "the signs of the times" indicate to him nothing but utter ruin, if he is sure in his own mind that everything is going to the bad, that the world is bound to grow worse and worse until the final cataclysm shall come, then the less he writes—indeed, the less he talks about these things, the better for all concerned. Such a pen had better rest until the spirit of God gives it a message of love, some thoughts of charity, or some sweet experience that will cheer rather than depress the hearts of others.

Communications With the Unseen.

Last week during the twenty hours' agony on board the two ocean liners after a collision at sea, the world had the most remarkable demonstrations of the practical value of wireless telegraphy.

Human skill had devised delicate instruments by which the electric currents in invisible, intangible ether could be set in motion so as to communicate with people on land or sea, and hundreds of miles apart. By this means people on board the disabled steamers were kept in constant communication through the dense fog with vessels and shore stations within a radius of one hundred and fifty miles until several ships came to the rescue. The Baltic was nearly one hundred and fifty miles away when she caught the message, and a revenue cutter was one hundred and ten miles away; but both vessels reached the crippled ships in time to save the passengers. Think of it! Human beings were communicating with each other more than a hundred miles apart, with no connecting wires, or any medium of transmission save the all-pervasive ether, and that, too, with scarcely an appreciable lapse of time between the sending and the receiving of a message.

It took men thousands of years to find out that such a thing as luminiferous ether pervades the atmosphere and all space. It is a substance lighter than air, rarer than hydrogen, and almost spiritual in its nature. Men have not been able to see it, handle it or weigh it; and the only way the world knows there is such a thing is because science has said there is. It is discovered to be the medium through which light reaches us and without which we should be in total darkness.

With this mysterious, intangible substance, hidden from human eyes, yet pervading the universe, making it one and revealing the unity of God's works, who can say what possibilities even in those things we call miracles may lie just beyond our vision? May not miracles after all be the results of natural laws lying just out of sight and working in a higher realm than the merely tangible, physical world? We have learned that some of the most powerful things in the universe are unseen, intangible things. If this be true in the physical world, why may not there be laws close at hand and sometimes appreciable to spiritual beings, that make what we call miracles both possible and natural?

There is nothing more real than ether. Yet a few hundred years ago people would have scouted the idea of such a wonderful and potent element. If some man could then have brought forth the effects now produced by electric currents and ether waves, they would have been miracles to the people of that age and would have been met by scornful unbelievers as things "impossible and therefore incredible."

Suppose it had been told Tom Paine and Voltaire that a message had been received through the open air and dense fog from a ship at sea one hundred and fifty miles away. They would have laughed to scorn such a story and looked upon it as being unbelievable, as they did the miracles of Jesus. Now if men of our time, who have been able to study only a little way into the mysterious unseen powers and laws of God, can do what was done on those ships the other day, what may not be done by him to whom the entire mystic maze of nature and her hidden powers are as an open book? Shall we not believe that he who was in the beginning with God, with-

out whom was not anything made that was made, was able to use laws that operate beyond the ken of finite minds? In view of what ordinary men have now done through unseen, immeasurable powers, is it a thing incredible that the Christ should be able to perform miracles? These same powers existed in Abraham's day; and if men had only known about them then, the "Father of the Faithful" in Hebron might have conversed with his old friends in Ur of the Chaldees.

If men in generations to come learn as much more than we know now, as we have learned beyond what Abraham knew, those things now scouted as "impossible, therefore unbelievable" will be the common events of every-day life.

Realities of the Spiritual World.

How these wonders of the magnetic, electrical, and ethereal world do impress us with the nearness and the realities of the unseen spiritual world! What is more real than ether and yet what existing thing is so hard to demonstrate! On the other hand, what is more real than spiritual experiences? Indeed, may there not be a spiritual form dwelling within mortal bodies that is just as real as is the ether pervading the physical universe? May there not then be a "spiritual body" as well as a "natural body?" Paul says there is. If so, which body after all is the more natural—the one in God's image or the one that is "of the earth, earthy?"

How near the heavenly Father must be to his own spiritual children! Why should they not expect him to manifest himself unto them and why should they not commune with him? May not we hear his voice in the soul if we really try, as certainly as did those men hear each other on the ships at sea? The soul must surely be as well fitted to receive communications from the Father, as was the instrument used on the Republic to receive communications from men on the Baltic. Those men, to be sure, had a key by which they could understand each other, and so has the soul that longs to hear God speak.

It is a great thing for a soul in darkness to feel that God is near and that he hears its cry. It is a great thing to hear the voice of God and commune with him. Yet

this is what the world's greatest and wisest leaders have done. Only those who have claimed that God spake with them have been recognized as earth's noblest and truest men. Abraham, Moses, Elijah, Samuel, Isaiah, John, Paul and hundreds who have helped the world to its highest planes of living were all men who heard God speak and who obeyed his voice.

What a change would come over the spirit of the world if every soul would listen devoutly for the voice of the unseen Father. It would not take long to save every soul on this shipwrecked world, if all were really listening for the voices of the Father and the Saviour. What transformations would come! Pens would be mightier, hearts would be warmer, love would be universal, selfishness and bitterness would disappear, and earth would be like heaven.

Historical Volume Notice.

Read the notice by the Committee on the Historical Volume in another column and do what you can to help secure the needed photographs. The committee has certainly met with many serious delays in getting the copy and plates together for this great work, and now it publishes a list of forty-one names of those whose photographs are still lacking. The committee is not to blame for these delays. It is doing the best it can to complete the volume.

The Fleet's Home Run.

The great American fleet, which has traversed all oceans and saluted the flags of a dozen nations, along the shores of five continents, is now having its last stop abroad. The next we hear from the now famous flotilla, all keels will be plowing the Atlantic on the home run. Commodore Sperry and his men are now practically the guests of England at Gibraltar. Here they lie under the guns of the most famous stronghold in all the world. It has been a remarkable cruise, made thus far without a mishap. The boys in blue have witnessed many festal scenes and have rendered aid in one of earth's saddest tragedies. And now at this ocean gateway between the Pillars of Hercules the ships

are assembled ready for the long home run across the ocean.

What place in all the earth could be more appropriate for the ending of the navy's foreign voyage? No waters could have greater interest to naval men than do these historic waters around Gibraltar. Since time immemorial they have been associated with daring adventure, and have witnessed some of the greatest naval exploits in history. Carthaginians, Moors, Phenicians, Spanish and British have in turn struggled for possession of this gateway to the Mediterranean, and the renowned rock-fortress has been the scene of many a long cruel siege. The ancients supposed that west of this rock was nothing but darkness and chaos, and they dared not venture into the unknown waters of the Atlantic. The British flag now floats in triumph over Gibraltar, and hardly a gunshot away floats the flag of Spain which once claimed the supremacy of the seas. America's first great victory was over the armies of Britain, and her last was over the navies of Spain, and now America's fleet lies between the two flags in peace and safety, with the stars and stripes honored by all.

Indeed, this is a significant visit, interesting to every one who studies it in the light of the past. And now out from these very shores, whence sailed Columbus on his voyage of discovery, the American fleet will soon set sail and follow the pathway which that explorer blazed across the deep, to one of the mightiest nations on earth, enthroned upon lands discovered by the Spaniard.

We shall await with interest the scenes of reception, when our world-girdling fleet shall once more reach the shores of its home land. And we can but feel that world-wide blessings are yet to come from the influences of this voyage of peace among the nations.

In South Carolina the majority of the newly elected Senate and House of Representatives are in favor of a State prohibition law, and Governor Ansel was re-elected on this issue. Four new counties have recently joined the temperance ranks, with a vote of about three to one. Twenty-two out of forty-two counties are now dry. —*Morning Star.*

LINCOLN DAY

1809—1909.

The twelfth day of February will be the one hundredth anniversary of the birth of Abraham Lincoln. For several years the people of this Nation have been looking forward to this centennial with high anticipations; and now that it is close at hand, elaborate preparations are being made in every town and city for an appropriate celebration of the event that meant so much to the United States. The Congress at Washington is now working on a bill appropriating funds for a suitable monument, to be erected in the capital city in honor of the "Martyr President."

One hundred years ago Abraham Lincoln was born in a cabin home in the forests of northern Kentucky; and forty-four years ago April next, just at the close of the war, he was assassinated in Washington. Thus at the age of fifty-six years, after the awful burdens of four years of war had bowed his form and almost broken his heart, he lost his life in the service of the Nation he had saved.

Lincoln was undoubtedly the man of all others for that time of the country's greatest peril. He was raised up for the mighty work he did, as certainly as was Abraham of old, who was called of God to become the "Father of the Faithful." Lincoln, too, recognized the hand of God leading him step by step until the shackles of the slave were broken, as certainly as did Moses when he went forth to liberate Israel from the bondage in Egypt.

It is well that we strive to keep the memory of such a man fresh in the minds of the new generation. We can not afford to lose the inspiration that comes from the study of earth's noblest men; and we can ill afford, as a nation of freemen, to lose the spirit of patriotism which the study of such national heroes is sure to promote. It is a sad day for any nation when the spirit of patriotism begins to die; but especially is it so in a nation like ours, where every man is in such close touch with the government. The study of our national heroes is one of the surest ways to inculcate high ideals of

character; and these high ideals cherished by each citizen give character to the Nation. The world can not afford to let the memory of its best men pass into oblivion; hence we rejoice over this wide-spread national movement to keep fresh the memory of Abraham Lincoln.

The worth of Lincoln's character tends in no way to diminish in the minds of men as the swift-flying years go by. His rare, wholesome, simple and sincere traits of character are esteemed more and more, and the study of these traits through any part of his history must bring untold blessings upon the people. Then let every class and condition of men attend to the study of Lincoln during the present week. Let Congress recognize his worth by appropriations in behalf of the Nation; let legislatures do him reverence in the name of the States, let the children of public schools study well the deeds of his life and sing his praises; let church bells ring and pulpits proclaim the worth of this great man who said, "The Church is the sheet anchor of the Nation;" let cities and towns pause amid these rushing, absorbing times and devote one day to the work of deepening the love of their people for the consecrated patriot and statesman who led the Nation safely through the storms of war and preserved the Union one and inseparable.

We can never become so strong and wise and good that Lincoln's example will not be worthy of our imitation. His life exemplified the truest patriotism, in that it was unselfish. He lived for the noblest ends. His aims were high, his objects were broad and national, and no personal considerations ever turned him from the one end he had in view—the preservation of the Union. He was patient with the rash, conciliatory with the angry, ignored the foolish, held a steady hand amid clamoring factions, and kept a middle course until the time was ripe for radical measures. Then he stood firm as the solid rock. There was no turning back until his great purpose was accomplished and the Union saved. Then in the spirit of justice to all, tempered with that of sweetness and charity, he began the work of reconstruction.

At this critical moment the hand of the assassin smote him, and Lincoln was no more. How they did miss his wise counsels

and steady hand in the days that followed. If he could have been spared, the mistakes in reconstruction would have been avoided, and much of the distress and trouble due to unwise legislation and unfair "carpet-bagging" would not have been. All honor to Abraham Lincoln! The influence of such a spirit is a great blessing to a great people. May his memory ever be cherished in the heart of this Republic.

Mr. Roosevelt on Lincoln.

Lincoln, like Washington, had the right ideal and also lived up to it in practical fashion. No more blessed thing could have happened to a great democratic republic like ours than to have had this man of the plain people, this rail-splitter, this country lawyer, develop into its hero and savior; for every feature of his career can be studied as a lesson by each of us, whatever his station, as we lead our several lives. Lincoln was a shrewd and enlightened man of the world, and he had all the practical qualities necessary for a man who was to guide such men as his countrymen were and are; and yet he was also a genius of the heroic type, a leader who rose level to the greatest crisis through which this Nation or any other nation had to pass in the nineteenth century. All of us throughout this country, Northerners and Southerners, Easterners and Westerners, now look back to the men who, with high valor and stern devotion to duty, fought each for the right as it was given to him to see the right, whether he wore the blue or whether he wore the gray. The heroes of each side in the great struggle of the four dark years are now the heroes of the whole Nation, and so the whole Nation can fittingly join in celebrating the hundredth birthday of the man to whom more than to any other we owe it that we are a nation at all.—*President Roosevelt, in Collier's Magazine.*

After Lincoln's nomination for the Presidency, a room in the State House at Springfield, Ill., was set aside for his use. Here he received unostentatiously the hundreds of distinguished visitors who came from all parts of the country to see him. It was noted that he talked fluently on all subjects except politics, although his opin-

ion was asked scores of times a week. On such occasions he would say:

"Ah! you haven't read my speeches. Let me make you a present of my speeches."

The earnest inquirer in a moment found himself the happy possessor of some old documents.

Not infrequently his visitors included old neighbors from the country district where he had kept a grocery store. One day, as he was talking to a group of distinguished persons, an old woman, in poke sunbonnet, heavy boots and short skirts, walked into the office. In her hands she carried something wrapped in brown paper. Mr. Lincoln, as soon as he saw her, left the group with which he had been talking and went over to her. He shook her hand cordially and inquired for her "folks." The old woman opened her package and taking out a pair of coarse woolen socks handed them to him.

"I wanted to give you somethin', Mr. Linkin'," she said, "to take to Washington, and that's all I hed. I spun that yarn and knit them socks myself."

Mr. Lincoln thanked the woman heartily, and, holding them up by the toes, one in each hand, before the celebrities, said in a kindly and an amused tone, "The lady got my latitude and longitude about right, didn't she, gentlemen?"

It is believed that the bearded countenance of Lincoln, which is probably more generally known than his shaven face, was due to a small girl of Westfield, N. Y. Up to the time of his election he had always shaved his face smooth. One day, a month before his election, he found in his mail a letter from a little girl by the name of Grace Bedell. In this letter she told him how old she was, that she lived in Westfield, N. Y., and that she thought he would make a good President, but that he would be better looking if he would let his whiskers grow. She also suggested that he might have his little girl answer if he did not have time himself. In a few days she received a letter. It read:

SPRINGFIELD, ILL., OCT., 19, 1860.

MISS GRACE BEDELL.

MY DEAR LITTLE MISS:—Your very agreeable letter of the 15th is received. I regret the necessity of saying that I have no daughter. I have three sons—one sev-

enteen, one nine and one seven years of age. They, with their mother, constitute my whole family. As to whiskers, having never worn any, do you not think people would call it a silly piece of affectation if I were to begin it now? Your very sincere well wisher,

A. LINCOLN.

Lincoln passed through Westfield on his way to Washington to be inaugurated. When the train reached the town he spoke a few words from the platform and then said he would like to see Grace Bedell if she were there. The little maid came forward. Lincoln stepped down from the car and kissed her, saying: "You see, Grace, I have let my whiskers grow for you."

From these few anecdotes shine out many of the characteristics which have served to make Lincoln's name loved and to place it high in the roster of the world's great men.

Anecdotes That Reveal the Man.

Even if Lincoln had never become the great war President, it is probable that anecdotes regarding him would still be floating about the section of the country in which he traveled as an itinerant lawyer, for his physical and mental prowess and his ability in pointing a moral and adorning a tale with illustrations from the picturesque scenes with which frontier life teemed were such as to make him a marked and much quoted man. The dramatic unfolding of his life, begun in a pioneer's cabin and terminated in the White House, not only has supplied many stories, but has served to preserve and nationalize them.

Lincoln himself helped to keep alive anecdotes of his youth by occasionally drawing upon that period of his life for a story. One of these which has been preserved in this way is that of how he got his first dollar. This is how he told Mr. Seward, his Secretary of State, about it:

"Seward," he said, "you never heard, did you, how I earned my first dollar?"

"No," said Mr. Seward.

"Well," he replied, "I was about eighteen years of age, and belonged, as you know, to what they call down South the 'scrubs.' People who do not own land and slaves are nobody there, but we had succeeded in raising, chiefly by my labor, sufficient produce, as I thought, to justify me in taking

it down the river to sell. After much persuasion I had got the consent of my mother to go and had constructed a flatboat large enough to take the few barrels of things we had gathered down to New Orleans.

"A steamer was going down the river. We have, you know, no wharves on the Western streams, and the custom was, if passengers were at any of the landings, for them to go out in a boat, the steamer stopping and taking them on board. I was contemplating my new boat and wondering whether I could make it stronger or improve it in any part, when two men with trunks came down to the shore in carriages, and looking at the different boats singled out mine and asked, 'Who owns this?'

"I do," I answered modestly.

"Will you," said one of them, "take us and our trunks out to the steamer?"

"Certainly," said I.

"I was very glad to have the chance of earning something, and supposed that each of them would give me a couple of bits (25 cents). The trunks were put in my boat, the passengers seated themselves on them, and I sculled them out to the steamer. They got on board, and I lifted the trunks and put them on the deck. The steamer was about to put on steam again when I called out, 'You have forgotten to pay me!' Each of them took from his pocket a silver half-dollar and threw it on the bottom of my boat. I could scarcely believe my eyes as I picked up the money. You may think it was a very little thing, and in these days it seems to me like a trifle, but it was a most important incident in my life. I could scarcely credit that the poor boy, had earned \$1.00 in less than a day; that by honest work I had earned \$1. The world seemed wider and fairer before me. I was a more hopeful and thoughtful boy from that time."—*New York Tribune.*

Lincoln's Mother's Part.

During the war, a Union general, of rare prominence, was invited to come home and address a meeting called to raise recruits for the army. He replied: "I can not come. My place is here at the front. There is now an opportunity of doing some real service for the country. A lifetime may not afford another." The response itself was grand—that he had work to do, and could

not leave it to talk. But the reason given for it presents a very common misconception. It implied that no real service could be rendered the country, except in the time of her danger, and then only by those who could draw a sword in her defense. This is a very common misconception, that we can serve the country only in some public position, or in some dangerous emergency. But there is a private service that every man can render; there is an every-day service that is always possible; and these are more vital than any public service can be. Every man who does his duty is serving his country. Every effort to help a fellow man to a better life is a real service to the country. Every good book written, every good newspaper published, every Bible-school class well taught, every Christian home well kept up, helps to make the country better and stronger. If there were more fidelity in these common places and common scenes, the dangerous emergencies would less seldom come.

In the backwoods of Indiana there lived a pioneer mother and her family. They had hewed themselves a place in the wilderness, and there they were making themselves a home. The Nation knew not what that mother was doing, and she knew nothing of what was passing in the great world outside. She only knew she was doing her present duty. She brought up her son to habits of industry and integrity, never suspecting what was in store for him, or what history would say of her. There, in obscurity, she prepared him to lead the Nation through that very emergency of civil war which our military friend just alluded to, considered "the only opportunity of a lifetime to render the country any real service." But who will now say that the mother of Abraham Lincoln, in her log-cabin, obscure and unconscious, did not do the country a service as real and as valuable as that of any man who ever drew the sword in battle, or ever made a speech in Congress? Had she been less faithful in her cabin home, there would have been less fidelity in the White House. The mother of Queen Victoria has often been praised for so carefully training her daughter. She expected her daughter would be a queen, and she trained her for the position and its duties. How much more honor is due to

this "Queen of the Backwoods," who, without suspecting to what her son would be called, or how the eyes of the future would be turned to her simple home, yet prepared that son for empire? So well did she prepare him, that when the emergency came, it found the man ready trained for the work his country required of him.—*Rev. Dr. Cordley, in S. S. Times.*

DENOMINATIONAL NEWS

Rev. L. A. Wing is a delegate to the services attending the organization of a Seventh-day Baptist church in Syracuse the 23d of this month.—*DeRuyter Gleaner.*

Besides his regular college duties, President Daland has filled several appointments outside of the school. On Sunday night he spoke at a Y. M. C. A. meeting in Janesville on "Seeking Things Above." Tuesday evening he attended the Social Union banquet and was one of several who talked about the "Education of the Twentieth Century Boy," taking the professional view. "The Practical Value of a Literary and Historic Method of Bible Interpretation" is the theme of a discourse which he will deliver in Milton Junction on Sabbath morning at the Seventh-day Baptist quarterly meeting.—*Milton Journal.*

The Davis Genealogy.

T. C. Davis has just finished writing a history of the Davises. When here he left us a prospectus of his book, and it may be seen at this office. The book will well be worth more than the price asked for it, especially to all who have Davis or Babcock blood in their veins.—*The North Loup Loyalist.*

A copy of this prospectus has also been sent to the RECORDER office. The author leaves it here hoping to secure subscribers. Any one desiring to see it can do so by calling upon the editor. It will be a very large book, as it is no small undertaking to trace the Davises and Babcocks from Wm. Davis, 1663, to the present time. Prices \$10.00 and \$12.50.

Sometimes temptations come to the industrious, but all temptations attack the idle.—*Spurgeon.*

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

Rest in the Lord, and wait patiently for him.

By Woman Saved.

The awful city heard the cry
Of its own children, drearily;
"Oh, give us mothers," so they said,
"To find us bread.
Look on us; we are fatherless
Of fathers who delight to bless.
And half of us are motherless."
And women in their happy homes,
Where no want comes,
Moved by the cry came forth to live
Among them, all they had to give;
And with them, Love, the angel, went
To help them in their high intent,
And bless the lives for others spent.
And when the children felt the touch
Of hands and lips that loved them much,
A new world opened to their ken,
And happy men
Beckoned them on to manhood's prime;
The life-bells rang a cheery chime,
And far behind they left the time
Of fearful nights and loveless days,
And chose the ways
Of righteousness, and thus were saved
By Christly women, who had braved
Contempt and loss that they might win
Some little ones and bring them in
Christ's Kingdom, from the world of sin.
—*Marianne Farningham.*

A Half a Century in Japan.

Fifty years ago there was no Bible in Japan, no Christian, no missionary, nothing but a bitter prejudice, a bitter hatred of the name of Christ. Forty years ago there were a few missionaries, but no Bible, no church. Thirty years ago there were a few churches, but the deadful edicts forbidding Christianity were still on the public bulletins all over the empire. During the next ten years, a sentiment in favor of everything foreign was in vogue, and Christianity had freer sway, but again the anti-foreign, anti-Christian feeling revived. Twenty years ago, a Christian, to be a teacher in a public school, needed to hide the fact of being a Christian or lose his place. Children in the public schools who attended the Christian

Bible school were ridiculed by their schoolmates. Eight years ago a rescript from the Minister of Education forbidding any religious instruction in any school, whether in school hours or not, brought great anxiety to the missionary body, and together they entreated God to remove the dark lowering cloud which was threatening the very existence of the mission school.

Strange as any miracle in Bible times, and as sudden, the cloud lifted. Today, only eight years from that time of deep anxiety, the country is open everywhere to the teaching of the Bible. There are Bible classes in connection with the normal schools and the Imperial University. Our missionaries in Morioka, in Kyoto, in Himeji, everywhere, are having wonderful success in giving the Gospel to the great student body.

At a teachers' convention in May of last year, held in Yokohama, the keynote of the public addresses was the need of developing and strengthening the moral natures of the pupils. A Christian statesman stood upon the platform and before an audience of over a thousand told a story something like the following:

A conceited young man said to me "Teacher, I'll have nothing to do with religion." I looked at him as he stood in his proud self-sufficiency and said, "Young man, you will have nothing to do with religion? Then your life will be a failure." After a few words more the young man said, "But if a religion, what religion should I choose?" "Any religion rather than no religion," was the reply. The young man, moved by the intensity and earnestness of his teacher's manner pressed him further to know what religion was best. Then Mr. Nitobi replied, "Any religion is better than no religion, but I know of no religion that can transform the character and give a man the power to stand in the midst of temptation except the religion of Jesus Christ." Such words were spoken by a man of high standing, not in a church, but before a large audience of teachers, and perfect quiet reigned throughout the house as he spoke.

In the same convention, a Buddhist priest, speaking on the subject, "Temptation and Will," said that the reason so many backslide and make failures of their lives is because the will is not properly trained.

To make his meaning clear he used as an illustration the story of Christ's temptation, telling it just as it is written in our blessed Bible. Mr. Fujimoto, in giving the report of the meeting to our girls, with tears streaming down his cheeks, said: "What are we Christians doing? Is it because we are cowardly and slow to speak that God is raising up in the Buddhist fold those who proclaim his Word?" In coming out of the hall after one session of the convention was over, a young lady said to one of our graduates, "It really would seem from what we have heard that to be a good teacher one ought to be a Christian."

Such is the condition of Japan today. Such the attitude of the people—the educated people—toward Christianity. Today is the day for active, aggressive work of the best kind in the wonderful land in the wonderful East. Not only for the men, but also for the women.

Thirty years ago there were few girls in the primary schools. Today throngs of girls are eager for an education, not only in the primary and grammar grade, but the high school and the college are being sought by hosts of young ladies. They have a healthy, noble ambition to become for their country what they see the American lady is for hers. The Christian missionary has taught Japan the meaning of womanhood, the power of woman. The stamp of the missionary has been set upon many of the strongest characters of Japanese women. Madame Takahira, wife of the Japanese Ambassador in Washington, was once the pupil of Miss Kidder. She received from this noble missionary an impress which has made her life a power for good in the high circle in which she has moved.

May the strong womanhood of America go out in sympathy to this womanhood which is earnestly reaching out after the good and the beautiful in life and character. May we not be slow in giving of our abundance of Christian thought and Christian ideals all that the women of this island kingdom are ready to receive and so hasten the glad day of our Master's reign throughout the earth.—*Clara A. Converse, in Helping Hand.*

Yokohama, Japan.

Open Doors in Japan.

In an article in the *Union Signal* under the title of "Open Doors in Japan", Flora E. Strout writes as follows:

One of the big events of this fall, of course, was the arrival of the American Fleet. You have read of the splendid welcome which Japan gave our sailors, but perhaps you do not know what the Woman's Christian Temperance Union did. First of all, the members protested against the use of *geisha* (dancing girls), and I am glad to say that the committee itself was for the most part opposed to their use and they did not appear, except in a dance, which, from an observer's standpoint, was entirely unobjectionable. Then the good women received the sailors at the Y. M. C. A. hall each day, served them tea and cake and sang America's songs in English. This is a great honor to America, indeed, as it is not usual for Japanese ladies to serve under such conditions. Also the ladies of Tokyo and Yokohama unions presented Admiral Sperry with flowers and greetings. Mrs. Yajima, National W. C. T. U. president, was on hand to give hers personally to the admiral, but through some misunderstanding a personal interview had not been planned for. However, the admiral wrote a very gracious letter to Mrs. Yajima, thanking her and the ladies for the flowers and message.

It was a busy week for us, especially us Americans, who received invitations to some of the affairs, but we were proud of our boys, who behaved so beautifully and thus honored the country from which they came. I might also add here that the women of the W. C. T. U. offered, at one affair, to serve refreshments, if the host would not use *geisha*, as was at first reported. Their offer was accepted, but, fortunately, men were employed as waiters, thus relieving the women.

Now for some of the work I have tried to do in the last few weeks.

During the summer I received urgent invitations from some of the southern cities asking me to visit them at my earliest opportunity, because their needs were pressing, and their organizations weakening. Consequently on November 7 my interpreter and I left Tokyo for an extended tour

through southern Japan, making Nagasaki as our final point.

The morning of our departure was very beautiful; the skies were a rich turquoise blue, and the atmosphere was so clear that the mountains stood out as if cut in cameo. Fujiyama, with its top crowned with newly fallen snow, was never more majestic, and the woods were everywhere gorgeous in reds, browns and yellows. . . .

From Hiroshima we went to Matsuyama, which is on another island, and to do so we were obliged to cross the inland sea. The water was as clear and smooth as a lake on a summer's day. Mountains completely surrounded us, and the islands were glowing in their autumn colors. Altogether it was one of the most beautiful sails I ever had. We were continually served with tea and cake by the Japanese cabin boy, who, kneeling, presented the tray, and bowed many times as he left us. We were met by a delegation of ladies and gentlemen representing workers, both foreign and Japanese. Miss Judson, a Congregational missionary, had planned a perfect whirlwind of meetings, and I spoke sixteen times in six days. The schools, from the highest to the lowest, were open to me, and I could have had even a fuller program if I had not protested on account of my interpreter. The Red Cross Society, under the patronage of the governor and his wife, invited me to address it. It was a most pleasant meeting, and the governor, who had been sent to Russia previously on diplomatic service, expressed himself in hearty sympathy with our work, although he said his position made it necessary for him to use *sake* sometimes. . . .

On the morning of the twenty-third we were obliged to get up at 5 o'clock in order to make the boat, and as early as it was, a large delegation, including prominent educators, was on hand to see us off. The sea was very rough, and both my interpreter and myself were very sick. We were obliged to board three separate trains during the trip, and finally were driven in a Japanese *basha*, a sort of springless cab, to Yamaguchi. It was after dark, a cold evening, and the ride was over two hours long. A wagon without springs is not pleasant under the best conditions, but when one is worn out by travel and work it becomes a

positive torture. I thought the journey would never end, and the driver, to encourage this sentiment, would stop at some tea houses by the way to smoke his pipe, gossip and warm himself with a cup of *O-cha* (honorable tea).

"One step and then another and the longest walk is ended."

At last we reached Mrs. Gauntlett, who took most excellent care of us at her home, but the trip made me somewhat ill, and the remainder of my engagements were canceled, although I managed to fill the program at Yamaguchi. Here, as in so many other places, the government schools were open to me, and I spoke to nearly all. The last meeting comprised seven private schools together. A great many signed the pledge at the public meetings, and the women are to be immediately organized into one of our unions. Even the chief of police was interested and asked Mrs. Gauntlett how many signed the pledge and when they were to organize. . . .

Now is the time to push the work; everything is open to us if we can only take advantage of the opportunities, but travel is expensive, and lack of money means the end of work. Shall we allow these chances to slip because we haven't the means?

Tokyo, Japan,

13 Toruzaka, Azabu.

Woman's Board Meeting.

On January 7, the Woman's Board met at the home of Mrs. A. R. Crandall at Milton.

The members present were Mrs. J. H. Babcock, Mrs. Morton, Mrs. Crandall, Mrs. Nettie West, Mrs. Clarke, Mrs. Platts, Miss Phoebe Coon, Mrs. Allen B. West.

The meeting was called to order by the President, Mrs. Babcock, who led the devotional exercises by the reading of the 16th chapter of John. Prayer was offered by Mrs. Clarke.

The minutes of the previous meeting were read and the Treasurer's report given and adopted.

Miss Phoebe Coon reported another suggestive program for local societies, for publication in the RECORDER. This was adopted.

A letter was read from L. A. Dow, a Sabbath-keeper of Rockland, Maine, and

was turned over to the Corresponding Secretary to answer.

Letters were read by Mrs. Platts from Mrs. Anna C. Babcock of Jackson Center, Mrs. Anna Randolph of Plainfield, New Jersey, Mrs. Lucy Randolph of Fouke, Ark., and Miss Agnes Babcock of Leonardsville, New York.

A letter was also read from Mr. Henry M. Maxson, chairman of Committee on Publication of Historical Volume ordered by Centennial Conference, with reference to the apportionment of the expense of this volume among the different boards, enclosing bill of \$20.00 as approximate sum due from Woman's Board.

Voted that the Board send \$20.00 to Orra S. Rogers, Treasurer of the Committee on Historical Volume.

The report of the Committee on Resolutions with reference to Doctor Lewis' death was given as follows:

Whereas, God in his infinite wisdom has taken from us our beloved Doctor Lewis, be it therefore

Resolved, That we hereby express our appreciation of and our gratitude for, his useful and beneficent life among us, and that we pledge ourselves to earnestly strive to promote the attainment of his high ideals for our people; also

Resolved, That we extend to his family and especially to his invalid wife our tender sympathy.

The report was adopted.

After the reading and correction of the minutes the Board adjourned to meet with Mrs. Allen West at Milton Junction, on March 4.

HATTIE E. WEST,
Rec. Sec.

Photographs Wanted.

The Committee on the Historical Volume has been unable up to the present time to secure pictures, or pictures suitable for reproduction, of the following list of persons. Will parties having a picture of any of the persons named in the list send the same to C. F. Randolph, 76 South Tenth St., Newark, N. J.

William E. Babcock, Dea. Daniel Babcock, Rev. Daniel Babcock, Nathanael Bailey, James Bailey, George H. Babcock, Abel Burdick, Bethuel C. Church, Ebenezer

David, Joseph Davis (London), W. D. Cochran, Abram Coon, David Dunn, Walter B. Gillette, Dea. John Maxson, Elisha Gillette, Joseph Potter, Joseph W. Morton, Clarke Rogers, John Tanner, Lester Rogers, L. F. Skaggs, George B. Utter, A. B. Spalding, Gov. Richard Ward, Alfred Stillman, Amos R. Wells, Amos Stillman, Henry P. Greene, Matthew Stillman, Joel Greene, Paul Stillman, Dea. John Greene, A. D. Titsworth, Anthony Hakes, Jason B. Wells, O. P. Hull, Peter Velthuysen, Richard Hull, Varnum Hull, M. B. Kelly Sr.

Seventh-day Baptist Views.

Even if "truth is the supreme thing," as "A Candid Reader" clearly sets forth in a recent RECORDER, is every truth essential to our religious life? It occurs to me that many of the truths we seek in the name of religion are really non-religious and metaphysical. I refer to the discussion of such themes as the Week of Creation, Evolution, the State of the Dead, the Nature of Man, and others that have been suggested by recent articles in the RECORDER. Statements have been made that certain opinions on these questions, or some of them, are "true Seventh-day Baptist views" and others are not. I have told many inquiring friends that one may be a Seventh-day Baptist of the truest type, and believe as he chooses in regard to such profound questions as whether a person receives his reward or punishment immediately after death. Will the RECORDER or some of its readers inform me whether or not I was mistaken? What are "Seventh-day Baptist views?" Is it true that Seventh-day Baptists are not believers in a "materialistic man" because they are Seventh-day Baptists? May we not as well say that we believe or do not believe that Mars is inhabitable because we are members of that church?

We may well have our private opinions on such questions; but even if they should be shared by the majority of people, let us not continually arouse the feeling of enmity that exists between our church and another church by unfavorable comparisons. Especially let us be careful, when the doctrine at issue is a vague metaphysical question that the philosophers of all the ages have disagreed upon, or when it is based upon prophetic language in Scripture that

every Christian puts his own interpretation upon. We might do better enumerating the things we have in common with other people: one God, our Father; one Saviour, our Brother; one Bible, our guide; one Gospel, one purpose, and one reward if we are faithful. If to these we can add one law of God and one Sabbath, we should count that church all the nearer.

U. P. DAVIS.

A Spiritual Confession.

IV. What Christ Means to Me.

J. NELSON NORWOOD.

There is a tendency to believe that he who adopts quite completely the modern scientific point of view is apt to reduce religion to mere morality. I confess my experience has not borne out this fear. Christ means more to me today than ever before. In my estimation he stands for two grand facts: (1) A new revelation of God's character, and feeling toward men, and (2) a new idea of man's relation to man. I wish in this paper to consider briefly these two facts.

1. A new religious idea. Into the midst of the doubt and uncertainty of the time, Christ's proclamation that God is the Father of men brought a new, energizing hope. This was a new notion of God and formed a firm basis for effective religious life. The thought that God is well disposed toward man came with a fresh and striking emphasis. God and man are not radically different, but are very closely related. Christ showed that there could be oneness between them. How different is the Christian's God from the God who needed the blood of goats and bullocks as a peace offering. Our God wants mercy and not sacrifice (in the Hebrew sense), he wants our free, loving service. He wants us to take him at his word, trust him as a Father and friend. From this feeling of oneness with him and his, we get courage to overcome our lower selves and rise to a greater likeness unto him. In the revelation that God is our Father I find a chief inspiration of the Christian religion. This is the first thing in the revelation through Christ which interests me.

2. The new ideal of man's relation to man. If God is our Father then we are

brothers. On this new basis Christ not only laid down but lived a new program of human relations. Let us note two or three of its characteristics, as reflected in the Gospels, and as they are being incorporated into the life of today.

a. Brotherly love. If men are to be brothers, then brotherly love must abound. The law of love which fills full the old law of compulsion, gaining all the latter could gain and much more, is to take the place of selfishness and greed. Christ showed how this could be done, by simply doing it. Under it we are to do unto others as we would that they should do to us. I am foolish enough to believe that Christ meant what he said and that the program is practicable. I have little interest, however, in the question, Can a man do business today strictly according to the Golden Rule? As a matter of cold fact, men do not so conduct business today, and it is a moral certainty that they will not do so absolutely a year from today. The real question is, Do you and I regulate our intercourse with those around us more in accordance with this rule today than we did yesterday, and are we determined to do it still more tomorrow than we have been able to today? It is only by movement all along the line that the thing will be finally achieved. The absolute good will not come in our day; but if we strive, improvement will come. There is a more general demand now than ever before for golden rule methods in business. As commercial and industrial conditions become more complex, the need for those methods becomes more evident. A man whose business word is doubted is mercilessly cut off from business intercourse.

b. Mutual service. "Whoever wants to become great among you, must be your servant," says Christ. How different from the general standard of greatness! Yet how true it is, as we look about us, among our own friends and acquaintances, among the truly great of our time, and of other times, that those who have been the greatest servants are the most loved. It is true in public life and it is true in the humblest private life. What an insufferable place the world would be if we could not serve and be served, yet what a chance there is for improvement. How applicable is the story of the good Samaritan today. "Christianity is

still the struggle between gentleness and brute force. It is peace and endurance against pride and revenge. It is still the world against the clan".

c. The value of the individual. Respect for personality is one of the striking characteristics of Christ's dealings with men and women. He taught that even the very hairs of our head are numbered. He ate with publicans and sinners. He moved among the common people. He understood them and they understood and loved him. In the three precious years of his ministry he had time to instruct individuals and small groups. In some respects we have thoroughly adopted this view of the individual, and even at points carried it to extremes. It has sometimes hindered and opposed social activity. But in some fields we have yet far to go in recognizing the sacredness of personality, and its special demands. This is true religiously, educationally and legally, at least.

If space permitted we might carry this study much farther. We might consider the teaching that morality is primarily a question of the heart; that humility is a virtue, much needed today; that an accumulation of mere goods is worse than useless, if we thereby must lose the contented mind, the deeper satisfaction of the inner life.

The tragedy in Christ's dealings with the Pharisees has blinded us to the fact of his real popularity with common men and women. He came to his own and his own received him not, has described him to us rather than the statement that the common people heard him gladly. It was only with the encrusted officialdom of his day that he was unpopular. Nothing was so diametrically opposed to his simple, natural, everyday view of God and the spiritual life, as the formalism, pettiness, the solemn trivialities, and the arid verbalism of the Pharisees. Their so-called religion was as stale and forbidding as the Sahara; Christ's religion was as fresh and attractive as a babbling brook. His feelings toward them he expressed in one of the most crushing philippics in literature (Matt. xxiii).

Thought along this line has tempted me to indulge my imagination sometimes. I picture to myself a sunny morning in Palestine. A countryman with his donkey and clumsy cart is coming into the village to

market his produce. On the street corner stands one of those "whited sepulchers" ostentatiously thanking God that he is not like other men. With an unconcern born of long familiarity, our peasant passes him and proceeds toward a little group collected about the great Teacher. Curiosity compels him to draw nearer and listen. What is that he hears? "A man fell among thieves. A priest came that way and passed by on the other side. A certain Samaritan had compassion on the sufferer, bound up his wounds, took him to an inn and paid his bills. Which of these was his real neighbor?" This homely story of human suffering and human kindness, its evident connection with real life, was so different from the absurd legalism of his own religious teachers that it appealed to him. He followed Jesus to hear more. There was something marvelously sweet and winning in this Teacher and his teachings, and our laborer goes home that night, his heart stirred by a new something that makes him a different kind of man.

This may not be exactly true to the historical facts, but, I think, it is true to the spirit. No wonder his message was heard gladly. No wonder the sinners and outcasts listened to him. He brought them the only word of hope they had ever heard fall from lips. With all these people Christ was so popular that the authorities dared not interfere with him at the Passover "for fear of a riot". This popularity is still his. Today thousands on thousands who know little and care less of the theories about Christ, even though these theories come from Paul, and who may be inclined to look on the Church as a rich man's club and a champion of vested interests and the established order, respond gladly to the quiet attraction of the Christ who lived among men. I am not ashamed to confess myself a humble disciple, within the Church.

*Ann Arbor, Michigan,
523 E. Liberty St.,
January 20, 1909.*

The wheat does not perfect itself in a day; no more will the spirit of prayer in you. To rightly pray, to wholly merge one's will in the divine will, to purely love, to perfectly trust—it is the achievement of a lifetime.—G. S. Merriam.

Young People's Work

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

Finally, be strong in the Lord, and in the strength of his might.—Eph. vi, 10.

The Prayer Meeting.

REV. A. L. DAVIS.

Life Lessons From Job.

Sun., Feb. 7, My Testing, Job i, 12; I Pet. i, 6, 7.

Mon., Feb. 8, My Adversary, Job ii, 1-7; I Pet. v, 8-11.

Tues., Feb. 9, My Perplexity, Job xxi, 7-13; Ps. lxxiii, 13-19.

Wed., Feb. 10, My Critics, Job xix, 1-8; I Pet. iv, 12-19.

Thurs., Feb. 11, My Humility, Job xl, 3-5; Matt. v, 5.

Fri., Feb. 12, My Redeemer, Job xix, 21-29.

Sabbath, Feb. 13, Topic, Life lessons for me from the book of Job. Job xlii, 1-6, 10-17. (Consecration Meeting).

THE BOOK IN OUTLINE.

This is one of the most remarkable books of the Bible, and we know little of its date or authorship. It may be divided into the following general outline:

- I. The Prologue, chapters 1 and 2.
- II. A series of colloquies between Job and his three friends, chapters 3-31.
- III. Elihu's Intervention, chapters 32-37.
- IV. Acquittal and Restoration of Job, chapters 38-42, 1-6.
- V. The Epilogue, 42: 7-17.

A BRIEF SURVEY.

The book introduces us to Job, of the land of Uz, a man of great possessions, with a large family, and extremely religious. Great calamities befall him. He loses all his possessions (How?). He is greatly afflicted. In this first stage he bears it all with patience.

Three friends, Eliphaz, Bildad and Zophar condole with him. For seven days and nights they sit in silence. Job breaks the silence by cursing the day of his birth. This forms the basis for the debate which follows. His friends

1. Urge the goodness and justice of God.
2. Point out the results of evil-doing.
3. Charge Job with sin.

Then Elihu intervenes. He blames both Job and his friends, and lays stress upon the fact that affliction is discipline. How did Job answer the assertions of his friends?

Jehovah answered "Job out of the whirlwind," and through a series of addresses seeks to impress upon Job (1) the goodness of God and the littleness of man, and (2) the wisdom, power and justice of God.

THE TOPIC, xlii, 1-6, 10-17.

The addresses of Jehovah brought Job into perfect submission, and he acknowledges his sin and folly, repents that he had ever complained, and bows to the will of Almighty God.

God's power is unlimited; his wisdom infinite (v. 2).

Man's wisdom can not measure the Infinite, and it is presumption on the part of man to pass judgment upon the dealings of God (v. 3).

Job had a vision of God. He had heard of God, but now he sees him. There is a world of difference between hearing of God and seeing him, between theoretical and experimental knowledge of God (v. 5).

Repentance. It is at this point that Job rises to heights sublime. He no longer argues, no longer resents. He falls upon the everlasting arms for help. He had seen God and after such a vision he submits in penitence (v. 6).

Vs. 10-17 give us a picture of his last days. They seem like an anti-climax to the career of a great man. He had fought life's fiercest battles, and when seemingly everything was against him, in his hour of greatest need, Jehovah spoke. He saw God—that vision made his life victorious.

"The Lord gave Job twice as much as he had before." "Every man also gave him a piece of money, and every one an earring of gold." "So Job died, being old and full of days." Not our conception of greatness, but they show divine favor and acceptance.

GREAT QUESTIONS.

The book of Job deals with great questions—God, man, good, evil, suffering, destiny—the greatest questions of today.

The thesis of the book is that suffering in this life is not proportionate to one's

'deserts. The righteous suffer. It pays in this life to do good, and he who does wrong may expect at least partial punishment here. But to the theory that the righteous receive their reward and the wicked their punishment in this life the book of Job is a protest. The Cross of Christ stands for the suffering of the Son of God. It is written large in human history—the suffering of the righteous in a world of evil.

Syracuse, N. Y.

Mrs. Martha H. Wardner.

The editor of this department wishes to introduce to the many young people, who do not know her, Mrs. Martha H. Wardner, who greets you from the picture on this page.

Though a sufferer for many years she is one of those rare spirits who will not let you think of her (one would never know by being with her for an hour or an evening that she was in great pain) but, always cheerful and thoughtful of others, sends you away looking at the world more hopefully—a better young man or young woman than when you came.

EARLY ACQUAINTANCE.

In the spring of 1894, my first year in college, a cousin of my mother who had manifested a good deal of interest in me came one day and asked if I thought Paul would suit Mrs. Wardner—to look after her chores and garden and have a home with her while in school. I said "I am afraid he will." When she asked if I thought he would try it, I replied that I was afraid he would. I was not anxious to lose a first-rate roommate. But I told him and he went. Not only did he gain a home but in that home I found a friend, who not only inspired and encouraged me

in those early days of struggle, but in all the years since, by her confidence and ambitions for me, has inspired me to nobler effort.

I believe her eminently fitted by her experience with, and love and sympathy for young people, to extend that helping hand, with her pen, to hundreds whom she can not meet personally. I take pleasure in announcing that Mrs. Wardner has kindly consented to write for this department a series of letters to the young people on "The Spiritual Life." The first letter appears in this issue. The second will soon follow. Be sure to read them.



MRS. MARTHA H. WARDNER.

frown changed to a smile; many an action, before apparently legitimate, now seemed doubtful or entirely wrong. It should not be thought incredible that blessed experiences come under such conditions. Moreover, if it is practicable and possible to live under such a standard for two weeks, why not for two months or a year; why, indeed, a time limit at all? What I would suggest is this: That as Seventh-day Baptist Endeavorers, we prayerfully take this pledge for two weeks and follow it out. This will be read before or by Sabbath day, February

WHAT WOULD JESUS DO?

A few weeks ago in Cleveland, Ohio, a number of young people pledged themselves that they would try to do whatever they thought Jesus would do under like circumstances. The movement rapidly grew until ten thousand had thus put themselves on record. Meanwhile many were having new experiences. Every act tested by such a standard assumed a new look. Many a thought was quickly put out of mind; many an utterance suppressed; many a

13. Let each one begin as soon as it comes to his notice, then talk it over in the prayer meeting and from then, as a society, individual by individual, apply to every plan and undertaking this test—Would Jesus, were he in my place, do this? God help us so to do.

A Letter.

DEAR YOUNG PEOPLE:—A few days since I received a letter from the editor of your department of the RECORDER, asking me to write a series of letters to the young people. Naturally the question arose in my mind, Why did he ask me to do this? Possibly it may be that when he was laying out his plan of work he took a far distant look back to the time when he was young, wrestling not only with mathematical problems in Milton College, but with the problem of completing his education and getting settled in his life work for God and humanity.

It was during those days that our acquaintance began, and I noticed his deep appreciation of the interest I felt in young people. I think he must still have the opinion that I have maintained my interest in them; if so he is right, for while I am not working with that class at the present time, my interest in them has not diminished but rather increased. One reason for this is, the young people in whom I interested myself in those days are a blessing to the world. I may well rejoice in the thought that in their moments of discouragement I spoke words of cheer and pointed them to the prize at the end of the goal. May God abundantly bless them in their labors of love for others. Although there are many demands on my time and strength they are not forgotten, but daily their names are borne on the wings of prayer to the One, "who neither slumbers nor sleeps."

Another reason is, that as I look into the faces of young people, some radiant with expectancy, others bearing traces of anxiety, revealing to the practical eye heart-yearnings for richer, fuller lives, and know that to all of them must come bitter disappointments if life's best lessons are learned, my heart is filled with compassion and I long to take them by the hand and say: "Be strong and very courageous." If your destinies were in my hands, I might be

tempted to shield you from the withering blast, but that is not God's way and you must build upon the Rock or perish.

Still another reason is, the possibilities for usefulness hidden away in these young lives. "It doth not yet appear what [you] shall be," but today's duties, faithfully performed, however insignificant they may seem, are stepping-stones for something greater on the morrow. It was those servants who had been faithful in a few things that the lord made ruler over many things when he returned. Faithfulness to God in each day's duties as they come to you will secure for you the Master's "Well done" at the close of day and he will throw open the gates of a new life to you where every pure aspiration of your soul will be satisfied. Very sincerely yours,

MARTHA H. WARDNER.

La Porte, Ind.

News Notes.

FIRST VERONA, N. Y.—The Christian Endeavor Society holds regular meetings twice a month, having charge of the regular Sabbath morning service in the pastor's absence.

ANDOVER, N. Y.—The annual church business meeting was held and dinner was served on Sunday, January 3. About eighty were present to enjoy the occasion.

ALBION, WIS.—Pastor Van Horn is preaching for the Chicago Church, and taking a post-graduate course at the University of Chicago, the first three months of the year. During his absence the pulpit has been filled by Mr. Will Simpson and Mr. Herbert Polan of Milton College.

MARQUETTE, WIS.—Sabbath school is held every Sabbath afternoon at the home of J. A. Inglis. After the study of the lesson a sermon is read, by some one, from the *Pulpit*.

LOST CREEK, W. VA.—Pastor Van Horn filled his monthly appointment at Roanoke, January 2 and 3, and at Chub Run school house, January 10; he also preached for the Baptist people at Weston on the 24th.—The Ladies' Aid Society held a very interesting meeting at the parsonage, January 17. Arrangements were made to put colored glass windows in the church.—Considering the

bad roads and weather, our attendance at Sabbath school has been very good during the month.

REV. H. C. VAN HORN,
Lost Creek, W. Va.

DEAR SIR:—Your card was not large enough for all the things we have to tell this month, so I will send the items in this way instead.

The Battle Creek society has been greatly encouraged by the presence and earnest work of Rev. J. G. Burdick during the past weeks. As a partial result of his labor, fifteen members were received into the church by letter on Sabbath afternoon, January 23. It was an added pleasure that Brother J. C. Bartholf was present and acted as moderator of this important meeting.

For the last few weeks we have been holding two weekly meetings, aside from the regular church and Christian Endeavor services; one at an orphans' home in the city, and the other a cottage prayer meeting. These cottage prayer meetings have been a great help to us, as we have gone not only to the homes of our own members but to those of some of the poor people of the city.

We greatly enjoyed a Christian Endeavor social held at the home of Mr. and Mrs. Fred Davis, in December, and are looking forward to a similar pleasure about the first of February.

Our Christian Endeavor Society will be a year old in March, and we are hoping for a new year of increasing usefulness.

Sincerely,

RUBY S. COON, Sec.

*Battle Creek, Mich.,
January 23, 1909.*

Milton College Notes.

President Daland has been giving a number of talks at the chapel exercises, explaining the origin, and the differences in meaning of various words and phrases in the Psalms. It is very interesting to follow the changes.—The Rev. A. J. C. Bond, of Milton Junction, gave us a greeting recently. His plea was for more principle in character. We are always glad to welcome these greetings.—On the evening of January 25, the three lyceums gave a joint session in

the chapel. A mock trial was the feature of the evening. A great deal of interest and excitement was manifest during the entire proceedings. Two of the three defendants were convicted. It is encouraging to know that crime (?) is to be punished wherever it is found.—The local Y. M. C. A. sends two delegates to the annual convention of the Young Men's Christian Association held this year at Wausau. The theme of the convention is the universal brotherhood of the race and the responsibility of every man to his brother and to his God.—The Y. W. C. A. is maintaining three classes in Bible study. This work is very profitable to all who support it.—The freshmen are editing the January number of the *Review*. Look out for something original!

Salem College Notes.

The new year opens with new vigor on the part of both faculty and students. The students are coming more and more to realize the important fact that education does not come by a short road, either in time or study. Never before have so many pursued a course and worked to that end. While there are at present but few college students, the showing for another year is already good. Several of the alumni of the preparatory department are expecting to complete the college work. These things seem gratifying and the lovers of the college who are sacrificing for its existence realize that their efforts are not in vain.—A Y. W. C. A. is in progress and meets one evening each week. The members at the beginning of its organization were few in number, but the interest has been increasing until now there are but few of the girls who do not in some way take part. The girls also spend an hour each week in physical culture, Mrs. C. B. Clark being the instructor.—The faculty and directors are now busy working out the problem of heating the new building.—The new catalogue is now out. It is well worth the attention of any person interested in education. The requirements as laid down in it are very plain, and any one can easily understand what is expected of him, and the standard of work that is being done. We consider the catalogue to be the best yet published. Any one wishing a copy, address the President, Salem College, Salem, W. Va.

Report of Young People's Hour, Quarterly Meeting, Held at Milton Junction, Wis., Jan. 22-24.

H. C. STILLMAN.

The quarterly meeting of the southern Wisconsin and Chicago churches closed Sunday afternoon with the Young People's Hour. Rather a different program was followed than has usually been used but we found that the interest did not decrease for that reason.

First there was presented by Robert West a short but clear-cut, practical paper on "The Finances of Our Y. P. S. C. E.," in which he upheld the plan of systematic finance; he showed that the Milton Junction Christian Endeavor Society had doubled its contributions since adopting this system. He touched upon ways to raise money, spirit of giving, scholarships, temperance work, and many other things. He struck the key-note of all our work when he said we want something to set us thinking.

Following this paper were short talks on the subject by Rev. A. J. C. Bond, Rev. T. J. Van Horn, Rev. and Mrs. L. A. Platts, Fay Coon, and R. T. Burdick. The last named speaker turned the trend of thought toward our financial support of the SABBATH RECORDER. Directly following this discussion Clair L. Stillman of Nortonville, Kansas, gave a short talk on "Our Relation and Duties to the RECORDER." This address was asked for publication. The lateness of the hour prevented the introduction of the third topic prepared for the meeting. The remainder of the time was given to Prof. A. E. Whitford, vice-president of the State Christian Endeavor Union, for his report of the State Executive Board Meeting.

The result of the Young People's Hour was a deeper love for our paper—the SABBATH RECORDER.

Our Young People: Their Relation to the Denomination.

ARTHUR E. MAIN., D. D.

This relation will be considered, here, as being both real and ideal; that is, as it actually is and as it ought to be.

I. It is a relation that can be expressed in figures. The denomination is an organization made up of a given number of members; and our young people are counted

with the rest of us. Your connection with the denomination is statistical; nor is this phase of it to be undervalued.

2. It is an intelligent relation, one whose roots should be found in actual knowledge of what is involved. We all ought to know why we are Seventh-day Baptists instead of being members of some other Christian body. The instruction of ourselves in the facts and principles of denominational doctrines, history, life, and work, was never more needed than now.

3. The denomination is not a mere organization, like a plow, wagon, or printing press, consisting of parts orderly related; but it is an organism, like a flower, tree, or animal, consisting of parts connected in an orderly way, and also in a relation whose nature must be expressed in terms of life. Your connection with the denomination, therefore, is vital; and the relation is one that should be the means of both communicating and receiving intellectual, moral, and religious life and power.

4. The relation is one of friendship. People who are personally and directly associated together can not be very helpful to one another unless they are friends. Friendship is indeed a moral sentiment exceedingly rich in resources of highest values. Let us be more friendly.

5. It is a relation grounded in the spirit and purpose of loyal devotion, as to an honored and loved cause. A family spirit, with mutual devotion among its members; college class spirit and enthusiasm; neighborhood spirit in the loyal support of common interests; the sacred sentiments of patriotism—these are words whose significance is well understood. Our hope for the future must rest in no small measure upon a fervent spirit of denominational loyalty among our young people.

6. It is a relation whose existence and meaning should be counted a privilege. A young woman in North Carolina once asked me to thank the brethren of the Tract Board for sending to her and others the Sabbath truth, a blessing of which they thought themselves unworthy. We do stand for the truth of the Sabbath, a truth that fills a larger and larger place in the attention of Christian people of different names; but we hold to other great truths also, and purpose to stand for all in faith and practice

that makes for righteousness, fraternity, and good citizenship among men. May we esteem it a privilege to be associated with one another for such high ends.

7. It is a relation that brings us under holy obligations. (1) To consider every step we take in education, marriage, the choice of a neighborhood in which to live, the election of our calling, amusements—in all our words, actions, and plans, with reference to their probable influence upon ourselves and the work we as a denomination are trying to do in the world. (2) To consider the claims upon us of our own local church, which is an integral unit of the General Conference, a body to which the churches have delegated great responsibilities and duties of vital importance to our one cause. (3) To consider the claims of the gospel ministry upon the attention of our young men. If four or five trained and consecrated young men were graduated from our theological seminary each year, there would be work for them all. Other callings invite, too, to great and happy usefulness in the world's work; but none offer grander opportunities for personal intellectual, moral, and religious growth; for efficient endeavors, as wide in their scope as the needs of men individually and collectively; and for satisfying joy in service, than the ministry and pastorate.

8. It is a relation that appeals to conscience for its right to be. Let us send out our intelligent moral judgments to survey the fields of opportunity, truth, and duty; and if they return with the conclusion that we ought to be Sabbath-keeping Baptist disciples of Jesus, let us gladly obey the voice of commanding conscience and surrender our lives to him who loved us and gave himself for our salvation.

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

Dr. Shailer Mathews' Denial.

Some days ago one of our exchanges brought the item referred to in the following letter, concerning the belief of Doctor Mathews regarding Christ. I had come to be a great admirer of some of the Doctor's writings, and was pained to see the statement referred to; it seemed so much out of harmony with what I had read in his books.

Therefore when the following letter appeared in the *Watchman* of Boston I was glad indeed. The letter will interest some of our readers:

To the Editor of the Watchman,

MY DEAR DOCTOR MERRIAM:—The quickest way to stop misrepresentation is to state one's own position. Will you therefore permit me to deny unequivocally the statement recently attributed to me in certain papers to the effect that Jesus was merely a man among men, whose teachings are of no significance to the modern world? Any reader of my books and published articles knows that I am devoting my life to teaching the precise opposite. I believe with all my soul that "God was in Christ reconciling the world to himself," and that in the teachings of Jesus lies the hope of today and the future.

Very truly,

SHAILER MATHEWS.

The University of Chicago, Jan. 22, 1909.

Why Working Women Do Not Marry.

In an article entitled "A Substitute for Matrimony" in the February *Woman's Home Companion*, Anna Steese Richardson proves conclusively that the majority of business girls of today do not marry because the men they might marry do not earn as much money as they do. Mrs. Richardson speaks with authority—she has a greater experience than perhaps any other woman in America. She concludes her article thus:

"The business woman of today is achieving financial success at the sacrifice of domestic content and maternal instinct. Is it worth while?"

"Scale of Living—A Problem Everywhere."

On June 22 the cabinet introduced in the Douma a bill raising the salaries of the members to \$2,100 a year, with a penalty of \$12.50 for each day a deputy is absent, "if not excused by the Chair." The Deputies complain that the sum they now receive is wholly inadequate to the Saint Petersburg scale of living. "Scale of living" is a suggestive phrase. A minister joyfully accepted a call from a country town to the capital of his State because the salary was twice what he was receiving. At last account he had found the "scale of living" in the capital such that it was necessary for him to eke out his salary there by using what he had saved in the country town.

Children's Page

Freddy's First Rescue.

Freddy May was big for his age, wearing a seven-year suit on a six-year-old body. But he thought he was older, much older than he was, and big—well, wasn't he almost as big as his father? At least he would be some day, and meanwhile he was growing!

The May family—father, mother and Freddy, six years old, going on seven—lived on a rock in the middle of the ocean, or at least, five miles from any other land. There was a tall lighthouse on the rock, and at the base of this white tower was a tiny house with five rooms. This house was home, the only home Freddy ever knew.

The lighting of the great lamp of the lighthouse had always been an attraction to Freddy. One day, when his father carried him up, up the winding stairs and showed him how the lamp was lighted and how its rays spread far out over the tossing ocean, Freddy felt that his little world was the most wonderful that any boy could imagine. Think of the hundred steps up the tall tower and the magnificent view from the top!

But as time added another year to Freddy's age, his little mind soared to greater achievements. He was accustomed to storms and rough weather. He knew that his father often went out in his little boat to help strange people who drifted near the shoals. Sometimes he brought them back in his boat, half dead and so white! His mother then worked hard to give them warm clothing and hot things to drink and eat.

Freddy at first was content to watch and help; then he wanted to do more. He wanted to go with his father in the lifeboat to pick up the shipwrecked people.

"Some day, lad, when you get bigger," his father answered this request.

After that Freddy asked every little while, "Am I big enough now to go with you in the boat, papa?"

"Not yet—not quite yet," had always been the response.

So Freddy had been forced to wait and

grow. How he counted the days and looked at his figure in the glass to see if he was growing! When he first donned his seven-year suit he felt surely that he was almost big enough to help save shipwrecked people.

As chance would have it, his opportunity did come a few days after this important event. There had been a storm at sea, not a very heavy storm, but one which made the sea pretty rough off the shoals. The day after the storm, the sun came up bright and warm. The sea was rolling in long swells.

Not a mile away from the lighthouse something was drifting heavily, swinging slowly up and down with the waves. A quick glance through the telescope showed that it was a dismantled sloop, a small coasting vessel abandoned by its crew.

Mr. May quickly got his boat in the water, and was preparing to go to the derelict when Freddy's lips faltered:

"Papa, I am big enough to go!"

There was a smile on the light-keeper's lips, and, after glancing up at the weather and down at the sea, he said:

"Yes, Freddy, you can go today. Jump in the stern."

Now there was no happier boy in all the world than Freddy May at that moment. He fairly tumbled down the steps and dropped snugly in the stern of the lifeboat. His eyes were bright and glowing. Wasn't he going to a real wreck?

The row to the dismantled sloop was not a long or rough one, and Mr. May pulled so lustily at his oars that they were alongside in no time. When they reached the sloop Freddy gazed at it in awe. Would there be half-drowned people aboard, and would he be strong enough to help his father lift them into the lifeboat?

"Now, boy, you stay quietly in the stern until I come back," cautioned his father.

He tied the boat to the stern of the sloop and then nimbly climbed aboard. He was gone a long time, so long that Freddy got worried. What would he do if anything happened to his father? Could he row back to the lighthouse? What if another storm should come up and make the ocean very rough?

He was thinking of such dreadful things when Mr. May appeared above and shouted:

"Nobody aboard, Freddy. She's been

deserted for a long time. We'll go back home now."

This announcement was not pleasing to our little mariner. What a disappointment to go to a shipwreck and then find nobody, and not even go aboard the wreck!

"But, papa, there might be somebody in—"

His father shook his head.

"No, lad, I've been everywhere."

Then, noticing the disappointment on the little face, he added: "But if you want to come aboard and look I'll let you. I forgot this was your first shipwreck. Here, now, hold fast to my hand and I'll put you up."

Freddy climbed up, with his father's assistance, almost as easily as a veteran sailor. He stood on the deck of the old abandoned sloop in a moment. One glance showed him the awful desolation of the wave-swept craft. Mast, spars, sail and rigging were tumbled about in a confused mass, and part of the cargo of lumber was shifted over to one side.

"Be careful, little man, and hold tight to my hand," his father cautioned. "I'll take you to the cabin, and show you what an abandoned boat looks like."

Freddy seemed to come naturally into the use of his little sea legs. He did not lurch and roll with each toss of the boat, but walked steadily forward. When they came to the cabin, Mr. May threw open the door, and—

Suddenly both of them started. Something moved inside, and then there was a mild cry of some frightened animal. Out of the darkness a bundle of white appeared. It came directly toward Freddy and mewed.

"It's a pussy cat, papa—a white pussy!"

Freddy took the frightened creature in his arms and stroked its soft fur. The kitten mewed and rubbed its nose in his face.

"Do you suppose he belongs to somebody, papa?" asked Freddy, anxiously.

"It belongs to you, little man, if to any one. You rescued him, and I don't think anybody will take it away from you."

All the way back to the lighthouse home Freddy held the kitten in his arms, and stroked and patted its head. In his affection for the shipwrecked cat he even forgot to notice the waves or the condition of the

weather. The one fact to impress his mind was that he had made his first rescue from a shipwreck and he would always keep the kitten for his own. He wanted a playmate—a kitten or a dog—and now the sea had brought him one all for his own self.—*G. E. Walsh, in St. Nicholas.*

Paying Our Debts.

At a recent meeting of the churches of the Northwest, called by the Board of Systematic Finance and held in Milton, one brother objected to "giving" money for church and denominational support. He maintained that we "owe" these organizations our hearty support and are under obligation to pay our debts. The meeting was called to discuss systematic efforts for raising funds. The churches represented were Milton, Milton Junction, Albion, Walworth, Dodge Center, Welton, and Chicago. The attendance was small but the interest was large. Dr. L. A. Platts and Dr. A. S. Maxson as representatives of the board asked how systematic finance succeeded when tried and wherein were its weak points. The meeting was informal and the whole question was considered from every view-point except that of the pessimist.

It was generally admitted that the system has not been as successful as it should be. When a man seventy years old has been in the habit for years of paying \$100 for church and denominational support in the last month of the year, he may not readily adopt the plan of paying every week or month. Former systems (or lack of them) and habits have been the great difficulties. The plan of the board is admittedly a good one. If adopted by members of a church it gives the treasurer an income to pay the pastor's salary regularly and other bills when they become due. System in commerce, in manufacturing, in house-keeping, is a recognized essential of success. Should not the Lord's business be handled at least equally well? It must be a matter of growth and persistent effort. The church solicitor should believe in this system and should ask each member to sign a card and pay accordingly. While many will not find it convenient at first, as time passes the system will become more popular.

The solicitor not only should know of

the needs of the individual church, but he should understand what the denominational boards need and be prepared to interest people in these various lines. Brother E. D. Eliss, who has much experience as church treasurer, said he believed it would be profitable for a church to pay its treasurer for his time and let him visit among the families of the parish and discuss with them church and denominational needs. He recognizes the lack of knowledge among our people regarding Seventh-day Baptist work. People seldom give liberally toward an object about which they know but little. When newspapers are filled day after day with details of a terrible earthquake, money springs spontaneously from people's pockets; but if people had not been informed of the needs, the money would not be forthcoming. Our denominational interests need more publicity.

It was voted that this meeting state to the board that we approve of church treasurers sending quarterly statements to church members in arrears. It was also voted that this meeting express its appreciation of the work of the Board of Systematic Finance and that we pledge ourselves to more strenuous efforts in behalf of systematic giving. A motion was passed expressing to the board our appreciation of the privileges of this meeting. The secretary was instructed to send to the RECORDER a report of the meeting.

W. K. DAVIS, *Secretary.*

How to Keep in Touch With the Live Wire!

MRS. P. B. HURLEY.

Here we are hundreds of miles from another church of our own faith and more than two thousand miles away from the power plants of our denomination. Now how are we, a few Seventh-day Baptists out on the Pacific coast, to keep in touch with denominational affairs?

We are too far away to attend the associations, or conferences, or meetings where vital interests are concerned, or to personally meet many of the leaders and thinkers of our church. But there are ways in which we can keep in touch with all these.

Every week there is sent out a message telling of the family life of the denomination, giving helpful thoughts for our daily

living, etc. We can not help keeping in touch with our brothers and sisters if we read the SABBATH RECORDER. Do you ever help to increase their interest in us by sending a word to them through this family page?

Or if you are a lone Sabbath-keeper or detained at home Sabbath day, do you read a sermon from the *Pulpit*, thus becoming acquainted with the thoughts of some of the pastors you have heard about?

Our *Manual* for Bible study is said to be second to none; our lesson helps give the ideas we need to master; our histories and reports should be read by us all.

First, then, we can be loyal to our denominational publications, for they present the thought and life of the Seventh-day Baptist Church.

Then we should take an active interest in the organized bodies of the denomination. We can not keep in touch with things we know little or nothing about. If we have a knowledge of our Tract and Missionary societies and understand what they are for and what they are doing, our contributions will mean more to us and to them, too, and the heartfelt offerings will surely bring us closer to the live wire.

We ought to know a great deal about our own schools and the men and women who go out from them to fill positions where they can help to make the world better. We should encourage our young people to attend these schools if possible.

Do we know just what the women and the young people of our denomination are doing each year?

Do we think of or pray often for the Seventh-day Baptist missionaries? Do we remember when we are asked to sacrifice a little of self or time or money, how they are giving all of time and strength to teach the Sabbath truths, away from home?

When we are really interested in all these things, we can truly be near in heart if not in distance to the throbbing centers of the denomination of which we are a part.

As Seventh-day Baptists we realize that we stand in a peculiar position among Christian churches and represent an unpopular reform. We must work together in all our relations to each other, our church, our pastor, our scattered Sabbath-keepers, our denomination. We must

make our little church here strong in influence, and influence is power.

The RECORDER said not long ago: "Let every society become a center of power for the immediate country around it, and this united effort will be irresistible. The entire denomination will become a power for the doing of great things for God."

We need not be feeble or out of touch because we are so far away from the working forces. Wherever we are, we will not be efficient workers in the places we are called to fill unless we are loyal Seventh-day Baptists.

A faithful adherence to the Sabbath is not all that is required of us; but when we also keep in touch with the live wire we can be vibrating currents, and then we shall be working out God's plan for us.

California.

HOME NEWS

LITTLE GENESEE, N. Y.—Perhaps a few items for the Home News department of the RECORDER from Little Genesee may interest some of the readers of our highly esteemed paper, whose weekly visits are looked forward to with pleasant anticipations, and which always adds to the pleasure and profit of the home circle.

The church, with its Sabbath school, Christian Endeavor Society, Women's Auxiliary and Aid societies, and the community in general, are by no means inactive in the affairs of the kingdom and the social and business interests of our quiet little village. The weekly appointments of the church are well sustained. The Week of Prayer was observed with good interest and profit, though on account of unfavorable weather, not largely attended.

On Thanksgiving day a society dinner was served in the hall, of which 180 partook. This was preceded by the usual services in the church and followed by a literary program in the hall rendered by the children of the public school—which, by the way, is under the efficient management of Miss Laura Sanford of the senior department and Miss Bollenger of the primary. The ladies of the W. C. T. U. societies of Little Genesee and Ceres united

in arranging for a lecture course of six numbers for the winter, three at each place. A public library, combined with that of the Sabbath school, has been established under the auspices of the State which furnishes half of the amount of funds required to put it in operation and to purchase new books from time to time. The amount of patronage the library is receiving since the opening is a hopeful sign betokening an uplift in the literary improvement that inevitably follows where the people are interested in reading good books. Physical culture is also receiving some attention. Two teams of basketball, one of ladies and one of men, have been organized, that meet weekly for practice in the hall. Several match-games, with teams from elsewhere, have been played in which a fair share of triumph has been awarded the home teams.

Our business firms are doing a thriving business. Three mercantile houses distribute their wares to customers on demand. Dealers in lumber, roller-bolts, chemical wood and the like, are buying all the timber that is for sale, and are furnishing employment for teamsters and day laborers at good wages. In every way the people of this vicinity are enjoying a degree of prosperity for which there should be devout thanksgiving and praise to the Giver of all good things.

At the annual business meeting of the church and society, the treasurer reported all bills paid and money in the treasury. The pastor and his good wife have had their share of kindly remembrance. Between thirty and forty missives bearing expressions of good will, were received at holiday time. Last Thursday (January 21) some seventy or more of the good people of Little Genesee, entirely unanticipated by the pastor, though his wife proved to have been apprised of the conspiracy, invaded the parsonage just before noon time, and with various parcels from pantry and kitchen took possession of the domicile and forthwith proceeded to have a good time. And though in the midst of his sermon preparation, there was no alternative for the pastor than to surrender as gracefully as he knew how and enter into the pleasures of the occasion, which no one enjoyed more than he. After a sumptuous repast and a general social time, a short program was rendered

consisting of a poem each by Mrs. A. C. Sanford and Miss M. A. Lackey, prepared for the occasion, short addresses by Doctor Hulett, O. M. Burdick, the latter presenting a purse of \$25.50 to the pastor in behalf of the company, and a response and song by the pastor. The company dispersed leaving the comforting assurance that the occupants of the Seventh-day Baptist parsonage at Little Genesee were surrounded by a company of warm-hearted, interested co-workers. God bless them. (The poems referred to above are herewith enclosed with the request for their publication). The occasion was the pastor's 68th birthday.

S. H. BABCOCK.

Jan. 25, 1909.

As the Swift Years are Told.

The notion prevails (why it should, is not clear), That a woman would rather not add a new year To her age *quite* as oft, as the calendars say Father Time, in his flight, bears the old years away.

But since to *that* weakness a man is not prone, You'll not feel embarrassed that *your* age is known. And while we've come knowing it is your birthday, On the subject of age, there are few words to say.

For people who live in glass houses, you know, Should be rather shy of the stones that they throw. Just to bring you kind greetings and words of good cheer, The flock which you shepherd is now gathered here.

The few words on age that I would like to say To those, like myself, on life's down hill today, Are these: Let us each, as the swift years are told, Say we're sixty—or eighty years young, and not old.

And even when we know that life's zenith is passed, Let us not by the future be awed, or downcast. But loving and trusting, fill our place day by day, And sometimes, quoting Browning, to each other say:

"Grow old along with me! The best is yet to be, The last of life, for which the first was made: Our times are in his hand who saith, 'A whole I planned: Youth shows but half; trust God: see all nor be afraid.'"

A Birthday Greeting to Our Pastor.

The years of our lives pass away one by one, Each bringing the burdens we need must bear; While peace and pleasure sit side by side With pain and sorrow and anxious care.

Memory alone can recall the years, When once they have slipped to the shadowy past; Some things fade away as the days speed along, While the memory of others keeps bright to the last.

Your past is your own, with all it has brought, We can not enter it if we would; 'Tis enough for us that the harvest we've gleaned Has been ripe and sweet, has been fair and good.

We would share the glad present with you today, As with birthday greetings, sincere and true, We come to remember the birth of a year With you and the wife who has shared life with you.

True, the years have been few since you came to us first, As pastor, to share in our pleasure and pain, But time and to spare to unite all our lives For all future days with fair memory's chain.

May the day when your people, with words of good cheer, Did enter your home, all unbidden, 'tis true, Prove a milestone untarnished, set close by the way That through sunshine and shade has been traveled by you.

For the good of the hour, as the future unrolls, May all needed blessings most freely be given, May the years grow more bright, until merged at the last In the bright and the beautiful years of Heaven.

W. L. S.

BROOKFIELD, N. Y.—It has been some time since any news has appeared in the Home News department from Brookfield, but it has been neither from lack of interest in our beloved paper nor from lack of news, but for want of anything out of the ordinary to chronicle. If we had had a canned fruit shower like Bond, we might have been stirred to action sooner, but now that an assistant pastor has arrived at the Brookfield parsonage this may be a sufficient justification and inspiration for taking up the pen again.

Three of our young men are away for school: Kern Brown at Alfred, Francis Witter at the Osteopathy school in Cambridge, Mass., and Clarence Beebe at the School of Industrial Art, Philadelphia. Others of our young people are teaching, most of whom are with us over the week. We miss those that are away, but rejoice in the increased opportunities for education which they are enjoying. Some others are

looking forward to college another year.

At a recent election of officers for the Sabbath school, D. J. Frair, one of our enterprising young business men, was elected superintendent, thus relieving the pastor of the position which he has held the past year. Christmas was observed with an informal house party on Christmas eve, at the hospitable home of R. S. Langworthy, for the members of the Sabbath school and their families. The Sabbath school as a school gave no gifts, but instead asked the pupils to give. Parents brought gifts for the children, and children for the parents, teachers for classes and classes for teachers. Each class was asked to bring some remembrance for some aged or infirm person of the congregation who could not be with us. An evening of music, recitations, and social conversation, a prettily decorated tree and the distribution of the gifts made a very enjoyable occasion.

Bible-study Sabbath was observed in October. A sermon on "The Bible and Moral and Spiritual Values" was preached by the pastor. Following the sermon an opportunity was given for all to enroll in one or more of four simple lines of Bible study; in a special Bible class taught by the pastor, in the Sabbath school, in the Home department, and in the International Bible Reading Association at home. The effort has brought encouraging results. About forty were enrolled for the reading at home, and enough were enrolled for the pastor's class so that two classes were formed, one for adults in Romans, which meets on Friday evening in connection with the regular prayer meeting and which has furnished abundant material for the prayer and testimony meeting that follows, and the other for young people, following the Christian Endeavor meeting, in ethical teachings. Both of the classes have brought a blessing to at least one and that is the pastor. As the people here are patient and long-suffering, most of them have continued with us to the present in these special studies.

The church community presents magnificent opportunities for religious education for those that are awake to its possibilities, and in none is the need and the opportunity greater than in the rural church.

W. L. G.

FARINA, ILL.—At the recent annual meeting of the Farina Church, Rev. W. D. Burdick, who has been our pastor for the last three years, was unanimously and by a full vote chosen pastor for the current year. Until the present year pastors have been chosen by the Seventh-day Baptist Society, an organization distinct from the church; and that society also made provision for the raising of their salaries. At an early day in the history of our people here, a society was organized and, with its board of trustees, legally incorporated to hold real estate. That organization has, until the past year, held its annual meetings for the election of officers and for the transaction of business relating to the material interests of the society, and the calling of a pastor and making provision for pastor's salary.

A few months ago, for the purpose of uniting the two bodies into one organization, the church organized as an incorporated body under the provision made by the laws of this State for church corporations. When the organization was completed, with its board of trustees, the Seventh-day Baptist Society made a legal transfer of all the property held in its name, to the hands of the trustees of the incorporated church. The society then dissolved. Previously to this, the society and the church held their annual meetings on the same day, and a social dinner was provided by the sisters of the church between the two meetings. The recent meeting, the first held by the incorporated church, was a fully attended, harmonious and successful meeting. Dinner was served and sessions held both morning and afternoon.

On a Sabbath morning about six weeks ago our people were startled by the report that Sister Carrie Davis, wife of Dr. A. C. Davis, and mother of the late Dr. Arnold C. Davis Jr., had been stricken by paralysis of one side of her body. After a few hours she so far recovered as to be able to talk with her friends, but is still confined to her bed.

Within a few days there have been in our society two wedding anniversaries worthy of note. First, Brother A. C. Bond and wife, with friends, held their golden wedding. The time happened to be on one of the worst wintry days, and as the home is

a mile or more out from town, many of their warm friends were disappointed in not being able to attend and to join in the interesting occasion. A few days afterward Brother D. P. Crandall and wife, with many friends in the village, held their silver wedding. Appropriate presents were given on both occasions, but the writer has not been informed of their character or number.

C. A. B.

PLAINFIELD, N. J.—The Men's Club of the Plainfield Church held its annual dinner on Wednesday evening, January 27, and everybody had a royal good time. This club does much to interest and help not only the church members, but those who have no regular church home.

The following report is taken from the Plainfield *Courier News*:

The annual dinner given by the men of the Seventh-day Baptist Church took place in the church parlors last night. It was a most unique affair in that it had been undertaken by the men alone. It was up to the men to don the aprons, the badge of domestic life, and they showed themselves masters of the occasion. The dinner was excellent, as their wives and sisters agreed with one accord. It was as savory as if done by a French chef.

The men were dressed as Chinese. As they glided hither and thither, with eyes aslant, and pigtailed dangling, they made a hit with all those who wanted Melican chop suey.

At each plate there was placed a Chinese bill of fare, together with a little card, showing the translation, which gave the English version of the menus. For souvenirs each guest was presented with a little Japanese wax doll.

After the dinner had been served an informal entertainment was given. Those taking part in the entertainment were E. D. Young and Elmer Cutting who sang several selections. There was also the High School quartet, with Miss Jessie Utter as accompanist. D. E. Titsworth also helped entertain the audience with a number of phonograph selections.

LEONARDSVILLE, N. Y.—Rev. I. L. Cottrell arrived home last Friday morning from his prolonged stay in Allegany County. Good reports are received from him of the success of the meetings which he and Dr. L. C. Randolph have been holding in Alfred; of the part relating to his own achievements, Mr. Cottrell preserves some modest reticence. President Boothe C. Davis, however, has given the Seventh-day Baptist people here to understand that Mr. Cottrell, in his evangelistic work and methods, accomplished lasting benefit in

Alfred and conferred great credit on himself.—Word has been received, that Dr. L. C. Randolph will come here from Alfred next week, to assist Mr. Cottrell in the conduct of revival meetings, thus returning the same service that Mr. Cottrell has performed for him in Alfred.

SALEMVILLE, PA.—Rev. Henry Jordan of New Market, N. J., is spending two Sabbaths in Salemville, Pa., in missionary work. The church at New Market gladly gives the pastor leave of absence, that he may help a pastorless, feeble church. The Missionary Board willingly pays traveling expenses in such cases.

Death of Dr. Selah Merrill.

Those who have traveled in Bible lands will remember Dr. Selah Merrill, the gentlemanly United States Consul at Jerusalem, who was always ready to welcome American tourists and make their visit there pleasant. The *Watchman* gives the following notice of his death, and brief outline of his life:

Rev. Selah Merrill, the well-known authority on Palestine archeology, died at Fruitville, East Oakland, Cal., on January 22, 1909. He was a graduate of Yale University and New Haven Theological Seminary. He was a pastor of Congregational churches and chaplain of the 46th U. S. Colored Infantry, 1864-65. Dr. Merrill studied oriental languages in the University of Berlin, Germany, for two years, and in 1874, was appointed archeologist of the American Palestine Exploration Society. He conducted the work in the country east of the Jordan. He severed his connection with the exploration society to become teacher of Hebrew in Andover Theological Seminary, which place he held for two years. He was appointed United States consul at Jerusalem in 1882 and remained there until 1886. He was twice reappointed to the post, once in 1891, remaining until 1894, and again in 1898. In 1897 he was transferred to the consulate at Georgetown, Guiana. The research which more than all others brought Dr. Merrill international attention as an authority on the Holy Land was his discovery, while he was American consul, of the ruins of the second wall of Jerusalem, outside of which Christ, according to the biblical story, was crucified. The discovery of this wall was of no little archeological importance, for it was a direct step in determining the site of Calvary, where Christ was crucified. Dr. Merrill also made several important discoveries while in Jerusalem and the Holy Land and made the largest collection of Palestine animals in existence. He established the biblical and oriental museum at Andover Theological Seminary and also contributed many rare specimens to the

biblical museum at Harvard University. He also gathered together the finest collection of the ancient coins of Palestine and Syria ever brought into the United States. He was the author of many books upon the Holy Land and contributed hundreds of articles to American and English reviews and magazines. Yale conferred an A. M. degree on Mr. Merrill; Iowa College gave him a D. D. in the same year, and Union Seminary conferred an LL. D. upon him in 1884.

MARRIAGES

HURD-COTTRELL—At the home of the bride's parents, Mr. and Mrs. A. B. Cottrell, at Richburg, N. Y., December 23, 1908, by Rev. I. L. Cottrell of Leonardsville, N. Y., Mr. Charles Edgar Hurd of Hornell, N. Y., and Miss Bernice Ruth Cottrell of Richburg.

DRAKE-STONE—In the Seventh-day Baptist parsonage, Little Genesee, N. Y., and by the pastor, on December 30, 1908, Mr. John Drake and Miss Metta Stone, both of Shingle House, Pa.

DEATHS

SPOONER—In Brookfield, N. Y., January 4, 1909, of heart-disease, Henry L. Spooner in his 74th year.

He was a son of Joshua and Hannah Spooner and was born in Cedarville, Herkimer Co., N. Y., August 12, 1835. In boyhood he came to Brookfield and except for a few years in the West and one year in Canastota he has been a lifelong resident and respected citizen of this village. On March 10, 1855, he was married to Frances M. Hills and to them was born one son, Frank M. Spooner of this place. On February 18, 1896, he was married to Mrs. Sarah E. Fitch, who with the son Frank survives him. In 1862 he enlisted in Bates Battery and remained with it until it was disbanded. He was baptized and joined the Second Brookfield Seventh-day Baptist Church of which he was a member and its efficient treasurer at the time of his death.

For about half a century, he has been closely and prominently identified with the social and business interests of the town and village. Every enterprise, public, social, fraternal and religious, has felt the influence of his energetic and enthusiastic personality. For many years he has been the president of the Madison County Agricultural Society. He was a man of genial presence, marked executive ability and of keen and sound judgment. To know him was to count him as a friend. He will be greatly missed in the church and community where he has been so long a resident.

Funeral services were conducted, January 7, 1909, at his late home in the presence of a large company of friends and neighbors. Words of

appreciation were spoken by Thomas Craine, a comrade in the G. A. R. Post and a business associate, followed by a short address and words of comfort by his pastor from 1 Thess. iv, 13. Interment in Brookfield Rural Cemetery.

W. L. G.

HASKINS—In Milton, Wis., January 18, 1909, suddenly, Mrs. Eliza Grow Haskins, aged 73 years, 6 months and 6 days.

Mrs. Haskins was the oldest of eight children born to Martin and Hulda Hood Grow, three of whom, Mrs. Wells Burdick of Wisconsin and Geo. Grow and Hiram Grow of New York State survive her. Mrs. Haskins was three times married. Her first husband, Abel Mix, died in Little Genesee, N. Y., about two years after their marriage. Her second husband, Mr. John Fox, died in 1868 at Dodge Center, Minn., leaving three children, now Mrs. I. L. Freeborn, Frank Fox and Mrs. A. D. Haskins. In 1882 she was married to Mr. Almond Haskins who had a family of sons. Seven years later while Mrs. Haskins was helpless from injuries sustained by a fall upon the ice, her husband was cut down in an instant, with heart failure. All through these afflictions Mrs. Haskins has maintained a consistent Christian walk, finding Jesus Christ a precious and ever present Saviour and Friend. Her thought was ever for the comfort and welfare of others. During the last years of her life her busy and skilful fingers found Dorcas-like employment for a multitude of friends who rise up and call her blessed. Her own home going was without an hour's warning. "Be ye also ready: for in such an hour as ye think not the Son of man cometh."

L. A. P.

A Home Thrust.

There is a good story told about the late Henry Bergh. While walking about the streets of New York City one morning he saw a teamster whipping a balky horse.

"Stop that, you brute," he exclaimed, "or I'll have you locked up inside of five minutes! Why don't you try kindness on the animal? Don't you suppose a horse can be reached by a kind word the same as a human being?"

"I b'lieve ye're right, sor," replied the teamster, a quick-witted Irishman, who, with all his faults of temper, was not a bad man at heart, "an' if a harse has feelin's, sor, don't ye s'pose his dhriver has too? Thry a koind wor-rd on the dhriver, if ye pla'se."

The stern face of Mr. Bergh relaxed into a smile, and in the better understanding that followed the horse forgot that it was balky and started off in a trot.—*Baptist Commonwealth.*

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. 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 VIII.—FEBRUARY 20, 1909.
STEPHEN THE FIRST CHRISTIAN MARTYR.

Acts vi, 1—viii, 3.

Golden Text.—"They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." Acts vii, 59.

DAILY READINGS.

First-day, John ii, 13-25.
Second-day, Mark vii, 1-23.
Third-day, Deut. xiii, 1-18.
Fourth-day, Acts vi, 1-15.
Fifth-day, Acts vii, 1-19.
Sixth-day, Acts vii, 20-43.

Sabbath-day, Acts vii, 44—viii, 3.

INTRODUCTION.

Our present Lesson introduces a new laborer for the Gospel, a man outside of the circle of the Twelve, and one who speedily gained for himself the martyr's crown. The work was vastly greater than could be accomplished by Peter and John and their ten associates. Those who heard the truth were according to their ability to pass it on to others. Stephen first served the Church in a comparatively inconspicuous position, but his ability and devotion brought him into prominence.

The early part of our Lesson gives us some idea of the way in which the Church came into more formal organization. As the need arose a committee was appointed to take charge of the temporal affairs of the congregation. If we may not with certainty give the name *deacon* to the seven who were chosen to look after the distribution of the alms of the Church, certainly they were the forerunners of those who were officially chosen as deacons.

It is not at all surprising that from the ranks of these who "served tables" there should arise some to become ministers of the Word.

TIME—Difficult to determine. Perhaps as early as the year 31 or 32; but more likely as late as 35. Some have supposed that it was in the year 36, shortly after Pontius Pilate had been removed, and think the lack of a Roman procurator in Jerusalem accounts for the execution of Stephen by mob violence.

PERSONS—Stephen; the members of the Sanhedrin, and others of the Jews; the apostles and

other disciples; a young rabbi by the name of Saul.

OUTLINE:

1. The choosing of the "deacons." ch. vi, 1-7.
2. The ministry of Stephen. ch. vi, 8-15.
3. The address of Stephen. ch. vii, 1-53.
4. The martyrdom of Stephen. ch. vii, 54—viii, 3.

NOTES.

1. *Grecian Jews against the Hebrews.* Most of the Jews who went away from Palestine into other parts of the Roman empire learned the Greek language. Descendants of emigrant Jews returning to live in Jerusalem would find themselves almost strangers to their brethren who spoke the Aramaic language. It is not at all strange that differences should arise between representatives of these two classes of Jews so unlike in their training.

8. *Wrought great wonders, etc.* The Holy Spirit did not suffer him to confine himself to the service of tables.

9. *But there arose certain of them that were of the synagogue, etc.* There is considerable difference of opinion as to the number of synagogues mentioned in this verse; some support may be found for any number from one to five. Three seems as likely an explanation as any; one of the Libertines, another for the Jews from Africa, and a third for those from Asia. There were a great many synagogues in Jerusalem at this time, not only to accommodate the native Jews, but also to furnish congenial places of meeting for the foreign Jews returning to reside in the Holy City. *The Libertines* were the descendants of Jews who had been enslaved by Pompey and subsequently set free and allowed to return to Palestine. *Disputing with Stephen.* These foreign Jews were stirred up with zeal to resist the new teachings of Stephen.

10. *They were not able to resist.* Stephen easily defeated them in argument, making it manifest that they were in the wrong.

11. *Then they suborned men, etc.* They secretly instructed certain men to come forward with damaging charges against Stephen. *Blasphemous words against Moses.* There was probably a slight color of truth in their statements. Our Saviour himself sometimes criticised the letter of the law as it is found written in the Old Testament.

12. *And they stirred up the people.* Before proceeding to legal accusation they contrived to arouse the people to hostility. They made a skilful appeal to their prejudices. *Brought him into the council.* We are probably to understand that he was formally arraigned before the Sanhedrin.

13. *False witnesses.* Who perverted and exaggerated the words of Stephen. *This holy place.* That is, the temple. The Sanhedrin held its sessions near the temple if not actually within the temple enclosure.

14. *This Jesus of Nazareth.* The form of expression is evidently intended to imply contempt. *Shall destroy this place.* Compare Mark xiv, 58. This charge against Stephen is evidently false as well as the similar charge against Jesus. *Shall*

change the customs which Moses delivered unto us. This sounds rather more plausible. We should bear in mind however that Christianity is not rightly represented in antagonism to Judaism. Any seeming changes were in the line of logical growth rather than of revolution.

15. *Fastening their eyes on him.* Turning their attention toward him as the prisoner from whom they expected an answer. *His face as it had been the face of an angel.* This evidently means more than that his face shone as did that of Moses when he came down from Mount Sinai. The members of the Sanhedrin ignored this mark of the divine favor, and proceeded with the examination.

vii, 2. *Brethren and fathers, hearken.* Stephen is very respectful in his form of address. He begins with a rather lengthy historical sketch of the nation of Israel; but this is not for the purpose of taking time. He wishes to show that God has ever been long-suffering, and that Israel has been a rebellious people. He brings the truth straight home to his hearers, and finally tells them that they are the worthy successors of their fathers who persecuted the prophets; for they have shown the same line of conduct in becoming the betrayers and murderers of the Christ toward whom the prophets looked. He would have them notice that they are themselves the real violators of God's law, and not Stephen and his associates. It is probable that Stephen was not allowed to finish his address, but he had reached the climax, and bravely earned for himself the martyr's crown by denouncing the sin of his judges.

54. *They were cut to the heart.* Compare ch. v, 33. They were exasperated beyond measure at his words. *They gnashed on him.* The meaning it not that they bit him, but that they ground their teeth in rage.

55. *Being full of the Holy Spirit.* Not but that he was before under the influence of the Holy Spirit, but now at the end of his life he is especially sustained by power from on high. *Looked up steadfastly into heaven.* To him it was not a matter of vital interest whether he was condemned by the Sanhedrin or liberated. *And Jesus standing on the right hand of God.* This first martyr was highly honored by a vision of his Lord. The right hand of a king is the place of honor and of power. Elsewhere Jesus is represented as sitting at the right hand of God, here only as standing. Possibly there is appropriateness in the suggestion that he had risen to receive his faithful follower.

56. *Behold, I see the heavens opened,* etc. Words scarcely calculated to allay the anger of his adversaries. He was thus boldly asserting that Jesus was alive, and that he was the Messiah; for the expression "Son of man" was doubtless at this time understood as a reference to the Messianic prophecy of Dan. vii, 14.

57. *They cried out.* Apparently with the design of making such a noise that his words could not be heard. *And stopped their ears.* Evidently intending to indicate that his words were so blasphemous that they ought not to be listened to. *And rushed upon him with one accord.* Some have thought that Stephen was condemned with due formality; but the writer of the Acts

gives us the impression that the council broke up into a mob, and hurried Stephen away to his death with flagrant disregard for order and justice.

58. *Cast him out of the city.* It is noticeable that in spite of their tumultuous rage they are careful to obey the law of Lev. xxiv, 14 in regard to the place of execution and the method. Their act was illegal from the Roman point of view; for the Jews were not allowed to inflict the death penalty. It seems likely however that the Roman officials would overlook an occasional outbreak if their authority was not at stake. *The witnesses.* In the case of a formal execution by stoning the witnesses had to cast the first stones. *A young man named Saul.* Here mentioned for the first time. It seems very probable that he was a member of the Sanhedrin; for he speaks of giving his vote against the Christians. Although he did not actually throw stones at Stephen, he felt that he participated in the deed of the others. We can not be very certain as to the age of Saul from the fact that he is called a young man; he might have been forty years old or twenty so far as we can tell from the word used.

59. *Lord Jesus, receive my spirit.* Compare this prayer with the words of Jesus on the cross, "Into thy hands I commend my spirit."

60. *And he kneeled down.* Standing was the usual attitude of Jews in prayer. The early Christians were doubtless greatly influenced by the example of Jesus. Luke xxii, 41. *Lay not this sin to their charge.* For all that Stephen was so zealous in controversy he was not vindictive. Animated by the spirit of his Master he prayed for the forgiveness of his enemies. Compare our Lord's first words on the cross.

viii, 1. *And Saul was consenting unto his death.* This sentence properly belongs with chap. vii. As the climax of the whole record of injustice toward Stephen our historian adds that Saul was approving of his murder and had a part in it. *On that day a great persecution.* The flood of persecution broke out immediately. The jealousy of the opposers of Stephen was not satisfied with the blood of one victim; they were eager to make way with any one who held like opinions. *And they were all scattered abroad.* The word "all" is not to be pressed to mean every individual. There was a general exodus from the city to escape the threatened persecution; but some were left for Saul to persecute. *Except the apostles.* They evidently thought it their duty to stay. We may imagine however that they were for a while more prudent in their preaching or else they must have been the first to suffer.

2. *Devout men.* These were probably not Christians, but earnest Jews who recognized the integrity and devotion of Stephen even if they did not accept his teachings. They were not consenting to the deed of their fellow countrymen, and mourned the death of Stephen.

3. *Saul laid waste the church.* Compare his own statement in ch. xxii, 4.

SUGGESTIONS.

We ought not only to be tolerant of men, but also tolerant of their opinions. This does not mean that we should be ready to give up

SPECIAL NOTICES

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

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

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

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

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

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

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

our own opinions at a moment's notice; but that we ought not to conceive of a man as an enemy of truth because he does not think just as we do. Stephen's opponents departed far from the golden rule almost from the start.

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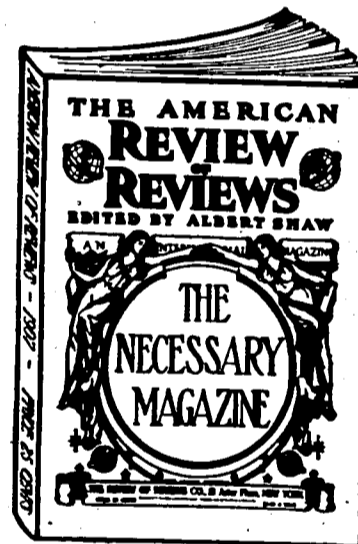
mother said: "Helen, you may be mistaken; perhaps Dorothy told the truth." Helen quickly answered: "I guess I have told enough stories myself to know one when I hear it."—*Baptist Commonwealth.*

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