

The Sabbath Recorder

A long experience gives a man poise, balance, and steadiness; he has seen many things come and go, and he is neither paralyzed by depression when society goes wrong, nor irrationally elated when it goes aright. He is perfectly aware that his party is only a means to an end, and not a piece of indestructible and infallible machinery; that the creed he accepts has passed through many changes of interpretation, and will pass through more; that the social order for which he contends, if secured, will be only another stage in the unbroken development of the organized life of men in the world.

—Hamilton Wright Mabie.

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EDITORIAL

Who are "Destroying the Bible?"

The *Defender*, a New England magazine devoted to the work of securing Sunday legislation and enforcing Sunday laws, comes to hand with pages filled with the strongest kind of pleas for civil laws compelling men to observe the first day of the week as a sabbath. It talks about the "Lord's day" as the "greatest boon ever given by God to man;" it speaks of the "Sundayless and Sunday-breaking Nation," and laments that "the past year has emphasized the danger of the much-attacked and little-defended Lord's day." It declares that this first day of the week "is of divine origin and command" and says, "The voice of God with reference to it should not be ignored nor disregarded," and in the strongest kind of appeals calls upon everybody interested to help secure such legislation as will maintain a "proper observance of the Lord's day as a civil rest day!" Toward the end of the magazine, after more than twenty pages of this kind of talk, the editor makes favorable comment upon an article from the *Universalist Leader*, and quotes among other things these words: "To find the destroyers of the Bible, we only have to look out of our windows on Sunday morning and note the crowds of respectable people who, turning their backs upon the church . . . and all the nobler pleadings of the Scriptures, are rushing off to fleeting and frivolous pleasures." This article says many good things about mat-

ters that tend to make people care little for the Bible, and urges people to "save the Bible by actual obedience to its teachings."

After all these lamentations about the Bible being destroyed, and all this talk about Sunday as if it were really the Sabbath commanded and made sacred by Jehovah, and the lamentations because laws compelling men to observe it are not sufficiently strong, I could not help asking the questions: Who are destroying the Bible? What class of people is doing most to bring it into ill repute in the hearts and minds of the multitudes? What teachings tend most surely to unsettle men upon the question of its authority as a rule of life?

Some will say, the critics are the ones who are doing these things. Others will name the skeptics and infidels as the most dangerous destroyers of the Bible as the word of God. Still others may say that the thoughtless, worldly multitudes are driving the Scriptures out of the hearts of men. These all do their share to destroy the hold of the Bible upon sinners. But it seems to me that this very movement to compel people by civil law, and in the name of the Bible, to observe a sabbath which the Bible does not teach, is doing much to prejudice the hearts of men against that precious Book and to bring it into ill repute in the minds of multitudes who have not yet recognized its claims.

What else must be the result when scores of Christian leaders and teachers take the Bible for their rule of life, profess to base all religious doctrines upon it, proclaim it as God's word and the only guide in Christian living, and then deny the only Sabbath which this Bible commands men to keep holy! The simplest man in America who can understand what he reads, knows that the Bible nowhere commands the first day of the week to be kept holy; and when he hears the preachers talking about the "Lord's day" and the "American Sunday," and the "civil rest day," as if these terms were interchangeable with the "Sabbath"—God's holy day—commanded in the Bible,

he can have no respect for such teachings. In his heart of hearts he must feel that such teachers are inconsistent. And when the multitudes see such leaders straining every point of logic, and resorting to every device in order to bolster themselves up in error, they can have nothing but contempt for Sunday. They know that Sunday is not the Bible Sabbath—not the Sabbath which Jesus kept all his life, and they also feel in their hearts that many of the leaders must see the weakness of their position.

Then when is added to all this the desperate effort to resort to civil law to compel men to keep this man-made sabbath, the effect must be to create such hatred toward religion and the Bible as to destroy all reverence for either. There is no hope of ever enthroning any sabbath in the hearts of men in this way. There is only one way to endear the Sabbath to the masses now drifting away from the Church; and that is by an appeal to conscience rather than civil law, and that, too, upon the authority of God's word rather than man's.

What think you would be the effect if all Christian teachers should return to the Sabbath of Jehovah, the only Sabbath commanded and made holy by him; and then giving up this appeal to civil law, should join in consistent, genuine gospel appeals to the hearts of sinners in God's name? It seems to me there would be such a mighty revival, such a return to God's law, such an outpouring of the Spirit, as has not been known since the day of Pentecost.

The Right Spirit.

I have seen two or three beautiful letters written by delegates to the Federal Council and addressed to Doctor Main, regarding that debate in Philadelphia. Two of these now lie before me and, being private letters, we do not feel free to publish them in full. One is from the editor of a noted Presbyterian paper, and the other from the pastor of a large Congregational church; and the spirit manifested in both letters is commendable indeed. Let me quote a few words that ought to be known since they show the feeling of men who can not see the truth as we see it, but who yet respect us for our loyalty to conscience.

One letter says: "I heard your speech be-

fore the Federal Council on the resolution intended to recognize your church, and I thought that you would certainly carry a majority with you. I was greatly disappointed when the other side won." Then after explaining how far he was from accepting our views, the same writer said: "I know and admire your steadfastness as a people and your endurance for conscience' sake. It seemed to me most unfortunate that the council was not more considerate of these things; but we must all be patient. I think without doubt your people can come back to the next Federal Council with perfect assurance that the same thing will not happen again."

In the other letter referred to, I find these words: "The Seventh-day delegation at the Federal Council certainly commended their cause to the delegates by Christian gentleness and patience in a trying situation. Different men came to me, . . . with expressions of regret that so unfair a thing should have been done as to refuse recognition of the rights of observers of the Seventh-day."

I have taken the liberty to quote these words from letters not intended for publication, because they show the right spirit. Again, I want the RECORDER readers to see them, because these words prove the wisdom of our delegates in not withdrawing from the council. They might have taken the matter to heart and withdrawn, and then denounced the entire confederation as some are doing; but that would certainly have been an unwise thing to do. Such a move would have lost us all sympathy, and this growing spirit of toleration and Christian charity could not have been known. I believe the outlook for proper recognition to Seventh-day Baptists is a hundredfold better today than it could be if our delegates had not taken the wise course they did in Philadelphia.

Testimony of Little Deeds.

Standing in a crowd where many people were buying railroad tickets, I saw a bright young man purchase his, who taking his change and ticket crowded past me to make room for others. As he slipped by, I heard him whisper rather loudly to his friend, "I am all right. I have more money than I had when I came, and a ticket beside." The fact is, in the rush of those few moments

before train time, the agent had made a mistake and given too much change. The young man discovered the mistake, quickly slipped the money in his pocket and turned away congratulating himself that he was all right!

What do you think about it, my friend? What would you have done? Was that young man better off or worse off than when he came to that ticket window? It was one of those little cases of conscience such as may come to any one who does business with his fellows; and we sometimes hear men attempt to justify themselves in such "little things" as they call them. Was it a little thing? Did not that boy steal that surplus change just as truly as if he had watched his chance and slipped his hand into the till and taken it? Really, it revealed the grain of the man. It was a little thing that told me something of his character; and I always remembered it whenever his name was mentioned or whenever I recalled his face. Time and again when I saw that agent selling tickets did the dishonest act of this boy come to mind. It was too bad that he could not see far enough ahead to understand what that act was doing for him. Of course it must damage him in the estimation of every one who came to know about the act; but the worst damage was done to his own conscience, his own inner life.

The Saviour said, "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." This means that the one who would take money not his own in such a way as that young man took it would not hesitate to take a large sum if the chances were equally good for him not to be detected. In other words, if he could not be trusted in the little things whenever a chance to defraud came, he could not be depended upon in greater things if the temptation to be dishonest should come.

There are so many little temptations to dishonesty that if one does not guard well the weak points he is in danger of being led into sin before he is aware of the real character of his deeds.

Here is one who receives too much change and, if he is not strictly true, the temptation is strong to keep it. Here is another who finds the railroad ticket which

the conductor overlooked and failed to punch. How many are there who would say, "I am all right for another trip," and then ride on that ticket again! Is it right? Well do I remember trying that thing once when hard pressed for money and it haunted me for years. Forty years have passed since, and to this day I can not ride over that section of the Erie road without feeling regrets for that act. Suppose you pay one dollar for a ticket and take your dollar's worth of ride. If your conductor fails to take up your ticket, and you ride again on the same ticket, you steal a dollar's worth as surely as if you took that much money.

It is these little violations of the laws of right that dull the conscience; and after years of indulgence you will find that they have ruined it altogether. Few men fall from committing a great sin at first. These little derelictions in duty, this winking at small violations, eventually unfits men for conscientious action in greater things; and these are what bring men to ruin. I do not need to strike a mirror with a sledge to ruin it. Let me make one little scratch today with the point of a needle on the back, and another scratch tomorrow, and before a year goes by the mirror is ruined. So will the little raspings and scratchings of small sins take the quicksilver off the conscience and leave it in ruin. Be faithful in that which is least.

CONDENSED NEWS

Great Revival in Boston.

Boston, Feb. 7.—Although the Chapman evangelistic movement has still two weeks to run, the religious wave that has been sweeping over Boston seemed to have reached its crest today, when more than one thousand men and women acknowledged their conversion and marched down the aisle of Tremont Temple to the pulpit. At the head walked "Kid" Simms, the prize-fighter.

Dr. Chapman believes that the meetings to come will be even more successful. For ten days the revival has been in progress, and already more than twenty-five thousand conversions are reported.—*New York Tribune.*

\$250,000 for an Orphanage.

It has been officially announced that the American National Red Cross, through Ambassador Griscom, has put \$250,000 at the disposal of the committee organized by Queen Helena which has undertaken the establishment of an orphanage devoted to the care of children left homeless and without parents by the earthquake disaster. The institution will be called the American Red Cross Orphanage, and it is intended to train the children as farmers.—*Tribune*.

DENOMINATIONAL NEWS

Revival Meetings at Salem.

A series of revival meetings were begun at the Seventh-day Baptist Church last Sabbath night. Evangelist L. D. Seager came on Monday night to assist Pastor Hills, and will remain several days. It is hoped that much good may be accomplished before the meeting closes. The attendance in the evening is good.

Meetings are also held at 10.30 A. M.—*Salem Express*.

The Senior Committee, having the matter of a Commencement orator in charge, have unanimously agreed upon Dr. Charles B. Clark, president of Salem College, as the speaker for this year.—*Alfred (N. Y.) Sun*.

THOUGHTS FROM THE FIELD

DEAR BROTHER:—I am a Seventh-day Baptist, and am trying to follow the teachings of the Bible. I am not educated, but we have the promise of the Holy Spirit to aid us in studying his Word. I do not write these words for any contention, but to learn if I am wrong in my interpretation of a few passages of Scripture.

To begin with, I read in the RECORDER an article on the death of a brother in which it was said: "He is now walking the golden streets with Peter and Paul and others."

Now I should like to believe that doctrine, but I can not in view of the following passages of Scripture. . . . My Bible calls death an enemy. How can it be an enemy if it ushers us into glory and eternal happiness? The Bible speaks of the reward we are to receive "at his coming." If we receive it at death, what is the use of receiving it again at his coming?"

This brother evidently desires help upon the question of Bible teaching regarding the life beyond the grave. His questions do not sound like those of a mere quibbler or those of a stickler for the mere letter of the Bible. There are many points in the doctrine of the future life which Jehovah has not seen fit to make clear to mortal man, and we shall have to trust him for many explanations until we get to heaven. If it were necessary for us to know all about spiritual existence in the life to come, while we are yet in the body, I believe he would have made it clear. But evidently it is not necessary. Still he has given us many precious hints in the teachings of his Son.

If we insist upon the literal teachings of every poetic figure in the Psalms and the oldest poem in literature, Job, I fear we shall never have a very clear idea or a very bright hope regarding our beloved dead. We must remember that the only way we can express spiritual conditions and realities is by figures of speech. We have no straight language to express even our mental or psychological conditions and characteristics. We say "He is a bright boy," when we wish to speak of some brilliant characteristic of mind in a certain person. This of course is figurative. It can not be meant in its straight, literal sense. That would mean that he has been polished until he shines so as to reflect the sunlight as does a silver mirror. Everybody knows that the literal meaning is never understood when we use such terms as, "A bright boy," "A sharp fellow" and many similar expressions. This illustrates a general truth regarding all descriptions of psychological and spiritual things.

We can not speak, in any descriptive way, of heaven, without using figurative language. This is why so many expressions like "Walking the golden streets" are used when we refer to those who have gone before. This again is why figurative and poetical terms are used in the Bible in speaking of the future life. Until we have actual experience in that life, we must continue to speak of it in figurative language.

Again, we must remember that the ideas of immortality or the future life were not so fully developed in Old Testament times as they were in the days of the Son of Man.

Christ came to bring life and immortality to light. He came from the spiritual world to dwell with men. I would rather go to his teachings for clear conceptions regarding the nearness of the world to come, than to the poetry of Job or the songs of David, because Christ came from heaven to earth himself and was better prepared to give a true insight into those questions he wanted his children to understand regarding the future. In any case, we must try to grasp the real thought, which figurative language is meant to convey. If we accept as strictly literal the poetical language of the Old Testament, we shall find it impossible to harmonize these passages with many of the teachings of Christ and the apostles. In the days of the Son of Man things were clearly revealed, which were seen by Old Testament writers only through symbols and types and shadows.

The brother who asked the questions quoted more than a dozen passages, all but one of which are from the Old Testament, and only one of these outside the Psalms and Job. Now if these were all, and we were obliged to accept poetical expressions as literal, there would seem to be no alternative. But even in the Old Testament we read that when the body dies the spirit goes to God. The only way I can help my friend in this matter is to invite him to compare the teachings of Christ with those texts he referred to, and then he must decide for himself which is more helpful and hopeful—the doctrine of the conscious state of the dead or of the unconscious state. If he prefers the latter, we shall not contend with him. We shall neither of us have to wait so very long before we shall know; meantime we must trust God to make it all right in his own good time.

Then come and let us see, if we can, how Jesus understood the matter. He was often asked about his kingdom and the future life. He would not deceive the disciples in so serious a matter. When the Sadducees who did not believe in spirits and spiritual life—they were real soul-sleepers—came asking him how it should be there, Jesus was very candid with them and told them they did "greatly err, not knowing the Scriptures" (Matt. xxii, 29; Mark xii, 27; Luke xx, 37-38). Then he said, "Now that the dead are raised, even Moses showed at the

bush, when he calleth the Lord the God of Abraham, and the God of Isaac and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him." They were astonished at this, but Jesus knew. When Moses wrote those words Abraham, Isaac and Jacob had been dead hundreds of years, and yet Jesus represented them as still alive with God as their God.

Then in that wonderful parable of the rich man and Lazarus, if he did not intend to teach conscious existence beyond the grave, then it seems to me he did not teach anything—and that existence, too, a conscious existence while at least five brethren were still on earth. He here again gives a glimpse of Abraham in the spirit land. Then let us take a walk with Christ and the three disciples best prepared to understand about his kingdom, up into that mountain. He is trying to prepare them to understand matters after he is taken from them, and is therefore transfigured before them. It is easy for him to remove the vail and give them a glimpse of the spiritual world; and Moses and Elias, still alive, come and talk with him. Again, when the penitent thief pleaded for mercy, Jesus even in the dying hour said, "Today shalt thou be with me in paradise." At the grave of Lazarus hear Jesus say: "Whosoever liveth and believeth on me shall never die. Believest thou this?"

Yes, Lord, I do believe thee. Thou knewest all about both worlds. Thou didst speak of the spirit land as familiarly as I could talk of my childhood home. I do believe thee, because thou didst come to bring life and immortality to light.

The apostle Paul understood these matters in the same way when he said, "To die is gain," and when he desired "to depart, and to be with Christ; which is far better" than to live (Phil. i, 23). For their sakes he was willing to live in the flesh. He understood that "there is a natural body, and there is a spiritual body" (1 Cor. xv, 44); and in strong hope of conscious existence he wrote: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. v, 1).

This of course was a natural view for a

man to take who had himself been "caught up into paradise, and heard unspeakable words" (2 Cor. xii, 4). One who had seen "the third heaven" would be supposed to know something of what was in store for him after his spirit should leave the earthly tabernacle. With these testimonies of Paul, and with Stephen's glimpse of glory just before he died, when he saw Jesus and said, "Lord Jesus, receive my spirit," and with the testimony of the angel to John the revelator, "I am thy fellowservant, and of thy brethren the prophets," it seems to me we may be justified in thinking of our Christian dead as being now with Christ in heaven. And I can see no impropriety in expressing this faith in the words: "He is now walking the golden streets with Peter and Paul."

Nevertheless, if one can get more comfort in believing with the Sadducees of old, I shall not have any controversy with him. To me it is far better to think of death as a departure to be with Christ.

History of Second Hopkinton Church.

An article prepared by Alfred A. Langworthy by request of the Second Seventh-day Baptist Society of Hopkinton and read in connection with its annual business meeting on January 3, 1909.

We are assembled today for a twofold purpose: first, to exchange friendly greetings—the church having invited all her children home to partake of choice viands which have been provided and spread for their use. Among the ancients eating together was considered a token of friendship and confidence. That it may this day strengthen the bonds of Christian fellowship and thus prepare us for the duties which are to follow, namely, the transaction of the business which is to come before our annual business meeting, is our earnest desire. That the spirit of Christian love may prevail, and actuate us in all our transactions, we most humbly and earnestly pray. Having been requested to prepare something for the present occasion, we could think of no subject more appropriate than a brief retrospective and prospective view of the work of this church. There are always lessons to be learned as we re-

view past history, for by so doing we may observe mistakes and learn to avoid them in the future.

We often hear aged people remark, "Could we travel the pathway of life again with our present knowledge and experience, we could avoid many obstacles which have caused us trouble." We are often led to say and do things which at the time do not seem particularly bad, but which, later in life, with our added experience, bring shame and disgust. The poet pertinently puts it when he says, "They leave a real sting behind." And even so in church work we shall find this principle will prove true. As we peruse the history of this church in the long ago this same principle is made manifest and from it we today should learn a lesson and thereby be led to avoid some of the mistakes of those who were our predecessors.

By examining the records it is shown that this church was constituted in 1835 with forty-six members, all of whom have now passed from service to reward. The writer of this article can look back over a period of sixty years of the history of this church; and though then only a small boy, yet many memories still linger and are most firmly imprinted on his mind.

Nearly all those who were then the attendants on the services have passed from service to reward, and are now beyond our mortal vision. We learn that its first meeting for business occurred February 6, 1835. Rev. Amos R. Wells was its first pastor and John Langworthy its first deacon. Elder Wells was called to said pastorate on April 3, 1835, and held said position until March 24, 1837. During said pastorate, on April 3, 1835, George H. Perry, Benjamin F. Langworthy and Isaac C. Burdick were called to serve the church as deacons. Elder Lucius Crandall followed Elder Wells, preaching for the church one year. Elder John Greene appears to have filled the vacancy made by his departure. He is first mentioned as an attendant of a church meeting held August 17, 1838. On September 14 of the same year, he was received as a member of the church and is first mentioned as pastor, May 13, 1839. The church seems to have enjoyed a good degree of prosperity during its early years, for by a report made August 29, 1838, a membership

of over 100 is reported, and in 1844 it numbered 154.

Elder Greene's early labors with the church were evidently signally blessed. He was not only a strong man physically, but also a man of strong power as an expounder of the word of God, and as an evangelist. We recall words spoken at his funeral which touch directly on this point. The speaker said: "I do not believe Elder Greene ever preached a sermon in which he did not open unto an unsaved man the way of salvation and life." With such a watchman as this, it is not to be wondered at that sinners were converted and gathered into the church. But at length clouds began to appear on the distant horizon, and continued to deepen and darken until at length we find these words of Scripture proved true, "Behold, how great a matter a little fire kindleth!" By reason of jealousy, gossip and talebearing, friction was aroused and this church, which had been so prosperous, was thrown into the midst of turmoil and contention until it lay bleeding and trailing in the dust with its very life threatened. Indeed, it looked at one time as if its doom was sealed; and had it not been for a faithful few whose love for the church and cause of Christ lay so deeply imbedded in their hearts that they would not desert their post, the church would probably have suffered total extinction. This faithful few undoubtedly sacrificed much time, effort and money to keep the remaining embers alive.

During the pastorate of Elder Greene, Nathan H. and Josiah W. Langworthy had been added to its corps of deacons. They were ordained to that office, August 14, 1840. While the church was in this shattered condition, Elder S. S. Griswold was called to serve as pastor. He entered upon his labors as such June 11, 1847, and closed his pastorate sometime during 1850. He undoubtedly labored hard and with small remuneration to gather up the broken threads and restore prosperity. During his pastorate, John T. Edwards and Nathan F. Chipman were called to serve the church as deacons, and were set apart to that office, May 1, 1848. The writer, though in his boyhood during this part of the history of the church, yet distinctly calls to

mind some of the damaging and widespread effects caused by this season of strife.

After the close of Elder Griswold's pastorate, Elder Henry Clarke served as pastor for a time, during which Rev. Halsey H. Baker engaged in a revival effort. This was in a good degree successful. The spirit of God again brooded over the church and, as a result, men became clothed in their right mind and would again work together. Sinners were converted, backsliders reclaimed and the church, as a body, quickened. The Bible school became more active and the church in general took on new life and vigor, but probably did not get fully back to its former condition.

After the close of Elder Clarke's labors there was a season during which the church was destitute of a pastor. This was not conducive to its life and growth. Indeed, the tendency was decidedly backward instead of forward. While it was in this condition, Elder Daniel Coon, truly a man of God and endowed with great power to expound the word of God, and wonderfully gifted in prayer, moved by the spirit of the Master and a deep love for the church, came and offered his service, saying: "I had rather give my service than that this church should go without preaching." His offer was accepted, the church giving such remuneration as it could. Slowly but steadily the withered vine began to take on new signs of real life. The congregation increased in size and in membership, and under the powerful administration of Elder Coon the church was again brought into grand working order.

It was about this time that Benjamin P. Langworthy, then a young man, assumed the leadership of the choir, the former leader, Deacon Josiah W. Langworthy, having become incapacitated for such work by reason of bodily infirmity. The young people became so interested in music that a good choir was gathered in. Elder Coon was passionately fond of music and spoke of it as being a great inspiration in his work. Most vividly does the writer call to mind the expression which often rested upon the face of Pastor Coon as he listened to the music of the choir, and in particular, as he listened to a favorite selection of his, "The Christian's Welcome Home."

During Elder Coon's pastorate, a heavy blow came to the church in the death of Deacon Josiah W. Langworthy, who was one of the constituent members of the church and had always been an indefatigable worker for its growth and advancement, and especially so during the long season of darkness through which it had passed. Indeed, with him both time and money sank into comparative insignificance when compared with the welfare of the church. Never can we efface from our memory the sadness which prevailed in the congregation when, during a Sabbath service, the death of Deacon Josiah W. Langworthy was announced, and in particular the expression which rested upon the face of Pastor Coon as he announced it. The dispensation of Providence came as a great shock to the body which had passed through such a season of declension and was now grandly emerging from it. But it would almost seem as if the Lord had a man in reserve to fill the vacancy thus made, for in less than a year Josiah, son of Deacon Langworthy, then a young man of about twenty-five years, was called to fill the place made vacant by the death of his father. He accepted and was ordained to the office of deacon on December 3, 1855. He was a young man much beloved and a faithful church worker, and he together with the other deacons, Nathan F. Chipman and Peleg Babcock, both of whom had faithfully served the church, side by side with his father, continued to hold up the pastor and thus, to a certain extent, the great loss which came to the church by death was bridged over.

Elder Coon remained pastor of the church until the time of his death, which occurred in May, 1858. During the last few months of his life, the wide-spread revival which occurred in the winter of 1857-8 did not pass by without some precious droppings upon this church; and although Elder Coon was too feeble to participate in the revival work, yet he could and did rejoice as he witnessed some of its results in the gathering into his church of several who had listened to his preaching and in whom he had been personally interested. Among the number was our lamented Brother Benjamin P. Langworthy, who proved a most efficient church worker, also she who afterwards became his wife, together with sev-

eral others. During Elder Coon's sickness the church was supplied with preaching by D. F. Beebe, a young man who had professed religion during Elder Coon's pastorate, and who continued this work after the latter's death. Thus did it seem as if the Lord again had not only some one in reserve to fill the place made vacant by the death of Pastor Coon (whose death was another heavy blow to the church), but also men to fill other responsible places in the church; for on the 27th of February, 1859, D. F. Beebe was ordained to the Gospel ministry and Benjamin P. Langworthy, 2d, and Elisha B. Palmer to the office of deacons, all kneeling in ordination at the same time and place. Thus equipped for work, the church continued to prosper during the first year of Elder Beebe's pastorate, a precious revival of religion was enjoyed, and some thirty-five were added to its numbers.

By an act of the State Legislature passed March 31, 1864, the church became an incorporated body bearing the name of Second Seventh-day Baptist Society in Hopkinton. On February 26, 1865, Brother Gardiner S. Kenyon was received as a member of the church, at which time it was also unanimously voted that he serve the church as deacon, he having previously been set apart to said office by the Rockville Church. After the close of the pastorate of Elder D. F. Beebe, Samuel R. Wheeler, who had held membership with the church during a part of the pastorate of Elder Coon, supplied the church with preaching for one year, he having been licensed to preach by the First Alfred and First Hopkinton churches. At the close of the year he returned to pursue his studies in school, which were to fit him for his chosen work, the Gospel ministry.

April 1, 1865, marked the beginning of an important epoch in the history of the church. On that day Elder S. S. Griswold, a former pastor, entered upon his second pastorate of the body, serving as such nearly seventeen successive years, during which he did most valiant work for the Master. During the second year of this pastorate, one of the most extensive revivals occurred which the church had ever enjoyed since its organization. About fifty were added to its membership. Elder

Griswold's pastorate closed November 2, 1882, when he was called from service to reward. His death, taken in connection with the death of the then senior deacon, Josiah Langworthy, which occurred near that time, was another heavy blow to the church, but again did it rally to the necessities of the hour by the calling of our present pastor, L. F. Randolph, to the pastorate of the church, which position he has now held more than a quarter of a century. His faithful labors during that time are so fresh in our memory as to need no review.

It is perhaps proper to mention that, during the said twenty-five years of service, several of our prominent members and faithful burden-bearers have been called to their reward. We briefly note the names of Deacons Gardiner S. Kenyon, Elisha B. Palmer, and more recently Benjamin P. Langworthy; also Brother Henry R. Brown. Their faithful service still lingers in our memory and is sweetly cherished by us. After the death of Deacons Palmer and Kenyon, Gardiner G. Burton and Elwin A. Kenyon came to the front at the call of the church and accepted the position that had been made vacant by the death of the former deacons. They were publicly set apart to the office of deacon, June 29, 1907, and we trust will be faithful to their work as deacons and thus prove a rich blessing to the church. We can but feel that God had them in reserve for this purpose. Today we are to consider the calling of another to fill the place so recently made vacant by the death of our revered brother and deacon, Benjamin P. Langworthy, whose memory is so precious to this church. That God has such a one in reserve we firmly believe, and that we may be divinely guided in all our deliberations touching this matter we earnestly pray.

By this review we have a brief outline of what the church has passed through. It has had its seasons of prosperity and also of deep adversity. Today we must take account of stock and face the future. Those who have passed on have left us a comfortable house of worship, well furnished and much improved from what it was when the church was constituted by the forty-six worthy fathers and mothers in Israel, who have passed on and left us the fruits of their labors and sacrifice. Each Sabbath

we listen to an organ which was the gift of one of those early faithful burden-bearers, who, we now trust, enjoys the sweet music of angels. This same brother also left a bequest of \$3,000, the interest of which was to be used to perpetuate the work of this church. Several others have also left legacies for the same purpose. They have left them because the church was dear to them and also to encourage our young people to prosecute the work which they must now largely carry on.

And can those to whom it is left afford to be recreant to their trust? Our numbers have been much reduced by death and removals; and as in the past a faithful few kept life in this branch of God's own planting, even so will it devolve upon a faithful few to nurse and care for it. And would we be successful in our work, we must be united in our efforts. Our present condition will not admit of chafing indifference or even carelessness on the part of our membership. We have enough, if they will only be true to their covenant relations and punctual in their attendance at church, to make a good congregation and also carry on a prosperous Bible school. We have only to take a careful account of our resident members and their families, who by proper effort could attend our Sabbath service, to find it would give us an average congregation of about fifty. Actual count will also show at least twenty-five children and youths, all of whom ought to be soon enrolled in, and regular attendants of, our Bible school. This number should be increased by enough of our older people to make an interesting Bible school. Such an attendance would cheer the hearts of both our pastor and superintendent. To fail to thus stand by them is disloyalty to them, to our covenant and to God. As actual count shows us the material to work with, it is our duty as a church to put forth effort to utilize it. Even this day it would be a wise thing to do to consider how this could best be attained. The money which we are required to raise each year to secure the preaching of the Gospel and carry on the work of this church calls for not only hard work but even sacrifice on the part of those who contribute it, and not one penny of it should go to waste. The benefit which is to be derived from preaching the Gospel

should be participated in by all our members who can consistently reach our church on the Sabbath, instead of by a little more than one-half that number while the others quietly fold their arms and recline in easy chairs at home or seek their pleasure elsewhere.

"Brethren, these things ought not so to be." If it is the duty of one church member to fill his place in the church on the Sabbath, it is equally the duty of all to do so who reasonably can. If we desire to visit other places either for the transaction of our business or for pleasure, we make the needed preparations which will enable us to do so and we accomplish it. Then why not make the needed arrangements which will enable us to fill our places in the house of God on the Sabbath and thus secure a good full congregation? Our present condition is loudly calling for the solid, united effort of all our membership. All chafing, strife, jealousy and inactivity should be abandoned, for we have plainly shown what serious results came from such a spirit in the early history of this church, and with our now reduced members we must shun every appearance of it as we would a deadly foe. Let us remember these words recorded in the epistle of James when he says: "Where envy and strife is, there is every evil work." These words were true when spoken by him, and are equally so today. And if this wrong spirit is indulged in, it will bring disastrous results. Nothing will more readily destroy a church than contention, and nothing will so speedily restore peace, harmony and activity as a genuine spiritual refreshing. When the Holy Spirit broods over the church and thoroughly permeates the hearts of God's people, then prosperity will reign supreme and ill feeling will be buried in oblivion.

Brethren, sisters and friends, this is what we most need in this church today, and for such a season let us unitedly labor and pray. We close this article by a quotation from the writings of the apostle Paul: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope;

patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not." Let brotherly love continue.

Enter Not Into Temptation.

A reckless man in a Zoological Garden once seized a venomous serpent by the nape of the neck, and held it up before his companions. The man thought he had the serpent wholly in his power. But it began to coil its long body about his arm, and then slowly to tighten its grasp till the man in agony was obliged to drop his hold of its neck. Quickly then it turned and bit him, and soon the man was dead. He thought he was strong enough to play with the serpent and then thrust it from him when wearied of the play. Many think they are strong enough to play with temptation of any sort, but they find sooner or later that the temptation has mastered them. "Watch and pray that ye enter not into temptation," said Christ. It is the entering into temptation which is to be guarded against. You are probably familiar with the story of the gentleman who asked each of three applicants for the position of coachman how near he could drive to the edge of a precipice without danger of going over. "Half a yard," said one; "a foot," said another; "I would keep as far away from it as possible," said the third, who secured the position. That is the way a temptation must be treated, kept as far from as possible. To go near temptation is the first step toward yielding to it. "Avoid it, turn from it, and pass on."—*Morning Star*.

EDITOR SABBATH RECORDER:

Will you kindly publish the following notice?

"Notice is hereby given that the Seventh-day Baptist Church of Battle Creek, Mich., will hold a meeting on the evening after the Sabbath, February 20, 1909, in room 15 of the Sanitarium College Building, for the purpose of electing trustees and officers and for the transaction of other church business."

Respectfully yours,

A. E. BABCOCK,
Church Clerk.

Battle Creek, Mich.,
February 8, 1909.

Missions

An Uprising of Men.

There is an unprecedented awakening today on the part of men in the interest of world-wide evangelization. Never before have there been such large gatherings of men to consider the missionary enterprise. Over a thousand Presbyterian men assembled at Omaha in February, 1907, to consider the part they should take in a Christian world conquest. A convention of 1,685 delegated men convened in Philadelphia last February for the same purpose. The Southern Methodist men assembled a thousand strong in Chattanooga last April to plan for an onward march. The same month over four thousand men crowded Carnegie Hall, New York City, to hear Secretary Taft speak of missionary work in the far East. What do these large gatherings mean? That God's reserves are awakening to a sense of the world's need of Christ.

A year ago last November the Laymen's Missionary Movement was launched by a group of Christian business men in New York City. Inspirational in character, interdenominational in scope, and interdenominational in sweep, it is banding together the men of the Protestant world in a campaign to give the Gospel to the whole world in our lifetime. More than sixty business men have visited the various countries to study modern conditions. They have returned with profound convictions as to the need and enthusiasm for the work.—*The Missionary*.

Great Changes in China.

"Changes in China are affecting every department of life. Within eleven years, 3,500 miles of railway have been built, 1,600 miles in course of construction, and 4,000 miles are projected. Within the same period telegraph lines have been extended to all the provinces. A few years ago there were no modern postoffices, now there are over 2,500, and the number is rapidly increasing. Ten years ago there was only one daily paper in Peking, and that an official

one; now there are ten dailies in the same city, one of which is a woman's paper. Printing-presses are numerous, but they are not able to supply the demand for translations of Western works."

Another Opening Door.

Hitherto Abyssinia has been regarded as inaccessible to Christian missionaries, but it looks as though a change in this respect were imminent. A Swedish missionary society has been watching its opportunity and, as occasion offered, has been circulating copies of the Scriptures. The matter was brought to the attention of King Menelik, and he was asked to forbid the introduction of the book; but he replied, "I have read these books and they are good; let the people read them, too." Compulsory education in the case of children over seven years of age has also been introduced, and the king offers to pay the salaries of competent teachers supplied by the missionaries.—*Selected*.

A Vast Missionary Exhibit.

During last summer—June 4 to July 11—the greatest missionary exhibition ever held took place in Agricultural Hall, London. This is one of the largest halls in the world, but all the space was needed. Scores—hundreds—of foreign scenes in model and relief, representing life, habits, arts, handicrafts, customs, etc., brought the realities of the missionary enterprise vividly before the tens of thousands of visitors. The aim was to present realistic pictures of the lands in which missionary enterprise is prosecuted in the methods employed to spread Christian civilization, the conditions under which missionaries prosecute their work, and the progress being made.—*Missionary Outlook*.

Who are Remembered.

To touch a languid spring, to break the rust of a tight or hindered bolt, to free a doubt with an inspired word, to kindle a long life of energy with one flash of fire, to make a fellow-man see God—there can be no privilege like that. The men who do that are the men whom the world remembers; or, if it forgets their names, it lives by their illumination long after they are dead.—*Phillips Brooks*.

For What Purpose Shall We Use our Churches?

An important question is in many parts of our denomination stirring up a good deal of discussion. It is a question which unless settled rightly will have a marked effect for evil on our denominational life and growth. The question is: For what purpose shall we use our churches? Shall we permit anything to be held in our churches which does not pertain to the worship of God?

The church in which you and I worship should be held most sacred, because it has been dedicated to the especial use of worshiping God. For this reason alone it should be a place of worship only, because "every devoted thing is most holy unto the Lord" (Lev. xxvii, 28), the word devoted meaning dedicated and holy meaning not for common use. (See Webster's International Dictionary). We might render with equal exactness the reading of the verse thus: Every thing dedicated unto the Lord is not for common use. The beautiful dedication services of which Solomon had charge at the time the temple was dedicated are in a measure repeated at the completion of each church which is erected.

Many claim that the holiness of the temple at Jerusalem had nothing to do with our modern churches. They argue that God, being everywhere, is not to be reached by the common worshiper in a church any more than in any other place. We would ask, did not God's presence fill the whole world at the time the temple was built and worship was carried on there? God's presence did not, from any authority that I can find, fill the outer courts of the temple any more than it fills our churches today; yet Christ while on earth saw fit to drive out those who were engaged in buying and selling in the outer courts of the temple at two separate times during his ministry (John ii, 15-17; Luke xix, 45-46), saying: "Take these things hence; make not my Father's house an house of merchandise" (John ii, 16).

Because the apostles are nowhere recorded as worshiping in a church, but in private houses, some have claimed that as a private house would not be more sacred than any other building the apostles did not admit of the sacredness of the church. The apostles

had good reason for not worshiping in a church; for let it be remembered that at that time Christians were dreadfully persecuted both by Jews and Romans, and only secret meetings could safely be held. While the apostles said nothing directly for or against keeping the church free from things which do not pertain to the worship of God, they did speak many times against doing anything that would put a stumbling block in the way of others; and this we are most assuredly doing in holding concerts, lectures, camp-fires, etc., in our churches (Rom. xiv, 21; I Cor. viii, 13, etc.).

Jesus directed that we should worship God in spirit and in truth (John iv, 24). Now in order to do this, in order really to worship God in spirit and in truth, we must have our minds free from worldly things. It was God's purpose that places should be made, when possible, as in the synagogues of old where the mind could be free from thoughts not connected with the worship of God. Hence we have the church.

Now if concerts, lectures, etc., are held in these places of worship, the thoughts of the people, especially the young, when they attend church services, involuntarily turn away from God and his worship and fix themselves upon things seen or heard at such entertainments, thus hindering the worship of God and preventing the true Sabbath spirit, which we so much need in all our services on the Sabbath, from filling each heart. It is such a spirit of irreverence that causes the whispering and laughing which is a bane to every church service.

The above statement is based upon facts which have come to the knowledge of the writer; also upon personal experience and observation.

We are thus encouraging irreverence for God and for his Sabbath among our young people. I verily believe that many souls have been dashed to ruin through the very fact that irreverence for God is cultivated at these entertainments.

These things being true is it not time to stop?

God says stop (Rom. xiv, 13).

Conscience says stop.

Our pocketbooks say, Go on, fill us to overflowing with filthy lucre obtained at

the price of the souls of our own or our neighbor's children.

Our own pride says, Go on.

(For it must be admitted that the reason these things are held in the church is because either there is a desire to make money for the church by so doing and thus lessen the amount which the members themselves must pay, or they wish to have them there because it is a little nicer place than elsewhere).

These are the voices of the rulers of light and darkness.

WHICH VOICE SHALL WE HEED?

Shall we not do all we can in all the ways we can to keep our young people from the road to destruction? We are not doing all we can unless we stop this sacrilege. God forbid that we should go on. Let us by keeping our churches free from all things which do not pertain directly to the worship of God take an upward step toward higher and better living.

FRED I. BABCOCK.

Edgerton, Wis.,
January 25, 1909.

The Woes of Waiting.

MARY M. CHURCH.

It may be true, as the old saying goes, that "all things come to him who waits." Some things, at least, are sure to come and they are not usually reckoned in the list of expectations, either. These are the trials, the anxieties, the exasperations—in short—the woes of waiting.

Every human being is compelled to wait, more or less frequently, during a natural lifetime. There are occasions, however, when life is, to some, mainly a long drawn out waiting period. How this is endured depends partly upon individual temperament and partly upon acquired grace.

Henry Drummond once said in a letter: "I do not know what affliction is, but a strange thought comes to me that waiting has the same effect upon one that affliction has." However this may be, the world is not prone to classify waiting among the so-called "dispensations of Providence." Instead of sympathy, it lavishes advice upon the unfortunate victim, urging him to be philosophical, to "let patience have her perfect work," and not to sit idle, but to keep on doing something.

Waiting for somebody or something that ought to be at hand, all the unforeseen delays of life, often render progress in any other direction actually impossible. To be thus practically sidetracked involves a greater expenditure of nervous energy than years of fruitful toil. The poor beast in the treadmill is wearier at nightfall than he would have been had each successive step carried him onward through varying scenes, toward a distant goal.

The fly-wheel of an engine whirls all the more rapidly when the belt slips off, and wears itself out instead of transmitting energy. So the mind in suspense travels all the faster in its limited circuit and produces nothing save exhaustion. A letter is expected upon whose news depend one's plans for an entire future career; but the message is delayed, the half-formed plans laid upon the shelf, and the nerves left in that unsettled, don't know what to do next condition that makes life a burden to the waiting man and all his neighbors.

The traveler trying to make careful connections on his journey may succeed in maintaining a correct wait at the station until his train becomes five minutes overdue. Then, in spite of all attempts at self-control, he finds himself assuming entire responsibility for the belated train and all its wheels apparently going round in his head.

The well-meaning husband doubtless never knows what his occasional homecoming delays cost the waiting wife. She pays the price not only of inability to concentrate her mind upon anything at hand, but the imagination runs riot and conjures up a long array of calamities as possible detaining causes. No matter how emphatically her judgment may condemn, she is unable "to put by her foolish fears" entirely till the waiting time is over.

Under certain conditions waiting has a tendency to affect one's character seriously. The young man, establishing a business or profession, finds the long probation very hard to bear. He becomes disheartened because the world is so slow to recognize his worth and to place confidence in him. Holding a lofty standard of ethics himself, he feels keenly the injustice of those who habitually patronize his unscrupulous and inefficient rivals. He is fortunate indeed

who is so thoroughly forewarned and forearmed that he can pass through the waiting period with unruffled serenity and unshaken faith.

There are, no doubt, blessings as well as woes for those who wait. Many of life's best lessons can be learned only in the school of sorrow; nevertheless one does not deliberately seek to be afflicted. If waiting were generally considered an affliction there would be much less of it done.

"Wait, and murmur not" is an excellent exhortation in its place. Wait not, nor make others wait would be sometimes equally pertinent for many causes of delay are plainly preventable.

Would that some unemployed benefactors might undertake to abolish these needless woes! It should be their duty to send customers to the struggling tradesman, appointments to the unsettled pastor, patients to the poor physician, editorial recognition to the baffled literary aspirant and, generally, to fairly divide this world's work among its worthy workers.

Moreover, they should exalt the grace of punctuality until there would be no more weary waiting for promised letters, no broken appointments, and no missionary and tract societies compelled to retrench for want of available funds.

Bear One Another's Burdens.

Extract from sermon by Cardinal Gibbons. Published by request.

Of all the virtues that shine forth in the life of our divine Saviour there is none so prominent, none so conspicuous, as his compassion for human suffering. This was his characteristic virtue; this was the salient point in his character, if we may apply the term to One who was perfect in every virtue. On every leaf of the Gospel that golden word mercy shines forth, brightening every page, cheering every heart.

But nothing is more manifest in the Gospel than the sympathy of Jesus for the poor. He wished to stamp with condemnation the spirit of the world, which estimates a man's dignity by his wealth, and his degradation by his poverty. He chose to be born of humble parentage, in an obscure village, in

a wretched stable. He led a life of poverty, not from necessity, but from choice. He could say to himself what could hardly be said of a tramp: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." He chose his twelve apostles from the humblest walks of life; men without wealth or learning or influence or any of the qualifications regarded as essential for the success of any enterprise. He commanded them to preach the Gospel especially to the poor. He wrought his greatest miracles in their behalf. His choicest promises are made to them: "Blessed are the poor in spirit; for theirs is the kingdom of heaven." "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted."

We are social beings, we were created to live in society. No man is sufficient unto himself. We are all mutually and reciprocally dependent one on another, just as the organs of our body are sustained by one another. As an injury to one organ involves a shock to the entire human system, so should the community at large feel a practical sympathy for their fellow beings in any grievance by which they may be oppressed.

I care not how rich and powerful you are. You might possess the wealth of a multi-millionaire, but what would it profit you if you had no servant to minister to you, no companion to cherish you, no friend to grasp your hand? You would be poor and miserable and blind and naked.

I care not how limited may be your resources, or how circumscribed your influence, you have a personal mission from God in the Christian commonwealth, and you can exert some good in your day and generation.

Society is like the planetary system, which is composed of greater and lesser bodies, held together by reciprocal forces. The moon is the smallest body of our system; and yet what control she sways in the flow and ebb of the ocean tides; how much we would miss her monthly visits, when she sheds over the earth her pale and silvery light; she generously shares with us the effulgence she borrows from the great orb of the day.

The Hand of Lincoln.

Look on this cast, and know the hand
That bore a nation in its hold;
From this mute witness understand
What Lincoln was—how large of mould.

The man who sped the woodman's team,
And deepest sunk the ploughman's share,
And pushed the laden raft astream,
Of fate before him unaware.

This was the hand that knew to swing
The axe—since thus would Freedom train
Her son—and made the forest ring,
And drove the wedge, and toiled amain.

Firm hand, that loftier office took,
A conscious leader's will obeyed,
And, when men sought his word and look,
With steadfast might the gathering swayed.

No courtier's, toying with a sword,
Nor minstrel's, laid across a lute;
A chief's, uplifted to the Lord
When all the kings of earth were mute!

The hand of Anak, sinewed strong,
The fingers that on greatness clutch;
Yet, lo! the marks their lines along
Of one who strove and suffered much.

For here in knotted cord and vein
I trace the varying chart of years;
I know the troubled heart, the strain,
The weight of Atlas—and the tears.

Again I see the patient brow
That palm erewhile was wont to press;
And now 'tis furrowed deep, and now
Made smooth with hope and tenderness.

For something of a formless grace
This moulded outline plays about;
A pitying flame, beyond our trace,
Breathes like a spirit, in and out.

The love that cast an aureole
Round one who, longer to endure,
Called mirth to ease his ceaseless dole,
Yet kept his nobler purpose sure.

Lo, as I gaze, the statured man,
Built up from yon large hand, appears:
A type that Nature wills to plan
But once in all a people's years.

What better than this voiceless cast
To tell of such a one as he,
Since through its living semblance passed
The thought that bade a race be free.

—Edmund Clarence Stedman.

Religion is the consciousness of the fatherhood of God and the brotherhood of man, manifested in peace and good will and all work for human welfare.—Rev. George E. Littlefield.

And so, no matter how insignificant you may be, you can exert some beneficent power over the tide and flow of human passions, and diffuse a calm and blessed light on those that fall within your environment.

The benevolence of Christ was not exercised in promiscuous almsgiving. His benefactions usually consisted in removing diseases from the bodies of men, or in bringing them such timely relief as would enable them to stand on their feet and resume some honest avocations of life. Thus we find him healing the paralyzed man that he might use his arms to support life, cleansing the leper that he might take his place again in society, and feeding the multitude to enable them to return to their respective homes.

But perhaps you will say: Why should I concern myself about other people's affairs? I have my own business to attend to. "Am I my brother's keeper?" These were the words of Cain, the first murderer. What would have become of you and me if Christ the Lord had said, "Am I my brother's keeper?" We would be groping today in the darkness of idolatry or infidelity. What would have become of society if the apostles had said, "Are we our brother's keeper?" and if they had returned to their homes and closed their ministry after the death of their Master? We would be deprived today of the priceless blessings of Christian civilization.

I say you are, you ought to be, your brother's keeper. You can not, indeed, like the Saviour of the world, give sight to the blind, or hearing to the deaf, or speech to the dumb, or strength to the paralyzed limb. But you can work miracles of grace and mercy by relieving the distress of your suffering brethren. And never do you approach nearer to God than when you alleviate the sorrows of others. Never do you prove yourselves to be the children of your heavenly Father more effectually than when you bring sunshine to hearts that were darkened by the clouds of adversity. Never do you perform a deed more like to the creative act of the Almighty than when you cause the flowers of joy and gladness to bloom in souls that were desolate and barren before.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

Rest in the Lord, and wait patiently for him.

Our World.

The weary world's a cheery place
For those with hearts to win it;
Thank God, there's not a human face
But has some laughter in it!
The soul that comes with honest mirth,
Though health and fortune vary,
Brings back the childhood of the earth,
And keeps it sound and merry.

The plodding world's an eager place
For those with wit to use it;
Where all are bidden to the race
Let him who dares refuse it!
The simplest task the hand can try,
The dullest round of duty,
Knowledge can amply glorify,
And art can crown with beauty.

A busy, bonny, kindly place
Is this rough world of ours,
For those who love and work apace,
And fill their hands with flowers.
To kind and just and grateful hearts
The present grace is given
To find a heaven in themselves,
And find themselves in heaven.
—Dora Reed Goodale, in the *Congregationalist*.

Wise Blindness.

The conscientious mother, anxious to bring up her child by the most approved method, is in danger of making some mistakes. The first one of these will be the mistake of being too particular. Having firmly grasped the idea that she must be constantly on her guard and unfailingly persistent in her discipline, she may make the mistake of believing that every little act of her child is to be criticized and, possibly, censured. The ideal for the child, however, is the greatest possible amount of liberty for his development and growth. There must be definite bounds whose restraint the child must always feel whenever he ventures in forbidden ways; but these prohibitions should be few in number and dealing entirely with matters which pertain to the child's development of character.

Aside from these matters of importance, the mother would do well to exercise a wise blindness toward many childish doings.

For instance, the baby who creeps necessarily gets his clothes soiled by his progress over the floor. He loves also to play with the pots and the pans; when a little older he loves to dig in the dirt. The careful mother is apt to begin early in the baby's life to say: "Don't do that, you will get yourself all dirty." Getting one's self dirty is, after all, a fairly innocent pastime, especially where it is what we call "clean dirt." The wise mother, therefore, will dress her child in such material that getting soiled will not mean permanent injury and then will shut her eyes to the devastation being wrought in her child's appearance. A baby can see no reason why he should not play in the dirt, and continual nagging is more apt to rasp his temper than to teach him to love cleanliness. He can be taught to submit to frequent washings of hands and face, but in between times he should be allowed that freedom which is so essential to his development.

Or it may be that the child has reached the destructive age. Here, of course, the mother will need to exercise much discrimination. The child should not be allowed to destroy anything of value, or any of the possessions of others. But it will not be amiss to let him break a few of his toys and then let him discover that, when broken, they are not as enjoyable as when whole. Instead of being punished for following the leadings of his questioning mind, and so feeling only the unpleasantness of arbitrary restraint, he will learn the natural lesson that things broken have lost their usefulness. This is an important lesson for him to learn, worth infinitely more than the few toys he has misused.

I said it would require discrimination for the mother to follow this method of wise blindness in the child's destructive period. I might have said that she would need discrimination in all stages of the child's development. It is infinitely easier to be a tyrant than a constitutional ruler; this holds good in the home as well as in the nation. The mother who denies her child everything upon the principle that, because he wants it, it must be wrong for

him, has a comparatively easy task. It requires no brain power to utter the monosyllable "No" upon each occasion. It is the mother who wishes to allow her child every legitimate pleasure who finds her task a difficult one. At each request she must endeavor to see whether any possible harm can come if her permission is given. Then, in the matter of discipline, she must continually answer the question as to whether the trait is one that will be naturally outgrown, or one that calls for immediate and persistent attention.

For instance, the little boy of two may suddenly begin to say, "I won't," when asked by his mother to perform some little act of service. In a child who has up to that time been obedient and who, the next moment after this disobedient declaration, performs the desired service, the words would appear to be but the expression of a passing mood. It may be simply an experiment on the little one's part, and if the mother pays no attention to the words, but quietly insists in her usual serene manner on the customary obedience, this temporary expression will pass away of itself. For the mother to express great horror at these words of insurrection might emphasize their importance in the child's mind and lead him to continue until he had formed the habit of saying, "I won't." The mother must study the individual child and decide whether or not wise blindness would be the most efficacious method.

I believe a good many mothers need a little more wise blindness in dealing with their little girls. They are so anxious to see the grace and gentleness of the lady developed in their daughter that they forget that she must first pass through a period of being simply a human being. They continually restrain her activities by the phrase, "That isn't ladylike." A little girl may be taught truthfulness, courtesy, modesty and respect for older people, and then be allowed freedom for that bodily activity which is so essential to her proper physical development, but which leads her into ways which could not properly be classified as ladylike. The tomboy is pretty apt to develop into the woman of strong body and strong will, whose life means untold good for the community in which she lives.

Every mother can see for herself many

directions in which she must exercise her discrimination. There is the matter, for instance, of childish differences. It will not do for the mother always to be protecting her little one from the onslaughts of his companions. Children must learn to get on with each other, and, if an adult is always interfering and settling their difficulties for them, they lose the opportunity of acquiring this adaptability. Consequently, the mother must many times shut eyes and ears to the disputes that are going on between playmates and let them try to discover the way of getting along together by themselves. This does not mean that the mother should not attempt to teach her children the best methods of dealing with these problems. If there has been an acrimonious dispute in the back yard which was not amicably settled, let her find an occasion when her children are quiet and ready to talk, to tell them something about the ways in which nations adjust their difficulties. The old way, of course, was to fight each other, causing death to thousands and sorrow to thousands more. When nations were always at war with each other, they could not enjoy friendly relations and so each nation was isolated. In these days, however, they have come to prefer friendship to war and so they have established their courts of arbitration. The child will quickly see the parallel, and the mother may be able to have herself appointed the "court of arbitration" for childish difficulties. Thus, by the exercise of a little wise blindness at the critical moment, she may be able to teach the children an important lesson in self-control and self-government.

Sometimes a mother sees her child doing something wrong and thinking he is undiscovered. Sometimes it may be wise for her to speak to him at the moment; at other times it may be wise for her to let him think she is as blind as he has thought her until his own conscience leads him to confess his wrong-doing.

The end and aim of all child-training is to develop judgment and self-control in the child. Remembering this, the mother may better be able to determine when she must take cognizance of her child's acts, and when it will be best to let them pass unnoticed. There must not be such close supervision as to deprive the child of his

freedom, or to keep him from learning from the logic of circumstances. On the other hand, the mother must not allow herself to become lax in an effort to let the child learn some lessons for himself. Blindness is never advisable, but wise blindness is sometimes very necessary.—Mrs. Rose Woodallen Chapman, in *Union Signal*.

The Laymen's Missionary Movement in Southern Wisconsin.

REV. L. A. PLATTS, D. D.

A notable missionary meeting has just been held in the city of Janesville, January 28-31, a branch of the Laymen's Missionary Movement, representing fifteen counties of southern Wisconsin. This movement, as doubtless many readers of the RECORDER know, is a movement started and largely promoted by the Christian business men of the country, which has for its object the putting of the Gospel message into all lands in terms which every man can understand, within a single generation—a gigantic, but not impossible task when once the Christian laymen of the country shall appreciate the duty, the privilege and the glory of it. The Janesville conference was under the management of a local committee of business men of which John M. Whitehead, the State senator for this district, was the secretary, and was presided over by Wisconsin's governor, James O. Davidson.

At the opening session a dinner was served by the local committee to four hundred men of the fifteen counties, whose addresses of welcome were responded to by Governor Davidson, after which the theme of the conference was opened by responses to the following toasts: "The Supreme Opportunity," "Our Available Resources" and "Our Share of the World."

The speakers were William T. Ellis, an editorial writer on the *Philadelphia Bulletin*. Mr. Ellis has recently made a tour of the great missionary fields of the world and made a study of the conditions which invite the labors of the missionary; he was therefore well qualified to speak of "The Supreme Opportunity." The second speaker was Lieutenant-Colonel E. W. Halford, a retired United States Army officer who was in the Philippines when President-elect W. H. Taft was made governor of

the islands, and studied the conditions of missionary work in the far East as seen in the attitude of the government toward it. Years before, he was private secretary to President Benjamin Harrison. The third speaker was J. Campbell White, general secretary of the Laymen's Missionary Movement in the United States. He worked for ten years among the students of the University of Calcutta, India. Few men have so clear a vision of the magnitude and glory of the work, or so broad and statesmanlike a grasp of all that it involves, as does Mr. White. It could not be otherwise than that three such men should give, in turn, a most vivid picture of our supreme opportunity, an inspiring vision of our available resources, and a clear view of our share of the work.

Campaigners' conferences occupied the morning hours of the next two days, and mass-meetings for men, and simultaneously for women, were held in the afternoons and evenings. At the Campaigners' conferences the following topics were discussed by the use of short addresses and round table talks: "Is the Church's interpretation of the great commission correct?" "What are the marks of a model missionary pastor?" "What is his bearing on success?" "What are the marks of a model missionary layman?" "What results may we expect in the life of a church when she performs her missionary duty?" "How can a congregation reach its maximum missionary efficiency?" "Methods of missionary finance." "The aspects of missions which appeal to men." "Talks which will prove effective for laymen to use." "The layman's equipment for missionary usefulness." "What are we going to do about it?" "How to launch the movement in a community."

The following topics were suggested for use in denominational conferences: "What is our present standard for missionary giving?" "The apportionment plan; how shall we construe it?" "What is the need of an advance?" "What standard of giving would be required to provide for our share of the world?" "What shall be our policy for this district?"

Further mass-meeting topics discussed were: "An Unanswerable Missionary Testimony," by the Hon. D. F. Wilber, consul-

general at Halifax, N. S., at one time consul-general at Singapore, India; "Missions a Man's Work," by Colonel Halford; "Something Doin' in the World," by Mr. Ellis; "The Supreme Obligation of the Church," by Mr. White, and "Missions under Fire," an analysis of current criticism, by Mr. Ellis.

The meetings grew in attendance, interest and power to the close. The simultaneous mass-meeting for men and women on the closing evening taxed two of Janesville's largest audience rooms well-nigh to their utmost. The influence of such a series of meetings upon the people of the city in which it is held is inestimable, while the religious life of the fifteen counties from which the delegates came must be greatly quickened, and the cause of world evangelism perceptibly hastened.

The Seventh-day Baptist churches of Milton and Milton Junction were represented by full delegations.

Milton, Wis., Feb. 2, 1909.

Ignis Fatuus, No. 4.

DR. W. D. TICKNER.

As a fancied means of escape from the demands of the law, both clergy and laity occasionally resort to a most novel method.

They tell us that the expression "seventh day of the week" does not occur in the Decalogue, and, therefore, the command in Exodus xx, 10, 11, "is the expression of the general, the generic, the universal, the eternal moral law, without reference to any specific days, be they Jewish, heathen or Christian." (See *The Sabbath*, the official organ of the American Sabbath Union, May, 1902, p. 12).

On the same page, the writer quoted above makes use of these words: "Nowhere is the seventh day of the week spoken of, but the fourth commandment enunciates a general hebdomadal law."

He evidently forgot that, on pages 9 and 10, he had zealously contended that "the septennial division of time was known in the earliest ages of the world, and up to and immediately prior to the time of Moses and of the giving of the law at Sinai." He evidently overlooked the fact that he had concluded his argument for the early establishment of the week in these words: "The

words seven, seventh, and sevenfold occur 383 times in the Scriptures." (I believe the word seventh occurs twice in the fourth commandment). "Keil and Delitzsch affirm that the week was established at the Creation (Commentary on Pentateuch, Vol. I. p. 149)." Then in heavy face type he adds: "It is impossible to account for the institution of the week among the ancient people of the world, except it came from the institution of the Sabbath in Eden."

As the above statements, quoted from pages 9, 10 and 12, are self-contradictory, they are also self-destructive.

The testimony of the writer, I. W. Hathaway, D. D., late general secretary of the American Sabbath Union, is thus shown to be misleading and unreliable. Such testimony should be ruled out of any court of inquiry. If the week originated by the institution of the Sabbath in Eden, as Doctor Hathaway acknowledges, then it follows as a logical sequence, that when, in the fourth commandment, this very event is given as the reason why "the seventh day is the sabbath," none other than the seventh day of the week could have been meant. Any attempt to make it appear otherwise may be ingenious, but not ingenuous.

This futile attempt to excuse the persistent, flagrant violation of one of God's immutable laws is an illustration of the fact that

Truth crushed to earth shall rise again,
The eternal years of God are hers;
But Error, wounded, writhes with pain,
And dies among her worshipers.

Education Society.

The regular quarterly meeting of the Executive Board of the Seventh-day Baptist Education Society was held in Alfred, N. Y., February 7, 1909, at 4.30 P. M.

Present: Prof. E. M. Tomlinson, Pres. B. C. Davis, Dean A. E. Main, Prof. W. C. Whitford, Mrs. W. C. Whitford, Mrs. W. C. Burdick, Prof. A. B. Kenyon, Rev. J. B. Clark, E. E. Hamilton, V. A. Baggs. By request of the President, Prof. E. M. Tomlinson, the Vice-President, Rev. J. B. Clark, presided.

Prayer was offered by Pres. B. C. Davis. The Treasurer, Prof. A. B. Kenyon, presented his report for the 2d quarter, 54th

year, November 1, 1908, to February 1, 1909.

On motion the report was adopted.

Voted that the bill of the Recorder Press for \$50.00, balance due on the Year Book be paid.

On motion it was voted to pay to the Treasurer of the Theological Seminary \$500.00 and to the Treasurer of Alfred University \$250.00.

It was voted that Dean A. E. Main be appointed a committee to present to the Executive Committee of the Conference the question of the advisability of asking the churches to pay for the Year Book by individual subscription.

Voted that Prof. E. M. Tomlinson, Dean A. E. Main, and Pres. B. C. Davis be our Committee on Conference Program.

It was voted that we ask Pres. C. B. Clark to represent this Society at the South-eastern Association, Pres. W. C. Daland at the Northwestern, Pres. B. C. Davis and Dean A. E. Main at the Western and the delegate of the Western Association at the Eastern and Central associations.

Adjourned.

V. A. BAGGS, Sec.

Treasurer's Report.

Second Quarter—54th Year—November 1, 1908, to February 1, 1909.

I. REVENUE AND EXPENDITURE.

Dr.

Balance November 1, 1908: Seminary Fund\$ 664 21
General Fund 383 05
\$ 1,047 26

Interest on Bonds and Mortgages:

George F. Berry 60 29
W. C. Belcher Land Mortgage Company 42 00
H. Crandall 18 75
H. D. Eaton 16 50
M. L. B. Merrill 24 00
Fred W. Mundt 75 00
G. W. Rosebush 31 50
Della M. Sullivan 41 40
Charles R. Voorhees 9 00
Edith B. Wheaton 15 00
J. J. Wilcox 100 00

Interest on Notes:
A. B. Clarke 15 00
Alfred University 28 00

Interest on Theological Endowment Notes:
Oliver Davis Estate 7 15
Henry M. Maxson 3 95

433 44

43 00

Henrietta L. Maxson 3 95
J. Nelson Norwood 1 67
J. Garfield Stevens 6 67
E. Adelbert Witter 9 00

32 39

Contributions for Theological Seminary:

(a) From S. D. B. Memorial Fund 100 00

(b) From Churches:

First Alfred, N. Y. ...\$36 60
Farina, Ill. 8 00
Farnam, Neb. 4 16
Friendship, Nile, N. Y. 3 38
Hartsville, N. Y. 4 12
First Hopkinton, Ash-
away, R. I. 3 35
Little Genesee, N. Y. . 7 41.
Milton, Wis. 5 06
Milton Junction, Wis. . 7 50
New York City, N. Y. 18 20
Nortonville, Kan. 48 40
Plainfield, N. J. 25 42
Riverside, Cal. 1 27
Shiloh, N. J. 1 50

174 37

(c) From Individuals:

Mrs. A. W. Berry, Independence, N. Y. 1 00
Samuel W. Clarke, Independence, N. Y. 1 00
Sands C. Maxson, Utica, N. Y. 5 00

7 00

J. J. Wilcox, for School Tax on Farm 281 37
28 30

Total\$ 1,865 76

Cr.

Alfred Theological Seminary\$ 650 00
Alfred University, General Fund 350 00
University Bank, Rent Safety Deposit Boxes 4 00
W. C. Whitford, Expenses examining Property 3 25
Wilcox Real Estate:
Abstract of Title\$ 7 00
Insurance 2 00
School Tax 27 01
State, County, and Town Tax 23 70

59 71

1 29

J. J. Wilcox, Overpaid for School Tax Mortgage Recording Tax—Emerson Loan 6 00
Salary of Treasurer 25 00

Balance on hand February 1, 1909:
Seminary Fund\$ 521 14
General Fund 245 37

766 51

Total\$ 1,865 76

II. PRINCIPAL.

Dr.

Balance November 1, 1908\$ 34 05
Payments on Mortgages:
H. Crandall\$ 100 00
M. L. B. Merrill 100 00

Della M. Sullivan 900 00
Charles R. Voorhees 100 00
1,200 00

Payments on Theological Endowment Notes:

Oliver Davis Estate 100 00
Henry M. Maxson 10 00
Henrietta L. Maxson 10 00
120 00

Life Membership:

Herbert Lewis Cottrell, per Ira Lee Cottrell 25 00
Wilcox Mortgage, Transferred to Real Estate 3,000 00

Total\$ 4,379 05

Cr.

Invested in Bond and Mortgage:

W. S. Emerson, part of \$1,200 loan granted\$ 500 00

Invested in Stock:

Alfred Mutual Loan Association 168 00

Wilcox Real Estate:

Harold Kenyon Mortgage ...\$ 251 00
Transferred from Bonds and Mortgages 3,000 00
3,251 00

Balance on hand February 1, 1909 460 05

Total\$ 4,379 05

III. CONDITION OF ENDOWMENT.

(a) Productive:

Bonds and Mortgages\$32,921 80
Stock 3,773 58
Notes 2,000 00
Theological Endowment Notes 3,648 00
Real Estate 3,251 00
Cash 460 05
\$46,054 43

(b) Non-productive:

Notes 175 00
Theological Endowment Notes 300 00
Theological Pledges 237 50
712 50

Total\$46,766 93

IV. INCREASE OF ENDOWMENT.

Theological Seminary:

Received from W. C. Whitford, Executor of estate of E. Sophia Saunders, Brookfield, N. Y., one share of stock of the F. A. Owen Publishing Company. Present value unknown.
Life Membership of Herbert Cottrell ...25 00

V. LIFE MEMBER ADDED.

Herbert Lewis Cottrell, Brookfield, N. Y.

Respectfully submitted,
A. B. KENYON,
Treasurer.

Alfred, N. Y., February 1, 1909.

Examined, compared with vouchers, and found correct.

J. B. CLARKE,
E. E. HAMILTON,
Auditors.

A Brave Girl.

A coal cart was delivering an order the other day, and the horse, after two or three efforts to back the heavily loaded cart, became obstinate. The driver began to beat the animal and a crowd quickly collected. Many exclaimed over his cruelty, but the driver kept on beating the horse and nothing was being done about it when a little girl about eight years old approached, and said:

"Please, mister."

"Well, what yer want?"

"If you'll only stop, I'll get all the children around here, and we'll carry every bit of the coal to the manhole, and let you rest while we're doing it."

The man looked around in a defiant way, but, meeting with only pleasant looks, he began to give in, and after a moment he smiled, and said:

"Mebbe he didn't deserve it, but I'm out of sorts today. There goes the whip, and perhaps a lift on the wheels will help him."

The crowd swarmed about the cart with a will, many hands helped to push, and the old horse had the cart to the spot with one effort.—*New York Sun.*

Yes, it is Your Right.

Let us go into this for a minute or two. And the position seems to be this. It is your inalienable right to repudiate dictation as to what you shall think or what you shall believe, come the dictation from what source it will. You may break entirely with the past. It is your prerogative. You may repudiate every utterance of wise men and brave, poets and prophets, evangelists and seers, and every word of Christ, himself. You may stand upon your rights as a free and conscious person on this earth, assert your claim to think for yourself, and judge for yourself, and hold no conclusions but those to which your own unfettered mind has singly come. That is your right. And if you choose to exercise it you will find that life is but a tale told by an idiot, full of sound and fury, signifying nothing.—*Charles F. Aked.*

If you are idle, you are on the road to ruin; and there are few stopping places upon it. It is rather a precipice than a road.—*Beecher.*

Young People's Work

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

Explanation.

[The copy for Young People's Work reaches us one day too late this week, and we only publish the "topics" and "daily readings." The general articles will come next week.—ED.]

"What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" Micah vi, 8b.

The Prayer Meeting.

REV. A. L. DAVIS.

The Slough of Despond.

Daily Readings:

Sunday, Feb. 14—Elijah in despair, I Kings, xix, 1-8.

Monday, Feb. 15—Three bitter days, Acts ix, 1-11.

Tuesday, Feb. 16—The soul cast down, Psalms xlii, 1-6.

Wednesday, Feb. 17—The way out of despair, Psalm xci.

Thursday, Feb. 18—Faith's triumph, Rom. v, 1-5.

Friday, Feb. 19—The peace that never fails, Phil. iv, 4-7.

Sabbath, Feb. 20—Topic, Pilgrim's Progress Series II. The Slough of Despond. Ps. lxxix, 1-4, 13-18; xl, 1-3.

Psalms lxxix, 1-4, 13-18.

If this psalm was written, as is commonly held, during the captivity, the teachings become all the more marked. It is a prayer, the burden of which is "Save Me, O God." They were led into captivity because of sin. These lessons become prominent.

1. Sin is dangerous (v. 1 and 2). He who is in sin is in the mire; he stands upon insecure foundation. The floods of deep waters may engulf him.

2. It is wearisome (v. 3). A pathetic picture of the captives for seventy years.

3. It brings suffering (v. 4). "Then I restored that which I took not away." / The fathers of the poor captives had

sinned, and now posterity was suffering. It is so today. The sins of the drunkard and the gambler are visited upon the children. "The fathers have eaten sour grapes and the children's teeth are set on edge."

4. The way out (vs. 13-18). The only way out of sin is to right about face now, regardless of what others may say or do. "But as for me my prayer is unto thee, O Lord, in an acceptable time."

5. The joy of deliverance, (Ps. xl, 1-3). Deliverance is sure if we seek it aright, and patiently wait God's will. (Read Ps. 38 and 39). The state of sin is ruinous. No one can be his best while in sin. No man can save himself. But when God pardons the guilt, and sets our feet upon the rock, a new song will be upon our lips, even "praises unto our God."

Our song will then be one of "redeeming grace and dying love."

News Notes.

INDEPENDENCE, N. Y.—The Aid Society held a meeting recently at S. G. Crandall's at which five dollars and thirty-one cents was realized.—The pastor preached last week at Whitesville for the Baptist minister, Mr. Canyer.

RICHBURG, N. Y.—Two "Tureen" dinners, January 13 and 27, were given by the Ladies' Aid. Proceeds five dollars. The Christian Endeavor Society gave a social on January 27. Proceeds three dollars and fifty cents.

LEONARDSVILLE, N. Y.—Our church and society held a social at the home of Harold Gates.—Pastor Cottrell has been helping Pastor Randolph in a series of meetings at Alfred.—A great deal of life and interest is shown in the Baraca Class.

DERUYTER, N. Y.—One member added to the church by baptism, January 18.—Our pastor, L. A. Wing, holds meetings every Sabbath afternoon, weather permitting, at Lincklaen Center.—In the absence of Pastor Wing, who was sent to help organize a church at Syracuse, the pulpit was filled very acceptably by the Rev. Mr. Marshall of the First-day Baptist Church.

WEST EDMESTON, N. Y.—Mrs. Grant Burdick conducted the services here on January 23.—Pastor R. G. Davis was in

Syracuse Sabbath day, January 23, attending the services connected with the organization of a church in that city. He gave the words of welcome and hand of fellowship in behalf of the churches.

ALFRED STATION, N. Y.—The Ladies' Aid served dinner on January 13, followed by the annual church meeting with a good attendance. Our Christian Endeavor Society held an oyster supper in the church parlors January 23. Proceeds about five dollars.—Rev. Mr. Swan supplied the pulpit on January 16, and Rev. Mr. Newman on January 23 in the absence of the pastor.—The Baraca boys held a banquet at the home of Mr. and Mrs. C. N. Austin, January 11. A lovely time was reported by all who attended.

SECOND BROOKFIELD, N. Y.—Pastor Greene assisted in organizing the Seventh-day Baptist Church at Syracuse, January 23. His pulpit was occupied by the Rev. R. Putnam, pastor of the Methodist Episcopal Church.

HAMMOND, LA.—Six young people were recently baptized and joined the church.—The Ladies' Aid gave a "New England" supper. Proceeds twelve dollars.—Pastor A. P. Ashurst assisted the other pastors of the town in holding meetings each night during the Week of Prayer.—Each Sabbath this year our pastor has preached a revival sermon for the unsaved. This week, January 23, he gave a rousing sermon for the "backsliders." The Sabbath school has just procured new song books.

LITTLE PRAIRIE, ARK.—Our pastor, G. H. F. Randolph, has not been with us this year. On account of bad health he was with us but twice last year. We would appreciate any help you can give us. Our Sabbath school continues but a part of the year.

[Here is a call from Macedonia, "Come over and help us." Shall we not, as Endeavorers heed the call and send a worker into the Southwestern field?—EDITOR.]

GENTRY, ARK.—An entire family, four in number, joined the church on January 2.—The Christian Endeavor Society elected officers Sabbath night, January 2, following which a very interesting impromptu pro-

gram was enjoyed by all.—On January 8, Rev. D. C. Lippincott of Jackson Center, Ohio, came by invitation of the church to spend six weeks on this field. Special meetings were begun the 22d. There was a good attendance and interest from the start, though the weather was unfavorable.

A Spiritual Confession.

V. *What the Bible Means to Me.*

J. NELSON NORWOOD.

There are two very important questions being asked about the Bible today. The first is, "What is the Bible?" and the second is, "What is the Bible worth?" While it would be idle to deny all connection between the two questions, it is, I think, true that they are almost entirely separate. The first is a scientific question and the second is a religious question. The first one must be investigated and answered according to the best scientific standards of the day; the second, in the light of a warm-hearted adherence to the principles it contains, and an individual and passionate love for the chief Character portrayed in its pages. The former question involves cold, careful description; the latter heartfelt, loving appreciation.

If we could realize this distinction, and act on it, I feel that most of the alleged opposition between science and religion would be gone. If, when a scientist has discovered some new fact in regard to the Bible, he would not at once loudly proclaim that he has overthrown the Bible or destroyed its value—as has been claimed sometimes; and if the loving believer would cease to maintain that the surpassing value of the book to him must guarantee the scientific accuracy of every statement of fact in it and every current theory about it, science and religion could soon harmonize. Each should recognize the limitations of his own method, and I believe both sides have begun to do so. Whether or not the book of Daniel, for instance, was written in the sixth or in the second century B. C., is simply and solely a scientific question, while, to me at least, its religious value is utterly independent of the date of its composition. If we have assumed that it was written at the former date and have built up religious values on that assumption, and find it was actually written at the latter date, we should

not blame the Bible for our mistake, as it makes no claim as to the date of the book in question. Even for such an one (making that mistake), the religious value of Daniel is only shifted, not necessarily destroyed. I wish we could remember that criticism can only change our theories about the Bible and not the Bible itself. It is hard enough to lose long cherished theories, but certainly it should be a consolation to reflect that the Bible itself remains just as it was.

But I promised I would not "argufy," so I must return to my constructive statement of what the Bible means to me. It is of value to me because (1) I feel that its characters are my spiritual kin. They were real men with real experiences, with real joys and sorrows, with problems, successes and failures like my own. Who has not had experiences which made him exclaim with Jacob: "Surely the Lord is in this place; and I knew it not?" Who has not mourned with Paul, "For the good that I would I do not: but the evil which I would not, that I do. . . . When I would do good, evil is present with me"? Who has not hoped that when the time comes he can look back on his own career, with satisfaction over work well done, and say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith"? None of these men were perfect, none of them can serve as our model in all respects, yet there is something wonderfully like ourselves in them. They have been preserved from generation to generation to inspire all who would learn of them.

(2) Its great truths make to me a living appeal. Some one has said he loves the Bible because it "finds" him. I think I can say the same thing. When I read, "The heavens declare the glory of God; and the firmament showeth his handiwork," I see one of my own frequent feelings enthusiastically expressed. I note the warning, that "whatsoever a man soweth, that shall he also reap." Who has not experienced that? "By their fruits ye shall know them" and "The soul that sinneth, it shall die," are truths which need no particular theory to guarantee their validity, or recommend them to my acceptance. They are everyday facts which all have experienced to a degree, or have seen others experiencing. They are reflections from one's own soul. They sound like one's own heart speaking.

Again, I read the proclamation of the law of love and justice, and from what I have seen of its operation in the world, I am convinced that it is on that basis alone that human society can be satisfactorily organized. Who does not immediately say "Yes," when he reads "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up," etc.? Who can not find value and meaning in such truths?

(3) It illustrates how good men of old found God. The Bible is a record of man's experiences with God. It is the supreme religious text-book. It shows how men discovered hitherto unknown riches in their God. Moses led his people out of Egyptian bondage and found out how powerful God is. Jacob traveled into a far country and was surprised to find that God is there. Ezekiel and Jeremiah saw the sin and wickedness around them and learned that God is a God of holiness and would punish sin. They saw his instruments in the surrounding nations. Amos sees the social injustice around him and learns that God is a God of justice. When Hosea tells us that "the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land," and pictures to us what these sins were, we are ready for the impatient exclamation against the formalism of the sacrificial system, "For I desired mercy and not sacrifice; and the knowledge of God more than burnt offerings." This idea that concrete righteousness is of infinitely more worth than "all the blood of beasts," is one which it took the Hebrews ages to learn, if indeed they ever did learn it.

If ever an age needed the inspiring touch from a God of simple, straightforward justice, ours does. Our sense of justice needs to be widened and deepened. There is danger that our law of love will be too deeply imbued with the idea of charity. What the plain man who is caught in the midst of our complex industrial system needs is not only the love which aids him when he is down, but also the even-handed justice which will give him a "square deal," and keep him from getting down. No one in particular is to blame for much of the exasperating oppression in our intricate economic organization. All are to blame and until we feel our deep responsibility

for it, in other words, until we get a new vision of what godliness means in the new relation, conditions will not improve. Here we can profitably imitate the leaders of old, and inaugurate a new religious awakening.

(4) It reports the life and teachings of Christ. Christ is the most perfect realization, the consummation, of all that went before. By the inspiration of his life, salvation comes to men. Of him and his meaning to me I wrote last week, so I need not repeat it here.

I have mentioned but four points, and these deal with the Bible's moral and religious value to me. I might speak of its literary beauty as a value, and of its value as history. The flood of new light on Bible times and conditions, increasing our detailed understanding of the problems of those times, makes the study of Bible history richer in valuable spiritual lessons than ever before. He who thinks the Bible has had its day knows neither the Bible nor the human heart. The light from its pages was never so bright as it is today. Its critical enemies are few; its critical friends legion. Let us awake to see this dawning of a more glorious day.

*Ann Arbor, Mich.,
523 E. Liberty St.,
January 27, 1909.*

A Memory of Pickett's Brigade.

It was years after the war, and some veterans of both sides were exchanging reminiscences at a banquet given by the Board of Trade of New York. It was presided over by the first president, Colonel J. J. Phillips, colonel of the Ninth Virginia Regiment, Pickett's division.

"There is nothing else so terrifying as a night attack," said Colonel Phillips. "The imagination works with intense activity in the darkness, and even in peaceful times adds infinitely to the fear of perils, real or fancied. How much more are the horrors of warfare increased when the opposing forces are hidden from sight, when the first announcement of hostile intention is the thunder of guns, the crack of rifles, the flash through darkness—for it is the darkest possible night that is always selected.

"One of these night attacks in particular—on the Bermuda Hundred lines in 1864—I shall never forget; not because of its start-

ling horrors, but because of a peculiar and sacred circumstance, almost resulting in the compulsory disobedience of orders, and obeying, as it were, of a higher than earthly command.

"The point of attack had been carefully selected, the awaited dark night had arrived, and my command was to fire when General Pickett should signal the order. There was that dread, indescribable stillness—that weird, ominous silence that always settles over everything just before a fight. It was so thick you could cut it with a knife; so heavy it weighed you down as if worlds were piled upon you; so all-pervasive that it filled creation for you. You felt that nowhere in the universe was there any voice or motion.

"Suddenly that awesome silence was broken by the sound of a deep, full voice rolling over the black void like the billows of a great sea, directly in line with our guns. It was singing the old hymn, 'Jesus, Lover of My Soul.' I have heard that grand old music many times in circumstances which intensified its impressiveness, but never had it seemed so solemn as when it broke the stillness in which we waited for the order to fire. Just as it was given there rang through the night the words:

Cover my defenceless head
With the shadow of thy wing.

"Ready—aim—fire to the left, boys," I said.

"The guns were shifted, the volley that blazed out swerved aside, and that defenceless head was covered with the shadow of His wing."

A Federal veteran who had been listening looked up suddenly and, clasping the colonel's hand, said:

"I remember that night, colonel, and that midnight attack which carried off so many of my comrades. I was the singer."

There was a second of silence; then "Jesus, Lover of My Soul," rang across that banquet board as on that black night in 1864 it had rung across the lines at Bermuda Hundred.—*La Salle Corbell Pickett, in October Lippincott's.*

All is spirit for him who is spirit; all is matter for him who is only matter.—*Arnold Guyot.*

Children's Page

When the Hens Struck.

ALICE ANNETTE LARKIN.

It was Sunday morning and Mrs. Brooks was getting ready to make cookies. But how was she to make them when there was not an egg in the house? She had looked in the egg-basket and in the cupboard and, yes, everywhere that eggs would be likely to be found.

At last she hurried to the door. "Elizabeth! Elizabeth!" she called to a little girl who was playing house under the old apple tree. And Elizabeth quickly put down the doll she was dressing for a grand party.

"Here I am," she called. "Do you want me to do an errand?" "Yes, Elizabeth," her mother answered, "and a hard one too. I want you to go to the hen-house and see if you can't find an egg somewhere, for my cookies are waiting and no eggs to put into them. Hurry up, that's a good girl."

And Elizabeth started off with a hop, a skip and a jump, for she dearly loved to hunt for eggs.

But when she started to open the door, she heard such a queer noise that she stopped to listen. Then softly pushing the door open, she looked in. "Oh, dear me!" she said aloud, "what ever can be the matter?"

For the big Plymouth Rock rooster was standing on top of one of the nests and saying "cock-a-doodle-do! cock-a-doodle-doo!" very loudly, while the hens joined in with a chorus of "cut-cut-ca-da-cut! cut-cut-ca-da-cut!" as they strutted back and forth, with their heads held very high. It was a funny sight and a very funny sound. To Elizabeth they seemed to be saying:

"Cut-cut-ca-da-cut! cock-a-doodle-do!
We have a message to give to you;
This is a strike and we'd have you know,
You'll not get an egg, so you'd better go."

And Elizabeth did go, but not until she had looked in all the nests. But there was not an egg and she hurried back to tell mamma what she had seen and heard in the hen-house.

But mamma thought she must have been dreaming and, too, she must make those cookies, eggs or no eggs, so she didn't have

much time to think about the hens. Elizabeth finally called her attention to them.

"Mamma," she began, "what is a strike?"

So Mrs. Brooks tried to tell her something about the strikes, when men refuse to work unless they can get higher wages or less hours. It was rather hard to make a little girl understand such big things.

"But, mamma," Elizabeth interrupted her, "the hens don't want money, do they? and I should think they have all the time there is. I wish you would go down with me and see what that old rooster is doing now."

So off they went, Elizabeth taking hold of mamma's hand, for she was just the least bit afraid of those noisy hens.

Mrs. Brooks opened the door very quietly and, do you know, everything was as still as a mouse.

But just as soon as the old rooster and the hens saw their visitors, they began to cry out, at the top of their voices, something that Elizabeth thought sounded like this:

"Cut-cut-ca-da-cut! cock-a-doodle-do!
We have discovered something new;
If big folks can strike and only play,
The hens in this house can do the same way."

"What queer old hens," Elizabeth said as they walked back to the house. "I don't believe I'll give them a single thing to eat until they can lay me an egg. Guess I can strike too; so there!"

But mamma thought that would not be doing just as she would like to be done by, so Elizabeth went to the hen-house with their food three times every day, each time hoping that the strike had ended.

The first few times, the old Plymouth Rock rooster and all the hens would begin to make that funny noise just as soon as she opened the door. One morning they seemed to say:

"Cut-cut-ca-da-cut! cock-a-doodle-do!
You just believe we're mad with you;
When we are ready our eggs to lay,
A good big price you'll have to pay."

But Elizabeth only laughed at them this time. A strike in the hen-house was getting to be a very funny thing.

She carried them all the dainty bits she could find and, after a while, they didn't make quite as much noise, and finally they would all stand back in the corner and look as though they felt rather ashamed of them-

selves. At least, Elizabeth thought they did.

And perhaps they were ashamed, for one morning when she carried them some extra nice things to eat, they were all singing, and their song sounded something like this to Elizabeth:

"Cut-cut-ca-da-cut! cock-a-doodle-do!
We've made up our minds to be good to you;
Just look in the nests and see what you find;
We hope you will like them the very best kind."

And sure enough, there were four nice brown eggs waiting for Elizabeth.

So the strike in the hen-house was ended and Elizabeth could hunt eggs to her heart's content.

HOME NEWS

SYRACUSE, N. Y.—Sabbath day, January 23, was an important one for Seventh-day Baptists of Syracuse, for it marks the beginning of the first Seventh-day Baptist Church of Syracuse.

In response to invitations to be present at and participate in the organization of the church, the following delegates appeared: Rev. L. A. Wing of DeRuyter, Rev. E. A. Witter of Adams Center, Rev. R. G. Davis of West Edmeston, Rev. W. L. Greene of Brookfield, Mr. and Mrs. O. J. Davis of Verona, and Dr. and Mrs. S. C. Maxson of Utica.

After an able and inspiring sermon by Rev. E. A. Witter, from Mark xi, 22, the business of organization was taken up. A. L. Davis was elected moderator pro tem and Mrs. Merton Parslow elected clerk pro tem. The proposed Articles of Faith and Church Covenant were read by the moderator. The council of the churches by a unanimous vote decided to proceed with the organization. Accordingly the Articles of Faith and Church Covenant were adopted, and the first Seventh-day Baptist Church of Syracuse was organized with fourteen constituent members. Ten of these joined by letter and four by testimony. Two of them had been baptized two weeks previous. One was a convert to the Sabbath.

Rev. W. L. Greene made the consecrating prayer; Rev. L. A. Wing gave the charge to the church; and Rev. R. G. Davis

gave the welcome and extended the hand of fellowship in behalf of the churches.

Appropriate and helpful remarks were made by Dr. S. C. Maxson, O. J. Davis, and by visiting Adventist brethren. The congregation joined in singing "Old Hundred," after which the benediction was pronounced by Rev. E. A. Witter.

A. L. DAVIS.

Feb. 1, 1909.

BATTLE CREEK, MICH.—Perhaps many of the RECORDER readers would be glad to hear of our rehabilitation of the Seventh-day Baptist Church of Battle Creek, Michigan, on Sabbath day, January 23. Brother J. C. Bartholf of Chicago, Illinois, the moderator of the church, happened to be present and presided. Fremont Wells acted as clerk. The doors of the church were opened and seventeen were accepted for membership. The right hand of fellowship was given by the moderator in behalf of the church. After this the following were elected as officers of the church for the year ending October 1, 1909: Fremont S. Wells, moderator; Evelston Babcock, church clerk; W. L. Hummel, treasurer. The systematic envelope system was adopted for the use of the church.

The Christian Endeavor meetings are full of interest and the attendance growing. The Fourth-day evening cottage prayer meeting is full of encouragement. We are having additions to our numbers in the coming of those who are seeking employment where the Sabbath can be observed. We ask the prayers of Christian people for our interests here.

J. G. BURDICK.

Feb. 2, 1909.

WALWORTH, WIS.—What is easier than to talk about our neighbors? That is just what I now propose to do, allowing that talk may also mean write. If people do not wish to be talked about, they should not do anything, not even go and eat with their neighbors, or go to Harvard trading. If a neighbor does some foolish or wicked thing, why, it is strictly human that he must be shown up and talked down, and sometimes there are very good reasons for so doing. But it is no ship collision in a fog and no brain or head collision that I am looking for in venturing to talk about my neighbors here in Walworth, and if I should

seem to give ourselves a backhanded rap, please note that I am not doing it with the Adventists, but with the Congregational preacher. I am going to talk about him a little, or rather how he had a banquet. Now I have never had much use for banquets; I have thought of them as rather a useless extravagance, especially to poor people like me. But of course that may be only one of my many failings. I own readily enough that there is much possible good in a banquet. Much depends upon the management and the purpose. Yes, these are the two very important points. It is right to see a good practical purpose first, but let me first tell how my neighbor managed.

He had an invitation and a program printed in about as good style as an invitation to a wedding. He put into the envelope also a postal card directed back to the committee, on which to answer the invitation, requesting that the answer be not later than the day previous to date of supper. The returned cards gave to the committee the number of plates to provide at twenty-five cents. The dining room was filled with men, a large portion of whom are not in the habit of attending church; but they would come under a church roof for a supper so arranged, knowing too that speakers from Janesville, Whitewater and elsewhere were to talk to them concerning church interests. For nearly two hours after the supper they willingly kept their places at the tables, while the speakers, also from their places at the table, made it their business to tell the men some reasons for the support of the church. They had their spice of pleantry, but you could see in it all a purpose of having a good word said to a lot of men who do not come to church to hear the Gospel.

Please note that the chief purpose was not the money. They could not make much at that price. The greatest point was to get some thought so served that those men would hear, at least, whether they would heed or not. Now, I don't know what you think, but I think that is a very good kind of a banquet. W. G. S.

ALFRED, N. Y.—The Sabbath school of the First Alfred Church has the largest attendance ever known, the largest attendance reaching 311 and the average attendance 286. Pastor Randolph has been acting

superintendent since last summer, filling the vacancy caused by the resignation of F. L. Langworthy when he removed from us. A few weeks ago R. J. Severance was elected to that office and is doing very satisfactorily. —Elder I. L. Cottrell has been at Alfred two weeks assisting our pastor in holding extra meetings. These meetings were characterized by much earnestness and power. Eleven have, at this writing, been baptized and united with the church, and more are expecting to follow in that ordinance. Pastor Randolph is now, February 3, at Leonardsville assisting Elder Cottrell in a series of meetings, thus reciprocating his labors for the Alfred People. A. E. R.

Judged by What We Know.

We may depend upon it, I think, that God is not going to pronounce judgment against us for failing to believe what we do not know or what we have no means of knowing; or for keeping our minds in suspension as to what we know imperfectly. We may depend upon it, I think, that God is only going to enter into judgment with us concerning the things which we very clearly know, or have the means of clearly knowing, but regard not. This, indeed, seems to be the very essence of the gospel of human responsibility, and the all-essential condition of a true Kingdom of God over men.—*David Graham.*

The By-Products of the Saloon.

For every criminal that alcohol sends to prison, there are scores of persons whose moral delinquencies, induced or emphasized by alcohol, are not of the indictable order, yet are a source of suffering to their friends, and a detriment to humanity. For every incapable who, weakened by alcohol, acknowledges defeat in the life battle and openly seeks alms, there are scores of individuals that feel the pressure of want in greater or less degree because the money that might have supplied necessaries and luxuries has gone for drink, yet that strive to hide their indigence.—*Dr. H. S. Williams.*

"Memorial windows to pastors deceased are poor atonement for lack of bread while living!"—*Rev. Dr. Merrill.*

MARRIAGES

HURLEY-VAN HORN—On February 2, at the home of the bride's parents, Mr. and Mrs. L. A. Van Horn, by Elder J. T. Davis, Mr. Frank A. Hurley and Miss Cora M. Van Horn, all of Garwin, Iowa.

REED-HULL—At the home of the bride's parents, Mr. and Mrs. Hull, in Adams Center, on January 14, 1909, by Rev. E. A. Witter, Mr. Elwin C. Reed and Miss Mary A. Hull, both of Adams Center.

LEWIS-MARTIN—At the bride's home, January 31, 1909, by Rev. F. F. Johnson, assisted by Rev. Samuel Bradley, Elder Robert Lewis and Mrs. Dena Martin, both of Stonefort, Illinois.

DEATHS

VAN HORN—In Stokes Township, Logan County, Ohio, January 31, 1909, Mrs. Charity Taylor Van Horn, aged seventy-nine years and one month.

She was born in Cross Creek Township, Washington Co., December 31, 1829. In early life she came to Ohio with her father, James Taylor. On February 15, 1849, she was united in marriage to Job, son of William Van Horn, and to this union nine children were born—eight sons and one daughter. Four sons survive her. She with her husband settled at once in a log cabin in the woods, on the land where by patient industry they have made a beautiful home and where they have spent the years of their married life. In 1849 she was converted, and united with the Stokes Seventh-day Baptist Church. In the year of 1884 her membership was transferred to the Seventh-day Baptist Church of Jackson Center, Ohio, of which she remained a faithful member to the time of her death. Her husband, though very feeble, survives her.

Funeral services were conducted at the home by the Rev. D. K. Davis. Text, Job xiv, 14. Burial in the Van Horn Cemetery, one mile east of the home. D. K. D.

BARBER—Mrs. Olive A. Lewis Barber, widow of Thomas D. Barber, was born at Exeter, Rhode Island, September 6, 1821, and died at Plainfield, New Jersey, February 4, 1909, being almost half through her 88th year.

In her youth she was baptized and became a member of the Baptist Church at Woodriver. Later in life she with her husband accepted the Sabbath and joined the Seventh-day Baptist Church at Westerly, Rhode Island, with which church she kept her membership until her death. Funeral services were held in the Seventh-day Baptist Church at Plainfield, conducted by the pastor of that church, on Sabbath day, February 6, and burial was made at Hillside. E. S.

REED—At the S. R. Smith Infirmary, Staten Island, N. Y., on February 1, 1909, Miss Nora Reed, in the 28th year of her age.

Miss Reed was born near the village of Bridgeport, W. Va., where her early life was spent. She became a Christian at an early age and in 1901 united with the First Seventh-day Baptist Church of New York City. Her home for several years had been in the family of Esle F. Randolph at Great Kills, Staten Island, N. Y. Her desire to be of use to suffering humanity led her to enter the training school for nurses in the institution where she died. After a three years' course there, she graduated with the class of 1908. A cheerful, happy disposition made friends for her of all with whom she came in contact.

The funeral was held in a beautiful little chapel at the undertaker's rooms in Stapleton, Staten Island. It was indeed a touching scene when a large company of nurses from the hospital came in and almost filled the room. Their affection for Nora was shown in many ways. Two of them had given up everything else and, going to her bedside, had faithfully and tenderly nursed her during the long sickness to the end. Everything was done for her that loving hands could do, and to these last sad rites the nurses sent beautiful flowers in abundance to speak of their love. Two young ladies furnished music, and the services were conducted by Rev. T. L. Gardiner, assisted by Rev. John S. Romig of Great Kills. The body was laid to rest in the beautiful Moravian Cemetery at New Dorp, Staten Island. T. L. G.

A Prayer.

ANNIE L. HOLBERTON.

In duties we perform from day to day,
For patience and God's help we humbly pray;
May both word and deed confess
That his presence we possess
Whose love shall be our comfort and our stay.

We've entered now upon another year,
And may our hearts go out with loving cheer
That will lighten toil and care,
Strengthen fainting souls to bear
Their weight of grief and dry the bitter tear.

Let e'en our silent influence proclaim
The noble and the true for which we aim;
May the daily life we lead
With our prayers unite to plead
For dear souls we would win to love his name.

May we be blessed with wisdom and with grace,
Acceptably to fill our humble place,
And let our light so shine
That its gleam shall still define
The pathway that some wanderer may trace.

He Ought to Know.

It is a mistake to assume that the possession of money in great abundance necessarily brings happiness.—*John D. Rockefeller.*

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

- Mar. 6. Philip and the Ethiopian.Acts viii, 26-40.
- Mar. 13. Aeneas and Dorcas.Acts ix, 31-43.
- Mar. 20. Review.
- Mar. 27. Temperance Lesson.Prov. xxiii, 29-35.

LESSON IV.—FEBRUARY 27, 1909. THE GOSPEL IN SAMARIA.

Acts viii, 4-25.

Golden Text.—"The people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." Acts viii, 6.

DAILY READINGS.

- First-day, 2 Kings xvii, 1-18.
- Second-day, 2 Kings xvii, 19-41.
- Third-day, John iv, 1-26.
- Fourth-day, John iv, 27-42.
- Fifth-day, Luke x, 25-37.
- Sixth-day, Luke xvii, 11-19.
- Sabbath-day, Acts viii, 4-25.

INTRODUCTION.

One of the foremost disciples of Jesus was slain, and the others were scattered. Truly the outlook was very gloomy. But the very elements that at first sight seemed inimical to the welfare of the Church proved to be conducive to her prosperity. "The blood of the martyrs is ever the seed of the Church." The disciples were scattered, but their message was scattered with them. They were like the leaven hidden in three measures of meal. The activity of the Church is now no longer confined to the vicinity of Jerusalem. We come to the second stage of the witnessing referred to in Acts i, 8. Our Lesson is at the beginning of the second part of the Book of Acts.

The Samaritans were not altogether an alien race from the Jews. There was a foreign mixture in their blood and some heathen elements in their religion; but they claimed the Pentateuch as their Holy Scripture and traced their ancestry back to Jacob. There had been however from the days of Nehemiah a feeling of hostility and jealousy between the Jews and the Samaritans, and friendly intercourse was the exception rather than the rule.

Philip's journey is not therefore to be regarded as foreign missionary enterprise, and yet is to be reckoned as a striking example of brotherly kindness. The barriers are being broken down, and the law of love which is destined to carry the Gospel to the world's remotest bound is beginning to assert itself.

We are to notice that Philip was not at work upon a field that was entirely new. Jesus had

himself prepared the way in the two days that he spent in Samaria on his way to Galilee in the early part of his ministry. See John iv, and particularly v. 39.

TIME—Immediately after our Lesson of last week.

PLACE—Samaria, city and country.

PERSONS—Philip the evangelist; the people of Samaria, Simon in particular; Peter and John, and the other apostles.

OUTLINE:

1. The success of Philip. v. 4-13.
3. The reproof of Simon Magus. v. 14-25.

NOTES.

4. *Preaching the word.* Literally, evangelizing. They were telling the Good News.

5. *And Philip went down, etc.* Philip's work is mentioned as an example of what has been referred to in general. This Philip is not one of the Twelve, but is Philip the Evangelist. See ch. xxi, 8. Very likely he gained this title from the work which is mentioned in this chapter. *The city of Samaria.* That is, the chief city of the province of Samaria, Sebaste—built upon the site of the ancient city of Samaria. *The Christ.* That is, the Messiah. The word "Christ" had not yet become a proper name.

6. *Gave heed with one accord.* Through his preaching accompanied by miracles of healing Philip speedily gained the attention of the people.

9. *Simon.* In early Christian literature there are a multitude of traditions in regard to this man. He is regarded as the first and chief of all heretics. Used *sorcery*. That is, practiced magical arts. He claimed supernatural powers, and by slight of hand and jugglery deceived the people.

10. *Power of God which is called Great.* In giving this designation to Simon the people were doubtless doing as he had taught them. They probably held the theory that the activity of God is manifest in the world through certain angelic or heavenly influences, and that Simon was one of these.

12. *They believed Philip, etc.* In spite of their superstitious adherence to Simon they readily accepted the truth which Philip presented. *They were baptized.* As so often elsewhere in the records of the Book of Acts baptism followed immediately upon belief.

13. *And Simon also himself believed.* He may not have been wholly insincere, but his belief rested upon the signs and wonders wrought by Philip rather than upon the truths of the Gospel. It is to be noted that the word "believed" is used sometimes in the Gospels in a secondary sense—not of true deep-seated faith, but of a passing enthusiasm. Compare John ii, 23 and other passages. *He was amazed.* Compare the same verb in v. 9. The effect upon Simon of the miracles of Philip was very similar to that wrought upon the people by doings of Simon in former times.

14. *Samaria.* The reference may be to the city mentioned in v. 5, but more likely to the whole district. If indeed the Gospel was preached by Philip only in the city it would soon spread to the country round about. We may imagine that the apostles took notice of the work done in Samaria several weeks or months after Philip

left Jerusalem. *They sent unto them Peter and John.* Evidently to supplement the work of Philip. It is to be inferred also that the Church of that age thought of the gift of the Holy Spirit as coming only through the apostles.

15. *That they might receive the Holy Spirit.* Of course every man who is converted may be said in a certain sense to be under the influence of the Holy Spirit, but the receiving the Holy Spirit here referred to evidently included some outward and striking marks of his presence with the believer, as for example that which might be shown by speaking with tongues or by performing miracles of healing.

16. *Only they had been baptized, etc.* This action of the apostles does not show that the baptism of Philip was invalid. It was rather the first step toward this receiving of the Holy Spirit.

17. *Then laid they their hands on them.* Some have inferred that this laying on of hands was a rite in addition to baptism by which believers came into more complete membership in the Christian body. This rite is observed in some of our own churches.

18. *Now when Simon saw, etc.* It was evidently some outward manifestations of the power of the Holy Spirit that attracted the attention of Simon. Without comprehending at all the spiritual significance of this gift he sees in the ability to impart this gift a power greatly to be desired. *He offered them money.* He expected to use the ability to bestow the gift of the Spirit as a means of financial gain for himself, and so is perfectly willing to make an investment of money in order to obtain this ability. By this offer of money Simon has immortalized his name. The sin of buying or selling ecclesiastical preferment is called in memory of him, simony.

19. *On whomsoever I lay my hands, etc.* It is to be noted that Simon was not asking for the gift of the Holy Spirit for himself, but for the power to impart this gift.

20. *Thy silver perish with thee.* Peter is astonished beyond measure at the impiety of this request, and utters an imprecation which perhaps he did not fully intend, for he subsequently exhorted Simon to repentance. Simon's request did not arise altogether from an intellectual misapprehension of the nature of the power shown by the apostles. His offer displayed a moral perversity.

21. *Thou hast neither part nor lot in this matter.* Simon had no real share in the message which the apostles proclaimed nor in the spiritual blessings which they enjoyed.

22. *Repent therefore.* Only through repentance could Simon hope to escape the consequence of the moral perversity shown by his impious offer. *If perhaps, etc.* Peter does not mean to throw doubt upon the probability that forgiveness would follow repentance. He is rather inclined to think that Simon would not repent.

23. *Thou art in the gall of bitterness.* We may not be quite sure of the meaning of the figurative expressions of this verse; but certainly Peter would have Simon understand that he was in a most dangerous situation. Compare similar words used of the sin of idolatry in Deut. xxix, 18.

24. *Pray ye for me.* He doubtless thought that the apostles' prayers would be more effectual than his own. As he expresses no sorrow, it is legitimate for us to guess that he was not truly repentant, and was anxious only to get rid of the consequences of his mistake.

25. *Returned to Jerusalem.* We are to understand that they did not make a speedy return to Jerusalem, but that they started soon after this interview with Simon, and went hither and thither preaching in many villages of the Samaritans on the way.

SUGGESTIONS.

The primary error of simony is not in mercenary selfishness, but in utter misapprehension of the character of spiritual gifts. This ignorance is however no excuse, for it has its origin in deliberate choice of the baser elements of life.

Although signs and wonders are to be reckoned as testimony for the truth of the message brought by a prophet, they are not the strongest nor indeed the highest proof. They appeal to the outer man while the word of truth appeals to the heart. Simon Magus accepted the external testimony of miracles while his heart was scarcely touched by the divine message.

Twice in this eighth chapter of Acts we have the expression, "men and women." Everywhere the Christian religion was appealing to women as well as men. Christianity more than any other religion has been bringing woman up to her true position of equality with man.

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.

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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.

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