

# The Sabbath Recorder

## A PSALM OF THE HELPERS.

He that turneth from the road to rescue another,  
Turneth toward his goal:  
He shall arrive in due time by the foot-path of mercy,  
God will be his guide.

He that taketh up the burden of the fainting,  
Lighteneth his own load:  
The Almighty will put his arms underneath him,  
He shall lean upon the Lord.

He that speaketh comfortable words to mourners,  
Healeth his own heart:  
In his time of grief they will return to remembrance,  
God will use them for balm.

He that careth for the sick and wounded,  
Watcheth not alone:  
There are three in the darkness together,  
And the third is the Lord.

—Henry Van Dyke.

## —CONTENTS—

EDITORIAL—Biography of Doctor Lewis; Alfred Alumni Banquet; Dean Bailey's Address; Professor E. M. Tomlinson; President Davis' Remarks; Dean Kenyon's Words; Other Speakers . . . . .	225-230	Tract Society—Meeting of the Board of Directors . . . . .	244
Rev. Abram Herbert Lewis (Biographical Sketch) . . . . .	230	YOUNG PEOPLE'S WORK—Life Lessons for Me From Psalms; An Age Limit; New Subscribers; Days Are Passing (poetry); Christian Endeavor or —? Missionary Work at Battle Creek; Topic Cards; Dr. Palmberg's Salary; News Notes; Why and How the Young People Should Support the Recorder; To Our Young People; A Word to the Prayer Meeting Committee; Prelude to Christian Endeavor Meeting for March 6 . . . . .	246
DENOMINATIONAL NEWS . . . . .	232	MARRIAGES . . . . .	253
What Would Christ Do? . . . . .	234	DEATHS . . . . .	253
MISSIONS—A Call to Christian Service; Horby Station, Denmark; Letter From Denmark; Pangoengsen, Java . . . . .	236	SABBATH SCHOOL . . . . .	254
The Strength of Milton College . . . . .	237		
Another Tribute to Dr. Lewis . . . . .	239		
WOMAN'S WORK—Asylums for the Insane in China . . . . .	240		

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## EDITORIAL

### Biography of Doctor Lewis.

The first instalment of a life sketch of our beloved leader, Dr. A. H. Lewis, appears in this number of the RECORDER. This would have been started earlier if sufficient data had been available. Some time ago his son, Professor Edwin Lewis, asked his father to prepare material himself so his children might have a history of his life, and in 1900 Doctor Lewis began to do so, evidently writing or dictating here and there a little as he found opportunity. But this was by no means complete, as it contained only the principal facts regarding his work. It left out many points of interest with which I had been more or less familiar for nearly forty years, and finally stopped right in the middle of a sentence, just as if some caller had interrupted him at that point. That sentence was never finished.

After his father's death, Professor Lewis took this bundle of paper scraps home with him to see how much of the material could be made available in writing the life sketch. After putting the most of this in typewritten form Professor Lewis returned it to me for use. Meantime I began a search of RECORDER files for additional data, and have now ransacked about forty years' RECORDERS, with those of some fifteen years yet to go through, and have thus gathered many interesting items to add to the other material. Probably there are many friends throughout the denomination who could

have given some interesting incidents in his life that came under their observation, and which would have helped to fill out the sketch, but it did not occur to me to call for such.

In writing the biography I have made free use of the data referred to above, without which no one could give a satisfactory description of his early life. By saving the RECORDERS for several weeks to come, you will have the biography all together.

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### Alfred Alumni Banquet.

The annual banquet of the Alfred Alumni Association of New York was held in the fine banquet hall of the hotel Brevoort, Fifth Avenue and Eighth Street, on the evening of February 11, 1909.

The guests began to arrive about six o'clock, and every moment for a half hour new faces appeared at the door which were quickly recognized by those already present as belonging to some of their old student friends. It was a joyous homelike meeting, and the marks of toil and care, the silvered hair and the effects of ripening years did not disguise the genial spirits and charming personalities of the boys and girls of long ago. It is good for those whose student days were spent together preparing for life's work, to come together thus and renew acquaintances, strengthen the ties of friendship and compare notes regarding the world's work and the needs, the successes and the prospects of their beloved *Alma Mater*. For an hour and a half the reception room of the Brevoort was the scene of most pleasant social greetings and bright conversation, until ninety-eight guests had arrived. At seven-thirty the doors of the banquet hall were thrown open and the guests were escorted to their places at the tables.

A glance over the long pleasant hall with tall evergreen shrubbery along the sides, with its mirrored walls, its tables decorated with ferns and flowers, and with the piano near the center, was enough to convince

the observer that no pains had been spared to provide pleasant surroundings and to assure him that a good time was just at hand.

After ample justice had been done to the sumptuous dinner, the toasts were served fresh and hot for three full hours. Charles Potter Rogers, son of the late Rev. L. C. Rogers, was president and toastmaster, and showed himself master of the situation. Dean L. D. Bailey of the New York State College of Agriculture at Cornell, President Boothe C. Davis, Dean Alpheus B. Kenyon, and Professor Edward M. Tomlinson, emeritus, were the guests of honor. Music was furnished by Mrs. Susie Howell Mees, Miss Ethel Middaugh, Mr. Don Carlos Morris and Dr. Harry W. Prentice. Each one of these sang solos, and in each case received hearty encores.

We will try to give our readers a brief synopsis of the good things spoken in the after-dinner meeting.

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#### Dean Bailey's Address.

This scholarly and attractive gentleman of Cornell University is regarded as authority upon the question of agricultural education which is now rapidly forging to the front in America. He is also a firm friend of Alfred University, and interested in the State School of Agriculture recently established there. Whoever hears him is impressed with the genuine sincerity of the man as the farmer's friend. Every one should hear him regarding this movement to better the conditions of those who live upon the land.

Professor Bailey exalts the farmer's position in the economics of the Nation and urges such scientific farming and such a development of the natural resources available to the farmer as will make his work more productive and profitable and reduce the burdensome drudgery of farm life to a minimum. It is the business of the agricultural school to better the condition of the farmer in every way possible.

The Dean is in full sympathy with the purposes of President Roosevelt in his appointment of the two commissions: one to study how to conserve our natural resources of streams and forests, and the other to better the conditions of home life

in the country. Streams and lakes belong to the people and should be carefully protected from the avaricious grasp of trusts. It is more important to develop a million farms than to harness Niagara. The streams are among the best available resources by which the land can be made productive, and the time will come when all ponds and streams will be greater food raisers than the land. Without them no land can do its best, while much of the land can do absolutely nothing without irrigation. The people should arouse to a realizing sense of this great truth and protect their right to the streams.

Again, farmers should be able to harness the streams and electricity to do much of their work. There is no reason why cities and towns should enjoy all benefits from these natural resources; the farmer too should be able to enjoy electric lights and power, by which his life may be made happier and his labors lighter. One-third of the American people live upon the land, and it will become a blessing to the entire Nation if this one-third can be aided to overcome the special difficulties that confront them.

The first thing to do is to develop the men and women if you would develop the land. The best farming comes from a system that will recuperate itself. The greatest problem is to resuscitate old worn-out farms, and the campaign now on foot is to develop and educate leaders who shall know how to do this thing. And Alfred is taking up this education of leaders just in the nick of time.

The speaker showed how essential are good means of communication to the health and prosperity of the farmer. Good roads and telephones bring medical assistance near, so the health of the farmer's family can be better cared for. Poor roads are a curse to any country, and the farmer needs to learn that good roads not only aid him in financial ways, but become conducive to good health and physical comforts.

All schools should unite in an effort to help the country people to better agriculture, and so to real rural progress. It is a mistake to think that schools of agriculture will injure the older education. Indeed, the results should be just the opposite. When the country realizes, as it must, that

educated farmers are needed as certainly as are educated men in other professions, the result will be not merely a filling up of the schools of agriculture, but a re-enforcement of the attendance upon the older schools as well. Thus all our schools will help to crystallize the higher ideals that shall bring blessings to the entire people of America.

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#### Professor E. M. Tomlinson.

All the students of years ago were glad to see the familiar face of their old teacher in Greek, Professor Tomlinson. For more than forty years he was a member of the faculty. He has now so completely lost his voice that he can not speak above a whisper. At the close of Dean Bailey's address, Toastmaster C. P. Rogers introduced in a most happy way, Professor Tomlinson, and asked him to arise that the people might see him. This he did, and instantly the entire company sprang to their feet and every handkerchief leaped forth to give him a royal Chautauqua salute. It was indeed a cordial greeting. President Davis then added beautiful words of tribute to this good man and beloved teacher. We were all glad to hear them, and in our hearts we said amen.

Some of us remember when Professor Tomlinson first went to Alfred, a young man, and took up his faithful work with his pupils. He was always pleasant, always helpful; and whenever we were puzzled over any hard question in Greek, he wasted no time in roundabout talking, but quickly cleared up the point. He was concise and accurate, and we could rely upon his good judgment. Professor Tomlinson has justly earned the warm place he holds in the affections of his old students.

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#### President Davis' Remarks.

After the few words regarding Professor Tomlinson's long service at Alfred, President Davis spoke of joyous moments in a president's life when he can meet, as on this occasion, the sons and daughters of the university, under such pleasant circumstances.

He spoke feelingly of the six partners essential to the success of such an institution; the founders, the State with charter powers,

the board of trustees, the faculty, the student body, and the alumni. This last named partner is quite as essential now to the welfare of Alfred as is any other. Alfred graduates have been educated and prepared for life's work through the labors and sacrifices of consecrated men, many of whom have gone to their reward, and now the alumni are among the most important promoters and helpers of the institution. J. Lloyd Jones once preached from the text, "Forsake not the assembling of yourselves together," and explained the text as meaning, "Look forward and hang together." This the President urged the alumni of old Alfred to do.

He then spoke of the ways in which the alumni can help the university.

1. By alumni associations like this in New York, and the New York Alfred Club. The college needs more such clubs.

2. By steering committees such as this club has, whose business it shall be to seek out those who are looking forward to college work in the near future, and encourage them to go to Alfred.

3. By promoting an interscholastic interest, by which Alfred may be brought in touch with other schools for field days in athletic sports. By offering banners for proficiency among high school students in contest with Alfred students. By giving various grades of prizes to winners and so bringing the students of many high schools and academies in touch with Alfred. This keeps Alfred in sight and helps to interest many people in the institution.

The President then spoke of the growth of the school and its needs. The library, which in 1889 contained 7,037 volumes, now contains 21,500 volumes. The present class is the largest for many years. The debt too has grown. Thirteen years ago it was \$28,000.00, and now it is \$58,000.00. The "betterment fund" is now more than half pledged; and although it moves slowly, the college is encouraged by the hope that it will succeed. This will insure to the college the Carnegie gift of \$25,000.00, which is pledged on the condition that the entire debt is raised and paid.

"No one knows," said President Davis, "the heartaches, the wakeful nights and crushing cares that come to some of us on account of these financial burdens. The

investments bring all too little for the support of the school, and we do need your help and sympathy in these trying years."

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#### Dean Kenyon's Words.

About forty years ago, when I was a student in Alfred, there came two boys from Rhode Island and roomed together. They were both quiet, unpretentious boys and soon settled down to earnest, faithful work as students. One of these boys was Alpheus B. Kenyon; we all called him "A. B." Term after term for some years the ties were strengthened between him and his student friends, until finally he was given a place as instructor in some of the classes. They were all glad to see a worthy boy promoted, and have watched with interest every step "A. B." has taken in his progress from the student to the "Dean." He has now had forty years in Alfred, thirty-five of which have been spent in faithful service as a member of the faculty. Of course we were glad to see him, and President Davis introduced him as "a man able to speak for himself."

He spoke in substance as follows:

"While you are looking at me with sympathetic, and if I mistake not, with kindly eyes, permit me to express my great appreciation of the opportunity of meeting so many of the loyal alumni and friends of our Alma Mater. It is indeed a pleasure and an inspiration to be with so fine a representation of men and women who have gone out from dear old Alfred. Yes, dear old Alfred and dear young Alfred. Old in years, always young in enthusiasm and in earnest endeavor to be at the front and to keep at the front—not for the sake of being at the front but for the sake of the good she can do to her aspiring sons and daughters.

"Alfred has always sought to stand for high ideals, not only of culture but of character as well. She has sought to send out sons and daughters equipped with the power to think clearly, to act wisely, to work earnestly and intelligently, and to be manly men and womanly women. Has she not succeeded in a large degree?

"Tonight as I look around on this fine group of samples of her work I am indeed proud. It is a pleasure to be here and to greet you as brothers and sisters in the

large family of our common Alma Mater. Permit me to bid you Godspeed in every worthy ambition and purpose in each of your individual life works.

"Glancing backward over Alfred's history, more than forty years of which has passed under my personal observation—six as a student and nearly thirty-five as teacher—what visions of fine men and women are seen. A long line of men and women of purpose, of ability, of culture, of character. Possibly some one or more are here tonight who knew Alfred a little earlier than Professor Tomlinson and I. But we enjoy the distinction of more years of continuous service in her halls and class rooms.

"Hence we may perhaps be called the 'Fathers in Israel' in this gathering. Over a third of a century we have sat or stood before students who have mainly been those who came to college rather than were sent to college. We have watched their progress with deep interest, and our eyes and our sympathies have followed them out into the world. We have rejoiced at their successes and have been saddened at occasional failures. But the failures have been few. In many cases these have been stepping-stones to future successes. It is with keen pleasure that we have seen so many of them forge to the front in the various professions and vocations. The power to bring things to pass, to accomplish the tasks to which they have set themselves, has characterized so many of them. Further, it has been even a greater pleasure to note the high standards of character which so large a proportion of Alfred's graduates have maintained.

"While Professor Tomlinson has retired from the active duties of the college and since his voice will not permit him to say it to you here tonight, permit me to assure you that his heart beats in unison with mine in affectionate regard for old Alfred, and in loyal thought for the Alfred of today, with its able, earnest and heroic president ('the gallant young leader we honor today'), with its faculty and with its trustees, who are carrying no small burden in seeking to keep Alfred at the front and near the top.

"As I look back over my thirty-five years of service, I rejoice that I can assure you that those years have been filled with pleas-

ure and with a goodly amount of satisfaction. While the work has been arduous it has been delightful. How keen has been the pleasure with which I have watched the development and the steady growth of our students. Possibly at times I may have been impatient at the slowness of the growth in some cases, especially in my earlier efforts, but always I have been delighted with the progress made, even though slow at times—if sure. While in due time it will be wise for me to pass over my work to other and younger hands, which may be able to do it more efficiently than I have done it, I am not prepared to believe that any one can do it with keener pleasure or greater happiness in the work than I have enjoyed.

"I trust that it is not necessary for me to say to you, my fellow alumni, that I love Alfred University, that I count myself a loyal son of 'old Alfred', of the larger Alfred of today and, as we all confidently hope and expect, of the still larger and still more efficient Alfred of the future.

"Then

'Hail to thee, Alfred, thou guide of our youth,  
Sweet benign mother, all hail.  
Sing on thy anthems of duty and truth,  
May thy clear, ringing music ne'er fail.'

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#### Other Speakers.

Time and space are not sufficient to give our readers all the good words spoken at the banquet. Superintendent Henry M. Maxson of Plainfield spoke of agricultural education as the beginning of a new epoch in our national life. The old idea of protection emphasized the need of defense from foes without; but the new movement looks toward protection from foes within. If a man is staggering under a heavy burden, it is not enough for the police to keep people from striking him—to simply guard him from attack, while he is left with his hopeless struggle to carry the load alone. Government should do more than that—it should lighten the burden. It is our business to promote and build up so that every individual shall be strong, if we would be strong as a nation. Mrs. President Davis, and Mrs. Degan of Philadelphia, a daughter of Dean Kenyon, were called upon. Each responded in a very happy way and received applause. Then came Dr. T. H.

Tomlinson, who said that although he never attended Alfred University, still he knew it had done much for him. He then told how men from Alfred went to south Jersey when he was a boy and built up Union Academy and labored there for years to help the people. He could remember how their work transformed south Jersey, and that the best things there today are largely due to those faithful men from Alfred. Doctor Tomlinson was among the first students in old Union Academy.

Edwin Shaw, now pastor at Plainfield, felt that he was still a westerner, and he brought greetings from Milton to Alfred.

Orra Rogers, when called upon, promptly said that he was "not a speaker," and invited Dean Bailey to recite one of his (Dean Bailey's) own poems, entitled "Daybreak." This the Dean did to the great enjoyment of his hearers. By the courtesy of the author we give the poem in full.

#### Daybreak.

L. H. BAILEY.

Have you risen at the daybreak  
When the world is cool and free  
And the dawn comes up triumphant  
Like the freshness of the sea?

Have you felt the nature kinship  
As you walk in fields alone  
When the morning light is breaking  
And the world is all your own?

Have you heard the first bird calling  
From the passing of the night  
When the dew is on the grass-land  
And the corn-tops feel the light?

Have you known the youthful laughter  
Of the brook upon its bed  
Ere the remnants of the darkness  
From its scented pools have fled?

Have you seen the wild things feeding  
In the sun-break and the shade  
Living each his mode and habit  
When there's none to make afraid?

Have you smelt the tonic fragrance  
When the morning airs distil  
And you spread your chest and breathe it  
Till it sends your nerves athrill?

So the dawn is rousing  
Rousing bird and bee,  
Thro' the ages calling  
Calling you and me.

Yet we still are sleeping  
Sleeping with our ills,  
While the world is waking  
Waking on the hills.

Spending hours at midnights  
Making mimic day,

Longing for amusement  
Burning life away.

For we yet are children  
Playing with our toys,  
Grasping at the firelights  
Humored by the noise.

But I think I see the future  
In the distance where it lies  
Like a vision of the morning  
Stretching out beneath the skies.

Nor mankind will know its mission  
Nor its doubts will be withdrawn  
Nor the race will be perfected  
Till it rises with the dawn.

Mr. Fred C. White was then called out, and proved himself an expert punster. He made the most laugh-provoking speech of the evening. The beauty of it was its naturalness. It seemed as if Mr. Smith could not open his mouth without saying something—to make people laugh!

Here the hour for the midnight trains for Plainfield and other near-by towns was so close at hand that several persons started for the doors, the meeting quickly adjourned and the happy festivities of the Alfred Alumni Association were ended.

The officers elected for the coming year are Dr. Alfred Prentice, president, and William C. Hubbard, secretary.

#### REV. ABRAM HERBERT LEWIS, D.D., LL.D.

Biographical Sketch by Theo. L. Gardiner.

##### His Childhood.

Nearly two miles east from the head of Skeneateles Lake, in the town of Scott, Cortland County, N. Y., there stands against a high bank, near a running brook, the remains of an old house. The front door opens toward the brook and nearly on a level with it, while the back door opens from the second story on the bank above, and looks toward the main road nearly a quarter of a mile away. There was a lane running through the orchard to this road, and some distance across a meadow stood the barn; while over the brook toward the north stretched fair pasture fields where cattle and sheep contentedly grazed, and toward the south a piece of woodland came down to the brook.

In this quiet country home, on the seven-

teenth day of November, eighteen hundred thirty-six, Abram Herbert Lewis was born. His father was Datus Ensign Lewis, a son of Abel Lewis and grandson of Abraham Lewis of Petersburg, New York. Abram Herbert was named after his great-grandfather, who was a captain in the Revolutionary War and who died at an advanced age in 1838. His grandfather, Abel Lewis, died in the War of 1812, when his son Datus, Herbert's father, was very young. Herbert's grandmother on his father's side was Abigail Greene, sister of Rev. John Greene, of Rhode Island. His mother was Tacy Wells Maxson, daughter of Caleb Maxson and granddaughter of Rev. John Maxson, who was for many years pastor of the Seventh-day Baptist Church of Newport, Rhode Island. His maternal grandmother was Mary Bliss, a niece of Rev. William Bliss, who was also for many years pastor of the Newport Church.

Doctor Lewis' first memories of life were connected with this "house by the brook" about one mile from the village of Scott. It was an ideal place for a boy who early developed a remarkable love for nature, and his heart turned toward this country home many times in his later years, as he recalled its charming scenes. When his own children and grandchildren began to live their childhood days about him, he seemed to turn lovingly toward this home of his own childhood to find things that might interest them. This moved him to write the story of his own child life for them; and from a little booklet sent to them, we obtain the best glimpses of his childhood days and of the things in which he was most interested.

He was in love with that beautiful brook, and became familiar with its finny tribes; he never forgot the orchard with its favorite old "spice-apple tree," the pastures with their flocks, the woods with their shady dells, the "grove of large hemlocks near the house" where he "watched with delight the fireflies on summer nights and the great bunches of snow that gathered on their evergreen branches in winter." He never grew weary in telling of the "pleasant days" spent in the old "sugar-bush" on the hillside, where at the age of five or six he was permitted to go and play about the

"boiling place," and where he learned the familiar "drum of the partridge in spring time." Childlike, he noted every little thing in forest and field, watched every step in sugar making, and came in for his share of good things when the anticipated "sugaring off" time brought the "wax" and "stirred sugar" to perfection.

In this booklet he tells of his love for "the fine spring at the foot of the hill" where he took his first lesson in "hydrostatics". He had seen his father fill a jug from this spring, and when sent to fill it for the workmen in the field, Herbert pushed it vigorously into the water expecting to hear the water gurgle in as it had done for his father; but it would not fill. After trying in vain to fill it, he returned to his father quite chagrined because he had failed. Then he had to be shown that a jug must be held in a certain way to allow the air to escape before it can fill with water. In after life he took pleasure in telling how ashamed he was then, because he "did not know enough to get water into a jug."

Herbert's sister, three years his senior, was his constant home companion, and the "cup and saucer tree," as they called a large black oak near the house, furnished them with playthings for many a happy day. Who has not enjoyed the cups of acorns found in childhood days! Toys in those days were scarce, and Herbert and his sister made the most of the little things nature gave as the days went by. The flocks of geese and ducks hiding their nests in field and barn; the goslings which mother geese led into the brook; the mother hens caring for their broods; his favorite rooster "Chapman," killed by an owl, and the owl, in turn trapped by his father; the "intelligent little dog Pink" who "learned to know the difference between Sabbath and other days" and stayed at home to watch when the family went to church—all these little glimpses of his surroundings in childhood were given to his grandchildren, and so we are able to see him as a boy. These things were good teachers and brought valuable messages to a bright boy who lived so near to nature's heart. And who can tell how much they contributed to that fund of illustrations and anecdotes which made him so powerful

in his public work. It would indeed be pleasant to follow him farther in his childhood pastimes around this sylvan home, as he strolls by the brook, roams through meadowed vales and wooded dells; but this we can not do. The years fly all too swiftly and childhood must have more than mere play.

Herbert began to attend public school when about four years of age. His parents were imbued with the common idea of the neighborhood, that education was of paramount importance, and that school life could not begin too early. There was quite a spirit of emulation in the school, and Herbert soon imbibed the idea that he must crowd to the front in his classes. To do less, he thought, "would be absolutely wrong," and neglect of his books seemed "next to sin." The spirit of conscientious work was a characteristic of the boy as well as of the future man. Amid such school surroundings, it is not strange that a boy so young and yet so ambitious should soon show signs of overstudy. This he did before he was eight years old; and by the middle of his ninth year he suffered a severe illness with congestion of the brain. So far as we can learn, this put a stop to his school work in Scott.

The Doctor's ambition for public speaking began even in these earliest years of study. In speaking of this he expressed the opinion that he had inherited a love for it through a long line of ancestors in the gospel ministry, especially on his mother's side. His father also had been licensed to preach before Herbert was born, and all the atmosphere of that Christian home was favorable to the gospel ministry. On his father's side he came of a long line of military men, and his earliest memories of his father were connected with military service in the State Militia of New York. He was greatly attracted by the uniform. His father's three-cornered hat, such as officers wore, his epaulets, his plumes, red, black, and white, varying with the grade of office, and his sabre—all these filled his boyish mind with admiration and were prominent objects of early memories which never faded from his mind.

Yet, notwithstanding all these other influences so attractive to the young man, the power of a godly inheritance and the evan-

gical spirit of that home prevailed, and the boy became a minister rather than a soldier.

His first attempt at public speaking was in a school exhibition when he was eight years old. It was a recitation from the old "Columbian Reader," that singsong of rhymed couplets which we all remember, beginning,

"You'd scarce expect one of my age  
To speak in public on the stage;  
And if I chance to fall below  
Demosthenes or Cicero,  
Don't view me with a critic's eye,  
But pass my imperfections by."

He said, in after years, it seemed to him that his father trained him mercilessly upon this recitation, and when the exhibition was over, Herbert's first work as a public speaker was counted a success.

Many will remember the prominence given to the subject of phrenology in those days. Itinerant phrenologists were common, giving their public lectures and making charts of all heads upon which they could lay hands. One of these men visited the school and Herbert's head was one of those examined. He never forgot the reluctance with which he went out before the school for this examination; and strange to say, the only thing he did not forget, of all that phrenologist said, was the expression: "You can make a public speaker of this boy if you will."

Several little incidents occurred in his home life during these early years, that made profound impressions upon the boy's mind and heart. Some of these are very suggestive and an account of them ought to be helpful to those who read these lines. Such an account was dictated by Doctor Lewis when he was "old and gray-headed," and gives us glimpses of the home influences that made him the noble man he was, and of the clear and tender conscience that characterized him in after years. Both his parents were earnest workers in the church, and he said he could never remember the time when he did not think upon religious subjects, especially in matters relating to personal conduct. "My home training," said he, "made my conscience very sensitive to all points of right and wrong."

A single incident when he was only six or seven years old impressed him deeply.

One morning he was sent to the barn to call his father to breakfast. As he drew near he thought he heard conversation and supposed his father had some caller with whom he was talking. Upon entering the barn, he discovered his father in the midst of a fervent prayer. So earnest were his devotions that he paid no attention to his son's call until the prayer was ended. This was quite a new revelation to the boy. He had often heard his father pray at the family altar and in public worship; but when he found him on his knees alone in the barn, in such fervent devotion, it made a profound impression, and he said, in after years, that it seemed like sacrilege when he unwittingly interrupted that prayer. This seemed the more so when his father paid no attention to his call until the prayer was ended.

That was indeed a blessed experience for the boy, and such an experience would prove a blessing to any father's boy. It must have seemed like standing on hallowed ground to Herbert Lewis as he waited while his father talked with God. What a blessing to have such a father! It is sad indeed that so many boys grow to manhood without ever hearing father pray.

An incident of quite another character happened about this time, bringing to the boy a lasting lesson. He and his sister had been left alone in charge of the house for some hours. They were fond of sweetmeats, as most children are, and in a home where maple sugar was the common thing, nothing could be more tempting than a bowl of "boughten sugar." They knew of such a sugar bowl in the pantry and freely helped themselves to the sugar. When their mother returned she soon discovered what they had done and took occasion to impress upon their minds the idea that they had done wrong in taking the sugar without her consent, and the more so since this particular bowl of sugar belonged to a woman who occupied another room in their house. He did not remember that she punished them; but she explained the situation and showed them that what they had done was essentially a theft; and then, kneeling with a child on either side, she fervently prayed that God would forgive them. Up to that hour he had never

### DENOMINATIONAL NEWS

realized the true nature of theft; but from that hour forward it seemed to him one of the greatest of crimes.

During the winter of 1844-45 there was a great revival in Scott. Elder John Greene, an uncle of Herbert's father, and a noted evangelist, came to help the pastor, Elder Russel G. Burdick, in a series of revival meetings, and the interest became great and wide-spread. Many persons, representing all classes of people, were converted. Herbert's heart had been well prepared by home training for such an experience; and although but a little more than nine years old, he "came out in religion," as the people of that time expressed it, and on November 29, 1845, was baptized by Elder Russel Burdick.

Being so young, many thought he could not be a fit subject for baptism. The older people of those days felt that it was not possible for a child of nine years to understand what was necessary to be a Christian and unite with the church; but respect for his father and mother finally secured the vote of the church in favor of his admission. It seems strange to us now, that a bright boy of nine years, who had experienced religion the preceding winter, should be kept waiting through the long spring and summer until the following autumn before he could be baptized, because people thought he was too young!

Looking back to that day after nearly sixty years of faithful work, Doctor Lewis said: "I was extremely happy in that experience, and labored earnestly, in connection with others, to induce my schoolmates who had not professed faith in Christ to accept him. The scenes connected with that revival and my union with the church marked an epoch in my life. Without being conscious of it at the time, I have since seen that that experience formed the germ of later desires and efforts."

A trader passing a converted cannibal in Africa, asked him what he was doing. "Oh, I am reading the Bible," was the reply. "That book is out of date in my country," said the foreigner. "If it had been out of date here," said the African to the European, "you'd have been eaten long ago."—*Baptist Commonwealth*.

Rev. E. D. Van Horn has received and accepted a call from the Seventh-day Baptist Church of New York City to become its pastor and has presented his resignation to the Second Alfred Church to take effect the first of May. There is a feeling of sincere regret, not only of the membership of the church, but also of the community at large, that he has decided to make this change of pastorates. He has greatly endeared himself to the people here by his kind and helpful interest ever manifested in his social intercourse with them. His work has been arduous and faithful. His earnest gospel sermons have ever been incentives to higher standards of morality and holier living.—*Alfred Sun*.

President Davis left on Monday night for Albany for a couple of days. From there he will go to New York to attend the Alfred Alumni banquet on Thursday evening. Next week he is to attend the Binghamton Winter Chautauqua Assembly where he is to deliver three lectures on the program. President Davis has gained an enviable reputation on the lecture platform.—*Alfred Sun*.

The meeting at the Seventh-day Baptist Church is in progress with good interest. A number have been converted and several others are seeking pardon. It is sincerely hoped that the entire city may be awakened.—*Salem Express*.

#### We Are Glad for Milton College.

Miss Miranda B. Coon, of Albion, who died on Friday of last week, by her will has bequeathed to the trustees of Milton College her farm of 120 acres about two miles from Albion. This farm will be transferred to the trustees of the college, after certain legacies are paid out of the income therefrom. It is probable that all these payments can be made in about three or four years. The farm is leased till the year 1911. It is, therefore, possible that by 1912 Milton College may enter upon the enjoyment of this gift, the value of which has been estimated as probably more than fifteen thousand dollars. The trustees are authorized by the terms of Miss Coon's

will to turn the farm into money and invest the proceeds as a permanent fund for the maintenance of the library of Milton College. When all this is accomplished the assured support of the library will materially relieve the general fund of the college, from which now the annual cost of maintenance has to be paid.—*Milton Journal*.

#### A Good Work for Salem.

President Clark is still detained at Charleston, working for the interest of the denominational schools, and the educational interest of the State as well. Reports come to us that the presidents of the colleges of the State are doing good work by removing the objections that at first seemed to stand in the way of the colleges having equal privileges with the normal schools.—*Salem Express*.

The State of West Virginia does not encourage the denominational colleges as it should. There was a law allowing college students the same privileges for State certificates with students of the State schools. But this good law was repealed two years ago. President Clark and the presidents of other colleges are making a hard fight for a proper recognition in the matter of certificates, and are staying right by the Legislature for this purpose. We sincerely hope they will succeed. Their cause is just.

#### What Would Christ Do?

PAX.

The recent attempt of thousands of well-meaning people in Cleveland, Ohio, to live like Christ may be only a spasmodic effort, yet it may not be altogether without its good results. It will serve to stimulate thought and awaken the spirit of investigation.

No doubt various ideas will obtain, as to how Christ would act under all the multiplied conditions of our modern life, and some extreme and irrational notions will be entertained. Christ taught some very plain, simple truths, not difficult to comprehend. His talks were addressed to the common people, and it is said they heard him gladly. He taught purity of thought and motive, poverty of spirit, meekness and lowliness of mind, peacemaking disposition, hungering and thirsting after righteousness, rejoicing in persecution.

Upon those who possessed these attributes

of mind and heart, certain great blessings were pronounced. He pointed out how these attributes were to affect their lives and conduct: Resist not evil. Love your enemies, bless them that curse you, and pray for them that despitefully use you, and persecute you. If one compel thee to go with him a mile, go with him twain. If one smite thee on the right cheek, turn to him the other also. Do unto others as ye would that they should do unto you.

The Scribes and Pharisees had taught an opposite doctrine—an eye for an eye and a tooth for a tooth. Christ's teachings cut square across their literal, legalistic ideas of obedience to the divine law. The great message of Christ to the world was to save men from their base, narrow conceptions; to teach them that all are the children of a common heavenly Father; that God is God not only of the Jews but also of the Greeks and all other nations as well; that men are to live lives of holiness and purity, are to cherish love and good will towards all, are to seek not their own but another's good. The teachings and example of Christ were to extend to every department of life, at home and abroad, in the workshop, on the farm, in the marts of trade—everywhere. They were to apply not only to individual lives, but to the town, the state and the nation. In their final application they would do away with all wars and bloodshed. Alas! what rivers of blood have been poured out in the name and for the sake of Christianity (so called) and what vast treasures have been spent and are still being spent to maintain the armies and navies of the world. When the reign of the kingdom of Christ shall come, all these things shall be done away. Disputes and differences between nations will be settled by the arbitrament of peace congresses, rather than by the arbitrament of the sword. That day seems a long way off and the fulfilment of the prophecy when swords shall be beaten into plowshares, and spears into pruning hooks is long delayed.

But the dawn of a better day is near at hand and we can already catch glimmerings of its golden radiance. May we all bear some humble part in hastening forward the glad day when the Sun of Righteousness shall shine in full effulgence of glory.

*Mystic, Conn. February 12, 1909.*

## Missions

### A Call to Christian Service.

The above words printed in red ink in large capital letters are the head-lines of a poster sent out by Dr. S. M. Zwemer, candidate secretary of the Student Volunteer Movement of Foreign Missions, with headquarters in New York City. The poster reads as follows:

"WANTED IMMEDIATELY.

"Graduates of colleges and professional schools in countries where leadership counts for most. One hundred and fifty-nine men. One hundred and five ordained men, for twenty different countries, including the United States. Thirty physicians for nine different countries. Twenty-six teachers for nine different countries. One business manager for Siam and one Bible-school organizer for India. One hundred and thirteen women.

"Twenty-five Bible teachers and evangelists for five different countries. Thirteen physicians for four different countries. Nine nurses for five different countries. Ten kindergartners for six different countries. Fifty-four teachers for ten countries. Two institutional managers, one for Burma, one for Japan. For further information address S. M. Zwemer, 125 East 27th St., New York."

When this bulletin was in preparation, an opportunity was offered the Seventh-day Baptist Missionary Society, with some fifty others, to advertise through this medium for workers. I sent a call for six Seventh-day Baptist ministers. More than this, I wrote to a number of our public school teachers requesting a prayerful consideration of this important question. What is still more, I have been praying that God would lay it upon the hearts of our people, especially the young men. We need willing, consecrated men. What kind? All kinds if only consecrated. A sister writes from Minnesota, "We need little pastors who are devoted to their flock." A woman who lives in the South writes, "Send us a hustler, who is willing to go after the people."

Last night I went through the mud and

dark to attend a gospel meeting led by a layman who has nothing but a common school education. The reason I mention the meager education is because the lack of it is the defense which is so often made by our young men. Not more than a dozen people attended this meeting. One asked for prayers and after the service two knelt in prayer with the leader; both were converted. The previous night two were converted, one of them, a boy, while riding home on the street-car with the leader of the meeting. Wanted men who are willing to help save the lost—men who are willing to work at short range. Let us keep praying.

Yours in the work of saving men,

E. B. SAUNDERS,  
Cor. Sec.

### Horby Station, Denmark.

Brother F. J. Bakker writes in part as follows: "Many thanks for your sympathetic letter of January 4. It was of much comfort and joy to me. We now understand that you feel for us in our needs and struggles.

"You have no doubt received my quarterly report before this, so that you know the work is going as usual. We came for the benefit of our dear brothers and sisters, and for God's sake and our good content; we nevertheless are strangers here and it is somewhat lonesome, especially for my wife and daughter. Many things are new; namely, language, manners and customs. If we do suffer some hardships, my wife is mostly of good courage and cheer even though we are in a strange country far away from our relatives and friends. She will not be dismayed if we can receive a living. We do not spend much money. I can not tell you, dear brother, how glad I was to receive our money last week from Brother Utter. But our Lord be praised, we did receive it from July, 1908, to July, 1909. Now we can clear us; however, you easily know we need some money every day.

"I am very sorry to learn that Marie Jantz has been compelled to turn the Java Mission over to our Advent brethren. The Lord be praised for his goodness and mercy that I am able to do my work. My wife and daughter do go with me on my mission to help me, and the people do like them well. May our Lord bless the work is my

daily and constant prayer. We are, with the brethren, in usual health. May God bless you in all your work."

REV. E. B. SAUNDERS, *Ashaway, R. I.*

DEAR BROTHER:

I am seeking to interest the pastors of our churches in obtaining a list of names of those who might be interested in taking a nurses' training course at Battle Creek, Mich. There is an opportunity now open for young people and they are wanted by the institution. I quote from a letter dated January 8, 1909, from E. B. Saunders: "If you write to pastors and they work with you, then we shall get only the better class of our young people, those who will stick to work. A few such will have more influence and do more to build up the cause than any other thing. I will do all I can to encourage those who are worthy and want such training."

A pamphlet will be sent you giving the requirements necessary for entrance, and to those whose names we are able to gather. The head nurse expressed her preference for our young people. Only the kindest courtesy has been shown me by the entire management since I came here.

Thanking you for any help you may be able to give, I am,

Your brother in Christ,

J. G. BURDICK.

81 Barbour St., Battle Creek, Mich.

#### Letter From Denmark.

To the Editor of the SABBATH RECORDER,

DEAR BROTHER GARDINER:—Please put these few lines in our paper. To the Scandinavian (especially the Danish) brethren in America: We Seventh-day Baptist people use in our Sabbath services a song-book you all know, I think—"Honning-Blomsten," etc., of Pader Sørensen. But now we are in need of them and we can not obtain them here any more. Now I would kindly ask you, dear brethren, if some of you have any of these books that you perhaps do not use, would you be so kind (for the good cause of God) as to send them to me? We can use them so well. Yours in the blessed hope,

F. J. BAKKER.

Hörby Station,  
Vendsyssel, Denmark.

#### Pangoengsen, Java.

The following is taken from a letter written late in January by Marie Janz:

DEAR BROTHER SAUNDERS:—Very many thanks for your letter of October 29, which came about two weeks ago. Will you give my heartfelt thanks to Sister Alice Fisher for her kind gift. It is very kind of her to show her sympathy in this way, by assisting my dear Javanese. May the Lord bless her abundantly for this. I used Sister Fisher's money partly for the colony, partly in repairing my home which I have here, and in preaching the Gospel in other villages. If the Lord allows me I hope to return to it at some time and again work among my people. In a couple of months I shall go and care for my old mother as there is no one else who can do this. It is the Lord who wants me there and I must follow his instructions wherever he sends me. I feel very sad to leave my poor Javanese; I do love them so much. I am so thankful that they are looked after now. A sister Adventist is here to take up this work and in a few months a missionary from Australia will be here. Though I do not agree with this people in all, yet I am glad the Sabbath will always be kept in this place. I believe some day the Lord will allow me to return to this work. In your letter you asked me if I were a native of Holland? No, I have never been away from Java. I was bred and born here, so I love my native land with all my heart. I was raised a member of the Mennonite Church, as my father belonged to that church; but when I saw in the Bible the Sabbath truth and God's will about baptism, I commenced to keep the Sabbath all alone and I asked Mr. Van der Steur to baptize me.

The work here is going on as usual. We have just had a feast, all of the people offering some of their harvest to God. They brought rice, maize, a few goats, several chickens and also money. Very small children came with bundles of maize or a few cents. They gave in all about \$13.43. The money will be used to help the poor in other villages.

A few have had to be punished for bad living; one for immorality, one for card-playing, one for smoking opium (he was a bad opium smoker before he became a Christian), one for beating his wife, and

two for being always in debt. We are praying that the Lord will make them feel their sins and that they may come back repentant. I ask your prayers in their behalf. Although I am going away I shall always regard this work as mine. I shall also visit them now and then. Some time ago I received a kind note from the Woman's Board signed by Hattie E. West. I wish to thank the ladies for their words of sympathy.

I must close with hearty greetings to you and also with greetings from my people, who pray for you in our prayer meetings. The lady who has taken the work joins in sending Christian greetings.

Yours in the Master's service,

MARIE JANZ.

#### The Strength of Milton College.

By one of the younger instructors.

There are directions in which the small college must inevitably suffer when compared with the larger institution. Wealth of equipment and diversity of opportunity meet the student of the university as they do not the student of the college which counts its members by tens rather than by hundreds. These differences in breadth of resources are so great that the most sanguine adherent of the small college must admit them. He does so, however, with no sense of defeat, but rather with steady confidence that whatever limitations may be charged to the small college, it possesses advantages which its larger sister lacks by the nature of the case, and which are of such importance that their possession constitutes superiority, whatever other things may be present or absent. None but the small college, these supporters assert, can give its students that which the immature, impressionable youth so pre-eminently needs—that close contact with the instructor which molds the younger person as no amount of material resource, with the personal element removed or minimized, can do. Milton College certainly does not lack friends to claim for her this supreme element of an education. Of the many definitions for education, and for that embodiment of it, the college, which men of all times have composed in the effort to give fitting verbal expression to a most potent but elusive fact, few are more pointed, at least, than that of

the man who said that his idea of a college was of a log with Mark Hopkins on one end of it and himself on the other. Possibly even this ardent hero-worshiper might find at times that there were inadequacies in his plan, and might wish for a Carnegie or a Rockefeller to put a covering over his head; but the idea so dominant in the definition—the idea of intercourse between the student and the man of superior knowledge and power, is one which he did well to emphasize, and one for which Milton stands.

Not only has this college been fortunate in the type of men who have been upon her faculty, but in their number. She has been able to retain the same members for considerable periods of time, so that educational policies and ideals, once initiated in any department, have been able to move to their natural fulfilment, without the wrenches which frequent changes in her teaching staff might involve. Not only is continuity of methods and ideals thus ensured, but familiarity and interest on the part of graduates is unbroken, inasmuch as today the children are studying under some of the professors before whom the fathers sat. There can be no doubt that more than to anything else Milton owes her strength to those who for a considerable period of years have been members of her faculty. Putting their own interests second to their devotion to the college, they have guided her through days of discouragement as well as in the times of greater prosperity; have sacrificed much, and have worked untiringly. For the position of professor in Milton College is no sinecure. Each one must exert himself to the utmost because there are not enough instructors to do what needs to be done, and so each man must do more than he could reasonably be expected to do, because, while it may not be reasonable that he should do it, he can not see the college which he loves suffer for lack of anything which he can do for it. The fact that those who have so striven for the college might not consider their lives as at all heroic, or as particularly characterized by sacrifice does not lessen that sacrifice, it simply heightens the heroism.

The names and faces of those who have laid the foundations of Milton College and have builded thereon are lovingly familiar



to Milton graduates. Doubtless all lists are not identical—some would tell of Gideons and of Baraks, to speak of whom not only time but minute knowledge would fail the chronicler of today; but there are those upon the present faculty; whose service and influence extend back through more than one college generation. That they may extend through many more is the wish of those whose privilege it is to know them.

One name which could never be far from the head of any list of Milton's mighty men is that of "Professor Albert"—a name which might seem lacking in dignity when applied to one so worthy of every true sign of respect, were it not so fraught with the loving intimacy which is the very thing for which Milton pre-eminently stands. Professor Whitford's absence during the present season of the year is a cause for keen regret; but perhaps the spring is a little more beautiful as well as more welcome in Milton because it brings again the quiet, kindly man, of few words and many thoughts, whose judgment can be trusted to be free from prejudice and bias, and whose very presence is a confirmation of the faith delivered unto the saints.

To one accustomed to seeing upon a college faculty a fair proportion of men of ripe years, it would seem difficult for the policies of an institution otherwise to possess the right degree of stability and loyalty to tradition which such members bring. Milton can boast more than one such element of power, in men who add rare natural endowment to maturity of experience. Doctor Stillman, at the head of the department of music, seems to possess the power which many good teachers and good systems of education do not possess, of making the culture of his department extend to the many. Milton is a college in which a degree of musical taste and training is general, inexpressibly increasing the future pleasure and usefulness of its members. In a widely differing department, Doctor Crandall cultivates scholarly effort by his own wide attainment. Also, his independence and originality of thought are a stimulus to those who may not meet him in his class room or laboratory, but who must feel the force of his personality in chapel or in the chance meetings of college life.

If Professor Albert Whitford had not

good reason to feel content with his individual accomplishment for the college, he might look at the work done by other members of his family and find just cause for satisfaction. Students of the college are confident of the friendship and interest of Professor A. E. Whitford. If at times the general theory that the faculty are working for the students' good seems to the student-mind not to be borne out by the facts, there is at least one person whose sincerity they would not question. That this personal influence and popularity are gained at no expense to the scholarly ideals of his department is a tribute both to the professor and to the ability to recognize worth on the part of the students. Nor would less earnest testimony be given to Mrs. Crandall's scholarly ability as a teacher, to her sympathetic friendliness and to the charm of her personality.

Those among our educators who claim that the mastery of Greek imparts to scholarship and culture a finer flavor than can otherwise be gained, would find a happy confirmation of the theory in Professor Thomas. If indeed it is the assimilation of the Greek tongue which has given to Professor Thomas his love of letters, and that "well of English undefiled", which must impress one who hears him speak, we would do well to urge our students to study Greek.

Other members of the faculty, some of whom were mentioned in a recent article in this paper, are not of such long standing. With but one exception those named here held their chairs before the installation of President Daland. To be sure, the president of the college might justly claim the right of setting aside that fundamental law of a college community—the law that seniority is the measure of aristocracy—and so demand an earlier place in the list. Nevertheless he has been reserved for the last in the hope that the mention of the moving spirit of the college may best sum up the life of the college. One would need to know President Daland in order not to believe that tales which might be told of the depth and breadth of his knowledge and the diversity of his talents were mere fiction, or at least wild exaggeration. But however skeptical the chance hearer might be, Milton enjoys the benefit of that knowledge, of those talents, and of tireless work

on the part of her president. If further praise is not carrying coals to Newcastle, let the biographer add the qualities of native courtesy and charm, and no one can fail to believe that to work with President Daland is a pleasure.

Earlier in this article a well-known definition of a college was cited. A definition not of a college, but of the end for which it stands, a definition as inclusive and general as the former was specific and literal, has been framed by John Milton. Probably no better definition of an education will ever be framed. "I call," he said, "a complete and generous education that which enables a man to perform justly, skilfully, and magnanimously all of the offices, public and private, both of peace and of war". Believing that the things that are highest are best transmitted by personal contact, Milton College aims to help her students to the lofty attainment set forth by the poet, by putting before them those who embody these qualities—justice, skill, magnanimity.

#### Another Tribute to Dr. Lewis.

Rev. Dr. Abram H. Lewis, one of the original and faithful friends of the American Purity Alliance, died recently at Westerly, Rhode Island, at the home of a friend. Dr. Lewis was a prominent minister of the Seventh-day Baptist denomination, and was born in central New York in 1836. He began his work in the ministry in 1865, and continued in active service in some branch of Christian effort to the end. During his pastoral work, he served churches at Westerly, Rhode Island; Shiloh, New Jersey; Alfred, New York; and Plainfield, New Jersey. He was pastor of the church at the latter place from 1880 to 1896, and during the larger part of that period he edited the SABBATH RECORDER, the publication of his religious denomination.

Dr. Lewis was a man of more than ordinary powers of eloquence, being at times markedly pathetic and persuasive. Every cause which had for its purpose the betterment of humanity, found in Dr. Lewis a staunch advocate and helper. He was especially interested, however, in the temperance movement, and in the various phases of the purity cause.—*The Philanthropist.*

#### "It's Jewish."

When we present God's holy law,  
And arguments from Scripture draw,  
Objectors say, to pick a flaw,  
"It's Jewish."

Though, at the first, Jehovah blessed,  
And sanctified his day of rest,  
The same belief is still expressed—  
"It's Jewish."

Though with the world this rest began,  
And thence through all the Scriptures ran,  
And Jesus said, "'Twas made for man,"—  
"It's Jewish."

Though not with Jewish rites, which passed,  
But with the moral law 'twas classed,  
Which must endure while time shall last—  
"It's Jewish."

If from the Bible we present  
The Sabbath's meaning and intent,  
This answers every argument—  
"It's Jewish."

Though the disciples, Luke and Paul,  
Continue still this rest to call  
The "Sabbath day," this answers all—  
"It's Jewish."

The gospel teacher's plain expression,  
That "Sin is of the law transgression,"  
Seems not to make the least impression—  
"It's Jewish."

They love the rest of man's invention,  
But if Jehovah's day we mention,  
This puts an end to all contention—  
"It's Jewish."

O ye who thus God's day abuse  
Simply because 'twas kept by Jews,  
The Saviour, too, you must refuse—  
He's Jewish.

The Scriptures, then, we may expect,  
For the same reason you'll reject,  
If you but stop to recollect—  
They're Jewish.

Thus the apostles, too, must fall,  
For Andrew, Peter, James, and Paul,  
And Thomas, Matthew, John and all  
Were Jewish.

So to your helpless state resign  
Yourself, in wretchedness to pine,  
Salvation surely you'll decline—  
"It's Jewish."

John iv, 22.  
—Bible Training School.

Nothing is denied to well-directed labor,  
nothing is ever to be attained without it.—  
*Reynolds.*

Let us glorify the vocation of motherhood above all others.—*Frances E. Willard.*

## Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

Rest in the Lord, and wait patiently for him.

"May every soul that touches mine,  
Be it the slightest contact,  
Get therefrom some good,  
Some little grace, some kindly thought,  
One aspiration yet unfelt,  
One bit of courage for the darkening sky,  
One gleam of faith  
To brave the thickening ills of life,  
One glimpse of brighter skies  
Beyond the gathering mists,  
To make the life worth while  
And heaven a surer heritage."

### Asylums for the Insane in China.

The John G. Kerr Refuge, in Canton, is the only hospital of the kind in the Empire of China. Its history is scarcely ten years old, but the thought which resulted in the work being begun, was born in the heart of its founder thirty-six years ago. At that time he was in charge of the Canton Medical Missionary Hospital, and he brought the matter to the notice of the Managing Committee, urging the importance of doing something for this class of sufferers. At that time it was his idea to make it a department of the hospital. After careful consideration it was decided that he had his hands altogether too full to take such an additional burden. So the matter was dropped, though not forgotten, until the celebration of the fiftieth anniversary of the establishment of the hospital, which occurred in 1885. This, he felt, was a propitious time to again bring his idea to the front, and he was gratified that on this second occasion it met with more encouragement. A provisional committee was appointed, and ways and means for raising the funds were discussed. For various reasons, however, the committee was disbanded, and it seemed as though the effort was destined to meet with failure.

But as time went on, the need—the crying need—for such a new venture—seemed to press more and more upon the mind

of the doctor. He strove to enlist the interest of the officials in the scheme, but found them almost wholly indifferent to the claims of such patients. In 1890 he went to Shanghai to plead for this object before the Missionary Conference there assembled. He met with its warm approval, and it was officially recommended to make all endeavors to carry out as soon as possible his long-cherished plan. In 1892 he procured with his own funds a plot of about three English acres in a fine locality. It was very accessible and quite central. Here he immediately opened a dispensary in order to gain the good will of the neighborhood, hoping thereby to ensure a welcome for himself and his new institution later on. Subsequent events proved the wisdom of this, for he *did* gain their confidence and friendship, and they have always shown themselves good friends of the hospital.

Only a few months after this ground was secured, Dr. Kerr was obliged, in order to prevent a complete breakdown, to return to America. But he was not idle. He laid the matter before the Board of Foreign Missions, and an overture in its behalf was presented to the General Assembly which he attended at Washington in May, 1893. During his furlough he visited, as he had opportunity, hospitals for the insane, comparing notes upon the different methods of conducting them. He also prepared and had printed, leaflets for future distribution, visited physicians and friends, whom he hoped in due time to enlist in the interest of the hospital which, amid all his discouragements, he felt must, by and by, become a reality.

In 1894 he returned to China with empty hands, as far as money was concerned, but with his courage unshaken, albeit he was disappointed that his way, for the present, had been blocked. "I do not know who has the means to put up this institution, but God knows, and that is enough," was the conviction to which he often gave utterance during the next three years of waiting. In quietness he possessed his soul, though no one realized more fully than himself that his time was short. For the three score and ten mile-stone had been passed, and he was already living, as one has expressed it, on "borrowed time."

But help was at hand! One morning at the breakfast table, a letter was put into

his hands which read as follows: "I send you \$3,000 to be used at your personal discretion for your work in Canton. More to follow!" The donor had visited Canton the year before, and had seen the hospital, but did not wish his name mentioned. Dr. Kerr immediately wrote asking him if he would be willing to have his gift used towards putting up buildings for a "Refuge for the Insane." The reply came: "Certainly."

The cloud had lifted: hope deferred was to become fruition. Ground was broken for the first building in 1897, and in February, 1898, two buildings were completed, with a capacity for accommodating fifty patients. It was thought this would answer the demand for *five years*, but as a matter of fact, it had its quota of fifty patients in a little more than *three years*.

The first patient admitted had suffered so much from cruel treatment, that nothing could be done but make him as comfortable as possible during the short time he lived. The second, a boatwoman, was found with a chain about her neck, the other end being fastened to a stake in the floor behind her. She recovered, became a Christian and a church member, and lived as a consistent follower of Christ until God took her to himself.

The doctor soon found that, in order to carry on the work successfully, he must live on the spot. So he moved into the upper story of one of the new buildings. As the rooms gradually filled up below, we found ourselves in pretty close proximity to the patients. Now and then we had some rather startling experiences, when one of the occupants of the floor number one would suddenly present himself, an uninvited guest, upon floor number two. But no serious accident ever occurred.

A year and a half later, a residence for the physician was erected, and the rooms we had been occupying were handed over to the patients. The advantages of being on the spot were more than compensation for the inconveniences attending it. It gave the attendants more courage, and all details could be followed up much more efficiently. This was very important, in the pioneer stage, when everybody and everything was entirely new.

As there was no list of contributors behind this Refuge, and absolutely no fund

for its maintenance, it was necessary to press the matter of self-support. A little help was needed at first, but the every-day current expenses of the Refuge have been borne by the Chinese almost from the first. They have also contributed something, though not a great deal, to repairs and improvements.

We have received men and women from every grade of society—a relative of the viceroy, a nephew of the provincial magistrate, mandarins and the wives of mandarins, scholars, students from Queen's College, Hongkong, laborers, boys and girls not above twelve years old. Such a miscellaneous company have sought healing at the hands of the physician. They have come from at least five different provinces, and added strange dialects to the other difficulties in dealing with their cases. But until their own provinces can care for them, we are glad to do what we can here for their relief.

During the last year a third building, accommodating sixty-four patients, has been completed, and in these three buildings, together with a mat shed and a native house on the grounds, we have housed 200 inmates. This crowded condition is not calculated to give the best results. Yet the pressure to receive patients is so great that it scarcely can be helped. A recent outbreak of cholera, when it was impossible to properly isolate the victims, was a striking illustration of the fearful odds against which physicians must work under such circumstances, especially when the sufferers are diseased in mind already.

The heartfelt interest manifested by relatives and friends in the well-being and recovery of those they have brought for treatment, has been a glad surprise. That there is hope for a cure is a revelation to them, and when a cure is really accomplished, it is in their eyes little short of a miracle. A goodly number of men and women have been restored to their families in their right minds and have once more been able to return to their respective callings. It is true there have been relapses, and some have returned for further treatment, but these have been comparatively few. These relapses are frequently caused by their friends, who excite and oppose them; and this hinders, or even prevents, their permanent re-

covery. The great point is to *win the confidence* of an insane person, and this must be done by kindness and not by abuse. Kindness and firmness win the battle.

Great care has to be exercised in the selection of the assistants and the employees. They must not treat those under their care with harshness. Thoroughly consecrated Christians (other things being equal) can do this far the best. The work is hard, trying, and nerve-straining, and men and women need the help which God alone can give to strengthen them for the burden which they must carry, if connected with an institution like this.

The Refuge has now become too much of a charge for Dr. Selden, and we have a young man out from America as his assistant.

There is an evangelistic as well as a medical department. This is essential to every institution on foreign ground. There is a large and promising field for effort, too, among the relatives of the patients, friends, and other visitors. Among such as these, evangelists and Bible-women can work with good result, and the Gospel can reach thousands in this way. Moreover if the cured ones could be followed to their homes by these messengers of the truth, they would find whole villages and neighborhoods ready to listen to their message. We know this for certain, through having in a few instances tried it. In one instance a Bible-woman accompanied a restored woman to her village, where she remained three days. Upon arrival she found the doors of every house in the street in which the woman had formerly lived, closed to them. The neighbors knew that she was coming and were afraid of her. When they found she was "all right," the Bible-woman had the whole village at her feet.

We have not been able to follow up this work for want of helpers, but this would open up before any such hospital in China. Of course evangelistic work is not the point in our home hospitals, but here it is the vital, objective end in view. There have been quite a number of conversions among our patients, and some, also, among those who, because of them, have been brought within our sphere of influence. Some of these Christians are active workers, and we hear good reports of them. We have prayers each morning with all those who are

able to attend, prayer meetings each week, a Bible class and a regular preaching service each Lord's day. These are the means used to bring home the truth to the hearts of our helpers and to such of our patients as are able to listen and to understand.

As regards the *medical* results of the Refuge, one is within the mark in stating that 20 per cent of those admitted have left us cured. Probably at times it has reached almost 25 per cent.

This is only the pioneer stage. With better equipment (which is sure to come) still better results can be achieved. Caring for the insane is but just begun in China. "There is much land to be possessed," and the missionaries, especially the medical missionaries, must be the leaders in possessing it. It can and will be done. The stand taken at the last Missionary Conference in Shanghai by the motion, unanimously passed, that a hospital for the insane should be established in every province in the empire, wherever the protection of the viceroy could be obtained, was a great step forward.

The Chinese here are beginning to realize the value of such an institution. Insane patients can not be received into our ordinary mission hospitals. Moreover some of them are Christians. We have had a number of such here. Ought they to be left to such care as they can get from their untrained heathen relatives? These afflicted ones require good and well-ventilated rooms, grounds where they can have exercise, a good supply of fresh water, nutritious food, kind loving care, quiet diversion and, if possible, employment suited to their condition. They must have physicians who will give themselves to this work in a self-denying spirit, helpers and caretakers who will do this for Christ's sake. Such workers will undoubtedly be forthcoming. There is no doubt as to the final result. God has his chosen ones who will come forward in time to be fellow workers with him, who, when he was on earth, "went about healing *all manner* of sickness and *all manner* of disease."—*Mrs. Kerr, in Woman's Work in the Far East.*

O Lord God, cleanse us from the infidelity of our every-day life, and bring us into the spirit of Jesus, that love may reign triumphant in us, and that we may glorify our Father in heaven.—*Professor Shedd.*

### A Spiritual Confession.

#### 6. *What the Sabbath Means to Me.*

J. NELSON NORWOOD.

The writer well remembers an incident in his early life which in view of later developments has always interested him. It was a Sabbath afternoon in Old England. A gang of men and boys were at work in the harvest-field binding grain after a drop reaper, when a short, sharp shower came up, stopping all further work for the day. When it was over, all gathered around the reaper preparing to go home. One man who had recently been converted, and had just begun to read his Bible remarked, "We shall have to let it go over to the first of next week now." "No," said the foreman, "the second of the week." "Why," said the first, "the Bible says the seventh day is the sabbath, and tomorrow is the Sabbath." "Oh, but you are mistaken there," replied the foreman, "that has all been changed; the first day is now the Sabbath." The men started from the field and nothing more was ever said on the subject so far as I know. I was then some twelve or fourteen years of age, but that incident was my first experience with the Sabbath question. It was the first time it ever occurred to me that there was any possible inconsistency between Christian theory and practice on the subject.

Two or three years later I came to live with my uncle at Alfred, N. Y., and was thus plunged into the midst of the same question again. When I left home, my mother told me my uncle's family held some peculiar religious views; I think she knew they did not keep Sunday. I do not know that she was certain what day they substituted for it. At any rate she thought the name of the denomination was something like "Latter-day Saints." (I am sure she did not know that was another name for Mormons.) She was a little worried over my religious prospects as she was a staunch Methodist and my father had been a local preacher in that church for forty years. She concluded this somewhat incidental conversation with the remark that as long as one observed a seventh of the time it would not matter much which seventh it might be.

In coming among the Seventh-day Baptists I was quite curious to know just what

they did and why they did it. As time went on I began to mix more and more in the life of the community, attending church regularly, and later the grammar school, of which J. W. Crofoot was principal. My interest in the question deepened. I read most of Doctor Lewis' briefer writings on the subject as well as the writings of other leaders, and soon became convinced that if the Bible meant anything on the Sabbath question, the seventh day was the Bible Sabbath. On that point I have never since changed my mind.

I kept that day because I believed it was my duty to do as nearly as possible as the Bible commanded. What difference, if any, has it made in my feeling toward the Sabbath to undergo the changes, the results of which have been outlined in previous papers? What does the Sabbath now mean to me? The essence of this change, as far as it relates to this subject, may be stated briefly thus: I ask now that the Sabbath justify itself to me by its own inherent spiritual worth, rather than impose itself upon me as an inexplicable command, submission to which carries no other benefit than a sense of satisfaction in obeying a good, but very mysterious God, who asks us to do things whose value we can not see. For me it does possess such inherent worth. It fulfils in my spiritual economy two very important offices.

(1) It best connects me with man's spiritual past. The Hebrews were the fathers of our present religious environment. The Sabbath is closely connected with the working out of the rich values they produced and handed on to us. Almost every spiritual crisis in Hebrew history is more or less related to Sabbatism. Again, to one to whom Christ means as much as he does to me, anything which can recall his spirit and teachings as the Sabbath can has real and permanent value. Christ's acts on the Sabbaths for instance in showing the Pharisees the difference between spiritual slavery and freedom, are a real religious asset. In short, the whole relation between Sabbatism and the early spiritual experiences of mankind, and especially our branch of it, makes Sabbath associations a real means of spiritual development to me. Spirituality is easier in the favorable atmosphere and inspiring memories of that day.

(2) The Sabbath connects me with my own spiritual past. To one who has had to cut loose from so many things that would connect him with his own past, the value of the Sabbath in this respect is very great. It connects me with my own early religious associations, with my early intellectual awakening and growth, with early kindnesses from so many noble people who observe that day, with so many, many invaluable friends who have been so much to me in school and college days. To lose these memories would be to lose some of the greatest things in my life. Through this runs the Sabbath—a golden thread binding me to my own spiritual history and making past values more easily available for the life of today. It grows richer as the passing days unfold their ceaseless tale. For these reasons, the seventh-day Sabbath has attractions for me as a spiritual developer (as far as sabbatizing can be a spiritual developer) far beyond anything the Sunday has to offer.

Men used to obey law because it was the king's command. It made no difference if the law were simply a royal whim, a sense of loyalty would insure obedience to it. Now that is past and men obey the law because it is their creature, and is established by them to serve their high purposes. They obey in both cases, but the reason for their obedience differs. In much the same way, I observed the Sabbath under my views of ten years ago and I observe it under my present views, but the reasons for my observance are different now from what they were then. The fact remains, but the presuppositions underlying the fact are new. I can no longer wax enthusiastic over the idea of abstract obedience, though I recognize its spiritual value to many people. I can gladly observe a day which is full of real practical spiritual significance to myself. This very briefly is the way the problem of the Sabbath and the new interpretations has solved itself with me.

523 E. Liberty St.,  
Ann Arbor, Michigan.  
February 4, 1909.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.—C. H. Spurgeon.

#### Tract Society—Meeting of the Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, February 14, 1909, at 2 o'clock P. M., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, Edwin Shaw, W. M. Stillman, F. J. Hubbard, D. E. Titsworth, T. L. Gardiner, N. O. Moore, J. D. Spicer, C. W. Spicer, O. S. Rogers, W. C. Hubbard, M. L. Clawson, A. L. Titsworth. Visitors: Miss M. I. Van Patten, Prof. E. M. Tomlinson, Jesse G. Burdick, Pres. Boothe C. Davis, Wm. E. Witter. Prayer was offered by Pres. Boothe C. Davis.

Minutes of last meeting were read. The Committee on Distribution of Literature reported that copies of the special number of the SABBATH RECORDER had been sent to the delegates to the "Federal Council of Churches," taking 436 copies; that 25 copies had been sent to Dean A. E. Main; that nearly 200 more copies are on hand for distribution; that if any members of the Tract Board desire copies sent to any address, they will be sent when the address is furnished; that if no addresses are furnished within two weeks, the committee will see that the 200 copies are soon distributed.

Report approved.

The following report was received and adopted: "The committee appointed to confer with a committee from the Missionary Board respectfully report, as a report of progress, that in compliance with the resolutions passed at the last meeting of the Board, the Missionary Board appointed a committee, of which Rev. W. L. Burdick is chairman. This committee has invited your committee to meet with them in West-erly or Ashaway, and a meeting will be arranged as soon as possible."

The Treasurer reported the receipt of a letter of thanks from Rev. Geo. Seeley for the \$25.00 recently sent him; the receipt of about \$1,600.00 from Allen B. West, Executor of the estate of Deborah Randall, deceased, late of Milton Junction, Wis., in settlement of that estate—this amount to be held in trust, and the interest only to be used.

The Treasurer also reported receipt of copy of the will of the late Eliza M. Cran-

dall, noting that one-half of Mrs. Crandall's personal property is left to this Society.

In the matter of the estate of Relief A. Clark, the Treasurer reported correspondence with the Missionary Society, and the joint application of the societies to the Surrogate Court of Allegany Co., N. Y., for the appointment of Charles Stillman, of Alfred, as administrator.

Report adopted.

Acting Corresponding Secretary Edwin Shaw reported correspondence from the Jewish Publication Society of America, requesting catalogue of publications, and literature giving information about the activities of our denomination; from Corresponding Secretary E. B. Saunders, giving names of committee of Missionary Board: "W. L. Burdick, I. B. Crandall, L. F. Randolph, C. A. Burdick, G. B. Carpenter;" from Rev. Eli F. Loofboro, containing copies of his annual report to the Seventh-day Baptist Pacific Coast Association and to the Riverside (Cal.) Church; from F. J. Bakker, Denmark, requesting literature in the Danish language; from D. Appleton & Co., relating to the 1902 edition of "Sunday Legislation;" from G. P. Putnam's Sons, concerning copies of "Paganism Surviving in Christianity;" and from C. H. Edwards, B. F. Kneeland, E. O. Dickinson, Joseph Kovats, Geo. W. Roy, L. A. Dow, Mrs. M. Simms, Harold Burdick.

On motion the request of F. J. Bakker for Danish literature was referred to the Committee on Distribution of Literature with power.

Voted that we request Secretary Shaw to confer with D. Appleton & Co., and ascertain on what terms we might be permitted to print the appendix to Dr. Lewis' 1902 edition of "Sunday Legislation," for insertion in the 47 copies of the 1888 edition we have on hand.

Voted that Secretary Shaw also ascertain the best terms on which we may secure the 48 copies of "Paganism Surviving in Christianity," now in possession of and belonging to the publishers, G. P. Putnam's Sons.

Voted that Secretary Shaw be authorized to secure the room in the Babcock building formerly occupied by Secretary Lewis, for use as a library for our literature.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec., Sec.*

#### Temperance Advance.

January 1, 1909, will be remembered as making a notable epoch in the temperance reform. On that date three Southern States, North Carolina, Alabama and Mississippi, put into full operation full prohibitory laws, and in Louisiana the Gay-Shattuck law went into effect, which, if properly enforced, is expected to eliminate the saloons very largely. In Georgia for a year past it has not been lawful to sell liquors having more than four per cent of alcohol. In Arkansas two-thirds of the counties are under prohibition, and in Texas one-half of the counties, and the people of the State will soon be called to vote on the adoption of a state prohibitory law. In Virginia 80 out of 100 counties are under prohibition, and in Kentucky, of ancient whiskey fame, only four out of 119 counties allow the legal sale of alcoholic liquor. In Massachusetts at the November election there was a clear majority for no-license. In the whole country two-thirds of the territory is under prohibitory laws and nearly one-half of the population is living under prohibition. A good evidence that this widely extended prohibition is effective is found with the fact that the making of distilled liquors fell off 40,000,000 gallons last year. As a result of this great advance of prohibition in the United States a great decrease in the arrests for drunkenness and for other crimes, falling off in Government revenues from internal revenue liquor licenses, fewer cases of wife abandonment, and an increase in savings bank deposits is reported. One of the greatest needs of the temperance movement is the devising of some plan by which the shipment of liquors from license into prohibitory places could be prevented. Some measures intended to accomplish this have been pronounced unconstitutional by the courts as interfering with the interstate commerce. Bills are before Congress to stop this abuse of the privileges of transportation; but as yet no effectual method has been found. This shipment of liquors from license to prohibition localities is the greatest obstacle to the full enforcement of prohibitory laws.—*The Watchman.*

## Young People's Work

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

### Life Lessons for Me From Psalms.

Sunday, Feb. 28—Ps. xxiii. Can you stand with David and say, "The Lord is my shepherd"?—Do you mean that?

Monday—Ps. li. Let the 10th verse be your daily prayer.

Tuesday—Ps. i. Take Jesus with you everywhere you go.

Wednesday—How good and great is Jehovah. Pray often, as did David. See verses 12, 13, 14.

Thursday—Ps. cxix, 9. Quote the Bible as Jesus did: "Get thee behind me, Satan."

Friday—Ps. xci. Happy are they who put their trust in God.

Sabbath day, March 6—A beautiful lesson. "Safety near the Cross". Ps. xlvi.

David was a man after God's own heart. He committed grievous sins, it is true, but how bitterly he repented. How earnestly he pleaded for mercy and pardon. God always forgives those who truly repent and seek his pardon.

What is your favorite psalm, and why?

What lessons may we get from Ps. xlii?

Let the Music Committee have appropriate songs ready and put them in where they will fit. Nothing will clinch a good thought like an appropriate song.

Let us get these lessons, if no others, from David's writings:

He cried mightily to God in prayer and God heard him. Ps. cxx, i; cxvi, 3, 6; and many others.

He was full of hope and trust from youth to old age. Read Ps. lxxi.

He loved the house of God. Ps. lxxxiv.

### An Age Limit.

H. C. VAN HORN.

Does our Christian Endeavor Society perform its mission? Has it fulfilled the purpose for which it was organized? Does it continue to meet the needs of the church? These are questions of vital importance to us, and questions which we hope may be discussed in these columns in the weeks to

come. Meanwhile there is a phase of the subject to which attention may be called.

One of the chief ends sought in the organization of the Endeavor movement is the training of young people for church service and usefulness; to educate the young in ways and methods, so that later in life the duties and work of the church may be skilfully taken up. This training has been wonderfully successful, and many capable and skilful workers in middle life are found today in the church. But at the same time these workers often remain members of the Endeavor Society, continuing to carry responsibility and to perform the duties of the society, at the same time being actively engaged, or otherwise, in the work of the church proper.

Possibly sentiment is one of the reasons for this. I have myself often said—as I have heard others say—we are never too old to be in the Endeavor Society till we are at least a hundred years old. This is true in a sense, but it may work detrimentally to the society. While older people should be, as they are, welcomed to the Christian Endeavor services, they ought not to be active members. They have received their training—let them now use it in regular and advanced work of the church. What would be thought if a student who had completed a college course creditably and was fairly well equipped for life's service were allowed to continue indefinitely in the school? Of course there are sometimes those who do this; but because of failure to do that for which they were trained, they do not reflect much credit upon their alma mater. The Christian Endeavor Society looked upon as a training school for the church ought to equip her students and send them out into other active work. I know of a society whose president is a man of forty—a splendid man doing a noble work in his church and community. Many of the members belong to his generation. What is true of this society holds true of many others. What of the results?

First, many if not all the younger members, of a different generation, feel backward and a little bit afraid. They do not feel the responsibility of the work. "Mr. ——— will do this or look after that, as he always does". And this is true. Mr. ——— began doing "this or that" years ago, when

he was a young man and when the Christian Endeavor movement was in its beginning. He felt the responsibility then because there was no older one to do it for him. Because he accepted the responsibility he has become a strong Christian worker. Now let him not stand in the way of his younger brother. Certainly he does not do so purposely or even consciously; but because he is still a member he is, really, in the way of the younger ones' proper training.

Possibly some one may suggest that the work is so important, and in inexperienced hands may suffer or fail entirely. It may be, but permit me to suggest two questions: (1) Which is the greater and more important at this stage, the work or the worker? (2) Are these young people any more inexperienced or more likely to make mistakes than we were at their age when we undertook what seemed important work? We are training workers. I have noticed in manual training schools, often, blocks of wood spoiled and sometimes tools ruined, but meanwhile boys were trained to become skilful and useful artisans. For such results in the development of church workers I am pleading.

A second result, too often, is a neglect of important church work that ought to be attended to. For illustration: There is a mid-week or Friday night church prayer meeting besides the regular Christian Endeavor prayer meeting. Our middle-aged young people are busy men and women. They have time for but one of these meetings. They are pledged first to their own, and the regular church prayer meeting which they as trained workers ought to support runs down and perhaps becomes an utter impossibility, to the discouragement and possible failure of the pastor. And these young people are unconscious of the fact that they have contributed to such a state of affairs.

Another result is a multiplication of machinery; for example, the Intermediate Society. There came a time when some felt too big or too old for the Junior. Still more did they feel out of place in a society some members of which were becoming silver-headed. Hence the demand for an Intermediate Society, calling for workers to be withdrawn from other lines of activity.

Still this may be looked upon as one of the least harmful results.

Is there a remedy? I believe there is. Let an age limit be set—possibly somewhat flexible—at which time members shall pass on into the wider fields of service in which they may apply to the problems there found the principles and experiences gained in their Christian Endeavor training. They can still encourage the workers of the society by the wisdom of their council; by the weight of their moral support; and by occasional attendance upon their meetings. Thus may be avoided one of the dangers which our fathers foresaw and feared—"a church within a church"—one of the arguments sometimes used against the Christian Endeavor movement at its beginning.  
*Lost Creek, W. Va.*

### New Subscribers.

In his first message the President urges, as one of the active services we render our beloved cause, that two hundred new subscribers to the RECORDER be obtained. The Milton Junction society has pledged itself to find thirteen of these. Who will help get the one hundred and eighty-seven? Let us go after them and keep after them till at least that many are ours. About a year ago I answered an advertisement, for information concerning a set of books. The information came and with it an invitation to become one of the many purchasers of this valuable set. At least once a month since then I have had a letter from the firm urging that I certainly do not realize that I am neglecting an unparalleled offer and a rare opportunity to obtain the set at a never before heard of price. I mention this because the children of this world, Jesus says, are wiser than the children of light. Children of the world go after a thing and keep after it till they get it. We must do likewise if we win. Keep at it until the two hundred and more subscribers are enrolled as readers of the RECORDER. Mr. Stillman in his paper, found in this department, suggests that this will mean much more than so much additional money at the RECORDER office.

### PRIZES.

Prizes will be given at the close of the year to the two societies obtaining the greatest number of subscriptions in proportion

to their active membership during the year 1909. The prizes will be named later. All subscriptions competing for a prize must pass through the hands of our secretary, Miss Maleta Davis, Jane Lew, W. Va. A new subscriber is one who is not already taking the RECORDER.

#### Days Are Passing.

LEM ROAN.

Days are flying, swiftly flying;  
Short the time from sun to sun.  
Years are passing, quickly passing;  
Soon the race of life is run.

Every life, though short, has something  
Of the bitter and the sweet.  
He lives best who lives to scatter  
Roses at his neighbor's feet.

If in love you speed your message,  
If a prayer goes with each gift,  
You may guide safe into harbor  
Some weak vessel now adrift.

#### Christian Endeavor or ———?

REV. WALTER L. GREENE.

"Is the Christian Endeavor movement a thing of the past? Is it destined to give way to some other organization more suitable to present-day conditions?" These questions were put to the writer at the close of a district Christian Endeavor convention whose delegates the inquirer had observed were largely middle-aged women and bald-headed men. Similar questions have come to us when chance has brought us into a small and spiritless society meeting where once there had been a large and vigorous organization. It is a thought worthy of serious consideration.

It is evident that the enthusiasm and the novelty of the early years of the movement have passed away. The effervescence of youth is gone; the constituency of those days, many of whom retain membership in the society, have passed beyond the effervescent period of life. It is an open question whether it would not have been better for the society if there had been in operation from the beginning a system of graduation by which the older members would have been promoted into the fuller activities and responsibilities of the Church, and the society thus constantly have had, in training for service, a new set of leaders, having the usual enthusiasm of youth.

The strength and efficiency of any movement does not consist in outward material organization and equipment, but in its inner life and purpose, the character of its members. Hence, when we say the Christian Endeavor movement is losing its power, it is an admission that we as members are failing to put the life and energy into it that we ought.

The Christian Endeavor movement has wrought a marvelous work and it met in a remarkable way the need of the Church in the past generation by stimulating personal active service among young people. If it is failing at the present time, it must be through failure to adapt itself to the changing condition and needs in the social life of today, and in the individual church life. There is need of constant adaptation to changing conditions. As Theodore Munger has well said regarding the Church, "A stationary church in a moving world means fatality for both". The fact that only a growing Christian Endeavor society can keep pace with a growing world must be remembered by those interested in the progress of young people's work. The flexibility and adaptability of the Christian Endeavor organization is sufficient, we believe, to meet the conditions in modern church life and it is admirably fitted to its purpose as the training school for Christian service. The growing world has given one sign of its growth in the larger educational activity.

This is, indeed, an educational age and the Church will do well to heed the signs of the times. The Christian Endeavor Society with its adaptable organization and its energetic young life should be the first of the Church's branches to heed the demands of the age for increased educational efficiency. Along with our emphasis on witness-bearing which is fundamental to personal Christian life and growth and essential to the spread of the Gospel, let us give larger emphasis to that which feeds the spiritual life and which gives that basis of knowledge which makes witness-bearing strong, sane and effective.

Most of you Endeavorers are no doubt members of the Sabbath school and are keeping your pledge for the daily reading of the Bible, but are you putting the same seriousness and the same systematic study and earnest application to the study of the

Bible that you do to your geometry, Latin and English? Religious and moral truth are matters of personal experience when effective and yet they are intellectually discerned and are worthy of the attention of the keenest minds. Happy the man that searcheth out the deep things of God and, having found them, with willing heart goes out to do the things he has learned.

Would it not be well for our Endeavor societies to give more time to the learning of moral and religious truth and less to the mere verbal narration of the spiritual experiences of some eminent divine whose experience the Endeavorer has not made his own and, doubtless, never can. What a splendid opportunity is given our young people in their society meetings to study the Word, to have frank discussions of life problems, to consider moral and ethical teachings from the Christian point of view, to learn of the modern acts of the apostles in foreign mission lands, and to study the application of the spirit of Christ to the institutions of civilized society. In a time when the civilized world is attacking as never before the evils of war between nations, of drink, of contrasted poverty and wealth, of industrial injustice and commercial dishonesty, every Christian should be given an insight into the Christian remedy for them. I believe the Christian Endeavor Society could wisely make a beginning along these lines of practical Christian education.

#### Missionary Work at Battle Creek.

REV. J. G. BURDICK.

I am impressed more since I have been here with the thought which I had before I came, that the whole world is mission ground and every Christian ought to feel that he is a real mission worker. We seem to think that we must "go somewhere" or "be sent" in order to be or to become mission laborers. Here is an institution founded on the principle that any life, no matter what its sphere, is to be consecrated; and any Christian must be a missionary in his effort to meet fully the spirit of the Master. Let me illustrate. Many young ladies enter a nurse's profession because it pays well, their labor brings a good compensation, they "can make money". Here the idea of money-making or compensation is not a

primary consideration but only a mere incident. The chief consideration is that a nurse, a Christian nurse, has an open, abundant field for pure, unselfish Christian service, and to her patient she may become a spiritual uplift. She must thus be, if she is what she professes to be, a servant of her master, Jesus Christ.

I think we can all readily see that any nurse thus fitly serving her Master and her patient, can by reason of mutual help and need be of great assistance to the one for whom it is her privilege to care.

This principle is not confined to the nurses alone, but reaches every one employed or otherwise in the institution, from the Head to the humblest employee. That is the spirit and purpose of those who have the management in charge, and that is why they want those who come here to have the "Christian spirit", a true spirit of helpfulness to those who are unfortunate in the loss of health.

Here is an institution employing over one thousand people. What would be the spiritual influence or power if all were true servants of God, seeking to render in their several spheres service in the Christ spirit—as doctor, nurse, carpenter, blacksmith, laundryman, cook, janitor, or call-boy? It would be, is intended to be, a demonstration of God's power working through all the different activities of life for the glory of God and the highest betterment of his children.

*Battle Creek, Mich.*

#### Topic Cards.

The Board has about completed arrangements for publishing the topic and daily reading booklets for the latter half of this year, the same to begin with the topic for the first meeting in July. These will not cost any more than they cost at the office of the United Society and may cost a little less.

M. H. V. H.

#### Dr. Palmberg's Salary.

A question seems to have arisen as to whether the young people are to continue paying \$300 on Doctor Palmberg's salary. The Board understands that we are to continue, and have been so planning. Quite likely most, if not all, of it will be paid at the next regular meeting of the Board.

## News Notes.

FRIENDSHIP, N. Y.—A very successful "Pie social" and interesting spelling-match was given by the Ladies' Aid Society on January 25. About \$6.00 were netted.—We are glad to note a good general interest in the regular prayer meetings, church services and Christian Endeavor.

ROCKVILLE, R. I.—An interesting "Variety supper" was given on January 9, at the home of H. C. Blacklock. Proceeds, \$24.43.—D. Alva Crandall, one of our most active workers, has gone to Princeton, Maine, to become the principal of a high school.

GREENBRIER, W. VA.—In the meetings held with us this winter there was one conversion, and much good accomplished.

ROANOKE, W. VA.—Of the three boys baptized at the time of our pastor's visit in December, two were received into the church by the hand of fellowship of the pastor and people at the quarterly meeting, the first of February. The third one was prevented by sickness.—At the beginning of the year the Sabbath school was completely reorganized. The same superintendent, Deacon S. D. Bond, was retained. The young people's class was divided, the older ones taking their places with the adult class; the younger portion chose Mr. Arthur Bond as teacher. The children retained the teacher who has taught the primary class for the past twenty-five years or more.—Our community was saddened, in sympathy with Brother Charles Hickman and wife of Weston, on January 23, in the loss of their third child, Samuel Clyde, eight months old. Owing to some misunderstanding, Pastor Van Horn was not notified and one of the Weston ministers aided the grief-stricken family in the funeral. Interment took place in the Roanoke Cemetery.

SALEM, W. VA.—A formal reception was given on January 12 to Pastor Hills' family by the Ladies' Aid Society. The townspeople were invited and an enjoyable time was had by all.—Pastor Hills, assisted by Rev. L. D. Seager, is holding a series of special meetings which began January 30. Meetings are held morning and night. Much good is being done.—The young ladies of the Sabbath school recently or-

ganized a Philathea class with Prof. M. H. Van Horn as teacher. Much interest is manifested in the movement. Some time ago a Baraca class was organized among the young men with Prof. S. B. Bond as teacher.—President C. B. Clark has just returned from Charleston where, in company with other college presidents, he has been working in the interests of State legislation favorable to the private schools of West Virginia.

MILTON JUNCTION, WIS.—The Ladies' Aid Society gave a supper on February 3 in the church basement, at which time reports were given by the delegates to the Laymen's Missionary Convention, held recently at Janesville.—The church and all its auxiliaries have elected their officers for 1909 and everything seems to be moving along nicely. The young people are making a canvass of the society for SABBATH RECORDER subscriptions.

NORTH LOUP, NEB.—A Christian Endeavor social was held on the evening after the Sabbath, January 18, at the home of Orel Van Horn. Extra meetings were held the first two weeks of January. Pastor Shaw has preaching appointments, on Sabbath afternoons during January, at Pleasant Hill.

WALWORTH, WIS.—Although our society is small in numbers, we try to make up in spirit what we lack in numbers. We have had two socials within the last two months. The first was held on December 19, 1908, by which we cleared \$15.50, the money being sent to Marion Maxson to be used toward Dr. A. C. Davis' memorial. The second social was held January 16, 1909. We cleared \$17.30 of which ten dollars was sent for missionary work, the rest being put in the treasury for future use.

February 3, 1909.

ALFRED UNIVERSITY.—Professor Judson G. Rosebush and wife, who have been in Europe for some months, spent a few days recently as guests of his parents. Mr. Rosebush graduated from the university in the class of 1900.—Mrs. Rose Le V. Morgan is to assist Professor Annas in the department of music.—Professor and Mrs. A. B. Kenyon are in New York attending the Alfred Alumni dinner. Mrs. Boothe

C. Davis is spending a short time with her parents, Mr. and Mrs. J. B. Hoffman, at Shiloh, N. J.—The second semester of the school year 1908-9 opened the first of February with a little increase in attendance.—The president and treasurer of the university have their new offices in the Kenyon Memorial Hall fitted up. It has made it much more convenient for them to be in the same building.—The ladies of the senior class have introduced at the Ladies' Hall a system of self-government, which for the remainder of the school year will do away with the necessity of having a preceptress. Mrs. Clawson had to give up her duties as her health would not permit her to continue the work. We are glad to say however that Mrs. Clawson is to remain in the Hall.

DERUYTER, N. Y.—Good health prevails. It is said that the changes in the weather the present winter are more sudden than they were last winter.—On the 8th of this month Pastor Randolph of Alfred stayed a night in DeRuyter. In the evening he gave us a temperance lecture. In his teaching he followed the line of the Anti-Saloon League. His address was listened to with marked attention. He was on his way to Leonardsville to engage with Pastor Cottrell in revival meetings. Pastor Cottrell has been with him in Alfred. He gave a good report of their meetings in Alfred. The church was revived and a good many united by baptism.

It had been arranged by the pastors and membership of four churches in DeRuyter to hold union meetings to commence on the evening of February 8, the meetings to be held in the Methodist Church, it being the most convenient for the village and the people in the vicinity. They were agreed on giving an invitation to the Rev. William Kettle of Oswego to come and spend some time in this work. There were about a hundred seated in the first meeting. The audience was much pleased. Rev. Mr. Stearns of New Woodstock leads the music. Last evening the sermon was from the text, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" The sermon made a deep impression and will be remembered. Please pray for us.

L. M. C.

### Why and How the Young People Should Support the Recorder.

CLAIR L. STILLMAN.

*Presented at the Quarterly Meeting of the Southern Wisconsin and Chicago churches, Milton Junction, Jan. 4, 1909.*

The Whys and Hows of this question are by no means separate from each other. It seems to me that the first and most important way to support the RECORDER is to read it. And this is far from an unpleasant duty. The entire paper, especially the Young People's page, is interesting reading and will do much to overcome the modern tendency toward the indiscriminate reading of fiction for mere pleasure. But this is by no means the principal reason why we as young people should read our denominational paper. It is not only that we need the RECORDER, but the RECORDER needs us.

The young people of today will soon be the leaders of the denomination; and not only the leaders, but the rank and file as well. And our strength as a denomination depends upon the interest the individual members have in the vital questions of our creed, especially in regard to the Sabbath, and the degree to which we live out our belief. As a sect we are bound to go to the wall, unless a sufficient number of faithful Sabbath-keepers remain to keep the denomination in a flourishing condition. But we shall not be faithful Sabbath-keepers unless we are interested in the Sabbath and know why we believe as we do. And I believe that the best way to become interested is by a study of the question as it is presented from time to time in the RECORDER and other publications of the Tract Society. I believe, too, that unless we cultivate the habit of reading the RECORDER while we are young, comparatively few of us ever will.

I think we will agree that the RECORDER is necessary to the life of the denomination; that as a separate religious sect we would not last twenty-five years without a denominational paper. But how can the RECORDER do its work unless it is read? And the time is coming when we young people will be the ones to read it if it is read at all. I do not believe there is any danger of any person leaving the Sabbath if he has the habit of reading the RECORDER

carefully, in connection with Bible study.

There are certainly other ways in which we as young people should support the RECORDER. But if we cultivate the habit of reading it, it will be very well supported in every-way. It is always true that if a person becomes deeply interested in a subject he has an impulse to interest others in that subject. We see this every day and know from experience that it is true. If we become devoted readers of the RECORDER, we will endeavor to induce others to take and read the paper. In line with this is the action taken recently by the Christian Endeavor Society of the Milton Junction Church. This society agreed to be responsible for twelve new subscriptions to the RECORDER. But such a move as that is only the beginning. The benefit that the RECORDER will receive from the money for the subscriptions is small compared to the benefit that it will receive if all twelve of those RECORDERS are carefully read every month by some who previously have not been readers of the paper. The RECORDER needs new subscribers and needs the money for them; but still more it needs to be read by every one who pretends to be a keeper of the true Sabbath. And thus not the RECORDER alone, but the entire denomination will reap the benefits, and the burdens that now oppress our leaders will to a great extent be removed.

#### To Our Young People.

The fact that so much of the special work of the Woman's Board is in the interest of our schools would indicate that we are looking forward with interest to the education of our young people as an important part of the preparation which shall fit them for the promotion of Sabbath reform, evangelization and holiness. We would therefore urge you to use every opportunity possible for the gaining of the very best education within your reach, not despising "the day of small things", and remembering that the doing of small duties helps to strengthen character and to lay strong foundations for future usefulness in the service of God and man. Because of the world's great need and the possibilities before you, it becomes your duty to make your life count for all it can accomplish for the betterment of the world, and as Seventh-day Baptists to be-

come intelligent, loyal representatives of God's neglected truth, preparing by thorough education and conscientious devotion to enter the doors of opportunity and perpetuate the work dropped by our fallen leaders.

The future of our cause depends upon you, and you can fully succeed in this only as you cherish high ideals of life and service. No success worthy the name is ever attained without this inspiration. The Woman's Board gladly gives you all possible encouragement in right lines.

Cordially,

PHOEBE S. COON,  
Walworth, Wis. Cor. Sec.

#### A Word to the Prayer Meeting Committee

Do not indulge the selfish satisfaction that your work is ended when a leader is secured.

Talk with them often about the topics. Plan with them often for a meeting full of the Holy Spirit. If the leader appointed is not present, do not spend fifteen, ten, or even five minutes in frantic efforts to get a supply, but with a prayer to God for help, take it yourself.

And now, dear leader, remember when David was in trouble he prayed; when he was glad he sang praises. Are you perplexed in regard to your duty or the lesson? Talk it over with Jesus. Are you happy? Bring sunshine into the meeting.

#### Prelude to Christian Endeavor Meeting for March 6.

"The Church is drifting into formalism." Yes, the same old cry, but it is true; and, what is worse, the Young People's Society is catching the infection.

Formalism is the hotbed of indifference, and indifference leads by a short cut to Christlessness. It is a spiritual malady and unless it is overcome by earnest prayer and a closer walk with God, it will sap our spiritual life and so destroy our usefulness, and influence for good.

When David was weighed down with sins committed, he got down in the very dust and cried mightily to God; and when the load was lifted from his heart, he shouted praise to him who so freely forgave. If we must use form, let us take Christ for our example.

An old man, not knowing what it was, went into a sunrise prayer meeting. In telling of it afterwards he said: "As I entered the church, a novel sight met my view. The young people were all kneeling in prayer."

Most of us would be surprised should we enter a Christian Endeavor meeting and find all present on their knees in prayer.

But the Spirit would be there in mighty power. Let us learn this from David: nearly every psalm of his contains a prayer or a song of praise.

## MARRIAGES

HARRINGTON-DAVIS—At the residence of the bride's parents, Mr. and Mrs. A. Lincoln Davis, in Delmar Junction, Iowa, February 4, 1909, by Rev. Geo. W. Burdick, Mr. Arthur W. Harrington of Bigstone City, South Dakota, and Miss Lula Grace Davis.

## DEATHS

ASHBY—William Ashby, son of Vincent and Adaline Ashby, was born in Port Jefferson, Shelby Co., Ohio, October 15, 1835, and died on February 4, 1909, aged 73 years, 3 months, and 20 days.

In 1866 he was united in marriage with Harriet Williams of Madison Co., Ohio. Of this union were born four children, three of whom remain to mourn his departure. In 1887 he was united with the Brandywine Christian Church, of which he remained a member until death. Funeral services were conducted at the home of his daughter, Mrs. Albert Davis, by Rev. D. K. Davis. Text, Isa. lxiv, 6: "We all do fade as a leaf." D. K. D.

TRUE—In North Loup, Nebraska, on December 5, 1908, Melville B. C. True, in the 72d year of his age.

Mr. True was an upright, patriotic, scholarly, conscientious man. He was a lawyer by training and profession, but a teacher from choice. He had been a member of the State Legislature and of the State Board of Education, and was the author of two text-books on civil government. He leaves a wife, two sisters, two sons and two daughters. His oldest daughter is the wife of Brother E. J. Babcock of North Loup. Mr. True was a Unitarian in faith, but during his later years was a member of the congregation of the Seventh-day Baptist Church. His funeral was held from that church, conducted by the pastor, assisted by Rev. Oscar Babcock. The service at the grave was conducted by Com-

mander Henry Chase and Chaplain Henry Thorngate and others of his comrades of the Civil War. G. B. S.

EBERSOLE—Isaac S. Ebersole was born near Salemville, Pa., January 6, 1845, and died January 18, 1909, after a long period of suffering.

About five months ago he was stricken with typhoid fever, but had recovered sufficiently to visit his neighbors. Later he was thrown from a horse, sustaining internal injuries which lengthened his great sufferings eight weeks, when death came to his relief. He called them all to his bedside to see them once more, then quietly and calmly passed away. He was a kind neighbor and enjoyed sociability. He was married to Harriet Hartle on June 25, 1876. After this he followed carpentering and farming. He never accepted the Lord's invitation, "Come unto me," but two days before his death he requested prayer from Rev. Mr. Ray of the Progressive Church, who thought Isaac found peace to his soul, but warned his hearers of the danger of staying away from Christ until the last hour. He is survived by his wife and two daughters, Mrs. C. F. Zeek of Altoona, and Henry of New Enterprise.

Funeral services were conducted on Thursday, January 21, by Rev. Mr. Detwiler of the Brethren Church. Text, 1 Cor. vi, 14: "And God hath both raised up the Lord, and will also raise up us by his own power." Burial was made near Bakers Summit, in the Holsinger Cemetery.

To our dear ones we give farewell,  
When the summons of death doth call;  
They go with Jesus Christ to dwell,  
Where sorrow nor sin appal.

They are not dead, but sleeping  
Till in clouds he comes once more  
Who shall wake them from their slumbers,  
And each dear lost friend restore.

HERITAGE—Mrs. Ruth G. Heritage, daughter of the late Elder Wm. B. Maxson (known years ago in Walworth, Wis., as Deacon Wm. B.) was born in Stephentown, Rensselaer Co., N. Y., April 19, 1847, and died at her home in Los Angeles, Cal., April 10, 1908.

The writer of this thinks that she was a member of the Walworth Church in her younger days, but she had changed her views and for some time had associated with a people known as "The Fellowship," with Mr. B. Fay Mills as a leader. She was married to Mr. Lucius Heritage on January 2, 1879, who at one time was a teacher of Latin in the State University at Madison, Wis. She had lost her husband and only son, Max, as they called him, years before and she was lonely and wanted to go and be with her loved ones. She had dropsy in her last days.

The funeral was held in the undertaker's parlors, led by Mrs. B. Fay Mills. Her remains were laid to rest by the side of those of her husband and son in a beautiful cemetery at Los Angeles. In sadness she leaves an older sister, Mrs. Helen E. Parish, of 2127 Brandon Street, Los Angeles, Cal., and a younger brother, Albert W. Maxson of Milton Junction, the writer of this notice.



## 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. 13. Aeneas and Dorcas. . . . . Acts ix, 31-43.  
Mar. 20. Review.  
Mar. 27. Temperance Lesson. . . . . Prov. xxiii, 29-35.

### LESSON X.—MARCH 6, 1909. PHILIP AND THE ETHIOPIAN.

Acts viii, 26-40.

*Golden Text.*—"Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John v, 39.

#### DAILY READINGS.

First-day, 1 Kings x, 1-10.  
Second-day, Isa. xl, 1-17.  
Third-day, Isa. lx, 1-14.  
Fourth-day, Isa. liv, 1-17.  
Fifth-day, Isa. lv, 1-13.  
Sixth-day, Isa. lii, 13-14, 12.  
Sabbath-day, Acts viii, 26-40.

#### INTRODUCTION.

Our present Lesson furnishes another example of the work of Philip, and shows us how the Gospel was speedily sent into far distant lands as well as spread abroad in Palestine. The Ethiopian was probably a proselyte, and very likely not distinctly connected with any Jewish community. The acceptance of this man into the Christian brotherhood marks another step in the extension of the Gospel. The early Christians were gradually growing out of the idea that the Gospel was for the Jews only.

One means of preparation of the Gentiles for the reception of the Gospel was the circulation of the Old Testament scriptures in the Greek language. Many of the Jews who emigrated from Palestine forgot the Hebrew language, and even the Aramaic. The Bible was therefore a closed book for them. But after a while the opposition of the leaders in Jerusalem to a translation was overcome, and the Bible was translated into Greek in Egypt about 280 B. C. or a little later. This Greek Version, called the Septuagint, was widely circulated, and in some cases almost took the place of the Hebrew Bible. A large portion of the quotations from the Old Testament in the New are from this version.

**TIME**—Uncertain, apparently soon after last week's Lesson.

**PLACE**—Upon the road from Jerusalem to Gaza.

**PERSONS**—Philip the Evangelist, and the Ethiopian eunuch.

#### OUTLINE:

1. Philip instructs an inquirer. v. 26-35.
2. Philip baptizes a believer. v. 36-38.

#### NOTES.

26. *But an angel of the Lord spake unto Philip.* We don't know just how the message came to Philip's ears, but he certainly had no doubt of the authority of the message that came to him. There is much learned discussion as to whether Philip received this message while he was in Samaria or after a return to Jerusalem. *Toward the south.* This noun with another preposition is rendered "about noon" in ch. xxii, 6, and very likely should be rendered, "at noon" here. An argument in favor of this view is that the direction in regard to the point of compass is not essential in view of the fact that the particular road is mentioned, and that the time would be very important in order that Philip might not fail to meet the man whom he was sent to see. *The same is desert.* There is still dispute as to whether this sentence is meant to characterize the way or the city of Gaza. It seems more probable that the reference is to the city. Even if it had been partially rebuilt and inhabited, the old name would easily cling to it. In either case we are to understand the word "desert" as referring not to a barren sandy waste but rather an uninhabited region.

27. *And he arose and went.* He obeyed immediately and implicitly. *A man of Ethiopia.* Some have supposed that he was a Jew residing in Ethiopia, but more likely he was a native of that country, a proselyte in some sense of the Jewish religion. By Ethiopia we are to understand the country now called Abyssinia, adjoining Egypt on the south. *Candace.* This is not a definite proper name but a title belonging to several queens, just as the word Pharaoh named many successive kings of Egypt. *Who was over all her treasure.* He was a man of integrity as well as of great ability. *Who had come to Jerusalem to worship.* Very likely he had been attending some feast.

28. *Sitting in his chariot.* To ride in a chariot was a mark of dignity and of high position. *Reading the prophet Isaiah.* Very likely he had purchased this volume while in Jerusalem. It was the Greek translation rather than the Hebrew text, as we note from the words of the passage quoted.

29. *Then the Spirit said unto Philip.* This was evidently an inward prompting, doubtless similar to those that the servants of God receive in this age of the world. Very likely the Ethiopian was traveling in the midst of a considerable retinue.

30. *And Philip ran to him.* It is not at all incredible that an able-bodied man on foot could easily keep up with a chariot. *And heard him reading.* It is said that it is customary in the East to pronounce the words aloud even when a man is reading for himself alone. *Understandest thou what thou readest?* Thus does Philip by a tactful question pave the way for the preaching of the Gospel. Philip did not mean to ask if the Ethiopian was familiar with the meanings of the Greek words, but rather if he comprehended the application of the expressions in the context in which he found them. It was not intended as an impertinent question and did not sound like one.

31. *How can I, except some one should guide*

*me?* The Ethiopian frankly confesses his inability to understand the words of this scripture. *And he besought Philip,* etc. The Ethiopian perceived from Philip's manner that he was a man of some education in the Scriptures, and so eagerly asked for his help.

32. *He was led as a sheep to the slaughter,* etc. The quotation is from Isa. liii, 7, 8. This verse pictures the humility of the "Servant of Jehovah" as he suffered for others. He made no resistance even by word.

33. *In his humiliation his judgment was taken away.* It is no wonder that the Ethiopian needed an interpreter of these words; for their precise meaning has been a matter of discussion unto this day. But whatever we may say of the exact meaning the general reference is clear. The prophet is speaking of the ill-treatment accorded to the Servant of Jehovah, and the wonder of his fellowmen at what he suffered. It is to be noted that the Greek translation which the Ethiopian was reading is not a very accurate rendering of the original in this passage.

34. *Of whom speaketh the prophet this,* etc. This passage refers primarily to the righteous remnant of the people of Israel suffering in captivity, and personified as a prophet of Jehovah bearing affliction for the sake of others. This passage was rightly recognized as a Messianic prophecy. It has therefore an implicit if not an explicit reference to Jesus Christ, and thus furnished an excellent text for Philip in proclaiming the message of the Gospel. To the Ethiopian this passage was evidently new, and he was therefore at a loss to comprehend its meaning. It has been plausibly conjectured that he had heard that the prophet Isaiah had suffered martyrdom.

35. *Opened his mouth.* This expression is used to introduce something especially noteworthy. Compare Matt. v, 2. *Beginning from this scripture.* He showed how this passage referred to the work of our Saviour, and went on to declare the Good News that came to all men through Jesus Christ.

36. *Behold, here is water; what doth hinder me to be baptized?* The Ethiopian had an open mind, and believed at once as Philip preached. He noted also what the evangelist said about the baptism of believers, and wished to fulfil all requirements immediately.

37. This verse does not occur in the best manuscripts, and is certainly no part of the original record. It was inserted by a later hand, doubtless for the express purpose of supplying the seeming defect that the faith of the Ethiopian is nowhere expressly stated in the narrative.

38. *And they both went down into the water.* From this expression accompanied by that in the following verse, "out of the water," there can be no reasonable doubt that the baptism was by immersion. It is freely admitted by many scholars who for themselves prefer sprinkling that the baptism mentioned in the New Testament is always by immersion.

39. *The Spirit of the Lord caught away Philip.* Opinions differ as to whether this departure of Philip is to be regarded as miraculous or not. Our author evidently means to tell us that the

same divine power which brought Philip to this place for work took him away again. It is altogether unlikely that there was an outward miracle in Philip's departure after his interview with the Ethiopian.

40. *Azotus.* A Palestine city near the coast, the ancient Ashdod. This city and Gaza are the only Palestine cities mentioned in the New Testament. *Passing through he preached the gospel to all the cities.* It seems very probable that Lydda and Joppa, mentioned in ch. ix, were included in this journey.

#### SUGGESTIONS.

It is of course prudent for a man to stop and consider before committing himself to any course of action. But when he has felt the reasonableness of the Gospel message, nothing is more appropriate than that he should yield himself to Christ at once, and that he should testify this allegiance by baptism at the first opportunity.

The Ethiopian furnishes a very good example for those who know the path of duty and then hesitate. He was a searcher for truth with the practical intention of being loyal to the truth when he found it.

We must admire Philip also for his ready obedience to the guidance of the Holy Spirit. Suppose that when the Spirit told him to join himself to the chariot he had thought that it was requiring too much exercise to keep up with the horses, or that he had disliked to come into familiar contact with an Ethiopian even if he was a man of high official station.

## SPECIAL NOTICES

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

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

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

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

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

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

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

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He has a long mouth and his head is attached to the trunk by a long protuberance called the neck. He has four legs; two are in the front side and two are afterwards. These are the weapons on which he runs, and also defends himself by extending those in the rear in a parallel direction toward his foe, but this he does only when in a vexatious mood.

His fooding is generally grasses and grains. He is also useful to take on his back a man or woman as well as some cargo. He has power to run as fast as he could. He has got no sleep at night-time, and always standing awoken.

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