

The Sabbath Recorder



REV. RILEY G. DAVIS,
West Edmeston, N. Y.

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Revivals.

We rejoice over the signs of revival in many parts of the country. It seems as if another tidal wave of religious activity was about to sweep over the land. This feeling is so general that we have good ground for hope that the experiences of the days of Moody and Sankey are coming again. We can conceive of no greater blessing to come to men than a genuine sweeping revival of religion that would bring the multitudes to the foot of the Cross.

There are many hopeful signs. The work of Gipsy Smith proves that the spirit of old-time revivals has not departed, even from our great cities. And now the wonderful Chapman revival in Boston seems to have captured the entire city, if the reports are correct of the hundreds upon hundreds being converted there.

Then the great and wide-spread interest taken in the young people's movement started in Cleveland, to live as Christ would live, is now taking deep root in other cities. It looks as though this movement might become general—a world-wide one. If it does, we may expect a mighty upheaval in the Christian world. This effort to live as Christ would live is what people should have been making in all sincerity for nineteen hundred years, and the great wonder is, that it has not been tried in some such practical way long ago. If entered into with conscientious zeal by vast companies of young men and women, as it now seems probable that it will be, the outcome must certainly be a mighty revival of pure and undefiled religion. May God hasten the day.

Revivals in Our Own Churches.

Word comes from Salem, West Virginia, that Brothers Hills and Seager are now in the midst of a glorious revival. Scores are coming to the Cross, and the work promises to spread throughout the entire town and community. This is indeed good news, and we do hope Brother Hills may be able to reap a great harvest upon that field, and

EDITORIAL

Republished.

Under Missions will be found an article upon the "True Policy of Frontier Missions," written by Rev. S. R. Wheeler, and read before the Northwestern Association in 1874. It was published in the SABBATH RECORDER, July 30 of that year, and is now republished by special request.

RECORDER readers will remember that Pastor Wheeler was a pioneer missionary himself thirty-five years ago when that article was first written. He then lived in the new field of Nortonville, Kansas, and the Missionary Board was helping to support him. Out of the faithful work of those days, by the help of the Missionary Society, has come the strong Nortonville Church we know today.

Mr. Wheeler's many years' experience on home mission fields has made him reliable authority upon the question treated in that article, and I hope all will read it and ponder well its lessons.

The Northwestern Association in 1874 was held in West Hallock, Ill., and Elder Wheeler was sent as a delegate by the "Southwestern Yearly Meeting" of that day. It was composed of the mission churches in Kansas, Nebraska, and Missouri. He went as missionary to that field in November, 1868, forty-one years ago.

Elder Wheeler now says in a private letter, "We do need to push the home mission work, to save ourselves from sliding backward. We need to push it hard, to make advancement."

that Evangelist Seager may be able to carry the tide of salvation to all our dear churches among the West Virginia hills. I know what a revival means in West Virginia, and the good news almost made me homesick for a few evenings with the young people of Salem in that gracious work. They are holding many prayer meetings all over the town each day. Pastor Hills has a host of good helpers there for such a time as this. May the Lord carry on the work of salvation in Salem.

You will also see in another column, that Rev. Henry Jordan's visit of two weeks in Salemville, Pa., resulted in a good awakening, with eight baptisms before he left.

Alfred has been revived, and now word comes of a like work going on in Leonardsville, where Elder Randolph has gone in return for Brother Cottrell's help at Alfred. It is good for pastors to join as yokefellows and help each other in such ways.

In due time we shall look for reports of what the Lord has done for all these fields. May the good work go on. May there be a great ingathering of the unsaved, and a thorough reviving of the people of God.

The Fleet at Home Again.

This is Washington's birthday. All eyes are today turned toward Hampton Roads, where President Roosevelt will review the great American fleet, upon its return from its voyage around the world. For days the throngs have been gathering at every available point of view to witness the wonderful scenes. What day could be more appropriate than this birthday of the first American President? Little could Washington realize in his time the wonderful future progress of the Nation he fought to establish. The greatest stretch of imagination could not have enabled him to see the present greatness of the country he loved, and the position she would occupy as a world-power in 1909. When we look over the field of history and see the mighty strides the United States has made in one generation, we can hardly believe the facts.

Fourteen months ago one of the most powerful battle fleets of the world sailed out of Hampton Roads for a cruise of peace around the globe. Today she lies at

anchor off the Chesapeake Bay, awaiting Washington's twenty-fifth successor to review her ships as they sail in on this the birthday of the "Father" of his country. President Roosevelt in his steam yacht, the Mayflower, sailed yesterday down the historic Potomac, by the tomb of Washington where sleeps the sacred dust at Mount Vernon—where every vessel must dip its flag and toll its bell in honor of the first President—in order, as the twenty-sixth President of the Nation, to perform, at Hampton Roads, the duties of Commander-in-chief of Army and Navy. It is indeed an appropriate service for this anniversary of the birthday of Washington.

Again, what more appropriate place could be selected for such a pageant than these historic waters around Fortress Monroe, Norfolk, and Hampton Roads? Here at the mouth of the river where entered the first settlers of America, and upon the banks of which stand the ruins of Jamestown; here where opens the waterway to City Point, Petersburg and Richmond; here where was fought the first noted battle between iron-clads, when the Monitor crippled the Merrimac in retribution for the destruction of the Cumberland and the Congress; here where the peaceful waters of the Potomac, once crowded with transports of war, now flow from our Capital to the sea, bearing the burdens of commerce, it is highly appropriate that the Nation's chief magistrate should welcome the home-coming of its mighty battle fleet.

A great number of vessels will file by the President's Mayflower today, and he will make personal visits to more of them than has ever been done in any previous review. The occasion is noteworthy also, because it brings together the greatest number of battleships ever assembled under the American flag. There will be twenty of these great vessels in line, two more than when they sailed from our Pacific shores last May. The squadron returns better organized and drilled than ever before. It has made the voyage of more than 42,000 miles without a mishap; it has learned many a lesson of economy as to fuel; it has been able to repair all wear and tear and damage from storms with its own carpenters, and has broken all records in gunnery. The officers and men have won laurels abroad

by their gentlemanly bearing among people of other nations, and the fleet has carried blessings untold to the earthquake sufferers of Sicily. The President may well be proud of this great fleet.

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

Biographical Sketch by Theo. L. Gardiner.

(Continued)

His Home in Wisconsin.

In the autumn of 1846 Datus Lewis moved with his family from Scott, N. Y., to Milton, Wisconsin. This was a great undertaking in those early days, and going to Wisconsin then seemed like going beyond the lines of civilization. Herbert was at that time a boy of ten years, and the journey brought experiences which he remembered with pleasure as long as he lived.

They traveled by way of the Erie Canal from a point near Syracuse to Buffalo. Here they took a steamboat for Milwaukee, Wisconsin, traveling as steerage passengers. In some of his notes he speaks of the pleasure he took in many incidents of this voyage through the lakes. He was greatly delighted when his father secured, at Mackinaw, a fine, large lake trout, which they cooked in a pie tin over the only stove on which steerage passengers were allowed to cook their meals. Of course this was a great event to a hungry boy, and the trout must have seemed "large" to him, in comparison with the fish he had loved to catch in the brook by the old home.

The city of Milwaukee was then only a straggling village on the lake shore. It was surrounded by large tracts of heavy timber, through which the rude roads were built over which they had to pass as they moved on into the country. Long stretches of corduroy and longer stretches of almost impassable mud must be traversed between the scattered settlements in the new territory.

A strong lumber wagon furnished the only available palace-car from Milwaukee to Milton. It was drawn by a heavy farm team that had hauled wheat from the new country to the lake, a distance of sixty-five

miles. Into this great wagon they had stowed all their household effects and the family of four persons, for the long, jolting, dragging journey to Milton.

What days these must have been to the boy who in after years became so much in love with the prairies. Every hour brought new scenes, and we may well believe that his eyes were open to everything that stirred in field or forest or sky. Here he began to make acquaintance with the birds and animals of the prairies, with whose habits he was afterwards so familiar; here he began to live so near to nature's heart that he ever after turned to her open pages for his illustrations; here he began to cultivate those qualities that made him the ideal traveling companion whom we loved so well.

When they reached Milton, they found there only the suggestion of a village, a little town in promise, where Joseph Goodrich and a few families had settled. A small building made of cement stood on one side of the public square, known as Du Lac Academy. Thus early had the desire for better educational facilities, which had filled the hearts of early settlers in New York State, taken form in Milton and found expression in this academy. It had then been running about two years and offered extraordinary facilities for that early day, in a country so new. Before the family had been in Milton a month—indeed, in less than a month from the time of leaving the home in Scott—Herbert began school in Du Lac Academy. This was in November, 1846, soon after his tenth birthday, and he continued in school until spring, paying his tuition by building the fires, sweeping the room and whatever other work belonged to the janitor.

The family remained in Milton during this winter only. In the spring of 1847 they joined a party who moved to the extreme northern border of the white settlements in the territory of Wisconsin. There they took up a home upon the banks of the Fox River, at the place which was afterwards known as Berlin. The country was then a wilderness, without roads, bridges, churches or schools, and with no local government beyond the general government of the territory. The little group of Seventh-day Baptists of which Herbert's father was

the leader formed that settlement and three years later, in 1850, organized the Berlin Church. Still fresh from the experiences of his religious life in Scott, and kept by the influences of a Christian home, Herbert was ready to become one of the constituent members of that church, and this he did in company with his parents and his sister. He was then fourteen years of age.

The influences of the surrounding frontier life, with so little opportunity for education, were strongly against spiritual attainment, and brought many temptations to an impulsive youth just at the threshold of his early manhood. Inexperience and a peculiarly friendly disposition would make it easier for the genial, thoughtless worldlings to secure a hold upon such a heart as Herbert's and he had a strong tide of adverse influences to meet and overcome. Of these influences I have often heard him speak, and he refers to them in the biographical notes he left. He also spoke of the strong influence of a religious home that kept him from "many degrading and adverse influences which abounded and increased" during the critical years of early frontier life. The good people of the place, too, were referred to by him as having done much to hold him in the right way even before the organization of the Berlin Church. Prominent among these were the parents of Rev. L. A. Platts, and the pastor, Rev. J. M. Todd, of blessed memory.

To these Christian influences might be added the inspiration and uplift which nature brings to such a spirit as Herbert possessed. In the scenes about such a country home, nature is always at her best, and she becomes the special friend and helper of one who loves her ways and listens to her voices. She is a wonderful teacher; and sometimes she more than compensates for the loss of human teachers. This is true for one who lives near her heart and who loves to look through nature to nature's God.

Every one who has followed Doctor Lewis on some recreation day, over the prairies of the West with dog and gun, or along the mountain brooks with rod and tackle, knows full well the keen enjoyment he found in these things, and with what ecstasy of soul his heart responded to every voice of nature. Who shall say, then, that

nature was not his friend in those early days to lure him away from temptations, and to fill his soul with higher things?

Even when a boy, he was greatly disappointed in the fact that his surroundings at Berlin, in the earlier years there, were such as to deprive him of good school advantages and so checked his progress in education. His ambitions for school work were born in Scott, and received new strength during the winter at Milton; and during those earlier years in Berlin, he would have been miserable indeed had he not been a true child of nature and a lover of books. He never forgot a little incident in connection with school life that came to him in his New York State home. He had failed in some examination for which his father censured him, though not unkindly or severely, and closed with the remark: "I never expect to have any property to leave you, but I am anxious that you shall secure a good education." This remark remained vivid in Herbert's memory and made him long for school privileges. Finally after about two years, a log school-house was erected, and a very imperfect form of school established.

The society in that Seventh-day Baptist neighborhood, in those years, was much above the average of that of the surrounding communities, both as to religious character and intellectual development; and in a few years lyceums and literary societies were organized and well sustained. Herbert was greatly helped by these societies, and between the ages of thirteen and twenty years he gained much knowledge, and made great proficiency as a public speaker. He was devoted to books and newspapers, and improved every opportunity; so that even before the district school came to his aid, he was a great reader. This habit of careful reading made him proficient in lyceum work and he soon became a leader among the young people.

About this time he had an experience that for a time threatened to eclipse his faith in orthodox Christianity. Every young man of promise has to meet and overcome temptations to doubt, if he mingles much with skeptical men. There are such men in most communities, who are never better pleased than when they can gain influence over bright young men to lead them astray.

When Herbert was about seventeen he began a struggle with his first strong temptation to skepticism, and for two or three years he suffered what he called a "strong reversion in religious life." This came through the influence of a brilliant skeptic, the physician of the place, and a man of great attractive power. He was much older than Herbert, and a spiritualist. In after years Doctor Lewis said, "Under his influence I became a 'medium,' after the rude manner of those times." "Through the rationalism of this dangerous man," said Doctor Lewis, "my faith in the Bible and in orthodox Christianity was much shaken."

This was certainly a critical time for the young man and in after years he expressed his gratitude to the true and faithful church people who stood by to save him from making shipwreck of faith. The matter went so far that, in 1855, he asked the Berlin Church to drop his name, on the ground that his opinions were not in harmony with the belief of the church. But his good pastor, J. M. Todd, and the people of the church refused to drop him from the membership. Had he been left to himself, without the steadying influences of home life and of church relationship, he would probably have lost his faith and gone adrift at that time. But he afterward rejoiced that through these influences, and under the blessing of God, the experience was safely passed; and by the time he was twenty-one, his faith in the Bible and in the fundamental principles of Christianity was fully restored. Necessarily his standpoint on some questions was somewhat changed, and he saw a larger field than he had seen before that temporary season of doubt. This first experience in questioning taught him many valuable lessons for his good work in later years. Not the least of these lessons was the need of charity and patience with young men who meet for the first time those intellectual struggles, so sure to come when the soul begins to ask after the unknown.

What a blessing to the world that the one who was able to help us all so much during the many years of his public life was saved from a shipwreck of faith in the critical years when he was tempted!

It makes a mighty difference to the world which way a man of attractive personality and extensive influence decides, when such

questions as confronted our beloved friend and brother have to be settled. All honor to the faithful, loving Christians who tenderly and wisely help a young man to cling to his faith, and so save the influences of a long life to upbuild Christianity rather than to ruin the faith of others.

As long as his old pastor, Elder J. M. Todd, lived, Doctor Lewis regarded him as his spiritual father in a very important sense. He never forgot his pastor's patience and sweet spirit in efforts to help a young man when in trouble.

During all these years the old desire which his early experience and home training had fostered, for a larger field of study, would keep coming back; and his dreams of a college education came and went, more like fleeting shadows than permanent visions. As yet he could see little assurance of ever realizing those dreams; still he could not help cherishing them, and more and more he found himself clinging to the far-off hope that he might sometime go to college.

But after all he was not really losing ground by thus having the days of his college life deferred. A young man of his nature could not stand still, and there is an all-important education which should go before and lay foundations for college work, if best results are to be reached. These foundations must be laid in the school of real life, and he for eight or nine years improved so well the opportunities of real life that he was better prepared for college at twenty than is the ordinary farm boy. Aside from the literary work mentioned above, he had learned to be a good farmer. Herbert being the only son, his father had taken great pains in his training. The boy had become familiar with everything about the development of a home in a new country, with woodcraft, the habits of animals, and with nature in all her moods. No other line of education could be more essential to one who was destined to be a leader among men. For several years he mingled freely with the Indians that frequented this country, visiting them in their wigwams, and learning something of their language and characteristics. He had come to be an expert with farm machinery, and had mingled freely with all kinds of men in harvest fields and at threshing gatherings, until there was no

phase of home life or society life on the frontier, with which he was not familiar. He was a welcome guest on every social occasion, and perfectly at home among men of the field, the ranch or the shop.

All these experiences had brought him great good, and now at the age of twenty he was better fitted for college and in the end would probably be a stronger man than he could hope to be if half these years had been spent in college work.

By the time he was nineteen years of age, Herbert had secured a certificate and, during the winter of 1855-56, he taught his first school in a country district near Dartford, Wisconsin, some five or six miles from his home. This winter was known for years, in that country, as the "cold winter." In June, 1855, he was married to Augusta Johnson, a native of Rhode Island, whose parents had moved to Berlin a few years before. She assisted him in the teaching of that school, and he often spoke with pride of her efficient help. He loved in after years to show an article written by one of the students, praising the wonderful success of the "young couple" who taught their school.

The prospects for an education now began to brighten. In the spring of 1856, both Mr. and Mrs. Lewis entered the preparatory school at Ripon, Wisconsin, then known as Brockway College, but now named Ripon College. Out of their winter's earnings they had saved \$72.00, which was all they had to see them through. Doctor Lewis, in after years, said it was his wife's devotion, thrift, and high courage that made it possible for them to secure their education.

What Next? and How?

REV. GEO. W. LEWIS.

Although the writer is not at present engaged in the work of a pastor, yet he is most intensely interested in our cause as a people.

From present indications we seem to have reached a sort of crisis in our work. The question above in some form seems to be running through the entire denomination. Even some of our boards, heretofore so stable and definite in their work, are now, like the compass of Columbus' time,

somewhat wavering. Just where should the index finger point; and just what ought to be our next step as a people?

These questions have forced themselves upon us partly by the death of Doctor Lewis and partly because many are becoming thoroughly convinced that our present methods of work are insufficient to meet the demands now made upon us. For with all the splendid work of Doctor Lewis with voice and pen for twenty-five years or more, added to the work of other specialists, our boards, our schools and our churches, we have only about held our own in numbers and interest. Often have we been obliged to offer to the General Conference and to the world the humiliating confession that with all these agencies we have met with a loss in numbers.

Many are asking why this is so, if we really have the truth as we believe we have. A feeling of restlessness and dissatisfaction concerning our condition rests heavily upon us, as it ought. Various answers have been given and various remedies proposed. Some say, "We need more faith;" others say, "We lack spirituality;" "We lack young men entering the gospel ministry;" "We lack funds to carry on the work already begun." Some give reasons why these conditions exist. Of late, comparisons have been made between our people and others who are growing much faster than we.

Many of these thoughts are worthy of study and adoption. Occasionally a few assert that "all is hopeful as we are"; that "we are on the eve of a great denominational awakening." I trust this is so. But if these are true prophets, many changes must doubtless come in our denominational polity and individual life; for "faith," to which we are exhorted, is founded on reason, consistency and good judgment, as well as on the Bible. While faith goes farther than reason and enters fields not possible to the latter, yet in no case is faith contrary or antagonistic to reason, but in perfect harmony with it. One may as well have faith in a crop of corn without planting the seed or tilling the soil or protecting the plant, as to have faith in denominational growth under some conditions that now exist.

The writer will here offer a few sugges-

tions that he feels most certain are worthy of consideration and adoption.

1. Although some have said, "We need no successor to Doctor Lewis," I am sure that this is a mistake. We are living in a day of department work, of "one man power and authority." All can not prepare for expert work which is now so imperative; and I trust we yet believe that "what is everybody's business is nobody's business." In no place is this more applicable than in Sabbath-reform work. For years our people have been saying that "some young man should be selected to come in close touch with Doctor Lewis and be trained by him for the work, when he should lay it down." But in our denominational lethargy we have let the golden opportunity pass. Doctor Lewis is no more on earth except by his great words and deeds. But the demand for a leader and specialist is still imperative. If not, why not drop our missionary secretary also and so lessen our expense and give another church a pastor?

2. I fear that but few realize as they ought the object for which we stand as a people—that of keeping and advocating God's holy yet downtrodden Sabbath. This is a strong reason why a Sabbath specialist is even more important than a mission specialist. Remember the words of our fallen hero, "If Sabbath reform is not our chief work, we have no right to exist as a people." Do we believe this?

3. Our position and work require a vast amount of study, not only of the Bible but of Sabbath history like the grand books compiled by Doctor Lewis. Aside from local work, we need also to study conditions in the missionary world and our ability to meet them. And let no one say that this duty is simply for pastors, editors and specialists; for in these literary days we all need the injunction of Paul to Timothy: "Study to show thyself approved unto God," and this should give study a large place.

4. To perform thoroughly the above work, the churches need to partly unload some things they are now carrying or at least to relegate them to a second or third place, giving Bible study and Christian work greater prominence. One mind and heart can carry but a limited amount and do effective work. Jesus said, "Seek first

the kingdom of God." But many professing Christians seek wealth as the first aim of life. Their best thought and energy are given to this work, notwithstanding the command, "Love not the world."

Again, club life and social orders are heavily taxing the Church, on the plea that we are social creatures and must have opportunity for cultivation. With some this is mainly to secure worldly wealth in the form of life insurance; but all these things draw heavily upon our time, strength and earthly substance. Coupled with these hindrances is an overloading in educational work. In many of our schools only the brightest minds and strongest bodies can do their school work and give much time to spiritual study.

The hindrances mentioned above must be met by both sexes and all ages. The result is that but little of time and effort is put on Bible study and Christian work; and what little is used is often at the fag-end of our overloaded powers, after all else is secured. Need we wonder at lack of spirituality and faith and religious enthusiasm when we so use the Spirit's book and the words of the Saviour? Money-getting, club life or a profound education, all of which are well in their place, have no right to encroach on Christian labor or preparation therefor.

On the other hand, what might we not accomplish should we put forth even one-half the time and energy on Bible study and work that we so freely give to money-getting, club life and intellectual culture?

"Jesus Himself."

The man who prefers to live a quiet life, doing his daily duty faithfully, is more truly successful and happy than he who aspires to reach the heights of fame and riches, but fails to see that "a man's life consisteth not in the abundance of the things which he possesseth."

Sad will be the day for every man when he becomes absolutely contented with the life that he is living, with the thoughts that he is thinking, with the deeds that he is doing, when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do because he is still the child of God.—*Phillips Brooks.*

INSTALLATION OF RILEY G. DAVIS,

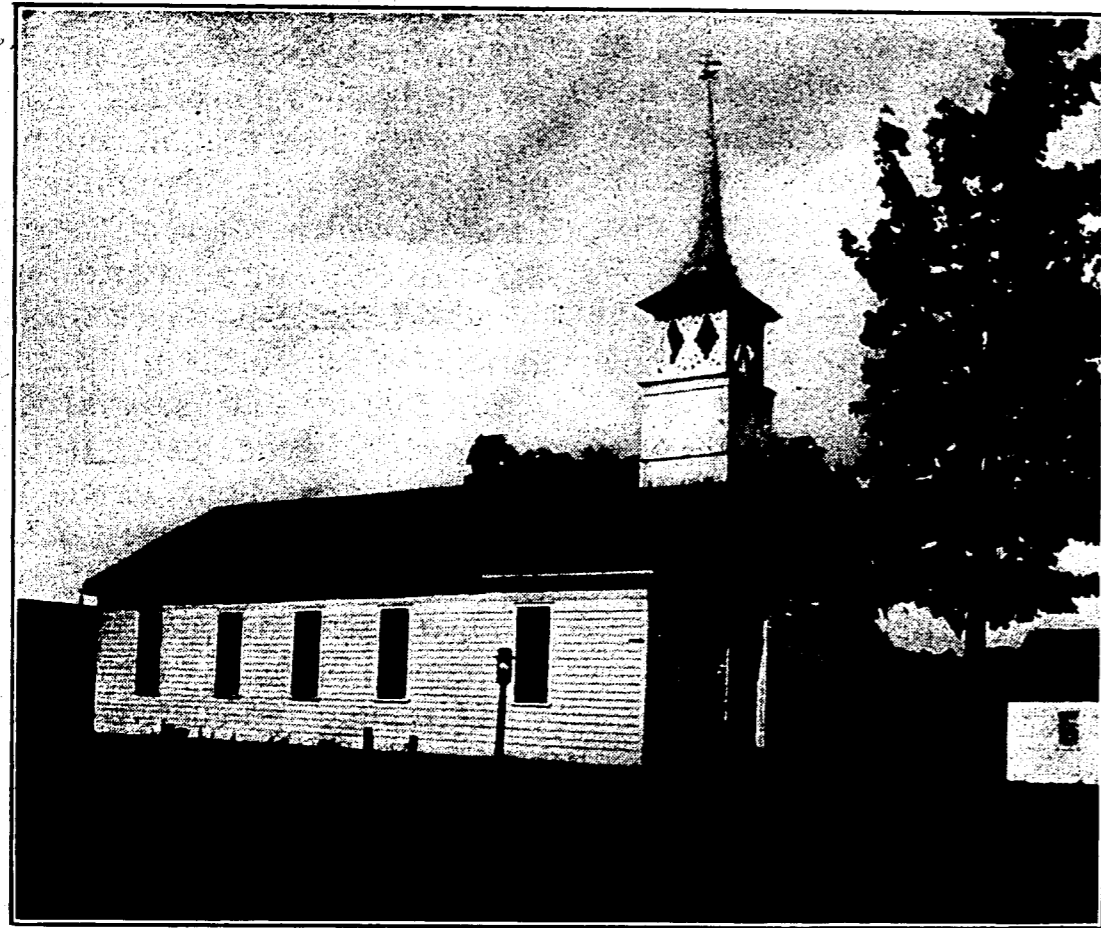
New Pastor at West Edmeston, N. Y.

Though a little late we give this week the account of the installation of Rev. Riley G. Davis as pastor of the church at West Edmeston, New York. It has not been possible to secure all the addresses made on that occasion but, at the request of the editor, the new pastor has kindly sent what data he has been able to secure.

Mr. Davis takes the place made vacant by the death of our lamented brother, Dr.

What Pastor Davis Says.

Thinking that some at least may be interested in hearing from this community and of my experience in coming here to take up the duties of pastor, I will just say that we arrived on the evening of November 3 and were met at the station by a number of our people. Conveyance was ready when the train stopped, and we were soon pleasantly situated in the home of Mrs.



WEST EDMESTON SEVENTH-DAY BAPTIST CHURCH.

A. C. Davis Jr., with whose excellent work we are all familiar. This leaves Scott without a pastor.

Riley G. Davis is a West Virginia boy, who came from Greenbrier to Salem College and who spent many terms in my classes, preparing for the Master's work. His previous pastorates have been at Ritchie, Salemville, and Scott. We are sorry Scott has to lose its pastor; but we are glad that West Edmeston gains an under-shepherd by this change. Pastor Davis writes about his reception as follows.

Eunice Millard, where everything necessary for comfort was provided. We were soon informed that an installation service was being planned, and that Pastors I. L. Cottrell and W. L. Greene, as well as a goodly number of others from Leonardsville and Brookfield, were to be in attendance.

Being also the time for the yearly meeting of the West Edmeston, Leonardsville and Brookfield churches, each of the other two congregations were well represented. Elder Cottrell's address on the "Relation of the Church to the Pastor" was listened to, with much interest and was much ap-

preciated. I am sorry it can not be given here. Brother Greene spoke at some length on the "Pastor's Relation to the Church," a production which is given below. Words of welcome in behalf of the "Young People's Society" were spoken by Mrs. E. A. Felton. Deacon Fred White, the superintendent, gave the welcome in behalf of the Sabbath school. The address of welcome in behalf of the church was delivered by Deacon Stephens, followed by response of the pastor. At the close of the service, all repaired to the dining-hall over the hardware store of L. C. Maxson, where dinner was served.

In the afternoon Brother Walter Greene gave a lecture on the care and training of children, which was very instructive and was appreciated by all. The Sabbath school immediately followed the lecture and was conducted by Superintendent White. The lesson, having been divided into topics for study, was taken up by Miss Agnes Babcock of Leonardsville and Mrs. H. C. Brown of Brookfield. The ability with which these topics were presented, each in a way bearing upon the relation of parent and child, showed much careful thought. These addresses were filled with truth too little heeded by the masses.

As to our reception, from the day we arrived to the present, we have nothing but words of commendation to offer. So many have been the kindnesses shown toward the pastor and family that we hardly know how to render just returns or show the appreciation that is due. Not alone in these tokens of good will and respect do we rejoice, but our hearts are constantly made glad as we witness the faithful service being rendered by those who love the Lord's work. A donation supper in the interests of the pastor was served the evening of February 4, proceeds \$58.00.

Since coming here a little more than three months ago, I have spoken to appreciative audiences in three Sunday churches: namely, at Burlington Flats, Leonardsville, and in the home town. It was also my privilege to participate in the organization of a Seventh-day Baptist Church at Syracuse, January 23, 1909. All the pastors of the association were in attendance except Brother I. L. Cottrell who had been called away.

The Pastor's Relation to the Church.

REV. WALTER L. GREENE.

I am happy to come here today and to bring Christian greetings to this church and people and to speak a few words in this installation service on the pastor's relation to the church and community.

The relationship of pastor to people is one of the most exalted and sacred and one that means much for the higher appreciation of moral and spiritual values. The modern pastor though not a New Testament officer has many of his duties defined and suggested in the New Testament under such rich and expressive titles as "ambassador for Christ", "teacher", "servant of Jesus Christ", "laborers together with God", "messenger", "overseer", "fishers of men", "watchman", etc. It means much to be a minister of Jesus Christ and today larger demands are made upon the ministry than ever before; its duties are more intense and exacting and much more diverse. The mission and scope of the Church is conceived to be greater than it once was, and salvation has a larger content of meaning than in any previous period of the Church's history. The ministry may well say "Who is sufficient for these things?" None of us except the power of the Divine prepare us and make us fit and equal to the demands. I should like to speak of the pastor's relation to the church as fourfold.

First of all, you are called to be prophet, one who speaks for God and interprets the truth to the needs and conditions of the present day. You are to speak out the experiences of your own heart as you have lived in fellowship with him. Having, like Isaiah, seen the vision of the Lord high and lifted up, you go to the people with a burning message of righteousness and love, to proclaim the unsearchable riches of his grace. You are to be a leader and a teacher in this community, a leader and teacher of moral and spiritual truth. As a leader your authority is not that gained by virtue of your position, but that gained by superior attainment and the larger opportunities you have enjoyed for spiritual culture. The best and most enduring leadership comes as the result of spiritual power and real worth and genuineness of character.

Another relationship is that of servant. I have a friend who never speaks of the

church of which he is pastor as "my church" but always as "the church which I serve". Paul's favorite designation of himself was "a servant of Jesus Christ". The life of the Master richly fulfils his words, "I am among you as he that serveth". Doubtless your best services to this church will be in training others for service. Jesus spent most of the three years of his ministry training the Twelve. Far better will it be for the permanent life and growth of this church, if you can train twenty people for service than that you should do the work of twenty men.

Finally, you are to be a friend to the people in this community, with all that word means. You should enter into the life of the people; make their interests your interests, their joys your joys, and their sorrows your sorrows. You are to be a counselor to those in doubt and a comforter to those that mourn. Live among the people. There is danger that the varied demands of the ministry for study, and the looking after details of organization shall keep you from close contact with the people and a realization of their needs. How rightly to adjust your pastoral visiting with your study and the details of church administration will be one of your most important tasks. To neglect any one of these three lines of work is to impair seriously your pastoral efficiency.

I wish to congratulate you upon the opportunities that shall come to you in this field of labor and to speak words of appreciation for the consecration and love and the high ideals which I know you have for the work of the gospel ministry.

The Seventh-day Baptist Church at West Edmeston, N. Y.
MRS. GRANT BURDICK.

This church was organized September 28, 1823. The first members came from the First and Second Brookfield churches, and so took the name of the Third Brookfield Church. They held their services in a meeting-house which had been built some time before in the Beaver Creek valley about a half mile north of Babcock's Mills (now known as South Brookfield).

Believing that their convenience, as well as the interests of the cause of God, required the formation of a new church, a council was called consisting of Elders William B. Maxson and Henry Clarke, Dea-

cons William Utter and Ethan Clarke, of the First Church of Brookfield, and Elder Eli S. Bailey, Deacons Saunders, Langworthy and Silas Spencer, of the Second Church. Elder Matthew Stillman, from Rhode Island, being present, was invited to a seat in the council. Eli S. Bailey was chosen as moderator, and Silas Spencer, clerk.

The council approved the movement and the church was organized, Elder Henry Clarke giving the hand of fellowship for the council, and Elder Daniel Coon receiving it on behalf of the new church. The first officers were: Daniel Coon, pastor; Samuel P. Burdick and Joshua Maxson, deacons; Adin Burdick, clerk. There were eighty of the constituent members.

About fifteen years later so many of the members had become located in and near West Edmeston, that for their accommodation they built a meeting-house in 1843, which cost \$800. Later this building was enlarged so as to seat two hundred and fifty persons, its value being about \$1,200. During the next ten years after its erection the meetings were held alternately between the two chapels. They were all removed to West Edmeston in 1854, and soon after the name of the church was changed.

Up to this date the term of ministerial service can not be accurately stated. Daniel Coon, the first pastor, served several years, also his successor, Samuel B. Crandall. The latter was followed by Varnum Hull, during 1841. Eli S. Bailey, resident pastor and physician of Brookfield, preached during the time till 1844, when Giles M. Langworthy served one year. Samuel B. Crandall again became pastor until his death in 1850, at South Brookfield. The next five years Eli S. Bailey served as preacher, and was succeeded by Libbeus M. Cottrell, to 1858. Again Eli S. Bailey served two years. John P. Hunting was pastor from April 1, 1860, to 1863. Alexander Campbell, three years to 1866. J. Bennett Clarke then took the care of the church as pastor for nineteen years. He was followed by Clayton A. Burdick who was here four years. After him came A. Lawrence, Martin Sindall, and Madison Harry. Dr. A. C. Davis Jr., assumed, in 1900, the duties of a pastor and continued faithfully to serve this people until his sad and tragic death in May, 1908.

Missions

Africa.

DEAR FRIENDS:—Several kind letters have been received from pastors and secretaries of Endeavor societies, asking what progress is being made in regard to Ebenezer Ammokoo's coming to this country for an education? We are very grateful to the people who have taken a deep interest in this matter; are sorry that we are making so little progress.

Last March I wrote to Ebenezer, telling him of the Institute at Tuskegee, Ala., and asking him if he would come to America and attend the Institute? He did not give me a direct answer. I also wrote to a teacher, head of the school at Cape Coast Castle, from whom I had once received a letter in regard to the Ammokoo boys; but to this last letter received no reply. A letter was then sent to a native Baptist minister living near Salt Pond, whose half brother, Edward Anthony, I met at Tuskegee, where he was being educated; but to this letter I received no reply.

Edward Anthony finished his course of study and was to return to Africa last summer. I was in correspondence with him and plans were made for him to see Ebenezer on his return and tell him about the school and assist in arranging for him to come to this country, and write to me. Before Anthony sailed for home, he was taken sick and died. Owing to my sickness I was unable to pursue this matter farther until last October, when I again wrote to Ebenezer, asking him if he would come to this country. A catalogue of the Tuskegee Institute was sent him and he was informed of the action of the friends in this country, and that a ticket would be provided him if he would come. No reply has yet been received to this letter.

During the last few months letters have often crossed between Salt Pond and America in thirty days or a little more. It has now been more than three months since I wrote him about this matter. Either my

letter or his reply may have been lost; if not we may yet hear from him. As soon as further information is received we will let you know through the columns of the RECORDER. I write this that you may know how much we have tried to direct this matter faithfully and wisely. I pray God will unlock the situation to us.

I wish now to say a word about the home field.

It is very encouraging that the pastors of our churches can and do exchange work so extensively and assist each other with special meetings. Some of this has been done in previous years but more during the last two. The pastors of larger churches can do and are doing this without assistance from the Missionary Society. Brother L. C. Randolph of Alfred, N. Y., and Brother Ira L. Cottrell of Leonardsville, N. Y., have made such an exchange. Brother H. N. Jordan of New Market, N. J., has been spending a few days with the church at Salemville, Pa. A gracious revival has come; a number have been converted and baptized. I hope he will give the readers of the RECORDER more particulars. Brother W. D. Burdick of Farina, Ill., has visited occasionally and assisted the Stone Fort (Ill.) field and church. Now there is some prospect that he will assist Brother G. B. Shaw of North Loup, Neb., on his large fields, whitening for the harvest. Brother G. W. Hills has commenced his pastorate at Salem, W. Va., with special meetings. Brother Madison Harry of New Auburn, Minn., held special meetings with some good results.

No doubt there are other cases. The work carried on in this way will bring a double blessing. The visiting pastor will carry home as great a blessing as he leaves. The pastor who believes in and can assist in such work is better prepared to sustain it and prevent a reaction in his own church. The evangelists are relieved of part of their overwork and the blessing of doing it is shared with the pastors. We shall be glad to learn of needy fields and of pastors who can contribute their services to assist in supplying them. God be praised for this work.

Yours in Christ,
E. B. SAUNDERS,
Cor. Sec.

Treasurer's Report.

For the month of January, 1909.
GEO. H. UTTER, Treasurer,
 In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
 DR.

Cash in treasury, January 1, 1909	\$1,709 42
<i>Church at</i>	
Nortonville, Kan.	48 40
Plainfield, N. J.	16 52
Dodge Center, Minn.	6 50
Cartwright, Wis.	4 40
Farina, Ill.	33 96
Milton Junction, Wis.,	
General Fund	\$9 70
Bakker Fund	75
Richburg, N. Y.	10 45
Alfred Station, N. Y.	3 17
Attalla, Ala.	22 65
Ashaway, R. I.	4 00
Welton, Iowa,	72 90
General Fund	\$ 5 00
Shanghai Chapel	10 00
Cumberland, N. C.	15 00
Chicago, Ill.	4 00
North Loup, Neb.	15 00
Marlboro, N. J.	10 00
Adams Center, N. Y.	13 78
Daniel S. Allen, Port Lavaca, Texas	26 00
T. A. Saunders, Milton, Wisconsin	5 00
L. M. Babcock, Jackson Center, Ohio,	10 00
Life Membership	15 00
Mrs. Emma Bond, Tiawah, Okla.	1 00
Friends in Big Springs, S. D.	36 00
Income from Permanent Funds	905 95
Andrew Gregoire, Welton, Iowa, Shang-	
hai Chapel	5 00
Sabbath school, Farina, Ill.	7 79
<i>Seventh-day Baptist Memorial Fund,</i>	
50% D. C. Burdick Bequest	\$174 95
50% D. C. Burdick farm	14 87
50% D. W. Burdick Bequest	16 88
S. P. Potter Bequest	26 60
Christian Swendsen, Parker, S. D.	233 30
Elizabeth U. Maxson, Waterford, Conn.,	25 00
China Mission	2 00
Receipts on field by G. H. F. Randolph,	
Junior C. E., Fouke, Ark.	\$4 00
Senior C. E., Fouke, Ark.	4 50
Collected on field by J. H. Hurley,	
Church at Cartwright, Wis.	\$24 00
Church at Cartwright, Wis.	4 40
Collection, quarterly meeting,	
Walworth	6 90
Church at Albion, Wis.	35 00
Church at Jackson Center, Ohio	8 00
Ira Babcock	3 00
Guy Polan	2 00
R. Maxson	2 00
Mrs. D. K. Davis	2 00
C. L. Polan	2 00
Edgar Davis and wife	2 00
	91 36
	\$3,362 05

CR.

H. Eugene Davis, Salary and expenses to	
June 30, 1909	\$ 407 24
F. J. Bakker, Salary to June 30, 1909	250 00
G. Velthuysen, Salary to June 30, 1909	150 00
E. B. Saunders, Salary and expenses in	
January, 1909	82 75
G. H. F. Randolph, Salary and expenses	
to Dec. 31, 1908	166 16
J. H. Hurley, Salary and expense ac-	
count to Dec. 31, 1908	196 04
R. S. Wilson, Balance salary and ex-	
penses to Dec. 31, 1908	78 70
Church, for quarter ending Dec. 31, 1908,	
Niantic, R. I.	18 75
Salemville, Pa.	25 00
Marlboro, N. J.	25 00
Shingle House, Pa.	25 00
Richburg, N. Y.	18 75
Garwin, Iowa	25 00
Farnam, Neb.	12 50
New Auburn, Minn.	37 50
Delaware, Mo.	6 25
Hammond, La.	25 00
Welton, Iowa	25 00
Boulder, Col.	37 50
Hartsville, N. Y.	12 50
Henry N. Jordan, Traveling expenses	
to Salemville, Pa.	14 00
Ira L. Goff, Labor in Oklahoma	10 00
L. D. Seager, Labor, quarter ending	
Dec. 31, 1908	50 00
W. L. Davis, Labor at Hebron, Pa.	21 00
Judson G. Burdick, Labor at Battle	
Creek, Dec., 1908	50 00
J. W. Crofoot, Orders, on account	20 00
Transferred to Shanghai Chapel Fund	15 00
Cash in treasury, January 31, 1909	1,557 41
	\$3,362 05

E. & O. E.GEO. H. UTTER,
Treasurer.

True Policy of Frontier Missions.

An essay read before the Northwestern Seventh-day Baptist Association, 1874, approved by the association, and published in the SABBATH RECORDER by its request.

REV. S. R. WHEELER.

Policy we understand to mean the method or plan for carrying on any particular work. The work in this instance is promulgating the law of God and the gospel of Jesus Christ, and also binding together and making strong those who accept the Word. The place of this work as specified is on the frontier, where Christianity draws near and breathes directly into the face of barbarism. It may be well to note some of the peculiarities of such locations.

Two and a half centuries ago the first permanent light was planted on the eastern coast of this continent. All to the west was

darkness, heathenism. That light commenced at once to move westward, and the darkness kept retreating. The general order of this movement has been somewhat on this wise: Fugitives from justice, restless fortune-seekers, imaginative adventurers, and cold; calculating, worldly, ambitious men have been first to push out among the natives for the very reasons indicated by their characters.

In striking contrast to these, individual missionaries, constrained by love to God and man, have gone into the very heart of the wild regions. But the more permanent missionaries are those who make new settlements which shall gather civilization in and around them, who break up and make fruitful the untrodden wilds, and who build up Christian homes, rearing their children "in the nurture and admonition of the Lord." These men plant themselves on the border or just over the border, where they meet face to face the ruffians and libertines who have preceded them.

Then comes the contest. There may be no formal proclamation of war, but nevertheless the servants of God and the slaves of Satan are arrayed in mortal combat. Were the soldiers of Christ true to their Captain, they would gain a quick and decisive victory, and be strengthened by the trial. But as the children of Israel were contaminated by, and compromised with, the idolatrous nations about them, so very frequently is it the case, that Christians on the borders become corrupted with evil communications, and for some worldly gain compromise with sin. Besides this be it remembered that, with rare exceptions, religious denominations do not claim for their creeds or practices a "thus saith the Lord." No wonder then that the words of our Saviour, "Strait is the gate, and narrow is the way, which leadeth unto life," are dropped out of sight, and liberalism flourishes to an alarming extent all over the West. Surely we must conclude that a Seventh-day Baptist church on the frontier—a church holding firmly "to the law and the testimony"—occupies a trying and interesting position. It is of itself a missionary on the very field of action, and on every side, and in every way, exposed to severe temptations.

What now is the policy which shall enable

these pioneer churches not only to resist all disintegrating influences, but to induce others to espouse the word in all its completeness? In considering this question, your essayist feels compelled to say, that good as our present policy is, it is not sufficient. This statement is made in no fault-finding spirit, nor with any desire to reflect upon any one. It may be the best our circumstances will allow us to adopt, but it is not sufficient. Let us see.

A few of our number consult together, then go out and locate. Even before their temporary homes are erected, they assemble on the Sabbath, and in some instances from the very first are greatly blessed in worshipping God. A church is organized and one hundred dollars per year of the missionary fund is secured to help sustain the chosen pastor. The people are poor, and yet heavy demands are made upon them. It costs something to start a farm, even though the wild land is itself a present. By the time a house is secured, and the farming implements absolutely necessary are purchased, very few have any money on which they can live while the soil is being subdued and induced to yield its rich fruits.

Food and clothing are generally very limited in variety and quality, if not in quantity. And for the want of sufficient capital, work and business is done at such a disadvantage that it requires a long time with ordinary success before liberal incomes can be expected. The minister is also poor. How is he to be sustained? His brethren say to him: "Cast in your lot with us. Secure to yourself a farm. We have no money but we have strong hands. We will help you raise bread for your family and provender for your cattle." The good man may see death in such a course, but what else can he do? He has a family depending upon him for the means of life. The item of missionary money will not go far. He can not lean upon the people, for they will fall beneath the weight. So the minister settles into the work. He builds his cabin, makes yards and shelter for his stock, and with breaking plow in hand, carves out the large wheat and corn fields.

Thus he goes on year after year digging away at the mountains of hard work which rise up before him. Taxing his physical energies so severely has suppressed his in-

spiration, and with but little opportunity or strength for hard study and close reading, his fountain of thought has become well-nigh exhausted, and the people ere long have a dull preacher. They also say that he has the same chance to make a living as they themselves have, and in addition thereto he has the regular apportionment from the missionary treasury. So if he gets a poor living it is charged to his mismanagement, and if he succeeds well in business, it is said that he is doing well enough without any assistance from the church. Thus whichever way it may be, the people withhold the means of support, and the minister in turn feels compelled to confine himself more exclusively to money-making operations.

The result is just what must be expected. The people settle down into a state of indifference. Their spiritual sensibility becomes blunted. They relax in religious principle, and Christian duties and obligations are mainly dismissed from the mind. Some yield to the standing temptation to forsake the Sabbath, others scatter and are lost sight of, while the children grow up destitute of religious culture. The minister, never mingling in the denominational gatherings, becomes a stranger to his brethren and, discouraged, either leaves the field or helplessly waits, hoping something will occur to bring about a change. Sad as this picture may be, it is no fancy sketch. It has its counterpart today in so many realities that one's heart aches to think of them. The cause is then apparent why the West has been termed not only the graveyard of Seventh-day Baptists, but also the burying-ground of Seventh-day Baptist ministers.

Let us illustrate by making a plain statement of facts as they have revealed themselves within the limits of the Southwestern Yearly Meeting. We take Pardee, Atchison Co., Kansas, as the starting point, for it is considered the central location by all acquainted with the situation. Brookfield, Linn Co., Mo., lies about 120 miles north of east on the Hannibal and St. Joseph R. R. Emporia, Lyon Co., Kansas, the seat of the State Normal School, lies about 90 miles southwest on the Atchison, Topeka and Santa Fé R. R. Manhattan, Riley Co., Kansas, seat of the State Agricultural

College, lies about 80 miles a little south of west on the Kansas Pacific R. R. And Humboldt, Richardson Co., Neb., lies about 75 miles northwest on the Atchison and Nebraska R. R. With the exception of Brookfield, Mo., these settlements were started at nearly the same time—about seventeen years ago. At Dow Creek, near Emporia, there was land enough owned by Seventh-day Baptists to support a community sufficiently large to make up a strong church. But hope after hope died away. Discouragement did its usual work. Some have left the Sabbath; some have moved to other localities; others who intended to go there turned aside, and a bare remnant abides to tell the sad tale. The history of Manhattan is somewhat similar, and a single family alone represents us as a people in that favored locality. Long Branch, near Humboldt, has not had a pastor for six long years. Of course it has suffered, but thanks be to God the Long Branch Church remains, and by the labor of the pastor in prospect we may hope it will increase in numbers and in spiritual power. At Brookfield, Mo., the resident minister feels that he is past doing regular ministerial labor. Hence he refuses material assistance, and discouragement is resting so heavily upon that church, that unless some unusual effort is made it must go out entirely. So it appears that in all the region thus described there is but one Seventh-day Baptist minister actively engaged, and that one has a salary of about \$300. If it shall now be considered that there are groups of Sabbath-keepers scattered in various portions of Kansas and southern Nebraska who would welcome a minister of their own faith, and give him a basis on which he could stand to work, it must surely be acknowledged that our present missionary policy is not sufficient.

Let us by no means be misunderstood in this matter. The present policy is not condemned. There is evidence that the one hundred dollars to the minister, even where nothing more is received, is a benefit. It gives such aid and stimulus that efforts are put forth which otherwise could not be made, and thus have churches been saved from dissolution until something more favorable occurred. And, as is true in some cases, where the church contributes

one, two, or three hundred dollars, the missionary fund in addition is of inestimable value. Besides, there is another feature of our present policy worthy of very great encouragement. It is the evangelical feature. The evangelist comes to those isolated frontier churches freighted with glad tidings and rich blessings. He tones them up in spirituality, is a loving evidence that they are not forgotten by their brethren, increases their knowledge and arouses their sympathies in denominational interests, gives heart to the embarrassed pastors, and is the means of bringing many out from the world into the fold of God.

(Concluded next week.)

The Nature of Man.

REV. S. R. WHEELER.

Man is twenty-five hundred years older than the Bible. Through all the twenty centuries, man was in close communication with God. Man understood God so perfectly that God used him to write his infallible Book to guide all the generations of men. If God and man were not the same in kind, there could not have been such mutual understanding between them.

Man is the "offspring of God." The offspring always partakes of the nature of the parent. "God is a spirit." Man is a spirit, clothed with a corruptible body during his earth life.

The Bible can not be understood without applying some passages to "the outward man" and others to "the inward man." The outward man and the inward man have great influence over each other, but are as distinct from each other as the house is distinct from the man who built it and lives in it. The outward man and the inward man are so distinct that "though our outward man perish, yet the inward man is renewed day by day."

When President John Adams was sick for the last time, something like this passed between a calling neighbor and himself: "Well, friend Adams, how is it with you this morning?" "Very poorly, sir, very poorly. The house in which I live is much dilapidated, and as near as I can understand, the Landlord does not intend to make any further repairs."

The spirit, not the body, is the man. Lazarus was "carried by the angels into Abraham's bosom." His body was buried by human hands in a pauper's grave.

Christ's parables speak of earthly things as they actually occur. The seed still falls into different soils and brings different results. The woman still sweeps the house to find the lost coin, and still uses the leaven as the Saviour said. The parable of the rich man and Lazarus speaks the truth concerning affairs in the unseen realm to which we are all hastening.

A man will not reap the full fruition of a Christian life until his body, "sown in corruption" is "raised in incorruption;" sown in dishonor, is raised in glory; sown in weakness, is raised in power; sown a natural body, is raised a spiritual body, to reclothe his spirit that went to God when he deserted his earthly tabernacle.

The uncertainty as to time of Christ's second advent was so well presented by Editor Gardiner, in "What Is the Greatest Issue", in RECORDER of December 7, 1908, page 707, that there seems to be no occasion for more to be said at this time. I wish every Adventist brother would read it.

But I am troubled about the continuous and final result of preaching so positively that Christ's coming is so near at hand. In the last sixty years such preaching has caused sore disappointment to many Christians, bringing them to death's door in sadness and gloom. It has caused many to lose faith in those who thus preach. It has also caused many to drift into wild skepticism and blank infidelity. My heart goes out in sympathy and sorrow for the many more who will come to the same sad experiences as the years roll on.

February 18, 1909.

There is a certain company of small stars in the firmament, which, though they can not be each one severally seen, yet, being many, their united light makes a conspicuous brightness in the heavens, which is called the milky way; so, though the shining of every private Christian is not so much severally remarkable, yet the concourse and meeting of their light together will make a bright path of holiness shine in the church.

Robert Leighton.

Woman's Work

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

Rest in the Lord, and wait patiently for him.

The Conduct of Life.

We can never be too careful
What the seed our hands shall sow;
Love from love is sure to ripen,
Hate from hate is sure to grow.
Seed of good or ill we scatter
Heedlessly along our way,
But a glad or grievous fruitage
Waits us at the harvest day.

Thy task may well seem over hard
Who scatterest in a thankless soil
Thy life as seed, with no reward
Save that which duty gives to toil.
Yet do thy work: it shall succeed
In thine or in another's day;
And, if denied the victor's meed,
Thou shalt not lack the toiler's pay.
—Whittier.

Two Girls.

Mrs. Morris sat by her fireside reading, one bitter cold night in December, when the door was thrown suddenly open and a young lady came rushing in exclaiming, "O mother, mother, may I go with the girls tonight to see the 'Devil'?"

The mother's book fell into her lap and a look of surprise and pain passed over her face as she said, "Why, Josephine Morris, what causes you to speak like that?" "That's all right, mother dear, never fear. It's just the name of a very popular play that everybody is going crazy over, and I am just dying to go and see it."

"Sit down, Josephine, and please do not use such extravagant language; you seem to be quite well. You know I do not approve of your going to such plays. I have never attended a theater and I should be very sorry indeed to have you choose a standard beneath mine in regard to such things. I have hoped and prayed that my daughter might be entirely consecrated to the work of the Master, and this can not be if she comes under the degenerating influence of

the theater. Then there is the time and money you will squander besides."

"Now, mother, don't lecture me. I have attended all the church services this week and put fifteen cents, in all, into the collections. Now I think I might have money to get a fifty-cent ticket, as long as my set are all going."

"But, my dear, there is your car fare and the satisfying of that 'sweet tooth' before you girls will consider the evening complete. Did you ever think that the money you pay into the theater goes into the coffers of the ungodly? A fairly good way to judge a place of entertainment is to know the character of its managers. Will the money be used by them to better mankind or otherwise? It has been truly said that, if a person is thoroughly Christian, the nerve that runs from his brain to his purse will be just as much Christianized as the one that runs from his brain to his tongue. Think of the good your dollar, which you wish to spend so foolishly, might do toward warming some cold body tonight."

"Oh, well, mother, I don't know of any one who is freezing to death. My set are all comfortable and that is as far as I know. The authorities are supposed to look after the poor, not I."

"Yes, yes, but mother wants you to reach the deeper meaning of your place in this world as a Christian. Christ sought not his own pleasure, but gave even his life that others might be happy. Suppose you girls, instead of weakening your character and influence as Christian Endeavorers tonight by attending a theater, search out some needy soul and in the name of Jesus minister to it. Life is short, my darling; don't fill your young life with husks such as theater-going, card-playing and dancing. They are traps which Satan sets to catch Christians."

"O mamma, just let me go this once and then I'll be good."

"My daughter, I want you to learn to have a good time doing God's way. What we enjoy best is a sure test of our Christianity. If it be the pleasure this world offers, God pity us. One hundred million dollars every three months for amusements, in the United States, and only about twelve million dollars, in Christendom, annually, for the world's evangelization. Think of

it, Josephine! To which sum do you wish to add your mite? If we are Christians, Josie, our money will be given to advance Christ's cause, our time to bring sunshine into the lives of those who need our help. Your time belongs to God, my dear. You are engaged to do the work the Saviour left for his followers to do, and can you spend your time with questionable amusements without robbing God? How sad it is when a Christian is asked to do duty, to hear the reply, 'Really I am sorry, but our card-party is tonight and I must not fail to be there; so you will have to excuse me this time'; or 'Well, I should like to help, but I have to take my dancing lesson tonight, so you will please excuse me.'"

"Mother, don't be hinting so much about dancing; you know I am just crazy to take lessons."

"My dear, which will avail more in the last great day; to be able to tell your Maker you have spent much time in dancing, or that you have endeavored to obey his commands? Do only those things which you can truthfully say are done in his name, and you will be safe. When you were a child, I told you not to play with fire or you would be burned. Now I say, if you don't want blisters on your soul, resist temptation. Christians who insist on playing cards, dancing and theater-going remind me of the young lady who had given her heart to a model young man who lived in a distant city. She loved him dearly, but he was so far away, and she had three acquaintances in her own town who were very interesting. One was a fine musician, and came on Sunday night to while away the hours singing and playing. The second was an excellent reader, and oh, how she enjoyed sitting by his side while he read aloud. The third was such an excellent conversationalist; how could she help but sit and talk with him evening after evening. Then at the close of the week, the far-away lover would receive a short letter, in which the dear girl told him how she loved him and had intended to write a long letter, a few pages every day of the week, but oh, she had been so busy. She was sure he would forgive her. And the young man would sigh and say, 'If she loves me, why doesn't she show it by giving me more of her time?'"

"Mother dear, I just believe you were that very girl yourself. Now confess and then tell me that I may go just this once."

"My child, as God has given his children the liberty to choose between good and evil, I am going to tell you to decide for yourself."

"Oh, goody, goody, I'm going then, never fear, mother. When I am as old as you are, I'll settle down and be a saint just like you," and imprinting a kiss on the mother's cheek the beautiful girl departed.

On this same evening, a few blocks from the Morris home, sits another mother in the attic of an old rickety building, beside the bed of her dying child. The room is bare of all the comforts of life. No warmth comes from the cheerless hearth; the dim candle-light scarcely penetrates the darkness of the corner where Mrs. Morton, shivering with the cold, is clasping the hand of her only daughter.

"O Nellie, my dear, have faith in God. He loves us even in our poverty; do not grieve the Saviour by not trusting him in your dying moments."

"But mother, how can I, when he is taking me from you, and you sitting here freezing by my poor body?" A fit of coughing seizes the dying girl; then she lies quite still for some time. Again the pale lips part and the mother draws nearer to catch her words: "If there is reality in the Christian religion, why don't some of Christ's followers come to us in our suffering? O for just a little of their money to bring warmth to this cold room! O for the presence of just one of them here tonight, as my spirit takes its flight! No, mother, they do not love us as they do themselves." Again the voice is silent. The mother listens with bated breath. Then comes the whispered prayer, "O God, have mercy." The voice ceases; Nellie Morton is dead. The little clock on the shelf strikes twelve.

The girls who went to see the "Devil" played have entered the car for their homeward journey with jokes and laughter. Josephine's voice is heard above the rest: "Say, girls, wasn't it just splendid? I never had such a good time in my life; and if he ever comes here again, I shall surely go to—"

Oh, horror, what has happened! There has been a collision and the air is rent with

the screams of women and the moans of the injured. The girls, one by one, extricate themselves and stand huddled together with pale and frightened faces. As they look to see if all their set have escaped, two gentlemen lay the dead body of Josephine Morris at their feet. The great clock in the city hall strikes the midnight hour.

Together the spirits of Nellie Morton and Josephine Morris have passed from earth to the bar of God. We can follow them no farther, but as we sadly turn away, something whispers, "Am I my brother's keeper?" "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

A MOTHER.

Deacon Stephen R. Potter.

It was an ideal home-going. A long life, well rounded out with usefulness and honors, came quietly to its peaceful close. Surrounded by children and grandchildren, supported by the presence of his faithful wife, our brother fell asleep on Friday morning, January 29, 1909.

Stephen R. Potter was born in Grafton, Rensselaer Co., N. Y., February 10, 1826. He was one of nine children born to Deacon Joseph A. and Rachel West Potter. With his parents he afterwards moved to Verona, N. Y., and here he was baptized by Elder Charles M. Lewis and joined the Verona Seventh-day Baptist Church. While a young man he came to Wisconsin and from that time until his death he has been closely identified with the founding and history of the village of Albion. He was married on October 24, 1850, to Harriet L. Green and a beautiful union of heart and life was consummated, to continue through nearly sixty years.

Four daughters graced the home: Mary A. Coon, Dora J. Lawton, Hattie M. Edwards and Edith B. Babcock. These, with the mother, nine grandchildren and one sister, Mrs. C. R. Head, cherish a sacred memory.

In the year 1853 he became a member of the Albion Seventh-day Baptist Church, and ten years later, on the death of his father,

he succeeded him in the office of deacon. In these early days of the new country he was efficient and tireless in building up the church and school in Albion, and his interest and helpfulness never flagged. He filled his appointed place with cheerfulness and tact; as long as he was able he was seen in the prayer meeting and at divine worship on the Sabbath. His last public testimony was given in welcome to several young candidates, upon their acceptance by the church, and he feelingly asked the question, "Who can say if, among these young girls, may not be a future missionary of the Cross to heathen lands?" Thus his heart went out in warmest sympathy to the world-wide interests of the Kingdom.

Funeral services were held at the home on Sunday, January 31, conducted by Pastor T. J. Van Horn, assisted by Rev. A. J. C. Bond of Milton Junction, Wis.

Let me die the death of the righteous, and let my end be like his. V. H.
Albion, Wis., Feb. 6, 1909.

The Beautiful Snow.

MRS. C. M. LEWIS.

Falling, falling, falling,
Down comes each feathery flake,
Like white-winged doves to our windows
Coming for love's sweet sake.

Falling, falling, falling,
Down from the great white dome,
Softly, silently falling
As heavenly blessings come.

Quickly, quickly, quickly,
Make use of the beautiful snow,
For soon will its whiteness vanish
When the soft south wind doth blow.

As the dew of early morning
Is gone ere the mid-day sun,
So the beautiful feathery snowflakes
Will vanish one by one.

But the earth will be made richer
By their silent filtering
Among the buried rootlets
That wait the warmth of spring.

Though Nature's gifts are legion
Not one ever goes to waste,
But from seeming death she fashions
New forms her realm to grace.

Other vices make their own way. Intemperance makes way for all vices. The drunkard is qualified for every form of vice.—*Quarles.*

Young People's Work

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

And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me.—Isaiah vi, 8.

Prayer Meeting—March 13.

Prelude to the Lesson.

C. C. VAN HORN.

The manager of this department, when he asked me to write up the topics for March, made no restriction. You have noticed I have not followed the lines laid by the United Society. I see no reason why you should not follow them if you wish to. The times in which we live demand something intensely practical and personal.

If the interest suggested by the topic for today grows and flourishes, sacrifice and strenuous effort must be employed. We must stand on principle, not policy. Look to the prophets for suggestions and to Christ and the apostles, yes, and to Daniel for bright examples.

Do not wait till Sabbath day before you begin preparation for this meeting. Begin First-day and keep it up during the week.

Another Temperance Lesson.

GOD'S LIQUOR LAWS, ETC.

Sunday, March 7—Drunkards condemned (1 Cor. vi, 10).

Monday—The habit of treating condemned (Hab. ii, 15).

Tuesday—Sure returns for drunkenness (Prov. xxiii, 21).

Wednesday—God's displeasure with the drinker, and the reason (Isa. v, 22, 24).

Thursday—Paul exhorts to sobriety (Rom. xiii, 13, 14).

Friday—Christ warns against drunkenness (Luke xxi, 34).

Sabbath day—Beware of how you sow (Gal. vi, 7, 8).

What evidence have we that the temperance army is gaining ground?

Why are our liquor laws not more effective.

Are you doing everything you can to create and intensify temperance sentiment in your community?

Without strong public sentiment in favor of temperance, our liquor laws will not be successfully enforced, if at all.

Nine-tenths of the liquor laws are all right, but the people have not back-bone enough to see that they are enforced. Very few officers will fail to enforce law if the people en masse demand it.

Your duty then is to create public sentiment along this line. Discuss, agitate; demand.

HOW IT IS DONE IN KANSAS.

The drink fiend in this State is doomed, but he is dying hard. The death struggles are furious.

A community, a city, a county rises up in its right and might demanding the suppression and expulsion of the traffic. It has to go. In this way three-fourths of the State has gone "dry." "Bootleggers" are "pulled", "joints" are broken, and men running "blind pigs" are run out. Where it is necessary detectives from the Anti-Saloon League are employed. When the people have a mind to work, good results will follow.

As a Christian Endeavor Society, have you an interest in this great and glorious work? Is there something you can do to help? Are you doing it?

Gentry, Ark.

"Ruts."

One time at a Sabbath-school convention where certain advanced steps were proposed, it was suggested that there was danger of getting out of a rut "too fast". It is clearly to be seen what is meant by the figure itself but just what the point was relative to Sabbath-school work I fail yet to see. A dexterous young teamster at once arose and said that whenever he found his wheels in a rut, he always took the first chance to turn out. This is good logic and sound common sense. When we as Endeavorers find ourselves in "ruts", let us take the first opportunity to get out.

"THE PRAYER MEETING RUT".

The attendance is small; only a small

per cent of the active membership on hand—part of these come late. Many stay away for they know just what is coming: two songs, a prayer, a song; two or three short prayers; the lesson read, a few remarks—too often in the form of excuses and of reading the comments and suggestions of some one else, “so much better than I could do”—sentence prayers, song, “meeting now open to all; I hope every one will take part”; song, Mizpah benediction. Now this was good, once or twice—when it was spontaneous. So was that Nebraska prairie road I traveled when a boy before wind and traffic made deep ruts in it, all but impassable. This is frequently what is the trouble with our prayer meetings. Most of the things mentioned in the meeting above are capital but what the meeting lacks is life and spontaneity. We are in a “rut”. Let’s get out. How? Let the Prayer Meeting Committee get to work; have a talk with every leader a week before he leads. Help him to get good, suggestive material for study. Help him plan a real meeting, in which there will be life. Help him work it. In this the whole society can help.

THE “CLIPPING RUT” IN PRAYER MEETING.

How often one goes into the prayer meeting and sees “clippings” in the hands of the members placed there by the leader it may be. The purpose of this is to keep things moving by giving to certain ones certain things to do. Of course the material in the slips is of interest and importance. How easy to drop into this rut. Like many other abused methods the object at the first is good. But soon this easy way of conducting a meeting and getting people to take part becomes the regular order, and interest, spirituality, and enthusiasm dwindle—the meeting is dead. There must be some way out of this rut. It means study, thought and work. It means planning and coöperation. It can be done. I was reading just recently of a president of a certain society who took it upon himself to help each meeting by seeing five or six members beforehand and getting them to pledge themselves to let no part of the service drag, but to be ready at any moment to fit in with their testimony. Notice that word “fit”—it takes thought, preparation to “fit” in. The result was wide-awake meetings. This kind of work might be

profitably taken up by the Prayer Meeting Committee. However, there is no one method that will prove lastingly satisfactory. We may get out of one rut only to wear another one deeper. It requires watchfulness, earnestness and zeal to keep our meetings up to what they ought to be. The meeting that moves right along, with no long pauses—that has thought, life and something of variety in it, is the one all will want to attend next Sabbath.

Related Material.

The “topic” material for February 27, that came in too late for last week—on account of sickness in brother Davis’ family—is so good that it is given a place in this paper, though too late for prayer meeting use.

During the rest of the year we hope to publish the prayer meeting topics and suggestions a week before they are to be used.

Success.

“And he has won success,” you say?
What is it that you call success?
This thing we all long to possess,
How do you measure it, I pray?

Does he love justice, honor truth,
Have trust in God and faith in man,
Bring peace and joy where’er he can,
And still retain the heart of youth?

If thus his life is rounded out,
In harmony with all things true,
Tho’ lowly tasks he still must do,
He has succeeded, past all doubt.

But if you count his wealth or fame,
And judge from them of his success,
Your measure fails, since power’s excess
Too often veils a life of shame.

He wins success, and only he,
Whose heart is loving, true and pure,
Whose faith is fixed serene and sure,
Whose life conforms to God’s decree.
—E. E. Miller, in *Farm Journal*.

Lesson Notes.

REV. A. L. DAVIS.

Verse 1. The figure used is that of the sower, casting the grain upon muddy ground, or ground covered with water. The grain was usually trodden in by cattle. This took root and grew, and “after many days” yielded a bountiful harvest. Alms given to the poor, a kind word spoken, a loving deed performed, a cup of cold water, given in His name, like the grain cast upon

the waters, will bring a bounteous return.

Verse 2. We ought to render every assistance within our power to all in need. We may today enjoy health, prosperity, etc., but tomorrow we may be in need ourselves. Do unto others as you would that they should do unto you.

Verse 3. God’s providence is over all. He sendeth the rain upon the just and the unjust. If our hearts are full of God’s love, our prayers will include more than “us four;” our love will go out to all; our neighbor becomes any one in need.

God has a work for each of us; he needs our services. Life is short and we can not afford to do other than our best. Our heaven depends upon the use of the present. I believe in the doctrine of good works—good works while we are living. There is no chance to make amends after death for what we failed to do in this life. “If a tree fall toward the south, or toward the north, in the place where the tree falleth, there shall it be.”

Verse 4. We need enthusiasm and optimism in our work, and above all we need faith. We need the optimism, enthusiasm, push in Christian work that marks the honest, successful business man. Too often instead of doing aggressive work, Micawber-like we are waiting for something to “turn up.” Doors have been wide open, but while we have been debating about methods, or means, or workers the doors have been shut, or others have entered them. Doubtless you can recall such in the history of our home missions, in the history of church and society work. If we believe the work is that which God would have us do, when he opens the doors, with faith in God, let us enter. He will supply both means and workers. “He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.” “In the morning sow thy seed, and in the evening withhold not thy hand.”

THE FIELD AND NEEDS.

The foreign mission field offers a grand field for service. But do not forget the opportunities and the demands of the home field. The million and a half foreigners who annually arrive in this country are changing our cities into foreign mission fields. Unless these are Christianized and

Americanized they will prove a real menace to our institutions. But these are not our only foes. The Bible is outlawed from the public schools of New York and other states. In California a member of the State Legislature, not long since, offered a resolution recommending that the chaplain be prohibited from using the name Jesus Christ in his prayers. Roman Catholics in a convention recently held in Chicago said, “We have Protestantism on the run, and we must complete the triumph by establishing Roman Catholic churches throughout the west.”

In regard to the work of our own denomination, the field is especially needy. North, south, east, and west are needing consecrated workers, and consecrated givers. In both of these classes every Christian Endeavorer ought to be found. We ought to preach Jesus Christ not only as a Saviour, but as Lord of the Sabbath day. Salvation without obedience is a pious fraud. Dr. S. C. Maxson gave us good advise when he said, “Seventh-day Baptists should work with other Christians, but they should work as Seventh-day Baptists.”
Syracuse, N. Y.

More About “What Jesus Would Do.”

The movement is spreading rapidly outside of Cleveland, north, south, east and west. Charles M. Sheldon, in a letter, says of this Cleveland experiment: “If it should spread to all the Christians, old and young, in the country, it would revolutionize business, politics, and amusements, and turn the world upside down”. He goes on to say: “We mustn’t forget that the first Christians were men who turned things upside down. They found things topsyturvy, and set them right.” Plans are being perfected to make the first Sunday in March an “In His Steps” day.

The Chapman-Alexander Meetings in Boston.

Reports of a great spiritual awakening in the “Hub” city are coming to hand. It is of special interest to Endeavorers because so many of the prominent workers are either Endeavorers or were trained in the Christian Endeavor Society. The great auditorium of Tremont Temple is packed at every meeting and many are turned away disappointed. Outside meetings are held

in more than twenty prominent centers around the city. Hundreds are converted daily. The newspapers are afire with the work, and people are reported in places thousands of miles away as converted by the reading of these accounts. Christians everywhere will rejoice at these triumphs of the Cross.

The Tract Board.

We often speak of something with which we are perfectly familiar as if every one else knew as much about it as we do, and I have wondered what idea the name "Tract Board" conveys to our young people; so I venture to tell in simple terms what it is.

The Board of Managers of the American Sabbath Tract Society, as it is legally called, consists of thirty members who are elected annually by the society to conduct its business and to look after its interests. The board holds monthly meetings in Plainfield, New Jersey, on the afternoon of the second Sunday in each month, with an average attendance of members and visitors of about twenty-one. In imagination let us attend one of these meetings.

Seated at the table is the honored president of the society, Professor Stephen Babcock of Yonkers, New York. Don't think for a moment because his eyes have long been veiled to the things about him that he does not know what is going on. Clear mental vision, an unusual power of concentration, and familiarity with the work and personnel of the board keep him in touch with all the details of business, and it is seldom that the recording secretary, who sits at his side, has to prompt him as to the speaker, or as to what "is before the house". This secretary, a graduate of Rutgers College and an accountant of ability, is almost ideal in his position. Read the monthly reports of the board's proceedings and notice the clearness and conciseness of the record and the almost faultless English in which it is clothed. The corresponding secretary always sat near by. Big-bodied, big-brained, big-hearted—now of sainted memory. The pastor of the Plainfield Church is now looking after the correspondence, and looking after it well too.

The treasurer, a civil engineer, sometimes finds it hard to keep "civil" when the receipts fall so far behind the necessary expenditures.

The editor of the RECORDER sits ever ready with words of counsel and help, and as ready to catch something to pass on to you, RECORDER readers, to inspire, comfort and strengthen.

Then there's the rest of us, preachers, teachers, doctors, lawyers, insurance men, electricians, architects, publishers, clerks, and manufacturers, all brothers in a common cause, all anxiously seeking for that which shall best advance God's kingdom on earth and win to the truth, as it is given to us to see the truth, those of his people who have not yet seen and recognized it.

Reports of regular and special committees are presented and acted upon, and then patiently, prayerfully and anxiously plans are considered. Tracts and publications are discussed and hopes are outlined. What are some of the serious problems?

How can we best enlist the sympathy and coöperation of our people, and especially our young people, in our work? How can we increase interest in—and subscriptions to—the RECORDER?

Who can we get to best represent the society on the field, one who by spoken word, friendly greeting and cordial sympathy shall rouse the denomination to a sense of its high privilege as the custodian of a sacred truth which God himself has set with others in a coronet of ten precious jewels handed down by Moses to the Chosen People, a truth which the Saviour honored, taught and lived?

Come to Plainfield and attend a meeting.
A MEMBER.

News Notes.

FIRST VERONA, N. Y.—Mr. and Mrs. O. J. Davis were sent as delegates to represent our church at the recent organization of the Syracuse Church.—A special meeting has been called for February 21, to consider extensive repairs on the parsonage.

LEONARDSVILLE, N. Y.—Our Baraca boys recently entertained the Baraca class of one of the neighboring towns to a banquet, after a very earnest meeting in which the visiting class gave selections of music.—Pastor Randolph has been holding meetings for a little over a week. There is good interest and several conversions. He is to stay at

least another week.—A new baptistry is soon to be put in the church.

BROOKFIELD, N. Y.—The annual church dinner was held, February 7, at the G. A. R. Hall, with a goodly attendance. In the afternoon a business session was held, at which officers were elected for the ensuing year, and reports made by the Woman's Society and the Christian Endeavor Society.—Pastor Greene's resignation, to take effect on or before August 15, 1909, has been reluctantly accepted.

WEST EDMESTON, N. Y.—On February 4, a donation for Pastor R. G. Davis was held. He received about fifty-eight dollars.

SYRACUSE, N. Y.—The First Seventh-day Baptist Church of Syracuse was organized on January 23, with fourteen members. There have recently been two baptisms and one convert to the Sabbath.—Rev. L. C. Randolph made a brief call in the city, February 15. He was on his way to Leonardsville where he is assisting in a revival meeting.

SHILOH, N. Y.—The Juniors recently held a social. The proceeds are for the benefit of the Home for the Homeless.—The Missionary and Reform committees of the Christian Endeavor are holding cottage prayer meetings with those who are not able to attend church.—The Christian Endeavor Society is preparing a missionary entertainment, proceeds for home missions.

CARLTON (GARWIN, IOWA).—In the recent revival meeting there was one conversion. All received special blessings.—Our Christian Endeavor Society has pledged itself to support a boy in China for one year, beginning January 2, 1909.

Pastor Davis has a regular monthly appointment at Marion.

Observations by the Way.

A. J. C. BOND.

Some time since, I was in the home of a lone Sabbath-keeper, a member of the Milton Junction Church. This brother gave expression to a sentiment which I am sure will be stimulating to readers of the young people's "pages" of the RECORDER. He does no work on the Sabbath and permits no work to go out of his office on that day. He has gained many friends in the town

where he lives. He works in a First-day church and Sunday school, and has the confidence of the Christian people of the place.

He was telling me that one good minister often talks with him about matters of common interest and belief, and they have good times together, but the former can not understand why he sacrifices so much for the Sabbath. He has asked him repeatedly how much he thought he lost weekly by not opening his office on Saturday. Our brother could not tell him. But he insisted upon an estimate; it must be considerable. It is to record our brother's answer that I am writing this. "I have no idea how much I am losing. I never stopped to figure it up. It makes no difference."

Now, I like the ring of that, don't you?

There are times when a young man comes face to face with a definite proposition. He can figure that he is giving up a certain definite amount in wages or salary. It may be no mean sum, and we honor him for turning it down. He may even tell of it in a spirit that will make the telling pardonable. But there are some things that do not look well, set over against each other; for instance, duty and dollars, cash and character. "What is the use of stopping to figure it up? The amount of money in question makes no difference."

Milton Junction, Wis.

A Letter.

DEAR YOUNG PEOPLE:—In this letter I want to talk to you about gratitude to God for existence. Do you ever stop to think how much you owe to God for existence, simply existence? Life is so common and we are so engrossed with the question of getting along in the world, that we almost lose sight of the fact that life is the foundation upon which all our other blessings rest. And if for a moment we pause in the mad whirl of life to think about it, we are apt to say: Oh, I'm such a little speck in God's creation that it is a matter of little consequence.

Many centuries ago the sweet psalmist of Israel said: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou are mindful of him?" Judging merely from appearance man seems insignificant when compared with

the heavens; but as glorious as they are, there is a greater glory that envelops man, for within him is a deathless spirit capable of entering into communion with the eternal Spirit that brooded over this world when it was a mass of chaos.

Did you ever hear a person say, "Is life worth living?" He who asks such a question is out of harmony with God. The heart that beats in unison with the Divine must ever flow out in gratitude to him for existence, as its first blessing. Let the circumstances surrounding you be what they may, if you get the right point of view you will see that "to be living is sublime." This is not simply a theory or a poetical imagination. Were I in the morning of life, with young blood coursing through my veins and my imagination filled with air-castles, you might think that; but I am writing to you in the afternoon of life, a life that has been filled with deprivations and severe struggles from childhood, and life never seemed so grand, so much worth the having as at the present time.

I am living in a beautiful city, frequently called the "Maple City" on account of the number and beauty of its maple trees. These trees were a gift to the city from one man. The drives in the surrounding country revealing well-kept farms are delightful. On one of the rare days in June a friend of mine was driving over one of these roads in company with her little nephew. They had been riding in silence for some time as the day seemed conducive to meditation. Suddenly the little fellow said: "Auntie, I would rather be cousin Joe than not to be anybody." She wondered at such a remark from so young a child, as cousin Joe was a cripple, deaf and dumb, but fell back into her reverie from which she was again called out by the words, "Auntie, I would rather be a tree than not to be at all." God spoke to the child through nature that morning and in his young soul was born the conception of the grandeur of existence. May the same God speak to your souls.

Very sincerely yours,
MARTHA H. WARDNER.

La Porte, Ind.

At some time, here or hereafter, every account must be settled, and every debt paid in full.—J. H. Vincent.

The Cross Above the Stars.

Richmond Pearson Hobson, late of the United States Navy, in the course of a public address in Brooklyn, urged his hearers to make a closer inquiry into the religious life of the navy, which, he believes, is but partly understood by the general public.

"It is a good thing," he said, "for us to be proud of our country because she is great, but it is a better thing to love her because she is good. You can not name a navy officer who is not a God-fearing man. He is bound to be a God-fearing man. The government does not take any chances. For four years every man of them goes to church every Sunday, and every fourth Sunday you will hear a clause something like this: 'It is enjoined upon every officer and enlisted man to attend the service of God.' Let me suggest you go down here in Brooklyn and on one of those ships—they will be glad to have you come—arrange to get there about 10.30 sharp. The bugle will begin to blow slowly. That is the call for divine service. Then you will see the flag lowered, and another flag go way up in the air. Look at this, please. It is a white cross on a blue background. You will see the national flag go up again slowly, and stop just below the other flag. This is to me very impressive. My friends, you know there is not another flag above our Stars and Stripes. It will not take much imagination on your part to grasp the symbolism there. Broad stripes, rich crimson in color, tell simply of our country's sympathy with the oppressed sons of the earth. And the stars—did you ever watch them? You can see them glitter and sparkle and twinkle. They know that they are the glorious constellation that heaven has set in the dark night. You will see that glorious flag waving proudly above things of this earth, but you will see it looking up in humility to the flag of the white cross above."—*Our Young Folks.*

He who rushes into the presence of God and hurriedly whispers a few petitions and rushes out again, never, perhaps, sees God at all. He can no more get a vision than a disquieted lake can mirror the stars. We must stay long enough to become calm, for it is only the peaceful soul in which eternal things are reflected as in placid water.—*Sel.*

Children's Page

A Story.

CORA M. TICKNER.

What made me white-headed? Well, you wouldn't think it so strange if you had experienced what I have.

It happened about one year ago, but I was not in this form. I was then but an innocent grain of wheat and had done no one any harm. I was in a bag with many like companions, when a rough looking man, called Farmer Jones, put us in a machine and drove us deep into the ground.

Yes, you have reason to look surprised. To bury an innocent grain of wheat! I thought it great cruelty. Scared? I guess I was. To be buried alive was terrible. I thought I should die unknown to anybody; but, instead, my old body stayed in the ground and a new and brighter life began.

By and by there appeared a tiny sprout, which kept growing taller and taller until I felt sure I should soon be above ground. I was not disappointed; for at the end of one week I felt the warming influence of the sun, and this encouraged me to creep higher until I was once more in the beautiful sunlight. It did seem good to breathe the sweet, pure air and see the sun shine again.

I then threw from this sprout two tiny leaves which grew daily. Then came a slender shoot which grew taller and stronger until it was crowned with many golden grains of wheat, each such as I was before they buried me. But instead of being one grain of wheat, there were many of us. Soon there came, to our dismay, a large machine. What for? We did not know. We knew not what to do or say, so we just kept silent. Soon the monster approached us. We had no time, even to think, before we were hurled into the jaws of the giant, tied into bundles and thrown upon the ground. We really felt insulted to be treated in such a manner. It certainly was ridiculous; but as we saw that others were being treated in the same way, we concluded we might as well make the best of it, for "what can't be cured, must

be endured." But the worst was yet to come.

While we were lying on the ground wondering what next would happen to us, several men and boys came and caught some of us by the throats as if they were going to choke us, and some they caught by the heads and stood us up in what they called "shocks"; and indeed we were very much shocked. They acted as if we had no feelings. We were left there in misery for about a fortnight.

At the end of that time, what should make its appearance but a monstrous machine, called a thresher, which approached us, puffing and puffing as if mad. The men came, yanked us in all directions and pushed us into the thresher. We could not blame them for calling it a thresher, for we certainly were threshed through and through. We shall never forget how we came out all torn to pieces.

We were once more put into bags, carried to a granary and packed into bins so closely that we got into a sweat, which lasted for some time. We thought that was the last they were going to do with us; but no, we were much mistaken. In two months Farmer Jones sold us to a company. They put us on board a train, bound for Minneapolis. There we were all ground up to a white powder, which they call flour. Then they put us into sacks and sent us to many different stores.

From there I was carried to the home of a beautiful lady who made me into a white and fluffy loaf of bread for dinner. Do you now think it strange that I am white-headed?

"We're Busy."

Prof. Brander Matthews, the brilliant writer and teacher, was discussing literary quaintness at Columbia. In illustration of the quaint he said:

"A little girl I know was very bad one day. She was so bad that, other corrections failing, her mother took her to her room to whip her.

"During this proceeding the little girl's brother opened the door and was about to enter. But in her prone position across her mother's knee the little girl twisted around her head and said, severely:

"Eddie, go out! Can't you see we're busy?"—*Exchange.*

A Spiritual Confession.*VI. Why I am not in the Ministry.*

J. NELSON NORWOOD.

I would not presume to write on this much discussed topic of ministerial supply, were it not for one fact. Many able papers have appeared in the RECORDER on this subject, from most classes interested except one—those who might for many reasons have gone into the ministry but did not. Because I can claim to be in that group, what follows may be said to be what the historians call "source material"—first-hand information on the problem. I can not speak for the group, but simply give a personal experience as that experience appears to me five years after it is past.

Perhaps it is only fair to state that the difficulties which led me to decide against the ministry would not prevent me from deciding the other way if the question were up now. That is, if what I may say has the least bit of influence one way or the other, I hope it may be in the direction of showing that, as I now feel, such difficulties need not keep one out of the Christian ministry.

Again, if I know myself at all, the problem never resolved itself into one of dollars and cents. It did present the problem of a prospective salary sufficient to repay the cost of necessary preparation. But this can scarcely claim to be a personal question. It is a question of simple honesty, and justice to those courageous people who lend money to a poor student when they do not know at all how he is coming out. What church wants in its ministerial ranks any one who is likely to stay out simply because he can make more money outside? If our denomination has lost from the ranks of its prospective ministers any such, I am sure we need not mourn them. Perhaps, too, if one decided against the ministry on financial grounds solely, or largely, he would not teach but would enter a business in which money really could be made.

Finally, I never arrived at the point where I had definitely decided to go into the ministry, so it can not be said that any one or anything turned me aside from a settled intention. The situation was about as follows: As a young fellow in high school and early college days, it appeared to me that any one of three or four fields

offered the possibility of a satisfactory career. These were the lecture platform, journalism, teaching and the ministry. Defects of personality deterred me from attempting the first; lack of opportunity for definite preparation gradually eliminated the second, leaving teaching and the ministry to compete for first place.

The first and fundamental factor that faced me in choosing between these two was the fluctuating and uncertain state of my own religious views. That situation met me which meets all young people when they leave the familiar environment of home and go into the world, meeting widely diverse ideas, standpoints and standards. To a student it is apt to be doubly a shock, especially in these days of transition and reconstruction. It is a fact also, I believe, that the more earnest and conscientious one has been, the more serious and unsettling is this experience. To one who has had no strong convictions it is no hardship to change. It seemed to me then, as I suppose it seems to all who go through it, that I was having an especially hard struggle to square myself with the every-day views of the schoolroom, and the older views to which my values in life were attached. I have attempted to state before what the results of this struggle are, but it was before the outcome was assured that I was gradually deciding the question of my life work. The unfortunate effect of the unexpected appearance of these two problems at the same time, on the question of entering the ministry can be imagined. Thus, uncertain myself as to the right and the wrong of any solution, and the church apparently hostile to the outcome which I felt to be the most probable, it is hardly strange that my decision was favorable to teaching.

I was conscious also of a vague sense of waning sympathy with many of the aims and methods of the church. Many such, counted vitally important by most people, ceased to help or interest me. I did not see how I could possibly make them a source of help to my regular congregation if I had had one. It looked as if the strain of so shaping what I did hold as to make it of value to the spiritually hungry and needy among the people, and of keeping clear of well-meaning friends who might feel that I was dangerously unorthodox, would

prove too great. Teaching seemed to open a field of greater freedom and usefulness for me.

These conditions naturally helped along another feeling, namely, that the high claims of the ministry to be the great and indeed the only place where a young man of high ideals and earnest purposes could find satisfactory scope for his desire to serve, were exaggerated. My own experience led me to that conclusion. From the time I first entered the public school and even before, down to the present time, although I have come into contact with many preachers of our own and other denominations, my teachers have had much the greater influence over me. This is true only in general, as there are some very notable exceptions. It was my teachers who understood me; it was from them that I could get the sympathy I needed. They were my real shepherds. Of course, the preachers did not have half the chance the teachers had. I saw the former at a distance only occasionally, while I was in comparatively close contact with the latter day by day. So perhaps I should not have felt that what seemed true in my case was true in all. I know the religious leaders wanted to sympathize with me, tried to do so, but they did not know what I thought or how I felt, so naturally could not. Why should I have wished to join the ranks of those, so many of whom then seemed to me to be impervious or hostile to ideas which had come to be part of my very make-up, who were working hard to bring about results many of which I had no use for, and who by virtue of a divine relationship claimed to exercise a pre-eminent influence, which seemed to me unrealized?

All this is in the past. My problems have been gradually solving. I know many of our pastors much better now than I did five years ago, and appreciate them and their work much better than I did then. I prize my friendships among them most highly. I believe, too, the church is moving up all along the line. The temporary eclipse of the pulpit's prestige will pass away as soon as it realizes its opportunity and the new demands of the time, and sets about intelligently to meet them. When I see the glorious possibilities before it, I sometimes feel like plunging in and taking

a part in proclaiming the glad tidings of a grander day than it has yet been man's lot to see.

*Ann Arbor, Mich.,**523 E. Liberty St.,**February 10, 1909.***HOME NEWS**

SHILOH, N. Y.—Yes, things continue to happen in Shiloh. We succeeded in having a Christmas entertainment this year, the first for three years. Sickness hindered us in the other years and came near stopping us this year. Three programs were arranged for this year, the last one being almost impromptu. But the program was well rendered and enjoyed by all. The scarlet fever that troubled us has long since passed away. The Sabbath night after Christmas our church choir, under the leadership of Professor Walter B. Davis, gave a Christmas Cantata in the church. The music rendered so beautifully to the large and appreciative audience made us all feel proud of our choir and of the hard work they had been doing in making ready for this special event.—On the last First-day of the old year a goodly number of our people ate dinner together in the church basement. Some have expressed a hope that another year all our families may be able to meet in this social way for a grand church family reunion. In the afternoon of that day occurred the annual church meeting. It was well attended, the largest meeting of the kind for some years. The usual business was transacted. Harmony prevailed.

The Week of Prayer was observed, and the interest was such that the meetings were continued another week. We encountered stormy weather both weeks. But the attendance was good and much interest was manifested. The meetings were means of grace and of spiritual revival to many souls. The present year means more to us because of those weeks of preparation for service.—The weekly prayer meetings are largely attended as are also the Sabbath morning services. The Sabbath school is increasing in numbers under the leadership of Harry Bowen as superintendent.

The Christian Endeavor Society has begun the year with a desire to accomplish greater things for the Master than ever before.—The financial condition of the church is good, as there are no unpaid bills.

MRS. D. B. C.

February 15, 1909.

HOPKINTON, R. I.—As the writer is always interested in reading the "Home News" in the SABBATH RECORDER, the thought occurs to him: "Are there not those who would like to read some items from the Second Hopkinton Church?" On the third of January the annual business meeting of this church was held. In accordance with a previous arrangement, the members met in the morning of said day in the church to listen to a literary program, which had been arranged for the occasion. Unexpectedly our pastor was called to attend a funeral and thereby we were deprived of his presence during the morning service. However, aside from the part which he would have taken, the service went forward in charge of the president, A. C. Kenyon. Deacon G. G. Burton read the Scripture lesson and A. A. Langworthy offered the opening prayer. The clerk of the church, W. D. Kenyon, read several letters, mostly from absent members. This was followed by a historical sketch of said church, prepared and read by A. A. Langworthy, in which a retrospective and a prospective view of the church was taken. It brought to view scenes both of severe struggles and of triumph and victory, and concluded by taking account of stock and facing the present situation—recommending united effort on the part of all its membership in order to insure future success. Music was rendered by the choir. The service was closed by repeating the Lord's Prayer in concert, led by Deacon Elwin A. Kenyon, after which all were invited to partake of a free chicken dinner. Thus far this whole arrangement was new with this church, but we think, was richly enjoyed and, we believe, is worthy of being repeated each year.

After dinner the annual business meeting of the church was held with a decidedly full attendance. Good feeling seemed to prevail generally; and although several of

our prominent members and former burden bearers have been removed by death and removals, yet the treasurer was able to show a good condition of the finances. There was enough money to pay a debt of about \$39.00, a debt which had existed for several years, and, in addition to that, all probable expenses to the end of the pastorate year, which will be April 1. This had been brought about somewhat by special effort in which both resident and non-resident members had taken a commendable part. Arrangements were made by which our present pastor, Rev. L. F. Randolph, is to remain with the church as pastor another year. A committee which had been appointed at the semi-annual meeting held in September to take steps to find a suitable candidate to fill the place made vacant in the corps of deacons by the death of Deacon Benjamin P. Langworthy reported that they would recommend Brother R. W. Lewis for said position and that he had duly considered the matter and had decided to accept said position, provided it was the unanimous wish of the church that he should do so. A full vote declared him unanimously elected. A committee was then appointed with power to arrange for his ordination, which committee has not yet reported but will later.

Thus we enter as a church upon the duties of another year. While we know that with our reduced membership we must both struggle and sacrifice to carry on successfully the work of the church, yet we think a good feeling generally prevails and we hope for success. Should these lines meet the eyes of any of our non-resident members, we hope they will be led to remember this church both in their prayers and in their contributions.

A. A. L.

WALWORTH, WIS.—The people came abundantly to the parsonage on the eve of St. Valentine's day. The pastor and wife just gladly welcomed them to the place not knowing what the program was to be, or who should be master of ceremonies. They brought no dinner pails—just came for a pleasant call. The church organist put in a few selections with skilful hand; and after a while the trustees, being rather bashful, called up one of our high school teachers

to tell in well-chosen words what they came for. She presented to the pastor and wife a package done up in tissue paper. It surely promised to be a very practical valentine. The parson made quite an awkward attempt to give some proper reply, then called up his wife to give the finishing touch to the reply. Upon opening the package, behold, the company could be called a pound party, for the coined silver was 16 to 1 all right; that is, there were about sixteen dollars in silver, weighing, as usual, about one pound. Then there were some United States notes claiming to be legal tender for everything in our land except duties on imports and interest on the public debt. These exceptions have never been any bother in my business, so the money is all right. But what is better yet, it came as an evidence of hearts well disposed toward the servants in this house and was a voluntary, spontaneous evidence of a good desire to encourage in the great work in which all ought to be deeply interested.

M. G. S.

MARRIAGES

ARCHIBALD-RANDOLPH—At the home of the bride's parents, Mr. and Mrs. Alexander Randolph, near South Plainfield, New Jersey, at five o'clock in the afternoon of February 17, 1909, by the Rev. Edwin Shaw, Mr. George Merritt Archibald of Yonkers, New York, and Miss Margaret Louise Randolph.

DEATHS

ORMSBY—Orson Satterly Ormsby, son of Daniel Orson and Sarah D. Ormsby, was born in the town of Almond, N. Y., May 1, 1857, and died in the town of Alfred, N. Y., December 31, 1908, being 51 years, 7 months and 30 days old.

When about nineteen years of age, on January 26, 1876, he was baptized and united with the Second Alfred Seventh-day Baptist Church, where he held his membership throughout his life. December 27, 1882, he was married to Hattie E. Peters of Elmira, N. Y. To them were born six children, four of whom survive: George W., Delfrey E., Sarah A., and Orson C. Funeral services were conducted by Pastor Van Horn from his late home and the Second Alfred Church on January 3. Burial in Alfred Cemetery.

E. D. V. H.

SAUNDERS—Iva L. Saunders, daughter of Crawford and Emeline Johnson, was born in the town of Exeter, R. I., May 11, 1872, and died at her home near Hope Valley, R. I., Feb. 17, 1909, aged 36 years, 9 months and 6 days.

She was married to N. Seth Saunders, November 23, 1889, who remains to mourn the loss of a loving companion. She united with the Rockville Seventh-day Baptist Church, November 17, 1894, of which she remained a faithful member until called to the Church above.

The funeral services were conducted in the Rockville Church on Sabbath afternoon by her pastor, E. E. Sutton, who used as a text Isa. xl, 31.

E. E. S.

BROWN—Sarah Jane Guthrie, wife of Dr. C. L. Brown, died at the home of her daughter, Mrs. A. B. Landphere, on February 17, 1909, of heart and stomach trouble.

Mrs. Brown was born in Litchfield Co., Conn., August 25, 1827. She was in the 82d year of her age at the time of her death. Mrs. Brown was educated in the State of New York. She received a seminary or normal-school training, after which she taught school until the time of her marriage, at the age of nineteen, to Mr. C. L. Brown of Andover, N. Y. Soon after marriage they moved to Independence, N. Y. to live. It was at this place that she and her husband were converted under the ministry of Elder Thomas Babcock. This was in 1850. Mrs. Brown was the mother of four children: Helen Burdick of Milwaukee, deceased, Emma (Mrs. A. B. Landphere) of Hammond, La., Lettie (Mrs. L. D. Harvey) of Menominee, Wis., and Mr. Lon Brown of Clear Lake, Iowa, deceased. The larger part of her married life was spent in Wisconsin. For the last twelve years her home has been in Hammond. For several years she was a member of the Seventh-day Baptist Church at Albion, Wis. Her membership for the last twelve years has been with the Seventh-day Baptist Church at Hammond. The remains of Mrs. Brown, accompanied by her daughter, Mrs. Harvey, were taken to Edgerton, Wis., her former home, where she was interred by the side of her husband, whom she survived about two years.

Mrs. Brown was a woman of very strong character. She was always decided as to questions involving right and duty. She loved her church, her pastor, and enjoyed the worship and ministry of the Word. She leaves to mourn her loss two daughters and many warm friends.

She went not, "like the quarry-slave at night; Scourged to his dungeon, but, sustained and soothed

By an unfaltering trust," approached her grave, "Like one who wraps the drapery of his couch About him, and lies down to pleasant dreams."

Services were held in the home in Hammond, conducted by her pastor, before leaving for the final resting place at Edgerton. A. P. ASHURST.

Men will wrangle for religion; write for it; fight for it; die for it; anything but—live for it.—Colton.

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. 20. Review.

Mar. 27. Temperance Lesson. Prov. xxiii, 29-35.

LESSON XI.—MARCH 13, 1909. AENEAS AND DORCAS.

Acts ix, 31-43.

Golden Text.—"And Peter said unto him, Aeneas, Jesus Christ maketh thee whole; arise, and make thy bed. And he arose immediately." Acts ix, 34.

DAILY READINGS.

First-day, Mark ii, 1-12.

Second-day, 1 Kings xvii, 8-24.

Third-day, Luke viii, 41-56.

Fourth-day, 2 Kings iv, 18-37.

Fifth-day, Acts ix, 1-16.

Sixth-day, Acts ix, 17-30.

Sabbath-day, Acts ix, 31-43.

INTRODUCTION.

Our Lesson Committee have pursued a somewhat topical arrangement in the selection of the Lessons, and so reserve the first thirty verses of the ninth chapter of Acts for two Lessons about the work of Paul to be studied with other Lessons on the same general topic in April. Our present Lesson belongs naturally with that of last week as telling of the work of the Gospel in Judea outside Jerusalem. It may be argued with a good deal of plausibility that our author is presenting his material with ch. i, 8 always in view. Thus he tells of the beginning of the activity of the apostles in the city of Jerusalem, of the work in Judea and Samaria, and then of the work outside under the leadership of Paul.

It is to be noted that the apostles in their early work did not seem to be seeking to found a new religion outside of Judaism, but rather were striving to get their brethren to believe in Jesus Christ as the Messiah of the Old Testament prophecies. The early Christians were not undertaking to establish a rival organization to the Jewish nation. The Church as a formal organization was a growth.

The first verse of our Lesson is not closely connected with the context. It is a general summary of the condition of affairs in the early years of the growth of Christianity.

TIME—Uncertain. Possibly before the conversion of Paul, but rather more likely in the period after the first persecution had quieted down.

PLACES—Lydda and Joppa. Lydda was on the road from Jerusalem to Caesarea, about twenty-five miles northwest of Jerusalem. Joppa is on

the coast of the Mediterranean, and is the seaport of Jerusalem.

PERSONS—Peter, and the Christians whom he visited. Aeneas and Dorcas are the most prominent. Simon the tanner is also mentioned by name. M

OUTLINE:

1. The Church has prosperity. v. 31.
2. Aeneas is restored to health. v. 32-35.
3. Dorcas is raised to life. v. 36-42.
4. Peter is the guest of a tanner. v. 43.

NOTES.

31. *The Church.* It is to be noted that this word is in the singular, following the best manuscript authority. Although there are already many companies of Christians the Church is still regarded as one. *Being edified.* That is, built up. This verse evidently refers to a time of freedom from persecution, whether before the death of Stephen or after Paul's activity had waned we may not be certain.

32. *As Peter went throughout all parts.* We may imagine that Peter was going about in the various villages and cities of Judea to strengthen and encourage those who had begun the Christian life. Very likely the other apostles were engaged in similar work, and we have here a selection of two typical incidents out of hundreds that might have been chosen. *Saints.* According to our modern usage this word is taken as a title for the apostles or other prominent Christians in past centuries, or else as referring to people who are exceptionally pious. But in the New Testament we are to understand this term as equivalent to *disciples*. Those who begin to follow Christ, and turn away from sins, are appropriately called holy ones, that is, saints.

33. *A certain man named Aeneas.* In some editions of King James' Version this name is spelled with an E instead of AE. It is accented upon the first syllable, and is not to be confused with the Trojan Aeneas, which has a slightly different spelling in the Greek. It seems almost certain that this Aeneas was a disciple of Jesus, although this is not explicitly stated. *For he was palsied.* Or as we would be more apt to say, paralyzed. This paralysis was almost complete, as is indicated from the fact that he was not able to leave his bed.

34. *Jesus Christ healeth thee.* The healing was immediate. If not already a believer Aeneas must have trusted in Jesus Christ from this moment, or else he would not have attempted to rise. *Make thy bed.* Do for yourself what you have allowed others to do for you for years. Thus he would manifest to himself and to those about that he was healed from his infirmity.

35. *In Sharon.* Sharon is not a town, but the great plain extending from Joppa to Caesarea. Our author is of course speaking in general terms when he says that all turned to the Lord.

36. *A certain disciples named Tabitha.* The word Tabitha is an Aramaic word meaning gazelle; the word Dorcas is the Greek word of the same meaning. Doubtless she was called by both names, as some of her friends could more easily pronounce the Greek and others the Aramaic. *This woman was full of good works.*

She was distinguished for her loving activity in the name of Christ. Some have imagined that she was a deaconess, but at this period in the history of the Church such a theory is improbable.

37. *They laid her in an upper chamber.* It is said that burial might be delayed, according to the custom of the Jews, for three days anywhere except in Jerusalem.

38. *As Lydda was nigh unto Joppa.* About ten or twelve miles distant. *Sent two men unto him.* Some have thought that they were seeking and even expecting a miracle at the hands of Peter; but it is much more likely that they were merely seeking comfort in view of the great affliction that the Christian community at Joppa had suffered in the death of Tabitha.

39. *And all the widows stood by him weeping.* We are to imagine that these were the very ones who had been supported by the generosity and good management of Dorcas. They were very likely wearing the garments to which they referred. Since it was unusual for Jewish widows to remarry, we are not surprised that they are so often mentioned as dependents. Compare Acts vi, 1 and other passages.

40. *But Peter put them all forth.* Compare the action of Jesus when he raised the daughter of Jairus (Matt. ix, 25), and of Elisha when he raised the son of the Shunamite. 2 Kings iv, 33. We are not to think that Peter was merely imitating his Master in thus excluding spectators. Very likely he felt that he could pray with greater freedom when embarrassed by the presence of others who did not think of restoration to life as among the possibilities. *Kneeling down and prayed.* Peter did not pray, at least not outwardly and formally, when he healed the lame man at the gate Beautiful. It is folly to inquire whether he could have performed this miracle without prayer. The solemnity of the occasion certainly made prayer very fitting. *Tabitha, arise.* Confident that his prayer is answered, he summons the dead back to life. *And she opened her eyes.* Thus showing that she was alive. It is interesting to compare the particulars of this incident with the records of the miracles of Jesus. There are many similarities, and yet striking differences.

41. *The saints and widows.* This is not to imply that widows were not saints. They were a particular class deeply attached to Dorcas.

42. *And many believed on the Lord.* That is, the Lord Jesus. This miracle like that at Lydda became widely known, and was the means of bringing many to a faith in Jesus.

43. *With one Simon a tanner.* The name Simon is strong evidence that he was a Jew. The fact that he is a tanner is very significant. According to the Levitical law the one who touches a dead body is unclean. Peter had so far lost his rigid regard for ceremonial defilement that he abides as the guest of one who is from his daily occupation continuously unclean.

SUGGESTIONS.

The name Dorcas has been preserved by a multitude of ladies' sewing societies. She not only did well for her own day and generation, but also served as a model for many.

The name Christian just as certainly belongs

to those who like Dorcas minister unto the needy in the name of the Master as to those who like Peter are conspicuous in the ministry of the word.

The miracles of the early age of the Church often served to bring many to faith in Jesus. The miracles of grace in the reformation of sinners are really just as great as any miracles of bodily healing.

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.

WANTED.

Men as vegetarian cooks. Experienced men preferred, but can offer excellent opportunity for men who wish to take up this work. Apply to Geo. E. Judd, Sanitarium, Battle Creek, Mich.

WANTED.

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

WANTED—Some good hustlers on a collecting proposition. Territory, Eastern or Central States. Write W. M. Davis, Mgr., 512 W. 61st Street, Chicago, Ill.

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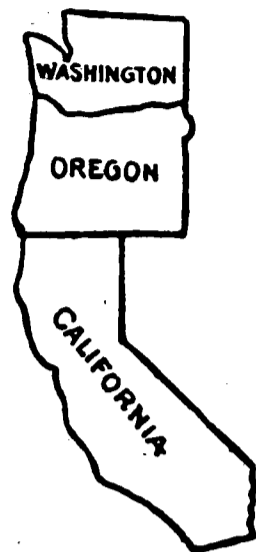
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